

EDUCATION AND HUMAN VALUES

Dr. N.V.S. Suryanarayana
Dr. T. Sharon Raju



Dr. N.V.S. Suryanarayana Is a famous personality in the field of Education and Psychology. Presently he is working as Head for the Department of Education, Andhra University Campus, Vizianagaram. He is having Thirty Six numbers of Diplomas, Graduate and Post Graduate Degrees in different subjects and areas. He has loaded experience in the field of Teacher Education about one and half decade at Post Degree and PG level. He is very much dedicated to Psychology and possesses much interest in Educational Psychology as well as Guidance & Counseling. Now he is acting as Convener for Andhra Pradesh in 'Indian School Psychology Association (InSPA), New Delhi', and he is acting as president for Young Researcher's Forum (YRF - A Premier International Research Organization). He participated in so many National and International Seminars, Workshops, Refresher Courses, Symposia's and published much number of articles in reputed National and International Journals. He Guided students and Scholars for their M.Ed and M.Phil Dissertations. He authored and edited so many books on innovative Psychological concepts, recent trends in education and allied areas like Peace Psychology, Colour Psychology, Cyber Psychology, Women Studies, and Job-satisfaction ect. He is having memberships & Lifetime memberships in various allied Associations and Societies. He is acting as Editor and also Peer Reviewer for various National & International referred Journals. He is also serving the people with his inspiring speeches through seminars, public talks, and media programmes.



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CONTRIBUTORS

Adam Paul Patteti, Principal, Manuu, CTE, NUH, Mewat, Haryana, India.

Alekhya, Assistant Professor English, BS & H Department, Gayatri Vidya Parishad College of Engineering for Women, Madhurawada, Visakhapatnam, Andhra Pradesh, India.

Botcha Rambabu, Assistant Professor, Department of Social Work, Rajiv Gandhi National Institute of Youth Development, Sri Perumbudur, Tamilnadu, India.

Gollapalli Tejeswara Rao, Research Scholar, Andhra University, Visakhapatnam, India.

Goteti Himabindu, Guest Faculty, Department of Political Science, Andhra University Campus, Vizianagaram & Research Scholar, Department of Political Science, Dravidian University, Kuppam, Andhra Pradesh, India.

Juttuka Rajamani, Assistant Professor, University College of Education, Adikavi Nannaya University, Rajahmundry, EG District, India.

Kondru Subba Rao, Principal, University College of Education, Adikavi Nannaya University, Rajahmundry, EG District, India.

N.V.S. Suryanarayana, Head, Department of Education, Andhra University Campus, Vizianagaram, Andhra Pradesh, India.

Nistala Surya Kanthi, Head, Department of Telugu, Mr College for Women, Vizianagaram & Research Scholar, Department of Telugu, Dravidian University, Kuppam, Andhra Pradesh, India.

P. C. Mishra, Professor, Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

R. S. Varahala Dora, Assistant Professor, University College of Education, Adikavi Nannaya University, Rajahmundry, EG District, India.

Sonal Agarwal, Senior Research Fellow (UGC), Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

Swati Pathak, ICMR-SRF, Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

ABOUT THE BOOK

Values are having most important entity in the society. Values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representative of values. Values tend to influence attitudes and behavior. Each culture has a socio-normal set of values for which it has created methods to use in inculcating them in the members of its society. Certain fundamental problems involved in humans living together as societies have been addressed by various societies using different sets of human inventions. When conflicts arise within the minds of members of different cultures, the ways the conflicts are resolved can be very revealing about the personality structures that are socio-normal to each society. Since morals are inculcated to help soften conflicts among individuals in a society, it is clear that the original disruptive motivations do not disappear. They can appear in the actual behavior of individuals, even the individuals who are charged by society with maintaining adherence to that society's values. Among all the motives that cultural institutions are intended to bring into harmony within a society, the selfish motivations can escape control and then can result in trusted individuals using their powers within the society to put others under their own control for selfish reasons. For instance, religious leaders, teachers, law enforcement officials, etc. can use their positions of trust and authority to take advantage of others. A value system is a set of consistent values and measures. A principle value is a foundation upon which other values and measures of integrity are based. Those values which are not physiologically determined and normally considered objective, such as a desire to avoid physical pain,

seek pleasure, etc., are considered subjective, vary across individuals and cultures and are in many ways aligned with belief and belief systems. In this book we have given various types of values include ethical/moral value, doctrinal/ideological (religious, political) values, social values, and aesthetic values. Values have typically been studied in sociology, anthropology, social psychology, moral philosophy, and business ethics. Value Education is the essential for the present society. This book will provide an preliminary understanding of different aspects of value education. Authors expressed their gratitude to all the sources and preceding authors who contributed their ideas, helped directly and indirectly in this process of book preparation.

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Dr. N.V.S. Suryanarayana is a famous personality in the field of Education and Psychology. Presently he is working as Head for the Department of Education, Andhra University Campus, Vizianagaram. He is having Thirty Six numbers of Diplomas, Graduate and Post Graduate Degrees in different subjects and areas. He has loaded experience in the field of Teacher Education about one and half decade at Post Degree and PG level. He is very much dedicated to Psychology and possesses much interest in Educational Psychology as well as Guidance & Counseling. Now he is acting as Convener for Andhra Pradesh in 'Indian School Psychology Association (InSPA), New Delhi', and he is acting as president for Young Researcher's Forum (YRF - A Premier International Research Organization). He participated in so many National and International Seminars, Workshops, Refresher Courses, Symposia's and published much number of articles in reputed National and International Journals. He Guided students and Scholars for their M.Ed and M.Phil Dissertations. He authored and edited so many books on innovative Psychological concepts, recent trends in education and allied areas like Peace Psychology, Colour Psychology, Cyber Psychology, Women Studies, and Job-satisfaction ect. He is having memberships & Lifetime memberships in various alleged Associations and Societies. He is acting as Editor and also Peer Reviewer for various National & International referred Journals. He is also serving the people with his inspiring speeches through seminars, public talks, and media programmes.

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1

Ethics in Organization and In Organizational Counselling

Sonal Agarwal and P. C. Mishra***

The term ‘ethics’ is derived from the Greek ethikos, meaning ‘custom or usage’, and refers to norms that are ‘shared by a group on the basis of mutual and usually reciprocal recognition’ (Hazard, 1994, p. 453). In organizational settings, it is imperative to develop an ethical framework to guide actions. In a professional setting, like organization / organization counselling, there exists a system of ethics. Mathenge, [2013, p. 9] adheres that ethics refers to ‘rules and standards of conduct recognized as binding in a professional body or an association. Ethical codes are imperative to develop for guiding behaviour. Many professions, like doctors and counsellors, have formal ethical codes indicating how people in those professions should act. Such codes involve various ‘ethical statements’ that are used as a way of explaining how work in the field is ‘best undertaken to achieve the greatest good and minimise any potential wrongs’ (Mitchels & Bond, 2010, p. 5).

This chapter discusses ethics in organizational settings, need for an organizational counsellor and their various roles and responsibilities in the organization. Furthermore we discuss here the ethical dilemmas faced by the organizational counsellor and the ethical codes which they have to regard while providing their professional services, with a special discussion on the American Psychological Association’s code of ethics.

*Senior Research Fellow (UGC), Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

** Professor, Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

ETHICS IN ORGANIZATION

Ethical work climates refer to the perceptions that employees have of “typical organizational practices and procedures that have ethical content” (Victor and Cullen 1988, p. 101). They assist employees in guiding their behaviour when faced with a moral dilemma which arise when there is an ethical crisis in the organization. Victor and Cullen (1988) classify ethical climates as egoistic, benevolent, and principled. In an egoistic climate, company norms support the satisfaction of self-interest, disregarding the interests of others while in a benevolent climate, company norms maximize the interests of others. Finally, in a principled climate employees base their decisions on adherence to rules and codes, when confronted with a dilemma.

Organizations may sometimes face problems underlying unlawful conduct. Here, simply complying to regulatory codes is not sufficient for creating a rich and healthy organizational culture. Paine (1994) suggests that organizational ethics means more than avoiding illegal practice. Operating within a framework of integrity-based ethics management, leaders play a critical role in elevating compliance to a more comprehensive approach where ethics are infused within the organization’s value system and become the governing ethics of an organization (Paine 1994 ; Thomas et al. 2004).

Transformational leaders move beyond compliance with law to infuse their cultures with “reflective conduct” in which ethical thinking becomes a foundation for ethical action (Gini 1997 ; Thomas et al. 2004). For fostering well being of its employees, it is essential that organizations create an ethical workplace, where employees at all levels are held accountable for their actions and where they are treated with respect and dignity. An ethical work place infuses trust among its employees and gives importance to their safety and to shared responsibility. Such a work place inspires employees to work efficiently, reduces conflicts and confusions and creates a healthy climate which fosters growth.

As Froman (2010) mentions :“ Driven in part by the turmoil in the current economy, organizational/workplace responses often lead to job loss and other cost-cutting measures. The reality or threat of job loss swirls around the lives of many in today’s workplace, affecting the hopes and dreams of thousands of workers, their families, and their communities (p. 59).... Organizations need to develop cultures of virtue,

cultures built around principles of integrity, ethics, trust, and respect. Organizations bring out the best in their members by focusing on such positive psychological concepts as strengths, hope, optimism, self-confidence, self-motivation, resilience, joy, and gratitude. Organizations of virtue strive to do well by doing good, and strive to do good by doing well. They create conditions for their members to thrive and flourish in ways that bridge economic and human development. (p. 67)”

NEED FOR AN ORGANIZATIONAL COUNSELLOR

Due to the increase in job complexity and cut throat competition among organizations in the past few decades, employee well being has become an important area of concern. Stress in the work environment in the form of role over- load, role ambiguity, role conflict etc cause a significant decline in both physical and psychological health. An urgent need has thus risen in the organizational sphere for experts who can balance the dynamics between organization and its employees. This increased profile of counselling in organizational settings has prompted some to advocate a new species of counsellor dubbed the ‘organizational counselling psychologist’ (Gerstein & Shullman, 1992).

Organizational psychologists are thus called forth for maintaining a harmonious organizational climate which facilitates growth in all arenas. Some important questions however arise in organizational counselling: what will be the ethical issues which will be adhered to, where would the loyalty of the organizational counsellor lie? what would be the impact and influence of the organization on the counselling dynamic ?, how do the employees construe the counselling process? And what would be the position of the organizational psychologist in the work hierarchy? Counsellors work in diverse organizational settings and they must appreciate the context in which they work (for example, Gray, 1984; Walton, 1997).

Organizations not only provide a platform where specific practicalities’ become salient (for example, number and location of counselling sessions), but it also provides a context in which problems are generated and derive meaning (Walton, 1997). Many therapists believe that individuals problems reflect organizational ills. [Hirschhorn & Barnett, 1993. However many other counsellors regard counselling as a kind of ‘insulated alliance’ (Carroll, 1996: 65) which empowers

individuals to cope within the system in which they operate (Nelson-Jones, 1993). Taking a broader perspective it can be deduced that employee counselling must be coherently integrated with assessment, training and consultancy endeavours to form an integral part of any organization.

ROLE OF COUNSELLORS IN WORK SETTING

Counselling in any organization requires special skills on the part of the counsellor and must proceed in a scientific manner[using standardised psychometric tools for evaluations and so on]. Carroll (1996) describes an integrative model of workplace counselling which is atheoretical and processed based and can easily be applied to any work setting. Carroll (1996: 102-133) outlines a five-stage model as follows:

- 1 Preparation
- 2 Assessment
- 3 Counselling
- 4 Contracting/referral
- 5 Termination

Counsellors in organization have a diverse range of responsibilities. They take on many jobs in order to improve the organizational climate which fosters individuals and organizational efficiency. Gerstein and Shullman (1992) described 18 different 'hats' worn by the workplace counsellor including trainer, welfare officer, advocate, adviser, change agent and so on. Carroll,[1996: 38-41] describes the role of counselling in facilitating organizational change. The various roles are specified as under:

- Listening forum – a place where individuals are accepted and trusted, where their listened to and assisted in making important decisions. The counselling session provides an unconditionally accepting environment where individuals feel at ease.
- Training
- Management consultation – empowering managers to work more effectively with their teams.
- Managing change - aiding with transitions and facilitating coping in changing circumstances.

- Helping with bad news –Many a times counsellors are required to communicate bad news and thereafter assist individuals in coping with it. for example, redundancy, re- location].
- Modelling professional relationships
- Empowering individuals and groups - harnessing of personal and group potential.
- Creating awareness and respect for individual differences.

ETHICAL DILEMMA AND ETHICAL CODES

To operate effectively in an organizational setting, the counsellor is required to 'build bridges' between individual and organization through a sophisticated process of 'mediation' (Carroll & Walton, 1997; Shea & Bond, 1997). An ethical dilemma is often faced by the organizational counsellors when there is a violation of any of the principles mentioned in any formal ethical code like those stated in the A.P.A.

Organizational psychologists may face dilemma by virtue of their simultaneous and conflicting obligations to both the client organization (or employer) and the individual employees and managers with whom they work. A review by Carolyn Wiley of the codes of conduct of five professional human resources organizations revealed uniform acknowledgment of multiple obligations to the public or society at large, the employer or client organization, employees, and colleagues and to one's profession and professional association. Carroll (1996: 151) notes how dilemmas for the counsellor in the workplace nearly all involve issues of loyalty and to whom. Furthermore, situations may arise when organizations may plan to downsize and cut some of its work force. The senior managers might decide not to inform their employees of their decision until the last moment, construing that prior information may affect employee productivity. In such situations, organizational psychologist is expected to follow this schedule, which would enhance the difficulties for those employees who let go. Moreover there may be times when the organizational psychologist finds a conflict between organizational demands and the ethical codes. For example, the counsellor might have conducted a survey where the ethical considerations of confidentiality and privacy were maintained. However the managers of the organization may require the psychologist to disclose personal data for making decisions. It is important to note

that standard 1.03 of the APA code also indicates that if there is conflict between the ethical code and organizational demands, the psychologist must resolve the conflict in accordance with the code.

To ensure that organizational counselling is consistent with the ethical codes, it becomes essential that psychologists working in organization be familiar with the applicable ethical codes such as those of the APA, the Academy of Management, the International Personnel Management Association etc. They must also know applied sources and articles such as the Society for Industrial and Organizational Psychology's ethical case book, edited by Rodney Lowman. The APA code states explicitly that ignorance of ethical standards is not a defence against ethics charges. Psychologists must constantly educate themselves with the ethical guidelines by reading texts, attending workshops on the subject and so on. Further, counsellors must make themselves aware of the rules of the organization at which they work and in the regulations of the State.

Psychologists working in organizations must abide by ethical codes of conduct. Although ethical codes have not been laid out specifically for organizational psychologists, yet American Psychological Association [A.P.A] provides a set of ethical principles and standards which are applicable to psychologists working in diverse settings including the organizations. Hence it becomes important to regard the ethical codes laid forth by A.P.A, Which are henceforth discussed briefly.

THE AMERICAN PSYCHOLOGICAL ASSOCIATION'S CODE OF ETHICS

In August of 2002, the APA Council of Representatives adopted a new Ethics Code. The new Code became effective June 1, 2003. These ethical Principles of Psychologists and Code of Conduct consists of an Introduction, a Preamble, Five General Principles and specific Ethical Standards.

The A.P.A states that although these general principles are not enforceable rules, they should be considered by psychologists in arriving at an ethical course of action.

These general principles are :

- Principle A: Beneficence and Nonmaleficence.
- Principle B: Fidelity and Responsibility

- Principle C: Integrity
- Principle D: Justice
- Principle E: Respect for People's Rights and Dignity

The A.P.A states that the Ethical Standards set forth enforceable rules for conduct as psychologists.

These ethics code are not exhaustive and have been written broadly for wider applicability. The APA ethics code (www.apa.org/ethics/) covers standards of conduct in 10 areas.

1. Resolving ethical issues
2. Competence
3. Human relations
4. Privacy and confidentiality
5. Advertising and other public statements
6. Record keeping and fees
7. Education and training
8. Research and publication
9. Assessment
10. Therapy

Psychologists working in organizations must specially note some of the ethical codes like the provisions regarding informed consent, privacy, confidentiality, boundaries of competence, and efforts to prevent misuse of work. For example Standard 1 of ethics code states "if psychologists learn of misuse or misrepresentation of their work" they must take reasonable "steps to correct or minimize the misuse or misrepresentation." Further in case of conflicts between ethics and organizational demands, "psychologists should clarify the nature of the conflict, make known their commitment to the Ethics Code, and to the extent feasible, resolve the conflict in a way that permits adherence to the Ethics Code." [Standard 1]

Organizational psychologists should provide their services only in the "boundaries of their competence"[Standard 2].

Standard 3.11 of the code pertains specifically to those psychologists delivering services "to or through organizations." It asserts that the psychologist make clear who the client is (e.g., the employer and

not employees who will be assessed), limits on confidentiality for any information collected, and how the information will be used. “Psychologists have a primary obligation and take reasonable precautions to protect confidential information obtained through or stored in any medium...” [Standard 4.01].

Informed consent as an ethical code must be maintained by organizational psychologists. Standard 8.05 holds that psychologists may dispense with informed consent where “research would not reasonably be assumed to create distress or harm and involves only anonymous questionnaires, naturalistic observations, or archival research for which disclosure of responses would not place participants at risk of criminal or civil liability or damage their financial standing, employability, or reputation, and confidentiality is protected.” Here it is further stated that psychologists may dispense with informed consent for the study of factors related to organization effectiveness conducted in organizational settings for which there is no risk to participants’ employability, and confidentiality is protected

CONCLUSION

Thus, it can be summed that organizations which an ethical and a healthy work climate reinforce productivity and effuse creativity and loyalty among its employees. Due to immense stress at work place, there arises a need for an organizational counsellor who has diverse roles and responsibilities and who provides his/ her professional services by ensuring that they maintain the ethical code laid out for all practicing psychologists. This ensures that no human right is violated and aids in fostering well- being among employees, in particular and growth in the organization at large.

