

VALUE ORIENTED EDUCATION IN GLOBAL PERSPECTIVE AND EMERGING TRENDS IN THE PRESENT EDUCATIONAL SCENARIO

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ABSTRACT: An effort has been made through this article to have an idea on the necessity of value education in the modern globalised era. The paper gives an overview of meaning and epistemological definition of values including the concept of various school of philosophy regarding value. The author tried to find out the relationship between value and education and it has been pointed out that the highest value is self realisation (*Moksha*) or spiritual freedom or eternal bliss, Indian tradition has full faith in education which can lead person to salvation. It is reflected in the phrase "*Sa Vidya ya vimuktaya*". Which means the education is that which liberates the individual. Thus value Education is perceived to lead mankind to their highest ideals of life i.e. self realization. Values are regarded as desirable, important, and held in high esteem by a particular society in which a person lives. Thus values give meaning and strength to a person's character by occupying a central place in his life. Values reflect one's personal attitudes and judgements, decisions and choices behaviour and relationships, dreams and vision. They influence our thoughts, feelings and actions. They guide us to do the right things. But values may differ from one society to the other.

Key Word: Value, Value Education, Modern Value, Traditional Value, Global perspective

INTRODUCTION:

Education is a developmental process, which takes place in an individual as a result of one's own exposure and interaction with people and other stimuli in the environment. Due to this interaction the individual acquires a mastery of knowledge as well as right attitude, appreciation, skills, thoughts and processes, which enable to utilize the knowledge and prepare the person to live efficiently in the society and contribute to advance the society. Thus one of the primary goals of education is to enable each and every individual to be aware of the capabilities and to develop them to the maximum extent. Education makes a man complete and socialized. The aim of education is to make a man physically, mentally, morally and totally mature, practical, job-oriented, independent, open-minded, helpful and perfect in every field. Speaking more frankly, education bestows immense benefits upon the child. A well educated person is known all over the region. That person is able to meet the conflicting challenges and tide over all the difficulties, which confront in day to day living. Besides this, education culturizes the individual and helps in satisfying the needs all over the globe. Thus education prepares the individual like a flower, which spreads widely its fragrance around the environment. Otherwise the individual will be like a flower without fragrance. It is only through education that norms, ideals and spiritual values, the aspirations of the nation and its cultural heritage can be transmitted from one generation to another for preservation, purification and sublimation into higher and higher achievements. It not only transmits the above things but also promotes them.

At the ground level, the aim of value education is not just to provide degrees. Its aim in true sense is to provide real power of making a distinction between good and bad, life and death, right and wrong. Knowledge is not only an exit route to a better life style but also the beginning of a journey. Value based education is primarily goal oriented concept. Thus a value based education indicates the existence of an universal order. As the aim of value education is to recover the belief that there is a transcendent

unchanging moral order and restore it once more to a central place during the educative process. What is moral or immoral is very difficult to say since subjectivity is involved in its judgement. If the arguments are teared to the last shreds, even the most innocuous act, as of using a vanishing cream to improve the face glow may be labelled as immoral because it may in the opinion of somebody promote lust. At present, life is, day by day, becoming complex and complicated crisis in character. As a result loss of values is reflected always in every sphere of human life. Standards of moral life of people are gradually declining. The norm of family, society, politics, secularism, democracy are going down and continuing under strain. Wide spread disturbance, chaos, confusion and dislocation in life have become common phenomena. People sticking on to higher ideals are very rarely found. Contradiction in living is the order of the day. Deteriorating conditions of the system of values and ethics in our daily life are realized. Different Educational Commissions and committees in our country have expressed their deep concern over the declining values in human activities and emphasized on providing value oriented education. **The NATIONAL POLICY ON EDUCATION-1986** has categorically stated “Thegrowing concern over erosion of essential values has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of moral and social values”. **THE EDUCATION COMMISSION OF 1964-66** says “A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and inculcation of ethical values. A national system of education related to life needs and aspirations of the people can not afford to ignore this purposeful force”. In our educational reconstruction on the problem of an integrated perspective on value is pivotal for its solution alone can provide organic unity for all multifarious activities of a college of education curriculum and programmes. So, an integrated education is not possible without integration of values.

