

# AXIOLOGICAL CONCERNS IN EDUCATION

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# MEANING OF AXIOLOGY

- The word axiology is derived from the two Greek words “axios” means ‘worth or value’ and ‘logos’ means logic or theory, means ‘theory of value’. Paul Lapie in 1902, and Edward Von Hartman in 1908 first used this term.



# PROBLEMS OF AXIOLOGY

Axiology, then is the subject area which tries to answer problems like these:

- How are values related to interest, desire, will, experience, and means-to-end?
  - How do different kinds of value interrelate?
  - Can the distinction between intrinsic and instrumental values be maintained?
  - Are values ultimately rationally or objectively based?
  - What is the difference between a matter of fact and a matter of value?
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## TWO MAIN SUBDIVISIONS OF AXIOLOGY: ETHICS AND AESTHETICS.

### Ethics

Ethics investigates the concept of **right and good** in individual and **social conduct**. It studies the **moral behavior** in human and how one should act.

*While virtually people are concerned with making ethical judgments and decisions, philosophers in particular are concerned to:*

- Explicate the nature of such judgments in general
- Provide criteria for determining what is ethically right or wrong
- Analyze the reasons we have for holding them to be correct.

# THEORIES OF ETHICS

## *Normative and Metanormative*

Normative theories of value make judgements about what ought to be in the realm of values; for example, they make claims about what constitutes "just", "good", or "moral" behaviour for an individual as well as for society;

Meta-normative theories analyze value and valuation; they define what "goodness" and value are, what it means to say that something is "good" or has value, and which criteria can be employed to evaluate normative theories. Thus, meta-normative theories provide the foundation for normative theories of value.

## ***NORMATIVE THEORIES OF VALUE CAN GENERALLY BE BROKEN DOWN INTO THREE CATEGORIES:***

### **1. Deontological ethical theory** ***(Ethical theory concerned with duties and rights)***

Deontological moral systems are characterized primarily by a focus upon adherence to independent moral rules or duties. Thus, in order to make the correct moral choices, we simply have to understand what our moral duties are and what correct rules exist which regulates those duties. When we follow our duty, we are behaving morally. When we fail to follow our duty, we are behaving immorally.

## ***2. TELEOLOGICAL OR CONSEQUENTIALIST ETHICAL THEORY***


- Teleological moral systems are characterized primarily by a **focus on the consequences, which any action might have**. Thus, in order to make correct moral choices, we have to have some understanding of what will result from our choices. **When we make choices, which result in the correct consequences, then we are acting morally; when we make choices, which result in the incorrect consequences, and then we are acting immorally.**



### 3. VIRTUE BASED ETHICAL THEORY

Virtue-based ethical theories place much less emphasis on which rules people should follow and instead **focus on helping people develop good character traits, such as kindness and generosity.**

These character traits will, in turn, allow a person to make the correct decisions later on in life. **Virtue theorists also emphasize the need for people to learn how to break bad habits of character, like greed or anger.** These are called vices and stand in the way of becoming a good person.





# AESTHETICS

- Aesthetics is the branch of philosophy, which concerned with the nature and appreciation of art, beauty and good taste. It has also been defined as "critical reflection on art, culture and nature". The word "aesthetics" is derived from the Greek "aisthetikos", meaning "of sense perception".



## AESTHETICIANS ASK QUESTIONS LIKE

- "What is a work of art?"
- "What makes a work of art successful?"
- "Why do we find certain things beautiful?"
- "Is there a connection between art and morality?"
- "Are aesthetic judgments objective statements or purely subjective expressions of personal attitudes?"
- "Can aesthetic judgements be improved or trained?"

*In very general terms, it examines what makes something beautiful, disgusting, fun, cute, silly, entertaining, discordant, harmonious, boring, humorous or tragic.*

# AESTHETIC JUDGEMENTS

When we say “this is a beautiful flower”, we mean three things:

- We convey information.
- We evaluate the characteristic of a thing.
- We also give a value judgment by saying “I value it”.
- Our feelings are: “we recognize this flower as important and worthwhile and we are interested in it. A thing has a value, if it has worthiness.”. **Judgments of beauty are sensory, emotional, and intellectual all at once**



# NATURE OF VALUE JUDGEMENT

## *Objective or Subjective*

Basically, there are two great issues in axiology concerning the nature of value. The first centers on the question: *Is value objective or subjective?* The subjectivist states that value is subjective, that it **exists only in the mind of the subject** who evaluates the object. The objectivist asserts that value is objective that it is **inherent in the object** and exists quite independently of the subject who evaluates the object.



