

Sarvenh sukhinh

Introduction

Education is an effort to develop the human potential to its best possible limits. It implies harmonious co-existence. In its totality, education refers to development of individuals as well as the human community as a whole. Ideally, education nourishes and awakens the noble qualities in human nature. Hence, there is a need to nurture and assimilate values in education.

Concept

To an average mind, the word 'value' refers to 'cost' or 'price'. However, it also means what is 'valued' or 'given importance', or 'considered significant' in real life. It is a norm or standard set by the society. Value is what an individual desires and prefers. A value is an enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable. A value system is an enduring organization of beliefs concerning preferable modes of conduct along with a continuum of relative importance. Values are the essence of the society. They decide the direction of development. Values are concepts or ideas which guide human behaviour. "The term 'values' may refer to interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs, aversions and attractions and many other modalities of selective orientation", Pepper, 1958. Essentially, values are the basic beliefs of life of people. They guide human behaviour. In the words of Dr Sarvapalli Radhakrishnan, "Civilisations are measured with the values they stand for, not the machines they invent and use'. They are the individual's as well as the society's idea of what is desirable. For John Dewey, to value something means primarily "to prize, to esteem, to appreciate, to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amount of its value as compared to something else". Thus, the values we cherish determine what we do and why we do certain things.

For Mahatma Gandhi, values are - inseparable components of efflorescence and development of personality." Every value component is a typical way of life that distinguishes one human being from the other. Gandhiji considers value-education as an indispensable part of one's endeavour at self identification by means of self-inquiry, self-analysis and self-evaluation. Values are the ideals that shape our actions. They are the thought that guide our activities. They are the concepts which are implicit in all that we

create. They are abstractions that become visible through concrete overt deeds we perform in our day today life.

Value-education is a compelling priority in the agenda of any endeavour related to social development. It is desirable for advancement of learning and march of man towards Truth, Goodness and Beauty (Satyam, Shivam, Sunderam). Value-education can be examined from numerous angles. Let's look at the major ones.

Philosophical perspective

Values cause ascent of man. They help human beings to think and live a higher life. They can help people in maintaining mental and emotional balance in the midst of difficulties in personal life. Philosophically speaking, value education can be viewed keeping in view questions such as these: What are the values that everyone must inculcate? How does education help one understand, appreciate and imbibe values? How can the educational system eradicate negative traits?

If education is self-development, then values are coherent with it. As education of values can only be caught and hardly can be taught, value education demands education of the heart side by side with education of the head. The role of the teacher is to ignite the wish and will in the students for exploration, enrichment and expression of values. Education for values demands search for the truth. This implies the search for the role of the self in one's own development. It is extremely important to understand the positive and the negative aspects of development. This alone can help one to understand the place of different values in our lives. Based on this understanding, individuals select values which guide their lives.

Values as values are essentially inert in the sense that they are detached from human involvement. That is to say that values in isolation, without any context, are of no importance. Nor do they have any meaning on their own. Values are significant only when they are practised by people in society. These become living and thrilling only when these are related to life and activities.

Normally, value-education is associated with religious education. This need not be so. Although religious education places a great deal of emphasis on education of values, a course on value-education need not necessarily discuss religion. Religion, in a sense, refers to the rites, rituals and certain customs and practices of a particular group of people. These rituals may be performed on certain important occasions such as birth of a baby in the family, baptism or naming ceremony, initiation into formal education, entering into puberty, marriage, death etc. These practices are cultural; hence vary from group to group. Religion, in its outward form, is a part of the culture or community to which it belongs. The community as a whole takes decisions regarding these practices.

However, values are the spirit or essence of the religion. They may be practised as part of any religion, or even outside. For example, a person who respects values such as honesty, simplicity, hard work, sincerity, austerity, love etc may or may not be 'religious' in the superficial sense of the term. S/he may not go to a temple, mosque, church, gurudwara, agiyarasi or any other place of religion to offer prayers. S/he may be an agnostic, that is, may not even believe in God. Yet, s/he may be very honest and sincere at the place of work, may respect time and work hard, care for people around, may respect the feelings of others, may be compassionate. Such a person may be liked by everybody. Thus, there is no direct relationship between religion and values.

However, since values are at the base of any religion, and are the soul of any religion, the two are normally equated with each other. When values are attached to religion and vice versa, education becomes all the more imperative. The best of religion is inherent in the values it propagates and the best of education always appreciates and exercises these inherent values for the well-being of mankind. According to Swami Vivekananda, "Religious ideas will have to become universal, vast and infinite, and then alone we shall have the fullest play of religion. Here religious ideas refer to the values in life.

