



“Human Value and Teacher Education”

Sandeep Kumar Sharma

Asstt. Professor, National College of Education, Sirsa

Abstract

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.

How a human value can be develop, either by education or teacher education or Role of human value in teacher education, then all the process will revolve around the teacher.

The whole responsibility of learning in the classroom lies on the shoulders of the teachers while students are allowed to just sit passively, whereas it should be the other way round.

“Children have to be educated, but they have also to be left to educate themselves.”

- Ernest Dimnet

Human values relate to the aims of human life. For realization of such aims men frame certain notions. These notions are known as values. Values refer to objects that we people cherish and desire, and consider them desirable and worthy of acquisition. These may be material objects like food, clothing, house etc, and abstract qualities and ideas like truth, beauty, goodness, peace, prosperity, happiness etc.

Introduction:

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.

How a human value can be develop, either by education or teacher education or Role of human value in teacher education, then all the process will revolve around the teacher.

The whole responsibility of learning in the classroom lies on the shoulders of the teachers while students are allowed to just sit passively, whereas it should be the other way round.

“Children have to be educated, but they have also to be left to educate themselves.”

- Ernest Dimnet

The tale of *Eklavya* has always been quoted for the unfair treatment meted out to him by his *Guru Dronacharya*. However, one point that we have always missed out in this story is his ability to learn all by himself, and learn better than those students who have directly taught by the Guru.

We have this tradition of revering the Guru or teacher our texts are full of quotes like “*Gurur devo Bhava*” and “*Gurur Brahma, Gurur Vishnu, Gurur Devo Maheshwara*” eulogizing the teachers and raising them to the pedestal of gods. This heavy emphasis on teachers, down the ages has skewed our pedagogical philosophy and we have lost our focus on the pupil, the student and the learner, who should in fact be the centre of all our teaching. We must acknowledge that, this imbalance has led to a decline in quality of education in our school, colleges and universities.

Human values relate to the aims of human life. For realization of such aims men frame certain notions. These notions are known as values. Values refer to objects that we people cherish and desire, and consider them desirable and worthy of acquisition. These may be material objects like food, clothing, house etc, and abstract qualities and ideas like truth, beauty, goodness, peace, prosperity, happiness etc.

Need and importance of value in Teacher Education

Many people believe that the only remedy for all maladies in the society is the generation of ideals and higher values in man. For this, education can serve the purpose best. If future is to be saved from colossal havoc, value-oriented education to children is the best possible way.

“Our country of tomorrow is going to be what the young pupils at school, college and university today will make it. The edifice of future of the nation depends entirely on its beauty, dignity, utility and stability on the foundation we lay today in the form of education and training that our youth receive.”

Emerging Values in India

The saga of our sacred land India is grounded on the sacrifice of ancient seers, savants, scholars and saints. Their selfless dedication and painful pursuit for acquisition of knowledge have enriched the granary of knowledge. They were able to provide a value system which was accepted by the people heart and soul. *Artha* (economic prosperity), *Kama* (pleasure or

sensuous pleasure), *Dharma* (Virtues) and *Moksha* (Salvation) ruled the social life. *Moksha* was considered ultimate value of human life. *Artha* and *Kama* focus on material benefits whereas *Dharma* and *Moksha* on spiritual gains. Although all these values were considered necessary for man, spiritual necessities (*Dharma* and *Moksha*) have superiority over material needs (*Kama* and *Artha*). However, in past all these were considered necessary for balanced development of man.

These new values that modern India needs are increasing productivity, development of scientific temper, ecological balance, small family, national cohesion, composite culture and international understanding. Many essential ingredients of moral education are available from different sources, and for a good programme of value-oriented education, all are to be co-ordinated properly.

Types of Values

Ultimate values

Mankind has certain ultimate values. In different ages philosophers and educationists have agreed that there are four objects, i.e., happiness, goodness, truth and beauty which are aspired for their own sake. Aristotle said that happiness is the supreme end of man. Although happiness is interpreted differently, permanent happiness should be regarded as ultimate value. Many great philosophers do not find any difference between truth, beauty and goodness in Divine nature, but at human level these values are distinct and identified separately as ultimate values.

Idealists give due weight on ultimate values. To idealists, value and ethics are absolute and unchangeable. The good, the beautiful and the truth do not change fundamentally from generation to generation or from society to society. These are not man-made but are the part of very nature of the universe. These higher value or ultimate values were true yesterday, are true today and will be true tomorrow. These are perennial and eternal.

