



## VALUE INCULCATION TO MAKE SOCIALLY PRODUCTIVE HUMAN RESOURCE

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### **Abstract**

*An important objective of teacher education should be to shape the personalities of its students into the professional mould and develop desirable values in them. For developing desirable professional values among teachers, knowledge of present and emerging value pattern is necessary. Kilpatrick (1967) has rightly said “teachers must have as an essential part of professional equipment what is called a “Map of Values”. With the help of such value mapping, daily decisions may be taken and resolved consistently with the long range or short range of destinations or decisions. The present paper is an attempt to explore the role of teachers and schools to inculcate the value system among the students.*

**Keywords: Values, Personalities, Teacher, Value Mapping.**

### **Introduction**

“Teachers should be Role Models”

*‘A student spends 25,000 hours in the campus. The school must have the best of teachers who have the attitude to teach, love teaching and build moral qualities’*

----**A.P.J. Abdul Kalam**

Values are a set of principles or standards of behaviour that are regarded desirable, important and hold in high esteem by society. Failure of a person to uphold them will result in blame, criticism and condemnation. Values are abstract ideals which may be positive or negative not tied to any specific attitude, object or situation representing a person’s beliefs about ideal models of conduct and ideal terminal goals.

According to Henderson, “Anything which satisfies a human is value.” Value is all pervasive and is omnipresent. It determines the meaning of the world as a whole, every event and every action. Even a miniscule change introduced in the world by an agent has some value and is undertaken on the ground and for the sake of some value moments. Everything that exists, and even everything that may exist or in any way belong to the composition of the world, is of such nature that it not only exists, but also contains within itself either the justification or condemnation of its being. It can be said of everything that is either good or bad; it can be said whether it must or must not be, or that it ought not to exist, that its existence is right or wrong (not in the judicial sense).

An interdependent, accepted and consistent set of values is called “Value System”. Values develop through the interaction of needs perceptions, emotions, sentiments, and attitudes. Values are well defined as an endeavour, which satisfies need system, psychological as well as physiological. Values promote basic human interests of a healthy, vigorous and joyful life, help intellectual and aesthetic pursuits, an elevating moral development and finally spiritual fulfillment.

According to different Indian Schools of Thoughts, the concept of value is as follows :

Charvaka School described values are happiness and happiness is value. In Jain Philosophy the value is celibacy, asceticism and control of senses. In Buddhist thoughts - liberation and service of sentiment being of the world is the value. Sankhya Philosophy propogates Viveka, Jnana and Jeevan Mukta as the sole ideals. Vaishishika Philosophy believes in proper understanding of the categories in the light of its atomistic cosmology. The Yoga Darshana treats the realization of eight fold means of value. “Ashtang Marg of Patanjali”, Mimamsa propounds a state which is free from pleasure and pain.

Various Educationists and Psychologists defined the term ‘Value’ in different ways. Some of important definitions are cited here

Maslow (1959) stresses the central trend of human self-actualisation. He speaks of “the human being as having within him a pressure towards unity of personality when is creative, cooperative and open to experience.”

According to Jacob and Flink (1971) “Values are the normative standards by which human beings are influenced in their choice among the alternative courses of action which they perceive.”

Cattel (1965) “ By values we mean the social, artistic, moral and other standards which the individual would like other and himself to follow.” He also stated that most value attitudes are embedded in the self sentiment and the super – ego structures.



Kluckhohn (1971) : Value is a conception explicit, distinctive of an individual or characteristics of a group of the desirable which influences the selection from available means and ends of action.

Mikherjee (1964) defines value as, “Values are integrated experiences that touch simultaneously all dimensions of human adaptation, organic, social and cultural and transcend them in all their propriety towards orientation. He strongly believes that values, ideals and norms mould the human nature in our social environment.”

Kuppuswamy (1972) said, “A value is a conception characteristics of a group of satisfy needs. Values constitute the base of action and can be tested in terms of behaviour.