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2

Need for Value Education in LPG Scenario

*Dr. R. S. Varahala Dora**

In ethics, **value** denotes the degree of importance of some thing or action, with the aim of determining what actions are best to do or what way is best to live (normative ethics), or to describe the significance of different actions (axiology). It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action may be regarded as ethically “good” (adjective sense), and an action of low in value, or somewhat relatively low in value, may be regarded as “bad”. What makes an action valuable may in turn depend on the ethic values of the objects it increases, decreases or alters. An object with “ethic value” may be termed an “ethic or philosophic good” (noun sense). Values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person’s sense of right and wrong or what “ought” to be. “Equal rights for all”, “Excellence deserves admiration”, and “People should be treated with respect and dignity” are representative of values. Values tend to influence

STUDY

Ethical value may be regarded as a study under ethics, which, in turn, may be grouped as philosophy. Similar to that ethics may be regarded as a subfield of philosophy, ethical value may be regarded as a subgroup of the more broad (and vague) philosophic value. Ethical value

*Assistant Professor, University College of Education, Adikavi Nannaya University, Rajahmundry, EG District, India.

denotes something’s degree importance, with the aim of determining what action or life is best to do, or at least attempt to describe the value of different actions. It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action or may be regarded as good, and an action of low, or at least relatively low, value may be regarded as bad.

The study of ethical value is also included in value theory. In addition, values have been studied in various disciplines: anthropology, behavioral economics, business ethics, corporate governance, moral philosophy, political sciences, social psychology, sociology and theology.

Attitudes and behavior. Types of values include ethical/moral values, doctrinal/ideological (religious, political) values, social values, and aesthetic values. It is debated whether some values that are not clearly physiologically determined, such as altruism, are intrinsic, and whether some,

SIMILAR CONCEPTS

Ethical value is sometimes used synonymously with goodness. However, goodness has many other meanings as well, and may be regarded as more ambiguous.

PERSONAL VERSUS CULTURAL PERSPECTIVES

Personal values exist in relation to cultural values, either in agreement with or divergence from prevailing norms. A culture is a social system that shares a set of common values, in which such values permit social expectations and collective understandings of the good, beautiful and constructive. Without normative personal values, there would be no cultural reference against which to measure the virtue of individual values and so cultural identity would disintegrate.

PERSONAL VALUES

Personal values provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable and constructive. Values generate behaviour^[1] and influence the choices made by an individual.

Values may help solve common human problems for survival by comparative rankings of value, the results of which provide answers

to questions of why people do what they do and in what order they choose to do them. Moral, religious, and personal values, when held rigidly, may also give rise to conflicts that result from a clash between Individual cultures emphasize values which their members broadly share. One can often identify the values of a society by noting which people receive honor or respect. In the United States of America, for example, professional athletes at the top levels in some sports receive more honor (measured in terms of monetary payment) than university professors. Surveys show that voters in the United States would not willingly elect an atheist as president, suggesting belief in a God as a generally shared value.

Values clarification differs from cognitive moral education

- Value clarification consists of “helping people clarify what their lives are for and what is worth working for. It encourages students to define their own values and to understand others’ values.”
- Cognitive moral education builds on the belief that students should learn to value things like democracy and justice as their moral reasoning develops.

Values relate to the norms of a culture, but they are more global and abstract than norms. Norms provide rules for behavior in specific situations, while values identify what should be judged as good or evil. While norms are standards, patterns, rules and guides of expected behavior, values are abstract concepts of what is important and worthwhile. Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviors to manifest respect at a funeral. Different cultures reflect values differently and to different levels of emphasis. “Over the last three decades, traditional-age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of others.” Values seemed to have changed, affecting the beliefs, and attitudes of the students.

Members take part in a culture even if each member’s personal values do not entirely agree with some of the normative values sanctioned in that culture. This reflects an individual’s ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that seriously conflicts with the group’s norms, the group’s authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behavior of that member. For example, imprisonment can result from conflict with social norms that the state has established as law.

Furthermore, institutions in the global economy can genuinely respect values which are of three kinds based on a “triangle of coherence”. In the first instance, a value may come to expression within the World Trade Organization (WTO), as well as (in the second instance) within the United Nations - particularly in the Educational, Scientific and Cultural Organization (UNESCO) - providing a framework for global legitimacy through accountability. In the third instance, the expertise of member-driven international organizations and civil society depends on the incorporation of flexibility in the rules, to preserve the expression of identity in a globalized world.

Nonetheless, in warlike economic competition, differing views may contradict each other, particularly in the field of culture. Thus audiences in Europe may regard a movie as an artistic creation and grant it benefits from special treatment, while audiences in the United States may see it as mere entertainment, whatever its artistic merits. EU policies based on the notion of “cultural exception” can become juxtaposed with the policy of “cultural specificity” on the liberal Anglo-Saxon side. Indeed, international law traditionally treats films as property and the content of television programs as a service. Consequently, cultural interventionist policies can find themselves opposed to the Anglo-Saxon liberal position, causing failures in international negotiations differing world views.

Over time the public expression of personal values that groups of people find important in their day-to-day lives, lay the foundations of law, custom and tradition. Recent research has thereby stressed the implicit nature of value communication.

TRANSMISSION

Values are generally received through cultural means, especially transmission from parents to children. Parents in different cultures have different values. For example, parents in a hunter-gatherer society or surviving through subsistence agriculture value practical survival skills from a young age. Many such cultures begin teaching babies to use sharp tools, including knives, before their first birthdays. Italian parents

value social and emotional abilities and having an even temperament. Spanish parents want their children to be sociable. Swedish parents value security and happiness. Dutch parents value independence, long attention spans, and predictable schedules. American parents are unusual for strongly valuing intellectual ability, especially in a narrow “book learning” sense. The Kipsigis people of Kenya value children who are not only smart, but who employ that intelligence in a responsible and helpful way, which they call ng’om. Luos of Kenya value education and pride which they call “nyadhi”.

PROPERTIES AND FORMS: (RELATIVE AND ABSOLUTE)

Relative values differ between people, and on a larger scale, between people of different cultures. On the other hand, there are theories of the existence of absolute values, which can also be termed noumenal values (and not to be confused with mathematical absolute value). An absolute value can be described as philosophically absolute and independent of individual and cultural views, as well as independent of whether it is known or apprehended or not. Ludwig Wittgenstein was pessimistic towards the idea that an elucidation would ever happen regarding the absolute values of actions or objects; “we can speak as much as we want about “life” and “its meaning,” and believe that what we say is important. But these are no more than expressions and can never be facts, resulting from a tendency of the mind and not the heart or the will”.

INTRINSIC OR EXTRINSIC

Philosophic value may be split into instrumental value and intrinsic values. An instrumental value is worth having as a means towards getting something else that is good (e.g., a radio is instrumentally good in order to hear music). An intrinsically valuable thing is worth for itself, not as a means to something else. It is giving value intrinsic and extrinsic properties.

An ethic good with instrumental value may be termed an ethic mean, and an ethic good with intrinsic value may be termed an end-in-itself. An object may be both a mean and end-in-itself.

SUMMATION

Intrinsic and instrumental goods are not mutually exclusive categories. Some objects are both good in themselves, and also good

for getting other objects that are good. “Understanding science” may be such a good, being both worthwhile in and of itself, and as a means of achieving other goods. In these cases, the sum of instrumental (specifically the all instrumental value) and intrinsic value of an object may be used when putting that object in value systems, which is a set of consistent values and measures.

INTENSITY

The intensity of philosophic value is the degree it is generated or carried out, and may be regarded as the prevalence of the good, the object having the value. It should not be confused with the amount of value per object, although the latter may vary too, e.g. because of instrumental value conditionality. For example, taking a fictional life-stance of accepting waffle-eating as being the end-in-itself, the intensity may be the speed that waffles are eaten, and is zero when no waffles are eaten, e.g. if no waffles are present. Still, each waffle that had been present would still have value, no matter if it was being eaten or not, independent on intensity.

Instrumental value conditionality in this case could be exemplified by every waffle not present, making them less valued by being far away rather than easily accessible. In many life stances it is the product of value and intensity that is ultimately desirable, i.e. not only to generate value, but to generate it in large degree. Maximizing life stances have the highest possible intensity as an imperative.

HOMOLOGY IN PHYSICS

When comparing to the homologous measure in physics, then intensity in physics may not be the best example, but may better be described as its area. In this sense, power in physics may be compared to the amount of value per object, and physical intensity the product of value per object and ethic intensity. If there is no physical area, then no energy is generated, regardless of physical power. In the same way, if there is no ethic intensity, then no total value is generated, regardless of value per object.

POSITIVE AND NEGATIVE VALUE

There may be a distinction between positive and negative philosophic or ethic value. While positive ethic value generally correlates with

something that is pursued or maximized, negative ethic value correlates with something that is avoided or minimized. Negative value may be both intrinsic negative value and/or instrumental negative value.

PROTECTED VALUE

A protected value (also sacred value) is one that an individual is unwilling to trade off no matter what the benefits of doing so may be. For example, some people may be unwilling to kill another person, even if it means saving many others individuals. Protected values tend to be “intrinsically good”, and most people can in fact imagine a scenario when trading off their most precious values would be necessary. If such trade-offs happen between two competing protected values such as killing a person and defending your family they are called tragic trade-offs.

Protected values have been found to play a role in protracted conflicts (e.g., the Israeli-Palestinian conflict) because they can hinder businesslike (“utilitarian”) negotiations. From the perspective of utilitarianism, protected values are biases when they prevent utility from being maximized across individuals.

According to Jonathan Baron and Mark Spranca, protected values arise from norms as described in theories of deontological ethics (the latter often being referred to in context with Immanuel Kant). The protectedness implies that people are concerned with their participation in transactions rather than just the consequences of it.

VALUE SYSTEM

Consistency

As a member of a society, group or community, an individual can hold both a personal value system and a communal value system at the same time. In this case, the two value systems (one personal and one communal) are **externally consistent** provided they bear no contradictions or situational exceptions between them.

A value system in its own right is **internally consistent** when

- its values do not contradict each other and
- its exceptions are or could be
- abstract enough to be used in all situations and
- consistently applied.

Conversely, a value system by itself is **internally inconsistent** if:

- its values contradict each other and
- its exceptions are
- highly situational and
- inconsistently applied.

Value exceptions

Abstract exceptions serve to reinforce the ranking of values. Their definitions are generalized enough to be relevant to any and all situations. **Situational** exceptions, on the other hand, are ad hoc and pertain only to specific situations. The presence of a type of exception determines one of two more kinds of value systems:

- An **idealized** value system is a listing of values that lacks exceptions. It is, therefore, absolute and can be codified as a strict set of proscriptions on behavior. Those who hold to their idealized value system and claim no exceptions (other than the default) are called absolutists.
- A **realized** value system contains exceptions to resolve contradictions between values in practical circumstances. This type is what people tend to use in daily life.

The difference between these two types of systems can be seen when people state that they hold one value system yet in practice deviate from it, thus holding a different value system. For example, a religion lists an absolute set of values while the practice of that religion may include exceptions.

Implicit exceptions bring about a third type of value system called a **formal** value system. Whether idealized or realized, this type contains an implicit exception associated with each value: “as long as no higher-priority value is violated”. For instance, a person might feel that lying is wrong. Since preserving a life is probably more highly valued than adhering to the principle that lying is wrong, lying to save someone’s life is acceptable. Perhaps too simplistic in practice, such a hierarchical structure may warrant explicit exceptions.

Conflict

Although sharing a set of common values, like hockey is better than baseball or ice cream is better than fruit, two different parties

might not rank those values equally. Also, two parties might disagree as to certain actions are right or wrong, both in theory and in practice, and find themselves in an ideological or physical conflict. Ethnomics, the discipline of rigorously examining and comparing value systems, enables us to understand politics and motivations more fully in order to resolve conflicts.

An example conflict would be a value system based on individualism pitted against a value system based on collectivism. A rational value system organized to resolve the conflict between two such value systems might take the form below. Note that added exceptions can become recursive and often convoluted.

- Individuals may act freely unless their actions harm others or interfere with others' freedom or with functions of society that individuals need, provided those functions do not themselves interfere with these proscribed individual rights and were agreed to by a majority of the individuals.
- A society (or more specifically the system of order that enables the workings of a society) exists for the purpose of benefiting the lives of the individuals who are members of that society. The functions of a society in providing such benefits would be those agreed to by the majority of individuals in the society.
- A society may require contributions from its members in order for them to benefit from the services provided by the society. The failure of individuals to make such required contributions could be considered a reason to deny those benefits to them, although a society could elect to consider hardship situations in determining how much should be contributed.
- A society may restrict behavior of individuals who are members of the society only for the purpose of performing its designated functions agreed to by the majority of individuals in the society, only insofar as they violate the aforementioned values. This means that a society may abrogate the rights of any of its members who fails to uphold the aforementioned values.

Economic and Philosophic Values

Philosophical value is distinguished from economic value, since it is independent on some other desired condition or commodity. The

economic value of an object may rise when the exchangeable desired condition or commodity, e.g. money, become high in supply, and vice versa when supply of money becomes low.

Nevertheless, economic value may be regarded as a result of philosophical value. In the subjective theory of value, the personal philosophic value a person puts in possessing something is reflected in what economic value this person puts on it. The limit where a person considers to purchase something may be regarded as the point where the personal philosophic value of possessing something exceeds the personal philosophic value of what is given up in exchange for it, e.g. money. In this light, everything can be said to have a "personal economic value" in contrast to its "societal economic value."

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3

Inculcating Values with Value Based Education

Swati Pathak and Prof. P. C. Mishra***

India is a country with nearly one fifth of its population comprising of youth. India has been specifically known for its culture, folkways and high standard values. Values form an important part in the culture of India. Almost every aspect of the human lives are guided and directed by the values like moral values which includes honesty, kindness, generosity, transparency, truth, patience, satisfaction and self esteem; social and cultural values including greeting others, obeying elders, giving respect, modesty, group harmony, brotherhood, patriotism and respect for all religions. Indian texts have always held that human beings are different from other beings because of the strong values that can be manifested in their noble thoughts, actions, and deeds. The Srimad Bhagavad-Gita (2000) says, "Fearlessness, purity of heart, steadfastness in knowledge and devotion, benevolence, control of the senses, worship, study of scriptures, austerity, uprightness; non-violence, truthfulness, freedom from anger, renunciation, tranquillity, aversion to slander, compassion to living beings, freedom from sensuality, gentleness, modesty, steadfastness; vigour, patience, fortitude, harmlessness, freedom from vanity... are present in those born to a divine heritage (Ch XVI-XVV, 1-3). People who possess the values that are mentioned here attain greatness and recognition in their lives.

*ICMR-SRF, Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

**Professor, Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

DEFINING VALUES

It is evident in a lot of literature that “values” is a fluid concept and is subject to the meaning an individual attaches to it or in other words how an individual interprets it. In a general form values can be defined as ‘guide to action’ or ‘the moral compasses by which to navigate our interaction with members of society’. The term value is derived from the Latin word “valeo” which originally meant strength and also health, and then by natural transition, it came to mean being effective and adequate. In French the term ‘valeur’ means excellence. Hill (1991:4) describes values as “beliefs held by individuals to which they attach priority or worth and by which they tend to order their lives”. Vengellers (2000:37) understands values as “judgements based on a notion of what is good or bad; they refer to concepts of a just life”, while Morrow (1989) suggests that instead of referring to values one could also refer to rules or principles that guide social life. Halstead & Taylor (1996:2) hold that values refers to principles and convictions which act as general guides to behaviour, the standards by which particular action may be judged to be good or bad”, while Levy (1993:2) understands values as “preferences for a certain form of conduct”. According to M. Haralambos (2000), “a value is a belief that something is good and desirable”. For R.K. Mukerjee (1949) (a pioneer Indian sociologist who initiated the study of social values), “values are socially approved desires and goals that are internalised through the process of conditioning, learning or socialisation and that become subjective preferences, standards and aspirations”. A value is a shared idea about how something is ranked in terms of desirability, worth or goodness.

TYPES OF VALUES

The ten different values explained by Shalom Schwartz, that are consistently distinguished around the world are as follows:

- **Achievement:** personal success through demonstrating competence according to social standards (e.g., ambitious, successful, capable, influential).
- **Benevolence:** preservation and enhancement of the welfare of people with whom one is in frequent personal contact (e.g., helpful, honest, forgiving, loyal, responsible).

- **Conformity:** restraint of actions, inclination and impulses likely to upset or harm others and violate social expectations or norms (e.g., self discipline, politeness, honoring parents and elders, obedience).
- **Hedonism:** personal pleasure or sensual gratification (e.g., pleasure, enjoying life, self indulgent).
- **Power:** social status and prestige; control or dominance over people and resources (e.g., authority, social power, wealth, preserving one’s public image).
- **Security:** safety, harmony, and stability of society, of relationships and of self (e.g., family security, national security).
- **Self direction:** independent thoughts and action-choosing, creating, exploring (e.g., creativity, freedom, independent, choosing own goals, curious).
- **Stimulation:** excitement, novelty and challenges (e.g., daring, a varied life, an exciting life).
- **Tradition:** respect, commitment and acceptance of the customs and ideals that traditional culture or religion provide (e.g., devout, respect for tradition, humble, moderate).
- **Universalism:** understanding, appreciation, tolerance and protection for the welfare of all people and for nature (e.g., equality, social justice, wisdom, broadminded, protecting the environment, unity with nature, a world of beauty).

FUNCTIONS OF VALUES

According to Williams (1951), values not only suggest goals of action but also the criteria by which these goals are evaluated. The major functions of values are as follows:

- **Values are expressive** – they tell the world – and to the individuals themselves – who they are and what is most important about them. One feels righteous when he/she lives up to his/her values and shame or guilt when he/she do not even try.
- **Values provide justification** – values provide justification to what one does and feel (Kristiansen & Zanna, 1994).
- **Values have social functions** – people in the same group have the same sorts of values. Shared values regularize behavior within a

group in an efficient way by articulating a general rule that applies broadly, so group members are spared the ongoing reinvention of standards and their justifications.

NEED FOR VALUE BASED EDUCATION IN INDIA

Indian values have no doubt, undergone a great amount of modifications as a consequence of consumerism and an aggressive rush towards self fulfilment. A small example of such change can be seen in increasing number of nuclear family system these days as compared to joint family system in earlier times. Also a lot of stress can be observed in younger generations owing to quick paced modern lifestyles. Thus, the values seem to have been replaced by selfish-motives, individualistic thoughts and egoistic drives of individuals. The youngsters of the nation seem to have no faith in the old established moral and cultural values, their mind-sets are structured in such a way that appreciates only the western values. Typically, the older generation finds themselves helpless in changing the westernized lifestyles and thoughts of the younger ones, hence some of them have accepted this fact and some are still struggling with their young ones to convince them about the importance of the human values. Thus inculcation of values in youth can play a vital role by guarding them from negative influences.

