WORDS WITH WORTH: VALUE-BASED ENGLISH LANGUAGE EDUCATION

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Abstract
The teaching of values through English language instruction is the main emphasis of this study. It reviews the relevant literature and investigates the potential for incorporating values into English language learning exercises. An alternate approach to fostering students' social and intellectual competency is value-oriented education. It was created in reaction to the troubling problems of children's abnormal attitudes and behaviors. It also goes against the current educational trend, which places more focus on economic growth, job opportunities, and academic accomplishment alone. As a result, pupils in schools prioritize mainly academic proficiency in order to increase their chances of finding jobs. Few people aspire to succeed in both their academic and social lives, but they also have lives outside of their homes and schools; the social life. According to the study, incorporating values into English language instruction is a challenging undertaking. To pursue objectives that go beyond the curriculum's substance, instructors must be innovative and creative. The difficulty is that since the curriculum occasionally omits important values, English language instructors must create their own lesson programs. Teachers advise against forcing their personal beliefs or those of a specific culture on their students in the classroom. The teaching and learning of languages need not necessarily be focused entirely on the acquisition of language skills. While the primary aim of language instruction is enhanced proficiency in a language, we need to inculcate values- moral, spiritual, human, ethical, etc. in our teaching and learning activities.
Keywords: English Language Education, Value based Education, Values, Teacher.

1. INTRODUCTION

Reading the title could lead to a different interpretation because religious teaching is frequently associated with values education. It's possible that a certain readership believes that religion education is no longer useful and should be removed from the educational system. "We have no guarantee that teaching about religion will lead students to be more religious," writes Greenawalt (2005, p. 79). Others, however, believe that both religious and nonreligious (English language) educators could cooperate to address values issues, which are becoming increasingly complex in today's world.

Even though the article acknowledges the two instructors' collaborative efforts, it only concentrates on values teaching through the nonreligious subject of "the English language," which includes speaking, listening, reading, and writing abilities. It makes the case that while values are more closely related to religious instruction, they can also be included into nonreligious training, namely in the English language. Thus, the following basic queries surfaced: How are values imparted through the process of learning English? Does promoting certain ideals through education lead to constructive social change? The essay is divided into two sections. The first discusses education, values, and values education. The second section addresses the obstacles faced by English teachers when attempting to incorporate values into English language instruction.

2. EDUCATION, VALUES AND VALUE EDUCATION

Education

Experts have been vying for decades to define "education." They offer various interpretations of education for various needs and situations. According to Peters (1980, p. 67), "the concept of education is fundamentally contested." It highlights aspects of life that are seen to be desirable, but there isn't a single, accepted usage that serves as a model for accuracy.

Education is somehow related to learning, teaching, or training. However, because of their non-educational learning, individuals who have attended school may not have received a proper education. In the meantime, training is linked to the creation of knowledge and skills that are intended to achieve particular goals. To put it another way, training is different from education, which focuses on a person's attitudes and ideas regarding not just his ability to be a skillful man but also his ability to be the "whole man" through various forms of cognitive growth. "And learning relies heavily on the cognitive component of experience" (Peters 1980, p. 69).

According to Peters (1980, p. 69) and Azra (2001, pp. 3-4), education is essentially the endeavor or process of raising an individual's awareness, changing, and controlling their attitudes, emotions, desires, and behaviors by having them pay attention to noticing, observing, researching, and comprehending certain aspects of a given circumstance. Being educated is more than just learning. The latter focuses on information and skill transfer rather than personality and value transformation. The goal of education is to produce "specialists" who are highly aware of technical details.

Values

The Latin word "valere," which meaning "to be strong and vigorous," is the root of the English word value. Therefore, having a specific virtue in the form of authority to take action is what it means to be valuable. Individuals want to own something because they believe it is very valuable to them. Values impact every aspect of a person's life and can be used as a criterion to assess their character and appropriate behavior.

Values are "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence," according to Rokeach (1973, p. 5 as cited in Palmer). To put it another way, values play a crucial role in life, particularly when it comes to choosing actions and decisions. Values can serve as benchmarks for judging what should be done and what shouldn't be done, what is good and bad, what is proper and inappropriate, and what should be preferred and not preferred since people must make decisions, deal with dilemmas, and resolve disputes throughout their lives.

Different cultures have different values, according to research. This point of view has complicated the value debate. "The current trend of emphasizing diversity, or the things that separate people, tends to obscure the many values that people share" (Ruggiero 2001, p. 49). As such, differences may lead to misunderstandings about the nature of values. In certain cultures, a value is regarded as missing when, in reality, it is subordinated to a higher value. For instance, it is forbidden in Hinduism to kill cattle, even if it is done to feed starving humans. People's lives are somewhat diminished by this behavior, but it is justified by the fact that their religion—another greater value—forbids them from killing livestock for any reason.

According to Ruggiero (2001), persons are essentially the same in terms of their physiology, psychology, and intelligence. They use the same five senses to perceive information, react with the same range of emotions, create ideas in the same way, and build attitudes and goals in the same way. However, they even commit the same errors, such overgeneralizing and drawing conclusions too quickly.

Value Education

Value education emerges as a substitute for focusing on students' social as well as intellectual proficiency. It is designed to address issues related to sexuality, drug and alcohol misuse, teen pregnancy, and similar behaviors. It opposes the current educational tendency, particularly at the secondary and higher levels, which only serves to meet labor market demands and fosters competition and individual success. Pupils in schools would rather become academically

competent solely for job opportunities. Few people aspire to succeed both socially and academically, but they do have lives outside of their homes, workplaces, and schools—that is, lives in the larger society (Bempechat 2000, pp 1-2).