Kalra defined value as a “Concept which is accepted by sub-conscious mind, is understood by all and perceived by the individual.”

Sheshadri (1992) was of the opinion that values refer to objects that human beings consider desirable and worthy of pursuits in their thoughts, feelings and actions.

### Characteristics of Human Values

From the definitions discussed above the following characteristics of human values can be drawn :

- Values are concepts, ideas and abstractions about which people think as important in life.
- The values which things appear to have is not their own right, but borrow it from the satisfaction of desire which they provide.
- Actions as well as statements of people give clues about their values.
- The values exist in peoples mind, they are standards of conduct, beauty, efficiency or worthwhile that people try to maintain in life.
- The values can be defined, compared, contrasted, analysed, generalized and debated.
- Some values have the status of ultimate existence; it is so because they are of the nature of God, who alone has ultimate and absolute existence.

### The Values as Classified By NCERT

NCERT classified the five basic values into different components which are tabulated as below:

Truth	Righteous conduct	Peace	Love	Non-violence
Truthfulness, Curiosity, Quest for knowledge, Spirit of Enquiry, Discrimination Secularism, Respect for all religions, Universal Self, Existent Truth.	Cleanliness, Hygienic Living, Dignity of labour, Proper utilization of time, Regularity, Punctuality, Self-help, Self-support, Obedience, Duty and Loyalty to duty, Simple living, Honesty, Prudence, Respect for others, Reverence, Service to others, Self confidence, Self-reliance, Initiative, Resourcefulness, Courage, Leadership, Faithfulness, Justice, Team work, Team Spirit, Equality, Self sacrifice.	Abstinence, Freedom from six sins, Cultivation of six virtues, Discipline, Purity, Endurance, Integrity, Self discipline, Self control, Self respect, Awareness of dignity of individual, Meditation, Peace.	Sincerity, Kindness to animals, Sympathy, Friendship, Patriotism, Devotion, Tolerance, Humanism.	Kindness, Courtesy, Good Manners, Helpfulness, Fellow feelings, Gentlemanliness, Consideration for others, Readiness to cope, Appreciating others, Compassion, Universal Awareness, Responsibility, Citizenship, Democratic, Common Good, National Awareness, National Unity, Away from Untouchability and National Property, Social Service, Social Justice, Socialism, Solidarity.



The values can be categorized as following :

1. **Essential Values:** Involve basic nature of man himself.
2. **Personal Values:** What is predictable and good for him ?
3. **Cultural Values:** Involve the survival of culture.
4. **Institutional Values:** Includes the moral and establishment values.
5. **Abstract Values:** As tolerance, self-respect, love, truth, patriotism.
6. **Objective Values:** Objective values are in fact universal values and have nothing to do with liking and disliking of an individual. These values are called intrinsic values. Truth, goodness and beauty are main fundamental values. These values will continue for ever and for all men, they may realize it or not. These values are internal as a plant lay hidden in the seed.
7. **Subjective Values or Relative Values:** Some people like some values because they have a liking for that thing. These are called extrinsic or instrumental values that are judged because they are good for something. Their values depend upon their consequences when used to achieve some other values. A man may like to tell lies. It is his liking and has value for him.
8. **Absolute Values:** These values are omnipresent and are true for all times at all places and in all societies and these do not change in any circumstances. Then, values are valuable in themselves and are not evaluated from outside. These are also called Sovereign Values.
9. **Educational Values:** These values are needed in the actions of education and therefore, called educational values. These values are concerned by the students to enlighten their character and personality.
10. **Economic Values:** An object has economic value if it commands a money price. It is a common place that we do not value money or material things for their own sake, but rather for the enjoyment they make possible.
11. **Healthy, Bodily and Recreational Values:** Under this heading we shall include the values of health or physical well being, play and all the satisfaction that come from gratification of bodily needs, such as hunger, thirst, rest and sex.
12. **Social Values:** The satisfaction we get from friendship, family and membership in groups are to be included in the social values.
13. **Moral Values:** These are the satisfaction and dissatisfaction that occur to the individual in the course of his attempt to make right choice.
14. **Aesthetic Values:** Perceived objects to which the adjective beautiful or ugly are relevant give in observer to the kind of experiences we call aesthetic.
15. **Intellectual Values:** We prize as get satisfaction from attaining truth in any of its forms. We say that an object or action has intellectual value. If in some way helps or hides the findings of truth.
16. **Positive or Negative Values & Higher or Lower Values:** It seems odd to speak negative values, but aversion, dissatisfaction and displeasure are as their components.