## *ECONOMIC, POLITICAL OR MORAL VALUE*

Judgments of aesthetic value can also become linked to judgements of economic, political or moral value (e.g. we might judge an expensive car to be beautiful partly because it is desirable as a status symbol, or we might judge it to be repulsive partly because it signifies for us over-consumption and offends our political or moral values.)



## VALUE MEANS GOODNESS, DESIRABILITY, OR WORTH


- As an abstract noun, value means goodness, desirability, or worth. To put it another way, value is that property of a thing (either intrinsic to it or ascribed to it by someone) that makes it worthy of realizing or, by extension to the negative, worthy of avoiding or eliminating. In referring to the value of things, *the good* encompasses those things with positive value, or at least those things *believed* to have positive value. *The bad* refers to those things with negative value or at least those things *believed* to have negative value.



## *FACTUAL JUDGEMENT AND VALUE JUDGEMENT*

**Factual judgements** are descriptive statements of empirical qualities or relations. These judgements are about the make of a particular mobile or the age of a friend. **Value judgements** appraise the worth of objects, acts, feelings and so on. Judgements about whether a picture is beautiful or not, whether the behavior of your friend is right or wrong, are evaluative.

*Interaction between facts and values* - it is difficult to separate them completely. The facts often play an important role in our decision-making. If facts or conditions change, our evaluations often change too.



## VALUE AND DESIRE SATISFACTION

- Value refers to a quality of an object that satisfies a desire of subject. That is, when an object has a certain **quality that satisfies a desire or a wish of the subject** and **which is recognized** as such by the subject, then that special quality of the object is called value.
- *For example, even though there may be a flower here, unless someone (the subject) perceives the beauty of that flower, the value of the flower does not become actual. In this way, in order for value to become actual, a subject must recognize the quality of the object and must appraise that quality as valuable.*





## *ABSOLUTE OR RELATIVE VALUES*

- The another great issue of axiology concerns the question: *Is value absolute or relative?* The absolutist asserts that there is only one standard of value and that it is **eternally and universally valid**. The relativist, of course, denies all this and states that **value is relative to a group or individual at a particular time, in a particular place, and in a particular culture.**



## ***SUM UP:-***


- *Speaking from the perspective of human reason,* neither of these issues has been settled by axiologists. There are compelling arguments for and against both sides of both issues.



# CLASSIFICATION OF VALUES

- Axiologists have come up with a number of ways of classifying value. The number of values ranges from three (Satyam, Shivam, Sundram) to 83 (reported by N.C.E.R.T).

*Broadly Speaking the entire gamut of values may be classified into two types:*

- **Eternal, Absolute or Root Values:** Moral and spiritual Values are root values which take us out of ourselves and inspire us to be good and to do good.
  - **Temporal Values and Mundane Values:** These include contextual values, social, cultural and economic etc.
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# INTRINSIC VALUE

Something is said to have intrinsic value if it is good **“in and of itself,”** i.e., not merely as a means for acquiring something else. Happiness might be an example of an intrinsic value, because being happy is good just because it's good to be happy, not because being happy leads to anything.



# EXTRINSIC VALUE

An object has instrumental (or extrinsic) value if it is but **a means for obtaining something that has intrinsic value**. Having a net worth of a million dollars is an instrumental value. Having those assets is good only to the extent that you can use them to get something else--like happiness.



## *MORAL AND NON MORAL VALUES:*

- Moral value carries with it **a degree of obligation to act in a certain way.** For example, a "good man" does what is right. Moral value is based on non-moral value. They are so pervasive that they reflect social values, individual values, intellectual and material values. Anything that debases or injures man is immoral.



