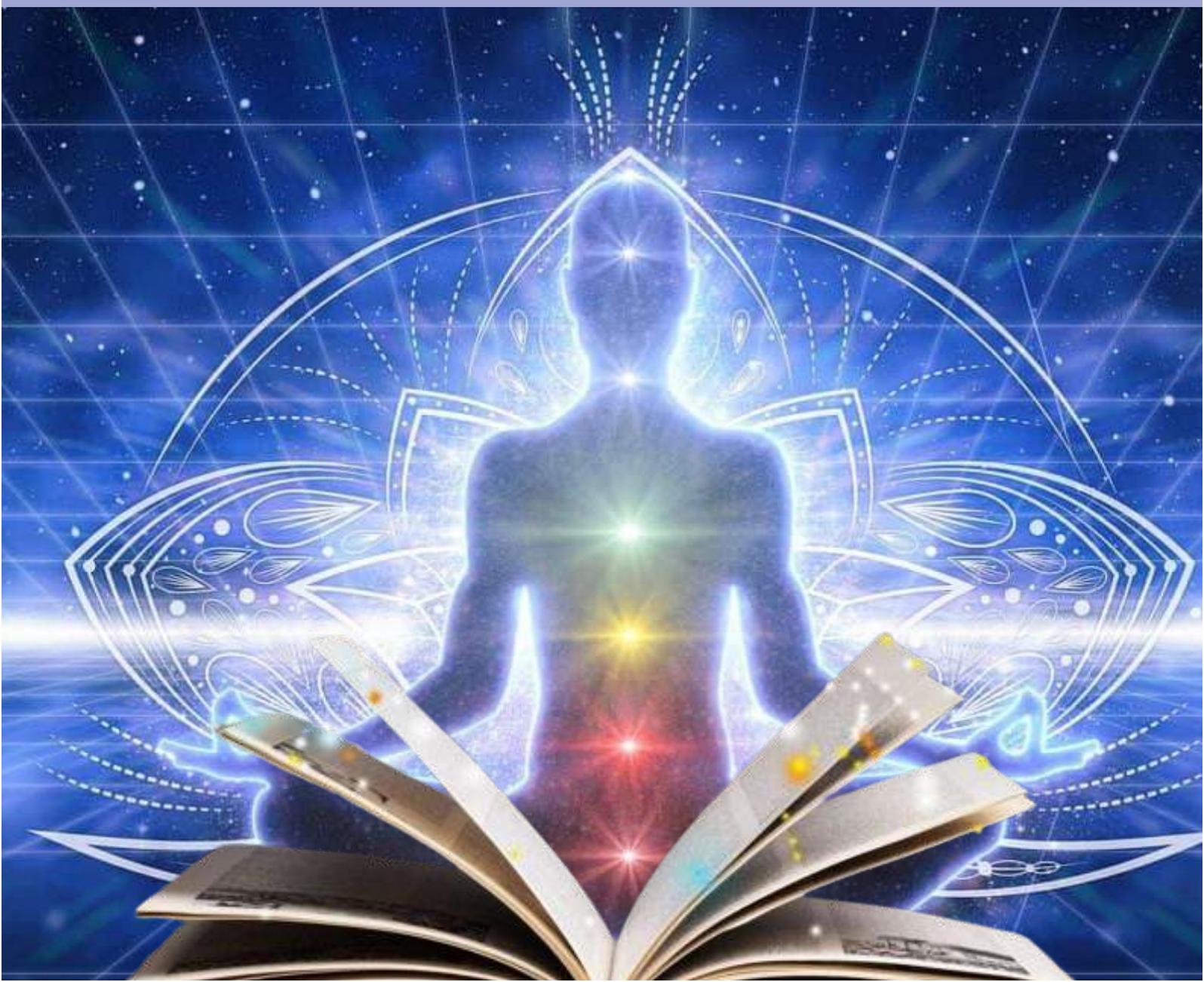


EDUCATION AND HUMAN VALUES

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Preface

Education and Human Values intersect at the heart of societal development, shaping individuals' moral compass, ethical reasoning, and social consciousness. The foundation of values education lies in recognizing the essential role education plays in nurturing not only intellectual growth but also character development. Ethics and moral development represent core aspects of this journey, focusing on instilling principles of integrity, honesty, and fairness. Through education, individuals navigate complex ethical dilemmas and cultivate a deep understanding of the importance of ethical behaviour in personal and professional contexts.

Furthermore, values education is about cultivating empathy and social responsibility, encouraging individuals to recognize the needs and perspectives of others while fostering a commitment to making positive contributions to society. This aspect of education emphasizes the interconnectedness of humanity and the importance of empathy in fostering meaningful relationships and social cohesion.

Diversity, inclusivity, and human rights education represent another critical dimension of values education. By promoting respect for diversity and inclusivity, education empowers individuals to challenge prejudice, discrimination, and injustice while advocating for the rights and dignity of all individuals, regardless of their background or identity.

Moreover, education for sustainable development and global citizenship underscores the importance of equipping learners with the knowledge, skills, and values needed to address pressing global challenges, such as climate change, poverty, and inequality. By promoting environmental stewardship, social justice, and intercultural understanding, education fosters a sense of global citizenship and empowers individuals to contribute to a more sustainable and equitable world.

Education and Human Values are intricately connected, with education serving as a powerful vehicle for fostering ethical reasoning, empathy, social responsibility, and global citizenship. By integrating values education into curricula and educational practices, institutions can empower learners to become responsible, compassionate, and engaged members of society, capable of contributing to positive social change and sustainable development.

The book on Education and Human Values explores the dynamic interplay between education and the cultivation of moral, ethical, and social values, offering insights into fostering responsible citizenship and promoting positive societal change.

–Author

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Introduction

THE CONCEPT AND CONTEXT OF VALUES EDUCATION

Why do we Need Education for Values:

- Concern about degeneration of values.
- Impact of change on children and youth.
- Dys-functional families, increased crime and violence, effect of media and information overload.
- The competitive mindset among students, parents, teachers.

Today, the education imparted to the schools and colleges is almost limited to the finding of ways and means of earning of “Bread and Butter”. It is indeed obvious that people in general wish education to be base on what they could garner monetary benefit.

It won't be wrong to say that monetary considerations are the one which dictates the choosers of education today. Students are made to believe that by developing the ability to gather, store and retrieve vast information, they become educated.

Education is not the amount of information that is stored into one's brain and remained hazy throughout life. Swami Vivekanand, one of the renowned socio-religious reformers of 19th century India rightly pointed out “Education is not the amount of information that is put into your brain and runs riot there, undigested all your life. We must have life building, man-making and character making assimilation of ideas”.

Education without moral value will only fashion lop-sided personalities who may become rich in material possession but will remain poor in self-understanding, peace and social concern. It is indeed true that excess of knowledge and power, without moral makes man devils. In recent past we have seen man in uniform caught red-handed for involving in drug smuggling, raping of vegetable seller by those who are supposed to protect her, doctor killing his own daughter, sex scandal involving high profiled priest of Ashram, *etc.* All these are the sign of moral degeneration.

The main causes of moral degeneration seems to be the lack of respect for the sanctity of human life, breakdown of parental control of children in families, breaking of the law and total disregard for rules and regulations. Crime and corruption, abuse of alcohol and drugs, abuse of women and children and other vulnerable members of society and lack of respect for other people and property are also very cause of moral degeneration. Why very often do the boarders in residential schools fight amongst themselves? Why students are not showing respect to the teachers? Let us take this an example.

There is something wrong on the parts of the officials because such incidents are taking place quite very often. That means officials are not delivering their duty instead they are involving some other activities for their own interest and enjoyment. Perhaps this has come to the knowledge of the students who identifies the weakness of the authority and their officials. Those so called Principals and teachers, wearing the veil of honest Principals/Headmasters and teachers are actually spoiling the teaching community. There are incidents students boozing at night in the residential schools at the very nose of the Principal but the respected Principal remains silent because he himself is so corrupt morally and always remains busy thinking how to earn easy money.

One of the best remedies to all these problems is value education. One must not forget that education provides us the platform to success. It is a continuous learning experience, learning from people, learning from success and failures, learning from leaders and followers and then growing up to be the person we are meant to be.

Education is a process of grooming the learner to good life. But in the present day system of education there seems to be a “moral vacuum”. Truly speaking, education devoid of moral character leads to criminality and educated persons have wider opportunity to indulge in crimes and that too committing them most efficiently and sophisticatedly.

The value of truth, selflessness, impartiality, justice and service to mankind are drifting away from our life. People started believing in muscles and money power as a means to final solution to all problems.

Today one sees everywhere grossness and general insensitivity to finer feelings with the sole object of life being to make oneself as comfortable materially as one can. Today there is no respect for humanity-killing, murdering, raping, looting, drug trafficking, kidnapping for ransom, *etc.*, become common phenomena. In other word, crime, violence, cruelty, greed and apathy to human

suffering have permeated to all aspects of our life-political, economic and social pursuit of material wealth and selfish end at any cost has become ultimate goal of life.

There is great crisis in our society. Narrow mindedness, communalist, linguistic and regionalist outlooks have divided the people and come in the way of developing a unified national outlook. All the problems cannot be tackled through piece meal efforts.

What we need under the current situation is a drastic change in our very outlook on life, which could be brought about by value education imparted systematically right from the primary level. In today's schools and colleges we see a large number of teachers who are more after making money by fair or foul means. Such unscrupulous teachers make fast money through indifference in classroom teaching and conducting mass private tuition classes. This has led to all sorts of malpractices in examinations. Teachers are less bothered about imparting the true spirit of education instead taking more interest in how to mint money. How can one expect good products from such educational establishment? How such teachers can be entrusted with teaching great values to the students who are considered to be the backbone of future nation. We are in vicious circle-unless we inculcate values in school life and college life we cannot get value-oriented teachers in future. On the other hand so long as school administrators and teachers with bad habits are working in schools and colleges, value education cannot be effectively carried out.