INCLUSION OF VALUES IN EDUCATION

Education makes individuals a distinct entity with a broad vision, novelty in ideas and thoughts and wisdom, also values makes people morally, socially and culturally distinct thus education should be accompanied with the knowledge of the great values as well. In schools and colleges students should be taught about the usefulness of values and should be imparted a Value based education. It is to be remembered that in the past, parents or grandparents themselves used to teach values to their younger ones, they enlightened young receptive minds with stories, fables, and parables. In today's time when parents are busy chasing material success, they are hardly able to spend quality time with their children and hence there is a need for readjustment in the lives of people. Swami Vivekananda (1971) is relevant even in these modern days when he says, "Today, when material ideas are at the height of their glory and power, today when man is likely to forget

his divine nature, through his (growing) dependence on matter, and is likely to be reduced to a mere money-making machine, an adjustment is necessary.... (p.154)". this adjustment can be brought about by value education.

Over the past two decades, colleges and institutions have devoted a great amount of energy and resources to a wide range of programmes and initiatives designed to promote character values and behaviours in their students (Dalton and Crosby, 2010). The Indian national policy on education (1986) as modified in 1992, considered value education as an integral part of education and noted that (UGC, 2010): "*The existing schism between the formal system of education and the country's rich and varied cultural traditions need to be bridged. Education can and must bring about the fine synthesis between change oriented technologies and the country's continuity of cultural tradition. The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. 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, apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. it should lay primary emphasis on this aspect. The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education forceful tool for cultivation of social and moral values*"

FACTORS THAT INFLUENCE VALUES

Lakshimi C (2009), states it is important to note that eight factors have a direct relationship to values-

- **Goals and Purposes:** values become ennobled when people's goals and purposes aim at the betterment of the human race and when they are directed towards accomplishing human endeavours of great causes.
- **Aspirations:** Human beings have the natural inclination to perform deeds that will bring them name, fame and recognition in society. Values aid individuals in their attempts to attain their aspirations.

- **Attitudes:** Person's attitudes manifest themselves in strong beliefs. These beliefs direct attitudes.
- **Interests:** The interests of human beings channelize their actions and moral values help them follow their lines of interest.
- **Feelings:** People's emotions have never failed to show them the path that their hearts should take. Positive feelings have never failed to extricate a person from the deepest mires of troubles and sorrows.
- **Activities:** Actions tinged with the right shade of enthusiasm, vigor, perseverance and dedication have always yielded the richest fruits of success and glory.
- **Convictions:** the stronger the convictions are, the better a person's achievements will be. Fanaticism is not conviction. Conviction respects the sentiments of others; it is sensitive.
- **Obstacles:** the obstacles or the problems that one encounters in the life strengthen one's resolve and fortify one's determination to succeed.

These eight factors are all considered to be important in the education of an individual. They should be taken into account during the design of the instructional material that is meant for teaching moral and ethical values to individuals.

VALUE ACTIVITIES USEFUL IN INCULCATING VALUES THROUGH EDUCATION

It is not enough for students to hear about values. To really learn, they must experience them at many different levels, making them their own. And, it is not enough to feel, experience, and think about the values; social skills are needed to be able to use values throughout the day. Some of the activities involved in living values educational program are as follows:

- **Reflection points:** Reflection Points are at the beginning of every value unit and are incorporated in the lessons. They define values and offer some abstract concepts for reflection. There is a universal values perspective, that is, of valuing the dignity and worth of each human being and valuing the environment.
- **Imagining:** imagining or visualizing values in action makes them more relevant to students, as they find a place within where they can create that experience and think of ideas they know are their own.

Relaxation / Focusing Exercise

- **Artistic Expression:** individuals are encouraged to reflect about values and experience them artistically and creatively through arts. They may be asked to make slogans or drawings related to values.
- **Self Development Activities:** in these activities, students explore the value in relation to the self or build skills in relation to the value.
- **Social Skills:** conflict resolution skills must be taught to increase cooperation and tolerance among individuals.
- **Cognitive Awareness of Social justice:** through exercises and questions, individuals are encouraged to look at the effect of a person's actions on others and how they could be made different.
- **Developing Skills for Social Cohesion:** elements of social responsibility must be included to teach skills required for social cohesion.

To conclude, it can be stated that educational institutes can play a vital role in imparting values to younger generation and can help them improve their personalities and characters by walking on the paths taught by the ancestors ages ago.

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4

Value Inculcation Through ELT

*Ch. Alekhya**

Education means a lot in everyone’s life as education is life itself. It changes our mind and personality and helps us to attain positive attitude. Better education is very necessary for all to go ahead in the life. Education is the process of facilitating learning, or the acquisition of knowledge, skills, values, beliefs, and habits .Education is a multiple process which aims at all round development of the individual. It means physical development, intellectual development, emotional development, cultural development, spiritual development, vocational development, aesthetic development, moral development, language development, social development, religious development, recreational development. Education is the most powerful weapon to change the world.

Education is preparation for life. It develops confidence and helps in building good personality. Education means progress in every society. It produces well-cultured and wise men. It is often said that the children of today are the citizens of tomorrow. It is not easy to measure the loss which the human race has suffered on account of want of education by men and women who had exceptional talent but could not make full use of it. An educated man should have infinite curiosity, the passion to know and understand things in a scientific way, with complete objectivity.

Education is the staying power of all developing countries. An educated person is an asset for any country and education is the greatest resource. Sustainable development of economy and society is closely

*Assistant Professor English, BS & H Department, Gayatri Vidya Parishad College of Engineering for Women, Madhurawada, Visakhapatnam, Andhra Pradesh, India.

related to education. The most important resource of a nation is its human-capital. Educated people have more understanding of themselves and of the others. They have the ability to become entrepreneurs, scientists, engineers, administrators and agriculturists. However, the world of today is driven by Science and Information Technology. Education plays a dominant role in fostering the advancements related to these areas. Global competition and technological developments are transforming the world economy. This has encouraged new patterns of social mobility and migration greater inter-connectivity between and within societies and cultures, boosted individual and community empowerment.

Today is the age of innovation, we accept this but it doesn't mean without human beings and destroying humanity we can lead the world. So this is the moment to realise development and advancement are associated with declination. "Without humans".... we can't imagine... then what is the immediate step we have to aim at..... Education???... It alone cannot help we have experienced the truth then what is the need of the hour? Do we have an answer?

Yes, it's education magnifying values and ethics.

Values are defined as the regard that something is held to deserve; the importance, worth, or usefulness of something. They are the principles or standards of behaviour; one's judgement of what is important in life. Values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. Ethics is the branch of knowledge that deals with moral principles dealing, values relating to human conduct, with respect to the rightness and wrongness of our actions and to the decency and wickedness of the motives and the ends of such actions. Values such as harmony, peace, compassion and humility have for centuries been a part of the discourse of every religion in the world and their need and importance is universally accepted and felt, more so in the current social and political context. Respect for human dignity and human rights, as well as respect for the environment are core values that need to be practiced and these can be imparted only through education. Education is the greatest resource and the worthiest weapon to inculcate values in this dogmatic world. Educating the individuals on the grounds of values is all about providing and imparting value education.

Education without values, as useful as it is, seems rather to make man a cleverer devil. C. S. Lewis

The goal of education is the advancement of knowledge and the dissemination of truth. John F. Kennedy

The highest result of education is tolerance. Helen Keller

"Try not to become a person of success, but rather try to become a person of value."

-- Albert Einstein

"The preservation of human life is the ultimate value, a pillar of ethics and the foundation of all morality".

-- Author Unknown

Russell W. Gough, author of book titled: Character Is Destiny, describes the steps to personal growth from examining our lives to take responsibility for our actions, discarding selfishness, to find the courage to do the right thing naturally and consistently. By cultivating the habits of virtue, we will strengthen not only ourselves but, more important, our families and our world.

Values are like seeds that sprout, become saplings, grow into trees and spread their branches all around. Building up of values system starts with the individual, moves onto the family and community, reorienting systems, structures and institutions, spreading throughout the land and ultimately embracing the planet as a whole. Building values is an integral factor. Building values is somewhat similar to building a house, brick by brick. That is why Values Education is to be recognized as a fundamental need. Values based education for all members of society needs to be seen as a valuable investment.

In a multi-ethnic and multi-religious context all our countries are becoming more and more multi-cultural, multi-ethnic and multi-religious in the process of globalization – the teaching of common ethical standards and shared moral values has to address every individual of the different ethnics and the different faiths and cultures together. This can be accomplished through the system of education imbuing value education. All the Academic and Educational Institutions from the should perceive and believe that offering value education is the dire need from grassroots level

Educational institutions cannot produce saints. But they can certainly inculcate among the students respect for ethical values and make them understand that they should be a part of promoting human welfare. No

man, however brilliant, however gifted, can be considered truly cultured unless he identifies himself with the wellbeing of others. In democratic countries educational institutions earnestly try to arouse intellectual curiosity, satisfy the appetite for more and more knowledge and develop the critical spirit which alone brings wisdom. The aim of education is not to develop one single virtue but to produce healthy normal human beings who understand the meaning of life and what it demands from them.

From childhood to youth, students must be constantly reminded by educationists and psychologists that the fundamental law of life is co-operation, it is not about expansion of wealth, power, rank, honour, domination or conflict. If students are intellectually and morally brought up on the level of co-operation, most of our troubles would be at an end and life would be much healthier, richer and nobler than ever before.

Especially, India is badly in need of Value Based Education and Teaching System which inculcates among the young students values that they need to imbibe and embalm within them. We, the Indians, talk loud of our cultural heritage, we talk a lot of the characters of Rama, Krishna, Raja Harishchandra, Sita, Savitri and for that matter many more, Buddha, Mahavir, Kabir, Ramdas, Ramakrishna, Vivekananda. Good that India have these great men god heads and godly as a part of our heritage. We have not to go out anywhere to seek for ideals. We have them all in our mythology and history. But what is needed is that they be not decorations on our walls but should be a source of enlightenment within. And how would that enlightenment come from where and in what form? 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. Educational Institutions, the teachers, the academicians and the reformers should march fast to inject the seeds of value based education in the younger generation. The theme of value based education should be well understood and carried out effectively.

Value education aims at the following

- **Think positive** is a self-empowering concept that allows the student to have a positive self-image and values himself/herself and life in all forms.
- **Be compassionate and do no harm** attempts to inculcate love, kindness and friendliness that are important to respond to intolerance and violence in society.

- **Discover inner peace** enables an individual to understand the self at a deeper level of consciousness. It also addresses a person's spiritual needs.
- **Learning to live together** seeks to promote the qualities of sharing, cooperation, mutual help, building trust and team work. Working harmoniously in groups with others reduces competition and emphasizes the joy of working as a team.
- **Respect human dignity** is based on the concepts of Human Rights and Justice. Its objective is to develop a consciousness that recognizes rights of others along with one's own.
- **Be your true self** builds behavioural skills such as time management, honesty and strength of character that are essential for resolving conflicts and for effective social interaction.
- **Developing critical thinking** involves the ability to think with logic and reason. It also includes decision-making and is an important component of democratic institutions.
- **Resolve conflict non-violently** is a basic component of Values Education. It encompasses skills necessary for conflict resolution, active listening, mediation, creative solution and alternative solution seeking.
- **Build peace in the community** provides an opportunity for young learners to be exposed to social realities and to understand people's problems as well as their own responsibilities and duties.
- **Caring for the planet** is a global educational need for children and adults alike. The health of the planet has a direct and immediate influence on the destiny of humankind.

Whenever we see that Educational institutions and the teaching faculty plays a dominant role in inculcating value education it's quite clear that they should adopt favourable teaching methodology. However they can adopt their own style in promoting value education basing on the themes and ideals but every step towards this new track is all about how effectively the teacher can communicate and present his talk to the students. So it's essential to observe that communication plays a dominant role in transmitting Values to the system of education.

ENGLISH LANGUAGE TEACHING & VALUE EDUCATION

Communication is an individual and socio-cultural notion. Communication enables relationships with people. It has an important role in a person's self-development. Existence of self and acceptance by others are provided by communication. Communication is also the biggest provider of self-realization, as well as providing the ability to share among human beings, providing necessary information to the society, motivating people towards objectives, providing education, providing cultural development, entertaining, and providing social integration between individuals and societies. Moreover communication is clarity of thought and expression. In order to be very clear we have opted language as the medium for better communication.

Communicating is not only about what we say but it is also about the way we say it.

The three components of communication are:

- Verbal (what we say - 7% of any message is communicated through words
- Vocal (how we say it)- 38% of a message is communicated by our voice
- Visual (what our body says)- 55% is conveyed by non-verbal body language

With the verbal component of communication (language) at only 7%, every word you use in a speech is important and you need to make the best use of words for the most impact. Language is an extremely important way of interacting with the people around us. Without language we cannot communicate with people. As it is a vital tool for communication. So, language has a great pace in teaching learning process, which is the backbone of Education and then it's not stupendous to understand that language plays a crucial role in imparting value education.

In country like India with diversified cultures we have many regional languages and dialects, under the influences of Pre-independence era we have chosen English language as the common medium for communicating. Thereafter we are facing lot of challenges in promoting education as English language has been the medium for teaching and learning in maximum number of academic and educational institutions.

In India after Independence, the Ministry of Education, Government of India recognized English as link language so as to communicate the problems and prospectus between the States as well as Central Government. All the facts of history and developments in the present day India underline the continued importance of learning English in addition to vernaculars.

Realizing the importance of English, some of the states of India are witnessing popular increase in public demand for teaching of English language from the primary classes. Thus, the great demand for entry in to English medium schools throughout the Nation is a testimony to the attraction of English for the people of India. Many schools in India have English as the sole or additional medium of instruction. Many Indians have become so skilled in English language and have won many international awards for creative and comparative literatures during the last few years. However, most of the teachers and students who have studied English for not less than five years still can't speak well. Then in this weird condition the task of inculcating values is tough as it depends on mastering English language. So the truth is that offering value education in the present day context especially in India is in dire straits.

English might be a popular language to learn, but this doesn't necessarily mean it is a simple language to master; there are many challenges people face when learning English. The five biggest challenges the teachers and the students must face when learning to speak and write English:

1. Grammar: English Grammar is complex, making it difficult to remember, master and use logically. Grammar is extremely important, incorrect use of grammar can confuse the person you are speaking to and even change the meaning of what you are communicating
2. Vocabulary: It's often a challenge, particularly when it comes to verb variations and understanding about the usage of tense in various situations. English has one of the biggest vocabularies of all languages, and it can be very confusing for non-English speakers to master. Using vocabulary inaccurately is incredibly noticeable and disturbs the essence of the speaker
3. Slang and colloquialism: With the English language having such an extensive vocabulary and complicated grammar, there is enough

to teach students wanting to learn English, rarely are students exposed to the slang words used by English speakers in every day conversation. Sentences can be predominantly filled with slang words, so maintaining a conversation can be difficult for anyone who doesn't understand what they mean.

4. **Pronunciation:** Pronunciation is an aspect of verbal communication which makes it more effective and attractive. Therefore, the significance of pronunciation becomes highly considerable in the process of verbal communication. Speakers of a particular language have a very deep and strong impact of the sounds of the alphabet on their pronunciation. Knowing how to pronounce words in English can be very difficult as it isn't always obvious.
5. **Variations in English:** The variations in the different forms of English can often be difficult to understand. For example, the difference between using formal and informal language or the differences between spoken and written language. This leads to students writing words phonetically, i.e. how they would say it rather than how it's actually spelt, and using informal language, maybe even slang that they have picked up, in formal situations which may perhaps be viewed negatively.

In this scenario, in India it's fishy to develop the instincts of value education which is very much dependent on mastery of English language.

INCULCATING VALUE EDUCATION THROUGH ELT

The fact is that with minimum skills in English language it's inevitable to generate values based education for our younger generation. Simply it's English language which has been affecting the progress of promoting values through education. In order to bridge the lapses in English language teaching and learning in Institutional level curriculum frame work plays a crucial role and the skill of English language acquisition will be possible giving priority to the activities related to LSRW skills. The four major skills of English language learning are LSRW, listening, speaking, reading and writing. Ideally, listening and speaking should take prominence over reading and writing when concerned with imparting value education to the students. The teachers are solely responsible in equipping the students with these Listening and Speaking activities in accordance to the motive of inculcating values.

Every teacher is a teacher of values. Teachers are properly oriented to create such environment for the students where those values become vibrant. Their role is to put the pupil on the right path not by imposing but by teaching, watching, suggesting and helping. This approach requires conscious attempt and proper planning. Teacher-student interaction requires a great deal of openness. It requires certain pedagogical skills as teachers are required to integrate the relevant values in their lessons in different subjects or in other activities outside the classroom attitudes and values are best imbibed through experiential and participatory modes of learning. So in the present context education in India and its dependency on English language, the teacher can seek a new approach in implementing the activities related to Listening and Speaking in relevance to the background of English language teaching Methodology that is Activity based learning.

Listening Activities

1. Listening to Anecdotes
2. Listening to Inspirational Speeches
3. Listening to News

Listening to Anecdotes

Anecdotes like stories, present a variety of perspectives on certain life situations, different ways one could experience and understand things that are important in one's life. Anecdotes are accounts of real life experiences which portray genuine human feelings and expressions. The anecdotes help in communicating the matter in a user friendly manner, understanding the matter by making abstract concrete and easily comprehensible; motivating and inspiring people to reflect, think deeply about the situations. These also help in identifying with those living by the values; providing contextual understanding of the varied situations; learning about different perspectives and choices and skills in dealing with conflicts, crisis situations, events and day to day situations; evoking emotions and feelings. So the teacher should take an initiative in facilitating the students with good quality and good English audio or audio visual tracks of anecdotes and allow the students to listen carefully in a splendid environment, the anecdotes depicting conflicts, dilemmas,

human acts and approaches dealing with different life situations, drawn from home, school, classroom contexts portraying values important for students with curricular areas.

Listening to Inspirational Speeches

Exposing the students listening to the inspiring and motivating speeches of great speakers which means a lot in imparting values. When we think of the word “inspire,” we typically think of motivational and rousing ideas and imagery. Inspiration can elicit extreme emotional responses and within the individual. As such, the inspirational speech is one that can elicit those same strong emotional responses within the students.

