

CCSU

5th Semester

VALUE EDUCATION

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A Textbook of Education for Cotton College State University,
Under Graduate 5th Semester (Both Arts and Science)

VALUE EDUCATION

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PREFACE

Today, Values are the basic foundations and major building blocks upon which a healthy, moral, functional society stands. Every civilized society is expected to be imbued with values. It is observed that values are deeply embedded in human thoughts and actions that is extremely important to understand the essence underlying values. It is essential that students be given an exposure to ideas related to values. Hence, this book makes an attempt to introduce the meaning and concept of values, relationship between values and of values, relationship between values and life, attitudes towards life, value crisis, value conflict etc. The present book is prepared according to the syllabi of Cotton College State University and meant for Degree 5th Semester students only. Degree we are grateful to all the authors and publishers whose books are consulted in preparing the book. Every attempt will be made to incorporate the accepted suggestions in its future editions.

SYLLABUS (COTTON COLLEGE STATE UNIVERSITY)

Chapter - I : Concept of Value

- Value – Meaning, definitions and characteristics of value
- Source of value – Socio-cultural tradition, Religion and Constitution
- Different types of value – Moral, Social, Religious, Aesthetic, Economic and Democratic values.
- Strategies of inculcating moral, social aesthetic and religious values.
- Basic human values – Truth, Beauty, Goodness, Peace and Non-violence.

Chapter - II : Value Education

- Meaning, purpose and status of value education in the curriculum.
- Role of social agencies in value education – Parents, School and Peer-Group and Mass-media.
- Value-based co-curricular activities.
- Need and importance of value education 21st century.

Chapter - III : Value Conflict

- Meaning and Resolution of value Conflict.
- Value Crisis among the Students.
- Relation between Value and Work & Value and Self Sacrifice.
- Attitudes towards life and Relationship between Value and Life.

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CHAPTER - I

CONCEPT OF VALUE

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- Different types of value – Moral, Social, Religious, Aesthetic, Economic and Democratic values.
- Strategies of inculcating moral, social aesthetic and religious values.
- Basic human values – Truth, Beauty, Goodness, Peace and Non-violence.

MEANING OF VALUE :

Value, is one of the basic terms which does not exist as objects in space and time, but are established by judging things, qualities, event or actions, from a personal point of view. Generally speaking, values are the norms of behaviour which have been evolved during the course of time in the social, moral and spiritual fields. In other words, value stands for the ideals of a human being that he or she lives for.

The word “Value” has been derived from a Latin word “velere” means the price quality, importance, utility of a thing or an idea.

From the philosophical point of view, Idealism has stated regarding value that values substantially exist and man values them as they are realities. According to naturalistic, point of view values are found in nature and these are discovered by man. On the other hand pragmatic philosophy does not believe in permanent values. Man creates his own values during the course of activity.

From the psychological point of view, value is associated with the feeling aspect of behaviour. It means that receiving knowledge about the value is not enough. It is essential that it should be integrated with the personality of an individual so that it may be characterized. As

the every individual grows he learns from his / her experiences, which may come as general guides to behaviour. Such guidance may tend to give direction to life, and it can be called as "value".

From the above discussion, it can be mentioned here that one's personality is determined by the set of values which he / she has adopted on the basis of personal preferences of ideals. Values may be subjective in the sense that they exist only for those who uphold them. But at the same time it is consisted of objective elements also because different thinkers perceive values in various perspectives.

DEFINITIONS OF VALUES :

The word value has been defined by different thinkers in different ways. To ascertain its meaning and nature, it is necessary to consider some of the definitions of value.

- Gordon Allport has defined value as "A belief upon which a man acts by preference."
- According to the eminent sociologist R. K. Mukharjee, "Values are socially approved desires and goals that get internalized through the process of condition, learning or socialization and that becomes subjective preferences, standards and aspirations."
- In the words of Dewey, "Value means primarily to prize, to esteem, to appreciate and estimate."
- Hill said, "Values are the priorities of individuals and society, attached to certain beliefs, experiences and objects in deciding how they shall treasure."
- Jules Henry mentioned that "Values are something that we consider good, such as love, kindness, contentment, fun, honesty, decency, relaxation, simplicity."

CHARACTERISTICS OF VALUE :

To define value, it is essential for us to mention the characteristics which will definitely help to depict the picture of value more clearly. They are given below :

1. Values are agreed set of principles. They are the guiding principles of life which give directions to one's strivings.
2. Values can be said as belief about what is right, what is wrong, what should we do, what should not we, do as well as what is important in life.
3. Values are principles, fundamental convictions, ideals and standard of life.
4. Values are the guidelines for human conduct that are proven to have enduring effects.
5. Values are not static. They occupies the central position within an individual's personality as well as cognitive system.
6. Values are learned and determined by culture, society, institutions and personal experiences.

ences.

7. It can be said that values are the key choices that shape the type of life that man builds for himself / herself and the kind of person he / she becomes and these reflects his or her basic values.
8. A value is subordinated to the existential context and it is always varies by social events.
9. Values are our subjective reactions to the world around us.
10. Last but not the least it can be mentioned here that values are criteria of desirability or stands of preference, judgment or choice and are not rules of conduct.

Therefore, from the above mentioned characteristics it can be sum up that values regulate and guide human behaviour and action in our day to day life. Values are embedded in every word we select and speak, what we wears ways in which we interact our perceptions and interpretation of others reactions in what we say and so on.

HOW VALUES ARE ACQUIRED :

Development of values take place during the process of socialisation. Socialization always occurs in a context since socio-cultural milieu is different for different societies, differences in cultures are reflected in the values. There are layers of contexts according to the ecological perspective. The smallest of the context in which the child lives and moves is the immediate family, schools teachers, peers as well as the neighbourhood, play area, etc. Another layer of context is the direct involvement of individuals affecting such as parent's interaction with neighbours etc. Still the wider context relates to the broader community in which the child lives. Examples are family network, mass media, work places, family friends. Though the child might not have direct contact but the different layers of system is affect the child's development and socialization. Each layer of context interacts making a highly complex context in which the child grows up. As people affect a child so the child has an influence on them. Nothing ever remains static. As the child grows, the contexts also change which influence the child's attitudes, behaviour, values etc.

Values are learnt as we learn habits in the process of growing up. Learning of values take place quite early in life by word of mouth or simple commands from parents and other adults at home in the early years of life, prohibitions and parents identifications are the source of values. For example an 18 months old child seizes the lid of a sugar bowl on the table followed by loud and frightening admovitious of 'No'. The child runs far to a corner of the room, closes his eyes and holds the lid in front of his face to protect himself. The mother retrieves the lid, scolds the child, the child throws tantrums. When the tantrum subsides, the

child then looks at the offended mother looking for re-acceptance. At this stage, there are certain emotional states experienced by the child like impulse, fright, frustration, anger, each having a specific stimulus and terminating condition. The child does not comprehend the why of this behaviour or act. He/She only experiences certain kind of emotions and feelings.

In this process, children quickly learn which behaviour are approved and which ones are not, which might lead to punishment. They attach notions of good or bad, right and wrong to different acts and behaviours. Reward and punishments approval and disapproval act as positive or negative reinforcers. The nature of association positive or negative and its frequency is thus important to form a value. When the end result leads to appreciation, positive associations are formed but when the end result gives rise, to pain, suffering, destruction etc. negative associations are formed with a particular act, idea or behaviour. The person tends to repeat the act or behaviour which serves the desired end. When these are repeated under favourable conditions of reinforcement they form into habits and get deeply ingrained strong behavioural tendencies. Initially, there may not be any conceptualization but later such learning may be transferred from one particular situation to another. When students are made to judge themselves the worth of prioritised activity, situation or on idea by independent appraisal and reflection or on idea by independent appraisal and reflection, the internalization of values takes place.

Values are truly internalized, if there is a shift from fear of punishment, whether external or self administered to an experience of value related obligation. There is a shift from "must-consciousness to ought consciousness" In "must-consciousness, there is a sense of compulsion. But in ought consciousness there is the sense of obligation.

The process of educating student's for values is a process of inducing critical and reflective thinking, rational choice and responsible behaviour. When we are educating students for values we are enabling them to think, to reason, to question and reflect, to care, to be concerned and to act accordingly. As has been aptly pointed out "values are developed by forcing people to memorize words by letting them to talk, ventilate the issues and search for their own values."

It is therefore important that during the process of socialization at home and school deliberate attempts are made to promote awareness, understanding, sensitivity, appreciation reflection thinking about what is good or bad, right or wrong and why it is right or wrong, responsible choice making / decision making, willingness and commitment to follow desirable values in likely to take place naturally. When rationale approach is not there shortcuts seem

viable. The human mind then make comprises with the immoral behaviour and acts. It is only well reasoned acceptance of values which ultimately strengthens internalization because this acceptance is based on a deeply felt belief that a particular way of behaving or doing is right and just not only for self but also for common good. Values acquired through this process can be sustained in the long run when rationale approach is not there, shortcuts, seem viable. The human mind then makes comprises with the immoral behaviour and acts.

It is true that there are cultural variations in approaches towards human development in general and values development in particular. But in general, there are less examples of guided learning in fostering of values. Analyzing some features of socialization process in Indian children some psychologists point out that, by and large, parents encourage dependency and seldom provide opportunities to the children to solve problems and make decisions. There is excessive use of don'ts in guiding behaviour. Hence models of direct instructions and impositions are more prevalent. It is true that values, habits, and attitudes are acquired through imitation, intention, instruction and guided learning during the course of child development. But their emphasis may vary with different stages and in different cultures.

These variations reflect different theories of child learning and consequent level of adult involvement in their development. Some believe that nature provides for learning, as it does for growing and that adult participation is not required in the process. The assumption is that learning occurs through maturation. Some believe that children need guidance to learn complex, tasks and values and that children might eventually learn habits and skills, but adult intervention will enable children acquire attitudes, values and skills more rapidly and efficiently. This practice is based on guided learning. Still others believe that in some situation learning opportunities must be created. This practice is formal with high level of adult's involvement.

Hence the question of how values are formed are related to stages of development the cultural contexts, the beliefs and theories about child's learning and levels of adult's involvement. However the point to be remembered is that value education is not value imposition. The ownership and development of values lies with the learner. Educators may impose their values and may succeed in making the learner articulate the values but the learner may not live values when out of the learning environment. Therefore, it is important to heighten learner's self awareness to examine, to discern, to prioritize and imbibe values in one's life.

SOURCES OF VALUES :

Values are the complex mix of understanding, attitudes, beliefs, behaviours and skills. From individual perspective, the basic human values which are at the core of what it means to be human need to be developed. Truth, honesty, loyalty, love, peace, etc. are examples of basic values inherent in human nature. These values promote fundamental goodness of human beings and society at large. For the better understanding some of the important sources are given below in brief.

1. Socio-Cultural Tradition :

Socio-cultural tradition is one of the important source of various types of required values of human life. Almost every human child is born in a family. Each family whatever may be its nature, complexion and membership has certain tradition customs, or methods for rearing children and leading a social life. The family may acquire these from other people who are in its contact or may get them through the transmission from the previous generation. Whatever may be the source, they form the part of the culture in which the child is brought up.

"Culture is that complex whole which includes knowledge, belief, art, morals, laws, customs and any other capabilities acquired by man as a member of society." (Taylor).

Culture helps individual to satisfy their various needs and at the same time, it also modifies our innate endowment. Through culture a child learns to modify his behaviour, he learns to surrender his liberty and also realises his obligations due to the demands which either make upon him.

The culture pattern is used to describe the ways of behaviour associated with any permanent need or function in the social life. The way the food is eaten in different societies is the pattern of their culture. The Indians eat food with their hands and fingers. The English use the spoon, fork and knife. These represent the pattern of culture in the two societies. Though in different place, the culture is different, but the aim of each culture is to give knowledge regarding customs, rituals and taboos which will lead a peaceful life in the society.

There are various process through which a man can adjust himself in their society by acquire socio-cultural values. Every individual has to make interaction with other members in society, if he is to live and develop. Our socio-cultural situation teaches us to be concerned to other individuals. It gives the ways and means through which a man establishes the relationship with others and. It is the relation between two or more persons through which behaviour of one can be modified and socially acceptable. Some of the social processes can be described below which is helpful for acquiring different kinds of values to live a healthy life in the society.

1. Cooperation : One of the process is cooperation. Two people or two of people working together with understanding for realisation of some common aims, objectives and purposes in view may be known as co-operation. It gives inspiration to develop the we-feeling in the mind of man.

2. Competition : Competition may be said as fight between two or more individuals or groups in a society in an acceptable way. Competition is universal in man and animal. A person has to prove worthy out of such competition may live and develop in society.

3. Conflict : It may be said as a conscious and deliberate act of opposition and confrontation with others. Here, the individual or a group directly challenges or attacks or threatens another individual or group in order to fulfill the desired objectives. It may be noted that conflict between two groups makes group unity stronger.

4. Accommodation : Accommodation may be said as an act of readjustment of the past behaviour and activity, habit and attitude of an individual or a group in changing situation. Accommodation may be made in various ways like, accepting the authority through patience and understanding through negotiation or dialogue. It helps to avoid unpleasant situation and adjust favourable with it.

Moreover, regarding the socio-cultural source of values, social norms can be mentioned here. Social norms depend upon philosophical consideration also. It is the social philosophy that can determine the social rules acceptable to all people in society. The philosopher, religious leaders and social reformers from time to time have determined the social norms for the common people. Prophet like Buddha, Gandhi, Christ have established such norms for the humanity in different periods of history. They have upheld the human values like fraternity, love, equality and non-violence for the people of the society.

2. Religion : Religion is the another important source of value. Religion is an important part of our life. It is the instrument for controlling the society in a peaceful manner by imbining the sense of brotherhood.

Religion serves to the emotions of man in times of his sufferings and disappointment. It helps people to bear his frustration and integrate his personality.

Religion promotes the major social virtues like truth, honesty, non-violence, service, love, discipline etc. A follower of the religions internalizes these virtues and becomes automatically disciplined citizens of the society. Besides, religion gives rise to the spirit of brotherhood. Durkheim viewed that religion strengthens social solidarity. A. W. Geen also pointed out that religion has the supremely integration and varying force in human society. It is true that common belief, common sentiment, common worship, participation in common rituals etc. are the significant cementing factors which strengthen unity and solidarity.

Religion upholds certain ideals and values. The believer imbibes these ideals and values in his life. Religion can help youth generation to become moral, disciplined and socialized citizens of society. Religious organizations like temples, mosques, Church, Gurudwaras etc. also control the behaviour of the individuals at different levels.

Religion teaches to the people to serve the masses and promote their welfare. It gives message that "the service to humanity is service to god". For this reason people learn to feed poor and needy. Great religions like Hinduism, Islam and Christianity etc. put emphasis on aim giving to the poor and beggars. With the influence of religious belief different religious organizations engage themselves in various welfare activities like spreading of education and opening up many charitable institutions like hospitals, rest houses, temples and to help the poor.

Moreover religion is the ultimate source of social cohesion. The primary requirement of society is the possession of social values by which individuals control the action of self and others and through which society is perpetuated. Even Science and technology cannot create this value. Religion is the foundation upon which these values rest. Children should obey their parents, should not tell lie, women should be faithful to men, people should be honest are some of the social values which maintains social cohesion.

Thus from the time immemorial religion has played role of sources values in our society and at the same time it is able to give strength to the individual and promote self-confidence.

3. Constitution : The idea of what values should be fostered through education has been best expressed in the Constitution of India. The Indian Constitution has explicitly laid down fundamental duties of its citizens in Article 51 A, emphasizing that every Indian citizen would :

- a. Promote harmony and spirit of common brotherhood, transcending religious, linguistic and regional or sectoral diversities.
- b. Reduce practices derogatory to the dignity of women.
- c. Value and preserve the rich heritage of our composite culture.
- d. Protect and improve the natural environment.
- e. Develop the scientific temper.
- f. Abjure violence and
- g. Strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

In the preamble itself, the constitution lays down four universal values :

- Justice, social, economic and political.
- Liberty of thoughts, expression, belief faith and worship.
- Equality of status and of opportunities and to promote among them all.
- Fraternity, assuring the dignity of the individual and the unity and integrity of the nation.

Justice ensures that the freedom of one does not become tyranny for another. The justice to be truly meaningful needs sharing of power, compassion towards under privileged and empathy towards the disadvantage. An education of rights and duties became important to ensure to fight for justice.

Liberty of thought and action is a fundamental value embedded in our constitution. It is the basis for creativity and exploration of new ideas and experiments that can advance social progress. In a diverse country like India, exercising freedom with responsibility is a must for ensuring peace in the nation.

