

PERSPECTIVES OF VALUES IN TEACHER EDUCATION

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Abstract

Value is what is desired, liked or preferred. Values refer to those things what men desire, like, prefer. Values pre-suppose conscious beings with likes, and prejudices. Value may be defined as a concept of standards. It may be cultural or merely personal, by which things are compared and approved or disapproved related to one another. Values may be nurtured through direct and indirect methods. The direct method attempts to instil virtues by cantering attention directly upon them through discussing and illustrating them, memorizing and reciting creeds, verses, slogans, oaths, pledges, golden texts etc. that suggest analyzing actions and events in order to discover them and applying them directly to the lives of pupils. One of the major tasks of teacher education, both at pre-service and in-service level, should be to present theoretical and practical perspectives to teachers and to facilitate their critical reflection on them as a basis for classroom practice. The most important aspect of the value oriented programmes is that the teachers should set examples of good conduct and behaviour which the students may imbibe in them. Swami Vivekananda says, "The life is short, the varieties of the world are transient, but they alone live, who live for others the rest are more dead than alive".

Key Words: Values, Teacher education, Classroom practice

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Introduction

The value education is becoming increasingly prominent in educational discussion at all levels for devoting more time and effort to achieve greater understanding and awareness of human values. In our pluralistic society education has to foster universal values as well as orient people towards unity and integration. The NPE 1986 envisages the need to make education a powerful tool for the cultivation of social and moral values. The 81st Report on value based education (1999) submitted to the Indian Parliament has emphasized on the inculcation of core universal values viz. Truth, non-violence, righteous conduct, love and peace, The Preamble of the Indian Constitution, and a no. of Education commissions and Committees in India since Independence have emphasized on the need for formulation of programmes on value based education through educational institutions.

Concept of Value and Value Education

Value is what is desired, liked or preferred. Values refer to those things what men desire, like, prefer. Values pre-suppose conscious beings with likes, and prejudices. Value may be defined as a concept of standards. It may be cultural or merely personal, by which things are compared and approved or disapproved related to one another. Value education intends for desired modifications in the individual's behaviour patterns which apparently involves society, environment, individual and school. Education should aim not only at information based knowledge but also the holistic view of turning the student into a perfect human being. We must have career-building, man-making, character-making assimilation of ideas. The 5 cardinal values represent the 5 domains of human character i.e. **Intellectual** (Truth, *Satya*), **Physical** (Righteous Conduct, Dharma), **Emotional** (Peace, *Shanti*), **Psychological** (Love, *Prema*), and **Spiritual** (Non-violence, *Ahimsa*) corresponding to 5 major objectives of education namely knowledge, skill, balance, vision, and identity. These core universal values can be identified as the foundation stone on which the value-based education programme can be built up. All religions are to be treated with equal respect (*Sarva Dharama Sambhav*) and there has to be no discrimination on the ground of any religion (*Panthnirapekshata*).

Human Values

Following kind of values are most relevant and important from the points of human values.

These are:

Intrinsic values/Root values/Absolute values/Moral values/Ultimate values/Core values which imply ultimate good, ideal or worth wholeness as an end in itself. Intrinsic human values are eternal and universal which have been conceived since time immemorial.

Mundane values are social, economic, political and cultural by nature. For example the Indian Constitution is the prime source of mundane, socio-cultural, political and economic values for Indian citizens.

Intrinsic human values transcend all values and behaviour and all varieties of situations and diverse examples of human conduct. Root value should always act as a guiding light. Intrinsic human values are indeed concerned with the inner world. A harmonious and sustainable human society and its institutions depend on right action in the physical world with a right mind inspired by human values of the inner world. The fact that different cultures have different value systems are conditioned by the developments taking place in a cultural set up providing thereby values have a strong social and cultural base.

Ways to cultivation of values

Values may be nurtured through direct and indirect methods. The direct method attempts to instil virtues by centering attention directly upon them through discussing and illustrating them, memorizing and reciting creeds, verses, slogans, oaths, pledges, golden texts etc. that suggest analyzing actions and events in order to discover them and applying them directly to the lives of pupils. It aims at changing the thought process through the development of thinking and reasoning. In direct method there are fixed periods in the classes where systematic and deliberate instructions are given on value education. But value education is not to be taught as a subject for the fact that the essence of values is to be realized and appreciated rather than being learnt. Values are to be infused indirectly so that the school, atmosphere, the personality and the behaviour of the teacher, the facilities provided in the school will have a large sense of values.

The teacher can indirectly make an impact on the minds of students and a sense of value should inspire all activities and must be reflected in the life, tone and atmosphere of the school.