Psychological view-point

Education for values is a psychological affair. Values in isolation remain abstract and ambiguous. Education for values is concerned with the world of emotion and expression, analysis and appreciation, interpretation and evaluation. Since individuals interpret life differently, values, too are relative, not only in terms of the intensity with which they are perceived but also in their meaning. For example, for Gandhiji, simplicity was the highest value, whereas Vinoba Bhave accorded the highest importance to charity of land, or *bhoodan*, Mother Teresa to service to humanity. In the long run, values become the driving force of individuals and communities.

All values are individualistic in essence. Therefore, education for values needs to be related to habit-formation. The focus should be on bringing about psychological change among learners. Training should be given in the process of practising good habits and eliminating evil ones by an appropriate approach to real-life situations. Benjamin Franklin (1706-1790) identified 13 values or habits as referred to in his Autobiography:

Temperance, silence, order, resolution, frugality, industry, sincerity, justice, modernisation: cleanliness, tranquillity, chastity, humility

Habits that people develop are considered to be a part of their personality. They are said to be the 'second nature'. Hence, study of behaviour can help one see the values inherent in individuals. Values remain operative in a living mind. Therefore, education for values should always be directed towards living and life-centric ends in view. All education devoted to advancement of learning for values should have a close association with the actual events and circumstances representing real-life situations. If a learner is encouraged to devote himself to exercise his own mind in quest of values, he should also be made alert in real-life situations of experiences which often remain beyond the domain of values as normally encountered and assessed. Teachers need to relate classroom instruction with events outside the classroom, in daily life and help the students cultivate the right values through formation of individually and socially healthy habits. This serves a three-fold purpose.

1. It encourages the learner to constantly practice them in day today life. This ensures excellence in personal development which is the very objective of education.
2. Excellence at the individual level leads to excellence in the masses.
3. Practice of value-oriented life-style by a majority of people may put a pressure on the negative or anti-social elements in the society, thus leading to an overall growth and development of individuals as well as the society.

"The psychology of education for translating values in real life situations demands a newer approach which may be termed as transvaluation of values," writes Mohit Chakrabarti in VALUE EDUCATION: Changing Perspectives, 2004. The Greeks refer to this as *metanoia*. Accordingly, values can influence the level of motivation of individuals and thereby shape their conduct. Teachers have a lot to do in making a living and thrilling adventure in teaching values for transvaluation. Students, too, have a lot to do in order to prove their worth in appreciating values as above everything else. That is how education may show them the avenues of excellence in all directions.

Sociological Perspective

Education is always a process of purification. It is a process that encompasses whatever is good, true and beautiful for everyone. Also, it is a process to identify oneself among others in the society." From sociological perspective, value-education has a five-fold purpose.

1. Enkindling of self for service towards others
2. Continued pursuit towards exploring and translating the essence of values best needed for the society and individual
3. Broadened horizons
4. A sense of heightening and enriching social sensibilities

5. Exercise of values

The essential value-axis of sociological point-of-view is '**Aano Bhadra Kritvo Yantu Vishvtah**' 'Let noble thoughts come from all directions', and,

'Vasudhaiv Kutumbkam' 'The whole world is a family'. Education should be for exercise and restoration of worthwhile values in the society. This demands a global approach right from the early stage of learning in schools. Some of these values need to become a habit: mutual respectability, admitting errors and omissions of work-ethics, the right use of time, discipline, exercise of the appropriate sense of admiration and disapproval.

If education is awakening, education for individual and social self should contribute to those social values which equip them with the positive weapons of safe-guarding the soul of the self and the society against maladjustment and abuse. Some of the social values worth imbibing are summed up in these statements.

1. All human beings are created equal.
2. Inequality and injustice are products of history.
3. People everywhere are entitled to be free and happy.
4. We have a moral obligation to preserve these rights for the generations to come.
5. All the societies and nations of the world should acknowledge their interdependence and join together to solve the problems that threaten their survival.

Education for exercise and restoration of worthwhile values in the society demands a global approach right from the early stage of learning in schools. The moulding of the individual learner to acquire and exercise social values should take place not from outside agencies at the outset but spontaneously from within. Sociability, a highly desirable component for every learner, is losing ground. More and more discord and violence are seen around in the society. Emotional outbursts at public places need to be replaced by serenity. A good society enlivens the spirit of goodness in every individual. Unless education for social values caters to this objective of goodness, it fails to prepare good citizens--social, national or global. Is our education for values directed towards this objective?