The moral values present a true perspective of the development of any society or nation. They tell us to what extent a society or nation has developed itself. Values are virtues, ideals and qualities on which actions and beliefs are based.

Values are guiding principles that shape our world outlook, attitudes and conduct. Values however are either innate or acquired. Innate values are our inborn divine virtues such as love, peace, happiness, mercy and compassion as well as the positive moral qualities such as respect, humanity, tolerance, responsibility, cooperation, honesty and simplicity.

To solve all these type problems it is necessary to know the main causes of the above problems. We know today children are tomorrow's citizens. If we give good education to the present day children, the future of the next generations will be well.

In my view education is the means through which all types of problems can be solved to a great extent. As we are passing through the 21st century, the use of the application of science and technology in proper way to solve all issues of non-moral and value things is essential.

The main objective of the study is to inculcate moral and value based education in schools and colleges and to know the attitude of students towards moral values.

Students should be taught to cater life goals and good personal character. Students should be taught that our world is at peace if not involved the human interference. It is mankind who can make this world of ours free from war and

conflict. People should be taught to understand meaning and value of life, happiness, equality, self-respect, family security, harmony, national security, *etc.* Yes, indeed the role of the parents should also not to be forgotten. Every parent must teach their children value of life, mannerism, etiquette, self-respect and empathy.

The present social scenario is so pathetic and barbaric that we came across barbaric incidents every now and day. Due to the absence of moral education youths of today are unable to control their mind and begin to unleash a web disorder and lawlessness in the society which hard hit those sections of the society who are poor and innocent.

Hogan (1973) believes that moral behaviour is determined by five factors:-

1. *Socialisation*: Becoming aware as a child of society's and parents' rules of conduct for being good.
2. *Moral judgement*: Learning to think reasonably about our own ethics and deliberately deciding on our own moral standards.
3. *Moral feelings*: The internalisation of our moral beliefs to the degree that we feel shame and guilt when we fail to do what we "should".
4. *Empathy*: The awareness of other people's situation, feelings, and needs so that one is compelled to help those in need.
5. *Confidence and knowledge*: Knowing the steps involved in helping others and believing that one is responsible for and capable of helping.

M.K. Gandhi remarked that "if wealth is lost nothing is lost", "if health is lost something is lost", "if character is lost everything is lost", "best of all things is character". Today we are facing so many problems such as population problem, poverty, terrorism, proxy war, corruption crime against women, climate change and so on and so forth. Therefore, teaching of value education by untainted and uncorrupted teachers with high moral ethics is the call of the hour. Education is a weapon, whose effect depends on who holds it and at whom it is aimed.

Why do we need value education? For instance if a highly qualified, well-employed person does not know how to behave properly, all that he or she does has little meaning and will not serve him or her well. Fruitful education is the kind used for our welfare as well as that of others. This can only happen when you have both academic and value education.

THE FAMOUS WRITE UP ON VALUE EDUCATION IS AS FOLLOWS

EUROPEAN MEETING ON VALUES EDUCATION

"Más Allá De Las Palabras/Beyond Words". Athens, Greece. April 2001

I would like to thank all of you for giving me the opportunity to get involved in the Comenius Programme, to cooperate with you, to visit your web site and exchange ideas and experiences from Spain, Ireland and Greece on such an important topic of "Education for Values".

We live in a world of increasing turbulence and high complexity; in a world in which children's imaginative capacity for the common good is increasingly co-opted by mass media in the name of the profit; in a world which tries to prepare them for successful functioning in a high-technological future giving emphasis only to more knowledge and satisfactory tests and leaving out the culture and soul of the human beings; and finally, we live in a world where the schools, unfortunately, accepted the political, social and economical values of the system. We all know that our schools need at once to challenge these values and suggest alternatives

As society, we need reasonable citizens who know how to think. As teachers, we need to help our young children to become critical, creative and caring thinkers (three C's). Along our journey, we need to explore our own values and children's values, reflect and reason on moral issues, build bridges among us, and why not, build a new value system and better world.

I read the speech of Dr. Mullan, who warned us, to explore as teachers and as a community, the human freedom and mind, to realise that education is never really complete, and to continue to be rigour and truth seekers in the service of humanity.

I read also the presentation of Alexandra about the techniques of argumentation and dilemma situation we can use for asking good questions and giving good answers. I have to confess you that I caught myself singing her two lovely (rich of values) songs from her speech, and I thought 'How nice it will be if we promise to each other that we will compose a 'new song' tomorrow on the way to Hydra Island'.

I keep reading the work you have done in your classroom and discuss it frequently with my lovely and dedicated teachers in P. Faliro.

Finally, reading the Creative Writing of Eduardo from Spain "The House of the Answers", I realised how much we need "The House of the Questions". His words, the words of Marie from Ireland and Ioanna from Greece reminded me a story. So, I travelled back in Ancient Greece to find it in Plato's work "Apology".

Well!! Once upon a time, as Eduardo begins, he was a man called Socrates who played over and over with the questions in order to find "The House of the Answers", the 'House of the Truth'. Socrates was the philosopher who mentioned that "the unexamined life is not worth living by man". When one of his student, Meno, asked him, "Is virtue (arete) something that can be taught?

Or does it come by practice?", he was the one who replied "Far from knowing whether it can be taught, I have no idea what virtue itself is" and he continued his questions about the meaning of virtue first, and then he returned to make its capacity to be taught, with his unique dialectic method of moral enquiry, an enquiry for all the disciplines, open to every man, child or adult of the past and the present. I guess, he is sitting somewhere on the back seats, trying to help us bring to birth our own ideas, our own answers.

I have the impression that all of us we are raising questions, we are looking for answers. Am I right? All these reflections are not coming from Socrates; they are coming from the teachers of Spain, Ireland, and Greece, and from our students.

This makes me feel comfortable to be with you today and try to share my questions and my experiences as a teacher. I don't come to you from the field of "Ethics" or "Values Education", except in my heart. However, I feel that the "Philosophy for Children Programme", I attended in Schools of Wales with other teachers, gave me the opportunity to try a similar programme with my students in Greece and explore the moral issues throughout the curriculum in different texts, stories and news and in everyday school life, as I think you do it right now.

Also, as a School Adviser, I had the opportunity to prepare an in-service teachers' training course and share this programme with the teachers of my district.

It is true that there is a great deal of talk and many educational programmes and projects are running the last decade about Values, Character, Moral, Citizenship and Ethics, as well as Religion(s) in Education supported by different Governments, Organisations and Universities all over the world.

Even with the diversity that marks each of the above programmes there is an agreement among them. They want schooling to focus on producing good behaviour, because there is so much bad behaviour around. They support that there is a relationship between values and behaviour.

They believe that children with family, social, political, economical and cultural problems need values education. Also, they point out that we need values to maintain the health of democracy. Therefore, they expect that it is the work of the school (and the society) to teach and transmit values from one generation to the next.

I visited the world of Internet and I found out that most of the researches agree in some way. First, there is no direct relationship between values and good behaviour. Instead, some mix psychological, situational and sociological factors are involved in determining behaviour. Second, there is confusion on deciding which values to teach and how to teach. What is wrong? Some blamed the parents and the community, others blamed the Board of Education, the schools and the teachers, the books and the methods.

In each of these programmes, we can find different psychological and educational approaches. What kind of approaches are they? Do we apply some of them in our classrooms? After one year in Comenius, how do we deal with values?

Let's take it from the beginning, as Socrates did it. "What do we mean by values?" first, and "If and how values can be taught?" later.

Trying the brainstorming technique with my colleagues about the definition of values, I came up with more than forty values and many meanings. For many of them, value is a socially, culturally and religiously accepted behaviour or ideals. For others they are matters of importance. Values refer to our beliefs about the things that matter to us, or values refer to our actions.

In addition, all of them mentioned that there are traditional values and we as adults try to transmit them from one generation to the next. Finally, they pointed out that values change and what is moral to one person/situation/time may not be moral to the next person/situation/time.

All these definitions have their roots on scientific, philosophical, psychological, political, social, cultural and religious movements.

From Aristotle to 20th century psychology, the early morality is shaped by fear and punishment. I will not bother you with Aristotle, Freud, Kant, Nietzsche and others. I will avoid discussing about the historical and political events and Religions. As an educator, I will talk about the Cognitive Developmentalists who are in our schools.

For Cognitive Development psychologists, as Piaget and Kohlberg, children's moral development goes through developmental stages. Each stage has different kind of concepts. Concepts in later stages build on earlier ones. Everything is a matter of maturation. The whole process is more a matter of reconstructing concepts than enlarging. Students are classified and placed in higher or lower stages. The early moral development of children is egocentric.

Children prior to age seven or eight, see things only from their own point of view and they are motivated first by fear of punishment (because they violate the rules of the authority) or not being loved. In the next stage children still have a self-interested motivation but also have a reciprocal exchange, which is expressed as "You will give me, I will give you". At stage three, children start to show empathy, where they start to imagine what it would be like to be in another person's situation. Only after the age of 10 and 11 children may have the ability for reasoning.

Since children cannot reason earlier and their moral development depends on these stages, moral reasoning cannot play an important role in their early moral education. In lower stages they are not able, to handle moral problems, to have a genuine moral dialogue and to come up with live moral alternatives.

The early moral education, influenced by all these movements and the historical and social events of the time, adopted many elements from the formalistic, traditional didactic, moralistic and dogmatic, and relativistic approaches. However, the last two decades some new programmes use mixed approaches, giving emphasis on human relations and social factors.

Since, most of these programmes have many elements from the stage theory. I would like to concentrate on this approach. According to this theory, values education programmes, even though they have adopted the social interaction approach (peer-centred, co-operative learning and community approaches), they keep using the techniques of value listing, values clarification and moral dilemma discussion.