MEANING AND DEFINITIONS OF VALUE :

Value literally means something that has a price, something precious, dear and worthwhile. Hence some one is ready to suffer and sacrifice for. Values are a set of principles or standards of behaviour. In the words of **John Dewey**, “The value means primarily to price, to esteem, to appraise and to estimate. It means the act of achieving something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else”. The term „value“ was first time used in economics, then spread to many other discipline, including philosophy. Value is used in many ways such as good, best, right, etc. It can be used as concrete nouns such as his value or her value system or Indian value system, referring to some object or person or society that is valued or judged to have value. As an abstract noun, values are used as desirable, as well as worthwhile. Values are also used as verbs like – valuable, valued, to value, to appreciate, to valueate or to evaluate etc. Values are regarded as desirable, important and held in high esteem by a particular society in which a person lives. Thus values give meaning and strength to a person’s character by occupying a central place in one’s own life. Values reflect one’s personal attitudes and judgements, decisions and choices, behaviour and relationships, dreams and vision. They influence our thoughts, feelings and actions. They guide us to do the right or wrong things. Thus moulds the total behaviour of the individual. Every society has some rules and regulations set for its people. These are nothing but the directions to live happily both at individual and societal levels.

The word „value“ is derived from the Latin word „Valerie“ meaning to be strong and vigorous. To be of value is to have certain virtues. From an historical view point a value may be defined as “**a thing which is good**”. A widely accepted concept of value in traditional Indian philosophy as „Truth“ „Goodness“ and „Beauty“ i.e. *‘satyam, shivam and sundaram* are considered as eternal values. According to different Indian schools of thought, the concept of value is as follows.

a) Charvaka School – “**value is happiness and happiness is value**”.

b) Jain Philosophy– “**value is celibacy, asceticism and control of senses**”.

c) Buddhist Philosophy – “**value is the liberation and service of sentient beings of the world**”.

d) Sankhya Philosophy – “Viveka, Jnana and Jeevan Mukti are the sole ideals”.

e) Vaisheshika Philosophy – “Value is the proper undertaking of the categories in the light of its atomistic cosmology”.

The *Yoga Darshana* treats the realization of the eight fold means of value – “*Ashtanaga Marga of Patanjali*.”

1. **Sigmund Freud (1908)** states that the acquisition of morality meant the installation with in the child’s personality of an agency, i.e., the super-ego.

2. **Geiger (1950)** says – “values are the outcomes of human choices among competing human interests.”

Dewey (1989) indicates that his concept of values include a) The idea of praising, cherishing and holding idea. b) The idea of reflection and making connections between the factors of the situation in one’s existence to the end that intelligence is employed and that improved judgement is concluded. c) The idea that action is supported of an approved value will be taken.

RELATIONSHIP BETWEEN VALUE AND EDUCATION:

All good education is, in essence, a process of developing the human personality in all its dimensions – intellectual, physical, social, moral, spiritual etc. But in recent times, our education could not focus on the effective dimensions of the personality. When it is thought of developing values among our children, emphasis on the effective objectives of education i.e. the development of the social, moral, aesthetic and spiritual sides of personality. Education has to integrate all the dimensions of an individual’s personality by developing human values in relation to the set standards of the society and its culture. Value education is a process of developing in the child’s knowledge, skills, attitude, values and behaviour patterns that society considers desirable to have, both as an individual and as a member of the society. Therefore education in its aims, curriculum and methods should be inseparably bound up with values. Society expects to preserve and promote its values through education through desirable changes in the child’s way of thinking, feeling and is the way one acts in accordance with ideal and acceptable life. Thus value education implies that something morally acceptable and worthwhile is being transmitted i.e. the content of education should be worthwhile and passed on in ways that can not be objected by anybody at any time.

