

Types Of Educational Values

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Values

Values have to be understood first to follow them later.

What are Values?

Values relate to the aims of human life. For the achievement of the aims, men frame certain notions and these notions are called values. In the words of W. H. Kilpatrick, 'that out of man's capacity for goal seeking behavior arise his wants and efforts and out of these come in consciously chosen ends (goals) and means. Because a goal ends in conflict, man is led to with his goals against each other. When this is done critically, enough values emerge. According to Henderson, 'It has been pointed out that man acts to satisfy his wants, anything which satisfies, a human want becomes thereby a value'. To say, then that our conduct is motivated by our value and it is another way of saying that we act to satisfy our wants. The concept of values is very important in education. It is only what is valuable that is transmitted to the younger generation by the elder generation. The concept of education is to be visualized as nothing but a set of value is essence. According to idealists, values are the supreme ends foreseen, planned, desired and willed by god, the cosmic mind and gradually realized through the world. As the saying goes, values are not taught but caught. They are not existents but subsistent real and unchanging. R. S. Peter had stated that 'Education implies the transmission of what is worthwhile to those who become committed to it.'

Types of Values

Values are classified in different ways depending on time, space, purpose and philosophy.

Values according to Western Philosophy

Values are commonly known as two broad types according to Western philosophers.

- (a) Absolute Values, and
- (b) Pragmatic Values.

Absolute Values

Absolute values have universal validity. They represent true reality. They are not bound by time and space or other physical limitations. They may be stated to have been derived from Plato's concept of absolute ideas. Kant's philosophy contributed the categorical imperative of doing good.

Absolute values are through of the determining the behavior of men. Hence, they determine the content of education, according to idealists.

Magnetic Values

The idea of values of pragmatism is quite different from that of the idealism. Pragmatic values are some times known as the instrumental values too. For Dewey, absolute values are not the governing factors but the personal experiences of men to govern their behaviors. The experiences of the persons, dictate their decisions. Hence, experiences are quite important according to him, both in morality and education. So, he described education as the continual reconstruction of experience. Whatever works is right.

Values according to Indian Philosophy

According to Indian philosophy, values have two functions.

1. **Theoretical:** revealing the existence of some object (artha-pricchitti)
2. **Practical:** helping in fulfillment of a purpose in life (phala-prati)

According to Harry Schofield, value is what a particular society value so high that it finds it important to pass it on to each succeeding generation. According to Jules Henry written in *Culture Against Man*. (1963),

values are something that we consider good such as love, kindness, quietness, contentment, fun, honesty, decency, relaxation and simplicity.

According to Louis E. Raths, Merrill and Harmin and Sidney B. Simon as explained in Values are teaching. (1966), values are due to the out of experiences may come certain and guides to behavior. These guides tend to give direction to life."

Values, simply stated, are the determinants of the man that influence his choices in life and that decide his behavior.

A Value System Contains

- 1 A set of beliefs about the nature of man
- 2 Beliefs about ideals about what are good or desirable or worthy or pursuit for its own sake.
- 3 Rules laying down what ought and what ought not to be done.
- 4 Motivates that includes us to choose the right and wrong course.

Source of Values

- 1 Religion
- 2 Philosophy
- 3 Science
- 4 Literature
- 5 Social Customs

1. Indian Classification of Values

According to Indian philosophers, values are classified into four classes:

- 1 Dharma (Virtue)
- 2 Artha (Wealth)
- 3 Kama (Pleasure);
- 4 Moksha (Self-realisation)

Of the above values, dharma is a moral value; kama, a psychological value; artha, an economic value; and moksha, a spiritual value. Dharma is a moral value spoken in case of human beings only. It is superior to the other two values of artha and kama. Speaking truth, kindness, purity, etc., come under dharma. Yagnavalkya in his smrit speaks of nine virtues- non-injury, sincerity, honesty, cleanliness, control of senses, charity, self-restraint, love and forbearance. All these virtues have social bearing.

1. Economic
2. Health, Bodily and Recreational values
3. Social values
4. Moral values
5. Aesthetic values
6. Intellectual values
7. Spiritual values

1. Economic Values

An object has economic value if it commands a money price. It is a common place that we don't value money or material things for their own sake, but rather than intrinsic, although the miser may get a genuine and perhaps unique satisfaction from the mere handling of his money.

2. Health, Bodily and Recreational Values

Under this heading, we shall include the values of health or physical well-being, play and all the satisfactions that come from the gratification of bodily needs, such as hunger, thirst, rest and sex.

3. Social Values

The satisfactions we get from friendship, love, family, and membership in groups are to be included in the social values.