Listening to News

Teacher should provide an opportunity for the student to focus on the English language based audio or audio visual clippings collected from standard News channels. Allow the students listening to the news on Good and bad practices, consequences of the decisions taken by the Government. News on science and advancement exploring possibilities. Perceptions, comparisons different perspectives on the current issues, analysis and arguments expressing or exploring agreement and disagreement, Value judgement.

SPEAKING ACTIVITIES

1. Speaking in Groups
2. Speaking about Visual experience
3. Role plays
4. Discussions and Debates

SPEAKING IN GROUPS

Speaking in groups provide opportunities for learning of many values concurrently. Development of fundamental values of love, tolerance, cooperation, peaceful co-existence, respect for others can be promoted through group activities. Working in groups depends on the way in which they communicate with each other and this allows the students learn the value of each other’s sincere efforts, joy of doing one’s best for the good of the whole group. Group projects are

part of group activities which could be organised meaningfully by the teacher. Values can be imbibed consciously by linking activities with Geography – How different living conditions affect cultures, value systems and behaviours, Science-values behind scientific research, Challenges for living community etc..

SPEAKING ABOUT VISUAL EXPERIENCES

Learning through visual experiences such as symbols, drawings,

poster, charts, cartoons, graphs, photographs and pictures, and auditory and kinaesthetic experiences compared to verbal mode, are less abstract and more powerful for communication of attitudes and values. So teacher can display the pictures and can conduct a Just-A-Minute talk session, the students can express their ideas related to the pictures communicating in English. Teacher should take a proper care in displaying the pictures concerned to Great people, Historical consequences, Scientists and their inventions as to make the student rely and speak on the importance of values and ethics

Role plays

Role plays are used as a methodology for inculcating values where the emphasis is not on the acting capabilities but on the projection of ideas/values and analysis of the same. The analysis brings out why a person should or should not accept the value in question and act on all occasions upholding the same. The process of acting out helps in better understanding and reinforcing the importance of values. Role plays can be organized on Languages- story and dramatisation on social evils.

Discussions and Debates

Discussions and Debates are familiar. There is no subject in the curriculum in which discussion among students either across the whole class or in smaller groups cannot be initiated. Yet, we find that generally there is resistance due to lack of time. Discussions and Debates can serve as a means for other students to deliberate on certain social, political and moral issues where values, as such, are not the focus of discussion in their own right but are underlying the topic. For example, in the modern times, people are faced with perplexing situations, dilemmas and issues related to social justice, human rights

and freedom, environment, ecology, population control, peace and disarmament. These can be defined as the topics for discussion. It is important to realize that discussions and debates can help students become aware of the variety of ideas and view points, be tolerant to the different views, can help them clarify their own views through the effort of having to get across to others, can help them resolve a dilemma or clarify their values. Sometime, it may enable students to arrive at an agreement. Sometimes, it makes students aware that there are certain issues which cannot be resolved to everyone's satisfaction. Teachers' role in organizing discussions is that of a facilitator. Identification of value issues suitable for different age groups with potentials for discussion is important.

5

Values and Well-Being

Sonal Agarwal and P. C. Mishra***

Personal values are abstract desirable goals that guide individuals throughout their lives (e.g., Kluckhohn, 1951; Rohan, 2000; Schwartz, 1992). Values are inherently related to well being. They positively affect ones psychological health by improving ones coping with stress, reducing rumination following failure and enhancing tolerance for pain (e.g., Branstetter-Rost, Cushing, & Douleh, 2009; for a review, see Sherman & Cohen, 2006). However individual difference exists in personal values. Some values may be regarded as more important by one individual while other values may be considered more essential by another. Thus it becomes necessary to study whether individual differences in values corresponds to differences in level of well being. This chapter briefly describes the concepts of values and well-being, the eastern view of Trigunas, the different perspectives that consider the relation between values and well being, some relevant researches and the implications of these perspectives.

WELL-BEING

Over the past decade, research has markedly increased in the concept of well being. One of the main reason for such a rise in interest is the effect which well being has on the social, economic and health arenas. Subjective well-being (SWB) refers to how people evaluate their life as a whole. Diener [1984- 2000] defines subjective well

*Senior Research Fellow (UGC), Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

** Professor, Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

being as a combination of positive affect [in the absence of negative affect] and general life satisfaction[that is subjective appreciation of life's rewards.

Well-being has five measurable elements (PERMA) (Seligman 2011]

1. positive emotion, of which happiness and life satisfaction are aspects
2. engagement
3. relationships
4. meaning
5. achievement

Well being can be enhanced by

- Increasing positive emotions.
- Reducing the impact of negative emotions.
- Changing the subject: thinking about others rather than ourselves and engaging in purposeful activity.
- Finding meaning in one's life. (adapted from Nettle 2005].

The rising literature on well- being portrays an increasing debate on hedonic well-being vs. Eudaimonic well-being. Eudaimonic well-being refers to the extent to which people perceive their life as being meaningful or having a sense of purpose or value. "Flourishing" is a term that has been suggested (Keyes, 2002) as capturing the essence of this dimension of well-being. Evaluative well-being captures judgments of overall life satisfaction or fulfilment; these judgments may be applied to specific aspects of life, such as relationships, society, health, or occupation, as well as to overall evaluations. the Cantril Self-Anchoring Striving Scale (Cantril, 1965), and the five-item scale designed by Diener et al. (1985 are measures of evaluative well being. Experienced well-being is closely related to "hedonic well-being," which Christodoulou et al. (2013, p. 2) characterized as referring to: the frequency and intensity of emotional experiences such as happiness, joy, stress, and worry that make a person's life pleasant or unpleasant (Kahneman and Deaton, 2010). Examples of techniques for measuring ExWB, include applications of the Positive and Negative Affect Schedule (Watson et al., 1988) and a range of approaches involving Ecological Momentary Assessment (Stone and Shiffman, 1994). Research has begun to discern the implications of hedonic well-being in areas such as health and

society. In health research, positive affect has been found to predict response to illness (Cohen et al., 2003).

VALUES

Values are defined as 'desirable goals, varying in importance, that serve as guiding principles in people's lives' (Sagiv & Schwartz, 2000, p. 178).Hens, values are not necessarily about good/bad or right/wrong. They are 'conceptions of the desirable' that drive behaviour and motivate life choices (Schwartz, 1999, p. 24).

Schwartz, [1992]outlines six main features of values. These are:

- 1 Values are beliefs linked inextricably to affect.
- 2 Values refer to desirable goals that motivate action.
- 3 Values transcend specific actions and situations.
- 4 Values serve as standards or criteria.
- 5 Values are ordered by importance relative to one another
- 6 The relative importance of multiple values guides action.

THE TRI GUNAS: AN EASTERN VIEW

The Indian heritage which has rich traditional roots in Vedas and Upnishad, mentions the three gunas [trigunas] as affecting human behaviour. These three gunas are not mutually independent but interact with each other. They determine an individual's dominant feeling, both with self and with the world at large.

- 1 Tamas, represented by the colour black or dark blue, is felt as darkness or heaviness of mood. It is a quality of awareness reflecting the realm of murky or latent knowledge or power. When it dominates an individual, the individual feels lethargic or depressed, low on energy, both for mental and physical activities. There is a reduced empathy in social relations and perpetual feeling of sadness and darkness.
- 2 Rajas – which is represented by the colour red, reflects impulsivity, passion and increased physical activity.
- 3 Satvva- represented by the colour white, is felt as purity, clarity and calmness of being. This guna is favoured by many, being associated with perfect brightness of spirit, balance and well being.

A balanced interplay of all these three gunas is essential for well-being. Excess of any gunas may lead to abnormalities and cause difficulties for self and others.

THE THREE PERSPECTIVES

Sagiv, Roccas, and Hazan (2004) proposed three perspectives that consider the relationships between values and well-being. Each of these three perspectives are described below.

1 The “healthy values” perspective or THE Content Perspective

This perspective suggests that it is the essence or the content of value itself that determines its positive or negative impact on well-being. Endorsing some values may foster well-being while endorsing others may be detrimental.

The self-determination theory [Ryan & Deci, 2000] asserts that the content of one’s life-strivings affects well-being. Thus, values that emerge from intrinsic motives and goals are positively associated with well-being while values that are derived from extrinsic motives are inherently unhealthy and might have a negative impact on well-being. The extent to which individuals focus on intrinsic rather than extrinsic goals largely determines well-being both at personal as well as social level.

Research indicates that among business and education students in Belgium, intrinsic aspirations of growth, affiliation, and contribution to others were positively correlated with subjective well-being, whereas extrinsic aspirations of image, fame, and financial success were negatively correlated with subjective well-being (Vansteenkiste et al., 2006). Furthermore, findings indicate that a strong focus on materialistic aims [a type of extrinsic goal] has been associated with lower well-being in children as young as 10 years old (Kasser, 2005) and with large samples of adolescents and of adults (Sheldon & Kasser, 2001).

On a social framework, prioritization of intrinsic relative to extrinsic values and goals significantly predicts how an individual behaves in a social environment. Sheldon and Kasser (1995) found that a high focus on extrinsic values is associated with engagement in fewer prosocial activities and with low empathy for others.

In addition, the ecological well being is affected by individuals choice of intrinsic or extrinsic values. One such research indicates that

those who cared more about extrinsic relative to intrinsic values had substantially higher “ecological footprints,” and thus used more of Earth’s limited resources to meet their housing, food, and transportation lifestyle choices (Brown & Kasser, 2005).

In a cross-cultural perspective, Schwartz has derived 10 distinct value types that represent 10 basic motivations, common across societies. [Schwartz, 1992]. These are Hedonism, Self Direction[autonomy of thoughts and actions], Stimulation[desire for excitement], Tradition [commitment to past beliefs and values], Conformity[adhering to norms and expectations of society], Security[wish for safety and stability], Power[need for attaining control over people and resources], Achievement[wish to demonstrate success and competence], Universalism[acceptance of all people] and Benevolence[wish to care for others]. The conflicts and compatibilities between the values yield a circular structure which can be summarized into two basic conflicts (Schwartz, 1992). These are self-enhancement versus self-transcendence and openness to change versus conservation. On viewing these values from within the SDT framework, Self-direction and stimulation reflect autonomous needs whereas universalism and benevolence can be viewed to reflect relatedness. Achievement values reflect competence while the other values (power, security, conformity, and tradition) can be viewed as expressing extrinsic motivation (see Bilsky & Schwartz, 1994; Sagiv & Schwartz, 2000).

Research have been conducted exploring the direct relationship between values and well-being. In a study done among Turkish students, the cognitive aspect of subjective well-being was positively correlated with emphasizing benevolence, tradition, conformity, and security values, and it was negatively correlated with emphasizing self-direction and stimulation values (Karabati, & Cemalcilar,

2010). In a different study, the data from 25 European countries included in the European Social Survey project was examined by Sorthaix and Lönnqvist (2014). Findings indicated that benevolence and hedonism values were positively correlated with satisfaction with life across all European cultures. However for all the other values, culture determined the correlation with well-being.

Thus, the above discussion indicates that in pursuit of the good life, values derived from intrinsic goals are substantially better at fulfilment

across personal, social and ecological arenas, as compared to its extrinsic counterpart. Yet, these findings are not always consistent and other

2 The Process Perspective: Goal Attainment

Contrary to the above mentioned perspective which advocates that the nature / content of the values – intrinsic vs. extrinsic, determine well – being, the Process perspective contends that well- being is determined on the extent to which we are successful in achieving the goals, motives or values that are important to us. For instance, the content perspective would suggest that the individual high on autonomy may experience greater well being because autonomy is an intrinsic need. However the Goal attainment perspective asserts that the extent to which an individual is able to successfully achieve autonomy determines well- being. The environment in which the individual resides might at times hinder in the achievement of the prioritised value- autonomy, as in the above example. Researchers in this area agree that the more people are able to attain their needs, values, and goals, the higher their well-being (e.g., Oishi et al., 1999; Sheldon & Elliot, 1999).

It is essential to note that while some researchers suggest that attainment of any desirable goal, motive, value leads to well- being, other researches indicate that this is not essential in all cases. Attainment of some prioritised goals may be beneficial for well being while the attainment of others may be detrimental. Numerous studies have been conducted which provide support for the view that attainment of any goal, value or need leads to well- being. For example, in the beginning of a semester, Brunstein, Schultheiss, & Grassmann[1998] classified students according to the extent to which they had relatively more agentic versus communal motives. A daily report of their emotional well- being along with a record of the goals attained by them at the end of the semester were also noted. It was found that for students with communal needs, well-being correlated with the attainment of communal goals while well-being correlated with the attainment of agentic goals for students with agentic needs. Thus, students who attained goals congruent with their main motive were likely to enjoy higher daily emotional well-being.

Researches focusing on the divergent perspective contend that well- being is influenced by the attainment of important value, goal and not any value or goal. The self-concordance model (Sheldon

& Elliot, 1999] suggests that the extent to which goal satisfaction results in positive well-being depends on whether a goal is self-concordant. Self-concordant goals [identified motives] originate in inherent basic psychological needs. Sheldon and Eliot (1999) found that more self-concordant the goals, more likely the students were to put extra effort into pursuing them and were more successful in attaining them. Thus, the type of goal moderated the effect of its attainment on well-being.

3 The Context Perspective: Person-Environment Value Congruency

This third perspective emphasises on context or the environment while examining the association between values and well being. Societies and cultures across the globe sometimes endorse different values. For example values of achievement may be emphasised in one culture whereas values of relatedness in another. When there exists a congruence between individuals' value hierarchies and the values that prevail in their social environments, it is beneficial for well-being (e.g., Chatman, 1989; Edwards, 1992).

The underlying mechanisms which explain the process through which person-environment value congruency influences the sense of well-being, have been described by Sagiv and Schwartz (2000). 1- Environmental Affordances : When environment provides opportunities and resources for attaining individual's values and goals, that is when there is congruency between environment and personal values, individuals achieve greater success and hence experience greater sense of well- being and vice versa. 2- Social Sanctions : When individuals endorse values which prevail in a consensual environment, they are likely to receive social support, which invariably increases well- being. Findings of Holland & Gottfredson[1976] indicate that individuals that express value hierarchies that oppose those prevailing in the environment are likely to experience some form of social sanctions: They may be ignored, ostracized, or punished. 3- Internal Conflicts: When individuals enter new environment and internalise its values which differ from their earlier values, they experience internal conflicts which is detrimental to well- being. For example, a student who moves to a new country which emphasises on achievement and power values [individualistic society] from his native country which emphasised on benevolence

and tradition values [collectivist society], may experience internal conflicts which lower the sense of well- being.

Numerous researches have focused on this “ Person Environment Fit” including those conducted in organizational, social and positive psychology. Since well- being and happiness have received great attention in the past decade, person environment fit too has become an important area of concern among researchers.

PRACTICAL IMPLICATIONS

There are many practical implications of the above discussion both at the individual level as well as at the societal level. Some of those implications are hereby discussed.

Drawing on the content perspective, from a very young age, parents and teachers can encourage the child to follow his/ her intrinsic values. They can act as models and verbally encourage child in this path. Since a lot of learning is through observation, this would be essentially beneficial. Furthermore, parents can reinforce situations which endorse the development of intrinsic values and strivings.

Recent research stemming from Schwartz’s (1992) theory of values proposes an intervention designed to increase benevolence values by means of self-persuasion (Arieli, Grant, & Sagiv, 2014).

Since well- being is positively related to values and goal fulfilment, as posited by the process perspective, parents, teachers and counsellors can help clients identify goals that they are Likely to successfully attain. These values/goals can be identified with the help of various psychometric tests like aptitude, interest, achievement and intelligence tests. Goals which are more probable to achieve can be encouraged. Once the important values and goals have been identified, parents can expose children to situations and environments that foster development of their inner self. Educational institutions may be designed in a way that nurtures students to follow their life aspirations.

With regards to the person environment fit[the context perspective], it becomes essential that individuals be in the environment that is congruent to their inner strivings for experiencing well- being. Career counsellors can assist clients in identifying vocational environment which fits the clients important values and strivings. For example, an individual who has high relatedness needs/ values will experience greater well- being when he/ she is engaged in an occupation that nurtures the

development and expression of that need/value. Through the process of socialization, individuals can be encouraged to internalise values of the environment which are important to them.

CONCLUSION

Recent decades have seen a growing body of interest in the concept of well- being. The healthy value perspective suggests that pursuing intrinsic values rather than extrinsic values leads to well- being. The goal attainment perspective on the other hand contends that fulfilment of important values results in well- being. Finally the context perspective posits that it is the congruency between person environment value hierarchy that invariably determines well- being. All these three perspectives seek the attainment of well- being as their primary objective while advocating on their unique approaches each having important practical implications both at the individual and at the societal level.

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6

Evaluating the Impacts of Value Education: Some Case Studies

*Prof. Adam Paul Patteti**

ABSTRACT

Inculcation of values among the students can play a very important role by shielding them from negative influences which may be caused due to present day gross consumerism and an aggressive rush for self fulfillment. Over the past two decades, colleges and institutions have devoted energy and resources to a wide range of educational programmes and initiatives designed to promote character values and behaviours in their students (Dalton and Crosby, 2010). Value education forms a part of the curriculum in different educational settings across the globe. Countries like India, Australia and Singapore lay a strong emphasis on imparting value education through well defined curricula and syllabi. In this paper, an attempt has been made to analyse the impacts of value education on the academic performance of the students as well as the overall environment of the academic institutions where value education programmes have been explicitly put into practice. In the context of New Zealand institutions, effects of incorporating character education were demonstrated through questionnaires sent to schools in years 2004 and 2007, respectively. Results demonstrated enhancement of overall qualities within each institution (Cornerstone Values, 2009). Another project in

Australia aimed to provide quantifiable and defensible data about links between Values Education practices and quality teaching outcomes. The research addressed the following main question: Can the impact of values education on teaching and school ethos, as well as student achievement and behaviour, be tested empirically and observed reliably? The observations of the report indicate the “profound potential of value education to transform the learning environment, ethos, coherence and inclusiveness of a school and, in so doing, to stimulate student social development by strengthening relationships between students, and students and teachers (Lovat and Clement, 2008, Impacts of Value Education, 2009). Even though the above mentioned studies strongly indicate the positive impacts of value education, there is a need to carry out more such studies in different educational settings across the globe for ascertaining the positive impact of values education on the academic achievements of the students and overall environment of the academic institutions.