The most important recommendations regarding value education were made by **Indian Education Commission (1964-66)**. “The first and the most important goal of the national pattern, is development of fundamental social moral and spiritual values”. Commission further recommended that apart from Education such values should be made an integral part of school programmes. Generally, some periods should be set apart in the time table for this purpose. Value education was very much emphasized in **Indian Education Commission (1964-66)** as, “In the situation that is developing, it is equally important for us to give a proper value orientation to our educational system.” The Commission intended that students should be exposed to values during their education process.

As it has been pointed out that the highest value is self realisation (*Moksha*) or spiritual freedom or eternal bliss, Indian tradition has full faith in education which can lead person to salvation. It is reflected in the phrase “*Sa Vidya ya vimuktaya*”. Which means the education is that which liberates the individual. Thus value Education is perceived to lead mankind to their highest ideals of life i.e. self realization. The present system of Higher Education has been brought into our country by an alien empirical Government, for its own purposes. What the system has done in an over production of folders of conventional degrees and diplomas over the past hundred and sixty years. This system has been dividing our society into two classes – The educated elite and the uneducated masses, the powerful and the powerless. The entire education system in its content, finance and management should have been recast from primary to higher education levels.

The main focus is that the students must be helped to develop the intellectual strength essential to deal with the problem of discontinuity and insecurity caused by the on rush of Technology and its impact on socio-economic life. Finally higher education must promote the values of freedom, equality and social justice special to the culture of this religion. These values are basic to the liberation of higher education and of the intellect and social capabilities of the student, who enters the system in the hope of bright future.

THE NEED FOR THE STUDY :

UNESCO report (1972), the International Commission on the Development of Education, rightly named its report as „Learning to be“ which shows worldwide efforts or revival of the interest in a kind of education leading „to be“ – a kind of person. In ancient India, the concept of Education was “*Sa vidya ya vimuktaya*” means learning or education is that which liberates or makes the person to be liberated. This emphasizes on „to be“ or to be a liberated person. Unfortunately in modern age, education got influenced by western ideology, which is oriented towards materialistic and outward things, resulting into degeneration of age old good values even almost among so called educated persons. This calls for the immediate need for value education. A value free education is as a protein free diet. Therefore for providing a proper protein to our inner image, education should remain value loaded education, producing a balanced and enlightened human beings. Realizing the importance of all round development of learners, **Mahatma Gandhiji** defined education. “By Education I mean an all round drawing out of the best in child and man-body, mind and spirit”. Thus **Gandhiji** stressed the importance of morality and spirituality along with other aspects of human personality on the lines of education in India from the very ancient times.

Though education means „wholesome education“ but Indian education is now unwholesome as implicit in the words of **R.P. Shukla (1984)**“. “The gulf between the rich and the poor, the educated and the uneducated, the tolerance and selfishness that are widely prevalent”, The failure of education to impart right knowledge and skills to enable majority of students to lead economically independent lives, the rampant unrest among students and their tendency to violate values, the unrootedness of the educated in their own tradition, culture and values the increasing demand for dowry and the incidents of bride burning even by the educated, violence, killings of innocents, hatred and ill feelings towards people from different caste, creed, region, religion, language etc., speak volumes of failure of the Indian Education system in imparting true education.” True education should be the repository of values.

The felt need for education is in a variety of values rather than in a single value. Now it is widely being recognized that there are crisis of character, values and morality among the students and the general population. Therefore, there is a dire need of education in values or value incorporated education.

In India, the basic problems today is, that we are neither Indians, nor westerners in the true sense. With our traditional values succumbed, leave ourselves open to the more superficial and glamorous aspects of western life styles. We are willing and consciously turning from traditional Indian values to develop an attitude to life concerned with the exclusive and influence of technological advancement. This overtook the abiding qualities without which life becomes meaningless. This encourages the growth of sensational culture instead of directing towards spiritual values. It is an attitude that makes for greed and exploitation. It seeks power in order to suppress others and get profit from those suppressions. It can also be seen corruption in every sphere and level of our lives. Society is sick because we are sick and sick people cannot act as they should. Values are the principles that lay solid foundation for a civilized and caring society. A society is said to be a cultured one if it follows a set of norms that are for the welfare of its individual members; on the contrary, a society which cares least for its members and where principle of might is right, is predominant, can not be said to be a cultured society. In such a society, human dignity finds low priority and the society becomes less caring for its individual members, who need attention and care because of the conditions that are beyond their control. If a society is to be made for all, values must become an integral and inseparable part of each individual. Values thus, are important for both individual and healthy body. Hence, there is an urgent need to initiate efforts for inculcating values in society through education.