4. Moral Values

These are the satisfactions and dissatisfactions that accrue to the individual in the course of his attempt to make right choices.

5. Aesthetic Values

Perceived objects to which the adjectives beautiful and ugly are relevant give rise in the observer the kind of experience we call aesthetic.

6. Intellectual Values

We prize or get satisfaction from attaining truth in any of its forms. We say that an object or action has intellectual value if it in some way helps or hinders the finding of truth.

7. Spiritual Values

If an object by virtue of its relation to the divine can be called holy or sacred, it is said to have a religious value, and the experience of such objects as sacred or divine is called a religious experience.

Each value has a subjective and an objective aspect. Some times we speak of the values as meaning the individual's experience of satisfaction and some times value refers to some property of quality of the object or of an act.

This is so because value is a relation between an organism and an object, although we cannot ever be sure just how much each contributes to the transaction.

Importance of Values

The importance of values cannot be over-emphasized particularly in the present set-up of the society. According to J.E. Adamson (*The individual and the Environment*), we have three worlds that make up his complete environment – the natural world, the social world, and the moral world. Obviously, all the natural and physical sciences belong to the first, all the humanistic studies to the second and all the ethical and religious to the third. Our educationists have spent a lot of ink in formalizing the curriculum regarding the natural and social world; but very little has been brought about for the third, the most subtle world - moral world.

There has been a lot of controversies about the separation of religion from the state. In order to make our system of education more and more secular in nature, the moral uplift of child has been neglected. Since last few decades, the western world has taken it up as a challenge and devised several ways and methods for cultivating moral and spiritual values in the minds of students. We also come across a sort of syllabus for moral education.

But, in our society, the awakening in this direction has been too late. The Education Commission, 1964-66, headed by D. S. Kothari has very rightly observed: "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 information of character and inculcation of ethical values. A national system of education that is related to the life needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend, therefore, that conscious and organized attempt be made for imparting education in social, moral and spiritual values with the help, whenever possible, of the ethical teachings of great religions."

Importance of being a Teacher

The teacher has a vital role to play in our effort to relate education to national development and social changes. It is the responsibility of the teacher to guide and inspire his students, to enrich his discipline and to inculcate values, which are in consonance with our cultural heritage and our social objectives. Of all the different factors, which influence the quality of education and its contribution to national development, the quality, competence and character of teachers are undoubtedly the most significant. The most important factor in education reconstruction is the teacher, his personal qualities, and his educational qualification. His personal training and the place that he occupies in the school or college as well as in the community is upheld. The reputation of a school or a college and its influence on the life of the community invariably depends on the kind of teachers working in it.

The document *Challenge of Education: A Policy Perspective* (1985) has mentioned that teacher performance is the most crucial input in the field of education. Whatever policies may be laid down, in the ultimate analysis, these have to be interpreted and implemented by teachers as much through their personal example as through teaching-learning processes. The National Policy on Education (1986) has similarly said, "The status of the teachers reflects the socio-cultural ethos of a society; it is said that no people can rise above the level of its teachers. The government and community should endeavor to create conditions, which will help motivate and inspire teachers on constructive and creative lines. Teachers should have the freedom to innovate, to devise appropriate methods of communication and activities relevant to the needs and activities relevant to the needs and capabilities of and the concern of the community."

Role of Teachers in strengthening Value of Education

Morals and values cannot be superimposed from above. They are to be cultivated from within and practiced in a voluntary manner. What is important is to realize that morals and human values are not to be promoted by direct instruction.

The students should be made to discover them for themselves. Teaching is external and learning is internal. If we want people to learn values, values must be internalized. Appropriate learning situations and teachable moments should be provided inside and outside the classroom.

A certain scholar did painstaking research to find out the factors that produced human values of the highest order in the people. He took a random sampling of men and women representing various professional groups. Investigations showed that all those cases, one of the three elements was invariably present. They are: (1) Personal example of the parent; (2) Sound training received in the school/college; (3) Inspiration derived from the classic and biographies of great persons. Of all these three, the teacher's role in the school is regarded as the most significant, especially in the formative years of the child. The teacher's influence should provide ample compensation for the total absence or negative aspects of the father's example and the mother's training outside the school. This being so, schools and colleges should not merely mirror the society they serve. They should be islands of purity in a sea of corruption. Eventually, their wholesome influence will transform the society itself.