## MATERIAL VALUES OR SPIRITUAL VALUES

- Broadly speaking, values can be categorized as either material values or spiritual values. Material values refer to the values of people's daily necessities, such as commodities; in contrast, spiritual values refer to values corresponding to the faculties of intellect, emotion, and will, or the values of trueness, goodness, and beauty.



## CONSUMMATORY VALUES

When our immediate likings or instinctive hungers are satisfied by some values, those values are called consummatory values. They are unique in themselves. They are neither replaceable, nor comparable. In such values what is good for one can not be good for another. For example the thirst for learning art will not be satisfied by learning general science.





## CONTRIBUTORY VALUE

Contributory value, the value that something contributes to a greater whole of which it is a part.

"A stick of wood may be useful in making a violin, a violin may be **extrinsically good** by being a means to good music, the music may be **inherently good** if hearing it is enjoyable, the experience of hearing it may be **intrinsically good** or valuable if it is enjoyable for its own sake, and it may also be **contributively good** if it is part of a good evening or week end."



# HIERARCHY OF VALUES

*Values have their foundations in higher and lower interests.*

- The values which are **born out of unthoughtful desire or animal instinct** are the lowest value. For example, child's natural inclination to play, his keenness to handle things and his love for colour and rhythm are values belonging to lower key.
- The values which are **rationally conceived** and are in tune with cosmic design are higher values. **The highest values are spiritual and intellectual,** the lowest values are material and physical.



- *Among the thoughtfully chosen values, intrinsic values take precedence over instrumental value. Similarly eternal values are superior to temporal values.*
- *The values that have greater productivity or creativity are naturally preferable to the values that have less productivity and creativity.*
- *Some values stand good at crucial moments, while others have frequent valuability. The former can be evaluated higher than the latter.*

## *THE INSTRUMENTALIST, PRAGMATISTS AND EXPERIMENTALISTS ESTABLISH A DIFFERENT HIERARCHY OF VALUES*

- According to them **one value outranks another when it is a better instrument** for achieving some purpose or objective.
- They say that **hierarchy cannot be established in advance nor is that even final.**
- That depends upon how certain values hold good with the particular person, at a particular time and in a particular situation.
- The hierarchy of values is very helpful in making a choice between alternative courses of action



- Finally, value may be *higher or lower*. Given two things, one with a higher (i.e., a greater positive) value than one with a lower (i.e., lesser positive or a more negative) value, the one with the higher value is more worthy of realization than the other.



# VALUES FROM DIFFERENT PHILOSOPHICAL ANGLES

- For the Idealist, goodness is found in the ideal, that is, in perfection. It is found on the immaterial level, that is, in the perfect concept, or notion, or idea, of something. Thus, perfect goodness is never to be found in the material world. Evil, for the Idealist, consists of the absence or distortion of the ideal. It is a breaking of the eternal law. Since ideals can never change (because they are static and absolute), moral imperatives concerning them do not admit of exceptions. That is, these imperatives are stated in terms of "always" or "never." For example: "Always tell the truth" or (put negatively) "Never tell a lie." According to them every object idea or act has intrinsic value. The valuer has to discover it.

# FOR THE NATURALIST

- the baseline of value is that which is natural - that is, that which is in **conformity with nature**.
- Nature is good. One need not look beyond nature to some immaterial ideal for a standard of right and wrong.
- **Evil**, for the Naturalist, is a **departure from this natural** It is a breaking of the natural law.
- for the Naturalist, art should imitate nature.



# PRAGMATIST

- The Pragmatist believes that value claims must be **tested and proven in practice.**
- things are **value-neutral** in themselves
- There is nothing that is **always good**, nor is there anything that is **always bad.**
- In answer to the question, "Is that good?" a Pragmatist would probably reply, "Good for what?"
- Thus, the Pragmatist believes that the **end justifies the means.** That is, if something is useful for achieving some end or goal, then it becomes good.
- Results or consequences are the ultimate measure of goodness for a Pragmatist,



# EXISTENTIALISTS

- The existentialists believe that as with knowledge, **the individual must create his/her own value.**
- The person must create value, like reality and truth. It is not found preexisting, or determined by group consensus. What is good art for you may be bad art for me, and vice versa.
- An Existentialist is not necessarily a non-conformist, but if an Existentialist conforms to the values of a group it will be because that person has freely chosen to do.
- Evil, for the Existentialist, is being false to self. It is a breaking of one's personal law.



