

WOMEN AND VALUE EDUCATION

Abstract

Value means different things to different people. It is a cognitive as well as spiritual idea that permeates our intuition in everyday life. Value plays a crucial role in a persons' life and give their character, purpose and power. It reflects on women life stands on her opinions, choices, attitudes actions, interpersonal interaction, hope and goal. It is the overarching principle of life that promotes holistic growth, and improved the quality of life. Value is mostly profound and radical socio-cultural and political changes occurring in our nation. Value education change the damage mind of a woman and become a young, fresh, healthy, honest sensitive. All of women should be utilised to in-still values everyone. Our task is to make our nation and all aspects of our society more normally upstanding by instilling moral, social and spiritual principle in its citizen so our civilisation is suffering form and illness brought on by the lack of ethical behaviour, where femaleness is the part of surprise value as consideration of professional ethics in global scenario. After all value education

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I. INTRODUCTION

John Dewey defined value as "essentially meaning to the prize, esteem, appraise, and estimate." "The value is basically to the prize to respect, judge, and estimate," wrote John Dewey in 1948. It refers to the actions of attaining, maintaining, and evaluating the kinds and quantities of values concerning other things". The quality of life, which includes the potential for development, multiplication, functional activity, and chemical change to this day, separates animals and plants from inorganic matter. Value is a cognitive and spiritual idea that permeates our intuition in everyday life Values are a system of principles or expectations for behaviour. It is reality that women, a particular society in which a person lives holds values in high regard. As a result, values play a crucial role in a person's life and give their character purpose and power. Values reflect an individual's attitudes, opinions, choices, actions, interpersonal interactions, hopes and goals. It reflects on women life to their feelings, thoughts, behaviour, and also improves the quality of life. This is mostly because of the profound and radical socio cultural and political changes occurring in our nation and round off the world. A damaged mind of women can become a very young, fresh, honest, naturally healthy and sensitive mind through education.

In general, values can define as personal, social, ethical, moral and behavioural. Personal value reflects to those ideals and principles that an individual holds of the social relationships in which they participate. Any women individual is responsible for establishing her performance standards and accomplishing these goals without overt participation from any other individuals.

The term "social values" refers to those values that are rich in regard to others. The practise of social values is always practiced concerning our neighbours, neighbourhood, society, country, and the globe. The application places a local, transitory, and contingent emphasis on certain social values. They could develop new characteristics in response to alterations in the social environment. This refers to the individual's internal ties with other members of society. These beliefs may also be religious manifestations shaped by culture and politics throughout history. The concepts of moral values connect to those aspects of an individual's character and personality that are congruent with what is appropriate. They provide insight on a person's level of self-control. Ethical principles are necessary for an individual to become a good and productive member of society as well as a good person. A religious authority to which matters of religion are referred and whose decision is considered final when those concerns are decided.

II. ORIGIN OF THE CONCEPT VALUES

It is believed that the German philosopher Friedrich Nietzsche (1844-1900) used the phrase "Values" for the first time in 1880. Before that time, "Value" was typically employed as a singular noun, with the sense of "the measure of anything." Nietzsche made use of the term "Values" in its plural form to refer to moral attitudes and opinions that were individual and subjective. It is interesting to note that he, along with a number of other intellectuals, held the belief that 'values' do not necessarily contribute to the development of powerful personalities. The ideals that underpin a contemporary democratic society are regarded as fundamental. As a result, the idea of 'Values' has undergone significant evolution since that time.

'Shrimad Bhagavat Gita' explains, "The mind must be freed from "durtyapara" (misdeeds) and engaged in the process of obtaining "sadgunas" (virtues). "Shanti" exists in the mind of one who possesses "daivi sampati," or heavenly characteristics of the most accomplished physicists in history, made this observation.