There has been, however a significant change in our values in the last fifty years, a shift in the way of thinking and action. There is more emphasis now on satisfying individual interests, than the collective ones which, sometimes, results in clashes between individual interests and social interests values are concerned, the change has affected them adversely. Family bonds and social bonds are weakened and people have become more egoistic. The relationships are determined by usefulness of a person or persons for a particular purpose, i.e. practical benefits that people can derive from each other. This adverse change influence the whole system of society and life is becoming more miserable now than ever before. Different types of crimes, including violence, economic and moral, are on the increase due to erosion of values. If urgent steps are not taken to control the situation, there will be chaos and unrest in the society as well as of individuals.

The **Kothari Commission** has pointed out the vital need for the inculcation of values in education. The explosion of scientific knowledge should combine itself with a deep sense of social responsibility and spiritual values in the building up of one's personal character. Inculcation of proper social, moral, religious, aesthetic and spiritual values in the child is essential to meet the challenges of the modern age of science and technology.

But, at present when social, moral, cultural and spiritual values are disintegrating; when religion is losing its hold, when power and knowledge are being misused for vested interests; when nations do not trust one another, when black marketing, corruption, indiscipline, violence are fast spreading, it is essential that education should be value oriented. Only value oriented education can promote individual with social welfare, love, peace, good will, understanding etc. The report of **Parliamentary Standing Committee** (Jan, 1999) rightly points out that there has been continuous erosion of values in our society, which is reflected in our day to day life. **The National Curriculum Framework for School Education** (NCERT, 2000) also voices serious concern over erosion of values in our society and stresses the need for inculcating values not only among children, but also among adults because adults have to decide what kind of society they would like to make and what kind of values they would like to inculcate in children. It may sound unpleasant to say that erosion of values is not only in children but also in adults since children learn from adults and in most of the cases adults decide the decisions. Adults need to introspect seriously over the issue of erosion of values as erosion of values in adult is a fact. If this proposition is accepted as a fact that there has been erosion of values in our society, then urgent steps must be undertaken to inculcate values in adults and children. Families as well as teachers, who lay the foundation of future citizens must undertake the task of inculcating values in children. Values inculcated at this stage of life, determine the personality of the child i.e. what kind of citizen he/she may become. Hence the society has a responsibility to ensure that values are inculcated in children and congenial environment be created to nurture those values.

Family is the first social institution where good habits and values are nurtured in a child. The foundation laid in the formative years of a child, plays a significant role in determining the personality of a child and making him a good citizen. It is the family where child learns different values such as love, sharing, living together, tolerance, respecting elders, obedience, honesty, kindness etc. therefore parents must ensure that right values are developed in children. Parents must also volunteer themselves to initiate such efforts that could contribute to the process of inculcating values in society. Values in general neither be taught nor be imposed internally. Values are internalized through a process of value clarification, a free choice from among different alternatives and a critical analysis and interpretation of consequences of each choice. Further, their role taking in both thought and action promotes their understanding is the crux of the matter. Our children should have an opportunity to learn and to foster all the essential values to prepare themselves ideal citizens of our society. So there is a necessity of inculcating values in young learners and consolidating them through curricula and school practices.

The National Curriculum Framework for School Education, brought out by NCERT in November 2000 has put considerable emphasis on value development through education throughout the schooling years right from elementary stage to higher secondary stage. The adolescent stage, being most impressionable in the life, deserves consideration for this purpose. The children at this stage are most receptive and rely considerably on their textbooks and teachers. Above all adolescent stage is the base on which later years and expressions are dependent. Their exposure at home, school, peers, friends vary. As a result, they have disturbed mind with regard to their judgements. So adolescents are in confusion and chaotic situation with regard to their moral values. This is the crucial period where right judgement is needed.