According to value listing technique, there are two sets of values: the shared (universal) values and the particular (cultural) values that need to be integrated for cultural development and not for cultural maintenance. Listing of values is simplistic and ineffective because there is no room for making moral choices, no emphasis on value conflicts and no guiding of students towards reasoned position on value issues.

According to values clarification method, teachers encourage the students to clarify their moral values and become clearer about their own values, but

discourage them to make evaluative or critical remarks about one another's value. Teachers take a neutral position and they guarantee students' respect for each other's point of view. Indoctrination in the classroom is avoided. However, there is a failure to distinguish those values that are a matter of personal preference (free choice) with those values, which reflect basic moral rights and wrongs (obligation). As a result, there is a danger of ethical relativism, where students are left with the impression that all these values (ethical-unethical) have the same value and are equally justifiable or unjustifiable.

In 'moral dilemma' discussion technique there are only two alternative actions. This means that students have only two horrible choices to make (for example, in a fire when you are limited to save only one child, your little brother or your little sister, and in an accident or health problem, when you have to rub a bank in order to help a friend who is in the hospital).

In this kind of dilemma situation students get the impression that moral problems typically resist confident resolution. They are pulled in conflicting directions. They think they have reasons for going either way, or avoiding both ways. None of the choices seem to be without moral cost, and they are very confused about what the right choice is.

Thus, instead of having to choose between 'stealing and saving somebody's life' and 'not stealing and not saving somebody's life' two competing moral values which in more contemporary way are decisive, we can provide children with opportunities to sort out difficult and complex features of situation (where only a relatively proportion of such situation involve dilemma) calling for moral reflection (moral puzzlement-careful thinking). We can provide children with opportunities to find other alternatives in order to prevent moral crisis before they occur.

In helping the children to acquire moral alternatives we need to avoid the dangers of moralism 'You have to do it this way', and ethical relativism 'Both actions are morally acceptable'.

Making progress in resolving puzzlements is a fundamental part of moral development, but the discussion method of moral dilemma (even though the method can work) appears to be of little practical utility in influencing students' behaviour.

In an attempt to bring philosophy in the classroom (even in the first graders), I would like to remind you the words of Prof. Lipman: "Although every child is not a philosopher, every philosopher was once a child", and I will dare to add that, from the time that a child first asks "Why", she/he is engaged in the process of philosophical enquiry. We all know that Philosophy is a difficult subject that is restricted to courses in the universities. You will wonder, why I insist in Philosophy for Children. I can give you some reasons:

First, there is no age classification and categorisation of children. Child's natural sense of wonderment can be developed early and expanded in a capacity for thinking and discovery that is an essential part of personal cognitive and affective growth. Additionally, the child's early attitudes, beliefs and values,

representing his/her experiences to date (picked up at home, from TV), can also be developed into a more reflective and considered perspective on life and its significance.

Since we realise that the children do not come to school as empty bottles, schools cannot be value-free or morally neutral. Teachers cannot teach that one specific moral view is the correct one. They cannot push pet values and prejudices because this is indoctrination, dogmatism and catechism. Also, they cannot support an open strategy according to which one moral opinion is as good as another, and they cannot believe that morality is a private affair and so cannot be taught objectively because this is ethical relativism.

Instead, they have to provide children critical thinking skills for examining and evaluating their own values, attitudes and beliefs and those of their classmates. These skills can be applied in an appropriate environment. This environment is called 'community of enquiry'. In this community, the primary source is the children themselves who will learn to strengthen their reasoning and moral judgement through questioning, analysis, explanation, looking for alternatives, self-correction, sensitivity to context and reliability upon criteria.

The other sources are novels, specifically written for the children, which contain philosophical ideas for enquiry. With these books children do not have to learn philosophy, ethics, and logic. The leading ideas of these novels, such as good, fair, right, consistency, truth, caring, fighting, freedom, justice, *etc.*, are plenty.

These ideas can be found in different textbooks and in different subjects, in thoughtfully selected children literature, in newspapers and TV, in arts and in real everyday life situations. However, the effectiveness of these ideas on students' behaviour and attitudes depend mostly on the methodology and the climate of the classroom.

The third source is the methodology and the teachers. It is not so easy to shift from a didactic-memorisation model to dialogical model, from one point of view to multiple points of view. Young students must learn that a story or a textbook does not explain it self, but must be figure out. They must learn to begin to question, organise, interpret and synthesize.

They must also begin to consider alternative interpretations. As a result, they will see the need to check, revise and refine their interpretations. Only then they will begin to accept or reject and fit their new understanding into their previous frames of thought. Thus, teachers must know to facilitate classroom dialogue, the Socratic dialogue, and to form classroom community of enquiry. Also, as Johnson supports "they must be intellectually open and honest, curious about as well as critical of the world, knowledgeable but not all-knowing".

What are the Socratic Questions? Socratic questions raise basic issues, probe beneath the surface of things, and pursue problematic areas of thought, rather than focusing on the mind's relationship to emotions, ask for more examples of its functions and have students analyse them. Teacher or a classmate asks a question, and the student instead of giving a direct answer to the question, is

looking forward to the possible consequences of his/her reply. Under these circumstances and without arguments for victory the student is exercised as judge and not advocate.

What about Community of Enquiry

Community of enquiry is actually a moral community, where reflective exchanges promote different values. In this community, first, teachers help students become aware of what they believe, why they believe what they do, and what the limitations of their beliefs are.

Second, students become clear about the beliefs of others, understand the different perspectives and answers that are accompanied with supporting reasons.

This encourages a mutual respect and care. Third, students learn that when one's thinking is inadequate, or even mistaken, is not the end of the world, but the beginning of a new and better one.

There is no final wisdom as to what is right once and for all. Finally, children come to appreciate that while their views are respected, they are required to support them with reasons. Reason giving is the central activity not only in clarifying one's views, but also in dialogues, in which students try to evaluate one another's thinking. In other words, they are encouraged to learn the virtue of reasoning with others. The programme tries to get pupils to look at alternative viewpoints, even if it does lead latter to question the values of the society in which they live, or the teaching in the school in which they are taught. Probably, this bothers a lot, but there is no need to be afraid of it. Applying this type of programme is an alternative to all of us, if we really want to build a new value system.

At the end of this presentation, I will pass on a brief guide for classroom practice and a lesson plan to all of you. I expect that you may come up with different questions and criticism about Philosophy for the Children. I will be glad to discuss it with you and I will appreciate your comments.

In closing, I would like to thank you for inviting me to be with you today. I hope my focusing on values has been some help to you (or moral puzzlement). Schools will be better places for young people because of your commitment. Keep up the good work. We have taken the first steps; now let us continue the journey, the journey that seems endless in education.

In the mean time, I wish you to enjoy your journey in Greece. Before you return back to your country, don't forget to take with you, as a present, few verses from Cavafy's poem "Ithaca, (Greek poet from Alexandria) and keep them in your heart:

"When setting out upon your way to Ithaca,

wish always that your course be long,

full of adventure, full of lore.

.....

Better that it should last for many years,

and that, now old, you moor at Ithaca at last,

*a man enriched by all you gained upon the way,
and not expecting Ithaca to give you further wealth.*

.....

If Ithaca seems then too lean, you have not been deceived.

*As wise as you are now become, of such experience,
you will have understood what Ithaca stands for."*

–Written by Constantine P. Cavafy, 1911

What values education aims at:

- Holistic development of the child while addressing the head and the heart.
- Revisiting values and making everyone aware of eroding values.
- Creating balance between child and community.
- An education that connects the heart, head and hand.
- Inculcating the understanding of Interdependence between family, society, nation and the world.
- Bringing in a pro-active social conscience.
- Improvement of the quality of education.
- Harmony and peace with self.

These universal values build character, which produces behaviour that is beneficial for the individual, others and the community. They enhance the wellbeing of all; prevent harm to both the individual and society; are the essence of healthy relationships and are essential for the conduct and preservation of a democratic society.

Democracy, government by the people, is dependent upon citizens who must, at least in a minimal sense, be responsible and good. People who are committed to the moral foundations of democracy: respect the right of others, respect the law, are concerned for the common good, and have a regard for truth and justice.

Historically, schools had two major goals; to help young people to be smart, in terms of literacy and numeracy, and to help them become good. Wise societies, since the time of Plato made character education, demoted over recent decades to values education, a deliberate aim of schooling. Indeed, New Zealand schools, until the later decades of this century, placed a high priority on what was called, character training. There was a sound reason why earlier generations rated character training so highly. They understood the connection between objective values (virtues) and good character. Objective values have three parts: moral knowing, moral feeling and moral behaviour.

To possess the objective value of honesty, for example, I must first understand what honesty is and what honesty requires of me in my relationship with others (moral knowing).

I must also care about honesty: Be emotionally committed to it, have the capacity for appropriate guilt when I behave dishonestly, and be capable of moral indignation when I see others victims of dishonesty (moral feeling).

Finally, I must practice honesty: Acting honestly in my personal relationships and commercial transactions and carrying out my obligations as a citizen to help built an honest and just society (moral behaviour).

Schools, in order to help students become good people, must help them develop good character. This involves a process of helping them to know what objective values are, to appreciate their importance and want to process and practice them in their day-to-day conduct.

Good character, like objective values, comprises three parts: knowing the good, desiring the good and doing the good - habits of the mind, habits of the heart, and habits of conduct and behaviour. All three are essential for good character and moral maturity.

When parents and schools think about the kind of character that they want for their young people, three aspects of character become clear.

- The ability to judge what is right
- To care deeply about what is right
- To do what they believe to be right - even in the face of pressure from without or temptation from within.

Understanding the connection between the three parts of an objective value; moral knowing, moral feeling and moral behaviour, and the three components of good character; knowing the good, desiring the good, and doing the good, is essential when developing a comprehensive values education programme. Good character is the set of objective values that a person possesses and practices.