### Role of Values

The values regulate the thinking and make the individual rational in behaviour. The basic qualities and characteristics of any culture are reflected through basic social values. If the values are missing or negatively directed, a nation loses ground. India is long placed in that situation. The Indian mind has grown new dimensions, deceitfulness is called tact, shyness is equated with wisdom, abuse of power is called efficiency in administration, corruption and blackmailing termed as business, and hitting below the belt as diplomacy and so on. The picture is dismal and dreadful everywhere in School, at Home, in Offices, in the Assemblies and in the Parliament. Hope can not feed people too long and mere promises can not sustain life. The country is crumbling. The school, the home, the community and the Government, all are blaming one another. Introspection is no body's concern. Today's youth are faced with several hang-ups and are suffering from prejudices of class and caste division, corrupting influence of money and power, open defiance of norms of justice and equity resulting in social chaos, liberation ideas are eating into sanctity.

Society has changed its outlook advances in science and technology and fast industrialization has made man materialistic in his approach to various problems. People do not find time to give moral and social education.

In the period of change through which we are passing at present, it is necessary to redefine the goals and purposes in education so that we may not drift aimlessly. Educational values or goals are largely determined by the social goals and objectives which a society cherishes, and since they are not same for every society and for all time to come, the values must undergo change with the changing needs of the society. Our education system must preserve all that is good in our tradition and at the same time become an instrument for change and modernization. If the technology is properly assimilated, it should be possible to avoid those pitfalls and conflicts, and contradictions which the more advanced societies have to face.



No regeneration is possible unless we begin to pay serious attention to building up of the right values in education. We have to keep an eye on the past with its entire rich cultural heritage and another on the future which is full of hope and promises. The educational values of future have to rediscover the perennial values of the past. And at the same time infuse the scientific spirit of the new age into the younger generation.

Now the question rises as how to inculcate the proper values and attitudes among the people ? It is a known fact that teachers mould the behaviour of the students to a great extent and also inculcate certain values in them. Generally they are seen as role models by the students and their own conduct exercises a lot of influences on the tender minds of the students. In this context the value system of a teacher assumes tremendous importance. It is a teacher, who because of his key position in the society determines and influences the behaviour of many other fellow beings. The teachers are the main tool and instrument to inculcate values through different subject contents.

Teacher himself has become valueless creature because he is also running in the race of economics. The moral of the teaching profession has got affected in various ways. Teachers often adopt methods of raising their income which is not respectable. The system of private tuitions widely prevalent in our schools and colleges has not only lowered the standards of teaching but has greatly degraded the teaching profession. Teaching in the classroom is taken up as routine work by the teachers and their real interest is with students who visit their homes for private tuitions. There are instances where fees are fixed for getting through an examination or for evaluating a pupil to secure a good division. It should be no surprise if some teachers are even tempted to accept illegal gratification for improving the results of their students. They themselves help their students to copy in the external or board examination. This is the most pernicious trend that has crept into our educational system. How can such teachers enable people to become more human through the use of their mind and how can they make the younger generation more capable, and honest & intelligent whereas education according to Professor Robert Huchins is “the organized, deliberate effect to help people to become intelligent.” Education has been made “non-human and anti-human.” A teacher is not concerned with student’s future.

### **Role of Teacher**

“The actions of man are the best interpreter of his thoughts.”