Inculcation of Values

School activities should develop strong moral courage among children. School environment has to provide rich experiences to students for inculcation of values. The steps for inculcation of values may be identified as (1) **Knowing** (2) **Believing** (3) **Making Judgement** (4) **Practice** (5) **Spontaneous Action**. Under knowing the child must be made aware of the values through the activities and programmes. Then the child must develop faith in those values (Believing). Again the child must be provided conflicting situations to judge the implication of related values (Making Judgement). The child is to be encouraged to practice these values in real life situations (practice). Thus, the various programmes of the schools must take the child so that stage where the practice of values may become spontaneous and immediate.

Models for Value education

Values can be inculcated through various models. Some of the models are described below:

- (1) **Role Playing Model:** The role of the role player is patterned in sequence of feelings, words, attitudes and emotions of self and other persons. Here the role player explores human relations, virtues, values, attitudes, emotions, feelings, perceptions, subject matter, problem-solving skills etc. by enacting real problem situations.
- (2) **Jurisprudential Inquiry Model:** It helps students learn to think systematically on contemporary issues. This model has 6 phases such as orientation to the case, identifying the issues, taking a position, exploring the stances, refining and qualifying the position and testing factual assumptions behind qualified position.
- (3) **Value Clarifying Model:** This model has 7 steps viz. (a) freedom to make choice (b) critical examination of available alternatives in their choice (c) analysis of alternatives and reflecting on consequences of each choice (d) reason for choosing a particular alternative (e) getting public affirmation for the choice (f) acting and behaving according to the choice and (g) examining the choice in their real life.

Approaches to Value education

There are many approaches to value education. Some significant approaches are as follows:

- (a) **Incidental Approach (IA):** This approach is applied incidentally by elders, administrators and teachers to correct the child then and there for his/her moral lapses.
- (b) **Life Line Approach (LLA):** It is concerned with educating students to live well. It consists of a variety of materials and methods. The major aim of LLA is that every boy and girl should become morally mature and involved in related activities. This approach should be related to the needs, interests and abilities of students.
- (c) **Reward and Punishment Approach (RPA):** It helps to remove obnoxious habits and develop desirable behaviours. Thus it strengthens the student's behaviour pattern.
- (d) **Critical Inquiry Approach (CIA):** It helps children to discover what is right through constant critical inquiry and thus harnesses their inherent energies for the pursuit of sound values.
- (e) **Total Atmospheric Approach (TTA):** Moral atmosphere is essential for this approach. Moral atmosphere is created in the schools only when morality is within all the components and organization of curriculum in the school.
- (f) **Integrated Concurrent Approach (ICA):** It is the synthesis of CIA and ICA. In this approach units in value education should be identified in the beginning. Core virtual values and key questions should also be marked.
- (g) **Experimental Approach (EA):** It focuses on the student's experiences and their work on values/virtues.
- (h) **Value Sheet Method (VSM):** It focuses on the group. It requires a stimulus to initiate. The stimulus may be in the form of a printed or cyclostyled sheet.
- (i) **Case Method (CM):** A problem faced by an individual /group or an experience gained by an individual group is called a case.
- (j) **Attitude Development Technique (ADT):** Education is for all-round development of an individual. Therefore ADT has proposed different techniques such as precept ideal, parables, psychodrama and role play which are used to develop desired attitudes in students.

Why Values in Teacher Education?

- The aim is to make teacher educators aware of the human quest for ultimate and ability to dialogue with persons of different persuasions without feeling threatened or hostile, while at the same time working with them to make the democratic community function morally.
- Through value education, teacher educators will develop a critical awareness of the value domain and assume personal responsibility for the values they embrace.
- With the growth of electronic communication systems, barriers of distance, nationality, culture and ideology are being challenged and recast. The values which previously have been attributed to a specific locale, now would be reformulated within a more global perspective according to the space and time.
- With the rise of multinational companies and the changing international aspects of social, economic and political life, it is the system of values which undergoes a process of globalization through examination, critique and explanation.
- Value education is a matter of concern for both teachers and teacher educators because it relates to their future careers.
- One of the major tasks of teacher education, both at pre-service and in-service level, should be to present theoretical and practical perspectives to teachers and to facilitate their critical reflection on them as a basis for classroom practice.

Realization of Self and Consciousness for Inculcation of Higher Values

Self has been conceived as empirical, physical and transcendental. Self-realization in empirical sense is the unfoldment of all the abilities and potentialities for worldly prosperity. Realization of the psychological self is concerned with the understanding of the laws, forces and processes of mind. The realization of the transcendental self is the spiritual realization i.e. realization of the Self. This Self is the Reality, the Eternal, Ever Blessed, Ever Pure and Ever Perfect. It is the Atman, the soul. The Vedas say that the whole world is a mixture of independence and dependence, of freedom and slavery, but through it all shines the Soul independent, immortal, pure, perfect and holy.

The study of the states of our consciousness is meant for the healthy growth of consciousness with a view to attain the highest state called **Moksha** or **Ananda** or causeless joy and delight, the

supernatural and blissful condition which a man can attain by **Sadhana** that is the highest attainment of the present humanity.