# *Values: Place in Education*



# BASIC CONCEPTS OF VALUES EDUCATION

*Accdg. to: Dr. Y.N. Sridhar*

- As used in the area of school education, it refers to the study of development of essential values in pupils and the practices suggested for the promotion of the same.



## BASIC CONCEPTS OF VALUES EDUCATION CONTD .....

In its full range of meaning, value(s) education includes developing the appropriate **sensibilities**: moral, cultural, spiritual and the ability to make proper value judgment and internalize them in one's life.



## BASIC CONCEPTS OF VALUES EDUCATION CONTD .....

- It is an education for 'becoming' and involves the total personality of the individual. Value(s) education is essentially 'Man Making' and 'Character Building'.





# **METHODOLOGIES AND TECHNIQUES**



# CLASSROOM LEARNING ACTIVITIES METHOD

- This may include reading, listening, discussions, narration, direct presentation of ideas by the teacher and other strategies.



*\*METHODOLOGIES AND TECHNIQUES*

# CLASSROOM LEARNING ACTIVITIES METHOD

- These strategies should be used with any of the following sources of value education (a) Biographies (b) Stories (c) Extracts from essays, articles, classics and news paper (d) Parables, proverbs, quotations and poems (e) value/moral dilemmas (f) classroom incidents/ anecdotes/ conflicts.