Equality is the another value enshrined in the constitution. Freedom and justice remain more words if equality is not ensured. It implies freedom from exploitation and ensuring to provide opportunities for individual's development, irrespective of the background, gender, cultural or socio-identity and status.

Fraternity is at the heart of the school, society and nation. Social solidarity is a vital part of a society that has place for the aspirations of all members of society. Understanding the importance of fraternity or solidarity and the knowledge that we all belong to a large community, a nation and the globe is also to discover our innate humanity. It is only we recognize our interdependence then we empower to help build a peaceful nation and a world.

As the constitution encompasses the values for living in harmony either self and one's natural and social environment. It provides the baseline in working out the framework of values to be nurtured in students. If values like truthfulness sense of responsibility, trustworthiness, loyalty, love, peace, respect for others etc. are nurtured right from the beginning, the efforts will go a long way to enable students abide by the constitution and contribution to large health of society and nation at large. In fact, promoting values at the school or societal level begins with the individual and the individual in relation to community, larger society, nation and the world.

As desired earlier, value education does not take place in isolation. It must be set in the context of the world in which we live. Our choice to decide about the key value concerns in schools must also be firmly rooted in the contemporary challenges of society where there is terrorist's attack every new and then, women and girls are abused, where theft, murder and

violence are so frequent, where many are marginalised and ignored by society as a whole, it is important that education for values is clearly set in the global as well as local contexts. Threats to humanity, from climate, change, globalization, emergence of technological choices, violence, terrorism, commercialization of education, the increasingly competitive environment and the aspirations of parents place a tremendous burden and add to the stress and anxiety on children. The disorder of the society and the world surfaces in schools in many ways. Further, there are disadvantages in education arising from inequalities of gender, caste, language, culture, religion disabilities etc. These hierarchies deeply influence access to education and participation of children in schools which range from the high cost 'public' schools to poorly functioning local body run primary schools. These realities tend to reinforce privilege and exclusion in schooling and undermine the constitutional values of equality of opportunity and social justice.

DIFFERENT TYPES OF VALUES :

1. MORAL VALUES :

A tremendous value crisis that the Indian society is facing today is due to personal greed, selfishness, indifference to other, clash of interests and laziness that have brought about large scale of corruption in every field in the society. In such situation discussing about the moral value is very much essential.

The judgment regarding the behaviour of an individual as good or bad is made by the society. The kind of behaviour that are approved by the society is called moral behaviour. An individual can develop moral behaviour only when he/she can able to understand what is good and what is bad, what is right and what is wrong, what should we do or what we should not do. Such consciousness regarding good or evil and right or wrong is known as moral value.

Morality is a term which is related to the inner nature of the individual. It is something related to the heart, without which no individual can be completely human. Virtues like honesty, sincerity, tolerance, loyalty, fellow feeling, truthfulness etc. indicates the morality of an individual. It can be said as a comprehensive term which covers intellectual, social as well as aesthetic aspects of life. It refers the conduct of a human being at home as well as in different social fields.

DEFINITIONS OF MORAL VALUE :

Based on "Webster New World Dictionary of America Language", "Moral is thing that related with skill to decide right and wrong of behaviour that accepted by citizen."

According to Stenberg, "Moral value refers to concern with what is good or right to concern with what is good or right in people's relationships each other."

According to Corol K. Sigelman, "The term moral implies an ability, they are to distinguish right from wrong, to act on his distinction and to experience pride when one does the right thing and guilt or shame when one does not."

CHARACTERISTICS OF MORAL VALUE :

For our better understanding some characteristics of moral value have been given below :

1. Moral value is related with responsibility : Moral value is related with human personality. Moral value just can be real in action wholly if it becomes responsibility of the involved person.

2. Moral value is related with the pure heart : Morality is a term that is related to the inner nature of the individual. It is something related to the heart, without which no individual can be complete human being.

3. Moral value depends on our moral self : In order to develop moral value, moral attitude or a sense of right and wrong should be developed in the mind of the individual. In short, this is known as moral self.

4. Moral value has its various types : The term moral value is very much broad. It generally includes Bravery, Enthusiasm, Kind hearted, Honesty, Love and Affection, Peace loving, Sacrifice for others, Self confidence, Sincerity, Strong belief etc.

IMPORTANCE OF MORAL VALUE :

The moral values in life hold great importance from the point of personal, social and spiritual development. Moral values are significant because the Bible itself teaches us to be moral. Infact, throughout history moral values have been the basis of our education. First of all our parents, then school and finally other higher educational institutions are teaching us to be kind, honest, sincere, warmhearted ect. Moral values are still popular as a topic of discussion, but unfortunately they are no longer important for many people. The importance of moral values in our life are given below :

1. Moral values allow to have an overall feeling of peace and joy. It can give meaning and purpose of life.
2. Moral values are essential for the establishment of honesty, compassion, courage, modesty and forgiveness and also form positive bonds with other people.
3. Moral values give the determination to face anything that impedes the ones progress through life.

4. Holistic development of an individual is incomplete if moral values are neglected. To be a moral person every belief and thought should be strong and determined. We must have the courage to do right and fight for the right with morality.
5. To develop a sense of unity and equality through co-operation, solidarity, cutting across religious, caste and cultural barriers moral value should be given importance.
6. Moral value has its great importance to inculcate the real meaning of nonviolence and patriotism.
7. Moral value helps in developing the habit of personal cleanliness and cleanliness of the surroundings.
8. Infinite love, justice, honesty, purity, selflessness, wisdom, faithfulness, forgiveness, trustworthiness, respect for others, obedient, sincerity and most of the virtues which are the sine-que-non to build the equipment of life and these are the control theme of moral value.

HOW TO INCULCATE MORAL VALUE :

“Try not to become a person of success but rather try to become a person of value” – Albert Einstein.

With the changes of the society with science technology and industrialization, moral degradation among the people have become burning problems in our present society. As a result personal and at the same time social disorganisation has been occurred. For gaining morality should give priority in present situation. Following steps can be taken for inculcating moral value in the mind of our young generation.

1. One must be trained in the same from the beginning of life. Therefore moral values must be taught and should be an integral part of our education system. Teachers should train every child for his or her future responsibilities.
2. Schools should indulge in activities to generate the feeling of brotherhood and love.
3. Silent sitting is an effective and powerful technique which leads to superior concentration, better receptivity, finer grasping power and improving memory. With the help of this technique teacher can try to develop value like truth, peace etc. among the younger generation.
4. Programmes like morning prayers, meditation, talk on moral theme, quotation for today will be effective to give moral outlook in the mind of the students.
5. NCC, NSS, teaching of adults, helping the flood victims, services in the hospital or any other social service programme in the educational institution have immense importance in imbining moral values among the children.

6. Apart from teachers and schools, parents must play an active role in teaching moral values to their children by creating a peaceful environment at home.
7. Child's moral life and its sentiment is built at home. He develops the sense of right and wrong, truth and false, virtue and vice with the parents and through participation in their activities. Moral and religious functions and ceremonies observed in the family may go to form moral sentiment that may in turn develop positive attitude and the right sense of values in mind.
8. The family should provide such an environment where the child can enjoy freedom of self expression. So that certain desirable qualities, ethical sense and attitudes can be built in their mind.

2. SOCIAL VALUE :

Social value is one type of instrumental value. It refers to those value which are oriented towards others. The social values are always practiced in relation to our neighbour, society, nation and the world. They are local and temporary in application.

The different social values may be analysed in the following ways —

(i) Social Conformity : One should conform to the social expectancies and acceptances to become a responsible member of the society. The sanctions and punishment given by the social member help one to adopt to the social norms.

(ii) Discipline : It is essential for smooth living in a society. Discipline should be self discipline and not on externally imposed one.

(iii) Social Sensitiveness : One should be socially sensitive. Social sensitiveness is one of the requisite qualities of modern man.

(iv) Social Justice : One should develop positive attitude towards social justice. It is quite needed for building up on equalitarian society. If social justice is ensured, most of the lives of the earth will be happy and pleasant.

(v) Fellow feeling or we feeling : It is an important social values. It generally includes love, kindness and sympathy for the people.

Apart from these, under social values we can further mention the following types—

- (a) Truthfulness
- (b) Co-operation
- (c) Equality
- (d) Hard work

DEFINITIONS OF SOCIAL VALUES :

1. According to Michael Haralambos, "Social values, norms and institutions explain the way in which social process operate in a given society."
2. G. R. Leslie, R. F. Larson, H. L. Gorman, have opined that "Social values are group conceptions of the relative desirability of thing."

CHARACTERISTICS OF SOCIAL VALUES :

Social values form an important part of the culture of a society. Social values, norms and institutions explain the way in which social processes operate in a given society. They are the social sources of patterned interaction. Some important characteristics of social values have been underlined below :

1. Social values are always oriented towards others.
2. Social values are one kind of instrumental value.
3. These values generally applied locally.
4. Social values are dynamic in nature.

HOW TO INCULCATE SOCIAL VALUES :

The teacher and the parents are primarily responsible for helping the child in his social development. A child is to be trained in becoming effective member of the society by inculcating social values. The broad aspects of the child that include his heredity and environment must be moulded and organised towards this direction. In this regard some of the specific strategies to which our attention should be directed may be mentioned below :

1. The nature and the rate of the social development should not be judged from adult point of view. His individual nature and the rate of social development should be carefully observed. The teacher and parents in this regard should have proper insight and understanding about the whole mechanism of social development.
2. Parents and teacher should co-relate and establish co-ordination between the home and school environment. Differences in these two environment should be narrowed down so that child's behaviour may be brought to a certain standard.
3. Child should be gradually made more conscious about his own cultural and social way of life to which he/she belongs. They should be trained to develop behaviour in accordance with the social norm, ideal and expectations. The desirable elements of knowledge of social heritage should be included in the curriculum.

4. Individual needs some amount of freedom both in home and school environment. Thus, they should be helped in keeping themselves free from narrowmindedness, conservatism and superstition of the society. Their attitude and outlook should be modernised with the changing needs of time.
5. The most important thing regarding inculcation of social values is the parents and the teachers should see that the child does not happened to come under influence of the gang which is antisocial, delinquent and criminal. They should help the child in selection of good companions and the right type of leaders in their gang or play group.
6. The school can help in development of different cultures and social traditions existing in our society. This is vary much necessary for maintainance of peace and equality in society and also imbibe a spirit of unit and brotherhood.
7. The school education should be made for the removal of various superstitions practices existing in our society. It develops the rational outlook of children and to remove the prevailing social sigmas by reasoning and judgement.
8. Through different activities school can analyse social issues of the present day critically like poverty, unemployment, illiteracy, terrorismetc. and take interest in solving these problems.
9. The education is responsible for giving training in citizenship to children regarding the duties and responsibilities of citizen. This training will enable the future citizens of society to discharge their functions effectively.
10. School or other educational institution should organise certain field trips and excursions for educational purposes. When the students visit their social surroundings, they come in contact with various members of the community. They become aware of their cultural heritage and under social environment.
11. Organization of social service programme is a big step in promoting community development. The students may organise certain social welfare programmes like cleanliness drive, anti-dowry, anti-disease campaign, smoking, gambling etc.

3. RELIGIOUS VALUES :

A religious is a philosophy based on spiritual beliefs. In this modern technological age, religion has a major role to play in human life. It aims to idctate a comon that would halp to heal the spiritual side of the individual and eventually, it will permeat into the dynamics of life.

Religion and beliefs form our values and are reflected in what we say and how we behave. Religious value provokes challenging questions about the ultimate meaning and purpose of life, beliefs about God, the self and the nature of reality, issues of right and wrong and what it means to be human. It offers opportunities for personal reflection and spiritual development. It enhances awareness and understanding of religion and beliefs, teachings, practices and forms of expression and of the influence of religion on individuals, families, communities and cultures.

DEFINITIONS OF RELIGION :

Some people take the meaning of religion as performing certain rituals, such as worship, prayer etc.

In Hinduism religion has been related to duties. According to it, religions is what man wears and sustains. "Dharma" is not equivalent to the English word "religion", because "dharma" is a more comprehensive term where as religion means to bind men together.

According to Muslim philosophy, "Dharma" is related to education of conduct (behaviour) and the aim of Namaz, Roza Or Haj is to create feeling of brotherhood on a large scale.

Religion according to some is a social service and it is considered as supermost duties of man.

CHARACTERISTICS OF RELIGIOUS VALUES :

1. Religious values recognise religion as an important expression of human experience.
2. It recognise and help in understanding religious diversity and the importance of religion in society.
3. Religious values develop respect for others and an understanding of beliefs and practices which are different from their own.
4. It helps to develop the skill of reflection, critical thinking and deciding how to act when making moral decisions.
5. It encourages individual to develop their sense of identity and belonging. It enables them to flourish individual within their communities and as citizen in a pluralistic society and global community.

IMPORTANCE OF RELIGION :

Religion have great importance for a society for a variety of reasons. Both from individual and social point of view religion perform the following functions.

- (i) Religion provides mental peace.
- (ii) Religion explains individual suffering.
- (iii) It inculcate social values.
- (iv) Religion gives rise to the spirit of brotherhood.
- (v) Religion converts the animal qualities to human qualities.
- (vi) Religion is an agent of socialization and social control.
- (vii) Religion teaches to the people to serve the masses and promote their welfare.
- (viii) Religion plays a charming role in providing recreation to the people.
- (ix) Religion is the ultimate source of social cohesion.
- (x) Religion is an effective means to strengthen self-confidence.

HOW TO INCULCATE RELIGIOUS VALUES :

Religion is an important part of life for many people. Even people who are not all that religious by nature also consider it to be important. The biggest reason that society needs develop religious values to regulate the behaviour of every individual. Most of the laws that we have to follow today have their basis in religious teachings. By observing the importance of religious or spiritual values, Kothari Commission (1964) has recommended the necessity of developing spirituality through curricular and co-curricular activities in students.

For the development of spirituality among the mind of the people following strategies can be adopted.

1. Provision for religion oriented education should be made throughout the country with due regard for flexibility of approaches. Through religious education the sense of freedom and responsibility, equality, fraternity, justice should try to be developed in the mind of the people.
2. For the development of spirituality the aim of education is to develop a natural man into an ideal man. The ideal man will be possessing physical, intellectual, moral spiritual perfection.
3. The aim of education is to enable a child to realize the soul and recognise his real form. Thus education aims at realization of truth, beauty and goodness.
4. Universal love, peace and brotherhood should be the message of education.
5. Teaching of religion, philosophy, ethics, stories of saints and sages of the past should be taught to the students.
6. Education should preserve the culture and transmit it to the students. Education should also concern with the development of respect in the mind of the individual towards others culture as well as religion.

7. Education gives special importance on high sense of honesty, truthfulness fearlessness, sincerity, punctuality, 'humility' purity and above are integrity of character.
8. The system of education should establish a co-relation or co-ordination between religion and material needs of life. Along with the teaching of religious principles there should be the practice of teaching subjects which has practical value and importance.
9. Education should give priority to formation of character in the students.
10. Religious education should not be confined to any particular religion. All good points of all religion should be incorporated by such type of education. By doing so, a bond of brotherhood will be strengthened and communal riots will fade away.

4. AESTHETIC VALUES :

The word "Aesthetics is derived from the Greek word "Aesthetike" which means perceptive or concerned with perception. Generally Aesthetics is a branch of philosophy, which aims at establishing general principles of beauty and art.

Aesthetic value implies the appreciation for arts, dancing, painting, dramatization, music etc. It involves using or consuming art. The development of those aspects of an individual is a new objective of education. The tendency of creativity and aesthetic appreciation is evident in the child from the very beginning. It is this tendency that is the basis of his aesthetic sense. Emotions also help in this Aesthetic sentiment is generally known as aesthetic value. Aesthetic value helps individual to free from all sort of narrowness. Therefore, it is regarded as one of the important elements of character and personality.

CHARACTERISTICS OF AESTHETIC VALUE :

1. Aesthetic values are related with providing pleasure and happiness to the individual.
2. It enriches the humanitarian side of the individual.
3. Aesthetic values are one kind of recreational value.
4. Aesthetics is the branch of philosophy dealing with such notions as the beautiful, the ugly, the sublime and the comic.
5. Aesthetics covers question like :
 - What is beauty?
 - What makes something beautiful.
 - What is art?
 - What is the difference between good art and bad art?
 - Who is qualified to decide what is art?
 - What is the difference between fine art and applied art?

