

The Process of Values Clarification, Formation and Inculcation

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This paper attempts to shed some light on the process of values clarification. This is an educational philosophy founded on humanity. It shows that the best values are chosen when persons choose their own values by using their intellect freely. This helps persons to define their relationships with each other and with the world. This article has shown how a person goes through different stages of becoming aware about values and how the children go through different stages of consciousness in order to adopt various values. The process of awareness is founded on universal human needs: affection, respect, skill, enlightenment, influence or power, wealth, well-being, and responsibility (or rectitude). All human wants and needs are contained within one or more of these eight values categories. The paper has explored the different stages and ways in which these needs can be achieved with corresponding values.

Keywords: value clarification, formation, inculcation, eight values

Human beings have always been in a constant quest and search for true knowledge. Similarly, a human being continuously seeks the values which he/she considers important; these values in turn form the individual's attitude, influence their thinking pattern and form their basic guiding principles. How values influence our thinking and behavior is well expressed by Barrett (1962). He claimed that humans regard anything as beautiful, any attitude more worthy of respect than another, to exert effort to achieve an end, to think of anything as being more useful, or to prefer something over another is done, because of the underlying value system is in synchronization with their own (Barrett & Aiken, 1962).

Values can be found in everything. This idea has been expounded upon by various scholars in terms such as "Value is present in everything be it people, ideas, things, or events" (Lossky & Marshal, 1935, p. 36). Humans should always be viewed within confounds of their values, without which they would be considered mere brutes, beasts or lower animals. It is believed that no society could ever be formed and maintained without value-standard. "Values are the foundation of all human organizations and undertakings. This could be the major reason why all men are concerned, and often deeply concerned with values" (Coleburt, 1960, p. 1). For the authentic human existence human beings have to internalize a value system, because values are real and indispensable for human experience. A complete and deep understanding of values will help to fully understand what experience is all about. This sort of knowledge furnished people with better understanding of human person and life in its fullness.

Value Clarification Theory:

A brief review of history reveals that in the past, it was the adults and educators who guided and motivated the younger generations to live a worthy life. In order to do this, various types of methods, means and ways had been used; however these did not cater for the individuality of the younger generation. Emphasis was

given to the authority. In other words, the adults imposed their value systems on the youngsters. This sort of system does not create the skills of decision-making and independence in youth. It had been "proven that people brought up and formed by moralizing educators, authoritative parents, and dogmatic preachers are not prepared to make their own responsible choices and value-decisions" (Andres, 1980, P. 3). Friedenberg Goodman criticized traditional approaches to values. Illich says "that learning is the human activity which least needs manipulation by others" (as cited in Andres, 1980, P. 4). In the light of all this, we can say that value clarification is based on the approach formulated by Dr. Louis Rath, who developed his thought upon John Dewey's thinking. It says that "Value Clarification is an educational philosophy based on the concept of humanity that says human beings hold the possibility of being thoughtful and wise and that the most appropriate values will come when people use their intelligence freely and reflectively to define their relationships with each other and with an ever-changing world" (as cited in Andres, 1980, P. 4).

It is believed that if values do exist, they are personal things, but they cannot be personal until and unless they are chosen freely and penetrate the life of the person who considers them to be part and parcel for him or her. 'Value clarification' is a sort of manner to become human, and therefore, "it has nothing to do with the content of values people hold. Rather, it is concerned with the process of valuing." (Andres, 1980, P. 4) Value clarification is also a of reflecting, examining and recollection about our lives in order to discover within ourselves clearly what we like and dislike, what we want to do and what we don't want to do. The bases of all this is upon the assumption that the process of development of values is a personal matter and it is a life - long process. Values are time bound, as the time changes, the world changes, and as humans change values are changed, due to this every human person tries to change his world accordingly. In this process he must learn how to value, and this is the purpose and aim of 'Value Clarification Theory' as Dr. Simon affirms it:

Seeking and clarifying our values is a lifelong challenge, but it rewards one with a healthy mental life and a satisfying personal growth. Someone who seeks to clarify his own values becomes a more purposeful, more productive human being--- with a greater

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zest for life, and hopefully with more consideration for his fellow human beings. He will often be a person with beautiful human relations---someone who can be counted on because he knows where he stands. As he progresses in his search he will develop into a more aware and discerning person. He will convey the feeling that life is really precious, worth living to the fullest and worth sharing with others--- sharing in the best sense of the word, learning how to make honest and considered choices, unaffected by outside pressures and prejudices—that is the decision-making part of values clarification. When we reach this state, we begin closing the gap between what we say and what we do, between person we are and the person we would like to become (Simon & Clark, 1975).

