Challenges in Integrating Value Orientation in Teacher Education

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Abstract

Worth In essence, education is about teaching people how to feel and think. It involves cultivating the proper emotions and sentiments and is the training of the heart. There are no cognitive skills involved that can be taught. It is 'caught' rather than taught, much like poetry. It basically comes down to setting the correct environment, imitating and learning by doing, and emulating a communion with nature or an ideal. One argument against this viewpoint is that merely copying a "good" person and modeling oneself after an ideal does not endow one with morality. Morality does not just "radiate" from one individual to another. Moral growth encompasses both moral behavior and moral thought. Making logical decisions is a hallmark of moral thinking, which is a unique way of thinking. A moral person is one who does the "right" thing for the "right" reason in addition to doing the "right" thing.

Keywords: Value education, modelling, morality, emotions, rational choice

Objectives of Value Education

Educational objectives are clear statements of how the educational process is supposed to transform students. That is, the manner in which their thoughts, emotions, and behaviors will shift. The goals of any curriculum, including value education, are influenced by a number of variables, including sociological, psychological, and epistemological ones.

Objectives of Value Education in the Modern Context

There is a temporal component to objectives, particularly in value education. Historically,

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philosophy and religion served as the foundation for value education's goals. Secular value did not exist.

There is relatively little room in education for the growth of moral reasoning and the ability to make moral decisions on one's own. These are the several types of social expectations placed on people in the modern world. A civilized person needs to have a few basic social skills. He must build respectable relationships with anyone he meets, whether they be for a short time or a long time. Either in his private or public position, he could need to do business. He must simultaneously play the proper duties in keeping an eye on these situations and act as a citizen of his state, nation, and the world. The Working Group on value oriented education has identified five dimensions on value education, which include physical education, emotional education, mental development, aesthetic development, and the moral and spiritual domain. It is pointed out that value education should prepare an individual to meet these demands, which are numerous and need not be listed.Sincerity, faithfulness, obedience to what one believes to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and suffering, in honor and dishonor, in success and failure, and the progressive expression of this pursuit in thought, feeling, and action are the values they say should be pursued in the moral and spiritual realm.

Nowadays, socioeconomic reconstruction is prioritized in many nations with the stated goal of distributing the advantages of modernity more fairly. There hasn't been much time for traditional cultural values to adapt to some aspects of modernization. Value education curriculum planners then have to deal with the challenge of determining the values and personal qualities that will best prepare each person for his or her role in contemporary society. The curriculum should acknowledge the tensions caused by the conflicts between tradition and change as part of the goals of value education. The intended curriculum should work to instill in our students a

critical value perspective that will help them reaffirm their commitment to core traditional values while empowering them to use contemporary abilities for the benefit of humanity.

Education and Value Development

Moral or value education must be strongly grounded in the concepts of value development in order to be implemented successfully. Depending on the individual, value growth might mean many things. It is possible to visualize the process of value formation from social, psychological, and philosophical angles. According to Lawrence Kohlberg, the intersection of psychology and philosophy is moral growth. Throughout its lengthy history, Indian philosophy has consistently placed a high priority on values, which is one of its distinctive characteristics. This root serves as the foundation for our values development and education goals. Value development is the result of several factors coming together. It is a multifaceted, all-encompassing process that teaches people to make deliberate decisions, use reason, and embrace the standards and values that guide their actions. The physical, intellectual, emotional, and moral aspects of an individual's personality all reflect their values. The ultimate goal of this growth is to empower the individual, resulting in a situation where he may behave in line with universal values and principles that he accepts in respect to society at large. Finding and developing values is a difficult process for both individuals and groups. However, the outcome solely determines both the individual's and society's fate. Therefore, value orientation is generally essential to all phases of childhood, formal schooling, and social group interaction.

Therefore, values and an individual's life are inextricably linked. Since education is a fundamental necessity and a focal point of education, its goals, content, and technique are all regarded in terms of value development, which penetrates every aspect of life. Development and values are synonymous terms. It is impossible to imagine human evolution without values. The development of a free and strong character is the greatest reconstruction that can be aided by

ethical and psychological concepts. This can only be guaranteed by understanding the sequence in which the phases of psychological growth are connected. The task of creating the conditions necessary for psychological function to develop in the best and most complete way is known as education.