So the investigator felt the need for conducting a study to estimate the level of moral judgement particularly among high school and junior college students since their values are at the changing stage due to exposure of these students to the public sphere.

HISTORICAL PERSPECTIVES OF VALUE EDUCATION IN INDIA :

India is known for its rich cultural heritage. Past culture is very ideal with regard to value system. There has been a change in the traditions and aims of society during different periods of history due to various reasons. A brief account of it is presented below because it is interesting the present value patterns of the society.

A) THE VEDIC PERIOD:

The Vedic period is marked with moral education. Hermits, Gurukulas, Ashramas, Charans, Rishikulas and Vedic Schools were the centers of imparting value along with education during the Vedic period. Priests, seers, sages, and religious teachers emphasized moral instruction throughout the process of education. Teacher's foremost duty is to promote moral awareness of pupils and to train them to lead disciplined and spiritual life. "First deserve and then desire" principle was effective means and teachers themselves were following exemplary role model. **Roy Choudhury (1979)** views Vedic Education that "the most important part of the students" education was the religious environment in which he was brought up. **Mathur (1985)** states "Education during Vedic age was influencing the spiritual and physical life of the individual. The relationship between religion and education may be expressed when it was found that education seeking inspiration from religious ideals, has values and goals brings about changes in human behaviour. Religion has provided the norms of conduct."

AIMS OF VEDIC EDUCATION :

- To promote understanding of the moral value of life.
- To provide religious environment of attending emancipation under the guidance of Guru.
- To promote happiness and righteousness of the individuals.
- To preserve and spread national heritage and culture.
- To propagate eternal values like truth, non-violence and happiness.
- To impart education of certain subjects like medicine, astrology, art, philosophy, archery, language, grammar etc.

CURRICULUM :

Curriculum was based on two aspects such as vocational studies and religious education. Certain subjects included in the curriculum were medicine, philosophy, mathematics, animal husbandry, science, history, astrology, art and archery, *puranas*, *Upanishads* etc.

THE TEACHER : Teacher was mostly drawn from the *Brahmin* community as they were assigned the duty of knowledge advancement and its spread along with social well being. The „*Guru*“ was pivot of the education system. *Guru*'s daily living itself was to be the yard stick to source of knowledge, values and skills.

THE EDUCATIONAL INSTITUTION : Vedic Educational institutions were residential and education was residential system of education at the home of the teachers (Guru). Apart from other teachers, the pious environment of the Ashram was unique characteristic feature. Vedic education was meant for eternal progress including human values.

THE JAINIST PERIOD : The Jains diagnosis of the bondage of the human condition as due to ignorance, the special role of the teaching of the Tirtankaras and the rigorous and aesthetic discipline they prescribe as a means to liberation provide the philosophical basis for education in a broad sense of the term. The Jains deemed education as a means of illumination and emancipation. Jaina psychology recognizes different stages of life like the dull stage, the playful stage, the walking stage, the learning, the adolescent stage etc. Their schemes of education utilized their ideas about the different forms of knowledge. Education began at the age of eight and there was a strong emphasis on memory. The spiritual as against the secular aspect education was stressed. Jain education was monastic, that is residential. The curriculum was based on the three gems-right faith, right knowledge and right conduct. The mother tongue was the medium of instruction. Memorising the sutras, question and answer method, verbal exposition recitation, monitorial and debating were the methods of instruction in Jain education.

THE BUDDHIST PERIOD: Vedic religion gradually confined to caste system and undue importance to Brahmin, which later became a curse for other people. In such circumstances, Gautam Buddha advocated new simple and easy thoughts to common masses. Boudha religion believed in good activities, good behaviour, tolerance and non-violence. Vihars and monasteries were established as specific education system to propagate the principles of Boudha religion. Though Buddhism looks like a separate religion on its own, it is the off spring of Vedic system particularly in India and there are minor changes between these two systems. Both believed on salvation and existence of Soul.

AIMS OF EDUCATION: The main aim of education was salvation, emancipation, character formation and dignity of labour. It was meant for satisfaction of spiritual hunger and vocational skill for human service. Even during this period also values were given an immense importance from all the perspectives.