As we have mentioned earlier that values clarification is an educational philosophy which enables persons to adopt those values which they themselves choose, prize and freely and willingly claim. This becomes the basis to make their choices and decisions for their lives.

The process of value clarification:

The value clarification cases had been explained using well by John Dewey's theory of instrumentalism, he said "Philosophy is an instrument of action in human affairs and Ideas are tools with which men might change or improve mankind; and the truth or error of these Ideas is determined by whether or not they ultimately work in actual practice" (Rippa, 1971, p. 195). According to John Dewey intelligence is reorganization of the matter gained by experience and education through action. In other words, it is a continuous reorganization or reconstruction of experience. In view of this John Dewey claimed: "It has all the time and immediate end, and so far as activity is educative, it reaches that end- the direct transformation of the quality of experience" (Rippa, 1971, p. 195).

Developing on the thought of John Dewey, Louis Rath, states that values are related to one experience which are sources to shape and test our value (Rippa, 1971). Values always stamp from certain circumstances, conditions, surroundings and environment by adopting and boring out a certain life style. Due to this life style a certain way or pattern of behavior, judgment or evaluating state develops. A few certain things are considered being right, desirable and worthy. From this content man chooses his values or these things gradually becomes values for human person.

These assumptions give birth to "*Values clarification Process*" (Andres, 1980, p. 5). There are three processes of valuing (Raths & Harmin, 1966):

1. Choosing Values:

It is believed that the main source of human behavior is the human will. It is because of will that people are able to act with full freedom and reflection. It also helps the persons to decide that what sort of cause of action he/she must take. It is through will, one is able to express his/her choices with liberty, and this freedom of choice through will also shows that the person is his/her own master. Thus, we can say that values must be chosen freely, "The will expresses itself in choices which presuppose freedom or full possession of one's self. Thus, values must be chosen from among alternatives" (Andres, 1980, p. 5). Regarding deliberation, one must evaluate the positive and negative effects or in words pros and cons of all chosen acts or motives always take into consideration the

importance and consequence of the chosen value. Therefore it is very essential that values must be chosen after much consideration of the consequences that are correlated to each alternative. A value will only be established and clearly understood by considering the result of each alternative.

2. Prizing Values:

The acts or those values which have been considered and chosen by persons must be cherished and prized. This means that if person has gone through the process of establishing his/her values he must be ready to publically show, affirm and announce it. "Value clarification engenders productivity, for man will work for the value which he truly prizes and cherishes" (Andres, 1980, p. 6).

3. Acting on Values:

The case of value clarification is acting on one's prizing and cherished values" (Andres, 1980, p. 6). The application of new knowledge begins only when person starts to clarify his values. His actions will be receptive and consistent in a same pattern on the values he/she has chosen. To prize and cherish is the highest goal of value. It is clear that the process of values clarification captures the two domains of cognitive human activity and the effective domain. When one is asked to make choices, or to decide thoughtfully from alternatives, or to analyze an issue and to decide, one is asked to think; but when one is asked, on the other hand, how one feels about that choice, is he happy with the choice and cherishes it. So we could say that "value is a result of activation of both the affective and cognitive domain" (Andres, 1980, p. 6).

Awareness Process of Values:

It has been developed that Dr. Harold Lasswell from Yale University is the pioneer of values process or awareness process of values Dr. W. Ray Rucker and his colleagues made use of this in the educational field. They all are convinced that the value process covers the integral part of man and his need bestowed upon him by nature. They claim: "This valuing process is founded on a holistic frame work of universal needs of man which are as follow: affection, respect, skill, enlightenment, influence (or power), wealth, well-being, and responsibility (or rectitude). All human wants and needs are contained within one or more of these eight values categories" (Simpson, 1973, p. 9).

The above mentioned process (becoming aware of Values) acknowledges a three-fold process in valuing as given below:

First Dimension:

In order to develop within him the basic needs, the person has to consider himself someone very important, very unique individual in this world and on his past he has to make a valuable contribution, which no other person can make.

Second Dimension:

For the sake of participating in, and "sharing and shaping of the eight basic needs of man in the lives of other" (Simpson, 1973, p. 25). For this purpose he must pin point the others whom he respects and for which character and reason he does so.

Third Dimension:

At this stage man must be able to recognize those who in some manner have affected or influence the "sharing and shaping of values within man" (Simpson, 1973, p. 25). It is also essential that man knows those who give respect to him and how he must be able

to single out the manner by which he has been considered unique, honored, admired and cared.

