



Valuing Process and Value Education

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KEYWORDS

Values are the foundations of meaningful life processes. They are the pillars which develop through interaction of needs, perceptions, emotions, sentiments and attitudes. They are the guiding stars and stand for "intrinsic worth". Whatever is actually liked, prized, esteemed, desired, approved or enjoyed by any one is valuable. Values express the priorities we assign to the beliefs of our society. An interdependent, accepted and consistent set of values is the value- system which needs to be imbibed in the personality of an individual for an around development. Values also express our cultural identity. When an individual makes a decision that results in his taking some action or supporting an idea, he reveals his value priorities in ways that describe his identity with certain ethnical culture, explained in terms of personal feelings and desires. Therefore, values that remain operative and vital must be reconstructed by each generation.

There is a great deal of concern today with the problem of values. Youth, in almost every country, is deeply uncertain of its value orientation. The values associated with various religions have lost much of their influence. Even sophisticated individuals in every culture seem unsure and troubled as to the goals they hold in esteem. The reasons are not far to seek. The world culture, in all its aspects, seems increasingly scientific and relativistic, and the rigid absolute views on values which come to us from the past appear anachronistic. In this situation it is not surprising that value orientation from the past appear to be in a state of disintegration or collapse. Everybody questions whether there are, or can be, any universal values. It is often felt that we have lost cross-cultural basis for values. As a result of this uncertainty and confusion, there is an increasing concern about a sound and meaningful value approach which can hold its own way.

Charles Morris (1956) made some useful distinctions in regard to values. There are OPERATIVE VALUES which are the behaviors in which a person shows preference for one object over the other. There are CONCEIVED VALUES which are preferences of an individual for a symbolized object. Like "honesty is the best policy" is a conceived value. There are also OBJECTIVE VALUES which refer to what is objectively preferable. Whether it is at sensed level or conceived of as desirable.

Every living human being has some value system. He prefers those practices which maintain, enhance, or actual his entity and rejects which do not serve this end. He values new experiences for its own sake. He deserts his own wisdom, giving up the locus of evaluation and tries to behave in terms of values set by others in order to hold satisfaction. In this way to gain or hold love, approval, esteem, the individual relinquishes the locus of evaluation which was in his infancy. He learns to have a basic distrust for his own experiences as a guide to his behavior and learns from others a large number of values, adopts them even though they may be widely discrepant from what he is experiencing. Hence—

1. The majority of his values are interjected from other individuals or groups significant to him, but are regarded by him

as his own.

2. The source or locus of evaluation on most matters lies outside of himself.
3. The criterion by which his values are set is the degree to which they will cause him to be loved, accepted or esteemed.
4. These conceived preferences are either not related at all, or not clearly related to his own process of experiencing.
5. Because they are untestable, there is no ready way of solving contradictions.

Education in any social order arises out of the need to perpetuate that society, to provide continuity in its ways of thinking, doing and behaving, to reinforce its value structure and to establish conformity to those norms that it visualizes as consequential and sustaining.

Effective educational experiences lead us to become conscious of our identity. One's identity is both cultural and individual in character. Without ethnical culture there is no solution for humanity whereas ethnical culture is the manifestation of these human values. In the behavior pattern of all in thought, feeling and action.

The child does not come into the world with any set of values or moral position. Learning of values can only take place when there is an inner urge in the students, which has to be first developed by various stimuli in different forms. Since the human values course is concerned with the development of the five aspects of the child's (viz., physical, Mental, Moral, Spiritual and Aesthetic) personality, to make it fully integrated, we have to analyze the impact of the value education course, we can expect, on the child. Still the awareness of the concept and connotation about values is a pre-requisite to any action. The way the child learns can be categorized into four "Exs" of moral and value- education.

1. Exhortation :

This plan of action is the way of teaching in which people tell the children the code of conduct and behavior, and as to what is wrong and what is right, instructing them to live by a certain set of standards. It is the formal way of moral-education where all the aspects, like aims, curriculum and teaching methods, revolve round value decisions, human spirit and personal virtues. It goes a long way in child's raising through education.

As the child gradually starts realizing that right conduct leads him to the broader avenues of right action, values like obedience, loyalty, duty simple living, honesty, prudence, respect for others, reverence for old age, service to others, self-confidence, self-reliance, initiative, respectfulness, courage, leadership, faithfulness, justice, team work and team spirit, equality, self sacrifice etc., should be imbibed through educational and extra-curricular activities.