Universal Moral Values

One should acknowledge the primacy of moral principles if the aim of education and development is to enable individuals to think critically and make decisions. The undercurrent that runs through all aspects of life is morality. Therefore, it's easy to see why there's a propensity to reduce values to moral ones. Unlike other values, moral values govern human behavior at far deeper levels of our personalities. As a result, moral principles typically prevail over other principles. Additionally, in the field of developmental psychology. Morality is seen as a fundamental principle. Value development is seen as a multifaceted, ongoing process that culminates in a person's ability to comprehend, internalize, and behave in accordance with universal moral principles and values that he adopts in connection to society at large. Thinking that is defined by the existence or reasonable choice is part of value development. A person with values does the right thing for the right reasons in addition to doing it properly. Thus, righteousness is more important than other values.

From the perspective of value development, education is a scientific process that cultivates a desired way of thinking and the capacity to handle values-related problems. As the following table shows, values are an important component of every sector of growth.

Values and Human Development

It should be mentioned that moral or value formation affects every facet of personality

and is an ongoing, cumulative, and highly interrelated process. One's personality and character center around their moral growth. It is risky and might endanger the person's social life to feed their intellect while neglecting their spiritual or ethical side. Because of its nature, moral development has been studied in relation to psychoanalytic aspects, social learning, and cognitive development. When choosing the value education activities for schoolchildren, the results of research done by a number of development psychologists are extremely helpful.

There are five basic values which can be classified in a hierarchical order as follows:
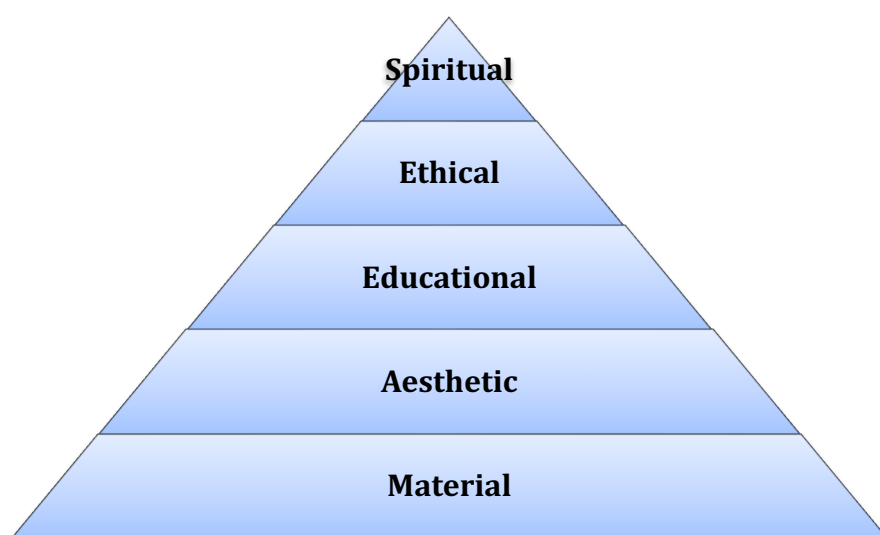
Material Values

Human existence depends on fundamental necessities like food, shelter, and security, all of which are mentioned below. As long as there is a great effort to achieve these basic necessities, man cannot focus on greater goals of life. However, addressing these fundamental wants shouldn't become an aim in and of itself; rather, it should empower a person to go farther while managing the need for sense-gratification that typically consumes a person's entire being after their basic needs are satisfied. This material worth has a psychological component.

The fight for the ego's existence takes precedence when the struggle for physical

existence is reduced—that is, after the fundamental needs of life are satisfied. Just as a body need different kinds of stuff. The ego is fed by things like name, frame, gratitude, love, sympathy, etc.We desire money, status, power, and other things because the ego strives to cling to them in order to survive. We also make an effort to shield our ego from any criticism. However, when the ego reaches a certain level of maturity, it can survive on its own without relying on other sources of food, shelter, or security. This is similar to how a fully grown tree doesn't require watering, manuring, or hedges for protection. People who lack inner strength yearn for status, status, power, and other things and become extremely sensitive to criticism.

Aesthetic Value

Life becomes dull and uninteresting when the aesthetic sense is absent. Every human has a fundamental sense of aesthetics, albeit how it manifests varies depending on cultural background. Ordinary nutritious food is not enough for us; we want it to taste good and be served in a pleasant setting. In addition to meeting our fundamental necessities, we want our home to be attractive and our everyday items to be creative. Even a common peasant who lives in a hut decorates his home in a modest manner. However, this need for beauty needs to be restrained. Let's go to the greater values.

Educational Value

It alludes to the importance of knowledge. Its goals are the growth of intelligence and higher faculties rather than turning a man into a moving encyclopedia or a simple exhibition of knowledge. A man must become analytical, introspective, and endowed with reasoning capabilities via education. "Education should have two objectives," according to renowned philosopher Bertrand Russell: first, to impart specific knowledge of language, arithmetic,

reading, and writing; and second, to establish the mental habits that allow individuals to learn and develop accurate assessments of themselves.