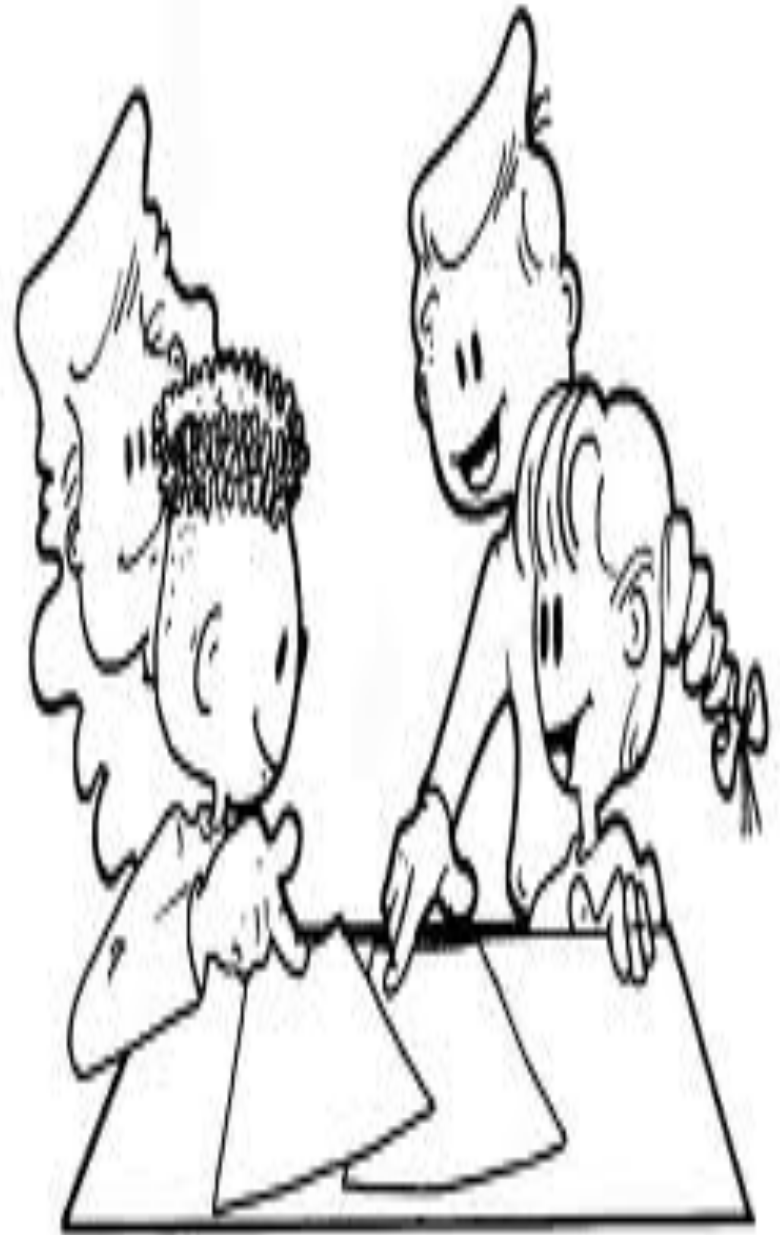


*\*METHODOLOGIES AND TECHNIQUES*



# PRACTICAL ACTIVITIES METHOD

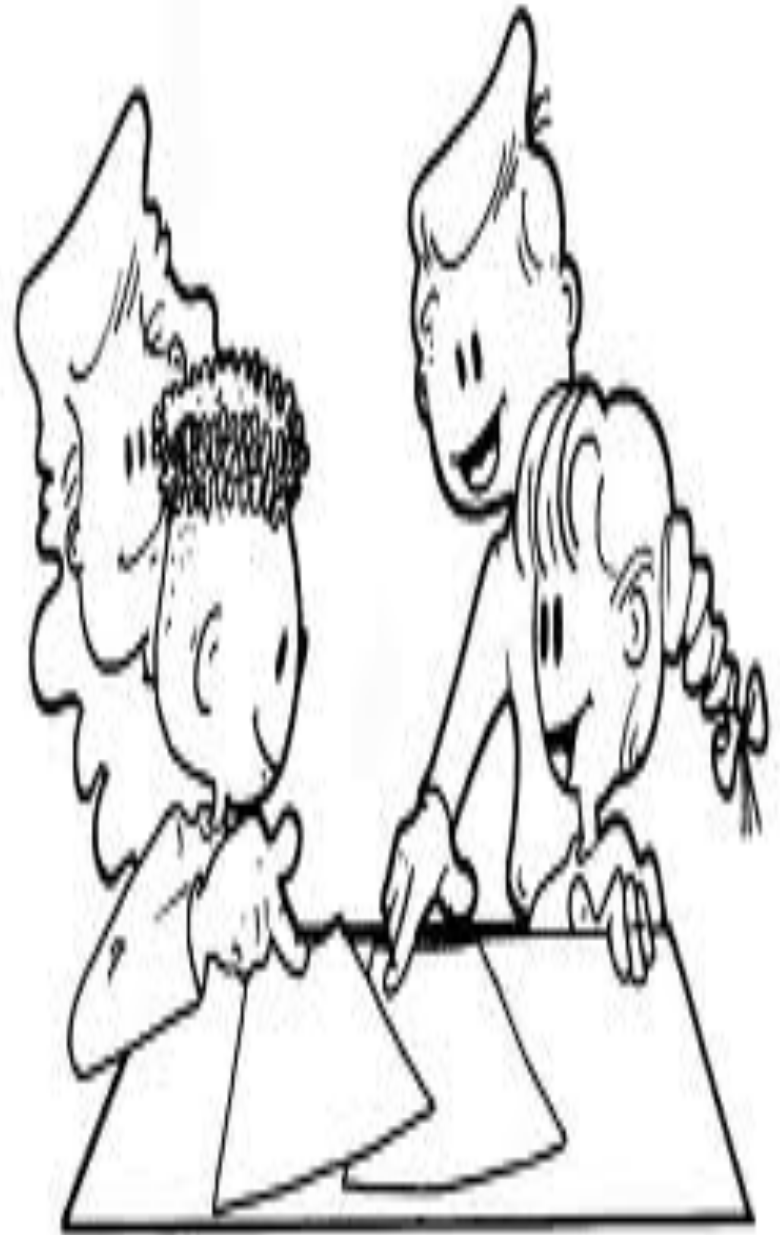
- Provides the learners with suitable opportunities to **practice** and live their lives **according** to the principles and values they have **perceived and understood**.