Keywords:- Value education, global context, character education, education policy, academic achievements.

INTRODUCTION

The need of value education in today’s context cannot be over emphasized. These days we are all surrounded by gross consumerism and an aggressive rush for self fulfillment. Moreover, the social system worldwide is undergoing great transformation. In Indian scenario, for example, we are gradually moving from joint family system to nuclear family system. Also, there is a high degree of stress, especially in the younger generation, owing to fast paced modern day lifestyle. Factors like religious fanaticism, stockpiling of nuclear weapons and terrorist activities are posing grave threats to global peace. There is a proliferation of vast amounts of information because of internet and media, and this may cause negative impacts, mainly in the more impressionable young minds, unless and until they have something robust to anchor upon. It is here that inculcation of values among the students can play a very important role by shielding them from all such influences.

*Principal, Manuu, CTE, NUH, Mewat, Haryana, India.

VALUE EDUCATION IN THE GLOBAL SCENARIO

Over the past two decades, colleges and institutions have devoted energy and resources to a wide range of educational programmes and initiatives designed to promote character values and behaviours in their students (Dalton and Crosby, 2010). Value education forms a part of the curriculum in different educational settings across the globe. Countries like India, Australia and Singapore lay a strong emphasis on imparting value education through well defined curricula and syllabi.

In Singapore, values education forms a part of the Pre University Civics syllabus (MOE, 2010). The revised Pre-University Civics Syllabus is based on the central theme, Making a Difference. The focus is on engaging students to play an active role in helping to improve the quality of civic life in the community and to take the lead in service to others.

The Indian national policy on education (1986) as modified in 1992, considered value education as an integral part of education and noted that (UGC, 2010):

“The existing schism between the formal system of education and the country’s rich and varied cultural traditions needs to be bridged. Education can and must bring about the fine synthesis between change oriented technologies and the country’s continuity of cultural tradition. The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. 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. Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect. The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for cultivation of social and moral values.”

In Australia the value education helps students understand and be able to apply values such as care and compassion; doing your best; fair go; freedom; honesty and trustworthiness; integrity; respect; responsibility and understanding; tolerance and inclusion (Values education, 2010).

In this paper, an attempt has been made to analyse the impacts of value education on the academic performance of the students as well as the overall environment of the academic institutions where value education programmes have been explicitly put into practice.

VALUE EDUCATION AT TAUPO-NUI-A-TIA COLLEGE IN NEW ZEALAND

In 2004, a questionnaire was sent to New Zealand institutions to demonstrate the effect of incorporating character education in schools. A similar questionnaire was sent in 2007 as a follow up study and from the combined response rate of 85%, the results demonstrated the enhancement in the overall qualities within each school due to character education. One institution which exhibited such improvements as a result of character education that it was adopted as a part of the curriculum was Taupo-Nui-A-Tia College. The responses of the students were noted in the years 2004, 2007 and 2009 respectively and score sheets were created on the basis of these responses. The score sheets were used to convert multiple response categories (improved, about the same, no improvement) into bivariate response (1= improved; 0= same/ no improvement) with respect to each specific attribute being measured (Cornerstone Values, 2009).

The use of score sheets in a longitudinal sense provided a visual representation as to the impact of character education in each of the sub categories. The key attributes that were measured included:

- (a) Relationships: between principal and staff; between staff and students; between students and between college and parents
- (b) Overall and playground student behaviour
- (c) Discipline within the school
- (d) Vandalism
- (e) Student attendance
- (f) School as a caring community
- (g) Staff stability: including impact; reduction in staff turnover; improvement in staff morale and retention of good staff
- (h) Enrolments

The key dimensions which demonstrated a continuous improvement as a result of the character education were in regard to relationships between staff and students, and relationships between

students. Continued improvements were also observed in relation to student playground behaviour, discipline within the institution, staff stability, enrolments and the perception of the institution as a caring community. The results demonstrated that the impact of character education was significant in relation to the provision of a positive and supportive environment, positive influence on institutional culture, increased cooperation between staff and students, creation of an atmosphere conducive to teaching and learning, improved attributes of the students and attraction of the students to the institution (Cornerstone Values, 2009).

Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience, Australia

The analysis being reported herein aimed to provide quantifiable and defensible data about links between Values Education practices and quality teaching outcomes. The research addressed the following main question: Can the impact of values education on teaching and school ethos, as well as student achievement and behaviour, be tested empirically and observed reliably?

ANCILLARY QUESTIONS INCLUDED

1. How is values education being implemented in ways that elicit positive change in teacher practice and student response?
2. How do we find evidence for the many claims based on teacher testimony that values education has a positive effect on:
 - (a) Student academic diligence;
 - (b) School ambience;
 - (c) Student-teacher relationships;
 - (d) Student and teacher wellbeing; and,
 - (e) Parental and family participation?
- 3 What added impact does the explicit teaching of values have on relevant student effects?

In summary, the triangulated evidence derived from both Group A and B schools cohered around the demonstration of values education impacts on student effects. The evidence emanated from a variety of research methodologies dispensed in a variety of settings and within a range of different projects. There was little deviation nonetheless in

the coincidence of effects reported on. These effects match those that were targeted in the study and were summarized under the ancillary research questions (Impacts of Value Education, 2009).

Ancillary Question 1. The effective implementation of values education in both the Group A and Group B schools was characterized by a number of common elements.

- Values education was regarded as a school's "core business", given equal status with other areas and embedded in policies and student welfare practices;
 - A 'common language' was developed among staff, students and families to describe values and the school's expectations of student behaviour;
 - Staff endeavoured to 'model' and demonstrate the values in everyday
 - Interactions with students;
 - Values were scaffolded by supportive school-wide practices including teacher facilitation of student reflection and self-regulation of behaviour;
 - Values were taught in an explicit way in and out of the classroom and through other media (e.g. assemblies, sport and cooperative games, drama, songs etc.);
 - Values education was allied to 'real world learning' involving deep personal learning and imbued both planned and unplanned learning opportunities;
 - Values education was reinforced through positive visual media as well as consistent, verbal encouragement and acknowledgement;
 - Values education was allied to expressed high standards for overall participation, performance and achievement; and
 - Values education was optimally introduced under the guidance of the principal and/or a team of committed staff.
- Ancillary Question 2. The assessment of the impacts of values education on student and teacher effects in both Group A and B schools also revealed common findings.
- The impact on student academic diligence was demonstrated by students:
 - showing increased attentiveness in class and a greater capacity to work independently;

- assuming more responsibility for their own learning;
 - asking questions and working together more cooperatively;
 - investing greater care and effort in their schoolwork; and
 - Taking more pride in their efforts.
- (b) The improvements in School ambience included:
- conflict among students decreasing or being managed more constructively;
 - students demonstrating greater empathy, honesty and integrity;
 - more tolerant and cooperative student interactions;
 - safer and more harmonious classrooms and playgrounds;
 - greater kindness and tolerance among students;
 - students actively seeking to include peers without friends;
 - Students taking greater responsibility with school equipment and routine tasks; and students treating the school buildings and grounds ‘with respect’.
- (c) The impact on student-teacher relationships was evidenced by
- “more trusting” relationships between staff and students;
 - the establishment of more ‘democratic’ classrooms;
 - teachers giving students more ‘power’ by allowing them choices in learning activities;
 - teachers being more conscious of scaffolding students to manage their own behaviour or resolve conflict with others;
 - teachers seeking opportunities to acknowledge and reinforce appropriate behaviour;
 - teachers ‘listening’ to students and responding to their concerns and opinions;
 - students perceiving that teachers treat them fairly;
 - students behaving “more respectfully” towards teachers; and
 - Students showing greater politeness and courtesy to teachers.
- (d) The positive impacts on student and teacher wellbeing included:
- students feeling a greater sense of connectedness and belonging;
 - students gaining a greater capacity for self-reflection and self-appraisal;

- students developing a greater capacity for regulating their own and their peers’ behaviour;
 - teachers receiving collegial support and strong leadership;
 - teachers obtaining confidence and knowledge through opportunities for professional development and through staff collaboration;
 - teachers re-examining their practices and role; and
 - The fostering of relational trust among staff and between teachers and families.
- (e) The impact of parental and family participation was variable. Although the impact of values education appeared to be enhanced when parents understood and shared the school values and reinforced these at home, in general, the successful implementation of values education did not appear to depend on parental support or participation nor did the introduction of values education per se, engender greater collaboration with families.

Ancillary Question 3. The added impact of the explicit teaching of values was also consistent across both groups of schools. When values education was explicit, a common language was established among students, staff and families. This not only led to greater understanding of the targeted values but also provided a positive focus for redirecting children’s inappropriate behaviour. Teachers perceived that explicitly teaching values and developing empathy in students resulted in more responsible, focused and cooperative classrooms and equipped students to strive for better learning and social outcomes. When values were explicitly endorsed, acknowledged and ‘valued’ within a school culture, it was incumbent on schools to ensure that staff, as well as students are both benefactors and recipients in respectful and caring interactions. The common focus drew teachers together to create a collaborative and cohesive school community which supported teachers to do their job more effectively. This had important ramifications for students’ academic progress and wellbeing.

Therefore, within the limits imposed by the nature and timing of the study, it is evident that the central question that drove the study, namely, Can the impact of values education on teaching and school ethos, as well as student achievement and behaviour, be tested empirically and observed reliably?, was answered in the affirmative (Impacts of Value Education, 2009). The observations of the report indicated

the “profound potential of value education to transform the learning environment, ethos, coherence and inclusiveness of a school and, in so doing, to stimulate student social development by strengthening relationships between students, and students and teachers. In turn there are cascading effects on student learning and behaviour, the way teachers teach and support their colleagues, teacher self efficacy and sense of self fulfilment, and communicative competency and capacity to negotiate (Lovat and Clement, 2008).” Thus the results have clearly demonstrated the centrality of values education to creation of a stimulating teaching environment and thereby, enhancement of quality teaching.

CONCLUSIONS

Every education is, in a sense, value education. ‘Value less’ or ‘value neutral’ education is a contradiction in terms, given the meanings of ‘value’ and ‘education’. Education, in its aims, curriculum and methods, is inseparably linked with values. (Seshadri, 2005). However, these days, colleges and institutions are devoting energy and resources to a wide range of educational programmes and initiatives explicitly designed to promote character values and behaviours in their students. Value education forms a part of the curriculum in different educational settings across the globe. Countries like India, Australia and Singapore lay a strong emphasis on imparting value education through well defined curricula and syllabi. In this paper, an attempt has been made to analyse the impacts of value education on the academic performance of the students as well as the overall environment of the academic institutions where value education programmes have been explicitly put into practice. In the context of New Zealand institutions, effects of incorporating character education were demonstrated through questionnaires sent to schools in years 2004 and 2007, respectively. The results demonstrated that the impact of character education was significant in relation to the provision of a positive and supportive environment, positive influence on institutional culture, increased cooperation between staff and students, creation of an atmosphere conducive to teaching and learning, improved attributes of the students and attraction of the students to the institution (Cornerstone Values, 2009). Another project in Australia aimed to provide quantifiable and defensible data about links between Values Education practices and quality teaching outcomes. The research addressed the following main question: Can the impact

of values education on teaching and school ethos, as well as student achievement and behaviour, be tested empirically and observed reliably? The observations of the report indicate the “profound potential of value education to transform the learning environment, ethos, coherence and inclusiveness of a school and, in so doing, to stimulate student social development by strengthening relationships between students, and students and teachers (Lovat and Clement, 2008, Impacts of Value Education, 2009). Even though the above mentioned studies strongly indicate the positive impacts of value education, there is a need to carry out more such studies in different educational settings across the globe for ascertaining the positive impact of values education on the academic achievements of the students and overall environment of the academic institutions.

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7

Values and Life

*Gollapalli Tejeswara Rao**

Values are the things that we believe are important in the way we live and work. They (should) determine we give priorities, and, deep down, they are probably the measures we use to tell if our life is turning out the way we want it to.

When the things that we do and the way we behave match our values, life is usually good when we are satisfied and content. But when these don't align with our personal values, that's when things feel... wrong. This can be a real source of unhappiness. So making a conscious effort to identify our values is so important.

Values literally means something that a price, something precious, dear, and worthwhile; hence something one is ready to suffer and sacrifice for.

Value give meaning and strength to a person's character by occupying a central place in once life. Values are guiding principles of life, which are conducive to all round development. They give direction and firmness to life, and bring joy, satisfaction and peace to life. They also bring quality to life.

Keeping in touch with our values is a lifelong exercise. You should continuously revisit this, especially if we start to feel unbalanced. As you go through the exercise below we should bear in mind that values that were important in the past may not be relevant now.

When you define our personal values, you discover what's truly important to you. A good way of starting to do this look back on our life to identify when you felt really good, and really confident that you were making good choices.

*Research Scholar, Andhra University, Visakhapatnam, India.

When you consider your values in decision making, you can be sure to keep your sense of integrity and what you know is right, and approach decisions with confidence and clarity. You'll also know that what you're doing is best for your current and future happiness and satisfaction.

Making value-based choices may not always be easy. However, making a choice that you know is right is a lot less difficult in the long run.

Identifying and understanding your values is a challenging and important exercise. Your personal values are a central part of who you are and who you want to be. By becoming more aware of these important factor in your life, you can use the as a guide to make them best choice in any situation.

Some of life's decisions are really about determining what you value most. When many options seem reasonable, it's helpful and comforting to rely on your values and use them as a strong guiding force to point you in the right direction.

There are four categories of human values corresponding to the people, they are:

1. Inner Life Values are personal. They include our identity and our social identity, the desire to worship (or not) as we please, our need for safety and security. And many other aspects of the real me. Inner values constitute our desire for freedom and independence, and for control over our life, our goals and our priorities. Strong feelings of autonomy and security, for instance, help us feel in charge of our life. From a financial perspectives, inner values frame the behaviours that lead to financial security and the resourcefulness than can help us to survive a sudden money crunch that blindsides us. Inner values also shape our sense of purpose and meaning in life, and the principles by which we live. We vary from person to person in our need for personal space, our desire for autonomy at work, and the need to achieve or to feel accomplished. We all have such values, and they are rooted in how we see ourselves and how we believe others see us.
2. Social Life Values are about belonging and relatedness. They concern our parents, spouse, partner, children, other family members, friends and community at large. Our desire to be with others or to be a

loner affects our living and working habits. Providing for others, budgeting jointly and sharing expenses are a part of this domain. Habits and cultural preferences are rooted in family and other social relationships.

3. Physically Life Values are about the tangible aspects of life; the external world as well as the state of our physical health and well-being. Such values relate to the amount of space we need to feel comfortable and the degree to which we are satisfied and fulfilled by aesthetic stimulation and material possessions.
4. Financial life values are about money and finances. They are unrelated to how much money we actually have. These values reflect what we think or believe about our money and financial affairs. Those who think more about the sustainability of their money generally have a healthier bank balance.

Open our arms to change, but don't let go of our values. We face though decision everyday. As a parent, husband and business professional I encounter several circumstances each day which test my patience, my character and my peace of mind. For me, my values guide me and shape my priorities and reactions.

When our actions and words are aligned with our values, life is generally good and we feel content, confident and satisfied. But when our behaviours don't much –up with our values, we soon begin to sense an uneasiness that begins to swell and grow inside of us anxiety and unhappiness.

Regardless if we recognise 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.

Belief in Others, Commitment, Compassion, Cooperation, Effect, Forgiveness, Friendship, Honesty, Hope, Integrity, optimism, patience, Respect are the values which will help us through out life in leading the life successfully and values have to be inculcated as the part of the education which will help them in guiding their future in correct path.

Human values are closely integrated with human life. They are intertwined with our day to day chores. No human life is possible without values. Yes every living human being lives by certain values.

It is only the proportion and combination of negative and positive values which separates a noble human being from a not so noble human being

The positive values are Honesty, Compassion, Integrity, Forgiveness, love, knowledge, discipline, faith and leadership. While the negative values are prejudice, hatred, greed, selfishness, etc.

Every human being is born neutral and is like a clean slate and mindset. How much virtues and vices are filled in depends solely on the parents, teachers, circumstances, environment, and sometimes even geographic location.

Everyone can be inculcated with human values by the parents, teachers, friends, well wishers and even strangers. Self education of human values is also possible by meeting, learning, and reading about, great individuals living a holistic life.

Broadly there are three types of human beings in existence in reference to human values.

The first kind is the ones who think what rightfully belongs to others, is others, is others, is others property, and even what belongs to them is also meant for others. An attitude of supreme sacrifice and renunciation, these human beings are closer to divinity than humanity.

The second kind is the one that thinks, what belongs to others is property, but what belongs to them is their sole property and their by right. The classes of humans are more of human and less of divine, but they are of no harm to the society. They are very close to being perfect human beings.

The third type is the one which think that whatever exists on this planet belongs to them and they should get it by means fair or foul. These types of people are one with the least human values and they are a danger to the society.

The inculcation of human values is a process that aims to take a person to the second stage, so that a person can lead a normal life with virtuous human values and continuously emancipate and elevate himself from that level and steadily proceed towards the first level.

Education is a systematic attempt towards human learning all learning is subjective and self –related. Educational activity starts with the individual.

Education that value-based. Education that imparts roots and also gives wings.

The fact that all good education is, in essence a process of developing the human personality in all its dimensions – intellectual, physical, social, ethical, and moral is undisputed and universally accepted. Good education is inconceivable if it fails to inculcate values essential to good life and social wellbeing. Value orientation is integral to all stages of upbringing, formal education, interaction between individuals and social groups.

Value education as used in the area of school education refers to the study of development of essential values in peoples and the practices suggested for the promotion of the same. Value education is education in values and education towards the inculcation of values in its full range of meaning, value education includes developing the appropriate sensibilities moral, cultural, spiritual. Value education is essentially “Man Making” and “Character Building”.

Moral or value development is a continuous, cumulative and highly interdependent process touching all the aspects of personality. Moral development is the axis on which revolves once personality and character. Based on its nature, moral development has been studied as part of cognitive development, social learning and psycho analytic dimensions the outcome of the studies conducted by several development psychologists are very useful in deciding about the activities in value education for school children.

The national curriculum frame work for school education, (NCERT) observed that schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people. Their moral and spiritual growth enable them to realise the treasure within. The school curriculum has to contain competence that communicate essential values in their totality.