CURRICULUM : The level of education was divided into two parts such as :- a) Primary Education b) Higher education.

The Primary education during Buddhist period emphasized on 3 R's i.e. reading, writing and arithmetic. The higher education curricula included teaching of subjects like religion, philosophy, military science, medicine etc

THE MEDIEVAL PERIOD:

During this period, moral education was based on „Kuran“ the religious scripture of Muslims. Educational institutions like Maktabs and Madrasa were run in Mosques. Religious men were imparting religious and value education. Muslim leaders were teachers who inculcated a spirit of piety and righteousness in their people. Thus education during this period is known as Islamic education.

AIMS OF EDUCATION :

- To develop morality among individuals.
- To promote and develop character of the pupils.
- To develop human values such as truth, righteousness, peace, love, non-violence. etc.

CURRICULUM : Curriculum had two main aspects such as religious and vocational. Subjects required for producing civil officers, lawyers, doctors and teachers were included in the curriculum, while cultural heritage of Islam was the part and parcel of the curriculum. Curriculum kept on changing under different Muslim rules.

THE BRITISH PERIOD: Britishers established their trade center at Calcutta in 1600A.D. with the aim to rule over India. While supporting and maintaining the existing Pathshalas, Madrasas and Maktabs, Britishers for the first time in 1715, started St.Mary Charity school in Madras, followed by establishment of school in 1725 for all the community and education was made free. The East India Company in 1813 owns the responsibility of education for the people in India. In 1815, Lord Moria gave emphasis on moral, religious, and spiritual education. Lord Macaulay's suggestion English as a medium of instruction which was supported by Raja Ram Mohan Roy, the founder of Brahma Samaj, was accepted in 1835.

THE POST INDEPENDENCE PERIOD: On 15th August 1947, India got freedom from British Rule. Independence period is marked with various commissions, committees and policy emphasizing moral education, character education.

RELATIONSHIP BETWEEN MODERN AND TRADITIONAL VALUES:

Kar (1996) attempts to show the affinity of modern values with the four traditional values as follows: 1) *Artha* i) Economic value 2) *Kama* ii) Organic or health value iii) Aesthetic value iv) Recreational value

v) Hedonic or pleasure value 3) *Dharma* vi) Moral value vii) Personal value viii) Social value ix) Intellectual value 4) *Moksha* x) Spiritual value

TRADITIONAL AND MODERN VALUES:

If it is analysed, at each stage of history including the present, morals are given utmost importance and it is our responsibility to safe guard the values. Hence the education either formally or informally should facilitate to take right decision making. Many of the Traditional values are now seem to be irrelevant and unsound in the modern context. Such values are either dropped or reinterpreted in acceptable forms. Some of the new values need to be assimilated, while compromising with the old. Still many of the traditional values are vital as well as the modern values. The modern technology is another factor that influences the value system of our society. As a result even the human values are degrading day by day.

RECOMMENDATIONS OF COMMISSIONS AND COMMITTEES TOWARDS VALUE EDUCATION :

Several commissions and committees on education appointed so far have insisted on incorporation of values in the process of education to mould the child into an acceptable adult in the society. Hence it is necessary to know their recommendations in this context.

1. **THE CENTRAL ADVISORY BOARD OF EDUCATION (1943-1946):** It recommends that provision of spiritual and moral instruction for building up of the character of the young should be the responsibility of the home and community.
2. **UNIVERSITY EDUCATION COMMISSION (1948-49):** This commission is also known as **Radhakrishnan Commission**. The commission strongly felt the need and importance of religious instruction. The commission observed that the fundamental principles of our constitution call for spiritual training. The Commission made the following suggestions with regard to promotion of moral and spiritual quality among students.
 - Practicing silent meditation in the schools before the class work starts.
 - Study of biographies of great people for moral awareness of the students.
 - The students should be given suggestion and inspiration for moral development.
 - Great literatures and a study of great books be included.
 - Study of religious scriptures as they play a vital role in character formation of the students.
3. **SECONDARY EDUCATION COMMISSION (1952-53) :** It is popularly called **Mudaliar Commission**. The aim of the commission was to examine the problem and perspectives of secondary education in India and also examine the religious and moral values in education.
 - Home, School and Community play significant role in moral instruction and moral development of the students.
 - Holding assembly before starting teaching work as a method of moral development.
 - Moral instructions from the lives of the great men like Mahatma Gandhi and religious leaders of all the religions may be given to create moral awareness.
 - School should discourage all unhealthy trends of disunity, religious hatred and bigotry