Apart from these three major perspectives on value-education, there is also a need to consider values from the point of view of aesthetic awareness. Such education lends poise, elegance and serenity to one's life. Synchrony between values and aesthetics implies practising honesty, simplicity, fearlessness, patience, austerity, co-operation, love, compassion, sacrifice etc in one's day today life. It also implies eliminating vulgarity of expression and attaining equipoise in tone and temperament.

Mahatma Gandhi considers value-education to be an indispensable part of one's endeavour at self-identification by means of self-inquiry, self-analysis and self-evaluation. He interprets values in terms of inward and outward forms: the latter is seen

in outward discipline in theory and practice, the former is related to bringing about an inward form of discipline which controls and refines personality from time to time. For Gandhiji, inner values are of greater importance than outer values. With this in view, he had established the Phoenix Ashram in South Africa.

Rabindranath Tagore evaluates education in terms of fullness of life. Education should enable the learner to be devoted to the love of life. In his book *My School*(Macmillan, India), Tagore says, "Children are not born ascetics fit to enter at once into the monastic discipline of acquiring knowledge. At first they must gather knowledge through their love of life, and then they will renounce their lives to gain knowledge and again they will come back to their fuller lives with ripened wisdom". He believed that education of the soul is the soul of education. Therefore, he advocated the **tapovan** system of education where the essential values contributing to pupil growth and pupil personality are enriched and sustained in the midst of serenity and leisure in quest of Truth. While advocating education for compassion, he said, "We may become powerful by knowledge, but we attain fullness by compassion. The highest education is that which does not merely give us information, but makes our life in harmony with all existence. "

Swami Vivekanand believed in education of self towards manifestation of perfection. He related values to formation and building of character and endeared morality as an indispensable part of education for values. For Vivekanand, any quest for values by means of education should be with lofty goals:

1. Education for values should be education for man-making and character-building.
2. All values sought through education should always generate the spirit of a broadened mind and widened outlook.
3. Education for values should be directed towards freedom of thought and expression. Value-education should be an inseparable part in the theory and practice of education.
4. Education for values demands search for the truth and the role of the self. This implies understanding the positive and negative aspects of development.

All Commissions have placed emphasis on inculcation of values through schooling. The Kothari Commission placed a great deal of emphasis on Socially Useful Productive Work (SUPW) and Work Experience. The Document on Social, Moral and Spiritual values, a publication by the NCERT has made a note of the following major ones.

Coexistence, humanity, sanitation, unity, peace, social work, regularity, respect for other cultures, justice, discipline, compassion, respect for public property, honesty, non-

violence, dutifulness, sincerity at work, friendliness, leadership, patriotism, cooperation, nobility, magnanimity

The Ramamurthy Committee (1990) also observed that education must nurture a set of values like love and compassion, build up a new societal order based on truth and non-violence and prepare the ground for integration between science (truth), spirituality (unity of life) and democracy (non-violence) which is the link between the two.

Value-education in practice

It is frequently said about values that they cannot be taught but only caught. This means going beyond words and practising values through our actions. The core of education for values lies in self-esteem and self-identity achieved through freedom. These are severely damaged in the top-down model of governance both in the classroom as well as at school. If students are to develop self-esteem, they ought to be given opportunities to take decision and freedom to make choices. Of course, they need to be helped and supported in taking decisions and acting upon them. If teachers and school authorities do not allow freedom for expression and decision, the future citizens will not develop these qualities. Further, it has been established that in an environment of freedom and support individuals not only do well but also become more responsible individuals. Hence, the participatory model of governance is recommended in the organisation of activities at school, as well as in the overall administration at school.

Values are hardly seen but felt and experienced through persistent and devoted practice. Further, the extent and intensity of practice in values determine the norm of poignance and perfection." The core of education for values lies in self-esteem and self-identity which have been severely damaged by bureau technocracy preaching the slogan of 'a pyramidal' hierarchy of operational control as Tesconi and Morris spell out, 'linked with rationalisation and standardised means for reaching predetermined ends". This affects the finer sensibilities and softer values of life with which every learner wants to be christened by means of education.

Curriculum is a potent medium through which the school translates the needs of the society into settings for habit-formation. Inculcation of values among learners can be facilitated by creating a climate within the school where values are practised by all. Apart from practising values in the day today routine life at school, numerous activities may be conducted for conscious and focused understanding and inculcation of positive values. Here are some ideas.