If moral or value education is to be effectively undertaken it must be firmly based on the principles of value development. One of the distinguished features of Indian philosophy is that throughout its long history, it has continuously given the foremost place to values. Our aims of value development and education are derived from this root. The content of communication media serves as the sources of values. Teachers and parents act as models for children to cultivate socially desirable behavioural patterns.

In many institutions, the curriculum of value education is formal and direct, while in large majority of schools it is informal and indirect.

The pupils learning of values in the school is a continuation of their learning in their family, community and through mass media. Therefore, the school should take into cognizance and utilise all types of social and educational influences effecting the development of values in pupils for value education purpose.

The children in the schools and colleges should be told about the religious concepts such as sin, virtue, faith and duty. The youth should be appraised of their duties in order to inspire them to contribute to the building of a modern and vibrant nation.

“Education without vision is waste, education without value is crime and education without mission is life burden”. Education in our life enables us to become comfortable look after our family well. But so far as the social progress is concerned value- based education is an unavoidable necessity.

8

How to Develop Moral Values in Children

*Dr. N.V.S. Suryanarayana**

Teaching your child good morals may be one of the greatest challenges of parenthood. Morals are complex and abstract, and are a concept that is often difficult for children to grasp. And because morals can differ across cultures and religions, it can be even more complex to explain to children why the morals your family lives by are important and valuable. Children are often ruled by emotion and by a desire to be liked and fit in, which can lead to poor moral decisions. But children who are taught moral values early and regularly are more likely to develop the sense of conscience needed to make them think twice before they respond. All children will make mistakes and behave poorly at times; the important thing is to use these bad decisions as a learning opportunity.

“A child’s moral growth is an ongoing process, and all kids slip up from time to time. You still have a tremendous influence on your child’s behavior.” Dr. Michelle Borba, author and child expert states. Allow your child to learn from mistakes and use the consequences of those errors in judgment as a chance to reinforce your values. Remember that although your children will eventually turn to friends, especially in the early years parents are the number one model they turn to for an example of how to behave. “We might tell our children how to act in the world and how to behave, but they absorb our behavior like a sponge and usually model it,” points out Dr. Thomas Plante, Professor of Psychology at Santa Clara University. Morals are an area where there can be no compromise; make it your goal to behave

*Head, Department of Education, Andhra University Campus, Vizianagaram, Andhra Pradesh, India.

in a moral fashion at all times. If you can’t do so, you certainly can’t expect your children to.

Raising a moral child in a difficult world takes some effort, but these simple methods will make it easier:

- Teach your child the morals you would like them to live by from a very young age
- Use moral missteps as an opportunity for learning and reinforcing values
- Be a model of moral behavior in everything you do.
- Remember that morals are taught over time, and reinforced throughout a lifetime.

Teaching your child good morals and values is a challenge for every parent, but this fundamental area of everyday life can be passed on from parent to child. Focus on teaching morals early and reinforcing them at every opportunity, and don’t forget to stand as an example yourself. Morality (from the Latin *moralitas* “manner, character, proper behavior”) is the differentiation of intentions, decisions, and actions between those that are “good” (or right) and those that are “bad” (or wrong). The philosophy of morality is ethics. A *moral code* is a system of morality (according to a particular philosophy, religion, culture, etc.) and a *moral* is any one practice or teaching within a moral code. *Morality* may also be specifically synonymous with “goodness” or “rightness.” *Immorality* is the active opposition to morality (i.e. opposition to that which is good or right), while *amorality* is variously defined as an unawareness of, indifference toward, or disbelief in any set of moral standards or principles.^{[1][2][3][4]} An example of a moral code is the Golden Rule which states that, “One should treat others as one would like others to treat oneself.”^[5]

WHY TEACH MORAL VALUES

When most people talk about a school curriculum, they think about math, science, social studies, and language courses. Seldom do I hear or read about moral values as being part of the curriculum. The problem is that the neglect of teaching moral values in schools is hurting our students and causing problems in society. If a person has never learned any moral values, how is she or he able to discern the difference between right and wrong? That is basically the essence of moral values education.

WHY MORAL VALUES FOR STUDENTS?

As parents and educators, we should all advocate the teaching of moral values in our schools for the following reasons:

1. **Preparing Our Children For Future Roles In Society:** Knowledge gained in school is only one goal of education. The primary goals of education should be enabling students to gain knowledge and moral values. Our kids will need both in preparing themselves to be good parents and citizens in society.
2. **Many Parents Aren't Teaching Moral Values:** If all parents were teaching their children moral values in the home, it would not be necessary for the schools to do this work, The sad fact is that a lot of kids are not learning from their parents the difference between right and wrong. This is because most mothers and fathers in their busy work days spend only a few hours with their children.
3. **There is Too Much Violence and Dishonesty in Society:** Every day student is exposed to violence, dishonesty, and other social problems in the media and the real world. How many times have we heard about school shootings? What about other times when students are caught cheating on exams? Then, too, we read about bullying in school and fights between gangs.
4. **To Counter Bad Influences in Society:** Unfortunately, many of the role models of young people are setting bad examples. These bad examples range from sexual promiscuity, degrading of women, advocacy of violence, and the condoning of dishonesty in order to succeed.
5. **Moral Values Will Stick With You For Life:** It's amazing the amount of math and science knowledge I have forgotten since my school days. I haven't, however, forgotten moral value lessons learned in school. Our team had just lost a tough game, because the referee had ruled we were stopped inches away from scoring a touchdown. When our school principal had heard a lot of my teammates complaining about how the officiating had caused us to lose the game, he came on the team bus after the game and said that in life the referee never beats you.

9

Culture and Women

*Gollapalli Tejeswara Rao**

INTRODUCTION TO CULTURE

India has a great culture from ancient it has been developing from time to time. In general terms in India, a sari (a long piece of fabric wound around the body) and salwar kameez are worn by women all over India. A *bindi* is part of a woman's make-up. Despite common belief, the *bindi* on the forehead does not signify marital status; however, the *Sindoor* does *Rangoli* (or *Kolam*) is a traditional art very popular among Indian women.

The urban administration and development minister Gaur, said when asked about controversies over women's dress, women in foreign county wear jeans and T-shirts, dance with other women and even drink liquor, but that is their culture. It's good for them but not for India, where only our tradition and culture are ok.

According to 1992-93 figures, only 9.2% of the households in India were headed by females. However, approximately 35% of the households below the poverty line were found to be headed by females.

By culture we mean the system of norms and standards that a society develops over the course of many generations and that proudly influences the everyday behavior of people in that society. Culture is as people do it is that complete whole which includes knowledge, belief, customs, art, morals, law, and any other capabilities and habits acquired by man or a member of the society.

*Research Scholar, Andhra University, Visakhapatnam, India.

The term culture has been derived from the verb cultivate and its noun is cultivation as such culture means to refine or to civilize. It is refinement of the individual as a result of cultivation. It also means to civilize man.

CULTURE DEFINED

F.B.TAYLOR: “culture is that complex whole which includes knowledge, belief and morals, law, customs, and any other capabilities acquired by man as a member of society”.

MacIver: “culture is the expression of our nature in our modes of living and thinking in our every day intercourse in art, in literature, in reaction and enjoyment”.

DAWSON: “A culture is a common way of adjustment of man to his natural surrounding and his economic needs”.

Violence against women is a cultural problem. It is culture that leads to a country’s laws, and culture that discourages or encourages this violence.

India doesn’t need well meaning white people to defend it, it needs to listen the voices of the Indian women. We can accept that women are groped, molested, assaulted and raped across nearly every part of the world, without pretending there are not local differences in attitudes and social provisions.

India is full of brave independent female icons but they have succeeded despite cultural norms not because it encourages them to be independent. This academic won’t end until this mentality is challenged to its core.

According to Indian culture women are given a prominent place in our society. We used to pray women at our homes as our mother and we also used to protect our sisters by providing security along with inviting the modern changes in our traditions and costumes. We being much careful are still coming across many problems in our society in our day to day life. Sometimes we may be unable to cope up with such problems due to lack of courage and self-confidence in women. So it is mandatory to inculcate in women the cultural values courage, and self confidence along with the education.

To live harmoniously in a given culture its members must be aware of various modes of the conduct which are acceptable to that culture. It is through the process of education the children and new members are

appraised of these facts. In order to survive the individual must become acquainted with the nature of these things in his environment with which he may have to cope. The purpose of education is to inform the about the nature of the culture. And acceptable methods of coping that culture.

WOMEN IN ANCIENT INDIA

Scholars believe that in ancient India women enjoyed equal status with men in all aspects of life. Works by ancient Indian grammarians like Patanjali and Katyayana suggest that women were educated in the early Vedic period. According to Rig Veda and Upanishads there are many women sages like Gargi and Maitreyi.

“Mukhyo Dharma Smrtishu Vihito Bhartr Shushrushanam hi”

Women are enjoined to be of service to their husbands.

According to studies, women enjoyed equal status and rights during the early Vedic period. The practice of child marriages is believed to have started around the sixth century.

WOMEN IN MEDIEVAL PERIOD

Indian women’s position in society further deteriorated during the medieval period, when sati, child marriage and ban on remarriage by widows became part of social life in some communities in India. Muslims used to follow purdah system. And in Hindu society devadasi system was prevalent in southern part of India, in which women are married to a deity or temple. The ritual was well established by the 10th century A.D. In later periods, illegitimate sexual exploitation of devadasis became the norm in some parts of India.

WOMEN UNDER BRITISH RULE

Peary Charan Sarkar, a former student of Hindu College, Calcutta and a member of “Young Bengal”, set up the first free school for girls in India in 1847 in Barasat, a suburb of Calcutta. Later it was named as Kali Krishna Girl’s High School.

In 1917 the first women’s delegation met the secretary of state to demand women’s political rights, supported by the Indian National Congress. The All India Women’s Education Conference was held in Pune in 1927. In 1929, through the efforts of Mohammed Ali Jinnah the Child Marriage Restraint Act was passed, stipulating fourteen as

the minimum age of marriage for a girl. Guru Nanak advocated that woman be allowed to lead religious assemblies to lead congregational hymn singing called kirtan or bhajan; to become members of religious management committees, to lead armies on the battle field to have equality in marriage and to have equality in baptism. Women played an important part in India's independence struggle.

WOMEN IN INDEPENDENT INDIA

Traditional practices such as sati and devadasi among some communities have been banned and are largely defunct in the modern India. But some traditions like child marriage are still in practice in remote parts of India. Muslims purdah system is still prevalent.

Women in India now participate fully in areas such as education, sports, politics, media, art, and culture, services sectors, science and technology etc. the constitution of India guarantees to all Indian women equality (article 14), no discrimination by the state (article 15(1)), equality of opportunity (article 16), and equal pay for equal work (article 39(d)). The government of India declared 2001 as the Year of Women's empowerment. The national policy for the empowerment of women was passed in 2001.

Education

Education is wide Process. Education is a Latin word Which had been Derived from Educate Which Means to lead out and Educere Which Mean to Educate. Thus Education Means to Bring Out the Best.

DEFINITIONS OF EDUCATION

RIGVEDA: "education is something which makes man self reliant and self less."

UPANISHADS: "education is for liberation".

VIVEKANANDA: "education means the manifestation of the divine perfection".

TAGORE: "the widest leading to the solution of all our problems is education".

Though it is gradually increasing, the female literacy rate in India is less than the male literacy rate. Far fewer girls than boys are enrolled in school, and many girls drop out. In urban India, girls are nearly on a par with boys in terms of education. However, in rural

India girls continue to be less well-educated than boys. According to the National Sample Survey Data of 1997, only the states of **Kerala** and **Mizoram** have approached universal female literacy. According to scholars, the major factor behind improvements in the social and economic status of women in Kerala is literacy. Under the Non-Formal Education programme (NFE), about 40% of the NFE centers in states and 10% of the centres in **UTs** are exclusively **reserved** for females. As of 2000, about 300,000 NFE centres were catering to about 7.42 million children. About 120,000 NFE centres were exclusively for girls. According to a 1998 report by the U.S. Department of Commerce, the chief barriers to **female education** in India are inadequate school facilities (such as sanitary facilities), shortage of female teachers and gender bias in the curriculum (female characters being depicted as weak and helpless).

METHODOLOGY

To study about the changes in the present day culture and the changes in women education in the present society we had selected the sample from students of the two D.Ed colleges situated at Paloncha of Khammam district. The sample consists of 40 members of the male and 60 members of the female students from various cultural backgrounds randomly.

RESULTS & INTERPRETATIONS

1. Do you think that the cultural values among the women have been decreased due to the role of the media?

S. NO	GENDER	YES	NO	TOTAL
1.	MALE	33	7	40
2.	FEMALE	60	0	60
3.	TOTAL	93	7	100

93% of students have said that the cultural values among the women have been decreased due to the role of the media. And 7% of the pupil reported that the cultural value doesn't change with the role of the media

2. Do you feel that gang rape cases of the women are due to changes in the culture?

S. NO.	GENDER	YES	NO	TOTAL
1.	MALE	25	15	40
2.	FEMALE	34	26	60
3.	TOTAL	59	41	100

59% of the students reported that gang rape cases of the women in the present day society are due to changes in the culture and nearly 41% of them reported that the changes in society are not responsible for the gang rapes.

3. Does the materialistic culture is having complete bad effects in the mask of modern culture?

S. NO	GENDER	YES	NO	TOTAL
1.	MALE	20	20	40
2.	FEMALE	27	33	60
3.	TOTAL	47	53	100

It is revealed that nearly 47% of the students informed that the materialistic culture is having full effects in the mask of modern culture. Nearly 53% of the students said that it is the materialistic culture is not having ill effects.

4. Do you think that westernization will bring drastic changes in the non materialistic culture of the women?

S. NO	GENDER	YES	NO	TOTAL
1.	MALE	33	7	40
2.	FEMALE	20	40	60
3.	TOTAL	53	47	100

Nearly 53% of the students said that westernization will bring drastic change in the non-materialistic culture of the women.

5. Do you feel that the culture of the society develops with the education of the women?

S. NO	GENDER	YES	NO	TOTAL
1.	MALE	38	2	40
2.	FEMALE	55	5	60
3.	TOTAL	93	7	100

Nearly 93% of the students said that culture develops with the educated women and 7% of the students said that education does not have impact on the development of women culture.

6. Do you know that culture propagates from one generation to other?

S. NO	GENDER	YES	NO	TOTAL
1.	MALE	40	0	40
2.	FEMALE	47	13	60
3.	TOTAL	87	13	100

87% of the students reported that culture propagates from one generation to other. 13% of the students said that culture does not propagate from one generation to other.

CONCLUSIONS

To know about the changes in the present day culture we have conducted a survey and took the opinions of the both male and female D.Ed students and have concluded as follows.

- 93% of students have said that the cultural values among the women have been decreased due to the role of the media. 7% of the pupil reported that the cultural value doesn't change with the role of the media.
- 59% of the students reported that gang rape cases of the women in the present day society are due to changes in the culture and nearly 41% of them reported that the changes in society are not responsible for the gang rapes.
- It is revealed that nearly 47% of the students informed that the materialistic culture is having full effects in the mask of modern culture. Nearly 53% of the students said that it is the materialistic culture is not having ill effects.
- Nearly 53% of the students said that westernization will bring drastic change in the non-materialistic culture of the women.
- Nearly 93% of the students said that culture develops with the educated women and 7% of the students said that education does not have impact on the development of women culture.

6. 87% of the students reported that culture propagates from one generation to other. 13% of the students said that culture does not propagate from one generation to other.

By doing the present study we conclude that some of the present days problems of the society are due to the changes in the culture which can be overcome with the inculcation of value based education from the high school level and especially with the education of women there will be positive changes in the culture of the society which can give good scope for the development of the nation.

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10

Inculcating Values by Value Based Education

*Swati Pathak * Prof. P.C. Mishra***

India is a country with nearly one fifth of its population comprising of youth. India has been specifically known for its culture, folkways and high standard values. Values form an important part in the culture of India. Almost every aspect of the human lives are guided and directed by the values like moral values which includes honesty, kindness, generosity, transparency, truth, patience, satisfaction and self esteem; social and cultural values including greeting others, obeying elders, giving respect, modesty, group harmony, brotherhood, patriotism and respect for all religions. Indian texts have always held that human beings are different from other beings because of the strong values that can be manifested in their noble thoughts, actions, and deeds. The Srimad Bhagavad-Gita (2000) says, "Fearlessness, purity of heart, steadfastness in knowledge and devotion, benevolence, control of the senses, worship, study of scriptures, austerity, uprightness; non-violence, truthfulness, freedom from anger, renunciation, tranquillity, aversion to slander, compassion to living beings, freedom from sensuality, gentleness, modesty, steadfastness; vigour, patience, fortitude, harmlessness, freedom from vanity...are present in those born to a divine heritage (Ch xvi-xv, 1-3). People who possess the values that are mentioned here attain greatness and recognition in their lives.

*ICMR-SRF, Department Of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India.

**Professor, Department of Psychology, University of Lucknow, Lucknow, Uttar Pradesh, India

DEFINING VALUES

It is evident in a lot of literature that “values” is a fluid concept and is subject to the meaning an individual attaches to it or in other words how an individual interprets it. In a general form values can be defined as ‘guide to action’ or ‘the moral compasses by which to navigate our interaction with members of society’. The term value is derived from the Latin word “valeo” which originally meant strength and also health, and then by natural transition, it came to mean being effective and adequate. In French the term ‘valeur’ means excellence. Hill (1991:4) describes values as “beliefs held by individuals to which they attach priority or worth and by which they tend to order their lives”. Vengellers (2000:37) understands values as “judgements based on a notion of what is good or bad; they refer to concepts of a just life”, while Morrow (1989) suggests that instead of referring to values one could also refer to rules or principles that guide social life. Halstead & Taylor (1996:2) hold that values refers to principles and convictions which act as general guides to behaviour, the standards by which particular action may be judged to be good or bad”, while Levy (1993:2) understands values as “preferences for a certain form of conduct”. According to M. Haralambos (2000), “a value is a belief that something is good and desirable”. For R.K. Mukerjee (1949) (a pioneer Indian sociologist who initiated the study of social values), “values are socially approved desires and goals that are internalised through the process of conditioning, learning or socialisation and that become subjective preferences, standards and aspirations”. A value is a shared idea about how something is ranked in terms of desirability, worth or goodness.