It is not enough to set apart one or two periods earmarked for value- oriented education when we seek to achieve total development of the student's personality. Moral education should be conducted as a total school experience, from primary level through secondary grade to college level. Further, this should be integrated with classroom work, extra-curricular programmes and outside interactions. Where possible, there can be separated classes or courses of the whole school. Value-oriented education should include participation by students in decisions to be taken about discipline and rules of conduct, which should lead to a voluntary accepted system of public morality. In the opinion of Frued, the great psychologist, every child is a bundle of instincts and drives which must be subordinated to societal objectives and requirements. This socialization constitutes the ethical development process. Sublimation of instincts is the resultant process of socialization. The teacher has a role as socializing agent. We get glimpses of India's culture and value system in scriptures and epics like the Ramayana and Mahabharata. The Upanishads and the Puranas tell us about the right conduct. Students should be introduced to such books and literature. Lives of heroes in the epics and the achievement of great men should inspire the young to lead a higher life. In educational psychology, there are three ways of achieving, internalization, of these moral and spiritual values:

- (a) Emulation of the role models, following the examples of good people of the past and the present.
- (b) The reward system, which reinforces good conduct.
- (c) Critical assessment of the norms leading to the acceptance of the standards on the basis of one's validation

He should have commitment to a society based on justice and should, therefore, strive for the inculcation of values and extension of knowledge and skills to the society at large. In effect, the teacher should become an effective instrument in the processes of development and social change. He should be a key factor in the transformation of our value system. To meet the new challenges boldly and to play his role meaningfully, the teacher, besides imparting knowledge, has to help the students understand the components of their conscious and unconscious personalities, the meaning of their dreams and aspirations and the nature of their relations with one another and with the community at large. In short, he has to teach his students not only the art of learning but also the art of living and working in a society which they must create as an embodiment of their cherished ideals and realized goals. Unless the teacher looks upon his job more as a mission or a vocation rather than as a mere means of livelihood, he can never discharge his new responsibilities satisfactorily.

Values of Teachers

The following are the values to be possessed by teachers.

1. Academic Values

Like regularity, and devotion in teaching, impartiality in assessment, honesty and integrity in research and publication, healthy competition and objectivity, search for excellence and originality are required to a teacher.

2. Moral Values

Like honesty, integrity, sense of responsibility and comparison, the moral values play a key role in the life of a teacher.

3. Socio-political Values

Like national integration and international understanding, society vs. individual, social responsibility and citizenship, democracy and humanism are the values required for the survival of a socio-political system. The difference between moral values and socio-political values is of utmost important particularly for teachers.

4. Scientific Temper

This consists of objectivity, rationalism, fact-base and investigative approach, looking into the how's and whys of a problem.

5. Global Values

Global values consist of all those values pertinent and significant for global peace and order, solidarity, freedom and justice for all, complete disarmament, and abolition of all forms of slavery, torture and capital punishment.

6. Environmental Values

Preservation of natural environment, a forestation, awareness and concern towards pollution, etc., can be called environmental values.

7. Cultural Values

Cultural unity, respect for other's culture, preservation of culture, etc., are very much required for teachers: Although we speak of the culture of a group or of a country, the essence of cultural elements in individual help to work for cultural unity, for functional group interaction and for organized and purposeful living. Differences in cultural elements among individuals and conflict in values and purposes within individuals often lead to tensions and change in cultural characteristics and values.

8. Economic Values

An object has economic value if it commands a money price. Money has a role to play in developing economic values. Money earned through right means develops good economic values as the ends. So, the teachers should have good economic values.

9. Spiritual Values

If an object by virtue of its relation to the divine can be called holy or sacred, it is said to have a religious value, and the experience of such objects as sacred or divine is called a religious experience.

10. Intellectual Values

We prize or get satisfaction from attaining truth in any of its forms. We say that an object or action has intellectual value if it in some way helps or hinders the finding of truth.

11. Aesthetic Values

Perceived objects to which the adjectives beautiful and ugly are relevant give rise in the observer the kind of experience we call aesthetic.

12. Health, Bodily and Recreational Values

The satisfactions that come from the gratification of bodily needs, such as hunger, thirst, rest and sex help in having good health and physical values.

Education and Values

According to Reid, .Education is part of life, and nearly our question about values and education are inseparable from larger question of values in life. Values are embodied in educational practice. Thus, education develops a sense of discrimination between good and bad. This discrimination is based on values. And these values are tested and developed in schools. To quote W. H. Kilpatrick, "The teacher must have an essential part of his professional equipment, which is here called 'Map of value'. Such a map consists of his hopes, aims, ideals and all the criticized value, which he will use as aims in hiding these things. Teaching should aim continually on keeping this aggregate of values, life and growing but especially it should include all that the teacher hopes for student to learn so as life for them becomes as rich and fine as possible." In other words, .aims are an end in themselves and values are the product.. Values of education are the same of life. These educational values are individual as well as social. According to Ramamaikhuri and Archana Shah²¹, Education is a major mode of developing strong and abiding values in individuals. In every context and every sphere, education is conducive to the all round development of an individual. By the training of the mind and soul,

education gives the young intellectual wisdom and practical power, develops fearlessness of mind, strength of conscience and integrity of purpose. Teaching of values must begin in early years of childhood, since whatever learning occurs during this period remains a lifelong disposition.