Valuing Process:

Simpson (1973) has mentioned six processes of valuing:

1. Goal –Setting:

This step consists of two categories; those which are given by the educators and goals chosen by the student in other words goals set by the teacher and goals set by the student. The goals which are chosen by the students are independent goals. As the student learns more and becomes more familiar (attuned) with the compact of goal-setting, the quality of given goal decreases, on the other hand, quality of chosen and independent goals increases (Simpson, 1973). According to Kimball Young, “Values are combination of ideas and attitudes which give priority or performance to certain goals” (As cited in Bernice, 1977, p. 55-80)

These values or goals have a very important place in the lives of the individuals; they become the part of their personalities. As soon as these values are established then individuals operate these values and through their actions they make their place in the priority system of the persons who adopt them and are determined whether these values lead or do not lead towards the goals to be achieved. Goals-setting is a very essential component of valuing, because it makes it clear that this task or responsibility of the student rather than the educator. Chosen values become a part and parcel of the person's life.

2. Problem solving

This is the second process. Problem solving techniques are the most important task of the educational process and are the backbone of valuing. According to Arnsperger, Rucker, and Press (1969), there are five operational components:

1. The clarification of the goal
2. The description of the past trends
3. The analysis of the existing conditions
4. The projection of the future developments
5. The invention of alternatives and there scientific appraisal in terms of value-enhanced and deprived.

In addition to these five, Simpson (1973) has added two more components: “the selection of an alternative for trial purposes” and “the evaluation of that alternative” (Rucker, 1969).

3. Modeling:

Whatever a person experiences in day to day life, he feels that it must be recognized and get some degree of success. The students need this sort of recognition which provides quick effects. Modeling uses positive communication.

4. Active Listening:

This process is regarding the awareness about your students or educates about their level, how they perceive things and where do they stand. Active listening is part and parcel of open communication. Eye contact, truthfulness, sincerity, empathetic listening, honest praise, open-mindedness, and positivisms are necessary for active listening.

5. Decision Making:

The students must be helped to learn how to make decision, after viewing the possible alternatives. It is important that students must

know where he stands, that he is forward towards the accomplishment of his goals. He is able to fulfill his personal needs as well of others. Decision making is a stage for self – development and maturity in others. Decision making is to recognize the ways in which the individual is useful for himself and others. This helps him to earn for himself the greater self – respect and usefulness for others.

6. Memory:

This is the sixth component of the process. This is an approach which individual can use to make the perception of balance and imbalance clear, regarding the value categories.

Dr. Arnsperger (1969) developed this process including three different phases:

Phase I:

In this phase the person is asked to recall the past moments. Student is asked to remember his earliest events and facts of life. The person is asked to recollect the matter of his consciousness up to fifty events, and putting them into historical order and number with the age at the time of event happening.

Phase II:

It is to revise and review the events and analyze the consequence of these to himself. At this point, one must make a record chart with four columns as such: The Eight Value, Deprivation, Indulgence events, Overindulgence.

Then as students looks at each event that he has recorded, 1-50, he writes own in the appropriate column at the time that it took place (Andres, 1980). After analyzing the consequences of each value he must reexamine those fifty events. This time it should be done keeping in view the consequences for all other persons who are part of this situation. The person then asks questions to himself, that how the events were perceived from the others point of view.

Phase III:

In this stage one has to “compare the memory-appraisal record he has made from his own vantage point with the memory-appraisal of events made from the vantage point of the others involved, and to evaluate in a third record, the consequences for himself in light of the new knowledge he now has of the way other persons viewed the situation at that time”(Andres, 1980, p. 12).

Formation and Incultation of values:

Our values are not genetically transferred and transmitted like animals, but values are culturally shared and communicated with others. As the Chinese philosopher Hsun Tzu “value comes from culture and culture is the achievement of man” (as cited in Villaba, 1996, p. 146). The transmission and adaptation of values begin at home and at school. Besides these two elements, there is a third element also which plays an important role and that is mass media. Sigmund Freud made a great contribution to our understanding of value formation. According to him, parents and family are very important; they play a great role in forming and transmitting values. He further says that a child goes through certain stages starting from oedipal stage and reaching the super ego stage. In the process of forming super ego the important element is “Identification”. The child identifies himself with his parents and they become living guide for the child. Beside this, child starts to identify himself with his teacher in the school his playmates and the personality whom he like (Maurus, 1987). Brian P. Hall described that “child goes through four levels of consciousness,

and as the person grows and become mature, he arranges his values” (Hall, 1980, p.32).

The four levels of consciousness can be described by the following diagrams.

