

CONTEMPORARY SIGNIFICANCE OF VALUE EDUCATION

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Abstract : Education in general and value education in particular occupies a prestigious place in the modern context of the contemporary society. increasing prominence in educational discussions during recent times. Parents teachers and society at The problem of value education of the young has assumed large are concerned about values and value education of children. Education is expected to play a major role in promoting national development in all its ramifications, At the same time it should bring about harmonious development of all the faculties-towards adequate preparation for life.

IndexTerms - Parents teachers and society at large are concerned about values and value education of children.

I. INTRODUCTION

The worldwide resurgence of interest in value education has been explained as the natural response of the modern industrialized societies to the serious erosion of moral values in all aspects of life and the crisis of values experienced in modern times. It is common place to say that sweeping political economic and social changes have overtaken human civilization during the past few centuries and these have been largely responsible for the predicament of the modern man. In the case of India, however, the picture appears to be slightly different. There is no doubt that technological development, however little it might be, compared to the western societies, is one of the factors that has contributed to the value crisis that the Indian society is facing today. There are also other factors like personal greed meanness selfishness indifference to others interests and laziness that have brought about large scale corruption in almost all spheres of life-personal and public, economic and political moral and religious. One can even say that our fall in moral standards is not so much due to industrialization as to the lack of it. Perhaps we can achieve better moral standards in our democratic way of national life if we become more industrialized and thus overcome mass poverty and the general feeling of insecurity which gives rise to greed.

We are witnessing tremendous value crisis throughout the world today. A lackadaisical attitude towards value and its institution is pervasive in the world today. As the vitality of human belief in values is dying out in every land, the younger generation has started to pooh-pooh the unique religious epics and religious institutions giving room for erosion of spiritual and moral values of mind. As a result, the mind of man has been lacinate into small fractions and fragments which makes the value content of human life a diminishing factor in modern times.

The reappearance of barbaric qualities of selfishness clashes and conflagration and other destructive forces give clear indication of the process of degeneration of human society. There is an urgent need for a great effort to revive and reform the values of human life and to rejuvenate the foundation of civilization. Concerted efforts and continued dependence on good books and institutions will impart students inspiring qualities of concentration infinite Love justice honesty purity selflessness wisdom faithfulness humility forgiveness mercy trustworthiness respect for others obedience sincerity and a host of other virtues which are sine qua non to build the equipment of life. This should be the central theme of value education. Whatever be the cause of the present value crisis there is no gainsaying the fact that the weakening of moral values in our social life is creating serious social and ethical conflicts. It is this changing context the declining moral standards in personal and public life on the one hand and the national ideological commitment to the values of democracy socialism secularism and modernization on the other that constituted the driving force behind the recommendations stressing the importance of value education in educational institutions.

While there is general dissatisfaction with the fall in moral standards of both young and the old and disenchantment with the utter disregard to moral values witnessed in personal and public life, there has been no concerted attempt on the part of the society to address itself squarely to the problem of value education. Unfortunately, education is becoming day by day more or less materialistic and value traditions are being slowly given up. The modern Indian is being educated mainly with the bread and butter aim or education and as a result most of our graduates run after money, power and without caring for any values. The degeneration in present-day life the demoralization of public and private life the utter disregard for values etc., are all traceable to the fact that moral religious and spiritual education is being deliberately neglected in our educational system.

The Education Commission of 1964-66 says that "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 the inculcation of ethical values. A national system of education that is related to life needs and aspirations of the people cannot afford to ignore this purposeful force". Value crisis of the present day life is baffling the minds of educators and the students as well. The effect of the value crisis on the present day life is witnessed in the following.