HOW TO INCULCATE AESTHETIC VALUE :

Aesthetic education is a way of regaining touch with the process of learning something new. It is the incorporation of the arts across the curriculum in a way that fosters a heightened awareness of and appreciation for all that touches our lives. The following should be developed in children and young people :

1. **Ability to perceive aesthetic qualities :** In order for the child to be able to appreciate natural wonders, shapes, shades and pictures, they must be able to first notice them. This is why the development of the ability to notice the beautiful is necessary and this is the primary task of aesthetic education.
2. **The ability to experience aesthetic qualities :** Aesthetic qualities have to be experienced. The ability to experience aesthetically must also be developed and nurtured.
3. **Creative Capabilities :** It is essential to allow children to participate in activities that will develop his/her creative abilities. We are simply born with creative abilities, they have to be developed.
4. **Aesthetic judgment or evaluating aesthetic qualities :** Throughout the process of aesthetic education, the teacher must master various types of knowledge, abilities and evaluation criteria, which will help them to differentiate the beautiful from the non-beautifully the aesthetically valuable from the non valuable work. In this way, the child will be able to develop the foundations for judging and evaluating the beautiful.
5. **Co-curricular activities :** Aesthetic sensibility can be very well ensured through the activities like drawing, painting, sculpture, toy making, preparation of charts, models, exhibitions, dances etc. Similar other activities like flower festivals, folk dance, variety shows etc. also present plenty of experience whereby aesthetic tastes are developed.
6. **Development of Creative Intelligence and Inventive Powers :** Man have potential power which is latest and hidden. God has granted every man the power to think, power to analyse, to create, to invent and to discover. Education should help the individual to develop inventive and creative powers that will be helpful for developing aesthetic sense.
7. **Informal educational method :** Development of aesthetic sense is more influenced by informal educational method than by formal ones. Teaching should be raised to understanding level instead of memory level. Artistic expression and manifestation of the aesthetic sense in one's life is influenced by the individuals family background, interest, abilities, means of artistic expression, attitude of the parents and teachers etc. Besides, teaching students the intellectual appreciation of beauty efforts should be made to inculcate in them a feeling for beauty.

5. DEMOCRATIC VALUE :

Democracy is an ideology that had influenced human way of thinking so profoundly that is taken as the philosophy of life by the modern man today. It has its origin into politics but its area of action is the whole society including all social institution. It is a value in itself and determine the human ideals. Even religions are interpreted in terms of democratic values and ideals.

The word democracy has been derived from two Greek Words, "Demos" means "power" and "Cratic" means "public". American Ex-president Abraham Lincoln defined democracy in political terms as "Democracy is a government of the people, by the people and for the people". In this sense democracy means a government in which people rule over themselves by their own elected representatives.

Real democracy is manifested not merely in elected legislature, responsible executive and independent judiciary, but it lies in the hearts of the people and manifests in their attitude and behaviour. The guiding values and ideals of democracy are given below :

1. As an integral part of the society each individual is respected by others and his capacities and powers are freely allowed to flourish without any hindrance.
2. Each individual must be tolerant enough in order to be considerate for the contradictory views and behaviours of others. Differences of opinions are fundamental realities of life. So, nobody should think that only he is right and the person or persons who do not agree with him are wrong.
3. A discrimination free peace loving society is established in democracy. Peace and social self are essential for the existence of the self.
4. According to democracy, change is necessary for progress. Some truths and values are always changing and individual has to adopt to them by changing his attitude and behaviour.
5. Change in the society is brought about persuasion and not by compulsion. This persuasion is the cause of change in public opinion.
6. Knowledge is what that is obtained through consensus, discussion and rational establishment of theory. An idea or opinion is not true unless its practical implementation is not proved good.
7. Individual is for the society and society in turn, promotes the good of the individual. Thus, both the them are complementary to each other. If society develops, individual will develop and vice versa.
8. Universal brotherhood through progress and peace is the ultimate good of democracy. It is because unity of human soul is real knowledge and the practice of this unitary idea is the real value.

DEFINITIONS :

According to Bode, "Democracy is a way of life and a way of life means a determining influence in every area of life."

RadhaKrishnan has stated "Democracy is a way of life and not a mere political arrangement. It is based in the principle of equal freedom and equal rights for all regardless of race, religion, sex or economic status."

PRINCIPLE OF DEMOCRACY

1. Freedom and responsibility : In the absence of freedom no individual will be able to develop his inherent capacities to the fullest. But freedom propounded by democracy is not absolute, uncontrolled, indisciplined and arbitrary behaviour of an individual. Here freedom is always linked with responsibilities and full consideration of the freedom of others. In other words I am as much free as the other people so my freedom ends at the nose of others.

2. Equality : Without discriminating the individuals on the basis of caste, creed, colour or sex, equality of opportunities are provided in the matter of education, employment, adoption of profession or trade, legal procedures, welfare schemes, civic, amenities and so on.

3. Fraternity : It is the feeling of oneness and brotherhood on human ground only. Each individual is respected in the society as a human being not as a Hindu, Muslim or Christian.

4. Justice : Justice is a must for the success of democracy. Justice means :

- (i) Demanding not more than due.
- (ii) Assigning not more than due.
- (iii) Receiving not more than due.

IMPORTANCE OF DEMOCRATIC VALUE :

"Democracy is based on two assumptions : the infinite value and worth of human personality and belief that man are capable of managing their own affairs in such a way as to promote the welfare of all and that, therefore, they should have the freedom to do so." (Henderson) So, democracy is not a form of government but on the whole, it is a way of life. Therefore, democratic value is the powerful instrument to bring about the progress of all aspects of society — social, economic, political and cultural. Democratic values are important, because —

1. It develops a wide range of good feeling amongst one another, in short a proper social outlook.

2. It will rid the people of superstitions.
3. It develops secularism in thoughts and actions of the people.
4. Democratic value will be helpful to develop a passion for social justice.
5. It creates the capacity to understand the social, economic and political problems in a practical way.

HOW TO INCULCATE DEMOCRATIC VALUE :

1. Equality of educational opportunities : Every citizen in the country should be given equal opportunities to receive education so that economic and social hindrance can be removed by creating awareness among them.

2. Transmission of culture, tradition, knowledge and values : Education should help in the transmission of cultural tradition, values of the past to younger generation in a suitable form adjusted to the conditions of modern society and universal world trend.

3. Social training : Social training through schools and college is must. Democratic values and ideas should be taught to students through not only text books, but through the behaviour of the teacher as well. In this way, school is considered as miniature society.

4. Political training : This type of training should be given through students union, students council, group activities and club.

5. To provide training in democratic citizenship : The school is responsible for giving training in citizenship to children regarding duties and responsibilities of a citizen. A school should educate the child about the various rights of citizens. The training will enable the future citizen of society to discharge their functions effectively.

6. Leadership training : The important responsibility of the school to train in effective leadership of the students as conscious and responsible members of society.

7. Impart knowledge on moral education : The school is entrusted with the task of developing the morality of children through moral and ethical education. In modern world where there is degradation of values in form of corruption, nepotism, terrorism etc. moral education will strengthen the forces of democracy and secularism.

8. Flexible curriculum : Needs of the individual as well as the society also change with the changes of time. It is because a democratic society is always dynamic, Keeping this change into account, curriculum is also revised and changed from time to time.

9. Equal weightage on the subjects of science, humanities and social sciences : In democracy no specific stream of education is given preference to other streams. Speaking power and logical thinking are developed by the subjects of humanities, social and political awareness is developed by the subjects of social science and scientific temper is developed by the study of natural sciences.

10. Secular : In democracy no religion is special weightage. All religions are rather equally treated. Hence, religious education is not imparted in government institutions but private educational ventures are fully allowed to fulfil the needs of the people.

ECONOMIC VALUE :

The worth of a good or service as determined by peoples preferences and the tradeoffs they choose to make given their search resources, or the value the market place on an item. Economic value is represented by the maximum amount a consumer is willing to pay for an item in a free market economy, or the of time an individual will sacrifice waiting to obtain a government rationed good in a socialist economy. In contrast, market value represents the minimum amount a consumer will pay. Economic value thus exceeds a market value.

How people chose to spend their income and their time determines a good or services value. Economic value is not static, but changes when the price or qualities of similar items changes. For example, if the price of milk increases, people may not only by less milk, but also less cereal.

Another use for economic value is weighting the merits of college degrees in different disciplines. While there is a general consensus that a college degree has more economic value than a high school diploma, some college degrees have a higher economic value than others. The market places greater worth on certain skills than others and the degrees that lead to these skills have greater economic value.

BASIC HUMAN VALUES TRUTH, BEAUTY, GOODNESS, PEACE AND NON-VIOLENCE:

Human values can be formulated or expressed in many ways. Anything from practical examples to moral principles at the highest level of generality. However, genuine human values are not abstract principles developed by academics or preachers, but life-embedded ideas and precepts, along with their various justifications. They are related to differing cultures, unique persons and situations and are developed and expressed in human terms for the human aims they collectively represent.

In order to begin somewhere, the isolation and explanation of some of the major values which have wide common appeal must be attempted. This needs to be developed continuously according to changing societies, cultures and human circumstances. Some of the basic human values are as follows:

1. **Truth:** The truth in any matter does not depend upon the will or wish of the individual, but is independent of desires and their related interests and opinions. Truth has both individual and communal aspects. Just as individual truthfulness is the basis of a secure society, the common effort towards truth about life and the cosmos is represented for example, by the sciences, by jurisprudence and philosophy. The faculty for rational thinking possessed by all humans, however much developed or not or in whatever form it takes, is in the first and last instance what enables us to distinguish the true from the false in so far as this is humanly possible. Evidence that truth is an inherent value in the human psyche is found in the fact that no-one likes to be called a liar.

2. **Beauty:** The only peace we can find is in our soul, when we can accept the truth of nature, the beauty of God, the gift of life and the respect of humanity. One of the striking beauties of nature is the capacity of the human body to enter into a system of integrated living, beyond the conflict of spirit and the flesh, where self-mastery regarding physical impulses show our marvellous potentials as many dimensional beings. Beauty is a gift, the value that governs the realm of feeling- from transient, material emotions to sublime feelings of soul. Beauty discloses an integrating, evolving universe. Realizing the beauty of truth prepares us to participate in the beauty of Goodness.

3. **Goodness:** In our daily life we often encounter people who are angry and untrustworthy, intent only on satisfying their own needs. There is so much anger, distrust, greed and pettiness that we are losing our capacity to work well together and many of us are more withdrawn and distrustful than ever. Yet this never-ending display of what is worst in us makes it essential that we believe in human goodness. Goodness spills over from the divine to the human. The golden rule, viewed through many cultures and disciplines, proves to offer a great deal of guidance. The practice of the golden rule- begins on the level of sympathetic understanding, moves through the philosophic recognition of duty, and culminates in the spiritual joy of loving service.

4. **Peace:** Peace is a period of harmony between different social groups that is characterized by lack of violence or conflict behaviors and the freedom from fear of violence. It goes

to refer to the development of a stable feeling of brotherhood. Commonly understood as the absence of hostility as well as retribution. Peace also suggests the sincere attempts at reconciliation and the existence of healthy or newly healed interpersonal or international relationship, prosperity in matters of social or economic welfare, the establishment of equality, and a working political order that serves the true interest of all.

The term peace is originated from the Anglo French "pes" and the old French "Pais" which means "Peace", "Reconciliation" and "Silent Agreement". But "Pes" itself comes from the Latin word "Pax", meaning "Peace, compact, tranquility, absence of hostility, harmony". The English word came into use in various personal greetings from 1300 century.

In many languages, the word for peace is also used as a greeting or a farewell, for example the Hawaiian word Aloha as well as the Arabic word Salaam. In English the word peace is occasionally used as a farewell, especially for the dead, as in the phrase rest in peace.

The feeling of peace guides one to shun anger against others and to appreciate the good points found everywhere. Education for peace may be perceived in three forms, namely - Education about Peace, Education for Peace and positive Peace. The term education about peace may be regarded as a criticism of war. Education for peace is a positive way of thinking about peace. Implying that through peace a basis for non-violence may be laid down. This idea means that if wars are the result of thinking or mental attitude of some people, then why not peace may be a also result of the same mental process? This way of thinking means that peace also may be possible through our mental attitude. This means that the peace may be also a creation of our mind: positive peace may be regarded as a nonviolent social system in which there is no place for violence, exploitation and disparity. In a way we may say that education for peace is a positive attempt to establish a co-operative society of people.

Peace is when everyone lives in safety, without fear or threat, of violence and no form of violence is tolerated in law or in practice everyone is equal before the law, the system for justice are trusted, and fair and effective laws peoples' rights, everyone is able to participate in shaping political decisions and the Government is accountable to the people everyone has fair and equal access to the basic needs for their wellbeing- such as food, clean water, shelter, education, health care and adecent living environment, everyone has an equal opportunity to work and make a living, regardless of gender, ethnicity or any other aspect of identity.

"Peace can only last where human rights are respected, where the people are fed, and where individuals and nations are free." (Dalai Lama)

5. Non-violence : Non violence means abstaining from the use of physical force to achieve an aim. The word nonviolence is originated from the Sanskrit word "Ahimsa" which means "lack of desire to harm or kill". It is one of the personal practices of being harmless to self and others under every condition. It comes from the belief that hurting people, animals or the environment is unnecessary to achieve an outcome.

Non violence generally philosophy, a principle and a practice. As a philosophy it is free from violence and based on moral, religious as well as spiritual principles. This philosophy upholds the view that moral behavior excludes the use of violence; as a political philosophy it also maintains that violence is self-perpetuating and can never provide a means to securely peaceful end. As a principle, it supports the pacifist position that war and killing are never justifiable.

For some the philosophy of non violence is rooted in the simple belief that God has harmless. Mahavira's 24 Tirthankara of Jain religions, was regarded as the torch bearer of Ahimsa and through this it was taught that to more strongly connected with God, one should be harmless.

In modern times, non violent methods of action have been a powerful tool for social protest and revolutionary social and political change. Some of the movements particularly influenced by a philosophy of nonviolence should be mentioned here. For example Mahatma Gandhi was leading a successful nonviolent struggle against the British rule in India, Martin Luther King's and James Bevel's adoption of Gandhi's non violent in their campaigns to win civil rights for African Americans and Cesar Chavez's campaigns of non violence in the 1960s to protest the treatment of farm workers in California etc. The notion of Satya or truth is central to the Gandhian conception of nonviolence.

Nonviolence has obtained a level of institutional recognition and endorsement at the global level. On November 10, 1998, the United Nations General Assembly proclaimed the first decade of the 21st and the third millennium, the years 2001 to 2010 as the International Decade for the promotion of a Culture of Peace and Non-Violence for the Children of The World.

EDUCATION FOR PEACE AND NON VIOLENCE:

However the term non violence is linked with or used as a synonym for peace, because both the term usually refers to do no harm to others. Education for peace and nonviolence can be regarded as the science which helps the individual to study the nature and needs of the society and makes people aware of the human rights. It will develop a society that is free from exploitation, violence as well as injustice.

Education is the key to uniting nations, bringing human being closely together. In many parts of the world, civil society suffers because of situations of violent, conflict and wars. It is important to realize the crucial role of education in contributing to building a culture of peace and condemning instances in which education is undermined in order to attack democracy and tolerance.

A culture of peace and non violence goes to the substance of fundamental human rights : social justice, democracy, literacy, respect and dignity for all, international solidarity, respect for worker's right, children right, equality between men and women, cultural identity and diversity, indigenous peoples and minorities rights, the preservation of the natural environment etc. Education is a tool in promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness. Education for peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individual groups and nations.

The educational action for promoting the concept of peace and non violence concerns the content of education and training, educational resources and material, school and university life, initial and ongoing training for teachers, research and ongoing training for young people and adults. A culture of peace must take root in the class room from an early age. It must continue to be reflected in the curricula at secondary level. However the skills of peace and non violence can only be learned and perfected through practice. Active listening, dialogue, mediation, and cooperative learning are delicate skills to develop. This is education in the widest sense. It is a dynamic and lifelong experience. It means providing both children and adults with an understanding of and respect for universal values and rights. It requires participation of all levels- family, school, place of work, play ground and the community as well as the nation. In 2007, teacher organizations were also invited to promote peaceful behavior in school through dispute resolution and peer mediation.