Diagram No. I

Basic Perspectives	Basic Needs	Basic Values
World as a mastery Self as a centre	Food , warmth, physical affection to explore	Security, survival pleasure, wonder
World as a Problem Self as belonging	Approval, skills success	Belonging, work, self-worth, self-competence
World as a project Self as an independent.	Personal authority, freedom, causes, integrity, Honesty	Independence, equality, Rights, service, creation
World as an invention community Self as interdependent Ecology personal-community Congruence	Wholeness, interdependence, intimacy, synergy.	

Diagram No. II

Basic Power Centre			
Level I	Level II	Level III	Level IV
<i>Ego dominant and</i>	<i>“They”</i>	<i>We</i>	<i>The world</i>
Authority outside self-Authority within self (Hall, 1973).			

1. In the first level of consciousness young child meets the world as a mystery, all is new and surprising, this because he lacks the skills to cope with this entirely found new world. The world is experience by him as awesome and wonder. This stage is known as the egocentric and the child gives values to security, survival, physical satisfaction and his sense wonder.
2. In the second level the child grows, he finds the world as a problem, and to deal with this world he needs certain basic skills. For him the world is full of difficulties, and his life is controlled by the outside forces, like parents, teachers, politicians and religious leaders etc. To solve all these life’s problem and acknowledgment and approval from outside forces, he needs some sort of skills. At this stage the work becomes important, because he feels that he is useful and he has learned something which gives him right to belong. It is a sense of self-worth.
3. At the third level the individual experiences freedom and independence. He is not living under the authority of outside forces, but a person becomes self-directed. Authority becomes personal to him and he could solve life’s problem in a more creative way.
4. In the fourth level of consciousness a person finds himself in imaginative contemplation and wants to create a new world, not alone but with others. The community becomes stronger, and

they feel that in harmony and congruence and they can change the universe into a new reality.

Looking at the levels and experiences and teachings of the persons involved in value communication, we can say that we cannot teach values like a subject but we can form and transmit them. After the family comes the school, therefore, school teachers must be aware of this aspect that they have to help and guide the students to develop values. Louis E. Raths, in his book, Values and Teaching, gives some principles for those who are involved in teaching, that how to help students to form values:

1. “Encourage children to make more choices, and to make them freely.”
2. “Help them discover alternatives when faced with choices.”
3. “Help children weigh alternatives thoughtfully, reflecting on the consequences of each.”
4. “Encourage children to consider what is that they price and cherish”
5. “Give them opportunities to affirm their choices.”
6. “Encourage them to act, behave and live in accordance with their choices.”
7. “Help them to be aware of repeated behaviors or patterns in their lives” (Raths, 1978, p. 33).

The Ministry of Education, Culture and Sports of the Philippines (MECS) also advocates three principles:

1. “It must be oriented towards the total person of the learner-mind, heart and entire being.”
2. “It must take into consideration the unique role of the family in one’s personal development, and integration into society and nation.”
3. “In the school context, more important than lesson plans and list of values are the teachers themselves who have the proper sense of values, awareness of their inner worth and utmost respect for the person of the other” (MECS, 1988).

The intention of these principles is to help children to clarify themselves for what they value. In this way, teachers and all the rest involved encourage the process of valuing. And this is more difficult than asking the child to accept a set of predetermined values. In the words of Louis E. Raths “It is based on a conception of democracy that says people can learn to make their own decisions. It is also based on a conception of humanity that says human beings are capable of being thoughtful and wise and that the most appropriate value will emerge when people use those capacities in defining their relationships with each other and with ever-changing world (Raths, 1973). Furthermore, it is based on the idea that values are personal, they are subjective, but they cannot be very personal until they are freely accepted. And they cannot be of much significance if they do not penetrate the life of a person who holds them.

Value Inculcation

The education policies introduced by Government suggest some readjustments in the present curriculum, this is done in order to use education as a forceful instrument and a tool to inculcate and cultivate moral and social values among the students. It is through education people achieve and enhance knowledge and develop attitudes, skills, values and behaviors. Therefore, we could say that it is “through education the society seeks to preserve and promote its values. Through education we like to develop the social, moral,

aesthetic and spiritual sides of a person, which are often undermined in formal education” (Ignacimuthu, 1997, p. 16).

Value inculcation is a sort of training for self-analysis. It encourages individuals to understand, to clarify, to explore, and to question self-values, beliefs, customs and attitudes. Value education is a mean to learn how to understand and shift from good to better and the best; and decide and choose noble values for shaping and guiding our lives. We learn from value education how to preserve good and worth inherited from our culture. It also teaches us to respect and accept those who are not from us and are different. It helps to accept their attitudes and behaviors. Value education plays a very positive role. “Value education does not mean value imposition or indoctrination. It is rather a help to develop proper values, attitudes, feelings, behaviors patterns and moral character. It helps us to become human” (Ignacimuthu, 1997, p. 16).