Aesthetic Value

Aesthetic is the study of values in the realm of beauty. Aesthetic values are those which give people happiness and pleasure. Some philosophers opine that aesthetic values are confined to artistic excellence. Even then it is difficult to assess because such values are likely to be subjective and personal.

Social Values

Man is social being. He lives in a family of the society. Joint family system has been cracking. In turn nuclear families are rising up. As a result, certain social values are now

degenerating and diminishing. The weakening hold of social values in the younger generation has created many social conflicts in western countries and is creating now in India. So, the sociologists think to balance knowledge and skills which science and technology bring with values and insights.

Human conduct, behavior, duties and responsibilities are judged in terms of certain ideals, models and norm of the society. The social values are set by society or community. These social values are love to mankind, feeling of brotherhood, honesty, sincerity, punctuality, helping attitude to others work for general benefit, love of parents, co-operation, etc. Education, thus, must endeavour to inculcate the above social values in children to help them lead a healthy social and civic life.

Moral Value

Moral values refer to the behaviour of man towards man in the home, in society, in economic fields and in the life outside world. Generally, man is not born moral. He possesses certain impulses. Education enables him to control these animal impulses through the development of higher values of life, worthy interest, lofty ideals and noble ideas. According to Herbart, "Moral education consist in the suppression of lower and primitive impulses and cultivation of ideals. Moral values are honesty, tolerance, justice, self-control, freedom, etc."

Spiritual Value

Moral value implies the relationship between man and man. Spiritual values affect the individual in his relation with himself. Man does not live on bread alone. He needs inner peace and happiness. Not material things but spiritual values can provide him real happiness, perennial pleasure in life.

Aims and objective of Value education

- (i) To develop total personality, i.e. cognitive, conative and affective domain,
- (ii) To make the child aware of the right values, to feel the proper emotions and to internalize values in word and deed.
- (iii) To develop the children moral, aesthetic, cultural and spiritual values,
- (iv) To enable the students understand and appreciate the modern values of democracy, secularism, equality and scientific attitude,
- (v) To develop in child the habits like truthfulness, tidiness, punctuality, honesty, sincerity, dutifulness, etc.
- (vi) To develop healthy and well balanced personality,
- (vii) To inculcate certain basic human qualities in children,

- (viii) To develop character and morality in children,
- (ix) To develop vocational competence,
- (x) To encourage the students to become progressive and responsible citizens in their personal and social life,
- (xi) To enable the children to become ideal citizens,
- (xii) To enable the child to adjust to his environment,
- (xiii) To develop a positive and healthy attitude towards life,
- (xiv) To promote social efficiency,
- (xv) To inculcate ideas about national integration,
- (xvi) To make them judicious in thought and practice,
- (xvii) To enable them rise above prejudices based on religion, language, cast or sex,
- (xviii) To develop a cultural values,
- (xix) To familiarize the students with the present socio-economic scenario of the country and generate awareness in them for general uplift,
- (xx) To develop right attitude towards self, society, environment, country, foreign countries, religions and
- (xxi) To enable the child to use his leisure-time profitably.

Role of Teacher in Disseminating Human Values

Role of teacher in cultivating moral, social and spiritual values in children is no less significant. The students take the teacher as his ideal. So, the ideal personality of the teacher exerts greater influence on moral development of the students. Teacher is considered a friend, philosophers and guide. It is difficult to separate teacher's role as a moral value educators; for moral education is inbuilt in the business of teaching itself. Teaching is the noblest and sacred profession.

Teacher's personal activities and behaviour have tremendous bearing on students. So, the teacher should establish and maintain clear standards of behaviour, and encourage his pupils to behave towards himself, towards one another and towards the entire community in a desirable way. Every school desires certain standard behaviour from every student. So, the teacher has to develop a rational acceptance of such desired behaviour pattern in the children. The teacher should be a good and living role model of free, rational and moral adult so as to influence his pupils through his personal activities to become acceptable adult citizen in society. Most of the practical programmes suggested for inculcation of social, moral and spiritual values in children depend on sincerity, dynamism and resourcefulness of teacher in

the process of implementation. Therefore, the duty of teacher is to see that all activities and programmes are undertaken in true spirit and directed towards the attainment of goal. Teacher is an ideal model of the pupil. In past, the teacher was regarded as preceptor, the pupil as disciple. Teacher through his noblest activities and exemplary services influenced the personality of the child. Teacher's personality should be ideal to make the child pay him utmost reverence. "Teacher is the embodiment of *Brahma, Bishnu and Maheshwar.*"