There are compelling reasons why a progressive school would want to implement effective comprehensive values education. It would help to:

- Become more civil and caring communities
- Reduce negative student behaviour
- Improve academic performance
- Prepare young people to be responsible citizens and productive members of society

Many can remember a teacher who influenced their live in an enduring way. The research on resilient children indicates that one significant adult - someone who bonds with a child and builds confidence, character, and hope - can help a child rise above adversities such as dysfunctional families, abuse, poverty, and deprivation.

When calling on schools to teach values it is important to offer hope of what communities and schools could be. And to remind schools that they can have an impact and strengthen their effectiveness and skills in the process.

BASIC PRINCIPLES OF DOMAIN APPROPRIATE EDUCATION

1. One educational implication of these psychological findings is that values instruction be coordinated with domain of the issues addressed in a given lesson. The first step in such an approach, would entail the teacher's analysis and identification of the moral or conventional nature of social issues employed in values lessons. Such an analysis

would be necessary to ensure that the issues discussed are concordant with the domain of the values dimension they are intended to affect. A related function of the teacher would be to focus student activity (verbal or written) on the underlying features concordant with the domain of the issue. Thus, students dealing with a moral issue would be directed to focus on the underlying justice or human welfare considerations of the episode. With respect to conventions, the focus of the student activity would be on the role of social expectations and the social organisational function of such social norms. As we noted earlier, not all issues of social right and wrong fall simply into one domain or the other. Cases of domain overlap would involve both the domain concordant practices just outlined as well as activities that would involve students in reasoning that necessitates the coordination of knowledge from more than one social dimension.

2. The second general principle is that the activities and questions posed to students be appropriate for their developmental level. Students in the 8th grade and 9th grades are approximately 13 to 15 years-old. In terms of their conceptions of convention, the majority of such young adolescents are either at Level 4 negation, in which conventions are viewed as the arbitrary and unimportant dictates of authority, or are in the process of shifting towards Level 5 affirmation, in which conventions are understood to be constitutive of social systems. At Level 4, students' lack of understanding of the role conventions play in organising and structuring social systems, coupled with their knowledge that the specific conventions of society are arbitrary leads them to either downplay or discount the importance of convention, "What's the difference if I eat my peas with a fork or a butter knife?", or conform to convention out of fear of peer or adult sanctions, "Sure, I refer to my teachers by Mr. and Mrs. instead of first names. I have enough trouble being in school; who needs more?" Sometimes, as in the case of teacher names, Level 4 adolescents will go along with conventions in order not to cause moral harm in the form of perceived hurt feelings or disrespect that may come from violating someone else's strongly held convention. These Level 4 adolescents, however, do not understand why anyone's feelings should be hurt, and simply conform in order not to be gratuitously hurtful.

It is at Level 5 that the person's conceptions of convention can first be described as reflecting an understanding of society as a system. For the first time, students clearly perceive that while individual conventions are arbitrary, they form the set of norms that structures society in particular ways. People who are members of a society are obligated (as a general rule) to adhere to conventions in order for society to function.

History teachers, particularly those given the responsibility to teach the US Constitution, or World History are probably familiar with the kinds of difficulties

that arise when students are not at a point where they have achieved this Level 5 understanding of social systems and their relations to conventions and customs. Many school districts respond to this developmental transition by delaying the teaching of World history until the sophomore year of high school when most students are 15 to 16 years of age and generally at Level 5 in their conventional understandings.

In doing so, schools wait for development, rather than contributing to it. The materials and practices described below are based on a different premise, namely that the transition point from Level 4 and 5 presents a great opportunity to link the teaching of particular school subject matter with the dynamics of development.

Done well, such a link carries with it payoffs in the form of student motivation, and interest in the subject matter as well as increased sophistication in their understanding of the academic content.

In the moral domain adolescents are generally beyond childhood conceptions of fairness as “raw justice”, and are beginning to apply their moral understandings to issues that require an integration of concerns for equal treatment with concerns for equity. Fairness is understood as requiring more than a simple tit-for-tat approach to social interactions.

At this age, adolescents are also beginning to couple their moral understandings with a broadening sense of their moral community. By engaging students at this age in coordinating their concerns for morality with their emerging conceptions of society, teachers can begin to contribute to the ability of students to take a moral perspective in relation to society as a whole.

Some Sample Materials and Practices

The following examples are taken from lessons that were used with students in American History and English writing classes. The questions that are provided here were used to structure in-class discussions and students’ homework assignments. Some teachers have used these materials to do both.

In the latter case students were first placed in small groups of 5 and asked to discuss the questions among themselves in class. Students were then given the same questions to take home and answer in written form as homework to be graded the next day by the teacher.

Examples of Conventional Issues

We will begin first with issues that primarily involved matters of social convention. Conventional issues addressed in the English course essays included such things as contemporary dating patterns, modes of dress, and table manners.

Among the conventional issues drawn from American history were such things as adjustments in modes of dress, work conventions (such as time schedules), and dating patterns that resulted in part from the influx of immigrants and the shift from an agrarian to an industrial society. Students’ conceptions of convention in relation to societal organisation were also

stimulated through discussion of such events as the Marbury versus Madison Supreme Court decision which dealt with governmental separation of power, and which helped to establish the American legal norm of judicial precedent.

The following example illustrates how conventional issues may be presented to students. It is taken from a history discussion involving conventions of forms of address.

The targeted incident occurred in the period just after the American Revolution and revolved around the early negotiations regarding the establishment of diplomatic relations between the newly formed United States, and their former colonial master, England. The following summary paragraph, based on the course text was presented to the students to begin the discussion.

Issue: Forms of Address

“After the revolutionary war between England and the American colonies, the United States was formed and George Washington was elected first President of the United States. Many problems with England continued, however, because the English government did not recognise the United States as a country.

There was no way to exchange ambassadors, have trade agreements, or settle war debts. The King of England wrote a letter to George Washington to start negotiations.

He addressed the letter to Mr. George Washington. When Washington received the letter from the King of England, he saw that it was addressed to Mr. George Washington instead of President George Washington. So, Washington returned the letter without reading it.”

Once the teacher presents the issue and establishes that students understand the main points of the events, she may begin the discussion. Given the essentially conventional nature of this issue, questions focusing on the justice or harm elements of the event would be domain inappropriate. Questions such as, “Was it fair for the King of England to have sent a letter to Washington without addressing to ‘President Washington’?” “In what sense were the King’s actions inconsiderate?” would be ones that students could be forced to consider, but they don’t do much if anything to help students to deal with the central issues involved.

In fact, pushing students to view this issue in moral terms feeds into their tendency to miss the point with regard to convention, and sustains their related tendency to personalise, rather than comprehend the general social function of conventions. An domain appropriate use of this issue would engage students in consideration of the social organisational issues being raised in this interaction which centres on conventional forms of address.

The focus of the following teacher questions is on getting the students to consider how Washington’s behaviour might have been influence by his understanding that being addressed as President reflected his status as leader of a country, and by implication, that a person addressing him as President tacitly acknowledged the government of the United States.

Questions for Discussion or Written Assignments

1. Was Washington right or wrong to return the letter to the King of England because it was addressed to Mr. Washington instead of President Washington? Why?
2. Why do you think Washington returned the letter?
3. In the story we learn that the letter was related to negotiations regarding having England recognise the United States as a country. In what sense might the way that the letter is addressed have something to do with having England recognise the United States?
 - a. How might this have been a factor in Washington's decision to return the letter because of the way it was addressed?
4. What is the significance of titles like President and King for the way a society is structured?
5. Could we have a society that didn't use different titles for people who are in different positions like doctors or presidents?
 - a. How might that change society?
6. How about at school, why do we use titles here for teachers (Mr. and Mrs.), but not for students?
 - a. What do those titles tell us about the way our society here at school is structured?
7. Suppose we did away with using titles like Mr. and Mrs. for teachers. What do you think of that?

Examples of Moral Issues

Moral issues which can be drawn from American history are those which bring to focus facets of fairness such as distributive and retributive justice, and issues of individual and social welfare.

These elements of moral understanding may be evoked through discussion of such things as the moral courses of action available to a nation attempting to respond to the impressment of its own citizens by another country, as in the Chesapeake incident of the early 1800s in which United States sailors were captured and forced to man British ships. This incident may be compared to contemporary hostage taking situations in the Middle-East.

The forced removal of Indians from their lands as illustrated during the period of the Jackson presidency, and a number of incidents related to the Civil war, such as the raids of John Brown, and Sherman's march through Georgia, may also be included as stimuli for moral discussion. Finally, history can provide the context for discussion of moral issues of deception and interpersonal exploitation through such things as the Whiskey Ring scandal during Grant's presidency, and the behaviour of the "robber barons" during the period of industrial expansion.

These "distant" moral issues may be reiterated through essays in either American history or English writing courses which put them into everyday contexts.

Issue: The Hamburger Shop

The following is a fictional scenario which has been used by eighth grade English teachers to stimulate moral reflection. “Mike works at a local fast food hamburger restaurant. One day some of his friends come in for lunch. One of them, Joe, finds that he doesn’t have enough money. So, Joe asks Mike to just give him a cheeseburger and a coke. Mike would like to help Joe - especially since Joe is a friend and has done Mike a lot of favours in the past. Besides, Mike knows he won’t get in trouble. The manager isn’t around, and no one will know that he gave out one hamburger and a coke. On the other hand, it would be stealing to give Joe the hamburger and the coke. Mike isn’t sure what to do.”

Instructions to Students for Written Work and Subsequent Discussion. “Write a 200 word essay explaining what you think Mike should do and why. In structuring your essay address the following questions.