---Locks

Education is a “man-making” process, said Swami Vivekananda. It is, in fact, a multidimensional process with the specific purpose of achieving maximum self-realisation for the person and of the optimal benefit of the society. When a person is educated, he/she is enabled to develop the cognitive, affective and psychomotor skills in accordance with the inherent capability of the individual. The main aim of education is to shape the character of the students as the best citizens of the nation, as well as to make them the persons of high morality and highly spiritual individuals. All these qualities are related with characterization of an individual. These qualities are reflected through the behaviour of a person, but a continuous deterioration and fall in values can be observed in our youth and people of the country. The existing education system overall seems to be a failure in shaping the character of the youth. The values are the pillars of meaningful life and education is the tool, which can bring a change.

One of the challenges before a modern teacher is how to make value education effective and interesting to the modern youth. The present day youth with all its potential and goodwill to learn seem to concentrate on all other academic subjects except value education. This poses a challenge to all concerned with the all round development of the pupil through education. Though the non-value system in many situations props up much more glaringly than the value system, everyone feels an inner urge for a sound value system.

### **Values: The Guiding Force in Life**

Every aspect of our life has value. In fact, values permeate the whole of human existence and are a major factor in deciding what sort of human beings we are. Every one of us has needs, urges and aspirations. Anything that satisfies the urges and helps us in realising the aspirations has value.

Values are the acquired and affective aspects in life, which an individual internalizes through the process of socialization. Values figure at the core of one’s life and form the spring of human endeavours and action tendencies. As such they are significant and fundamental dimensions of human life and indicate how one adheres, attaches and reacts in life situations or circumstances. Values also are the blueprints or action plans, which orient and decide the thinking, actions, feeling and behaviour itself. Value is a “conception explicit or implicit, distinctive of an individual or characteristic of a group of those desirable traits which influence the selection from available modes and ends of action.” (Wuchohn 1957). Rokeach (1973) defined values as an “enduring belief, a specific mode of conduct or end state existence along a continuum of relative



importance.” Therefore values are the criteria for determining levels of goodness, worth or beauty. A widely accepted concept of value in traditional philosophy is as “Truth, Goodness, Beauty” i.e. Satyam, Shivam and Sundaram.

### **Existing Environment and Need of Value System :**

Education is a powerful instrument of social change and human progress. It is also a powerful tool to cultivate moral and spiritual values in an individual. It has been said that “Vidya datati vinayam” but it has not been seen in the schools. In spite of the ever growing wonders of science and technology, we are living in a turbulent and worried world under the dark shadow of war and annihilation. Our growing progress in controlling our material world has not been matched by similar advance in human character and virtues. Many of the philosophers and educationists feel that human-values are disappearing in all walks of life, both public and personal. We may cite the following evidence of this disappearance:

- Persistence of casteism and discrimination of various types in public and private institutions.
- A decline in the strength and integrity of the family and alarming increase in separation, divorce and conflicts.
- A decline in respect for parents, teachers and other civil and legal authorities.
- Increase in the aggressive and destructive behaviour in the family, school, streets, playfield and entertainment centres.
- Complete lack of purpose and direction pervading today’s youth resulting in unsatisfactory academic performance and other social evils.
- An increasing destruction of animal and plant life and the population of our environment.
- A growing desire for sense objects leading to exploitation of one section of society by another.

To top it all, today neither students nor teachers understand the true meaning of education. Education should foster morality, righteousness and character. It should fill the hearts of man with compassion. Then alone it acquires fullness. Education is not for living, it is for life. Students today turn a blind eye to the very basis of life. This leads to the loss of self-confidence causing many agitations and upheavels that man witness today. While making a frantic scramble for living, man today fails to realise the very meaning of life. Character is the very basis of the life of man. The Indian culture has always emphasised the need for cultivating and fostering character. But the students today pay no heed to the excellence of Indian culture and allow them to be swayed by the superficial secular learning.