NATIONAL POLICY ON EDUCATION (1986) : The National Policy on Education laid emphasis on the moral and emotional development of the child. **The National Policy on Education (1986)** rightly expresses this concern as “The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values”.

□□Curriculum need to be readjusted in order to make education a forceful tool for the cultivation of social and moral values.

□□Education should foster universal and eternal values, oriented towards the unity and integration of our people.

APPROACHES TO EDUCATION IN VALUES:-

There are three broad approaches to educate the children in human value programme. They are:

I) Direct Approach.

II) Indirect or Incidental Approach.

III) Integrated Approach.

Direct Approach: - The period allotted to moral education could be converted for value inculcation. One can take up a quote, prayer, song, story or a recent incident that had happened to develop the value by way of discussion and other teaching technique meant for the inculcation of values. The inculcation of values can be brought about by five teaching techniques, i.e. (a) silent sitting (b) prayers, quotations or thought (c) group singing (d) story telling (e) group activities.

INDIRECT OR INCIDENTAL APPROACH:- An observant and alert teacher will never lose an opportunity to take an advantage of a chance incident as it arises in the classroom, in the school campus or on the play field to teach a value by correcting, praising or discovering certain behaviour. Suppose two students have quarreled on the play field and one is injured. After treating the student for the injury, the teacher may raise the questions as to why such a thing happened and what has been its outcome. The teacher may touch upon the evil effects of violence by taking examples of wars, feuds between families and bring out the undesirability of violence. A quote like, „Non- Violence is the best duty religion“ could be given.

Hence, in this way a complete teaching learning situation from an unexpected incident on the play field can arise. This incident could be used to develop the value of „non-violence“ among children. This approach is called „indirect; or „incidental“ approach.

INTEGRATED APPROACH:-

Integrated approach aims at inculcation of values through all academic programme and activities. Even when the teacher is not aiming at inculcating values through the direct or the indirect approach, it is to integrate the relevant values in her daily lessons or in other activities out side the classroom. Thus, the integrated approach should be practiced through both curricular activities and co-curricular activities.

ROLE OF TEACHERS, PARENTS AND COMMUNITY IN VALUE EDUCATION:

Children are influenced to a great extent by the social environment in which they find themselves. Environment at home, in community and in the classroom and school should not have inherent contradictions with the values preached. Home is the dominant factor. Value inculcation permeates from the influence of the parents and other members of the family, elders in the community and through the conduct and behavior of the teachers and from the life in the school and the community as a whole. The influence of the home is crucial in the development of the child’s personality. Habits formed and attitude framed at home persists through one’s life. Moral standards of the parents is therefore essential. The

drawbacks of our majority of homes, both in the matter of their physical orderliness and their psychological atmosphere, should be made known through talks, radio, cinema, voluntary organizations etc., . Value conception, cherishing and fulfilment are directly and indirectly influenced by parent and society apart from teachers. Values are developed consciously and purposefully but what the parents and the society try to do mostly unconsciously and haphazardly. Often it is observed that even educated persons in different walks of life preaching desirable values but their behaviors, actions and way of life are in contradictions what they preach. So much of hypocrisy has developed. It is, therefore, essential on the parts of parents and elders in the community to alter the existing situation. Teachers at all levels of education are today face with the problem of imparting functional type of education to promote human values. Teachers' role is to initiate such processor by which students develop their ability, attitudes and other forms of behaviour of practical life in the society in which they live. The influence of school environment is expected to enable students to obtain social competence and individual development. Added to this school provides the foundation in observing the basic values like caring, sharing, co- operation, team spirit, unity, responsiveness, obedience, co-ordination, honesty, sincerity, punctuality, discipline, sociability, respect and so on.