Ethical Value

The individual is referred to by the first three values. The fourth one is about how a person interacts with society. Humans are not an island. There are several levels of involvement with society. Therefore, living in harmony with society necessitates appropriate adjustment and deep connections with others, both of which inherently demand some degree of self-sacrifice. Because only humans can use the moral judgments of good and evil, man is regarded as a moral animal. Since animals are only puppets of their own impulses and without the choice to alter their conduct, we do not attempt to judge the morality of their actions. However, man has the ability to do something or not do it, or to perform it in a different way. Therefore, one needs to be moral in order to be a true man.

Though it is hampered by mental and physical limitations, the moral sense is inherent to humans and derives from the inner spiritual ideal, which constantly seeks to manifest itself in every aspect of human existence. Goodness is the natural state of the human personality as a whole, just as health is the natural state of the body. Just as medicine helps the body return to its initial state of health, moral laws and regulations aid an individual in establishing his inherent goodness. Being immoral means acting against one's own nature, whereas being moral means acting in accordance with one's own nature.

Spiritual Value

As previously said, morality is rooted in the spiritual center of man, which serves as the focal point of his personality. The condition in which this center controls every element of his personality is known as Moksha, or liberation, which translates to "not being under the control of

anything outside of oneself." This "outside of oneself" usually means anything that is not part of our bodily personality. However, since the body and senses are under human control, we can conclude that they are external to man after giving it some thought. The same reasoning applies to other mental changes as well.

Because the controller and the controlled must be distinct, this T, which is the center of one's identity, is not the same as the body-mind complex. The true master of one's personality is this spiritual center, and in the perfect condition of freedom, the master must fully master his subordinates, which include wants, emotions, senses, and so forth.

Assessment of Value Attainment at School Level

Even if some of the aforementioned techniques could be effective in assessing an individual's value achievement, they are not infallible. Certain methods could be effective on certain times for examining particular values, but they might not give a whole picture of the people. Using the techniques listed under each, instructors can examine the following values at the school level.

Sincerity

- Examine the attendance log.

- Keep track of the child's daily arrival time at school.

- Check to see if the youngster shows up for every lesson.

- Verify that the assigned homework has been completed according to the instructions.

- Ask other educators if the students in their classrooms are sincere.

Honesty

- Check to see whether they acknowledge their errors (such as failing to do homework).

- Take note of the student's frequency of lying.

Dignity of Labour

- Check to see if the youngster eats at the table, in class, etc., by himself.

- Examine the child's enthusiasm in volunteering in the community.

- Find out who puts the school bag, etc., in the house.

- Give the youngster mundane tasks in a virtual environment and assess their performance.

Cooperation

- Watch the youngster as they participate in a group activity.

- Create groups and see how the kids support one another's learning.

- Encourage kids to plan cultural events on their own and watch how people interact with one another.

Hard Work

- Regardless of the student's success, pay attention to their study habits.

- Verify the student's neatness in class assignments to see if they are completed on a regular basis.

Self-Regulating behaviour

- Check the degree to which the learner forms good habits. Consult your parents and, if necessary, your peer group.

- Watch the youngster as they go about their everyday lives.

- Verify the child's time management skills.

  Verify that the youngster consistently arrives on time for his assignments.

Respect to elders

- Check to see whether the child assists the elderly.

- Check to see if the student engages in political discourse with elders.

Tolerance

- Check to see if the youngster is generally balanced.

- Check to see whether the youngster can control their rage.

- Examine how well the student handles the peer group when they are learning together.

Self-esteem

- Examine the child's self-perception.

- Check the child's handling of job pressure in different contexts.

- Check the student's performance in relation to these skills and abilities.

Values are not so much taught as they are caught. The value attainment evaluation could not be entirely objective. Nonetheless, examining the previously mentioned elements and the suggested techniques may yield markers of a person's growth in values. Teachers and parents might save tales at different times to see how people behave in their daily lives. In other words, only when the person discloses who he really is can the assessment of value accomplishment be objective. Otherwise, the assessment would simply be based on conjecture.

Role of Parents

Parents are a child's first instructors and their home is their first learning environment. They not only lead the kid along its developmental path, but they also set an example of proper behavior by acting accordingly. Typically, we encounter three types of parents.

a) Over possessive: In unitary households, this is typically the case. Nowadays, parents with tiny families would only have one or two kids at most. Although it's normal for them to get quite worried about these kids, their excessive possessiveness stunts the child's development.