Education today has become mechanical. It caters to mere intellectual development without catering to the blossoming of the human heart. The modern system of education makes man hard hearted and destroys the qualities of compassion and love in him. Once when Gandhiji was sitting gloomily, a foreigner came to him and asked, ‘Gandhi ji, may I know what is the cause of your gloom.’ Gandhi ji replied, “The education imparted today turns man into a hard-hearted person instead of instilling the qualities of love and compassion. The educated young men of today are totally devoid of sweetness and compassion.”

A glance at our educational system will reveal us how far our educational institutions have been successful in making value education an integral part of education in the vast majority of our schools. Though attempts are being made towards it, the methods of value education are largely such that encourage memorisation, moralising and rote learning rather than responsible personal decision making. Main strategies for imparting value education could be child centred, teacher centred and experimental learning strategies.

The need for value education has been emphasised time and again. The question now is, “How do we go about helping our youth in value development through the process of value education?” Teaching values through moralising and advising seems to be ineffective today; narrating stories has its charm only for the moment without any attitudinal change. The parents offer one set of values, schools project a different set of values, and religion proposes yet another set of moralisation. The modern communication media offers in very attractive ways with all sorts of stimuli and inputs about what to believe, how to behave, what models to follow, what type of life-style to follow, the peer group influence, ideologies of the political leaders, film stars, sports figures etc. Each adding to the confusion to the confused mind poses a dilemma to the young person today. Today in a world of confusion and conflict, we ourselves do not know where we are going? And where we are leading our pupils? We have to help our students to develop their own value system. This necessitates on the part of the teachers to use various strategies that facilitate the process of value development and value clarification.

### **Conclusion**

#### **Role of Schools in Developing Value System**

The environments of the institution play a vital role in shaping the personalities of the students. When we consider education as a system, all the elements of the institution are equally responsible for the development of values among the students. All the elements whether teachers, administrators, parents of the students, pupils and the environment constitute the institutional



climate where the students spends 6-8 hours per day. Further discussion reflects how do they affect the school climate? What should be their roles?

### Role of Teachers

The teaching community today faces an endless and challenging task of imparting value education and value based education. The impact of inculcating values among students by the teachers is in fact colossal and quite lasting as A.P.Sharma has pointed out in the *University News* of 15 May 1995. Against many destructive non-values such as egotism, arrogance, domination, corruption and money-power in the society today, there is still the longing for ushering in and striving for a new society based on justice, equality and common fellowship. As teachers have always claimed a special capacity to influence conduct and to shape moral character, the society expects them to develop not only knowledge but also ethical values among students thus creating an environment that would foster fraternity amongst mankind.

The teachers create the reputation of the institution. Main responsibility of shaping the behaviour of students is in the hands of teachers. Teachers in fact, are the designers of the future of their students. Directly or indirectly they influence their students, hence teachers should present themselves as ideals. They should have a clear and clean image among students. They should be honest, sincere, punctual and should follow the professional ethics. They must devote time for discussion with the students. Discussion should be made informal, outside the classrooms also, not only on contents but also on social problems, individual problems faced by the students and on social values. Teachers should be sensitive, sympathetic and have positive attitude towards students' emotions. It is the role of a teacher to realize the students about the depth, magnitude and significance of values.

An important objective of teacher education should be to shape the personalities of its students into the professional mould and develop desirable values in them. For developing desirable professional values among teachers, knowledge of present and emerging value pattern is necessary. Kilpatrick (1967) has rightly said "teachers must have as an essential part of professional equipment what is called a "Map of Values". With the help of such a map, daily decisions may be taken and resolved consistently with the long range or short range of destinations or decisions.

The research studies of Bledsee (1962), Bowie (1962), Gupta (1966), Kulshrestha (1972) and many others have revealed that teacher's value have an impact upon students in school situations. The method of teaching employed, emphasis put on different aspects of school curriculum and other major decisions for actions in teaching learning process have been viewed as reflections of the values and attitudes, the teachers has developed. If the teacher is effective he has clear understanding of the concepts, making the best use of time for motivation, planning of lessons and use of illustrative aids.

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