Helping Prospective Teachers Develop Values²²

Philosophically speaking, values are those standards or a code for moral behavior conditioned by one's cultural tenets and guarded by conscience, according to which a human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realize cherished ideals and aims of life. The good of many or all should be taken as the sole criterion for values.

Psychologically, in the context of instructional objectives, valuing falls under the Affective Domain. Affective Domain has five major categories: receiving (attending), responding, valuing, organization and characterization by value or value complex. The third category valuing includes the individual's commitment to a certain goal, idea or belief. The fourth category builds up a value system and includes his behavior. The last category in this taxonomy is characterization by value or value complex. At this stage of development, the individual acts assiduously and consistently in accordance with the values he has internalized. Infact, value lacks universal definition. According to Rokeach, Values are beliefs about how one ought or ought not to behave, or about some state of existence worth or not worth attaining. Values are abstract ideals, positive or negative, that represent a person's beliefs about ideal modes of conduct and ideal terminal goals.. According to John F. Emling, Values are those aspects of anything which, when re-organized and understood, encourage, induce or incline to use them for the purpose. A value is a standard we use to influence the values, attitudes and actions of others; it is like a yardstick we use to guide the actions, attitudes, comparisons, evaluations and justifications of others and ourselves.

Education for Human Values involves inculcation of several spiritual values, mostly common in all faiths and religions, through various subjects including Physical Education, Social Sciences, Languages, S.U.P.W., etc. A functional application of the Piagetian principles of continuity of learning and teaching indicates a growing conviction that process and response are essential to relevant involvement with values in their tri-dimensional aspect: Truth, Beauty and Goodness. Indian thinkers have been applying the principle of the truth, the beauty and the goodness to the words and deeds of human beings to testify their validity with reference to human behavioral patterns. Truth, good and beauty are the three intrinsic values that are directly linked with intellect, will and feeling respectively, i.e., Jnana, Karma and Bhakti, which have been often reflected in the art and literature of the East.

According to Jadunath Sinha, 'There is one element common to truth, beauty and good. They contain an element of order. Truth is the harmony of ideas and judgments with facts and relation of facts in the environment'. Ideal consistency and factual consistency constitute truth. Beauty is the harmony of form with matter, unity in variety of contents, symmetry in rhythm. Good is harmony of reason with sensibility, order among desires, harmonious functioning of different capacities. In this respect, these three intrinsic values are allied to one another.

In the Indian system of values, Patanjali emerges as an important figure. Patanjali lists five Yamas : viz., Ahimsa (non-violence), Satya (truth), Asteya (non-stealing), Brahmacharya (continence and sense control) and Aparigraha (non-possessive nature) as Special Values. and also lists five niyamas, viz., Soucha (cleanliness), Santosh (contentedness), Tapas (effort), Ishwara pranidhana (surrendering to God), and Swadhyaya (self-study). Patanjali says that the rules of Yama are applicable to all castes, at all times and all places and for all purposes. These are what we call Universal Values.

Ancient Indian system of education has always been synonymous with man-making education, with its holistic approach to the harmonious multidimensional growth of the personalities of the students. This system of education was value-based. and imparting knowledge and skills was secondary to the inculcation of values and the positive attitude.

But, in modern times due to misconception of modernity and development, the values have deteriorated in India as in other parts of the world. In the words of Radhakrishnan, 'The troubles of the whole world including India are due to the fact that education has become a mere intellectual exercise and not the acquisition of moral and spiritual values'. In the modern Indian system of education, Head has attained precedence over Heart. i.e., development of Intelligence Quotient (IQ) has become the primary concern of the system of education. But, this extreme emphasis on academics has resulted in ignorance of Emotional Quotient (EQ). Also, communalism, materialism and consumerism are the resultant negative forces as only the education of values owns the power to discriminate and helps the students in making right choices in life to achieve worthwhile objectives.