AIMS OF EDUCATION FOR PROVIDING PEACE AND NON VIOLENCE:

1. To develop a positive attitude in the mind of the individual to love peace.
2. To develop the feeling of brotherhood.
3. To enable the people to distinguish between right and wrong, good and bad and justice and injustice.
4. To develop moral and spiritual and moral sense in the mind of the individuals.
5. To help the people to prepare a background for establishing peace in the family, country and the world.
6. Curriculum:

Primary Stage:

1. Stories and poems pertaining to moral values of life.
2. Stories about various religions, regions and cultures.

SECONDARY STAGE:

1. Biographic of great people who have worked for establishing peace and non violence in the world
2. The positive roles of various religions in establishing peace in the society.

Higher Secondary Stage:

1. The concept and need and importance of peace and non violence.
2. The various means establishing peace in the family, society and the world.
3. The functions of U.N.O., UNESCO, Red Cross, Various International Treaties for peace in the world.
4. The causes of war and violence and an evaluation of their consequences.

Co- Curricular Activities:

1. Students' participation in the activities of Red Cross, Scout and Guide etc.
2. To celebrate the days of great personalities of the world.
3. Organizing seminars and debates on affairs of international significance.
4. To arrange lectures of visiting renowned personalities from various countries.
5. Showing films of educational importance and having patriotic feeling.

Exercise

Short Type Questions :

1. What is value?
2. In which word the "value" is derived?
3. What is the meaning of the word "value"?
4. Give a suitable definition of value.
5. Write two characteristics of value?
6. What is moral value?
7. Write two importance of moral value?
8. Write two ways for inculcating moral which among the students.
9. What is social value?
10. Write two characteristics of social value.
11. How can we inculcate social value among the students.
12. What is religious values?
13. Write the ways through which religious value be inculcated?
14. What is democratic value?
15. What are the main sources of values?
16. State some values that enshrined in our Constitution.
17. What is truth, beauty and goodness?
18. What is peace?
19. What is value. Write the various characteristics of value.

Long Type Questions :

1. What is value? Write the various characteristics of value?
2. Discuss the need and importance of moral value.
3. State the importance of social value.
4. What is religious value? Discuss the need and imp.
5. Discuss the various sources of value.
6. Discuss the basic human values.

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CHAPTER II

VALUE EDUCATION

- Meaning, purpose and status of value education in the curriculum.
- Role of social agencies in value education – Parents, School and Peer-Group and Mass-media.
- Value-based co-curricular activities.
- Need and importance of value education 21st century.

Values are the guiding principles of life which are conducive to one's physical, mental and social health as well as to social welfare and adjustment. It is human values which differentiate man from animal. A man is known by his values. Values are considered as potent determinants of human behaviour. Value may be defined as any experience, ideal, thing or state of being which is favoured or desired, whose ends and means are justified as per social norms.

Education is a powerful and pervasive agent for all round development, individual and social transformation. A balanced development of mind and body in harmony with the spirit is the key to the enrichment of human personality and also the key to 'true education', which must in the ultimate analysis help humanity to rise to the higher level of consciousness. According to Radhakrishnan, moral and spiritual training is an essential part of education. Swami Vivekananda had proclaimed, "We must have life-building, man-making, character-building education." Education gives joys to people while they are being educated, and also helps people to achieve some values to be persons with certain qualities and accomplishments. Hence, educated person is consistent, reasonable, just, ethical, integrated and creative in his field.

MEANING AND DEFINITION OF VALUE EDUCATION:

"Education without values is of no use", Vallabhai Patel, the great architect of modern India, once observed, education and values although these are two different terms yet there is a close relationship between these two terms for which the term 'value education' has evolved.

Value education is that form of education that stresses the acquisition of living values by learners. It inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness (Aggrawal, 1992). This helps in nurturing balanced individual thus creating a humane society. Values are what promote human beings to personhood.

Different terms like, 'value education', 'moral education', 'value oriented education', education in moral and spiritual values have been in practice. These different terms can be grouped under two categories - (i) Value Education and (ii) Moral Education. Value education means, education in more than one values, and moral education means one value. Value education deals with system of values and the concept of whole man.

In this modern world the values are changing so rapidly that the young generation find themselves confused, while forming their value perspectives or while cherishing or choosing values. The Indian Education Commission (1964-66) observes that, "The old values, which held society together are disappearing, and as there is no effective programme to replace them by a new sense of social responsibility, innumerable signs of social disorganisation are evident everywhere and are continually on the increase. These include strikes, increasing lawlessness, and a disregard for public property, corruption in public life and communal tensions and troubles. Student unrest of which so much is written, is only one, and is probably a minor one of these symptoms." The Commission further points out, "Man's knowledge and mastery of outer space and his own self are out of balance."

Thus there is a need of a comprehensive programme of value education, which can enable students to meet new situations of values in today's world as well as in future. According to Rabindranath Tagore value education means, "Where the teacher becomes one with his own studies, the student can have a vision of the goodness of learning. Where there is no need of external objects, there the mind also elevates and grows into completeness."

"Value education means inculcating in the children, a sense of humanism, a deep concern for the well being of others and the nations. Value education teaches us to preserve whatever is good, and worth while in what we have inherited from our culture. It helps us to accept and respect the behaviour of those who differ from us. It does not mean value imposition."

Dr. Brajen Roychoudhury was of the view that, "Value education means a positive effort for bringing about a synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in a human being."

The report of the working group to review Teachers' Training Programme 1983 emphasised that, "value oriented education should be regarded essentially as an education for becoming and self exceeding. It will not only provide information on values to students, but also for enabling them to grow into beings and transcend narrowness, selfishness and partial ideas and attitudes."

Education that helps in discrimination between what is right or wrong, proper or improper in thought and action of an individual about an object, event or situation may be termed as value-education. It is through education that the society seeks to preserve and promote its value aiming at all round development of the student's personality.

The Planning Commission has rightly observed that, "It is essential to transform the system of education qualitatively in terms of its value contents, standard and relevance to life. The role of education to promote humanistic outlook, sense of brotherhood and a commitment to ethical and cultural values needs to be re-emphasised."

N.K. Dutta was of the opinion that, "the values are the pillars of meaningful life and education is the tool which can bring a change."

Value education covers all the aspects of personality development. Value education means inculcating in the children a sense of humanism, a deep concern for the well-being of others, developing skills, attitude and behaviour patterns that society believes to be enviable for him to have, both as an individual and as a member of the society. Therefore, education in its aims, curriculum and methods should be inseparably tight up with values. Society wants to safeguard and uphold its values through education which will help to make desirable changes in the child's way of thinking, feeling and in the way he acts in accordance with good life. Thus, value education implies that something meaningful is being transmitted and in a way that is morally

acceptable. It is perceived to lead the mankind to their highest ideals of life i.e. self-realisation. Value education was suitably emphasised by Indian Education Commission (1964-66), which recommends as, "In the situation that is developing, it is equally important for us to give a proper value orientation to our educational system". Commission intended that students, should be educated in values.

AIMS OF VALUE EDUCATION:

The following can be the aims of value education at various stages of education; to make students good, responsible and constructive citizens who can play significant role in new and desired social order:-

- Providing students knowledge and experience to develop their capacities to judge and choose appropriate values,
- Developing awareness of their own values as well as those of others so as to prepare them resolve value conflict and harmonious values,
- Developing in students social, moral and spiritual virtues, through moral reasoning and spiritual feeling,
- Helping students grow up into integrated personality and to be healthy-physically, mentally and emotionally,
- Helping students strengthen their self-concept, developing hierarchy of values, while aware about short term and long term consequences of their values,
- Enabling students analyse the relevance of traditional values and synthesis with modern values with major emphasis on national values,
- Developing in students positive attitude towards themselves, fellow beings, natural resources, public properties, environment and all living beings.

OBJECTIVES OF VALUE EDUCATION:

Some of the important objectives of value education are as follows:

- To provide knowledge about value concept its characteristics and sources,
- To enable them to possess knowledge about various classes of values and what roles values play in life,
- To enable them to choose their values consciously and rationally with realisation of the consequences of their choice of values,

- To develop proper attitudes towards one's own self and fellow citizens, own country, people from other countries, leading to national integration and international understanding,
- To promote in them respect for other's faith and religion,
- To develop in them respect for constitutional obligation, protection of environment and small family norms,
- To promote in students such basic and fundamental qualities as truthfulness, cooperation, universal brotherhood, love, compassion, peace, non-violence, courage, equity, equality, justice, dignity of labour, sympathy, empathy, tolerance, scientific attitude and scientific temper,
- To enable them to become open and broadminded and rise above superstitions, prejudices based on sex, caste, language and religion,
- To train students to realise their self-knowledge- what they were, what they are now and what they want to be or become in future, leading them to judge and justify their values. Hence helping them expand their values while shunning disvalues,
- To promote them to develop integrated personality- developed physically, mentally and spirituality,
- To enable them possess capacity of moral reasoning appropriate to their age so as to develop ability to resolve value conflict,
- To help them growing in the manner of expected educated persons, while showing reflective consciousness,
- To enable them find meaning and interest in education, life and the universe continually striving for their inner development and becoming, progressing towards the goal of self-realisation.

VALUE EDUCATION AND CURRICULUM:

Value education and its curriculum must enhance education and its curriculum so that education becomes inclusive, realising the objective of the entire mankind. Realising the felt need of value consciousness amidst all activities of education, The Indian Education Commission (1964-66) states, "We would like to emphasis that the

consciousness of values must permeate the whole curriculum and the programme of activities in the school." The curriculum is expected to reflect all the values and the spirit of value education is evident while different subject matters are taught, while managing the curriculum, teachers and students become value conscious, and if this happens in curricular and co-curricular activities of the school, then education and its curriculum is complete.

The value education curriculum may include the following according to the age group of the students:

Concept development and knowledge of value: Understanding the concept of value through clarifications of their experiences, analysis of situation and theories.

Identifying values: Providing learning experience, oriented towards distinguishing different kinds of values, leading to identifying values and grouping them under different classes.

Intellectual and Spiritual Activities: Students should be introduced to intellectual and spiritual activities, reflective consciousness and self-consciousness. Followed up by gradual introduction of concepts of the real and ideal and a healthy balance between real and ideal as well as between capacity and aspirations.

Encounter relationship between different values and school subjects: Students should be encouraged to see the relationship between different values and school subjects. They should be made aware about sources of values, comparative analysis of values in different societies and communities. Concept of right/wrong, good/bad and justification of how and why of values proceeding from simple to the abstract one should be emphasized gradually as students move from lower grade to more advanced grades.

Apart from usual subjects in curriculum in curriculum related to value development, importance should be given on practice in clarification and explanation of values. Practice of clarifying their values can help students to bring their values to conscious level which helps to harmonise and justify values. Thus all the value content should be based on the objectives of the nation building and new social order, the country envisaged. In this regard, important areas like integrated personalities, independent thinking, communication skills, work culture, work ethics, accountability, secular bent of mind, democracy, socialism, respect for culture heritage and social injustice, righteous conduct and scientific temper etc. should be given importance.

RECOMMENDATION OF SOME COMMISSIONS AND COMMITTEES REGARDING VALUE BASED EDUCATION CURRICULUM :

Recommendations and suggestions of various commissions and policies have been briefly discussed here to understand the nature and importance of value education in the curriculum.

UNIVERSITY EDUCATION COMMISSION(1948-49):

This commission is also known as Radhakrishnan Commission. The commission made the following suggestions with regard to promotion of moral and spiritual quality in man:

- Practicing silent meditation in the schools before the class work starts.
- A short period of silent worship every morning before the class work starts as an integral part of college life, to look within to realise the spirit of man which is the candle of Lord.
- Study of great books on moral awareness of the students.
- The students should be given suggestion and inspiration for moral development.
- Great literature and study of great books should be included in the university courses.
- Study of religious scriptures as they play a vital role in character formation of the students.

SECONDARY EDUCATION COMMISSION (1952-53)

The aim of the Commission was to examine the problem and perspectives of secondary education in India and also to examine the religious and moral values in education. the commission pointed out that:

- Home, school and community are essential factors, play significant role in moral instruction and moral development of the students.
- Holding assembly before starting teaching work is a method of moral development.
- Moral instructions from the lives of the great men like Mahatma Gandhi and religious leaders of all the religions may be given to create moral awareness.
- Schools should discourage all unhealthy trends of disunity, religious hatred and intolerance.

THE EDUCATION COMMISSION(1964-66)

The commission was set up under the chairmanship of Dr. D.S.Kothari. This Commission was constituted to examine the various components of education pertaining to different age and grade levels. The Commission recommendations are as under:

- Necessity of inclusion of moral, social and spiritual education in educational system.
- Balanced development of human personality with human values through development of knowledge and skills, gained from science, technology, ethics and religions.
- Moral education should be imparted through both direct as well as indirect methods.
- For character building among students, greater role should be attached with indirect influence such as school atmosphere, the personality and behaviour of teacher and facilities provided in the schools. Such indirect influences have greater role in developing a sense of value.
- The entire curriculum and school activities should be value oriented.
- Every teacher, irrespective of the subject he's teaching should help in character formation.
- Right from school assembly to curriculum transactions and organising co-curricular activities, all should inculcate among students values of cooperation, mutual regard, honesty, integrity, discipline and social responsibility.
- The curriculum of lower Primary (Class I-IV) should include - one language (mother tongue or regional language), mathematics, environmental science and social studies, at Class III and IV, creative activities, work experience and social service and health education. Higher Primary Class(V-VII) curriculum should include education in moral and spiritual values.

TEN YEAR SCHOOL CURRICULUM: A FRAMEWORK, NCERT (1975)

A Curriculum Framework for Ten Year School Education, developed by National Council of Educational Research and Training in 1975 focused on fostering social, democratic and secular values. It emphasized that school curriculum should be related to national integration, social justice, productivity, modernisation of the society and cultivation of moral and social values. All subjects should be taught in such a manner as to foster the spirit of scientific humanism. The objective of school curriculum should center round character building.

NATIONAL POLICY ON EDUCATION (1986)

The National Policy on education 1986 laid emphasis on the moral and emotional development of the child. The holistic nature of the child development has been recognised by the NPE. The following are the observations and suggestions of NPE, 1986 regarding value education:

- Curriculum need to be readjusted in order to make education a forceful tool for the cultivation of social and moral values.
- Education should foster universal and eternal values, oriented towards the unity and integration of our people.
- Value Education should be eliminated religious fanaticism, violence, superstition and fatalism.
- Value education should play combative role and its contents should be based on Indian heritage, national goals and universal perceptions.

NATIONAL CURRICULUM FRAMEWORK FOR SCHOOL EDUCATION: NCERT(2000)

A curriculum group was constituted under the chairmanship of Prof. J.S.Rajput, the Director of National Council of Educational Research and Training. The major thrust on value education by the National Curriculum Framework for School education (2000) are described briefly as below:

The education system of our country has to be built on the firm ground of its own philosophical, cultural, and sociological tradition. Emphasis should be given on inculcation and sustenance of personal, social, national and spiritual values like cleanliness and punctuality, good conduct, tolerance and justice, a sense of national identity and respect for law and order and truthfulness.

Value education and education about religions would not form a separate subject of study or examination at any stage. These would be so judiciously integrated with all the subjects of study in the scholastic and co-scholastic areas that the objectives would be directly and indirectly achieved in the classrooms, at the school assembly places, play grounds and cultural centers and so on.

Regarding the nature and scope of value education, curriculum framework (2000) states, "comprehensive programme of value inculcation must start at the earliest stage of school education as a regular part of school's daily routine. The entire educational

process has to be such that the boys and the girls of this country are able to know good, love good and do good and grow into mutually tolerant citizens".

Education for Value Development has been dealt in detail by the framework (2000). A comparative programme for value development has been suggested which incorporates school plan, different stages of school education, support interventions and source of value education.

ROLE OF SOCIAL AGENCIES IN IMPARTING VALUE EDUCATION:

Children are influenced to a great extent by social environment in which they find themselves. Environment at home, in community and in the classroom and school should not contain inherent contradictions with the values preached. The contradictory environment lead not only to conflicts in individuals between opposing values, but even to rejection of the values advocated. It is essential therefore that conducive atmosphere to the development of values is created in home, society and school.