They would make every effort to help the youngster without giving him the freedom to act or try something on his own. They spoil the youngster, ignore his mistakes, and begin to

encourage him even when he has to be corrected in this overflowing torrent of worry.

b) Indifferent: Parents of this second group don't care all that much about their kids. They may still adore the child despite this. They are either uneducated or overly busy. Some of them lack the strategies and resources necessary to care for their kids, while others lack the time necessary to supervise and lead them.

c) Overpowering: 'Total discipline' is what these parents want to instill in their kids. They anticipate that the youngster would always perform and behave flawlessly in every circumstance. Anything else is intolerable to them. They are quite judgmental and persistent in accusing the youngster. They make all of the decisions about the child because they firmly think that the youngster is incapable of making decisions for itself.

The aforementioned categorization isn't always a sealed chamber. These are the common kinds. The goal is to have a good mix of all the categories mentioned above. In my opinion, a parent should handle a child with an iron hand while wearing velvet gloves. Iron hand is very rough and unyielding. It is painful. Because it is excessively soft, a velvet glove cannot guide or grasp anything securely. The only person who can give the required hard instruction without being overly harsh is an iron hand wearing a silk glove. Numerous kids have shown signs of becoming very self-centered and defying all institutions. Typically, they are the offspring of overly possessive parents. They anticipate the same level of treatment from the outside world because they are so accustomed to receiving it from their parents. They suffer injuries quite rapidly. Children raised in homes run by domineering parents would either grow up to be overly sensitive and introverted or completely impervious to criticism. Children who get inadequate guidance are left on their own.

Extremes are seldom preferred. The impressions a youngster receives throughout the early years of his life stay with him. Childhood experiences are unavoidable. They pursue and

harass him. Much of what a person becomes as an adult is predetermined by the upbringing. Since a youngster learns by seeing rather than merely hearing, what the parents did matters more than what they said. Parents are forced to set an example for their children since an alcoholic or smoker cannot tell them not to drink, smoke, etc.

Role of Teachers

Teaching is an attitude, not a profession. In addition to being a source of knowledge, teachers also serve as mentors, guides, surrogate parents, and motivators. The only occupation that is always concerned with the future is teaching. Before entering this honorable profession, one should ask himself three questions in order to become an excellent teacher who can serve as an example.

i) Do you love your subject?

A teacher who lacks enthusiasm for their topic will never be able to motivate their students.

ii) Do you love your profession?

A person can never have self-esteem if they do not appreciate their profession. Such educators lack conviction and confidence.

iii) Can you love your students as intensely as your own children?

No one can become a great teacher if they are unable to respond positively to this question. The world's greatest masters have all exhibited the extraordinary trait of unreservedly loving their followers.

In the ever-evolving social landscape, teaching is becoming an increasingly difficult job. Teachers used to be the exclusive source of knowledge and were respected for this reason. Anybody who wanted to learn had to submit to him. We have several information centers now. A

wealth of knowledge is available to individuals who require it through books, coaching centers, audio-visual aids like audio cassettes, video tapes, microfilms, and internet services. As a result, teachers' status as the exclusive information source is diminished. Values seem to be being put to the side as society grows more materialistic. It's nothing out of the ordinary. Every period produces a role model that the entire society aspires to follow. Think back to the Vedic era, when a Rishi or knowledgeable man was revered. Even the princes and kings descended to his hermitage and sat at his feet to learn. By the time of the Mahabharata, the role models had evolved. The powerful fighters like Bhishma, Drona, Kama, Arjuna, and others are without a doubt the heroes of this age.

The rulers were being taught battle by the Brahmin Dronacharya rather than philosophy. Parusharama, the God-incarnate, was also a combat instructor. Being a great warrior was a goal shared by everybody. Prior to India's independence, Gandhi, Pate, Bhagat Singh, Rajguru, and other freedom warriors served as our inspiration. Every child in the nation aspired to be a liberation warrior, and every school served as a training ground for such activities. The canting noises of vandemataram echoed over all school campuses. Unfortunately, a wealthy guy has been the social idol since independence. Everyone in the community wants to get as wealthy as they can, as soon as feasible. The slogan has been "get rich at any cost." This approach of becoming wealthy quickly always comes at the expense of morals.

This state of affairs would not last indefinitely. There are many signs that our nation will reawaken to the timeless principles that this place has stood for for so many years. It is crucial that the principles are upheld and fostered during this period of transformation. Just a thought! A teacher may guide a society in the correct way if their life is an example of ideals. He must exhibit the fundamental qualities of optimism, drive, openness to learning and teaching, truthfulness, nonviolence, the inability to talk or think negatively of others, inventiveness, and

the capacity to show unresolved love.

This is a challenging task. To effectively be a catalyst for societal change, however, the teacher must assume that role.

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