# PRACTICAL ACTIVITIES METHOD

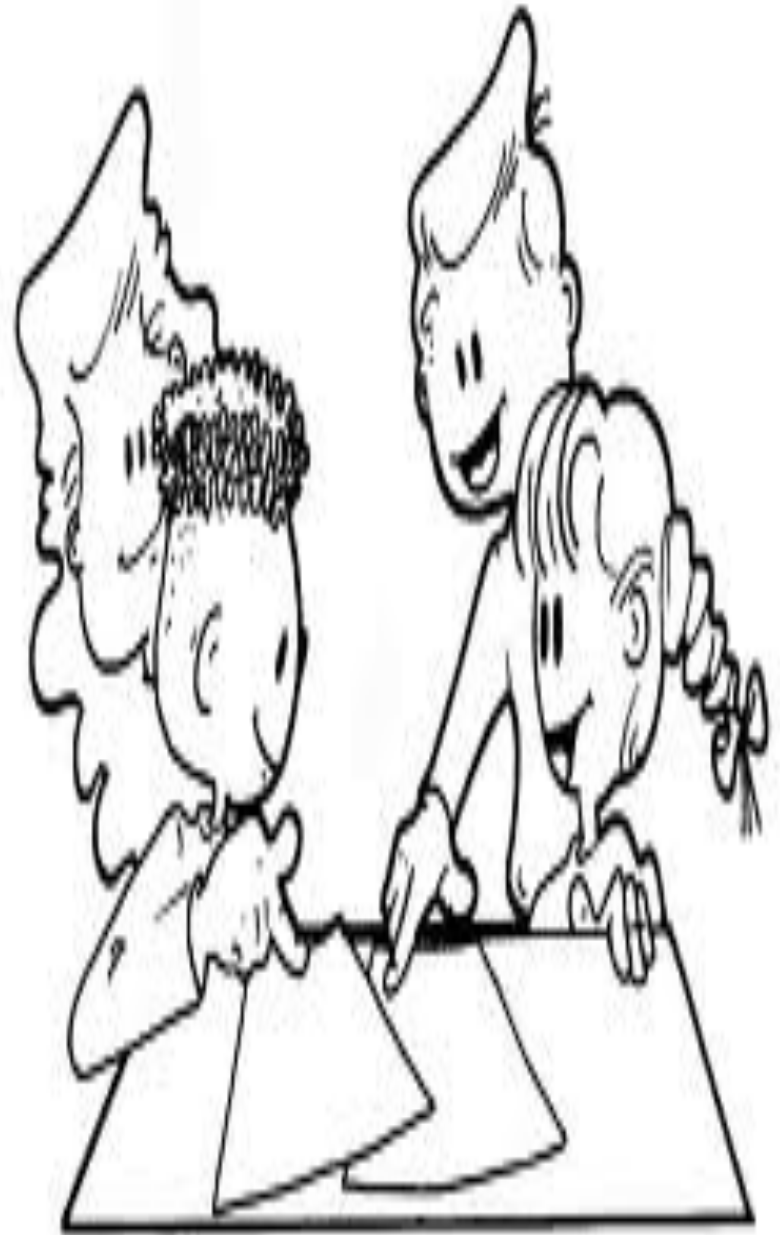
A sound program of value education may include a combination of a few or all activities mentioned below:

- (a) School campus/classroom maintenance activities
- (b) Social forestry/ community development activities
- (c) Work experience related activities



# PRACTICAL ACTIVITIES METHOD

- (d) Organizing campaigns on community sanitation, literacy, environmental awareness, AIDS prevention awareness
- e) Yoga, meditation and prayer sessions
- (f) eradication of social evils campaign activities (gender inequality, dowry, alcoholism...)
- (g) co- curricular/self government activities



# SOCIALIZED TECHNIQUES

The learner in socialized techniques is involved in activities and experiences which best **represent functions and problems of agents of socialization.** They are the simplified versions of real social experiences and one necessary and useful when the reality is too abstract and obscured..





## SOCIALIZED TECHNIQUES

These include social role playing enacting and modeling. Role playing activities should be organized based on the life experiences and age level of students. Expected role of an ideal student, teacher, parent, patriot should encourage student to take role taking activities voluntarily. Negative precepts are to be discouraged in role playing.