Role of Parents: Parents or home plays a dominant role in educating a child. Parents are more accessible to the child than the other family members. "Mother is the first teacher and home is the first school." The elders at home teach the developing baby behaviour, dress codes, customs and aspirations and so on. The mind of children develop in the major way through the process of non formal education at home. The influence of the home is crucial in the development of the child's personality. Habit formed and attitude formed at home persist through one's life. Education of the parents is therefore essential. Value conception, cherishing and fulfilment are directly and indirectly influenced by parents and society apart from teachers' influence. Values are developed consciously and purposefully but what the parents and the society try to do mostly unconsciously and haphazardly. It is therefore, essential on the parts of the parents and elders in the community to alter the existing situation. Dynamic parenting is the right solution for the present value crisis. the elders have a great responsibility towards the generation that is coming up. While upbringing the children the parents must give then an understanding of human values and a sense of control based spirituality. They should equip the children with certain factors such as - awareness of truth, a sense of responsibility, emotional maturity, communication skills, awareness of intellectual development, sense of judgment and observation, cultural awareness, development of personality, religious and spiritual values and leadership qualities. Parents plays a great role in moulding the child's character. The mother and father are the first examples

in social behaviour that children see before them and learn to imitate. The parents should set their children on the right path right from their early years. The parents must provide education, which inculcates universal and ethical values like compassion, courage, honesty, tolerance and truthfulness that will help in developing balanced individuals and in creating a human society.

Role of School: The influence of school environment is expected to enable students to obtain social competence and individual development. Teachers of all levels of education are today faced with the problem of imparting functional type of education to promote human values. Teachers role is to initiate such education processes and involve students in such processes by which students develop their ability, attitude and other forms of behaviour of practical life in the society in which they live. School function is to teach the youngsters values like skill of interdependence, by working independently, skill of comparison through loving and caring. If classroom send messages of love, safety, security, belonging, warmth, messages which say this is a place where the individual is respected and trusted, where human being may engaged in human activity, in such a classroom, learning and living are united. The flexible, broad and human curriculum must provide elevating experience to students. School must have facilities to inculcate values in students and should create a useful life environment for future progress. The students should be encouraged to have proper role taking means for their value development. The school atmosphere, the personality and behaviour of the teachers and the facilities provided in the campus will have a large say in developing a sense of values. The school assembly, the curricular and co-curricular activities, the celebration of festivals of all religions, work experience, team games, subject clubs, and social service programme- all this can help in including the value of cooperation and mutual regard, honesty and integrity, discipline and social responsibility. It is the school's function to produce individuals who cannot feel isolated in the midst of mankind.

Role of Peer Group: A peer group is both social group and a primary group of people who have similar interest, age, background and social status. The members of this group are likely to influence the person's beliefs and behaviour. Peer group plays a very important role in the inculcation of social values. It also help in development of collective behaviour in life. Peer groups provide an influential social setting in which group norms are developed and enforced through socialisation processes that promote in-group similarity. Peer groups' cohesion is determined and maintained by such factors

as group communication, group consensus and group conformity concerning attitude and behaviour. Peer group also help individuals form their own identity. The identity formation process is an important role in an individual's development. Peers, particularly group members, become important social referents for teaching other members customs, social norms, and different ideologies.

VALUE BASED CO-CURRICULAR ACTIVITIES:

Co-curricular activities are an essential activities in the educational programs. They carry academic credit, also have a justifiable acquaintances to the regular courses and to the purposes of middle level and high schools. They strengthen the goal of teaching students to be responsible and fulfilled human beings with opportunities that develop character, critical thinking, social skills and talents (NASSP 1996).

Some of the value based co-curricular activities for students to be practised in school are as follows:

1. Meditation: Meditation helps to relax the body and mind and thus facilitate the student to focus his thoughts and become more determined. If the students wants improvement in their memory, concentration, power and development of calm and balanced nature, they should practice meditation regularly and patiently.

2. Prayers: The habit of prayer must be deeply inculcated in the students. Its benefits are numerous. It develops faith, devotion and self-confidence. It is a safe outlet for pent-up feelings and frustrations, it also improve memory and concentration and infuses strength and courage and confers mental peace. It should be undertaken more for the love of being in communication with the lord with feeling of complete surrender to his merciful will. Practicing this daily in the school will be very helpful in inculcating the value of Truth, Peace, Love and Non-violence.

3. Religious Celebration: The corporate life of the school can be made an important medium of giving religious, especially moral education. Teachers and students can build up their mutual relationship and list up and learn the moral values in life.

4. Sports and Playground: The playground activities have a tremendous affect on the value education. There should be a joyous and happy environment in the sport as the qualities like cooperation, equality, goodwill etc emerge in the playground activities. The instincts and energy of the students can be better utilised in sports. The degree of neatness and cleanliness of the school environment is an indication of the school's value.

5. Cultural Programmes: Cultural programmes helps the students to know the different cultures in a more better way. It develops good and refine tastes towards own culture and also helps to respect cultures of different communities and tribes. School should celebrate national, historical, social and religious festivals. Folk-songs, dramas, folk-dance, comedy, folk stories should be performed to be deep rooted to the culture. Anniversaries of great person should be celebrated like, Srimanta Sankardev Janma Utsav, Mahatma Gandhi birthday etc. In the same manner, literacy programmes may be staged through seminars, conferences and competitions etc.

6. Role Playing: As a particular play activity, role-play is a type of imaginative play, where children assume roles outside their real world. Role-play allows children to construct closeness between themselves and others in their lives. When children use role enactment, they have to reach consensus about the play theme, the course of events and transformation of roles and play materials. Children further build relationship with other children or adults with whom they play.

7. Group Singing: Group singing excels fake barriers of gender, ethnicity, race and socio-economic distinctions and inspires a spirit of unified, community and cooperation. Devotional singing will develop love for God and promote harmony of body, mind and spirit. It also fills the mind with pure thoughts and purifies the atmosphere. Students should be encouraged to sing and play musical instruments as it helps develop self-confidence.

8. Group Activities: Group activities that follow the story provide a broad scope of learning experiences necessary for children to process and incorporate the values of the lesson in to their lives on all levels. Role-playing, service activities, drama and creative writing, attitude tests, value games and other activities reinforce the value discussed in the story. Many of these allow the students to apply these values in their daily life. Students will realised that their life at home, at school, the community and the world is more peaceful and joyful when they practice these values.

Values must be practiced everyday in thought, words and deeds. And this can be manifested through-

- Story Telling
- Dramatisation
- Episode Writing
- Identification of values in learning prose and poetry.

Thus, co-curricular activities are very important source for the development of values in children. The various clubs and associations, NCC, NSS, Boys Scouts and Girls Guides, Red Cross, sports and games provide opportunities for boys and girls to come together in the pursuit of common goals and ideals.

NEED AND IMPORTANCE OF VALUE EDUCATION IN 21st CENTURY:

The importance of value education can not be minimised in a democratic country like India. In a democratic country control of people's behaviour with coercive methods is not possible. Hence, the only way left is to teach the masses to be self-controlled which is possible only when they are made to learn certain values as values are prime movers of human action. Hence, teaching of desirable values should be the major concern of the system of Indian education.

From the end of the eighteenth century the rise of academics and polytechnics had expanded the traditional institutions and universities as the place for mainly humanistic studies, to cover provision for skills to explore resources potential, to produce foods and services, to negotiate terms of transaction and to manage material wealth. The value system changed also and became "the criteria used by the members of the society to evaluate objects, ideas, acts, feelings or events as to their relative desirability, merit or correctness." In the industrialised and commercialised society, value changed, with emphasis on material progress. Religious education was complemented by secular education with more emphasis on understanding different religions, freedom and human rights.

While the basic values of seeking the truth, practising, honesty and appreciating beauty, remain intact secular values like tolerance, self respect, love for human dignity, respect and compassion for others, individual freedom and human rights, internationalism, rejection of cruelty, the practice of non-violence and the culture of peace have become more important today because of the problems facing the human race. These became the principle pre-occupations of the international organisations.

The United Nations, in its Charter in 1945, established three pillars, namely - peace, justice and freedom as follows:-

"We the people of United Nations, determined to save succeeding generations from the scourge of war to reaffirm faith in fundamental human rights in the equal rights of men and women, to practise tolerance and live together in peace."

Some months later the United Nations specialised agency for Science, Education and Culture, UNESCO, was established "to contribute to peace and security by promoting collaboration among the nations through education, science and culture, in

order to further universal respect for justice, for the rule of law and for the human rights and fundamental freedom which are affirmed for the people of the world."

Since educational policies can contribute to the development of understanding, solidarity and tolerance among individuals and among ethnic, social, cultural and religious groups, education can be the main instrument to promote knowledge, values, attitudes and skills conducive to respect for human rights, and to build a culture of peace and democracy.

Attempts should be made to identify principles which are essential corner stones on which an education for a humanistic and international society must be built. These are self esteem both personal and cultural, respect and tolerance for others as individuals and as members of ethnic/cultural groups, sense of belonging, all must have a secure physical, emotional and political focus within society, a sense of responsibility in relation to social, political, economic, cultural and environmental factors, and appreciation of the importance of learning. These principles need to go hand in hand with certain ethical qualities, for example- openness, willingness to discuss and listen, an attitude of goodwill towards others, not insisting on one's own rights and a spirit of decency. The principles are not negotiable, the ethical qualities of openness and decency would promote and preserve an "uneasy equilibrium which is constantly in need of repair."

The "Integrated Framework of Action" presented by the Director General of UNESCO in November 1995, emphasised the development in every individual a sense of universal values and types of behaviour on which a culture of peace can be predicted. Education, it was emphasised, must develop the ability to value freedom and the skills to meet its challenges, it must develop the ability to recognise and accept the value which exist in the diversity of individuals, genders, peoples and cultures and develop the ability to communicate, share and co-operate with others, it must develop the ability of non-violence conflict resolution and promote the development of inner peace in the minds of students so that they can establish firmly the qualities of tolerance, compassion, sharing and caring, it must cultivate in citizen the ability to make informal choices, it must teach citizens to respect the cultural heritage, protect the environment, adopt methods of production and consumption leading to sustainable development with harmony between individuals and collective values and between immediate basic needs and long-term interests. And finally it must cultivate feeling of solidarity and equity at the national and international levels.

Thus, value education is very important as it provides motivation and guidance to our youngsters. It build character which is beneficial for the growth of both individual and the society in general. Severe degradation of moral and spiritual values, disregard for humanities etc. has lead to value crisis. Therefore, values like cooperation,

responsibility, happiness, simplicity, unity, peace, respect, love, tolerance, honesty and freedom should be inculcated among the youngsters. Creation of such 'values' in our youth is the end product of value education.

Exercise

Short Answer Type Questions:

1. What is value education?
2. Define value education?
3. "the values are the pillars of meaningful life and education is the tool which can bring a change." Who said this?
4. Write two aims of value education.
5. Write two objectives of value education.
6. Who is the chairperson of the Education Commission 1964-66?
7. The National Policy on education 1986 laid emphasis on the _____ and _____ development of the child.
8. Who is the Director of National Council of Educational Research and Training?

Long Answer type Questions:

1. What do you mean by value education? Write the aims of value education.
2. Define value education. Write the objectives of value education.
3. Write about the status of value education in the curriculum.
4. What are the recommendations given by various commissions and committees regarding value education curriculum?
5. What are the major thrust area of value education curriculum as given by National Curriculum Framework for School Education 2000?
6. What is the role of social agencies in imparting value education?
7. What are the value based co-curricular activities that should be practised in school?
8. Explain the need and importance of value education in 21st century.

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CHAPTER III

VALUE CONFLICT

- Meaning and Resolution of value Conflict
- Value Crisis among the Students
- Relation between Value and Work & Value and Self Sacrifice
- Attitudes towards life and Relationship between Value and Life

WHAT IS CONFLICT?

Conflicts are generally defined as relational disputes between two or more parties. Conflicts may be the sources of defeat, lost life and a limitation of our potentiality but they may also lead to greater depth of living and the birth of more far-reaching unities, which flourish in the tensions that engender them. —Karl Jaspers

Conflict is defined as an incompatibility of goals or values between two or more parties in a relationship, combined with attempts to control each other and antagonistic feelings toward each other (Fisher, 1990). The incompatibility or difference may exist in reality or may only be perceived by the parties involved. Nonetheless, the opposing actions and the hostile emotions are very real hallmarks of human conflict.

“The clashing of opposed principles” as defined in Oxford Dictionary .
Galling describes conflict as “Some type of incompatibility, one goal stands in the way of another. He explains his theory of conflict through the triangle model. He narrates that “Conflict may take two forms. In the less crystallized form it is an incompatibility between the objective interests of parties in a society. In its crystallized form it is an incompatibility between the subjective goals of action in a society.” (Galling, 1992, p.54)

Gay (1981) defines three types of conflict which include procedural, substantive and interpersonal conflicts.

CHARACTERISTICS OF CONFLICT

On the basis of foregoing discussion, the following characteristics (nature) of conflict, in brief, may be cited:

1. It is a universal process found in every society.
2. It is the result of deliberate and conscious efforts of individuals or the groups.
3. The nature of the conflict is personal and direct. In conflict the incumbents or participants know each other personally.
4. It is basically an individual's process. Its aim is not directly connected with the achievement of the goal or an objective but is rather directed to dominate others or to eliminate the opponent.
5. Conflict is of brief duration, temporary and intermittent in character. But, once begun, the conflict process is hard to stop. It tends to grow more and more bitter as it proceeds.
6. It is a process loaded with impulsiveness of human emotions and violent passions. It gains force and then bursts open.
7. It may be latent or overt. In the latent form, it may exist in the form of tension, dissatisfaction, contravention and rivalry. It becomes overt when an issue is declared and a hostile action is taken.
8. It is mostly violent but it may take the form of negotiations, party politics, disputes or rivalry.
9. It is cumulative; each act of aggression usually promotes a more aggressive rebuttal. Thus, termination of conflict is not easy.
10. It tends to be more intense when individuals and groups who have close relationships with one another are involved.
11. Groups previously in conflict may co-operate to achieve a goal considered important enough for them to unite despite their differences.
12. It may emerge as a result of opposing interests.
13. It has both disintegrative and integrative effects. It disrupts unity in a society and is a disturbing way of setting issues.

MEANING OF VALUE CONFLICT

Values are beliefs that people use to give meaning to their lives. Values explain what is "good" or "bad," "right" or "wrong," "just" or "unjust." Differing values need not cause conflict. People can live together in harmony with different value systems. Value disputes arise only when people attempt to force one set of values on others or lay claim to exclusive value systems that do not allow for divergent beliefs. It is of no use to try to change value and belief systems during relatively short and strategic mediation interventions. It can, however, be helpful to support each participant's expression of their values and beliefs for acknowledgment by the other party.

Values are the beliefs and assumptions that people have as part of their lives that helps them set the basis for their ethical actions. People from the same culture tend to have equivalent values and assumptions regarding their social world. These beliefs and assumptions become part of their lives and it determines their behaviors and actions. On the other hand, when two parties are not sharing the same values and beliefs or if they come from different cultural backgrounds, their expectations start to interact and sometimes it leads to creating conflicts because each party believes strongly in the way they do things and the way of thinking about things while the other party thinks in the same manner. This makes them both believe that each other's behaviors are strange and wrong. Value conflicts occur between individuals or groups of people that have different viewpoints that are fundamentally built on their subconscious value and believe systems. Such viewpoints can be related to the standards of rightness, wrongness, goodness, and badness. When one party holds a strong personal believe to their own values and assumptions, it becomes difficult to believe in the value system of the other party and each party starts stressing the importance of their own value system which leads to conflict. Regardless of how substantive the issues are between any two parties, and as long as these issues are related to one's values and beliefs, the conflict becomes more difficult to dispute because it is related to the moral system of each party.

Value conflicts are caused by perceived or actual incompatible belief systems. A value conflict occurs when individuals or groups of people hold strong personal beliefs that are in disagreement. These may include religious differences, cultural differences or differences in upbringing. Value conflicts are harder to resolve than most disagreements because people have very strong feelings regarding their respective positions.

Value Conflict arises when two people or groups have dissenting views on moral values—that basic understanding of what is naturally right or wrong. Relationship and value conflicts are the most subjective conflict types, because they are based totally on what someone "feels" about a person or situation.

Value conflict involves incompatibility in ways of life, ideologies -the preferences, principles and practices that people believe in. International conflict (e.g., the Cold War) often has a strong value component, wherein each side asserts the rightness and superiority of its way of life and its political economic system.

The value conflict is a struggle of a different order and on a different plane from either the personal or the group conflict. It is an aspect of conflict that is purely objective and impersonal. In its simplest manifestation, conflict is merely a physical struggle between individuals or groups.

Due to ethnic diversity and globalization, conflicts between individuals are increasingly characterized by differences in core values between parties with different socio-cultural identities. Value conflicts can create interpersonal and intergroup tension at different levels of society.

RESOLUTION OF VALUE CONFLICT

Every person has distinctive viewpoints that are equally valid (from where they stand) as the other party involved in the conflict. Each person's viewpoint makes a contribution to the whole and requires consideration and respect in order to form a complete solution.