The scientific interpretations should be taught with moral implications and with reference to human values. The content

should be able to teach the children to look into the day-to-day problems, prejudices and opinions objectively. The whole education must reflect the unity of facts and values and should help in values inculcation like truthfulness, curiosity, quest for knowledge, spirit of inquiry, study of one's own self, sense of discrimination between truth and false, secularism, respect for all religions, universal-self-existent truth etc. The value like non-violence can be taught in

- (1) Psychological perspective as kindness, courtesy, good manners, helpfulness, feeling of fellow-being, gentlemanliness, unwillingness to hurt others, consideration for others, readiness to cooperate with others, appreciation of the cultural values of others, comparison and universal love etc.
- (2) In sociological perspective, non-violence can be invited through awareness of the responsibility of citizenship, being in tune With democratic decision making, readiness to espouse the common good, active national awareness, love of national unity, love of national integrity, turning away from untouchability, awareness of the value of civic and national property, sense of social justice, socialism, sense of the solidarity of mankind etc.

2. Example :

It is the provision of moral models provided by people in and around the child's environment. A congenial social environment of emulative examples, winsome attitudes and salutary interactions promote and foster the growth of values among learners and inculcate healthy moral influences and habits of mind. Most studies on the moral development of the child take their initial inspiration from the classical work of Piaget (1932/1948) which is based on conceptual— cognitive development. But little attention has been given to the behavioral aspects of moral standards and conduct, leaving a void in the relationship of moral judgment, moral knowledge and moral behavior. Hence the recent researches approach the topic of moral behavior with social envision, mental hypotheses and interactive processes. In the school such examples are given by both teachers and students in the form of words, actions or both. From the interactions with peers and conversation with the elders the habits, interests, attitudes, social adjustments and values are developed. Radio, T.V., Press, Extra-curricular activities, team games, sports and social service programmes help the young ones to inculcate many values, like tolerance, cooperation, mutual regard, honesty and integrity. Equally effective are playgrounds and clubs.

Every educational activity has the intrinsic worth for one or more values and bring about several behavioral changes. Thus values are caught through exemplary behaviors, indirect suggestions, emulative models and impressionistic influences. Hence values are both caught and taught by first giving knowledge and then actions be planned, combining all cognitive, connective and effective functions of mind. These influences of socialization and acculturation generalized during non-formal education are far more effective than the teaching of lessons.

But these behaviors are imitated according to the positive and negative feelings towards that person who displays it. Therefore, it demands the self and social awareness, realization of role perception, dedication, demonstrable conduct and righteous ways of the teacher so that the teacher can really tell the value of 'Values'. Such a teacher will develop such inter human process of inculcation of values which will have their ties, deeply personal and with greater promise and potential.

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3. Expectations :

Expectations refer to the situations and people which demand certain responses from others. In the pattern of development, psychological systems such as needs, beliefs, values, attitudes and sentiments play important roles as motivating forces. Certain important agencies like parents, teachers, peers and other adult members of the community are significant in the moral development of the children reflecting their attitude, motivation, interest and the pattern of the behaviour according to the treatment they get at home and school. Other situations like parent-child relationship, teacher-pupil relationship, peer group relationship, community relationship, psychological environment at home and outside are also important. The feeling of guilt and shame is a necessary mechanism for modeling character and developing right conduct. This can be facilitated through learning if the child is oriented to human values. In classroom the teacher models the situation and then expects the students to behave in cooperative and helpful manner. Hence values can be made to acquire and learn according to the expectations of a particular classroom environment.

4. Experience :

It refers to the acts of involvement. The students learn by doing and from the experience certain moral principles and attitudes are learned and values acquired. Certain cultural activities can be used to project human values. Healthy discussions can be encouraged for independent thinking, security and maturity. Direct experience by classroom activities help in moral development. The child needs peer approval and acceptance which can be made through group activities. Self acceptance can be enhanced by giving satisfaction on his accomplishments and by making healthy and constructive criticisms. The teachers who arrange a variety of class-room activities foster self-respect in all pupils. It is only through group work and activities that children interact and are confronted with problems which teaches them to settle disputes or shoulder responsibilities. They also learn to analyze and realize their own abilities. The syllabus for education in human values should introduce children to balanced moral and spiritual thinking. All these are potential tools for teacher in providing instructions in moral and value education.

Education should thus train the mind, the behavior of the senses and provide specific prescriptions on the mode of their use. The norms laid down by religions on the appropriate use of the senses should be understood with regard to their real import through education. The teacher has to play his right role in the promotion of value-oriented education, for which he should be himself a model. Values cannot be taught only by discourses but by exemplary guide, a teacher, who is ready to walk with learners for realizing and imbibing values in the behavior pattern. They will have to keep in mind that they are dealing with creatures who have prejudices, whims, emotions and logic. Their heart is to be touched and mind impressed. Scientific, sustained and specific efforts are needed to make the break through.