Both knowledge and values are transferred as part of every educational activity in Indonesia. Civics and religious training address the latter. Accordingly, "school life is a moral mosaic; education is an inherently ethical enterprise" (Preston 2001, p. 214). A value-free education is therefore unusual in Indonesia. According to Shinn (1980, p. 111), "a value-free education is about as possible as a protein-free diet," and religion is the most important value in Indonesian society. The state ideology known as Pancasila, or "five principles," is revered by Indonesians. Because Pancasila was created by academics who were fervently devoted to religious principles, it consistently aligns with religious beliefs.

The fundamental objective of maintaining the framework of values education is very similar throughout nations, namely, to create future generations that are not only capable of academic success but also possess admirable morals, attitudes, and behaviors. The distinction is seen in the inclusion of core values, which serve as the cornerstone around which all programs pertaining to education, learning, and care are built. Patriotism, loyalty, faithfulness, courage, the capacity to distinguish between right and wrong, and the maturity to realize that all property and success in this world originate from the Beneficent and Loving God are among the core values of American education that reflect those of a free and democratic society (Schafersman 1998).

Care and compassion, doing your best, fair play, freedom, honesty and trustworthiness, integrity, respect, responsibility, understanding, tolerance, and inclusion are among the nine basic principles that Australia offers schools. According to Toomey (2006, p. 5), "better teaching and learning will naturally follow by making these values an explicit and central aspect of work." Concurrently, the national slogan "Unity in Diversity" and Pancasila—Belief in the Only One God, Just and Civilized Humanitarianism, Indonesian Unity, Peoples Led by Wisdom upon Representatives, and Social Justice for the Entire Indonesian population—reflect the fundamental principles of Indonesian education.

Students bring their personal values to school in addition to the fundamental principles established by formal education. Therefore, as Halstead and Taylor (2001, p. 1) put it, "School serves two purposes: to help children reflect on, understand, and apply their own developing values; and to build on and supplement the values children have already begun to develop by providing additional exposure to a range of values that are current in society (such as equal opportunities and respect for diversity)."

3. TEACHING VALUES THROUGH NON-RELIGIOUS SUBJECT MATTER: THE ENGLISH LANGUAGE LEARNING

English Language and Values

Religious subjects have principles that are outlined in the curriculum, which is why they are not included in this context. Every religion in the world upholds principles that structure the interactions between people and God as well as between people. According to Shinn (1980, pp. 116–117), "a religious commitment is the source of values." It is difficult to think of a meaningful religious commitment that does not influence its followers' values. Therefore, it is essential and unavoidable that values be taught through religion, and it is impossible to teach religion without incorporating values.

As a result, particular suggestions have been made to allow all topics to serve as acceptable platforms for teaching morals and values. "All national curriculum subjects – including English language and other sciences – need to have contributions to developing the values of cultural diversity," according to King and Reiss (1993, p. 5 as cited in Halstead & Taylor). To put it another way, studying English may provide an opportunity to form a framework of social values and individual perspectives on the environment, culture, and community (Poole 1995, ch. 4 as quoted in

Halstead & Taylor; Pritchard & Buckland 1986).

4. CHALLENGES TO ENGLISH LANGUAGE TEACHERS

It is inevitable that teaching values through English language instruction is a difficulty for English teachers. Since values are not addressed directly in the English language curriculum, they are expected to be creative and imaginative. Teachers must research the curriculum and create lesson plans that incorporate specific principles. Values integration into teaching and learning practices includes accomplishments beyond the scope of the curriculum. According to this perspective, English language instructors must always look for fresh approaches and concepts to instill values in their pupils.

The Research Resource Kit for the Australian Values Education Good Practice Schools Project (VEGPS) can be a priceless resource for enhancing educational institutions and the professional practices of English language instructors. It encourages action research as a useful tactic. The action research for this project will focus on the methods used by the participating schools to enhance their values education programs, carrying out the plan, tracking results, assessing its efficacy, and then updating their plans as they resume the cyclic research process. (VEGPS Research Resource Kit, Stage 2, 2 September 2006)

The phrase "cyclic research process" is emphasized because, in the Kit's opinion, it not only offers a helpful framework for conceptualizing and characterizing an action research process, but it also encapsulates the notion that action research proceeds in a progressive manner. This implies that plans are created, put into practice, watched in action, and evaluated. Plans for more action are subsequently derived from this introspection.

However, research initiatives among English language instructors in India are generally less fulfilling. The majority of them lack the necessary skills to carry out research on schooling. Without research, the educational field would be like schools without any teaching and learning activities. Some people may learn research theories, but they lack the drive to carry out research. In a similar vein, the lack of research in education makes it challenging to track advancement. Therefore, by offering more research funding and training, the government must encourage educators to conduct education research.

5. CONCLUSION

An ed The religious topic is intimately related to values. However, they can also be incorporated into the nonreligious one, which is learning English. It is difficult to incorporate values into English language instruction since it calls for teachers to be creative in their pursuit of goals that go beyond curricular content. Since the curriculum occasionally omits key principles, English language instructors must create their own value-oriented lesson programs. Teachers shouldn't force their own ideals or the values of a specific social class or culture on their students in the classroom. They must take this action of value clarifying.

Values-based education has the ability to produce citizens with strong morals, positive attitudes, and good character traits in addition to intellectual proficiency. English language instructors must adapt their instruction to social developments while adhering to the values education tenets. They must understand that schools can serve as a bridge between the macroethical values of society and the values of the home in order to accomplish this.

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