1. The way Joe figures it, he is just asking for help from a friend. What do you think of this way of looking for things? Why?
2. Joe has done a lot of favours for Mike in the past. Would it be fair for Mike not to return a favour in this situation?
3. This could be considered stealing, but the hamburger shop sells thousands of hamburgers each day. If so, little harm is being caused to the hamburger shop in order to provide a friend lunch. Isn’t that fair?

Hint: The key to resolving this issue is to imagine yourself as one of the characters in the story. You don’t know in advance whether you will be Mike, Joe, or the owner of the hamburger shop. The answer to the questions asked should be ones that would have to be seen as most fair to all parties concerned.

Examples of Domain Overlap

These issues pit conventional concerns for social organisation and coordination against moral concerns of justice and human welfare. Issues of overlap which may be employed in American history are such things as changes in suffrage laws which over the course of American history have extended the vote to women, African-Americans, and persons who do not own property. Other issues of overlap may be drawn from the existence of slavery in the ante-bellum south, and contemporary debate over sex role conventions as they relate to family structure and opportunities for women.

In English composition classes students may be asked to write essays on such issues as an event reported in the local newspapers in which a high school principal had censored an article in the student newspaper concerning the impact of divorce on children.

That particularly rich incident brings the conventions regulating the roles and relative status of adults and children into play with issues of freedom of expression and responsible journalism. The following example taken from American history course materials illustrates the way in which mixed domain issues may be presented to students.

Issue: Segregation

“By the 1870s public schools were established in the Southern states. At first the schools were open to all children black and white. However, few white parents permitted their children to attend schools with the children of former slaves. As a result, public schools in the South were segregated by race, with children attending different schools from blacks.”

Instructions for Written Work and Subsequent Discussion

A domain-appropriate treatment of this issue would direct students to consider the moral issues involved, as well as the implications for the overall conventional structure of society. A good way to start is to have students first dealt separately with the conventional and moral aspects of the episode, and then ask them to take both into account in their resolution of issues. The following set of questions may be used to guide discussion of the segregation issue in a domain-appropriate fashion.

Questions with a Conventional Focus

- In what way did establishing segregation serve to maintain features of Southern society that existed prior to the Civil War?
- How do the norms that establish who we interact with affect our lives? How do they affect the way society is structured?
- How would integrated public schools have altered the structure of Southern society in the 1870s?
- How do current racially based norms of interaction affect the structure of society in our community?
- There are many conventions that distinguish among classes of people in a society. For example, adults have privileges that adolescents don't, men and women use different public restrooms, teachers eat in the teachers' lounge while students eat in the cafeteria, and so forth. How do these norms help to structure a society?
- How are the norms we just talked about like segregation? How are they different?

Questions with a Moral Focus

- What's wrong with segregation anyway? Is it unfair? Is anyone hurt by it?
- Is it fair to say that public schools must be open to people of all races?
- Some people in the 1870s argued that this would be unfair to the white Southerners who did not wish to interact with their former slaves. Did the Southerners have a right to keep their children from having to interact with blacks in the public schools?
- Suppose that a majority of people in a community do not wish to permit Asians to attend their public schools. If there are only one or two Asian

children, shouldn't the majority rule? Would it be fair for the concerns of the majority to be outweighed by the needs of one or two people?

- In what circumstances should the rights of a small minority outweigh the wishes of a majority?

Questions with an Integrated Focus

- The issue of segregation in the United States has many parallels to contemporary events in South Africa. There the laws and norms established separate ways of life for blacks and whites. In both cases, considerations for maintaining the social system (segregation in the US.; apartheid in South Africa) were, or are in conflict with consideration of human rights and justice. What is the best way to resolve these conflicts between the need for social structure and law on the one hand, and justice on the other? Can they be reconciled?

This last question reflected the particular context in which these materials were developed and used in actual history classes. As can be seen, they brought to the students' attention the overall social implications of changing conventions, even unjust ones.

Can you (reader) think of another way to structure the issue for students so that they are stimulated to bring the moral and conventional aspects of racial separation into focus? Might current situation and events in central Europe be appropriate?

Final Thoughts

Younger and less developed students will provide answers to the questions posed in the above examples that will be different from more developed students. In structuring class discussions it is helpful to have students at different developmental levels distributed across groups. This allows less developed students to hear responses from other peers that might stimulate them to think differently about such issues.

Normal variation in student levels within typical classrooms provides sufficient disparity among students to result in effective discussions. By employing this indirect approach to teaching, the instructor avoids "teaching as telling" and engages students in the active construction of their own understandings of such issues.

This promotes two educational aims: the effective learning of academic content, and the development of students social and moral reasoning.

VALUES EDUCATION: CHALLENGES BEFORE SCHOOLS

- Need to prioritise Values Education in the curriculum.
- Integrating Values Education into school activities.
- Defining focus areas and planning for realising desired objectives.

Meaning of Values

- Values are defined as everything from eternal ideas and guiding principles that lead to desirable behavioural and positive patterns.
- They provide an important basis for individual choices based on connecting thoughts feelings and emotions leading to positive action.

The Process of Internalising Values

- Positioning in a socio-cultural context.
- Socialisation (family, school, and friends) and cognitive stage (level of maturity).
- Reinforcement through experiences and observation.

Values Concerns at School Stage

- Developing Universal Human Values.
- Values derived from the Indian Constitution.
- Developing problem solving attitude towards contemporary challenges.
- Holistic development of the individual.
- Responsible attitude towards self and society.
- Nurturing an ethical approach, collaborative skills and respect for Human Rights.

The Domain Approach to Values Education:

Examples of Classroom Practice

One of the most significant advances made during the past 15 years of research and theory on social development has been the discovery that children's conceptions of morality and social convention are not aspects of single developmental system of morality, but constitute distinct conceptual and developmental domains. More recently we have begun to make progress in applying these findings from developmental psychology to what we call "domain appropriate" values education.

What follows are examples of ways in which American History curricula and English writing classes can be used to foster development of students' moral and conventional concepts. These practices also increase students' ability to coordinate moral concerns of fairness and human welfare with the needs of social systems for conventions which structure social organisation. The specific practices that are outlined are ones that have been successfully used with adolescent students in grades eight, and nine (freshman year of high school).

Background Theory and Research

The domain approach to values education emerges from the discovery that children's social concepts do not form a single conceptual system, but are structured within discrete areas of social knowledge that account for qualitatively differing aspects of societal and interpersonal regulation. Within this framework,

morality pertains to the set of interpersonal actions such as hitting and hurting that have non-arbitrary consequences for the rights or welfare of persons. Moral issues, then, are treated as categorical, and universalisable; specific moral concepts (*i.e.*, it is wrong to hit and hurt another) are structured by underlying conceptions of justice, rights, and welfare (beneficence). Whereas morality deals with issues inherent in interpersonal relations, social conventions such as modes of dress, forms of address, sex roles, manners, and aspects of mores regarding sexuality are the arbitrary and agreed-upon uniformities in social behaviour determined by the social system in which they are formed. Thus, conventions are seen as alterable, and context dependent.

Through accepted usage, however, these standards serve to coordinate the interactions of individuals within systems by providing them with a set of expectations regarding appropriate behaviour. In turn, the matrix of social conventions and customs serves as one element in the structuring and maintenance of the general social order. Judgements about social convention are structured by underlying conceptions of social organisation.

Over 30 published studies have reported results consistent with the claim that morality and convention constitute distinct domains. In brief three forms of evidence are offered in support of the moral - conventional distinction. First, interview studies with children as young as 2 1/2 years-of-age have reported that subjects distinguish between matters of morality and social convention. In these studies it has been found that subjects view moral transgressions (*e.g.*, hitting and hurting, stealing personal property, slander) as wrong irrespective of the presence of governing rules, while conventional acts (addressing teachers by first names, women wearing pants, premarital sex between adults) are viewed as wrong only if they are in violation of an existing standard.

Interview studies have also found that individuals view conventional standards as alterable, while moral prescriptions are viewed as universal and unchangeable.

The second form of evidence comes from observational studies of children's and adolescents' social interactions in family, school, and playground contexts. These studies have reported that the forms of social interactions in the context of moral events differ qualitatively from interactions in the context of conventions.

It was found that children's and adults' responses to events in the moral domain focus on features intrinsic to the acts (*e.g.*, the harm or justice created), while responses in the context of conventions focus on aspects of social order.

The general pattern of results reported in the interview and observational studies have been replicated with subjects in other cultures (Brazil, Hong Kong, India, Indonesia, Israel, Nigeria, US, Virgin Islands, Zambia) indicating that the distinction between morality and convention is not confined to subjects reared in Western societies.

The third piece of evidence comes from developmental studies examining age-related changes in children's moral and conventional judgements. These

studies have reported that concepts in the moral and conventional domains follow distinct developmental patterns. The sequence of changes observed in the moral domain indicates that as children develop, they form increased understandings of benevolence, equality, and reciprocity. In the conventional domain development entails transformation in the child's underlying conceptions of social organisation and moves towards an understanding of convention as constitutive of social systems and as important for the coordination of social interactions. Morality and Convention in Interaction Often social situations will contain elements from both domains.

For example, conventions sometimes result in injustices, as in the case of sex conventions that discriminate against women. In other cases, conventions, such as waiting in line to purchase theatre tickets, act in the service of fairness.

When people reason about such issues they tend to do one of three things:

1. *Emphasize on one domain and subordinate the other:* For example, people worried about, or committed to maintaining the existing social order may not even recognise the potential injustice in existing sex role conventions that give greater privileges to men than women. Others, on the other hand, focusing on such injustices may not take into account the impact on social organisation in such contexts as family structure, that might result from a single-minded focus on rights and equality.
2. Experience conflict between the two, and engage in inconsistencies and vacillation with an absence of resolution or reconciliation of the components
3. Coordination of the two components, so that the two are taken into account in consideration of the issue. For example, concerns for fairness and equality are coupled with changes in the conventions regarding household tasks, child care, *etc.*, that allow for family life to go forward in an organised and functional way.