To apply conflict resolution skills, individuals need to consider how the problem or the relationship will look over a substantial period of time. Looking at the conflict or problem in question in terms of a longer timeframe can help individuals become more realistic about the consequences of the conflict as well as exploring options to resolve the conflict (Alexelrod, 1984).

Subsequently, people filter their perceptions (and reactions) through their values, culture, beliefs, information, experience, gender, and other variables. Conflict responses are both filled with ideas and feelings that can be very strong and powerful guides to our sense of possible solutions (Healey, 1995).

When conflicts arise (or are likely to arise), it is important to develop healthy, functional and positive coping mechanisms to identify them, their consequences, as well as the strategies which can be used to manage them. New opportunities and possibilities

may be discovered which in turn will transform the personal conflict into a productive learning experience (Healey, 1995).

Creative problem-solving strategies are essential to the application of positive approaches to conflict resolution. There is great importance in developing the ability to learn how to transform the situation from one in which it is 'my way or the highway' into one in which people entertain new possibilities that have been otherwise elusive (Ury, 1988)

There are 5 main conflict resolution scenarios.

1. Ignore the conflict.
2. Smooth over the conflict.
3. Use our own authority to settle the conflict.
4. Negotiate a resolution to the conflict.
5. Use collaboration to resolve the conflict.

However, if trust is there, this conflict resolution scenario can be the best way to resolve conflicts once and for all. When both parties come together, communicate, and trust each other a definitive resolution to their conflict can occur.

VALUE CRISIS AMONG THE STUDENTS :

"The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. In our culturally plural society education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism."

NATIONAL POLICY ON EDUCATION 1986 :

Our Upanishads and Vedas teach us, *Matri devo bhava, Pitri devo bhava* and *Acharya devobhava*".

This means that you revere mother, father and teacher as God. Parents are God because they have given us life in this world and instrumental in our growth. Teacher is God because he has given us education, knowledge to lead our life. We need to revere them and value their selfless contributions in our life. Moral education is must in schools. These days schools and colleges have become a factory which produces

doctors, engineers etc. Schools and colleges are boasting of their results. But how many schools and colleges take interest in making a student a good human being along with the education? Does scoring high percentage in the examination makes a person successful? Along with the good academic records students also needs complete personality development. The greatest gift and working tool a nation can offer its youth is education. Education is a process of intitating the learner to good life. But in our present day education, primary importance is to transmission of knowledge and cultivation of occupational skills. Gandhiji pointed out, education without character leads to criminality, educated persons have wider opportunities to indulges in crime and that too committing them most efficiency and technically. Even our scholarly president Dr. A. P. J Abdul Kalam calls teachers the "best mind of the nation".

In ancient time, a teacher was pure, society believed equal as God. Today we are in a technological world where things are happening fast. Parents and teachers would like to be getting results fast. India has kept pace in science and technology with forward nations but we have shown slower pace in our value system even when we have a strong heritage of human values. Swami Vivekananda reiterated in his powerful words: "If there is any land on this earth that can lay claim to be the blessed *punya bhumi*, to be land to which souls on this earth must come to account for *karma*, the land to which every soul is wending its way God ward must come to attain its lost home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, The land of introspection and of spirituality—It is India." Education is all the 'elements mentioned in the above paragraph - knowledge in basic skills, academics, technical, discipline, citizenship, the processing of knowledge, using inspiration, visionary ambitions, creativity, risk, ability to bounce back from failure, motivation and more, and all should be considered. All these can be achieved in a medium characterized by presence and practice of value education. Defining value education as education itself, the author advocates the need for the preparation of a teacher as an agent for social change, to equip him or her to deliver the quality of values as per the situation and explore the process by which children develop values essential for living in the society. "Education has continued to evolve, diversify and extend its coverage since the dawn of history. Every country develops its system of education to express and promote its unique sociocultural identity and also to meet the challenges of time". These words of the National Policy on Education

(NPE) 1986 subsequently revised in 1992. 'Value Education' is one of the most important dimensions in education, but often overlooked. Education without Values is incomplete. Many social problems like corruption are the result of such incomplete education. Changes should be brought. With the advancement of technology, man himself is becoming machine. The reason behind this is that he is spending more time with machines rather than with human beings. Emotions, feeling, values and manners are disappearing day by day in human beings. So there is a strong need to make him aware of his responsibilities towards society, his family and others. A building can't be strong if its base is not strong. In the same way a child can't be a good man if he is not given good values in his childhood. Low moral values are pushing the youngsters toward alcohol, drugs, indecency and crime. In India, most value education programmes have been initiated by religious organizations. However, they are generally secular in nature and universal values like honesty, trust, responsibility, compassion etc., are given prime importance. Sathya Sai Organization, Ramakrishna Mission, Ananda Sangha, Art of Living, Brahma Kumaris, The Chinmayananda Mission and many others are actively involved in promoting value education in their schools or in the form of informal or formal classes. Gandhiji said that, formation of character should have priority over the alphabet" and Swami Vivekananda said that teaching of religion must be part and parcel of education which, according to him was essential to teach values. Over the years, however, value education has taken the back seat.

CURRENT CRISIS

The problem of declining values is multi-dimensional arising out of combination of major social forces such as globalization, materialism, consumerism, commercialization, of education, threats to humanity due to climatic changes, environmental degradation, violence, terrorism. These have led to insecurities, individualistic life styles, acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences. We hear it all around, that children in India are going astray. Children indulge in crime, violence in school and outside. Mass media has senselessly gripped our children, and assaults them with information, views and prejudice in a manner that young minds can hardly discern or judge. While the questioning attitude and critical thinking needs to be encouraged in children, we find that many young people and students, treat teachers with disrespect and question out of arrogance and see it as

a way of questioning authority. A hurry-up society often lacks a sense of community and fraternity. Peers exert powerful influence on values development. Drug abuse, irresponsible sexual behaviour, vandalism, commercialization, stealing, cheating, confusion between heroes and celebrities as role model are witnessed more often than ever before. In a general sense, parents, schools and public admits that our youth have lost qualities of civility, respect and responsibility. There is in fact a public call for education and action because of the degeneration of our cultural ethos. Educationists and public alike have voiced concern about moral degradation, about crime, violence in the streets and in the media, lack of discipline in schools. Modern day parents are more concerned about the careers and moneymaking potential of their children than about their acquiring any knowledge or values. The emphasis is on which course of study will give "maximum" returns in terms of income for the ward and not on what the child will learn.

For parents and students alike, the "objective" of life is to acquire as much of "welfare" from goods and services as is possible. Happiness is supposed to come from success in life. Success is considered synonymous with having good life which includes cars, disco, cinema and girl/boy friends. The present educational system in Indian cities is crumbling under its own weight. Far from helping the best to grow from within, children right from the beginning are crushed under the weight of information and given false values. All originality, independent thinking is almost completely forced out by the time school is finished. In recent times, quality education has been defined in more pragmatic terms. It has become synonymous with employability, preparation for the word of work, less and less consideration is given to the subject of education i.e. individual student and his/her full development as a human being. Quality of education should not be considered in fragmented terms but in a more holistic and expanded manner not in terms of number of years of schooling but the quality aspect of the development of the individual; the formation of the whole persons and full flowering of the human being and character building.

Presently, we need of Value Based Education and Teaching System which inculcates among the young students values that they need to imbibe and embalm within them. Value Based Education is the only means which can give to our young the right direction. There is need for Value based Education System in India. Ethics and values

need to be imbibed among students. It is only at the level of the primary education that such lessons need to begin. If the impressionable mind once gets set to noble goals difficult would it be to lead him astray. It is not merely talking about great men that the child would get oriented to values. The teacher has to play a major and a decisive role in giving this lesson by precept as well as by example. It is the intellectual, the physical, the emotional, the psychological parts of the child's personality which would need to be moulded and modeled. Emphasizing the role of education in moral development.

To conclude this can be safely said that as a general rule value orientation is integral to all stages of upbringing, formal education, interaction between individuals and social groups.

VALUE CRISIS AMONG THE STUDENTS :

Today, the set-up of our society is likely to become more complex. During the present decades, speedy erosion of moral, social and spiritual values has been creating hurdles in the path of progress of the nation. It has also become a serious threat to the society. In the changed social set-up the definition of good morals has been questioned. Today, newspapers, magazines and other news media are flooded with reports of crime, murder, agitation, violence immorality, rape, corruption, bribery, self-centred egoism, youth unrest, eve-teasing, communal violence, cyber crime, etc. Everyone reads such occurrences which have adversely affected the development of knowledge, creative attitude, positive thinking, literature, culture and formation of well balanced personality of the future generation.

There is a great need to equip the present education, being imparted to children, with values of life in order to make them good human beings. Values bring quality and meaning to life and give a person his identity and character. Garnett, (1975), defines value as 'certain behaviour or ways of life regarded as more desirable than others'. The most valuable human possessions are health, harmony, happiness, wisdom and above all character reflecting ethical and human values. When these values are manifested in one's thoughts, speech and actions, he could be called an enlightened person. As we think sincerely and consciously we become more value conscious. Our actions and behaviour reflect our ideas and feelings. It is to be injected into the minds of the students through the education system that "we do not work for name, fame, money, power and status, but for greater growth for cultivating values, for building up strong character

and for wisdom so that our intrinsic value enhances'. The main function of education is to development of an all round and well balanced personality of students. The prominent Indian educational thinker Swami Vivekananda observed, "Education is not the amount of information that is put in your brain and runt riots there, we want that education by which character is formed, strength of mind is increased, the intellect is expanded by which one can stand on one's own feet".

VALUE CRISIS AT THE INDIVIDUAL LEVEL

The sole aim of all the strivings at the individual level has become attainment of personal success. It is a worldly success, defined in purely materialistic terms as acquisition of money, power and prestige. The rat race to this success commands enthusiastic support of the powerful middle and elite classes. Their upbringing and enculturation have tuned them for single minded pursuit of career growth and economic success. All other life values which give meaning, worth and fullness to human existence, are seen as roadblocks and unnecessary diversions from the high road to material success. Similarly, the concept of a good life has been restricted to very narrow confines. Good life is one with unrestricted enjoyment of sensuous pleasures and fulfilment of unlimited desires. It is a consumerist haven filled with all kinds of artefacts for comfort and luxury. Its guiding slogan is, 'higher the quantity of consumption, better the quality of life'. The new economic policies of liberalisation and globalisation have further propelled this ever aggressive march of consumerism. The economy is being opened to all kinds of objects of desire because the 'ability to consume them has become the index of progress'.

A related dimension of the value crisis is the increasing respectability of selfish individualism. It takes the form of exclusive concern for personal gains without any consideration for the common good. Selfish persons use their friends, parents, relatives, and all other human relationships merely as means for personal advancement, without cherishing them or giving them much in return. They develop their talents, skills and knowledge, not because they make for a good person or a good society, but only to encase them at the opportune moment for gaining personal advantage. Such self-seeking, careerist ambitions are encouraged, even admired, by the modern professional and managerial class as the desirable virtues of motivation, goal-orientation, competitive spirit, etc. Another dimension of the value crisis at the individual level is the steep rise in the rights consciousness, along with a steeper decline in the duty-consciousness.

Protection of individual rights is an important requirement of social justice and democratic governance. It has been forcefully articulated in the Universal Declaration of Human Rights by the UNO, and in the Fundamental Rights of the Indian Constitution. All socio-political problems are being analysed in terms of rights of one class or another. No one is talking about the duties and responsibilities of individuals and groups, towards each other and towards the collective whole. The common ethical principle that the rights of one can be fulfilled only if others performed their duties seems to have been forgotten.

The third dimension of this crisis is the common mentality of adopting double standards of value judgment, a much higher one for others and a much lower one for ourselves. Even the smallest mistakes of others do not escape our censorious scrutiny while we casually ignore or explain away our own wrongful conducts and malicious intentions. We refuse to accept any part of responsibility for the evils around us, let alone take initiative to do something about them. This duality of value standards also exhibits itself in the wide gap between profession and practice.

Crisis is not so much intellectual but rather moral and spiritual. There is lack of development of sound moral vision among human being along with the scientific and technological development. As a result human being can produce such powerful means of destruction like hydrogen and nuclear bombs and destroy the whole world in no time. Wealth worshipped as God, Pride has become a creed. Selfishness is entrenched in the intellect. The ego is flaunted, and desires become an adornment, righteousness has become merely a figurehead in the world, compassion has dried up, gratitude has waned. Hypocrisy has become the hall mark of life and love and affection has become lustful afflictions. Distortion of values is partially due to imbalance between ancient values and explosion of knowledge in war field technology. Atomic weapons, bio-weapon, explosives, missiles etc., are threatening the whole mankind. Developed countries possess all kinds of dreadful weapons and are trying to boss over all developed and underdeveloped countries. Prostitution, illegal marriages, broken home structure, divorce, etc., are also factors responsible for decline of values. Lack of mutual concern between parents at home, disaffection and lack of securities in families are other factors responsible for erosion of values. The role of home, school and society cannot be neglected in the degradation of values. Definitely the living styles of parents leave deep impression on the minds of children.

Even in this dynamic society, values and standard do not change quickly and some of them, at any rate, have an abiding significance. The whole socio-political setting and physical environment in which they have to be worked out are in a state of constant transition and consequently, they have to be interrupted in the light of new condition. Cultural values, the gracious fruit of centuries of cooperative efforts and moral values, which is distinguished, which distinguish men from animals, have been totally changed in these years. The modern youth receiving education are losing their idealism and living in spiritual vacuum. Moral values have no respect now. Man fails to distinguish between right and wrong, good and evil. Highest respect is being placed on wealth and power. Religious have now become a private affair and stress is being laid on secularization of social relationships. Human relations are becoming impersonal and secondary.

The older generations have lost their sense of morality. Therefore the younger generation completely ignores the traditional or even any idea of value system. People in an industrial society develop a growing sense of insecurity in social relations because of the emphasis on individuals.

NEED OF VALUES TO OVERCOME CRISIS IN THE SOCIETY

The deepening value crisis in the contemporary Indian society is casting its evil shadow in all walks of our life. Even after fifty years of progress in different fields - economic, industrial, scientific, educational - it is doubtful if we are moving towards creation of a just society, a happy society, a good society. The promises of the tryst with the destiny and the dreams of prosperity, social wellbeing and human happiness are proving to be false. The anguish over this disillusionment finds expression in so many ways, in literature, art, academic seminars, public discussions and in private conversations. They reflect the inner pain and frustration of sensitive individuals. However, these emotive expressions do not help much in understanding the nature of the crisis, its different dimensions, causes and possible remedies. In the absence of rational conceptualization of the problem, mere emotional reactions create a sense of fatalistic resignation. A large segment of our intelligentsia appears to be under the grip of such a pensive helplessness. The rest have retreated into the closed sanctuary of their own personal self-interests.

Mahatma Gandhi stated that seven deadly sins are committed by an individual. These sins are as follows:

- wealth without work,
- pleasure without consciousness;
- knowledge without consciousness;
- commerce without morality;
- science without humanity;
- religion without sacrifice; and
- politics without principles;

Each of these perversions reflects lack of values. People with character, integrity and the right values are not for sale. They know that money will buy amusement, but not happiness; a bed, but not sleep, a clock, but not more time; companions, but not friend; finery, but not beauty; food, but not appetite; a house, but not a home; medicine but not health.

The present day educational system has ignored character training altogether. It lays greater emphasis on developing memorization and reproduction abilities. Development of values and the sense of one's duty towards the nation, community and one's self, and thinking skills do not find any place in the curriculum at any stage of education. As a consequence, there are explicit signs of erosion of values in practically every sphere of our life. Peace and harmony are conspicuously absent in the present day Indian Society. It takes place through encounter, experience, observation, relationship, reflection, doing and finally modifying behavior. The learner develops an attitude, a life decision and character. This influence's the person's behavior imparting a philosophy of life, a vision and a mission, thus developing, -A Holistic View of Life. Education is general and value education in particular occupies a prestigious place in the modern context of contemporary society. Education and values are inseparable. They are two sides of the same coin. Value oriented education has come into force to promote a sense of morality, aesthetic and intellectual knowledge among the students.

Education has the capacity to transform a diseased mind to a very young, fresh, innocent, healthy, natural and attentive mind. The transformed mind is capable of higher sensitivity and a high end level of perception.

Thus to be successful in life, important human qualities along with intellectual development should be the aim of value education. Value education is the positive effort

towards bringing about a synthesis of different values in a human being. It is the teachers' role to foster human values through his teaching in the classroom and follow those values. To the youth of today, the classroom messages are love, safety, security, belonging and warmth. Einstein remarked once— Try not to become a man of success but try to become a man of values.

