

Value literally means something that has a price, something precious, dear & worthwhile. Hence it is something one is ready to suffer for & sacrifice for. Values are guiding principles of life which are conducive to all round development. They give direction & firmness to life & bring joy & satisfaction to life. Because values have their significance in providing capability for judgement on issues & problems to individuals & societies in regard to meaningful pursuits their inculcation in an individual is a must & one of the ways of doing so is through the medium of Value Education. Value Education is education for "becoming" & is concerned with transformation of individual's personality. As such it involves all three aspects of Personality - knowing, feeling & doing.

Value Education is not synonymous with character training. It is also not social adjustment as it is not so much concerned with what is but with what ought to be.

By 'Value Education' we refer to planned education action aimed at the development of proper attitudes, values, emotions & behavior. The phrase has very wide connotation & covers all aspects of personality development - intellectual, social, moral, aesthetic & spiritual. Value Education has cognitive, affective & conative domains. To be educated in values is to be able to think morally, to feel right kind of emotions & to act

Accordingly, A good program of value education should seek to develop in the learner appropriate sensibilities in values, enable him to understand & appreciate values and provide suitable opportunities for the student to practice and live by these values. Value education should be substantive and procedural. It should develop in children the right-values and also enable them to think rationally. The values to be inculcated should represent the best from our tradition & also be in keeping with the demand of modernizing society.

Education, conducted in its true spirit, should lead to the development of human personality in all its richness - intellectual, physical, social, moral and spiritual. Tragically, such is not the case in reality. For a variety of socio cultural reasons, the affective objectives of education concerned with the development of feelings, values and attitudes have, in recent times, suffered serious neglect in our educational institutions. The consumerist and commercial ethos of our times have made education degenerate into a process of information transmission with its prime goal achievement of material success in a competitive world. When one talks of 'value education', one wishes to draw attention to this deplorable neglect of the more

important- qualitative dimensions of education, the development of social, moral aesthetic & spiritual aspects of human personality. Education, pursued rightly, should heighten a person's awareness of one self and one's relationship with the outside world of nature & other human beings. Value education in this light, becomes an aspect of overall qualitative transformation of education as existing education has grossly undermined its central concern of the full development of a person's consciousness.

Value education, we should note is education. Although this sounds tautologous what is meant is that it is not a process of authoritarian indoctrination of dogmas, catechism, exhortation or propaganda. On contrary value education is a process of interacting with the total human being with a view to develop capacities of reflective thinking and independent judgement on issues that are of critical concern to one self and to humanity. It is not a process of direct inculcation of a body of predetermined 'right' values in the learners by authoritarian instruction, exhortation or didactic approaches. It is a process of helping the individuals to think freely and critically, to act responsibly and with courage and

conviction. The goal is not to promote passive conformity and blind obedience to whatever values are passed on but to encourage critical thinking and responsible behaviour. Responding to a value situation blindly out of habit, fear of authority or in deference to tradition, convention or custom is, of course, a stage in one's value development. But eventually it should give place to independent appraisal of a situation after rational deliberation and principled judgement and this is what value education primarily aims at.

Secondly value education is education for "becoming". It is an encounter with the total personality of the individual keeping in view all aspects of personality development - the intellectual, social and emotional, will and character. It involves developing sensitivity to and awareness of what is right, what is good, what is beautiful, ability to choose to right values in accordance with one's conception of the highest ideals of life + internalizing and realizing them in thought and action.

As such, the process of value education calls into play all human faculties - knowing, feeling - doing. Not only should the learner be enabled to know the right + the good, but also to feel the appropriate emotions, concern and commitment + exercise the will to do the right thing. This is not to suggest that

These different factors function independently nor that they can be trained in a predetermined sequence or in isolation. Quite the contrary, our value responses to situations are rooted in a strong and complex network of connections with what we think, feel + do. In other words, value education spans the entire gamut of learning: developing rational critical thinking, education of emotions, cultivation of imagination, strengthening of will and training of character.