This view of social reasoning is consistent with a reinterpretation of earlier, global theories of social development, such as Kohlberg's stages of moral development, as an approximation of the age-related changes in domain coordination's. From the distinct domains perspective, however, one would not interpret such interdomain coordination's as representing a stable context-independent cognitive structure.

From this perspective one would predict a great deal more intraindividual, and cross-cultural variation in social reasoning than is permitted by Kohlbergian stages of moral judgement, since morality is but one element to be interrelated in the process of generating actions in multifaceted social contexts.

2

Values Education and School Environment

“The destiny of the nation is being shaped in the classrooms of today.”

–*Indian Education Commission - 1964*

What transpires in these rooms is thus critical for the individual and also the world that the learner inhabits. The classroom is the crucible and microcosm of children’s developmental world; its lessons have a long term impact on the community in the areas of social and gender justice. The classroom setting teachers, time table, tests, recognition/reward, report cards, peer relations, syllabi, textbooks impacts children, and forms the subtext of their world. Yet, as they grapple with the *formal* elements of the classroom the essence of education, *the joy of learning* and the *wherewithal to acquire life skills* is lost.

At the individual level, fostering values in school students therefore needs to be seen as an investment in building the foundation for lifelong learning and promoting human excellence.

The capacity to listen, patience, endurance, cooperation, and team work, positive attitude towards study, work and life are the hallmarks of a good student or a person. So values, in fact, promote both academic as well as human excellence. In this sense education for values humanises education.

–*‘Education for Values in Schools – A Framework’ by NCERT*

School environment refers to the social, academic and emotional contexts of a school—the “personality” of the learning context—and how it is perceived by students, staff and community. This climate is influenced by a broad range of factors, from disciplinary policies to instructional quality to student and teacher morale.

A positive school environment creates an optimal setting for teaching and learning. Research shows that school can be a stabilising force for young people, both emotionally and academically, particularly when they are experiencing transition or crisis. As a nation on the move, parents uproot their families for a variety of reasons.

Military children are particularly transient and suffer from the loss of lunchtime friends, favourite teachers and participation in extracurricular activities. But they are not alone. From the children of business executives to the migrant labourer's children—no longer do most of our children graduate from the school where they started.

To the extent that schools can be flexible and supportive in meeting the needs of these children, they provide an essential lifeline to their healthy development. Just as military children may be concerned about a deployed mother or a father recovering from injuries, other children may be distressed by personal circumstances.

A national survey revealed that, in comparison with their more affluent peers, low-income students felt a more pronounced lack of community and a weaker connection with their schools. The point is that life stressors, no matter what the cause, if ignored, impede learning.

School environment and school connectedness can be the determining factors in a young person's educational experience. When students believe that adults in the school care about them, have high expectations for their education and will provide the support essential to their success, they thrive. When teachers and staff are deeply engaged in creating a safe, nurturing, challenging school environment, their job satisfaction increases.

Students who feel socially connected to others, in schools that hold them to high academic standards, are more engaged in their education. A positive school environment enhances motivation, increases educational aspirations and improves attendance and retention.

An unhealthy school environment—one in which rules are unclear or arbitrary, bullying is accepted if not condoned, and teacher attitudes are indifferent, hostile or unnecessarily punitive—is a likely setting for high absenteeism, misbehaviour and interpersonal aggression. A large study found that in schools that were more communal, there were lower dropout rates and less class cutting and absenteeism. School climate is a key ingredient in academic success.

Furthermore, research indicates a strong link between school connectedness and student self-esteem. "Children who experience a sense of relatedness have a stronger supply of inner resources," notes Professor of Education Karen Osterman. "They perceive themselves to be more competent and autonomous and have higher levels of intrinsic motivation. They have a stronger sense of identity but are also willing to conform to and adopt established norms and values. These inner resources in turn predict engagement and performance."

Positive school environments not only engage students academically but they are also strongly associated with a range of positive health and behavioural outcomes.

Specifically, research indicates that students who feel connected to school are less likely to:

- Exhibit disruptive or violent behaviour
- Carry or use a weapon
- Experiment with illegal substances
- Smoke cigarettes
- Drink to the point of getting drunk
- Experience emotional distress
- Consider or attempt suicide
- Engage in early-age sexual intercourse

The Code of School Behaviour is Based on the Following Values and Principles

Values

The Department's Strategic Plan defines the following values:

- *Professionalism:* Committing to the highest standards of accountability and performance
- *Respect:* Treating all people with respect and dignity
- *Innovation and Creativity:* Fostering safe environments that support innovative and creative practice
- *Diversity and Inclusiveness:* Encouraging all Queenslanders to participate in education and cultural activities
- *Excellence:* Supporting the pursuit of excellence.

Principles

The Code is underpinned by the following principles:

- State schools expect high standards of personal achievement and behaviour.
- The foundation of positive classroom behaviour is effective teaching, inclusive and engaging curriculum and respectful relationships between staff and students.
- Positive behaviour is enhanced through a whole school approach and effective school organisation and leadership.
- Partnerships with parents, the wider school community and other support agencies contribute to positive behaviour in schools.
- Staff expertise is valued and developed.
- Standards of expected student behaviour are linked to transparent, accountable and fair processes, interventions and consequences.
- Responses to inappropriate student behaviour must consider both the individual circumstances and actions of the student and the needs and rights of school community members.

A school's environment is the thread that connects the multitude of activities on a campus. In many respects this thread is almost invisible, yet everyone

experiences its influence. Positive social relationships and attitudes about school are as important to the environment as are safe and well-kept buildings and grounds. A safe, clean, and well-maintained school with a positive psychosocial climate and culture can foster school connectedness, which in turn boosts student and staff health as well as students' educational achievement.

A school's physical environment includes the school building and the surrounding grounds, such as noise, temperature, and lighting as well as physical, biological, or chemical agents. The alarming increase in the number of students with asthma is one problem that may, in part, be affected by poor physical conditions in schools. The psychosocial school environment encompasses the attitudes, feelings, and values of students and staff.

Physical and psychological safety, positive interpersonal relationships, recognition of the needs and success of the individual, and support for learning are all part of the psychosocial environment. Other factors that can affect a school's environment include: the economy; social, cultural, and religious influences; geography; socioeconomic status of students' families; tax bases; and legal, political, and social institutions.

Creating a healthy school environment requires the involvement of virtually everyone in the school—students, administrators, teachers, custodial and maintenance staff, school counsellors, school nurses, nutrition services workers. In addition, schools need involvement of families and environmental, public health, public safety, public welfare, and other community agencies.

School administrators have the overall responsibility for a school's physical and psychosocial environment. Superintendents have the responsibility for complying with laws, rules, and education code sections that affect the school environment. In many districts, the administrative role might be delegated to facilities coordinators, risk managers, or environmental health specialists.

Creating and sustaining a healthy school environment requires commitment from everyone. As with any systemic reorganisation, change takes time—sometimes years. Over time, schools will identify problems, then analyse them and make necessary changes. Even as schools find successful solutions to one set of problems, new challenges arise. Thus, a school's attention to the healthfulness of its environment will evolve and adapt to changing circumstances, while never losing sight of educating their students. Below you will find action steps and resources to help build a healthy school environment into a CSHP.

Actions for Schools

- Provide leadership and administrative support for creating and sustaining a healthy school environment
- Conduct a site assessment of the schools physical and social environment to determine the school's needs
- Establish a set of measurable goals and objectives and design activities around improving the school's physical and social environment

- Develop and use a data collection system for assessing and monitoring the school environment
- Create a school environmental health and safety team, that includes PTA members, school officials, teachers, custodians, business and community leaders, and law enforcement officials
- Develop, implement and enforce policies and a plan for creating and sustaining a healthy school environment that clearly define acceptable and unacceptable school conditions
- Designate or hire a coordinator to handle school safety and school building issues
- Help teachers develop activities for students that emphasize the importance of an overall healthy school environment
- Involve the parents and community about any school construction or renovation plans and/or policies regarding school safety
- Emphasize the importance of communication between teachers and students which includes issues of listening to feelings and physical ailments
- Empower students by involving them in planning, creating, and sustaining a school culture of safety and respect
- Evaluate healthy school activities periodically to assess progress towards achieving your goals and objectives and use results to revise, improve and strengthen your programme

Actions for Families and Communities

- Identify stakeholders within the community who have an interest in creating and maintaining a safe and healthy school environment
- Create a school environmental health and safety team, that includes PTA members, school officials, teachers, custodians, business and community leaders, and law enforcement officials
- Promote the importance of overall health, well-being, and social competence among youth, especially youth at risk
- Write to newspapers, speak at school board meetings and policy-makers about the health, academic and cost benefits a healthy school environment would provide
- Support legislation that limits the availability of alcohol, tobacco, other drugs, and firearms to young people by providing public testimony at the local and state governmental levels
- Support legislation that endorses the improvement of environmental health by providing public testimony at the local and state governmental levels
- Advocate for more funding for school construction and renovations
- Involve students in letter writing campaigns to lobby local, state, or national decision-makers about specific policy changes

- Request parenting and student courses or workshops on communication skills, discipline, and building children's self-esteem
- Volunteer to become the parent liaison to address school safety and building issues in your child's school

Actions for State and National Organisations and Colleges and Universities

- Foster collaboration among schools, parents, researchers and expert community members (*i.e.*, environmentalists, law enforcement officials) with an interest in healthy school environments
- Develop trainings that help environmental specialists and school personnel work together effectively in school settings
- Identify and share examples of exemplary school environments
- Collect data and support research on the status and impact of the school environment

SCHOOL ETHOS: TRANSFORMING MONOLOGUES INTO MULTI-LOGES

The school is not merely a laboratory of academics. It is more importantly a space that harmonises and promotes individual and societal development. Nurturing awareness and sustainability are intrinsic to the transaction within the classroom. How can the school accomplish beyond the parameters of curriculum and syllabi?