TYPES OF VALUES

The ten different values explained by Shalom Schwartz, that are consistently distinguished around the world are as follows:

- **Achievement:** personal success through demonstrating competence according to social standards (e.g., ambitious, successful, capable, influential).
- **Benevolence:** preservation and enhancement of the welfare of people with whom one is in frequent personal contact (e.g., helpful, honest, forgiving, loyal, responsible).

- **Conformity:** restraint of actions, inclination and impulses likely to upset or harm others and violate social expectations or norms (e.g., self discipline, politeness, honoring parents and elders, obedience).
- **Hedonism:** personal pleasure or sensual gratification (e.g., pleasure, enjoying life, self indulgent).
- **Power:** social status and prestige; control or dominance over people and resources (e.g., authority, social power, wealth, preserving one’s public image).
- **Security:** safety, harmony, and stability of society, of relationships and of self (e.g., family security, national security).
- **Self direction:** independent thoughts and action-choosing, creating, exploring (e.g., creativity, freedom, independent, choosing own goals, curious).
- **Stimulation:** excitement, novelty and challenges (e.g., daring, a varied life, an exciting life).
- **Tradition:** respect, commitment and acceptance of the customs and ideals that traditional culture or religion provide (e.g., devout, respect for tradition, humble, moderate).
- **Universalism:** understanding, appreciation, tolerance and protection for the welfare of all people and for nature (e.g., equality, social justice, wisdom, broadminded, protecting the environment, unity with nature, a world of beauty).

FUNCTIONS OF VALUES

According to Williams (1951), Values not only suggest goals of action but also the criteria by which these goals are evaluated. The major functions of values are as follows:

- **Values are expressive** – They tell the world – and to the individuals themselves – who they are and what is most important about them. One feels righteous when he/she lives up to his/her values and shame or guilt when he/she do not even try.
- **Values provide justification** – Values provide justification to what one does and feel (Kristiansen & Zanna, 1994).
- **Values have social functions** – People in the same group have the same sorts of values. Shared values regularize behavior within a

group in an efficient way by articulating a general rule that applies broadly, so group members are spared the ongoing reinvention of standards and their justifications.

NEED FOR VALUE BASED EDUCATION IN INDIA

Indian values have no doubt, undergone a great amount of modifications as a consequence of consumerism and an aggressive rush towards self fulfilment. A small example of such change can be seen in increasing number of nuclear family system these days as compared to joint family system in earlier times. Also a lot of stress can be observed in younger generations owing to quick paced modern lifestyles. Thus, the values seem to have been replaced by selfish-motives, individualistic thoughts and egoistic drives of individuals. The youngsters of the nation seem to have no faith in the old established moral and cultural values, their mind-sets are structured in such a way that appreciates only the western values. Typically, the older generation finds themselves helpless in changing the westernized lifestyles and thoughts of the younger ones, hence some of them have accepted this fact and some are still struggling with their young ones to convince them about the importance of the human values. Thus inculcation of values in youth can play a vital role by guarding them from negative influences.

INCLUSION OF VALUES IN EDUCATION

Education makes individuals a distinct entity with a broad vision, novelty in ideas and thoughts and wisdom, also values makes people morally, socially and culturally distinct thus education should be accompanied with the knowledge of the great values as well. In schools and colleges students should be taught about the usefulness of values and should be imparted a Value based education. It is to be remembered that in the past, parents or grandparents themselves used to teach values to their younger ones, they enlightened young receptive minds with stories, fables, and parables. In today's time when parents are busy chasing material success, they are hardly able to spend quality time with their children and hence there is a need for readjustment in the lives of people. Swami Vivekananda (1971) is relevant even in these modern days when he says, "Today, when material ideas are at the height of their glory and power, today when man is likely to forget

his divine nature, through his (growing) dependence on matter, and is likely to be reduced to a mere money-making machine, an adjustment is necessary.... (p.154)". this adjustment can be brought about by value education.

Over the past two decades, colleges and institutions have devoted a great amount of energy and resources to a wide range of programmes and initiatives designed to promote character values and behaviours in their students (Dalton and Crosby, 2010). The Indian national policy on education (1986) as modified in 1992, considered value education as an integral part of education and noted that (UGC, 2010): "*The existing schism between the formal system of education and the country's rich and varied cultural traditions need to be bridged. Education can and must bring about the fine synthesis between change oriented technologies and the country's continuity of cultural tradition. The curricula and processes of education will be enriched by cultural content in as many manifestations as possible. 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, apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. it should lay primary emphasis on this aspect. The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education forceful tool for cultivation of social and moral values*"

FACTORS THAT INFLUENCE VALUES

Lakshimi C (2009), States it is important to note that eight factors have a direct relationship to values-

- **Goals and Purposes:** values become ennobled when people's goals and purposes aim at the betterment of the human race and when they are directed towards accomplishing human endeavours of great causes.
- **Aspirations:** Human beings have the natural inclination to perform deeds that will bring them name, fame and recognition in society. Values aid individuals in their attempts to attain their aspirations.

- **Attitudes:** Person's attitudes manifest themselves in strong beliefs. These beliefs direct attitudes.
- **Interests:** The interests of human beings channelize their actions and moral values help them follow their lines of interest.
- **Feelings:** People's emotions have never failed to show them the path that their hearts should take. Positive feelings have never failed to extricate a person from the deepest mires of troubles and sorrows.
- **Activities:** Actions tinged with the right shade of enthusiasm, vigor, perseverance and dedication have always yielded the richest fruits of success and glory.
- **Convictions:** the stronger the convictions are, the better a person's achievements will be. Fanaticism is not conviction. Conviction respects the sentiments of others; it is sensitive.
- **Obstacles:** the obstacles or the problems that one encounters in the life strengthen one's resolve and fortify one's determination to succeed.

These eight factors are all considered to be important in the education of an individual. They should be taken into account during the design of the instructional material that is meant for teaching moral and ethical values to individuals.

VALUE ACTIVITIES USEFUL IN INCULCATING VALUES THROUGH EDUCATION

It is not enough for students to hear about values. To really learn, they must experience them at many different levels, making them their own. And, it is not enough to feel, experience, and think about the values; social skills are needed to be able to use values throughout the day. Some of the activities involved in living values educational program are as follows:

- **Reflection points:** Reflection Points are at the beginning of every value unit and are incorporated in the lessons. They define values and offer some abstract concepts for reflection. There is a universal values perspective, that is, of valuing the dignity and worth of each human being and valuing the environment.
- **Imagining:** imagining or visualizing values in action makes them more relevant to students, as they find a place within where they can create that experience and think of ideas they know are their own.

Relaxation/Focusing Exercise

- **Artistic Expression:** individuals are encouraged to reflect about values and experience them artistically and creatively through arts. They may be asked to make slogans or drawings related to values.
- **Self Development Activities:** in these activities, students explore the value in relation to the self or build skills in relation to the value.
- **Social Skills:** conflict resolution skills must be taught to increase cooperation and tolerance among individuals.
- **Cognitive Awareness of Social justice:** through exercises and questions, individuals are encouraged to look at the effect of a person's actions on others and how they could be made different.
- **Developing Skills for Social Cohesion:** elements of social responsibility must be included to teach skills required for social cohesion.

To conclude, it can be stated that educational institutes can play a vital role in imparting values to younger generation and can help them improve their personalities and characters by walking on the paths taught by the ancestors ages ago.

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Important Values to Teach Children

*Dr. Kondru Subba Rao**

Every parent knows about the importance of values and when it comes to important values to teach children, they want to put in their best effort. Here is a list of some important values to teach children that would help you shape your child’s life in the right way.



Values are what we live by. Values are what ensure our happiness and success and the foundation of all the values are best laid during childhood. But there are scores of them and such little time. Which ones to instill in our children and how? However, parents do not need to worry as one value is linked with another. For instance, as a child is taught forgiveness he learns to be compassionate. As he picks the value of optimism, a sense of persistence is instilled in him. Here are five important values to teach children that once instilled, will help your child absorb other values.

*Principal, University College of Education, Adikavi Nannaya University, Rajahmundry, EG District, India.

HONESTY

This is the most essential value that a child has to be taught. Ironically it is this same value that children are most prone to lose. Children are born without the knowledge of deceit. However, as they grow, association of reward with good actions that are often used for instilling values in children, itself triggers the instinct of lying. To add to it are the shows on television and movies that are definitely no lessons on moral science. But why is honesty so important? Because it is this single value that would save your child from straying onto the wrong path. Once your child is honest, he will accept his mistake and will be open to your advice that would prevent him from repeating the same mistake.

COURAGE

It is about the courage to speak the truth, the courage to own a mistake. If a child has the courage to own up for his actions, he would seldom resort to lying. Once he acknowledges that it is his mistake, it would be easier for a parent to counsel him and help him make amends for it. In most cases it is seen that a child who has the courage to stand for his beliefs is the one who later on as an adult, brings about a desired change in the society. However, let us not dream of such lofty ideals for our children right now. Just ensuring that they own up their mistakes and don't go into hiding when caught having erred, should be our priority.

FORGIVENESS

Children who don't learn to forgive grow up to be bitter adults. Through the act of forgiving, children develop the value of compassion. But do you just order your child to forgive the action of a fellow child who has hurt him? No, that won't work. Rather listen to your child talk out his hurt and explain that holding on the grudge would hurt them even more. This value would in turn instill another important value to teach children and that is *kindness*.

OPTIMISM

Life is full of failures and disappointments. The only thing that keeps one going in times of trial is optimism. This is an important value for children as every now and then their abilities would be challenged. Since

many experiences would be for the first time for them, disappointments are bound to take place. If their confidence is dented early on during childhood, their chances for success later in life would also be dim.

SHARING

Teach your child to share what he has with those around. It doesn't need to be with other children. If no other child is around, ask him to offer his chocolate to all adults in the family. The piece of chocolate may be small and you would want your child to have it all. But do take a small bit off that little bar once in a while so that your child knows that if he offers his goodies then he has to mean it as well. This value of sharing instilled earlier on in childhood will help him experience the joy of giving and sharing. He would be more selfless and as an adult would be able to act in greater good of all, rather than just being hung up on petty things in life.

HOW TO TEACH VALUES TO CHILDREN?

I think the answer is right in front of every parent and those who don't realize even after having seen how their kids emulate them, well then the answer to the question "how to teach children values that are so important", is - through example. Yes, children learn what we do. Hence, one has to be very careful about the way he reacts in front of children. If you are the parent, your child would be most affected by your behavior as you are his role model. Hence, be in control of your emotions when a child is around.

The second point is patience. Your child may commit mistakes that may enrage you. However, remember that a child lacks the ability to rationalize acts that we adults possess. Nor do they commit mistakes on purpose. On the contrary, an angry parent would only push the child away even when he wants to come and confess his mistake to him. Instead be calm and approachable for your child. Explain his mistake to him and encourage him to make amends as well. Through this act you are teaching your child with your example, another important value in life, that is, *forgiveness*. A right beginning can lay the path of success for your child. All that is required from parents is a little time and patience when it comes to important values to teach children.

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Environmental Ethics & Human Values

*Mrs. Juttuka Rajamani**

Environmental ethics is the philosophical discipline that considers the moral and ethical relationship of human beings to the environment. In other words: what, if any, moral obligation does man have to the preservation and care of the non-human world?

While ethical issues concerning the environment have been debated for centuries, environmental ethics did not emerge as a philosophical discipline until the 1970s. Its emergence was the result of increased awareness of how the rapidly growing world population was impacting the environment as well as the environmental consequences that came with the growing use of pesticides, technology, and industry.

Environmental ethics helps define man's moral and ethical obligations toward the environment. But human values become a factor when looking at environmental ethics. Human values are the things that are important to individuals that they then use to evaluate actions or events. In other words, humans assign value to certain things and then use this assigned value to make decisions about whether something is right or wrong. Human values are unique to each individual because not everyone places the same importance on each element of life. For example, a person living in poverty in an undeveloped country may find it morally acceptable to cut down the forest to make room for a farm where he can grow food for his family. However, a person in a developed country may find this action morally unacceptable because the destruction of forests increases carbon dioxide emissions into the atmosphere, which can negatively impact the environment.

Environmental ethics, along with human values, make for challenging philosophical debates about man's interaction with the environment. Water and air pollution, the depletion of natural resources, loss of biodiversity, destruction of ecosystems, and global climate change are all part of the environmental ethics debate. And we see that within the discipline of environmental ethics there are tough ethical decisions humans must consider.

For example: is it acceptable for poor farmers in undeveloped countries to cut down forest to make room for farmland, even if this action harms the environment? Is it morally wrong for humans to continue to burn fossil fuels knowing that this action leads to air pollution and global climate changes? Is it ethically permissible for man to build a hydroelectric dam knowing that this will disrupt the migration pattern of certain fish, leading to their extinction? Does a mining company have a moral obligation to restore the natural environment destroyed by their mining techniques?

IMPACT ON ENVIRONMENTAL PROBLEM

Ethical debates impact our ability to solve environmental problems because individuals differ on man's obligation concerning the natural environment. Those that place significantly higher value on human interests at the expense of non-human things are said to have an **anthropocentric** ethical view. This term is easy to recall if you remember that the prefix 'anthropo' means 'human' and the suffix 'centric' means 'centered.' Therefore, the term 'anthropocentric' literally means 'human-centered.' A person with this viewpoint would be more likely to see nature and its resources as things available for man to use. Their exploitation would therefore be acceptable as long as it did not lead to negative consequences for human beings.

*Assistant Professor, University College of Education, Adikavi Nannaya University, Rajahmundry, Eg District, India.

Top Seven Moral Values for Better Living

Goteti Himabindu and Nistala Surya Kanthi***

INTRODUCTION

Every individual understands that life is important hence he or she needs moral values, which act as guiding principles. Children are taught to show respect to elders and other people. Moral values are a reflection of an individual character and spirituality. Parents strive to instill these values in children because they tend to learn by observing what other people do. Respecting the elders, neighbors, the sick and other people within society helps to enhance relationships. As people get older, they need care and assistance where possible. Good relationships help to create a good coexistence between people. In workplaces, people need to learn how to relate with both juniors and seniors. Being honest helps a person to be recognized and achieve his or her goals in work easily.

Moral values have an important role in the stability of marriages and families. Partners should be truthful to one another and solve problems wisely to avoid a divorce. Standing firm on what is right no matter the situation is always a courageous decision that improves the quality of life.

It would serve society well if the following seven moral values for students were taught in educational institutions:

1. **Unconditional Love and Kindness:** In most cases, if you love someone, he or she will love you back in return. This, however, is not the real meaning of love. Love should be unconditional.

*Guest Faculty, Department of Political Science, Andhra University Campus, Vizianagaram & Research Scholar, Department of Political Science, Dravidian University, Kuppam, Andhra Pradesh, India.

**Head, Department of Telugu, Mr College for Women, Vizianagaram & Research Scholar, Department of Telugu, Dravidian University, Kuppam, Andhra Pradesh, India.

With more love in the world, kindness will follow and replace cruelty.

2. **Honesty:** Students must be taught that dishonesty and cheating is wrong, and will get you nowhere in the future. As a student, one is only hurting himself or herself by cheating, because this action will eventually catch up to you in the end with bad consequences.
3. **Hard Work:** When I was young, I learned that success was one percent inspiration and 99 percent perspiration. Nowadays, so many students want to cheat and cut corners in their studies, because they are lazy and don't place any value on hard work. This thinking must change.
4. **Respect For Others:** Unfortunately, in our highly competitive dog eat dog society, many people will tread on others to get ahead in life. Respect for others should include respecting different religions, races, sexes, ideas, and life styles.
5. **Co-operation:** To achieve a common goal, it is necessary for all people to work together. If this is not done, a few people may profit, but the end result for everyone will be a failure. I still believe in the motto, "united we stand and divided we fall."
6. **Compassion:**
Compassion is defined as being sensitive to the needs of people. If there were more compassion in the world, there would be less homeless, hunger, wars, and unhappiness.
7. **Forgiveness:** Jesus Christ taught us to forgive our enemies or people who hurt us. Anger in most cases is caused by an unwillingness to forgive. There would be less violence and fighting in school if students could learn this moral virtue. I teach in a Catholic school in Thailand, and learning moral values is built into all of our lessons. Actually, ten percent of the student's grade is based on how well she practices moral values inside and outside the classroom. This would be an excellent policy for other schools to adopt.

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Need for Human Rights Education

*Dr. Botcha Rambabu**

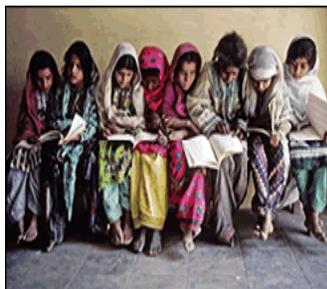
INTRODUCTION

Human rights are rights inherent to all human beings, whatever our nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. We are all equally entitled to our human rights without discrimination. These rights are all interrelated, interdependent and indivisible. Universal human rights are often expressed and guaranteed by law, in the forms of treaties, customary international law, general principles and other sources of international law. International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

UNIVERSAL AND INALIENABLE

The principle of universality of human rights is the cornerstone of international human rights law. This principle, as first emphasized in the Universal Declaration on Human Rights in 1948, has been reiterated in numerous international human rights conventions, declarations, and resolutions. The 1993 Vienna World Conference on Human Rights, for example, noted that it is the duty of States to promote and protect all human rights and fundamental freedoms, regardless of their political, economic and cultural systems.

*Assistant Professor, Department of Social Work, Rajiv Gandhi National Institute of Youth Development, Sri Perumbudur, Tamilnadu, India.



All States have ratified at least one, and 80% of States have ratified four or more, of the core human rights treaties, reflecting consent of States which creates legal obligations for them and giving concrete expression to universality. Some fundamental human rights norms enjoy universal protection by customary international law across all boundaries and civilizations.

Human rights are inalienable. They should not be taken away, except in specific situations and according to due process. For example, the right to liberty may be restricted if a person is found guilty of a crime by a court of law.

INTERDEPENDENT AND INDIVISIBLE

All human rights are indivisible, whether they are civil and political rights, such as the right to life, equality before the law and freedom of expression; economic, social and cultural rights, such as the rights to work, social security and education, or collective rights, such as the rights to development and self-determination, are indivisible, interrelated and interdependent. The improvement of one right facilitates advancement of the others. Likewise, the deprivation of one right adversely affects the others.