The democratic ideology that has been accepted by our country is yet to be actualized in the form of social and economic democracy so as to realize the democratic values guaranteed by the constitution of India. The individual is becoming a prey to contradictory values and ideologies and is being converted as a consequence into an extreme radical a reactionary a sceptic or a cynic. The present Indian educational system is reflecting more or less borrowed ideologies and philosophies and the national values are being relegated to the background. The teacher educators and teachers are not clearly oriented to the national values and ideas, ideas and ideologies that they have to inculcate in the students. Hence they are not in a position to play their role as value educators. Our curriculum does not reflect human values and value system. Hence our schools and colleges have become examination centers and

not value centers. The problem with value education appears to be that while everybody is convinced of its importance it is not clear as to what it precisely means and what it involves.

In our educational reconstruction the problem of an integrated perspective on values is pivotal for its solution alone can provide organic unity for all the multifarious activities of a school or college curriculum and program. An integrated education can provide for integrated growth of personality and integrated education is not possible without integration of values.

II. VALUES

Values are described as the socially defined desires and goals that are internalized through the process of conditioning learning and socialization. We value what we desire to have or to become. A new born values its mother or the feeding bottle for each satisfies its hunger. As the infant grows into a boy or girl new sets of values occupy his or her mind. The playthings acquire all the values. As the boy or girl grows into adolescence friends come to be coveted as most valuable. As the boy or girl grows into adulthood, friends are replaced by a marriage partner in life. However, values are not limited to possession of things or persons like mother feeding bottle doll marbles, bats, balls, bangles, friends, house, furniture, jewelry, bank balance, children and grandchildren. They extend to what we want to become what we desire to be and become the guiding principles of all our activities and activities are valued in terms of how far they are conducive to the goal. Suppose a boy wants to become an athlete he values physical activities most. He values to get up early in the morning, to go to the track, to practice the events in which he wishes to excel. He does not value to study in the morning. Values are goals set for achievements, and they motivate, define and color all our activities-cognitive, affective and conative. When education builds up true values in the life of our students it has equipped the ship of students with radars and compass to sail clear in the stormy sea of life. Values reflect different philosophical positions. The concept of values is closely associated with the concept of man. Values in education are classified in different ways. One such classification is as follows:

- The biological values
- The intrinsic values
- The instrumental values
- The health values
- The recreational values
- The aesthetic values
- The spiritual values

Another classification:

- The spiritual values
- The material values
- The intellectual values
- The social values
- The moral values
- The political values
- The economic values
- The cultural values

And they like.

The importance of value education has been duly recognized by different education commissions and committees appointed by the government. The Hartog Committee of 1926 felt that religious instruction can be given in common schools outside the school hours. The Central Advisory Board of Education felt in 1946 that religious and moral instruction was important and that it should be left to the community to which the pupils belong to the Secondary Education Commission's report in 1953 favored that religious and moral, instruction should be given in schools outside the school hours on voluntary basis. The Sri Pakasa Committee on Religious and Moral instruction had recommended that moral education should be imparted in all Educational institutions.

The Education Commission of 1964-66 has also strongly recommended the direct and indirect teaching of social, moral and spiritual values to school going children. The main function of education is to produce citizens with sound character and a healthy personality. Good citizens are the only hope for the progress and prosperity of the country. Inspiring values, ideals proper moral conduct and a life based upon good principles is an essential requisite. The ideals of virtue goodness true manliness form the very essence of real dignified living

III. MORAL VALUES

By moral values we mean those values which when applied to human behavior exalt and refine life and bring it into accord with the standards of conduct that are approved in our democratic culture. Moral values are evaluations of actions generally believed by the members of a given society to be either rights or wrong. Moral education involves social education but extends beyond it in so far as it covers the way the individual deals with his own powers and potentialities as well as how he behaves in his relationships with other people and the community at large. It is as much concerned with striving for personal wholeness as with generating a responsible attitude towards others and an understanding of right and wrong behavior.

Indian culture is rooted deeply in her spiritual values and unless these values find their way into the life of students, education will lose its significance and will not fulfill its function of endowing the students with a vision to live by and with ideals to work for. Therefore in deference to the cherished goals of democracy, socialism humanism and secularism it is very essential that our education system should evolve a new positive morality which could effectively be built into the school curriculum.