A school vision and mission that is inclusive, secular and sensitive towards the community, with an approach that is progressive and innovative, and promotes concern about what is happening at the local, national and global level, will serve to orient its students along similar lines. School Houses with names that inspire thoughts and acts communicate these approaches to the students. Clubs allow for the participation of students in an array of activities. Outlining the purpose and objectives of the clubs is useful before engaging the students.

Assemblies that focus on values and related issues and other observances in the school calendar – *International Women's Day, International Day of Non-violence, International Day of Peace, Martyrs' Day, UN Day* or *Hiroshima Day* are likely to have a lasting impact.

Recreation facilities allowing for a creative use of time, *i.e.*, through a reading corner, painting or play, act as stress busters and orient the students towards values.

COLLABORATIVE/CO-OPERATIVE CLASSROOMS

A collaborative/co-operative classroom is one that works together as a team. Learning to live together is the essence of collaborative classroom. Today, a

classroom is fragmented with economic disparity, linguistic differences and gender inequality. The ability to live together is integral to creating an equitable, non-violent and a just society.

For achieving this end of building harmony and solidarity in a divided world, we need to underscore the social nature of human existence, and tap the many opportunities of communication and travel that bring the world closer.

Objectives:

- Development of processes within the group.
- Development of group resource sharing skills.
- Cooperation rather than competition.
- Acceptance of the self and the other.
- Development of decision making skills, learning to accept group decisions and rules and responsibility.
 - Focus Values
 - Respect for diversity
 - Appreciation and acceptance of differences
 - Creating trust
 - Sense of ownership within the group
 - Content
 - Concept
 - Working in groups
 - Characteristics of effective groups
 - Individual roles in the group
 - Why we need to learn
 - Co-operation
 - Classroom practices for collaborative learning
 - A values building culture

Group Dynamics

Human beings by nature are social and spend a large part of their life in groups. This helps in humanising and empowering people not only individually but also collectively. In order to create effective groups, many factors are involved “collaboration, development of morale and self” esteem, equity and respect of the other. When all these factors come together, a workable grouping takes place.

Forming a Group

When groups come together an individual often feels threatened by the other because there is certain discomfort connected with the identification of roles. This phase can be looked upon as a period of churning. Once structures, roles, tasks, procedure, *etc.*, are set, the churning subsides and the group comes together for a common goal. Essentially the glue that binds individuals together is a common task.

The process of creating groups includes dialogues, communication, and role play, making decisions and organising. The group is challenged with the work in hand. One of the most powerful tools of getting work done is assigning a task to a group.

- *Groups are characterised by:* A clearly defined goal that is identified and achievable by all students. Clarity among students about their individual roles and tasks. The students share a sense of equality and ownership and take decisions collectively.
 - Openness and sharing among the members and leaders.
 - A friendly environment that is conducive for an exchange of ideas.
 - Observance of a code of discipline and conduct that members have decided collectively and democratically.
- *Individual roles in the group:* The individuals within the group have their own personality traits and can contribute towards the group as a whole by undertaking the following:
 - Organising and delineating tasks to others as leaders.
 - Setting time frames for work assigned to be achieved.
 - Reviewing tasks and offering constructive criticism.
 - Providing opportunities to relax and enjoying humour in each other's company.
 - Working in a group may sometimes lead to tension and conflict; an arbitrator and counsellor with the group can help iron out differences that arise within the group.

Why do we need to Learn Cooperation/Collaboration

Cooperation has become extremely significant with the emergence of globalisation.

In schools across the world, educators are aware of the divisive forces that have entered the classrooms bringing in fear, selfishness, bullying.

- It has created a paradox which has strengthened virtual connections, and weakened and destroyed real life relationships. The act of a student not connecting in the classroom or thinking only about himself/herself has brought in extreme individual behaviour.
- The world has become fragmented culturally, economically, socially and politically bringing in interdependence and insecurity. In a classroom which is a microcosm of this world, the societal influences can be seen where the strong and the weak, minority and majority, rich and poor feel equally threatened by the other. Hence in these circumstances, the need for learning cooperation has become critical.
- A teacher has the responsibility of encouraging dialogue and a culture of working together. Today's classroom needs partnerships and collaboration for the future of children. Cooperative classrooms encourage students to move from confrontation to coexistence, alienation to collaboration thereby bringing in mutual empowerment.

Schools have become centres of salvation, not only in the minds of parents and children, but also that of the community. Teachers have to create a common humanity in our school system which will help to overcome the 'exclusivity', and help create an inclusive learning space. A teacher is integral to building classroom communities on the basis of shared values. This would be the highest achievement of the group. A classroom that thinks and works together towards a common goal will automatically evolve into a learning community.

This consciousness of strengthening commonalities and preserving and reconciling our differences within one broader community is a constant challenge that the teacher will face in his/her classroom. Today, unhealthy competition has become central to success whereby one's self' worth/esteem is only enhanced by defeating the other. This is a potential source of tension. Encouraging healthy competition with oneself, coming to term with one's own skills, abilities and constraints, and being able to work with them through difficult circumstances is possible through positive cooperation.

A Value Building Culture

The following activities might be instrumental in building values in the school:

- Creating democratic spaces in the entire school system, from the basic auxiliary staff right up to the management, which will be an example for students to emulate.
- Creating mock parliaments where children can put forth their ideas and difficulties.
- Creating a School Council whose representatives can be on the school management. This will help in understanding the needs and concerns of the student community, thereby creating a democratic system.
- Encouraging staff to cooperate with each other for teaching, learning of best practices.
- Bringing in students into the organisational spaces for all the activities of the school – *Sports Day, Independence Day, Book Eek, Human Rights Day, etc.*, enhance their 21st century skills – entrepreneurial, planning, organisational and communicative.
 - Classroom Practices
 - Create Reciprocity Discourage Exclusivity
 - Praise Group Achievement Build Team Spirit

For a Collaborative classroom approach:

- Value Team Work Sensitive groups towards duties and responsibilities.

Be fair: always be fair in your dealings. This will create a faithful, positive environment to generate respect. Every support extended by the home to the school allows learning to be more meaningful and contextual.

School, parents, and the community at large are responsible for satisfying the social and emotional needs of the young. Unless everybody comes together with the challenge of creating balanced individuals, the modern day youth can turn rebellious or even violent.

Home School partnerships in education for values allow the children to acquire values that help in personality formation beginning from an early age; developing a shared spirituality born of a critical and rational approach towards beliefs; respecting the historical heritage of values relating to culture and tradition; understanding the concepts of Human Rights and Democracy; adapting their lifestyle to resolve global challenges such as caring for nature and sustainable development, social justice, terrorism, drug and alcohol abuse, *etc.*

Learning does not begin with the school; it starts much earlier at home and continues there even after the child is introduced to formal education. Parental participation is a must in the processes of education. Parent teacher partnerships are crucial to holistic education and both need to be convinced that their alliance is in the best interests of the child.

In the context of Values Education, the values and problem solving methods taught in classrooms have to be sustained and reaffirmed at home if they are to be internalised by the students.

This alone can reinstate the role of parents in education, help in improving parent teacher partnership, and better the quality of life and relations at home as well. When you throw a baby in the air, she laughs because she knows you will catch her.... that's trust. Be Trusting: By putting our trust in someone we put our faith in that person, another way of displaying respect.

Strategies to Promote a Caring, Respectful School Environment

Create more opportunities for student-student and student-teacher interaction through:

- Small learning communities, as lower student-teacher ratios promote interaction
- Block scheduling, with longer classes that foster greater interaction
- Looping, in which a teacher is with the same class for more than one year
- Class meetings, where students share their thoughts daily or weekly
- Staff members who are assigned as mentors or advisors to individual students or groups
- Cooperative learning projects, which studies show eliminate cliques and widen friendship networks, even across racial divides.

Safe and Structured Environment

In a safe, structured environment, students can focus their attention on learning. Many factors combine to promote a feeling of safety, ranging from the physical environment to discipline policies to perceptions of fairness.

The Physical Environment. A school's physical structure and appearance send important messages. When the physical plant is well maintained and the surrounding grounds are well kept, they convey respect for the school community and the educational mission. In low-resource communities, students and parents often help in maintaining the facility to keep it looking good.

Likewise, the physical organisation of a school can create obstructions to engagement or foster opportunities for a positive learning climate. When teachers have easy access to materials and classrooms are arranged for optimum student learning, the focus remains on the core goals. When the necessary materials for learning are not present, the message is also clear: In our community, kids don't matter.

The Importance of Safety. When students do not feel safe in school, they are more likely to become truant, carry weapons, get distracted and experience lower achievement.

A sense of safety for the entire school community has both physical and emotional aspects:

- Physical safety comes from a sense of community, which decreases a feeling of personal risk. Environments that experience conflict are often those that accept aggressive behaviour. Bullying, for example, is an all too common phenomenon and must not be tolerated. In a nationwide school-climate study involving 30,000 students, about three-fourths said they themselves were not bullied at school—but half said they saw other students being bullied at least once a month. Children who feel threatened in school can't learn. If schools ignore even the most subtle forms of aggression, they convey the message that school is not an arena of safety.
A safe community is built through clear expectations for personal conduct; respect for others; conflict resolution techniques; and fair, enforceable and equally applied consequences for violations.
- Academic safety is defined as an atmosphere in which both students and teachers feel free to take intellectual risks. Students can raise their hands and present an idea without fear of ridicule. Teachers feel they can bring new ideas to the classroom and concerns to the administration without reprisal. Every person in the school community feels free to innovate with the knowledge that fresh ideas will be welcomed and valued, even if they are not all equally successful.
- Emotional safety occurs in an environment where bullying is not allowed; neither is teasing. It is an environment where one does not feel threatened because of the colour of her skin or the colour of his sneakers. It is a school where neither one's language of origin or linguistic disabilities are a source of ridicule

Strategies to Improve Structure and Safety

- Invest in school maintenance, and involve students, parents and the community in these efforts.
- With input from students, parents and staff, create a disciplinary system with clear expectations and consequences.
- Clearly and briefly state the school rules—such as “respect for others” and “respect for property”—and post them around the school, with guidelines for their application.