Unfortunately teachers are being criticized for not being committed to our age-old time tested value system. They often do not follow values in their lives. On the other hand, teachers have developed a wrong notion that in the subject centered education; there is no room for inculcation of ideals and values, especially of traditions in general. Teacher often fails to resolve conflict between traditional and modern values. Teacher thus should see that students are growing in value awareness and experiencing enrichment of personality. Added to these technological devices like T.V. etc. are also responsible for today degradation of values. Due to onset of education through distance is diminishing the values by widening the gap between the Teacher and Student. Teacher should establish clear standards of behaviour and encourage the students to behave in an ideal manner. Thus many aspects influence for right judgements among the people.

INCULCATION OF VALUES: -

The inculcation of values is by no means a simple matter. There is no magic formula, technique or strategy for this. Value education in all its comprehensiveness involves developing sensitivity to values, an ability to choose the right values, internalizing them, realizing them in one's life and living in accordance with them. Therefore, it is not a time – bound affair. It is a life long quest. In inculcating values, all human faculties such as head, heart and hand should play a role. Thus, value education covers the entire domains of learning, the cognitive, affective and psychomotor. Inculcation of values is influenced by a complex network of environmental factors such as home, school, peer group, community, the media and society at large. Home takes the highest position in the hierarchy followed by school. As the home, so the society and within the home, as the parents so the children, and within the school, as the teacher, so the taught are common sayings.

In the pursuit and promotion of values the teacher has the most vital role to play. It is the teacher who is the guide, friend and philosopher and the first interaction of children, after the parents, is with the teacher. Teachers with vision, dealing with curricular subjects such as languages science, social science, music, art, work experience and curricular activities such as NCC, Scouts and Guides, Community Service, Red Cross, Field Trips, Sports and Games can develop suitable strategies and methods which would enable transmission of values. Value education can be achieved both directly and indirectly. Direct value inculcation refers to deliberate, conscious, systematic, sympathetic instruction given during the time of formation. Indirectly, value inculcation can be imparted through the regular subjects of curricular and co-curricular activities. Incidental value inculcation can be given through events and incidents related to values occurring around thus relating to value inculcation to concrete situations. There is an urgent need for adopting such methods, which promote value education, through the use of various curricular and co-curricular activities in the entire educational programme. There is also a growing awareness among the educationists that ear-marking one period exclusively in the school time-table for value education and allocating this work only to one teacher will not be very helpful because values cover the whole gamut of curricular and co-curricular activities of schools.

Since every person belongs to the family of humanity, there are certain basic values, which are accepted universally. Without these basic values, the character would be lacking in certain primary traits. The basic

values are essential to a profound character just like the foundation to the building. Without the foundation, the building would not stand, so also with out essential basic values, we cannot build a sound character.

CONCLUSION:-

Value literally means something that has a price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for. In other words, values are a set of rules or regulations of behaviour. In the words of **Dewey**, “the value means primarily to price, to esteem, to appraise and to estimate”. It means the act of achieving something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else.

Values are regarded as desirable, important, and held in high esteem by a particular society in which a person lives. Thus values give meaning and strength to a person’s character by occupying a central place in his life. Values reflect one’s personal attitudes and judgements, decisions and choices behaviour and relationships, dreams and vision. They influence our thoughts, feelings and actions. They guide us to do the right things. But values may differ from one society to the other.

Value education means inculcating a sense of humanism, a deep concern for the well-being of others and the nation among the children. This can be accomplished only when it is instilled in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that brings order, security and assured progress.

Through value education we like to develop the social, moral, aesthetic and spiritual sides of a person which are often undermined in formal education. Value education teaches us to preserve whatever is good and worthwhile in what was inherited from our culture. It helps us to accept respect, the attitude and behaviour of those who differ from us. Value education does not mean value imposition or indoctrination. Value education has the capacity to transform a diseased mind into a very young, fresh, innocent, healthy natural and attentive mind. The transformed mind is capable of higher sensitivity and heightened level of perception. This leads to fulfilment of the evolutionary role in man and in life.

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