The new positive morality should have the following objectives:

- 1) To develop a sense of unity and equality through co-operation, solidarity, cutting across religious caste and cultural barriers.

- 2) To inculcate basic virtues like sincerity, simplicity, gentleness, modesty, compassion, humility, courtesy, cooperation, fair play, self-reliance, self-control and truthfulness.
- 3) To inculcate the real meaning of non-violence and patriotism
- 4) To make students work hard on sound rational lines.
- 5) To make students responsible for keeping constant vigil to know what is going on in and around the country.
- 6) To develop the habit of personal cleanliness and cleanliness of the surroundings.
- 7) To develop proper respect for public and private property.

According to Peters J. "The growth of morality and value is a complex psycho-social phenomenon. Morality is not something to be taken lightly. It is a form of thought and action, parallel to other forms such as science, history and the study of literature. One should understand that science alone cannot promote a country's progress and prosperity. Equal importance should be given to character-formation education also. There is no antithesis between religion and science. This has been clearly defended in the statement of Einstein that "Science without religion is lame and religion without science is blind. Hence moral education deserves the status of a school subject in the curriculum. But unfortunately the present system of education has not taken proper cognizance of this vital aspect of personality. Moral influence begins with the family before the children come to school. In the school, children are subject to its systematic influence. The influence may not be as strong as that of the family but its educative and socializing effects are important.

At present due to the complexity of modern society the home is gradually losing its importance. The school has taken over a number of functions from the home. Thus the school has to shoulder great responsibility of molding children's character on sound scientific lines. The schools should give all importance to secular morality because it is a well-known fact that our country has chosen the twin principles of democracy and secularism. The school has been deliberately organized for educational ends. Therefore, it should be based on publicly accepted principles. The schools must first act as an extension of the family it should supplement the home facilities. Further it has to perform many specific functions. There should be proper patterns of behavior (in the relations between children between children and adults, between the head of the school and the staff). Bullying, cheating, creating fear, adopting irrational practices, decisions based on personal will, the pointless maintenance of tradition, the irrelevant use of status, all these are not acceptable in any institutions and certainly not in one which is committed directly to moral instruction. A mismanaged school is not only an immoral place in itself but develops in pupils' beliefs and dispositions that are highly non-educative.

Value education cannot be carried out simply by making pupils behavior conformist by imposing even the best rules and regulations through punishment and reward. Nor is it achieved by their simply being told what to do, nor again by their having teachers as suitable models for behavior. All care should be taken to see that at the one end the school must provide firm external control and at the same time it should give autonomy to pupils so that they can reasonably and effectively enter into discussions and take decisions that actually matter. External authority must therefore be indirect and flexible. Every school should have a firm authority structure whose rules, principles and forms of punishment should be clear and defensible. The students should be encouraged to have proper role taking means for their value development.

IV. CONCLUSION

The teacher occupies a pivotal role in importing value education to the students. If the teachers meet pupils only in classes where some particular area of academic matter is the central point for discussion, their understanding of pupils will be quite inadequate for a relationship in which the complex value interests of pupils are seriously handled. A tutorial house or counseling system is a must because it helps teachers to understand pupils properly.

The curriculum should provide enough opportunity for pupils to acquire a considerable amount of knowledge that is essential for morally responsible living in our democratic society. An understanding of the attitudes, emotions, feelings, values and motives of pupils is equally important. Therefore new activities for achieving personal understanding need to be built into school work.

In value education as in any other area of education, what is asked of the teacher is a total commitment to the development of rational autonomy in both thought and action. It should be noted that the most important aspect of value development consists not in unwilling adherence to a set of rules and regulations but in the building and strengthening of positive sentiments for people and ideals. Value education should prepare individuals for participation in social life and acceptance of social rules. Lastly what is more important in value education is that schools should provide a healthy climate for sharing responsibilities, community life and relationships.

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