Objectives of Value Inculcation:

1. Problem Analysis and Value clarification:

Being free people, we are capable to make choices and we can also examine. We can also make it out whether our values are negative or noble. Values that are opposed to good values are negative values. Values education trains us to analyze any problem.

Analysis of human development throughout the history among the recent societies, the person was the focal person, and people did not feel alien to each other. The situation has changed, now a days the material things have replaced the person and person had been pushed at the corner. This sort of knowledge will help people to analyze any deeper problem, and lead us to human centered approach.

1.To seek some approach to life:

Everyone tries to find a happy life; it could be achieved only taking a proper approach to life.

2.To care and have concern for other:

Human beings are social animals; they cannot live alone; we live in families and communities. It coheres we learn to understand, care and show concern for each other. It is a step to make this world a better place.

3.To develop a critical consciousness:

We must be sensitive to things which happen around us – humans should observe things first then judge and act- when we respond to certain situations emotionally and rationally, we are able to develop critical consciousness.

4.To make distinction between good and bad values.

Every society, religion and law considers some values good and some bad; for example hospitality, honesty, charity and many others. On the other hand, violence, corruption, rape, murders are considered as bad values. Values education helps to persons to shift and seek good values.

5.To seek and achieve humanist attitude.

By using humanistic approach and attitude all problems could be solved. We must care and share this world, joys and sorrows with others going beyond all sorts of religious, racist and ethnic boundaries.

6.To recognize the relevance of ethical life

Ethics is very essential component for human conduct. It helps people to live harmonious life. Ethics is responsible for integral development of human person. It develops a sense of human dignity and all other obligations are derived from it. It

aims at all ultimate human goodness and paves ways to bring about good and positive values in the world (Ignacimuthu, 1997).

Conclusions

Values are indispensable for human beings, as they shape and guide human life. Each person goes through a process of developing, forming and clarifying values. Children live under obligatory values that mean values given by the parents, families and religious leaders. Most of the time, we impose values upon others, especially the young ones, and that is the very reason, that they live by obligatory values set by their parents. It had been proved by the experience that people who had been formed by the authoritarian parents and other dominating leaders are unable to make responsible choices and value-decisions. Their practical life become quite difficult for them, they find it very hard to cope with such situations where they have to make choices and decisions. Therefore, parents must let their children make their own choices from alternatives. It could be said that no one can teach values but values are communicated and transmitted by setting good examples.

Values are inculcated, taught, and communicated by effective way only through examples. They exist for persons and in persons. Their worth is recognized by us and we see that in others. Values can be cherished, maintained and sustained, and they can be lost, depending on our choices and decisions. Persons are given rationality and intellect that help them to analyze and classify objects and things according to their worth and “value”. Most of the times, things achieve degree of importance on the basis of how much they satisfy a person’s needs. These needs could be spiritual and material. It depends on the decision of the people which of these must be fulfilled.

Values are personal; each person chooses his or her own values. Chosen values are also called primary values, which help persons to develop their capacities to the best possible way. On the other hand there are certain values which are obligatory values and are known as secondary values. There are various types of values, about which the present work has not discussed but briefly. Values could be classified as biological, social, intellectual, economic and aesthetic. Another way of looking at this classification is this such as: accidental and natural biological values, primary and secondary values, intrinsic and instrumental values, moral and ethical values, religious values, cultural values, and social values. Basic values play a very crucial role for the personal fulfillment and needs. Values which fulfill our physical and biological needs are: sexual life, physical beauty, health, sports, rest, nutrition etc. Economic values are related to the economic security as jobs and other future securities. Cultural and intellectual values are: democracy, tolerance and equality.

Kierkegaard (1941) said that deepest form of despair is to be other than self. It is due to despair a person becomes either somebody other than himself or nobody. In order to become self, it is needed that a person must go through a process of self-realization. For the students it is good to study humanities, as this is the study of man as a man. By studying this they will become familiar with literature, languages, music, art, history and philosophy. These help human beings to understand the meaning of life, and become responsible and effective members of society as well as make man a more human. Through the study of humanities students will be

exposed to a range of values system. This exposure helps for identity search, meaning in life and to form their own set of values. As it is said that values are what we are, truth could be a value when we are open with others and are honest. In the same way love is a value when we are caring, tolerant and compassionate to others. Values are time bound and they change with the course of time.

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