John Dewey (1950) remarked that aim of education is growth or development both intellectual and moral. Ethical and psychological principles can aid the school in the greatest of all reconstruction, the building of a free and powerful character. Only knowledge of the order of connection of the stages in psychological development can ensure this. Education is the work of supplying the conditions, which will ensure the psychological function to mature in the finest and fullest manner. Values are not just about one's general obligations. They are an intrinsic part of one's relationship with oneself, with others and with one's surroundings. The true end of this development is to make the individual autonomous, leading to state where the individual is able to act in accordance with universal principles and values, which he accepts in relation to the larger society.

RELATION BETWEEN VALUE AND WORK :

Values are the principles or beliefs that are important to us, and they affect all aspects of our life including our work. Opportunities, demands, and constraints associated with life stages may cause age differences in values. Gender influences the experience of life stages, but we focus here on the main effects of age. In early adulthood, establishing oneself in the worlds of work and family is the primary concern. Demands for achievement are great, both on the job and in starting a family. Challenges are many, opportunities are abundant, and young adults are expected to prove their mettle. These life circumstances encourage pursuit of achievement and stimulation values at the expense of security, conformity, and tradition values.

In middle adulthood, people are invested in established family, work, and social relations that they are committed to preserve. Most are approaching the level of achievement they will attain. Work and family responsibilities constrain risk-taking and opportunities for change narrow. Such life circumstances are conducive to more emphasis on security, conformity, and tradition values and less on stimulation and achievement values. The constraints and opportunities of the pre-retirement life stage reinforce these

trends. With retirement and widowhood, opportunities to express achievement, power, stimulation, and hedonism values decrease further. In contrast, the importance of security and the investment in traditional ways of doing things make security and tradition values more important.

Schwartz [Schwartz, 1992, 2005a] details the derivations of the ten basic values. For example, a conformity value was derived from the prerequisites of interaction and of group survival. For interaction to proceed smoothly and for groups to maintain themselves, individuals must restrain impulses and inhibit actions that might hurt others. A self-direction value was derived from organismic needs for mastery and from the interaction requirements of autonomy and independence.

Each of the ten basic values can be characterized by describing its central motivational goal:

1. **Self-Direction.** Independent thought and action; choosing, creating, exploring.
2. **Stimulation.** Excitement, novelty, and challenge in life.
3. **Hedonism.** Pleasure and sensuous gratification for oneself.
4. **Achievement.** Personal success through demonstrating competence according to social standards.
5. **Power.** Social status and prestige, control or dominance over people and resources.
6. **Security.** Safety, harmony, and stability of society, of relationships, and of self.
7. **Conformity.** Restraint of actions, inclinations, and impulses likely to upset or harm others and violate social expectations or norms.
8. **Tradition.** Respect, commitment, and acceptance of the customs and ideas that traditional culture or religion provide the self.
9. **Benevolence.** Preserving and enhancing the welfare of those with whom one is in frequent personal contact (the 'in-group').
10. **Universalism.** Understanding, appreciation, tolerance, and protection for the welfare of all people and for nature.

Values exist, whether we recognize them or not. Life can be much, easier when we acknowledge our values - and when we make plans and decisions that honor them.

If we value family, but we have to work 70-hour weeks in our job, Will we feel internal stress and conflict? And if we don't value competition, and we work in a highly competitive sales environment, Are we likely to be satisfied with our job?

In these types of situations, understanding our values can really help. When we know our own values, we can use them to make decisions about how to live our life, and we can answer questions like these:

What job should I pursue?

Should I accept this promotion?

Should I start my own business?

Should I compromise, or be firm with my position?

Should I follow tradition, or travel down a new path?

So, it is necessary to take the time to understand the real priorities in our life,

and we will be able to determine the best direction for our life goals. These feelings can be a source of anxiety and unhappiness. Therefore, it is also essential to make a deliberate and conscious attempt to identify which values are the most important is needed to keep our anxiety low and our happiness and sense of personal worth and self-awareness high. Regardless if we recognize them or not, values do naturally exist. Our lives can become less stressful, and more productive, when we acknowledge our personal values and then make the attempt to live by and honour these values regardless of the circumstances we encounter.

In relation with the work, the following values are significant to imbibe us - your own work.

INDEPENDENCE - Freedom to work alone, make your own decisions, plan

HELPING - Helping, advising or caring for others in face-to-face work situations.

RISK-TAKING - The sense of excitement, adventure and challenge that comes from taking risks, whether personal, physical or to an organisation.

VARIETY - Change and diversity in work content, personal contacts or location.

PRESTIGE - The status, recognition and importance of a job, either within your own organisation or that accorded by the general public.

LEADERSHIP - To have leadership qualities for promoting good relationship among the members.

TEAM MEMBERSHIP - Working in close co-operation with others to achieve a common goal.

ADVANCEMENT - Promotion, career progression and upward mobility.

MATERIAL BENEFITS — The financial, or other material rewards that ensure a comfortable lifestyle.

SECURITY — Stability of employment and assured salary.

ARTISTIC CREATIVITY — Engage in creative work in any art form.

THE IMPORTANCE OF WORKPLACE VALUES

Our workplace values are the guiding principles that are most important to us about the way that we work. We use these deeply held principles to choose between right and wrong ways of working, and they help us to make important decisions and career choices.

- Some examples of workplace values include:
- Being accountable.
- Making a difference.
- Focusing on detail.
- Delivering quality.
- Being completely honest. Keeping promises.
- Being reliable.
- Being positive.
- Meeting deadlines.
- Helping others.
- Being a great team member.
- Respecting company policy and rules, and respecting others.
- Showing tolerance.

When values are out of alignment, people work towards different goals, with different intentions, and with different outcomes. This can damage work relationships, productivity, job satisfaction, and creative potential. The most important thing that we need to do when interviewing someone is understand his or her workplace values.

One should have a thorough understanding of the values that are most important to us. Our goal in identifying these is to raise awareness and encourage good behaviour and habits. Once they have come up with their ideas, it helps people to build great working relationships.

Knowing how values are aligned with our job and the organization in which we work is often critical to understanding career-related satisfaction and motivation. Generally, we have four domains of values at the work place and they are-

Value Conflict

Intrinsic Values: It includes values related to Achievement, Giving to Community, Status, Independence, and Power.

Work Environment Values: Work Environment Values include Learning, Benefits, Fast-Paced, Comfortable Income, Structure and many more.

Work Content Values: It related with the values such as Problem Solving, Organizing, Public Contact, Detailed, and Creative.

Work Relationship Values: Work Relationship Values include Open Communication, Diversity, Leadership, Teamwork, Competition, and Trust.

Values are qualities considered to be the most important guiding principles that help set priorities in our career and life. They are highly personal and define what is purposeful and meaningful to us. Though values may change in response to life circumstances, they are generally thought to be enduring and provide a compass for setting goals and making decisions. Living in harmony with our values creates the fertile environment for happiness, peace of mind, and success.

Values are thus inseparable from life of the individual. It permeates the whole life, since education is an essential requirement, the aims of education, content and methodology is viewed in terms of value development. Values and development are used interchangeably. Human development cannot be conceived in the absence of values. In this regard an educational institute should not be just confined to teaching and learning but it should be considered as a place where consciousness is cultivated. Actually the ability to make moral judgment based on sound reasoning is a very important aim of value education and has to be deliberately cultivated. We can witness the signs of cracks with our present system of education. Unless these problems are tackled properly and in time, there is no doubt that they will lead to many complications and cause a lot of grievous sufferings to many.

VALUE AND SELF SACRIFICE :

"Sacrifice" is the surrender of a greater value for the sake of a lesser one or of a nonvalue. Thus, altruism gauges a man's virtue by the degree to which he surrenders, renounces or betrays his values (since help to a stranger or an enemy is regarded as more virtuous, less "selfish," than help to those one loves). The rational principle of conduct is the exact opposite: always act in accordance with the hierarchy of our values, and never sacrifice a greater value to a lesser one.

This applies to all choices, including one's actions toward other men. It requires that one possess a defined hierarchy of rational values (values chosen and validated by a rational standard). Without such a hierarchy, neither rational conduct nor considered value judgments nor moral choices are possible.

"Sacrifice" does not mean the rejection of the worthless, but of the precious. "Sacrifice" does not mean the rejection of the evil for the sake of the good, but of the good for the sake of the evil.

For example, if you give money to help a friend, it is not a sacrifice; if you give it to a worthless stranger, it is. If you give your friend a sum you can afford, it is not a sacrifice; if you give him money at the cost of your own discomfort, it is only a partial virtue, according to this sort of moral standard; if you give him money at the cost of disaster to yourself—that is the virtue of sacrifice in full.

If you renounce all personal desires and dedicate your life to those you love, you do not achieve full virtue: you still retain a value of your own, which is your love. If you devote your life to random strangers, it is an act of greater virtue. If you devote your life to serving men you hate that is the greatest of the virtues you can practice.

A sacrifice is the surrender of a value. Full sacrifice is full surrender of all values. If you wish to achieve full virtue, you must seek no gratitude in return for your sacrifice, no praise, no love, no admiration, no self-esteem, not even the pride of being virtuous; the faintest trace of any gain dilutes your virtue. If you pursue a course of action that does not taint your life by any joy, that brings you no value in matter, no value in spirit, no gain, no profit, no reward—if you achieve.

Ralph Waldo Emerson said, "Self-sacrifices is the real miracle out of which all the reported miracles grow." Martin Luther King Jr. asserted "every man must decide whether he will walk in the creative light of altruism or the darkness of destructive selfishness. This is the judgment. Life's persistent and most urgent question is, what are you doing for others?"

It is fulfilling to engage in self-sacrifice, providing a sense of accomplishment beyond mere achievement for oneself. A self-sacrificing individual, for example, while perhaps recognizing competing desires, would naturally choose sacrifice over mere generosity and would feel personal growth as a result.

Certainly it is morally valued. Unlike simply appreciating beauty and excellence, observing self-sacrifice encourages us to behave similarly.

A true self-sacrifice does not diminish others; it builds upon the dignity of others. For this reason suicide bombers are not self-sacrificial. Blowing oneself up may be the fulfillment of a life's dream and may even be morally valued by one's culture. Self-sacrifice has non-felicitous opposites including selfishness, coldness, thoughtlessness, inconsiderateness, and egoism, all of which are unappealing.

Self-sacrifice is also trait-like. The strength of self-sacrifice belongs to the defining essence of a person, and is not merely the result of actions one has willed oneself to do. A self-sacrificing person will easily be identified as such. Self-sacrifice is specifically listed as one of Gordon Allport's cardinal traits, ones that dominate personality across time and situation.

Self-sacrifice is distinct from other positive traits. It requires acting in ways that promote the flourishing of others rather than merely caring for their momentary need. Profound self-sacrifice may require other strengths such as love, kindness or spirituality to be very highly developed. A person who gives sacrificially must subjugate one's own needs on behalf of others, the ultimate in self-regulation.

Numerous institutions and rituals support the development and recognition of self-sacrifice. All the world's major religions value self-sacrifice. Societies in general try to cultivate this strength. In American schools, character development values self-sacrifice through community service of students and by instituting specific character development goals and curricula and by naming students for awards when they take action by using this strength.

Sacrifice could be proper only for those who have nothing to sacrifice—no values, no standards, no judgment—those whose desires are irrational whims, blindly conceived and lightly surrendered. For a man of moral stature, whose desires are born of rational values, sacrifice is the surrender of the right to the wrong, of the good to the evil. The creed of sacrifice is a morality for the immoral—a morality that declares its own bankruptcy by confessing that it can't impart to men any personal stake in virtues or values, and that their souls are sewers of depravity, which they must be taught to sacrifice. By its own confession, it is important to teach men to be good and can only subject them to constant punishment.

Concern for the welfare of those one loves is a rational part of one's selfish interests. If a woman who is passionately in love with his baby spends a fortune to cure her of a dangerous

illness, it would be absurd to claim that he does it as a "sacrifice" for her sake, not his own, and that it makes no difference to personally and selfishly, whether she lives or dies.

Any action that a man undertakes for the benefit of those he loves is not a sacrifice if, in the hierarchy of his values, in the total context of the choices open to him, it achieves that which is of greatest personal (and rational) importance to him. In the above example, her baby's survival is of greater value to the woman than anything else that his money could buy, it is of greatest importance to her own happiness and, therefore, her action is not a sacrifice.

One of the most essential moral values that will lead people to true goodness is "self-sacrifice." Self-sacrifice is to be able to withdraw from the things that a person owns, loves, and prizes without thinking and with open arms. It is to be able to face up to every hardship and trouble for the people one loves and for the values one cherishes, and to find the determination and willpower to do the most one can do under difficult circumstances.

However, the inner self as created is inclined to various bad moral values such as self-interest and egoism. If one does not educate his inner self, these selfish desires will come to dominate the person's whole morality. Such a person generally and mostly thinks about himself more than others. He wants the best, the most beautiful and the most perfect of everything all the time. When he faces a hardship, he expects the people around him to face every sort of risk and trouble for him; and support him even if this means sacrificing their own interests. Inwardly, he wants to protect his own desires and interests, and to ensure his own comfort and benefit. Otherwise, (in the name of protecting his own interests and to prevent causing any harm to himself) he could easily be prepared to sacrifice many of the things he most cherishes.

SELF-SACRIFICE BRINGS GOOD MORAL VALUES

A person who does good deeds in order to earn God's good pleasure behaves with great enthusiasm, willpower and self-sacrifice in the face of every incident he comes across as a trial. This sincere and faithful behavior ensures that he learns many good moral values together with it. A self-sacrificing person also has very patient, devoted, courageous, determined, merciful, helpful, compassionate, polite and thankful characteristics sacrifice is being willing to give up something good for something better.

Life is full of boundless possibilities, but in order to transform a possibility into a reality we have to choose — sacrificing the many in order to attain the one. Nothing is gained without something relinquished.

Sacrifice has meaning only in the context of a goal, dream or mission. In pursuing these, we often face obstacles which require us to forfeit physical or emotional comfort in the service of something that matters more. Often, the greater the dream or vision, the greater the shared sacrifice required to attain it. Sacrifice is easier when we stay focused on what we are choosing rather than what we are giving up.

ATTITUDE FORWARDS LIFE :

Attitude means perspective or viewpoint.

Attitude is a major component of personality - the overall orientation of the mind,

a fundamental mindset that is with us for life. John N. Mitchell said it best when he said that, "Our attitude toward life determines life's attitude towards us. " We've all heard about the power of our attitude, and that it's our attitude that determines how much we succeed in life.

It is well known fact that people with a positive attitude enjoy life more and are generally happier and more successful than those who walk around grumpy and pessimistic. Our attitude is the driving force in our lives. It can either push us to do great things or pull us down to our demise. While it's true that humans are born with certain tendencies or orientations, our personalities and attitudes are developed through our relationships and experiences. Our attitudes begin to develop in childhood and constantly evolve and change over the years through day-to-day interactions and experiences.

Attitude is the very gist of an individual's way of thinking; it is an individual's ideals, his concepts of right and wrong, and all his/her aspirations. In a nutshell, attitude can be defined as the totality of the individual himself. His thinking, his views, his likes, and dislikes are all enveloped in the single word i.e. 'attitude'. This is because what an individual grows with, has got to have an influence on his life's pattern and his personal thinking, which account for his attitude. However, as he grows, and comes out of his shell out of his very personal circumstances, and develops his own attitudes to several things.

During different stages of human life, some changes may occur according to the needs of the times, but his basic thinking and attitude remains the same as we got

during the grooming stage of our life. We often say that, attitude makes a man - once an attitude has developed, it plays a very important role in moulding the man. Once the attitude of an individual is happy and wholesome, he continues to grow with this attitude and live with it. Living with this happy attitude makes him a better man, and then he keeps on improving as an individual - all this because of his healthy and happy attitude. The attitude persists and becomes more and more pleasant a man with the passage of time. If his attitude is healthy, it will radiate towards him only and make him better and better.

Thus the environment changes the attitude of a man and the man then is made by his attitude. In the same way, if the attitude of an individual is one of continued resentment towards all that is his and is around him, this attitude will also radiate towards him only, and continue to make him a worse and worse individual.

This effect of attitude on the individual is a continuous process and keeps moulding the individual for the better or the worse. It serves just as a vicious circle, the good become better with a good attitude, and the bad and the unhappy become worse and unhappy with their respective attitudes to life and all there is in it.