1. Education in Values: According to NCERT (1992), "the phrase 'value education is preferred to other terms in vogue like moral education, "moral and spiritual education,' etc., because of its comprehensiveness." The issue with value learning and the development of values generally includes moral, social, religious, visual style, and other values. An individual's values serve as the blueprint or map for how they should live their life. An individual's experiences, desires, and the circumstances they find themselves in all have a role in shaping their values. A nation's policies are based on its values, which can be considered norms or guides. Values shape our life's journey. Values are not static. Values are different ways of organizing behaviour. There are a variety of methods by which values might be learned unconsciously. The cognitive and the emotional components of values are both present. Through various stages of reflective thought, values can be organized and reorganized in multiple ways. Values enliven an individual. They move him around in his environment as they determine which parts of it are appealing to him and which parts are not. Individuals are motivated to take action by their values. Values are structured into a variety of different value systems. There are typically not a very significant number of core beliefs and principles that make up an individual's value system. The fact that the thing can full-fill our needs is the primary reason for the thing's value. Anything has value if it links to the individual's purpose for living their life. Anything that can be put to good use has worth. Values are experienced both partially and depending on the context. Values are helpful for survival. Value refers to anything that contributes to the orderly functioning of society. Emotions influence values. Many different things contribute to the formation of values.

The installation of values is not a straightforward process by any stretch of the imagination. No secret recipe, method, or approach can solve this problem. Developing a sensitivity to values and the ability to choose the appropriate values, absorb them, realize them in one's life, and live following them are all components of value education. Value education encompasses the full scope of value education. As a result, it is not a matter that is constrained by time. It is a pursuit that lasts a lifetime.

All of a person's faculties, including intellect, heart, and hands, should be utilized to in still values. As a result, education in values encompasses all aspects of the learning process, including the cognitive, emotional, and psychomotor domains.

The education of one's values might be obtained directly, indirectly, or even by accident. The purposeful and systematic training provided during formation is an example of direct value inculcation. Inculcation of values can occur covertly through the curriculum's regular courses and extracurricular activities that are a part of the overall educational experience. There is also a greater awareness among educationists that allocating one period solely in the school timetable for value education and allocating this work only to one instructor will not be very useful because values cover the whole variety of curricular and co-curricular activities of schools. This is because values cover the entire gamut of curricular and co-curricular exercises in schools.

Every individual is considered a member of the human family, and students are expected to uphold a set of fundamental principles when attending college. These foundational principles are necessary for developing a meaningful character, just as the groundwork for constructing a building. The building wouldn't be able to stand without foundation, and in the same way, a solid character can't be constructed without the important fundamental values.

Consideration for others, timeliness, cleanliness, and cooperation, are examples of societal ideals. These principles must be taught in schools or colleges after the family. Engaging students in campus upkeep or socially beneficial work is a great way to prepare them for global understanding. In developing countries like India, we've introduced the idea of socially beneficial labour, which entails students visiting nearby villages or slums regularly and helping with initiatives to raise living standards.

2. Classification of Values

• Positive Value

- Aesthetic values
- Cultural values
- Citizenship values
- Economic or material values
- Emotional values
- Ethical values
- Humanistic values
- Intellectual or mental values
- Moral values
- National values
- Physical values
- Religious value.
- Values education
- Scientific values
- Social or sociological value
- Spiritual value
- Universal values
- Positive value

- **Negative Value:** It is possible to notice that there is no airtight compartmental classification of values since they overlap. This is something that may be seen.

3. Value, Women and Present Society: We are raising a new generation of girl children who identify as neither Indian nor Western; as a result, they find themselves in an impossible situation. We are developing a solely economic society, which looks for safety in monetary gains and is unconcerned with its members' social peace and well-being. People are constantly discussing corrupt practices no matter where we go. Because of how pervasive this problem has become, it is at the origin of a wide variety of other problems, including injustice, exploitation, and violence.

We put a lot of effort into constructing and safeguarding private property, yet we show very little concern for public property, which is really our collective property. This is the magnificent sign of a people whose behaviour is not founded on an appreciation of the values that are important to them. It is the primary value that we need to cultivate in order to promote the strength and greatness of our society and our country, and that value is a persistent concern for the well-being of other people. Every day, a growing worry is expressed on the general decline in values observed in contemporary social life. The actions of immorality are always the ones that have shown the seeds of sadness, anger, jealousy, and hatred in society.