Teacher should try to develop personality values in child. The child should be enabled to know and appreciate that he is the main architect of his personality whatever may be his origin, caste, creed, colour or birth. This sense of attitude towards personality development will be of immense help in eliminating racial, cultural and religious prejudices. Its ultimate result will be inculcation of higher values in life free from prejudices, fanaticism, fundamentalism and dogmatism.

In the process of inculcation of democratic, social, moral and spiritual values in children, the role of the teacher cannot be relegated. Thus, the teacher through different activities like instruction, personal interaction and organization of curricular, extra-curricular and co-curricular activities will be able to instill value-consciousness in children.

References

- Adams, Sir John. (1928) *Modern Development in Educational practice*. London: London University Press.
- Altekar, A.S. (1948) *Education in Ancient India*. Banaras: Nandkishore & Brothers,
- Allen, E.A. (1953) *Existentialism from Within*. London: R.K. Paul.
- Bhatia, K.K. and Narang, C.L. (1981) *Philosophical and Sociological Foundations of Education*. Ludhiana: Prakash Brothers.
- Broudy (1956) *Building a Philosophy of Education*. New Delhi: Prentice Hall of India.
- Brameld, T. (1950) *Philosophies of Education in Cultural perspective*. New York: Dryden Press.
- Brubacher, J.S. (1965) *Modern Philosophy of Education*, New Delhi: Mc Graw Hill.
- Butler, D (1968) *Four Philosophies & their practices in Education*, New York: Harper & Row.
- Chaube, S.P. and Chaube, A. (2005) *Philosophical and Sociological Foundation of Education*. Agra: Vinod Putak Mandir.
- Hiriyanna, M. (1952) *Aims of Indian Philosophy*. Mysore: kabayalaya Publication.

- Horne, H.H. (1937) *The Philosophy of Education*. New York: Macmillan and Co.
- Keavy, F.E. and Mitra, Sukumar.(1956) *A history of Education In India*. Calcutta: Oxford University Press.
- Kochhar, S.K. (1978) *Methods and technique of teaching*. New Delhi: Sterling Publishers
- Kneller, John F. (1967) *Contemporary Educational Theory*. New York: John Wiley and Sons.
- Mathur, S.S. (1994) *sociological Approach to Education*. Agra: Vinod Pustak Mandir
- Maritain, J (1955) *Modern Philosophies of Education*. Chicago: Chicago University Press.
- Mckean, A.C. (1962) *Principles and Methods in Secondary Education*. Ohio: C.E. Morris Books.
- Mukharjee, S.N. (1961) *History of education in India*, Baroda: Arya Book Depot.
- Mohanty, J. and Nayak, B.K (1996) *Modern Trends and Issue in Indian Education*. Cuttack: Takshyaila.
- Nayak, B.K. (2010) *Education in Emerging Indian Society*. New Delhi: Axis Publications
- Nunn, T.P. (1960) *Education its Data and First Principles*. London: Edward Arnold and Company.
- Naik, J.P and Narula, S.(1997) *A students' History of Education in India-Delhi*: Macmillan and Company.
- Nayak, B.K. (1999) *Education in the Emerging Indian Society*. Behrampur: tara Tarian Pustkaylaya.
- Rawat, P.L. (1996) *History of Indian Education*, Agra: Ram Prasad and Sons.
- Ross, J. (1972) *Ground work of Educational Theory*. Calcutta: Oxford University press.
- Rusk, R.R. (1956) *Philosophical Bases of Education*. Boston: Houghton Mifflin Company.
- Saini, S.K. (1983) *Development of Education in India*. New Delhi: Cosmo Publication.
- Seetararu, A.S. (1978) *Philosophies of Education*. New Delhi: Ashis Publishing House.
- Sharma, C. (2007) *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsi Das Publishers (P) Ltd.
- Vakil, K.S. (1948) *Education In India*, Delhi: Allied Publications.
- Wingo, G. M.(1975) *Philosophy of Education*. Delhi: Sterling Publishers.