Thus, when we realize that attitude of a person has such a deep impact on his personality. We must try to have a straight, honest, and healthy attitude towards everything and everybody around us. If we do so, we will be able to appreciate our surroundings and get appreciation in return.

It is our attitude to life and all there is in it that makes us happy or unhappy, pleasant or unpleasant, even wanted or unwanted in the society. It is for us to try to develop a healthy attitude and be easy and comfortable with life and all that it has to offer.

The attitudes that we choose to carry in life have a major impact on such important consequences as how happy we are, or whether realize our goals. For example, if we choose to persist in life, we will likely one day reach our goal. However, if our attitude is to give up after initial attempts, our path to our goal may be more likely thwarted. Thus, the following advice tries to summarize some of the major attitudes that people should generally try to hold, but are generally neglected by many people.

It may not be possible to follow these guidelines all the time, but definitely attitudes to strive to achieve toward. In our life, some of the attitude that we should imbibe are as follows :

- a. **Donot blame others :** We always try to learn from our mistakes and any other lessons that our experiences may be handing out to us. Many people have excuses about their lives. They don't do this because of this. They didn't do that because of that. They blame their parents. They blame their teachers. They blame the traffic if they are late. They blame everything and everyone they can except themselves.
- b. **Donot criticize :** We never criticize other people or things just for the sake of criticizing. It is a waste of time. If we can change a situation, change it; if we can't, don't complain. Of course, we may want to discuss with a friend the problem we are having. Doing that is perfectly legitimate because it makes us feel better after sharing a problem with someone. Once we have discussed this problem, though, try to move on to more constructive problem solving instead of complaining and criticizing in front of everyone. Do something about it instead of complaining. If it serves no purpose, do not complain.
- c. **Work hard :** Accomplish hard work, and not easy work, for our own benefit as well as for the benefit of society and it will improve us and society. While doing work hard, remember to aim for high quality, not perfection. Perfection may be almost impossible. However, performing high quality work, doing the best we can, pushing ourself beyond what we normally assume to be the best, is attainable for everyone, challenge ourself to write even better every time. Slowly, our skills will gradually improve. And it was not because we tried to perfect our penmanship, but because we tried to make it the very best we possibly could.
- d. **Don't necessarily follow trends :** Following popular trends is one of the worst aspects of popular, modern culture and the media. When many people do one thing, other people follow suit, such as watching a film, reading a book, or owning a digital camera, fax machine or some character. Do things once in a while that others don't do, and don't always do things that almost everyone else is doing. Be yourself. Of course, not saying that all popular culture is bad. If we like to follow trends, that's fine. But, we must decide for ourself why we are doing a certain thing and determine whether we really should continue to do the activities we have been doing all our life.

- e. **Don't yearn** : Many people envy other people can do this, other people have this, while they don't have any of that. However, this is not a healthy outlook on life at all. When they are thinking this, they often neglect that other people have their own problems. There is always a negative side to each story, and forgetting this can make people unhappy because they feel that other people are always better off than they are. However, it is much more constructive to enjoy the things that we like in our life and then take actions to improve upon the areas in which we feel miserable. Taking these actions will already be major steps in accomplishing our goals. This is much more useful than yearning about things that we have no control over such as other people's lives.
- f. **Feel a sense of modesty** : One should definitely be confident, but unfortunately today, there are too many arrogant, vain, and smug people today. Much of this probably resulted from accumulating much wealth, and thus they feel that they do not have to be humble. However, humility is one of the best and most admirable qualities of a human being. By being humble, one can learn more and feel that the knowledge that we have to date is adequate.

The feeling of superiority is often displayed in statements that downgrade other people without reason, or insisting that someone believe or do what they say. There should always be room for learning from others, from listening to others' viewpoints, from accepting others' beliefs, from changing your own beliefs about certain issues, and from admiring the capabilities of others. That way we can learn and improve to be a better person for the morrow.

- g) **Don't get caught up in the rat race** : We often hear advertisers to do this to maintain our position, or go one-up in this "competitive world." Well, it is true that competition serves an important role and it forces us to reach a higher, new level. However, it would probably be less stressful to think of it as self-improvement, and as an increasing of our own capacity and potential for accomplishment. That would be a more reasonable way to look at it because there will always be competition, and the competition will probably always do it better than us. So, the thing to do is simply to try your best in whatever we may be engaging it, enjoy it, and feel a sense of accomplishment simply because we have completed a task.

h. Identify and understand what we want to change.

The first step towards change is clearly understanding what needs to be changed. Setting clear goals is the key to success in any endeavor. When it comes to changing our attitude, we need to do an honest and in-depth self-evaluation so that we could point out exactly which of our traits need to be improved or totally changed.

i. Look for a role model.

We all need to know that what we're trying to accomplish can in fact be achieved; that we can be more optimistic, more social or more patient. Find someone who has the kind of attitude that you want to have, and let his or her life give us inspiration and encouragement to move beyond our temporary failures in our journey towards becoming a better person.

j. Think about how our attitude change will affect our life :

To be able to hurtle through all the difficulties that lie ahead of us in our journey towards self betterment, we need to figure out exactly what this supposed change could bring to our life. Will changing our attitude mean a happier family or social life? Will a change in our attitude mean a more successful career or business? Fix our mind on the things that would come as a result of our attitude change and we will have a greater chance of reaching our goal.

k. Choose the right company.

As they say, "Bad company corrupts good character." We don't expect ourselves to be able to change if we go on surrounding ourselves with people who possess all the negative traits that you want to change. Consider befriending new people, especially those who are optimistic and have a healthy attitude towards life. We will see that our effort to change will be easier with these kinds of people as friends.

5. Believe that we are able to change.

Often, the greatest obstacle between us and our goals is ourselves or our inability to trust in what we are able to do. If we don't believe in ourselves or believe that we or our life can change, it just won't happen—we will either never start, or give up quickly so we won't have even given ourselves the opportunity to succeed.

It cannot be denied that a positive attitude is very important for living a successful and satisfying life, so it is only right to strive to have a positive attitude.

Each of us has a mental framework which we use to frame our view of life, to give events and experiences a consistent meaning. This is a part of the personality known as the Attitude. It enables us to interpret reality in a consistent way.

If we were trying to be more grateful using the EASIER method, we would:

Envision ourself being, grateful for everything that was given to you throughout the day.

- Assess our current levels of gratitude.
- Create a strategy that will allow us to be grateful more often.
- Implement our strategy.
- Evaluate our progress as you go through the day's activities.
- Report our progress to someone we love and trust.

SOME STRATEGIES TO IMPROVE OUR ATTITUDE :

One of the most important steps we can take toward achieving our greatest potential in life is to learn to monitor our attitude and its impact on our work performance, relationships and everyone around us. Because attitude is everything. It governs the way that we perceive the world and the way the world perceives you. We all have a choice. We can choose an inner dialogue of selfencouragement and self-motivation, or we can choose one of self-defeat and self-pity. It's a power we all have.

The loudest and most influential voice that we hear is our own inner voice i.e our self critic. It can work for or against us, depending on the messages that we allow. It can be optimistic or pessimistic. Habitual bad attitudes are often the product of past experiences and events. Common causes include low self-esteem, stress, fear, resentment, anger and an inability to handle change. It takes serious work to examine the roots of a harmful attitude, but the rewards of ridding ourselves of this heavy baggage can last a lifetime.

1. **Self-Coaching Through Affirmations :** An affirmation is made up of words charged with power, conviction and faith. You send a positive response to your subconscious, which accepts whatever you tell it. When done properly, this triggers positive feelings that, in turn, drive action.
2. **Self-Motivation Through Discovering Your Motives -** Basic motives include love, self-preservation, anger, financial gain and fear. Self-motivation requires enthusiasm, a positive outlook, a positive physiology (walk faster, smile, sit up), and a belief in yourself and your God-given potential.

3. **The Power of Visualization :** Studies of the psychology have found that most great athletes, surgeons, engineers and artists use affirmations and visualizations either consciously or subconsciously to enhance and focus their skills. Nelson Mandela has written extensively on how visualization helped him maintain a positive attitude while being imprisoned for 27 years. "I thought continually of the day when I would walk free. I fantasized about what I would like to do," he wrote in his autobiography. Visualization works well to improve attitude.
4. **Attitude Talk for Positive Internal Dialogue :** Attitude talk is a way to override your past negative programming by erasing or replacing it with a conscious, positive internal voice that helps us to face new directions. Our internal conversation-that little voice we listen to all day long-acts like a seed in that it programs our brain and affects our behaviour.
5. **The Power of Words :** Once released to the universe, it cannot be taken back. Learn the concept of WOW-watch our words. What we speak reflects what is already in our hearts based upon all the things we have come to believe about ourselves. If we find ourselves speaking judgmental and disparaging things about our circumstances or those around us, we know the condition of our hearts needs to change.
6. **The Power in a Positive Greeting :** Always have a positive thinking power so that we can enjoy a beautiful life.
7. **Enthusiasm :** Vital Tool for Staying Motivated Enthusiasm is to attitude what breathing is to life. Enthusiasm means putting our self in motion. It's an internal spirit that speaks through our actions from our commitment and belief in what we are doing. It is one of the most empowering and attractive characteristics that we have.
8. **Connecting to Your Spiritual Empowerment** The ultimate level of human need extends into the spiritual realm. Just as we feed our bodies in response to our primary need to survive physically, we need to feed our spirit because we are spiritual beings. Many people find powerful and positive motivation in their faith.
9. **Lighten Up Your Life with Humor :** Humor is a powerful motivator. The more humor and laughter in our life, the less stress you'll have, which means more positive energy to help us put our attitude into action. There are also health benefits to lightening up.

10. Exercising Will Help Keep You Motivated : One of the best ways to move to a more positive and motivated frame of mind is to exercise. A regular exercise routine can provide relatively quick positive feedback in the form of weight loss, muscle development and a sense of doing something positive for our self.

A positive attitude helps us to cope more easily with the daily affairs of life. It brings optimism into our life, and makes it easier to avoid worries and negative thinking. If we adopt it as a way of life, it would bring constructive changes into our life, and makes them happier, brighter and more successful.

With a positive attitude we see the bright side of life, become optimistic, and expect the best to happen. It is certainly a state of mind that is well worth developing.

Positive attitude manifests in the following ways:

- i) Positive thinking.
- ii) Constructive thinking.
- iii) Creative thinking.
- iv) Optimism.
- v) Motivation and energy to do things and accomplish goals.
- vi) An attitude of happiness.
- vii) A positive frame of mind can help you in many ways, such as:
- viii) Expecting success and not failure.
- ix) Making us feel inspired.
- x) It gives us the strength not to give up, if we encounter obstacles on our way.
- xi) It makes us look at failure and problems as blessings in disguise.
- xii) Believing in our self and in our abilities.
- xiii) Enables us to show self-esteem and confidence.
- xiv) We look for solutions, instead of dwelling on problems.
- xv) We see and recognize opportunities.

A positive attitude leads to happiness and success and can change our whole life. If you look at the bright side of life, our whole life becomes filled with light. This light affects not only we and the way we look at the world, but it also affects your environment and the people around us. If this attitude is strong enough, it becomes contagious.

Negative attitude says: you cannot achieve success.

Positive attitude says: You can achieve success.

RELATIONSHIP BETWEEN VALUES AND LIFE

Values are principles, standards or qualities that an individual or group of people hold in high regard. These values guide the way we live our lives and the decisions we make. A value may be defined as something that we hold dear, those things/qualities which we consider to be of worth.

A 'value' is commonly formed by a particular belief that is related to the worth of an idea or type of behaviour. Some people may see great value in saving the world's rainforests. However a person who relies on the logging of a forest for their job may not place the same value on the forest as a person who wants to save it.

Values can influence many of the judgments we make as well as have an impact on the support we give clients. It is important that we do not influence client's decisions based on our values. We should always work from the basis of supporting the client's values.

As human beings, we all have our own values, beliefs and attitudes that we have developed throughout the course of our lives. Our family, friends, community and the world. As community services workers, we are often working with people who are vulnerable and/or who may live a lifestyle that 'mainstream society views as being different or unacceptable. If, as community services workers, we are to provide a service that meets the needs of our target groups and helps them to feel empowered, we need to be aware of our own personal values, beliefs and attitudes and be prepared to adopt the professional values of our industry and not impose our own ideas on our clients.

We always need to be aware of our own personal values, beliefs and attitudes and how they might impact on our life and work.

It is important to consider the mapping of our own life - what have been some significant events that have shaped us, what qualities we admire in ourselves and others, what beliefs are important to us, what value and so on. Some examples of these may be personal features such as strength of character, helping people, respect, honesty, wealth, success, health etc.

What we believe are important qualities, or what qualities we admire in ourselves and others, generally reflect our life experiences and the values which we established in our early years through the influence of family, teachers, friends, religion, our culture, our education.

Given that all of us have differences which have been shaped by our life experiences, we can understand that we will all have different sets of values and beliefs. We do not all think about issues in the same way.

The following values are most important in our life to live by and it is essential to have such types of values.

Appreciation : We should always try to appreciate others for their work and should take a brief moment to say, "thank you." It fills our soul with more appreciation too.

Belief in Others' : It should be our attitude and resolve that can lift someone up when they are down. Their doubt can be erased by our confidence. The more you believe in others; the more you will continue to believe in yourself.

Caring : Caring for others, as well as self-care, allows us to extend a helping hand and to pass along some unexpected grace. When we take the time to demonstrate we care; we demonstrate the fact there are still plenty of good people left in this world.

Commitment : Commitment shows loyalty and it can show bravery and tenacity as well. A commitment is a promise made and an expectation we have created. Honoring our commitments can make the difference between achieving what's most important to us or feeling disappointed and defeated.

Compassion : We are all part of this thing called the human condition. No doubt we have different skin colors, religious preferences and political points-of-view, but at the end of the day, we still need to take care of one another.

Cooperation : Even the most complex tasks and assignments can be made simpler when we focus on the solutions -together.

Courtesy : It implies showing of politeness in one's attitude and behaviour towards others.

Dedication : We should respect our job, work and involve by ourselves in performing the activities with dedication.

Devotion : It is defined as loyalty, love or practicing and believing in a specific religion. If you feel loyal and loving toward someone or something, that's devotion.

Effort : No matter the outcome, there is always value in the effort when the effort is authentic and well-intended.

Forgiveness : To be clear, the purpose of forgiveness is not to absolve someone of the sin(s) committed against you; but to free yourself from the pain and the anger

that is keeping you stuck. When you forgive, you are better able to let go of the past and keep moving forward with your life.

Friendship : Friends support us and they provide an unfiltered view of our actions when asked. Friends sustain us through difficult periods and join us for the events we celebrate.

Gratitude : It is with a grateful heart that helps us to see so much abundance in our life. Our value of gratitude reminds us that what we have today can be taken away tomorrow.

Honesty : To live authentically; to live honesty, keeps our hearts and souls pure and our minds free of doubt or uncertainty. When we are honest, we know we are doing the right things.

Hope : Hope is the fuel that keeps us moving forward when we are the most tired. Hope reassures us that sometimes it's not a matter of if but only when.

Integrity : What defines our character and our integrity is not measured by what happens to us; but rather by how we react and respond to what happens to us.

Listening : We should respect and listen others view's, opinion, expression etc so that a good relation can be maintain with them.

Love : The presence of love in our life, the love we have for our families, our friends, our faith and for ourselves, is the single most important source of light and energy we can tap into when we have the need to be filled-up; or when we see the need to fill someone else up with grace, hope and our love.

Optimism : The value of optimism is clear here— take what you have been given and make the best of it.

Patience : Patience is a value which can also improve productivity because it creates a better state of mind, a clearer state of mind, for better decision making.

Respect : We are all different, yet we are all the same in the sense we want to be respected for how we think and believe. When we show the proper respect we are not only validating the other person's dignity, we are also enhancing our own.

Right Choices : It's not that we always have to get it right; in fact it's not reasonable to think every choice we make will be the right choice. But when we have completed our research, performed our discernment, and have listened to our inner wisdom the hope is we are guided to the right choice. Acting on this choice is where the true value exists.

12. What are the four domains of workplace value?

Long Answer type Questions:

1. Define conflict. What are the characteristics of value.
2. Explain the concept of value concept.
3. How can we resolve conflict situation?
4. Discuss the causes of value crisis?
5. Discuss the values related with work.
6. How can we correlate value and self-sacrifice? Discuss.
7. Discuss the need of values in the society.
8. Discuss the relationship between values and attitude of life.
9. Explain some strategies that improve our attitude.
10. Discuss the relationship between values and life.

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VALUE EDUCATION

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