# INCIDENTAL LEARNING METHOD

An incident is an episode or experience in the life of an individual or group. It consists in identifying the wrong or right actions of an individual or group, either pre-planned to occur or observed by accident, and reprimanding or rewarding those concerned.





**APPROACHES**

**Douglas Supreka  
(1976) outlines eight  
different approaches  
to value Education,  
which may be briefly  
stated as under:**



**APPROACHES**



# EVOCATION APPROACH

The students are encouraged to make spontaneously free, non-rational choices, without thought or hesitation.



## EVOCATION APPROACH

It provides an environment which allows maximum freedom for students, and provide a provocative situation for which spontaneous reactions are elicited. Real example: The reaction to a picture of starving children.



## INCULCATION APPROACH

Students are forced to act according to specific desired values. A positive and negative reinforcement by the teacher helps value inculcation. This can be done by a teacher's natural actions and responses.



\*APPROACHES

## AWARENESS APPROACH

This approach helps students to become **aware and identify** their own values. The students are encouraged to **share** their experiences.



## AWARENESS APPROACH

The teacher presents value laden situations or dilemmas through readings, films, role playing, small group discussions and simulation. Students thus engage themselves in the process of **making inferences** about values from the thoughts, feelings, beliefs or behavior of themselves



# MORAL REASONING APPROACH

Through **placing themselves in a role** and experiencing the process of deciding, students can begin to see moral decisions in a larger framework than their single point of view. It consists of the students discussing a dilemma and by reasoning they attain a higher level of knowledge.



*How would you like it  
if the mouse did that to you?*

**\*APPROACHES**

# ANALYSIS APPROACH

the group or individuals are encouraged to **study social value problems**. They are asked to clarify value questions, and identify values in conflict. They are encouraged to determine the truth and evidence of purported facts, and arrive at value decision, applying analogous cases, inferring and testing value principles underlying the decision.