- 4. Place of Values in the Present Educational System Women Education:** However, the current educational system, through its mechanical approach, has contributed to human psychological problems. This is because the system, through its formal and non-formal organisations, has developed a device of structures, content, and processes to transmit knowledge without much concern or commitment to react to the task of interacting and inculcating the values necessary for creating an intellectual climate that is congenial to the gratitude of history and culture and glorying in one's history and heritage. Without women thinking and activities, Our nation's educational institutions, on every level, are working incredibly hard to ensure their continuity and survival in the face of significant challenges. It is generally believed that difficulties of this nature in these institutions are a mirror of more widespread issues in the community. The kids of today have been cut off from their origins. As a direct consequence, they are unable, in the majority of cases, to identify themselves as a part of the community.
- 5. Environmental Concerns for Values and Women:** The widespread exploitation of the environment during the 21st century is now well acknowledged. The likelihood of the human race's survival may be in doubt if this trend persists. Students must therefore become aware of the significance of protecting and enhancing the environment. In home, in workplace, in bus, in train in tram, everywhere, now the environment is not favourable for the women. It is also a value added concerns for the women.

Interreligious tolerance is a component of values. History has had a rocky relationship with religion. On the one hand, the great faiths are responsible for many of the magnificent and noble aspects of human civilization, including the arts of building, literature, painting, and social structures. However, more people have experienced persecution because of their religion than for any other reason. Endless wars waged in the name of religion are no longer something we can afford. Accepting multiple paths to the divine is the secret to interreligious understanding. The world's curricula must include interfaith education. This leads me to the sixth category of values, which is spirituality. Although they are connected, I am differentiating between religion and spirituality. Spirituality makes an effort to gain access to the divine power that exists inside our deeper thought processes. Whether through prayer, meditation, yoga, or any other practise, we all need access to this inner light.

Finally, for the new global society, we require shared ideals. We must establish a global education program using the most recent array of cutting-edge inventive and interactive educational approaches as global citizens committed to human survival or welfare.

6. Value of Values: (parle chart)

- **Instrumental Values:** When a subject is explored for purposes other than its own, it is said to have instrumental value in the introduction.
- **Essential Values:** These values relate to the fundamental character of the man himself and encompass essential social abilities, elementary physical abilities, and the capacity to employ symbols like language and arithmetic.
- **Personal Values:** A person who upholds these ideals will be beneficial to himself.
- **Social Values:** These principles are beneficial to society as a whole and serve as the cornerstone upon which an individual's interactions with other members of society are built.
- **Institutional Values:** These are things like the values that have been formed by institutions, politics, and other things. These are universal principles that apply to all of humanity.
- **Ethical Values:** These are how we interact with other sentient beings. We include principles such as sincerity and truth, among others. All moral values are also addressed under ethical values.
- **National Values:** These include ideals that pertain to the purposes of the nation, such as democratic, secular, and socialist principles.
- **Spiritual Values:** These are centered on coming to terms with one's 'Self' while also becoming one with 'Divinity.'

7. **Synthesis between the Traditional Values and Modern Values:** When attempting to pass on ideas through education, we should feel unrestricted in drawing from our traditions and the traditions of other nations and civilizations worldwide. Currents are running through Indian philosophy that can lead to a new perspective that is appropriate for a modern society and that has the potential to prepare the people for a willing embrace of life with all of its pleasures and pains, challenges, and victories. Both the Vedas and the Upanishads contain information about these threads. Even amid these things, we can find the inspiration to engage in acts of kindness and have faith in the world. For instance, Mahatma Gandhi and other influential philosophers acquired a substantial amount of their inspiration for idealism as well as their genuine pursuit of social justice and reconstruction from the sources that were discussed above. It is more important than ever to perform re-evaluations and reinterpretations of events that occurred in the past. In spite of this, in the context of the modern world, it is of the utmost necessity that this effort not be confined to sources exclusive to a single country. It would be required to rely on liberalizing forces that have evolved in western nations and which have highlighted, among other things, the dignity of the individual, equality, and social justice. This would be necessary to accomplish the goal of achieving liberalization. This would be required due to drawing on liberalizing forces that have evolved in western nations.