Man has reached in the evolutionary process a stage where he has become conscious of his own consciousness i.e., state of self consciousness. It always gives a man a kind of lever for developing the power of improving the functions of his consciousness. Thus self-consciousness leads to self-introspection. Conscience which is the faculty of discrimination between right and wrong, good and bad is the result of introspection. The will to follow our conscience as the guide in all matters gives ourselves. The proper use of the knowledge or information received through senses depends upon our faculty of conscience (**antaratma**) and our control over our inner urges and elemental tendencies.

Indian Perspectives of Value education

Gandhiji wrote in 1926, “Everybody is right from his own standpoint”. Hence the necessity for intolerance, which does not mean indifference to one’s own faith, but more intelligent and purer love for it. Tolerance gives us spiritual insight which is as far from fanaticism as the North Pole is to the South. The question is how to prevent intolerance particularly religious intolerance through education, in schools and elsewhere. Every religion reflects but a facet of the divine splendour, *vedahamedham purusham mahanttam adityya Varanam tamasah* as Indian civilization teaches us. Lord Krishna says in the Bhagawat Gita, “one who sees intelligent among men, and he is in the transcendental position, although engaged in all sorts of activities”.

Nobody can deny the fact that education in itself is value inherent. In schools morning assembly is a very effective medium of imparting values in students. As suggested in parliamentary Committee’s report, “ In morning assembly, students may also be encouraged to make presentation on different subjects with special focus on patriotism, national integration, humanism, cultural unity in diversity, service and sacrifice, secularism and prevailing social problems”.

Value education must encourage pupil teachers to:

- Develop their own personal moral codes and have concern for other
- Reflect on experiences and search for meaning and patterns in those experiences,

- Have self respect and respect for commonly held values such as honesty, truthfulness and justice
- Make socially responsible judgements and be able to provide justification for decisions and actions.

Religion and Values: Are they interrelated?

Although formal religion, as part of education, appears in the curriculum of most countries, this is not always reflected in the attitudes expressed by the teachers in their approach to value teaching in the classroom. The fact that religious beliefs form part and parcel of everyday thought and living is, however, acknowledgement by the people who talk about faith in religion. Therefore, unless the necessity of religion is felt, there can be no proper planning of teaching.

Religion tells us how to control passions (anger, pride, attachments, greed, fear etc.), it means practice in developing the power of control. One may display want of faith in respect of imponderables like God and Soul, inaccessible to the intellect, but when we talk of religion on the mental and emotional level, there is no room for disbelief there. An awareness of utility and right values can transform aversion into fondness.

Role of Teacher

Following actions are suggested to be undertaken by the teachers:

- Practicing those values which are expected to be inculcated among children.
- Consciously avoiding manifestation of undesirable values in his/her behaviour and actions.
- Identifying the potential areas and situations in different subjects for inculcating values and be sensitizing these values as role model
- Integrating values with learning of contents and skills in all curricular activities- classroom, laboratory, workshop, on the job training, project work etc.
- Organizing visits and field trips to develop cultural and aesthetic values in children
- Motivating students for participation in social events and practical classes
- Identifying and recording various behaviour and attitudes of students which depict desirable values.

- Organising parent-teacher association meetings to highlight the specific role of parents towards inculcation of values in their children
- Involving other stakeholders in curricular and co-curricular activities to demonstrate certain values.
- Conducting visits to industry/work situation to observe not only performing skills but values inculcated in relation to the work.

Values as Culture

The Indian culture is deeply rooted in spiritual values and unless these values find their way into the life of students, education will lose its significance and will not fulfil its function of endowing the students with a vision to live by and with the ideals to work for. It is essential that the teachers also should be exposed to the traditional values and ethics of education through training programmes time to time. They should not confine to their job to a mere matter of completing syllabus and following the curriculum. There should be a platform for teachers to deliberate on any sensitive issues or topics as and when the need arises. They should explore the ideas of accepting modernization, globalization and liberalization from the academic points of views. They should also learn while imparting their duties for which they are meant. By creating a conducive atmosphere for intellectual rigour and freedom of expression and thought, one can practice values and thereby developing a value culture.

Conclusion

The worst days of a serious threat to Indian society are over. Under foreign domination and western influence we had developed the foolish notion of degrading everything, morals, ethics and spiritually and were easily swept off our feet by the glamour and glitter of the exotic. The wonderful phenomenon that is taking place now is that we are returning to these things which have lent stability and strength to our culture over the centuries. The most important aspect of the value oriented programmes is that the teachers should set examples of good conduct and behaviour which the students may imbibe in them. Swami Vivekananda says, “The life is short, the varieties of the world are transient, but they alone live, who live for others the rest are more dead than alive”.

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