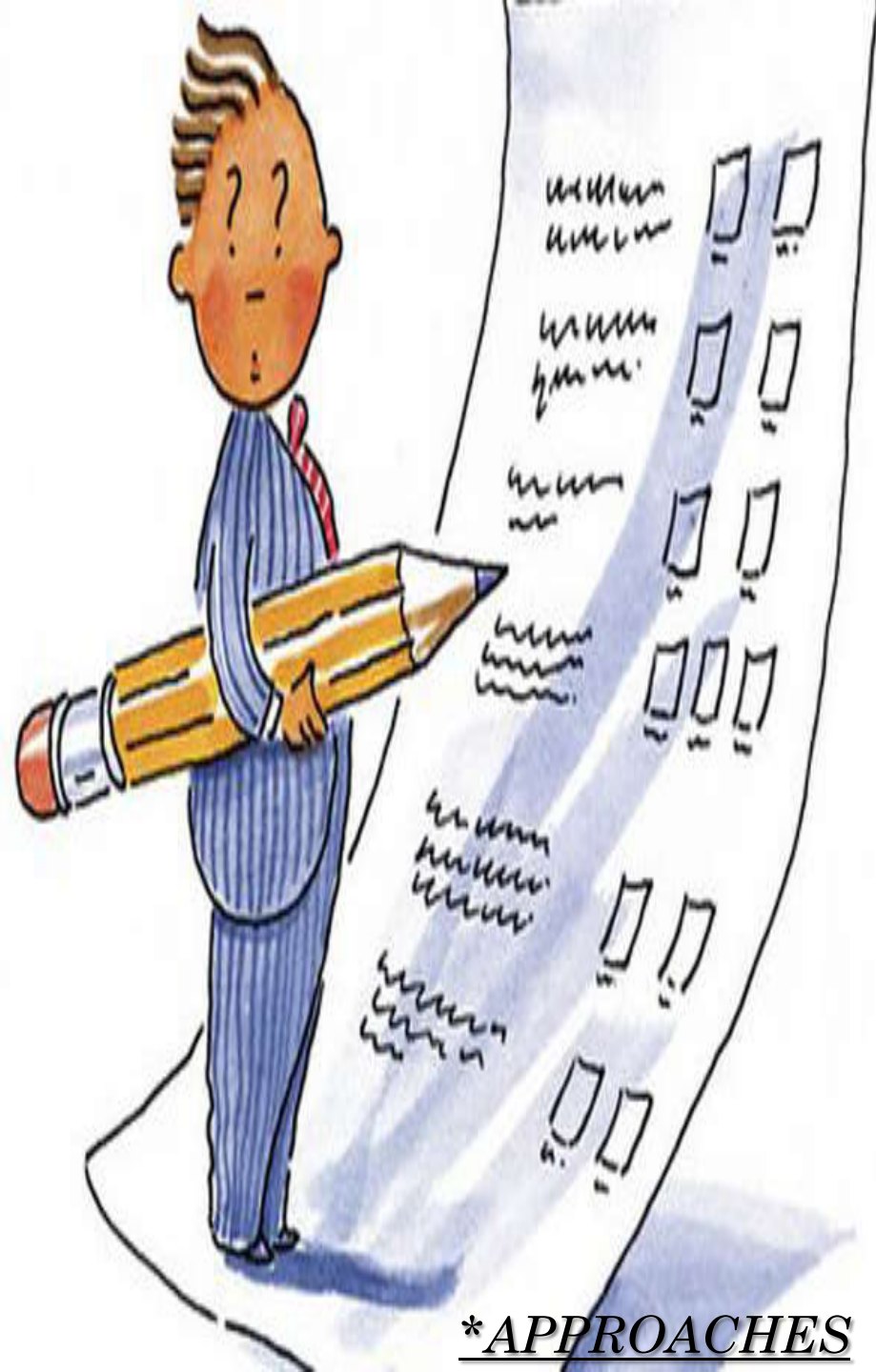


*\*APPROACHES*



# VALUE CLARIFICATION APPROACH

It helps students to use both rational thinking and emotional awareness to **examine** personal behavior patterns and **classify** and actualize values. This approach has been detailed by Rath, et.al. (1966) and Simon, et.al. (1972) where the child is made to jot down a self-analysis-reaction worksheet, consisting of drawings, questions and activities.



**\*APPROACHES**



# COMMITMENT APPROACH

- It enables the students to perceive themselves not merely as passive reactors or as free individuals but as **inner-relative members** of a social group and system



# UNION APPROACH(PAGKAKAISA)

- The purpose is to help students to perceive themselves and act not as separate egos but as part of a larger inter-related whole-the human race, the world, the cosmos.




## OTHER APPROACHES (ACCORDING TO UNESCO APIED ON EDUCATION FOR AFFECTIVE DEVELOPMENT)

1. **Telling:** enables a pupil to have a clear picture of a value
2. **Inculcating:** instilling and internalizing norms into person's own value systems.
3. **Persuading:** convincing the learner to accept certain values and behave in accordance with what is acceptable.
4. **Modeling:** epitomizing desirable/ideal values is presented to the learners as a model.



# OTHER APPROACHES (ACCORDING TO UNESCO APIED ON EDUCATION FOR AFFECTIVE DEVELOPMENT)

- **5. Role playing:** taking the role of another person but without the risk of reprisals.
  - **6. Simulating:** pretend to be in a certain situation called for by the lesson and then to portray the events and also by imitating the character's personality.
  - **7. Problem solving:** dilemma is presented to the learners asking them what decisions they are going to take.
  - **8. Discussing situations, stories, pictures, etc:** This technique asks the learners to deliberate on and explain the details in the lesson.
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# OTHER APPROACHES (ACCORDING TO UNESCO APIED ON EDUCATION FOR AFFECTIVE DEVELOPMENT)

- **9. Studying biographies of great men:** makes use of the lives of great men as the subject matter for trying to elicit their good needs and thoughts worthy for emulation.
- **10. Moralizing:** working out a sense of morality through active structuring and restructuring of one's social experiences (e.g. moral reasoning and analysis)
- **11. Values clarification:** Values clarification as a strategy for values development may be considered as learner-centered. It relies heavily on the pupils ability to process his beliefs, behave according to his beliefs and to make a decision whenever confronted with a value dilemma.