Ours is a secular state. Secularism is one of the significant values enshrined in our Constitution. But our secularism is of quite unique nature and different from that of Western countries specially United States of America. According to them, it means a tendency or worship. Indian secularism is on the contrary, very

accommodative, comprehensive and sympathetic towards all religions. But Indian people or masses have failed to imbibe the Indian spirit of secularism of 'Sarv Dharm Sadbhav'. We have adopted the Western spirit of secularism in our system of education or curriculum. In the name of secularism, we have excluded all such content from our curriculum that could help inculcate basic human values such as brotherhood, empathy, etc.

The current value crisis has been brought about mainly by wrong conceptualization of modernity and cutthroat competition for acquisition of more and more wealth, which is uniquely intensified due to rapid growth of science and technology. In the name of science, we teach students to doubt but we have failed to teach them to have faith in the knowledge handed down to us by our forefathers. In other words, we have taught them to analyze. But have failed to teach to synthesize. S.N. Ghosh in his paper 'Key to Value Orientation'. Writes that "The more we pursue the fragmented science in the name of development or removal of poverty, the more would proceed mass impoverishment and elitist parasitism, when more and more people are thrown in the vortex and have to compete for survival. All values - piety, compassion, spirit of sacrifice, truthfulness, independence, courage, fellow feeling, love, etc., come under a blight from which only the very exceptional persons can escape. Swami Vivekananda felt that religions promote values in society through philosophical instructions, mythological examples and ritualistic actions.

Philosophies appeal to intelligentia, to convert an idea into an emotion or an action plan. But unfortunately, the distance between knowledge and action is almost the same as the gulf between ignorance and knowledge. Our education is information-centered and application of the knowledge gained is missing. But we don't need IITs to cure this malady. Right at the primary level, children should be taught to relate the ideas to their surroundings, leading to the development of their reasoning. That values can't be taught by preaching has been amply proved by the failure of the attempt to teach moral education as a subject through prescribed textbooks. So, it is during teaching that teacher should emphasize value-oriented outlook. He should make all efforts for inculcating social, moral, cultural, and spiritual values among students, while teaching different subjects, especially social studies and languages. The teacher can put emphasis on ideas pertaining to values of cultural heritage, democratic citizenship, national integration, harmony between different communities and unity of all religions.

It is suggested that the practical knowledge of The Indian System of Thought, should be mandatory (core curriculum) at the school and college level as it has been found to be conducive to the well being of body, mind and soul by the Westerners whom we are unabashedly. The essence of not one but various eminent philosophies and religions should be so incorporated in the curriculum that the students get to know the Truth underlying all diversities and do not become pawns in the hands of the separatist forces. The students should become capable enough to discriminate between the right and the wrong. Exposure to the role played by the guiding light of values in day-to-day life provided at the school level can go a long way in attaining the above-mentioned goal.

India is praised as a land of Dharma, because the personal, social, family, community, patriotic and religious and dharmic values have been deeply etched in the consciousness of its people. For achieving this civilization purpose, narratives, tales and parables have been very powerful tools. They present the role models for value education. Understanding the role of epics in capturing the spirit of the nation, especially the Indian nation, Sister Nivedita recommended the study of the epics as a vital part of national educational process. Moreover, geography in India supports and supplements mythologies and through them intensifies the experience of the value of life. Through such edifying examples of the great epic characters, the values of Dharma are inculcated in the society. As Rajaji said, "Even when the great characters slip and err, the poet in Itihasa has presented the scenes in such a way, that the common man is not tempted to imitate them; but he is cautioned thus; Even the great men may slip and fall, be double careful as there is no place for complacency in the practice of Dharma." Hence, the following points/steps are suggested for the inculcation of values.

1. In order to initiate young minds to the subtle field of values, it is essential that the teachers themselves obtain a right perspective of value education.
2. Teacher's personal behavior with the students should be that of a role model. Values are caught by the students the way the teachers deal with them in and outside the class, organize their work, react to their behavior, exercise discipline, etc.
3. Tales from The Panchatantra, The Jataka Kathas and excerpts from the epics where the great characters faced the value dilemmas should be incorporated in the curriculum of primary and high school level at their beginning stage.
4. Open-ended group discussions should be held in classrooms once a week on situations involving choices man has to make; thereby providing them with ample scope for thinking and reacting to the environment around them.
5. Eminent people from all walks of life should be invited to educational institutions once in a month to inform students regarding practical application of values in guiding them in their day to day life and thereby creating social examples for imitation.

6. While explaining the content of literature and society, the teacher should emphasize .self-analysis through the interpretations of life situations and characters.
7. Practice of yogic exercises and meditation such as prescribed by knowledgeable persons should be made an integral part of the morning session of the college.
8. Literature from library should be issued to prospective teachers in their free periods.