Equal and Non-Discriminatory



Non-discrimination is a cross-cutting principle in international human rights law. The principle is present in all the major human rights treaties and provides the central theme of some of international human rights conventions such as the International Convention on the Elimination of All Forms of Racial Discrimination and the Convention on the Elimination of All Forms of Discrimination against Women.

The principle applies to everyone in relation to all human rights and freedoms and it prohibits discrimination on the basis of a list of non-exhaustive categories such as sex, race, colour and so on. The principle of non-discrimination is complemented by the principle of equality, as stated in Article 1 of the Universal Declaration of Human Rights: “All human beings are born free and equal in dignity and rights.”

BOTH RIGHTS AND OBLIGATIONS

Human rights entail both rights and obligations. States assume obligations and duties under international law to respect, to protect and to fulfil human rights. The obligation to respect means that States must refrain from interfering with or curtailing the enjoyment of human rights. The obligation to protect requires States to protect individuals and groups against human rights abuses. The obligation to fulfil means that States must take positive action to facilitate the enjoyment of basic human rights. At the individual level, while we are entitled our human rights, we should also respect the human rights of others.

HUMAN RIGHTS EDUCATION AND THE UNITED NATIONS

The United Nations General Assembly has proclaimed it as central to the achievement of the rights enshrined in the Universal Declaration of Human Rights (UDHR):

“Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms...

—*Preamble to the Universal Declaration of Human Rights, 1948*

Article 26.2 of the UDHR states the role of educators in achieving the social order called for by the declaration:

Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

—*Article 26.2 of the Universal Declaration of Human Rights*

Article 29 of the Convention on the Rights of the Child requires states to ensure that children are enabled to develop a respect for their own cultural identity, language and values and for the culture, language and values of others.

The importance of human rights was reaffirmed by the United Nations in the 1993 Vienna Declaration and Programme of Action:

The World Conference on Human Rights reaffirms that States are duty-bound, as stipulated in the Universal Declaration of Human Rights and the International Covenant on Economic, Social and Cultural Rights and in other international human rights instruments, to ensure that education is aimed at strengthening the respect of human rights and fundamental freedoms.

—*Paragraph 33, section 1 of the Vienna Declaration and Programme of Action*^[3]

States should strive to eradicate illiteracy and should direct education toward the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms.

The World Conference on Human Rights calls on all States and institutions to include human rights, humanitarian law, democracy and rule of law as subjects in curricula of all learning institutions in formal and non-formal settings. Human rights education should include peace, democracy, development and social justice, as set forth in international and regional human rights instruments, in order to achieve common understanding and awareness with a view to strengthening universal commitment to human rights.

—*Paragraph 79 and 80, section 2 of the Vienna Declaration and Programme of*

ACTION

As a result of the Vienna Declaration the decade from 1995 to 2004 was declared the *UN Decade of Human Rights Education*.

UNESCO has a responsibility to promote human rights education, and was a key organiser of the UN's Decade for Human Rights Education. UNESCO attempts to promote human rights education through:

- Development of national and local capacities for human rights education, through its co-operation in development projects and programmes at national and sub-regional levels.
- Elaboration of learning materials and publications and their translation and adaptation in national and local languages.
- Advocacy and Networking Activities.

Following the Decade of Human Rights Education, on 10 December 2004, the General Assembly proclaimed the *World Programme for Human Rights Education*, and ongoing project to advance the implementation of human rights education programmes in all sectors:

Building on the achievements of the United Nations Decade "for Human Rights Education (1995-2004), the World Programme seeks to promote a common understanding of the basic principles and methodologies of human rights education, to provide a concrete framework for action and to strengthen partnerships and cooperation from the international level down to the grass roots.

—*United Nations High Commissioner for Human Rights website*

HUMAN RIGHTS EDUCATION HISTORY

The emphasis on Human Rights Education began in 1995 with the beginning of the UN Decade for Human Rights Education, though previously addressed in 1953 with the UNESCO Associated Schools Program, which served as an “initial attempt to teach human rights in formal school settings”. The first formal request for the need to educate students about human rights came about in UNESCO’s 1974 article Recommendation concerning Education for International Understanding, Cooperation and Peace, and Education Relating to Human Rights and Fundamental Freedoms. The participants of the International Congress on the Teaching of Human Rights eventually met in 1978 to form a specific definition of what would be required application of the education in formal curricula. The aims at which the Congress agreed upon including the encouragement of tolerant attitudes with focus on respect, providing knowledge of human rights in the context of national and international dimensions as well as their implementations, and finally developing awareness of human rights translating into reality whether social or political on national and international levels.

Human Rights Education became an official central concern internationally after the World Conference on Human Rights in 1993. This conference brought the issue of educating formally to the top of many countries’ priority lists and was brought to the attention of the United Nations. It was two years later that the United Nations approved the Decade for Human Rights Education, which reformed the aims of application once again. Since the development of the UN Decade, the incorporation of human rights education into formal school curricula has been developed and diversified with the assistance of nongovernmental organizations, intergovernmental organizations, and individuals dedicated to spreading the topic through formal education.

Today the most influential document used to determine what qualifies as human rights and how to implement these ideas and rights into everyday life is the Universal Declaration. This declaration was adopted by the General Assembly in 1948, making December 10 annual Human Rights Day ever since. To this day the 30 article compilation is seen as “a common standard of achievement for all peoples and all nations”.

HUMAN RIGHTS EDUCATION ORGANIZATIONS

Arab Institute for Human Rights

The Arab Institute for Human Rights is an independent Arab non-governmental organization based in Tunisia. It was founded in 1989 at the initiative of the Arab Organization for Human Rights, the Arab Lawyers Union, and the Tunisian League for Human Rights and with the support of the United Nations Centre for Human Rights. The Institute received the UNESCO International Award for Human Rights Education for the year 1992. Goals : The Arab Institute for Human Rights aims to promote a culture of civil, political, economic, social and cultural human rights, as enshrined in the Universal Declaration of Human Rights and international conventions, and to strengthen the values of democracy and citizenship.

Organizations such as Indian Institute of Human Rights, Amnesty International and Human Rights Education Associates (HREA) promote human rights education with their programmes, believing “*that learning about human rights is the first step toward respecting, promoting and defending those rights*”. Amnesty International defines Human Rights Education as a “deliberate, participatory practice aimed at empowering individuals, groups and communities through fostering knowledge, skills and attitudes consistent with internationally recognized human rights principles”.

Human Rights organizations aim to protect human rights on different levels some being more specific to geographical areas, others are based on governmental influences, others are nonprofit and education based, while others specifically aim to protect a certain group of individuals. The following are organizations with brief descriptions of their aims, targeted audiences, and affiliations. According to the Office of the High Commissioner for Human Rights (OHCHR), each submission whether private or public, governmental or NGO is evaluated with regards to the following context: appropriateness, effectiveness, originality, ease of use, adaptability, sustainability, approach, and inclusiveness. Each characteristic of which is detailed in the article Human Rights Education in the School Systems of Europe, Central Asia, and North America: A Compendium of Good Practice. **African Centre on Democracy and Human Rights Studies**

African Commission on Human and Peoples' Rights

This Commission is in charge of monitoring the protection of humans' rights and ensuring the protection and promotion of these rights. It also is charged with the responsibility of interpreting the African Charter on Human and Peoples' Rights. This Commission is limited to the continent of Africa and the countries within it.

Amnesty International

One of the largest human rights organizations, Amnesty International includes 2.2 million members from upwards of 150 countries. The organization concerns research as well as action in order to prevent and end human rights abuses. They are also focused on seeking justice for the violations which have already been committed.

The Asian Human Rights Commission

The goals of the AHRC are "to protect and promote human rights by monitoring, investigation, and advocating and taking solidarity actions". This Commission is limited to the continent of Asia and the countries within it.

The Australian Council for Human Rights Education

(formerly National Committee on Human Rights Education) was established in 1999 actively pursue human rights education in Australia in response to the UN Decade on Human Rights Education. ACHRE is registered in Victoria under the Associations Incorporations Act 1981 and Dr Sev Ozdowsk is its current President. The key achievements of the committee include establishment of State and Territory networks to promote nationwide the goals and program of activities of the Citizen for Humanity project; provision of online human rights educational materials for primary and secondary schools community organizations as well as for government representatives and officials; establishment in 1983 of Centre for human rights education at Curtin University and in 2007 of the National Centre for Human Rights Education at RMIT University in Melbourne; organization of in international human rights education initiatives such as conferences, for example International Conferences on Human Rights Education - see:, and provision of HR training.

The Chapel Hill and Carrboro Human Rights Center

The Human Rights Center (HRC) in Carrboro is home to advocacy and service organizations, run as a 501(c)3 non-profit organization by UNC professor Judith Blau and by volunteers, many through the University as well. Many volunteers come through the *Social and Economic Justice* SOCI 273APPLES course, and they mainly focus on immigrant rights.

Children's Defense Fund (CDF)

The Children's Defense Fund attempts to create policies and programs to ensure equality to all children. They work towards decreasing the child poverty rate as well as protecting children from abuse and neglect. The members of the CDF act as advocates for children to help ensure they are treated equally and have the right to care and education in the future.

Coalition For Human Rights Education (COHRE)

The Coalition For Human Rights Education formed as a result of experiences of human rights abuse. It is operating in Uganda based in Wakiso District. The organisation will have links through the country and wants to expand knowledge about human rights throughout the country. COHRE works with government bodies, private organisations, schools, minority groups and women and children in communities through training in order to bring about learning the basic human Rights. It provides training to the rural communities and organised groups which equips an individual to better living concerning human rights in areas like health, protection, love, and hope.

Commissioner for Human Rights, Council of Europe

The Commission is an independent institution which promotes awareness of human rights in the forty-seven Council of Europe Member States. Since it has such a broad area of concern its purpose is more to encourage reform and it takes "wider initiatives on the basis of reliable information regarding human rights violations" rather than acting on individual complaints.

EIP Slovenia – School for Peace

This Slovenian organization practices My Rights: Children’s Rights Education Project for children in elementary and middle schools. The organization promotes this project with the intent to endorse principles of the “UN Convention on the Rights of the Child”. They produce materials which allow for comprehensive learning methods in order to train their teachers and pass information to their students. To encourage teachers to participate, each month of the academic calendar focuses on one children’s right and corresponding activities and materials are used as guidelines.

Equitas- International Centre for Human Rights Education (Centre International D’education aux Droits Humains)

Canada has instituted this non-formal program in which primary school aged children are introduced to human rights education through after school programs and summer camps known as Play it Fair! Its purpose is to educate the public on how important human rights are by starting the education at such a young age. It is “intended to raise human rights awareness in children and educate them against discriminatory attitudes and behaviours, thus equipping them with skills to confront them”.

European Union Ombudsman

This organization exists to investigate grievances about the maladministration that occurs within the institutions and bodies of the European Union.

Facing History and Ourselves

This US developed online module organization aims to provide information investigating “how societies attempt to rebuild, repair, and bring a sense of justice and security to their citizenry in the aftermath of conflict and genocide”. As the topics about which this particular organization are concerned with are more mature and sensitive than others, this program is designed for students in middle, high school, and at the university level. The module has specifically designed its program based on four case studies: Germany, Rwanda, Northern Ireland, and South Africa. This resource has proven helpful in order to study how individuals, organizations, and governments have fostered

“stability, security, reconciliation, coexistence and/or justice”, all of which are explained in further detail on the organization’s website, www.facinghistory.org.

History Teachers Association of Macedonia

The most upper level of secondary educated Macedonian students are given the option of participating in a human rights based lecture called Retelling of History. This class is one in which they study from a different textbook than traditional history classes specifically focusing on the history of the country’s transitional period from 1990 to 2000. The alternative textbook not only focuses on the political and military aspects of history, as most do, but also includes social and cultural topics and themes of the historical time period. The course focuses on four main topics throughout the year including interethnic relationships, the new political scene, the transition itself, and how everyday life has been altered.

Human Rights Action Center

This nonprofit organization is based in Washington, DC and headed by human rights activist Jack Healy. This center is supportive of other growing organizations across the world. Their focus is on the issues documented in the Universal Declaration of Human Rights.

United Nations Human Rights Council

This council includes forty-seven states and is charged with the responsibility of promoting and protecting human rights on the international level. The council has a specific Advisory committee which assesses each situation as well as an outlined Complaint Procedure which must be followed in order for an individual or organization to bring a violation to the attention of the Council.

Human Rights Watch

Functioning as another global organization, the Human Rights Watch protects human rights by investigating claims, holding abusers accountable of their actions, and monitoring and challenging governments to make sure that they are using their power to end abusive practices efficiently and to the fullest.

Istituto Comprensivo “Socrate”

This Italian-based organization takes part in the practice they have named Preserving Human Rights: A Year-Long human Rights Education Course. This education course is a two semester class available to students ages 11 to 18. The class aims to familiarize students with the framework of human rights and educate them in regards to more contemporary issues. By educating the students with regards to these matters it is intended by the organization that they will then be able to take the knowledge they have gained and be able to develop a platform to initiate action and raise awareness of the issue at hand.

‘John Humphrey Centre for Peace and Human Rights

The John Humphrey Centre exists to promote the principles of the Universal Declaration of Peace and Human Rights through human rights education and learning. The organization develops curriculum, conducts training, works with children and youth, and fosters public discourse on matters of human rights.

National Association for the Advancement of Color People (NAACP) “The mission of the NAACP is to ensure the political, educational, social, and economic quality of rights of all persons and to eliminate racial hatred and racial discrimination”.

Inter-African Committee on Traditional Practices Affecting the Health of Women and Children

NAMIBIAN LEGAL ASSISTANCE CENTRE**People in Need**

People in Need developed a project called One World in Schools: Human Rights Documentary Films in which they provide teachers with films, over 260 of which are available, and other multimedia tools to assist in their education of human rights around the world. The purpose of the videos is to teach the students, specifically primary and secondary school aged students in the Czech Republic, the values of tolerance and respect by way of audio-visual stimulation.

Office of Democratic Institutions and Human Rights of the Organization for Security and Co-Operation in Europe(OSCE)

The OSCE comprises fifty-six states from participating countries in Europe, Central Asia, and North America. The main focuses of the

OSCE include the freedom of movement and religion. They specifically monitor torture prevention and human trafficking.

Office of the United Nations High Commissioner for Human Rights

Unlike many other organizations this office is not limited to a specific geographic area, but instead works to protection all human rights for all peoples. This organization also states within its mission statement it aims to “help empower people to realize their rights” versus many organizations which state that they wish to promote knowledge etc.

Office of the United Nations High Commissioner for Refugees

This organization has a specific target audience of refugees which it hopes to protect from violations of their rights. They aim to ensure that any person can seek a safe refuge in some place while remaining to have the option to return home, integrate at a new locale or resettle in a third location.

Simon Wiesenthal Center

The Simon Wiesenthal Center is a human rights organization which focuses on the international Jewish community. The Center addresses anti-Semitism including the hate and terrorism associated with it. By teaming up with Israel and cooperating closely with the Jewish religious community, the Center defends the safety of Jews worldwide and serves to educate others about Jewish history including but limited to the Holocaust.

Tostan

Tostan is an international non-profit organization headquartered in Dakar, Senegal, operating in six countries across West Africa. Tostan’s mission is to empower African communities to bring about sustainable development and positive social transformation based on respect for human rights. At the core of Tostan’s work is its 30-month Community Empowerment Program (CEP), which provides participatory human rights education in local languages to adults and adolescents who have not attended formal schools, primarily in remote regions.

United Nations Education, Scientific and Cultural Organization(UNESCO) “UNESCO’s goal is to build peace in the minds of men”. The organization hopes to act as a catalyst for “regional, national, and international action in human rights”.

US State Department Bureau of Democracy, Human Rights and Labor

Confined to the United States, the Department strives to take action against abuse of human rights. Although they are not particularly involved with the investigations, they are the enforcers and have partnered with many other organizations committed to protecting human rights.

HUMAN RIGHTS EDUCATION AT SCHOOLS

Several schools offer human rights education as part of their curriculum, for example linked subjects like History, Politics and Citizenship, but there are also specialised courses, such as Human Rights offered as part of the International Baccalaureate Diploma programme for high school students.

IB Human Rights is an academic subject containing units on:

- The theory of human rights
- The practise of human rights
- Contemporary human rights issues

In order to pass the course students are required to study for two years, take a final examination and produce a coursework.

As part of their Diploma programme students may also choose to write their Extended Essay on Human Rights. This is a 4000 word research paper focusing on human rights.

The IB Human Rights course was originally authored by Joni Mäkivirta, the developer of Cognitive Emotional Pedagogy. Part of the 2002 version of the IB Human Rights syllabus is at the Global Human Rights Education (HREA) website. Only part of the syllabus is available at the HREA website for copyright reasons.

The complete IB Human Rights syllabus that contains more details, including the assessment criteria, as well as the guide for the Human Rights Extended Essay can be acquired from the International Baccalaureate Organisation.

HUMAN RIGHTS EDUCATION USES IN THE 21ST CENTURY

- As a strategy for development (Clarence Dias)
- As empowerment (Garth Meintjes)
- As a way of change for women's rights (Dorota Gierycz)
- As a legal prospective and for law enforcement (Edy Kaufman)

HUMAN RIGHTS EDUCATION MODELS

1. **Values and awareness:** The Values and Awareness Model focuses on transmitting “basic knowledge of human rights issues and to foster its integration into public values” based on its philosophical-historical approach. This model is what people commonly think of when human rights are concerned with the target audience being the general public with topics including global human rights and more cultural based matters.
2. **Accountability:** The Accountability Model is associated with the legal and political approach to human rights in which the learners which the model targets are already involved via professional roles. The model is incorporated by means of training and networking, covering topics such as court cases, codes of ethics, and how to deal with the media.
3. **Transformational:** This model of education focuses on the psychological and sociological aspects of human rights. The topics towards which this model is effective are those including vulnerable populations and people with personal experiences effected by the topic, such as women and minorities. The model aims to empower the individual, such as those victims of abuse and trauma. The model is geared towards recognizing the abuse of human rights but is also committed to preventing these abuses.

CRITICISM

Sudbury model of democratic education schools maintain that values, human rights included, must be learned through experience as Aristotle said: “*For the things we have to learn before we can do them, we learn by doing them.*” They adduce that for this purpose schools must encourage ethical behavior and personal responsibility. In order to achieve these goals schools must respect human rights in school by allowing students the three great freedoms freedom of choice, freedom of action and freedom to bear the results of action—that constitute personal responsibility.

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