India is again making strides toward its goals, suggesting that the country is on the verge of experiencing a new renaissance. Education that is, on the one hand, based on secular values and, on the other hand, science and technology are going to be the most useful tool in this process of renaissance and modernization because they will be the most effective instrument. There is nothing more fitting to say in this circumstance than what Jawaharlal Nehru had to say; there is nothing more to say, "Is it feasible for the growth of science and technology to coexist with the advancement of the mind and spirit in a way

that is harmonious? We cannot disgrace the scientific community in any manner, as it reflects the essential truth of modern life, and we must accept this. Far more so, how can we be unfaithful to those fundamental principles that India always has and continually defended throughout its history? This question is even more important. Let us continue, with all our might and vigour, to make steps toward advancing industrial technology. Let us also keep in mind that the accumulation of worldly prosperity without the presence of tolerance, compassion, and knowledge is highly likely to destroy those riches."The Education Commission made the following observation during the years 1964-1966: "We believe that India should strive to bring science and the values of the spirit together in harmony and thus pave their way for the eventual emergence of a society which would cater to the needs of the whole man and not only to a particular fragment of his personality." The following excerpts from Albert Einstein's book are relevant here. They can be found: "The following passage from "Ideas and Opinions" is particularly enlightening: "Teaching the guy a specialized talent is not going to be enough. He has the potential to become a well-oiled machine, but his personality will not develop in a balanced way. The students are expected to exhibit not just an awareness of but also an active engagement with the school's guiding principles. Aside from that, because he lacks the emotional maturity of an adult, he behaves more like a well-trained dog than a fully formed human with specialized skill."

- 8. Women, Material Values and Spiritual Values:** Worldly people have an insatiable need for wealth, power, and reputation and are willing to stop at nothing to attain these things. They tend to become incapable of meaningful conversation with one another and deeply personal relationships since they are plagued with suspicion of one another. They have a propensity for engaging in destructive and violent behaviour. They are extremely self-centered. On the other hand, spiritualists operate based on the notion that a person is designed to connect with others that are mutually beneficial and gratifying. They are focused on enlightenment and the truth in all aspects of their lives. A strong sense of humility characterizes their demeanour. They hate arrogance and pride as two of the worst human traits. Their connections' honesty, integrity, and openness are defining characteristics of those relationships.

III. CONCLUSION

Our task is to make our nation and all aspects of our society more morally upstanding by instilling moral, social, and spiritual principles in its citizens. Our civilization is suffering from an illness brought on by the lack of ethical behaviour. In today's society, the main drive is not just the greed for the wealthy and the desire to live a life of luxury but also the desire to achieve power using unethical or ethical means. How to consider giving our society a worthy purpose in our lives, motivated by ethical, social, and moral discernment, is the main problem facing this country is it remains sound that a particular mode of conduct or state of existence is personally or by groups ascribe to a social or converse mode of behaviour or state of presence. In other words, the belief that a specific mode of conduct or state of existence is personally or vice versa or converse mode of behaviour or state of existence."

The Committee on Religious and Moral Instruction (1959) provided the following definition of moral and spiritual values: "Anything that encourages us to behave properly towards others is moral value." A spiritual value is something that "takes us out of ourselves and encourages us to sacrifice for the good of others or a great cause," according to the author

of "The Four Agreements." A former Educational Adviser to the Government of India in Learning for Character Development named Kireet Joshi (1997) provided the following explanation of the word "Value" in his book "This word value when understood in the context of educational philosophy, refers to those desirable ideals and goals which are intrinsic in themselves and which, when achieved or tried to be achieved, convey a deep sense of fulfilment to one or numerous or all parts of what we consider to be the highest elements of our nature. Values can be categorized as either educational or non-educational values. Within this context, it may be argued that the word "value" is essentially indefinable since it refers to an essential category and is itself the pinnacle of brilliance within that category. The most important things in life are goodness, truth, and beauty. The author observes, "At the same time, there is a consensus regarding the truth, beauty, and goodness, which are all capable of being regarded as the most important values in life. They are innate to the person's character, and they are complete in and of themselves." The same writer has argued, among other things, that "Even though there is a large amount of disagreement regarding what is meant by these three terms, there is consensus that they are the most desirable ideals, and that mere orientation towards them inspires the development of those states of our being and becoming in which we can hope to find some kind of ultimate fulfilment.

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