A programme of value education should be geared to the realization of the vision of just society and the good life for the individual taking into account the ground realities of the educational system in contributing towards the realization of the envisioned social order. It should also take note of the influence of other social institutions and especially the media and the nature of the process of acquisition of values. Further, the vision of the schooling system should itself grow out of a vision of the just society free from exploitation and concerned with the good of every person and of the whole person to serve as a powerful instrument of social and national reconstruction. The social reality facing our school system is

grim and challenging. The majority of our public schools are physically ill equipped, poorly staffed and are totally lacking in 'atmosphere'. Worse, a very high percentage of our boys & girls either remain outside the ambit of formal schooling or drop out of the system well before they complete the compulsory seven years. The teachers being part of the larger social system function merely as wage earners. For the most part they themselves lead humdrum lives without seeking fulfilment in what their profession calls upon them to do. Nor does the society care for what is valued presently is success as measured in terms of marks and grades and when that is assured, what the teacher does or does not do is of no concern to anyone.

The development of values is influenced by a complex network of environmental factors - home, peer group, community, the media & the general ethos prevailing in the society. Schools and teachers no doubt have an important role to play in this but the extent to which it can be effectively done depends upon the nature and extent of school exposure, the physical conditions and the professional commitment and idealism of teachers. The hard truth is that the child is under the greater influence of the home and the larger community than the school. Even if one considers the duration of exposure to school alone influences the child, the exposure is restricted to

not more than 6 hours a day for a maximum of 220 days at best, not to speak of the greater intensity and powerfulness of the divergent out-of-school influences.

Though school has its limitations but by virtue of their institutional nature schools are eminently suited to contribute to some aspects of value development. This feature of schools should not be lost sight of. Keeping in view these aspects - the comprehensive nature of value learning and the institutional constraints of the school - one may expect schools to:

- (i) kindle the moral and aesthetic sensibilities of children through exposure to appropriate objects, events and experiences.
- (ii) enhance awareness of and sensitivity to moral aspects of major issues and concerns of modern life like poverty, illiteracy, human rights, environment, population, peace.
- (iii) develop the ability to reflect with an open mind on the moral dimensions of contemporary social events and incidents of everyday occurrence.
- (iv) help students understand and appreciate the values of democracy, secularism, social justice, temper - other values supportive of social cohesion & national unity.
- (v) enable students develop a concern for and commitment.

- to These values and
- (vi) provide appropriate opportunities for students to practice and live by these values.

### What values should School transmit?

The question of what specific values are to be developed is the content of value education can be approached from two angles, the individual & the social. One could put the individual human being at the centre and think of values as so many adornments that would eventually lead to the making of the "Good Person" variously conceived either as an embodiment of personal purity or as a self-realized perfected pattern. On the other hand, the social context in which an individual has to function could be highlighted and values could be thought of as guiding principles and norms in helping the individual to deal with the social reality. In the latter case what emerges as a major dimension of value education is the social reality which affects the life of the individual and which, in turn gets affected by the individual's responses to it. Implicit in such a view of value education is a norm and vision of the ideal society which one cherishes and wants to realize. It is primarily this encounter of the modern human being with the world outside - the world of nature and the world of other human beings.

and with one's own self that should determine the specific values which should be transmitted through the educational process.

Viewed in this light, the actual values to be promoted through public education should be derived from our national goals and aspirations, universal perceptions, and ethical considerations bearing on character building keeping in focus our commitment to a democratic-socialistic, secular, social order. They should be unifying in character and also enjoy universal acceptance by the different sections of our people cutting across religious and cultural diversities.

These values / value concerns include: reverence for life, unity of all life and being, honesty, truthfulness, courage, tolerance, compassion, our common cultural heritage, social justice, democracy, peace, secularism, gender equality, concern for environment, social cohesion and national unity, quality of life in the context of exploding population, scientific outlook & dignity of labour.

The above mentioned values and value concerns constitute the common core of one's general education and should inform the entire spectrum of the educational process.