- Story telling sessions with discussion on values in each story
- Competitions of various types with value-oriented themes may be conducted: rangoli, painting and collage-making competitions, recitation

and oratory skills competitions, patriotic song and folk-dance competitions, etc.

- Debates and group discussions on certain societal and moral issues may be held. Open discussions on moral dilemmas have been found useful in developing an understanding of the positive and negative aspects of behaviour. This may help students to decide the direction for their growth. For instance, events occurring in the day today life may be used as a fillip for developing sensitivity to issues such as appreciation of diversity in religion, region, race, language, caste, etc.
 - Analysis of events in day today life may be undertaken as when such issues are raised. The ideal of Aparigraha (non-hoarding), as taught by the Jain saints may be discussed to help students understand the problems of scarcity faced by millions in the society
 - . Certain news items and events in the newspapers and magazines may be displayed on the notice-boards, highlighted and discussed from the point of view of what the students would do if they were in the place of the characters in the news.
 - . Events such as simulations, role-plays, mock-courts etc may be organised to provide life-like experience to the students and thereby give opportunities to them to understand and develop positive values.
 - Healthy practices on the campus can help in creating a climate that is congenial for 'value-uptake'.
1. Making students feel wanted and valued in the classroom and at the school can go a long way in boosting the self-esteem of students. For example, students may be asked to prepare their autobiographical sketches and bring pictures of their families to the classroom. These may be displayed. Or, students may talk about their families. As part of their biographical sketch, students may be asked to list their strengths and weaknesses and ideas about what they would like to do when they grow.
 2. Events at the school may be structured in such a manner that participation, rather than competition, is given more importance. Participation in any form, performance on the stage or off the stage, in public or private, in the form of writing, painting or dancing or organising events should be appreciated and encouraged. School can provide leaning experiences that promote success.

3. Open forums to discuss problems as well as projects may be a good idea. This would help the students to understand the importance of openness in approach and at work.
4. Sharing with parents the difficulties and success stories of students helps in creating a climate of care and concern.
5. Making and enforcing rules regarding ethical treatment of each other can ensure formation of healthy behaviour patterns among young students.
6. Teachers and other adults at the school need to model ethical behaviour for students. For example, the science teacher makes a commitment to the students to have all their tests and quizzes assessed by the week-end. On Monday, she is asked by the students, "Can we have our marks today?" And, the teacher replies, "Of course, I had made an agreement and people can't go back on their agreements"
7. Observance of 'Temperance week', 'week of Tolerance' etc may help to initiate young students into inculcating respect for values.

When it comes to practising values, it ought to be 'stick-to-it approach'. One must discipline oneself to respecting values no matter what the situation. Even in the most pragmatic thinking, it cannot be matter of comfort and convenience. Allowing learners to exercise their own power of judgment is necessary for it helps them in identification, analysis, interpretation evaluation of their own values. Such auto-education is more effective and long-lasting. The four characteristics mentioned above are the basic components of any living education system. It is necessary" to enable pupils to explore values of values", Mohit Chakrabarti in VALUE-EDUCATION : CHANGING PERSPECTIVE. The individual learner is perceived as a conscious and careful interpreter of what is True, Good and Beautiful in the context of the self and the society.

Values shape people and societies. Kireet Joshi, a noted educationist of our time remarks, "Humanity today stands at a critical juncture. Hope and despair, pride and pessimism, comfort and confusion fill human hearts in unequal and unstable measure. Whereas the peaks of material progress scaled by some countries enthrall humanity as a whole, the depth of social degeneration in most part of the world makes thinking people wonder if mankind can receive the light of recovery at all".

To prevent erosion of values in public life has been a major concern of our society since independence. It has been observed in the National Policy on Education (NPE 1986):" Education in India stands at crossroads today..... neither normal linear expansion nor existing pace and nature of improvement can meet the needs of students..... Education has an acculturating role and it refines sensitivities that contribute to national cohesion, a scientific temper and independence of mind and spirit." It also recommended 'conscious internalization of a healthy work ethos and of values of humane and composite culture." The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustment in order to make education a forceful tool of cultivation of social and moral values. Value education means a positive effort to bring about a synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in human beings. It is about nurturing the human spirit and exploring human freedom.

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Practice Questions

1. Numerous values have been listed in this chapter. Which are they? Add to the list.
2. Textbooks are an effective means of presenting values. Study the textbooks prescribed in schools where you practice teaching. List the values that are propagated in the textbooks.
3. Study the textbooks for English. There must be numerous stories in each one. Select any two stories you like most. Describe the values reflected in those stories.
4. Plan an activity to help your students experience value-education in your school.