- Teach conflict resolution skills.
- Promote academic security by encouraging and rewarding participation from all students, eliciting questions and promoting critical thinking and open debate.
- Emphasize constructive feedback and do not allow ridicule.
- Work towards policies that are—and are perceived as being—fairly conceived and fairly applied to everyone.

SCHOOL IMAGE: THE AESTHETICS OF SPACE AND A SENSE OF OWNERSHIP

External beauty of the universe has promoted man to establish the concept of GOD whose very existence could explain the working of natural phenomena and unfold the secrets of many mysteries. It could also keep man within the bounds of his design, and in such bewilderment man could turn into a philosopher, seeker, a scientist, a spiritualist and a moralist who brought civilization to its present shape.

External and internal surroundings of a school exercise a powerful influence over the child suggesting his overall personality development.

A good school has to have certain basic ingredients for quality education to ensure overall personality development of the child:

- Infrastructure
 - Well-equipped laboratories, library and reading room
 - Residential quarters for the entire staff
 - Modern teaching aids and facilities
 - Abundant play fields with facilities for all major games and sports including a gymnasium and a place for meditation and YOGA
 - Adequate facilities for a variety of co-scholastic activities including of an auditorium
 - Facilities for the children to acquire and develop hobbies
 - Recreational facilities
 - Proper medical care for the students and staff
 - Well established and efficient administrative back-up
 - Proper arrangements of water and electricity, clean and separate toilets for boys and girls
 - An activity cum-classroom fitted with TV, DVD/VCD player, audio-system, projector and material required for performing an activity to introduce a concept
- *Humane environment:* A good school can provide humane environment for the children if it strives to fulfil the following conditions:
 - *Nature in the Midst:* Garden with beautiful flowers and trees all around the campus, a fountain with water flowing towards the garden giving the semblance of a river, an artificial mountain giving an impression of the Himalayas and a telescope to watch the sky at night. It is the solemn duty of a language teacher to

involve the learners in such away that they can feel joy, solace and tranquillity while reading about multi-coloured rainbow, calm and Quiet River, dancing daffodils and moon clouded in mystery. All these beautiful, lovely and natural objects will heal the spirit of the young generation, elevate their sensitivity, refine their hearts and develop their love for the whole universe.

- The school ethos reflected through the liveliness, openness, the challenges of providing innovative learning experiences through posters, pictures, charts, bulletin boards, quotations of renowned personalities.
- A place of prayer having signs of all religions in the symbolic form and celebration of festivals from all religions that could orient the young minds to appreciate the positive features of the rich composite culture of our country.
Even simple topics like celebration of festivals such as *Id*, *Diwali*, *Christmas* and *Baishakhi* can be used by a language teacher to illustrate how social customs and celebrations bring delight and fun in our lives and make us more tolerant, humane and broad-minded.
- The Head of school should provide a pleasant, non-threatening atmosphere and leadership in programmer designing.
- The teachers of the school should be experienced, motivated and dedicated, and also present an atmosphere of cooperation with colleagues and free-discussion with the students on all topics pertaining to the development of a child.
- Proper etiquette should be shown by all the members of the school community on all occasions.
- *Norms for self conduct:* A “good” school student should:
 - Always aim high and make positive and ceaseless efforts to attain overall high standards of proficiency.
 - Be capable of planning and organising things, his or her day-to-day activities and should be able to solve the problems.
 - Have neat and orderly way of life.
 - Carry out duties allotted to him or her with pride and a sense of responsibility.
 - Have variety and depth of knowledge.
 - Have various interests and latent skills.
 - Be sociable by nature and a loving soul.
 - Be cooperative with peers and considerate and helpful towards juniors.
 - Have a deep respect for rules and regulations.
 - Have moral courage to admit lapses and should not resort to cover them up with lies.
 - Have dynamic qualities like courage, confidence, stamina and tenacity.

The first impression of the school, as in all others, comes from appearance. In this context the school should provide a peaceful ambience. This means that all those who enter it not only feel welcome, but are also motivated and involved. This is only possible if there is a sense of partnership and the understanding that the school is not merely a place of work but the building block of the future. This will find reflection in the following:

Display

Charts and wall magazines providing information on various topics and happenings. They develop the creative and writing skills of the students and also involve them through participation as contributors and editors. These can be used to communicate values by focusing on people, agencies and initiatives in the community, nation or world.

Motifs

The presence of quotations on core values and symbols help the students to familiarise and internalise these for life. Students can be asked to contribute their favourite symbols and quotes. The best contributor can be awarded within the class on a daily, weekly or monthly basis with a seal or a certificate. The contributors and workers can also be recognised in the morning assemblies.

Entry Point

Cleanliness and hygiene in the school can be a significant factor in creating a positive energy flow. The involvement of students in maintaining the standard needs to be viewed as a step towards fostering respect for others, environment and the planet.

Nature Spots

A potted plant or a bunch of flowers in the classroom gives it a warmth and cheer that only nature can provide. These can more importantly be used to discuss the wilful destruction of nature by man and why respect for nature should not be everybody's concern.

Presence of Volunteers

The various parameters cited above would be soulless without a human face. The presence of student volunteers, councils, clubs and groups that allow for the assumption of responsibilities not only provide a medium for creative expression and confidence, but also provide the first training in democracy.

Value Symbols

Visual representations serve a powerful role by encouraging students to think along values focusing their attention on making correct choices. Students can be introduced to some symbols of values, such as peace and encouraged to research about others.

Caring Environment: A Precondition for Learning a Positive

School environment is built upon caring relationships among all participants—students, teachers, staff, administrators, parents and community members. A warm morning greeting from the custodian can help determine a child's mood for the day, just as a teacher's cheerful send-off at day's end can help motivate the child to do homework. Learning requires a personal touch, and teaching fundamentally depends on interpersonal communication.

Student-Teacher Relationships. No factor is more important for positive school outcomes than the children's perception of the teacher's attitude towards them. When students believe that their teachers care about them, see them as competent, respect their views and desire their success, they tend to work towards fulfilling those high expectations.

Unfortunately, many schools have not fostered such positive student-teacher relationships. A Coalition of Urban Boards of Education study revealed that nearly two-thirds of the students surveyed were either not sure they trusted their teachers—or worse, were certain they did not trust their teachers.

More than one student in six felt their teachers did not respect them. More than a third believed their teachers did not care whether or not they were successful. Such discouraging results are a recipe for individual and social disaster. We must improve this dynamic.

Student-Student Relationships. School is the primary social structure for children. Friendships and social relationships with peers are a central part of students' lives. A positive school environment encourages communication and interaction and doesn't tolerate harassment, bullying or violence of any kind.

Social norms are often established and spread by members of the popular crowd, who tend to have a disproportionate influence on school climate. When popular students get good grades, the general sense of school attachment is strong, and more students emulate these leaders. If, however, the popular cliques favour fun over future, sports over studies or popularity over inclusiveness, they will undermine a positive learning environment.

Because student leaders have a powerful impact on school culture, adult educators must pay close attention to the messages and attitudes conveyed from student to student. We need to recruit those influential young people as allies. School attachment is particularly difficult for transfer students, who are concerned about making new friends and being included in extracurricular school activities. In addition, when friendship networks are disconnected, stratified or segregated by race, student relationships and school attachment both suffer.

Teacher-Staff-Administrator Relationships. Positive relationships—based on trust, respect and support—among school adults are essential to professional fulfilment and school success. An atmosphere of collegiality influences teachers' efficacy, satisfies emotional needs, and leads to personal and professional learning. Teachers and staff need to enjoy their work and be willing to contribute to the school's positive learning environment. Furthermore, teachers cannot create a democratic classroom in an autocratic school. They cannot teach

interpersonal respect when they are treated disrespectfully by administrators, and they cannot set high standards for students if administrators set low standards for them.

In a study of Chicago schools, nearly all the teachers in schools with the highest achievement reported strong relationships with the principal, and three-quarters reported strong relational trust with fellow teachers. By contrast, fewer than half of the teachers in schools with the lowest achievement reported a strong relationship with the principal, and only a third reported strong relationships with peers.

In any organisation there is no substitute for good leadership, and schools are no exception. Principals and administrators create the vision, establish the agenda, communicate the goals and lead by example. The best leaders are well organised, task oriented and well informed. Effective principals are good listeners and are open to suggestions from every stake holder in the school. They encourage progress towards goals. They foster healthy interpersonal relationships, provide constructive criticism and bestow generous and genuine praise.

School-Parent-Community Relationships. Parents and community members should feel that their school has a welcoming environment. It should be accessible and open to parent participation, recognise parents' expertise and provide opportunities for their contributions. Effective communication and collaboration with parents and the community will promote better outcomes for students. Research demonstrates that parental support and value of education is a consistent predictor of children's academic achievement. These outcomes are enhanced when the entire community values education and demonstrates support for its schools.

HOME - SCHOOL - COMMUNITY PARTNERSHIPS

Collaboration that involves the home (parents and other family members), school (teachers, school administrators, and other educators), and community (health and human service providers, business representatives, and other community members) has been heralded as an effective way to reform and improve services for children and families (U. S. Department of Education, 1994). When all of these players work together to enhance services for children and families, the undertaking is often new and very complex.

Studies suggest that undertaking a planning phase before implementing collaborative activities is an effective way to build the intensive relationships that a successful collaboration requires (Mattessich and Monsey, 1992). Southwest Educational Development Laboratory (SEDL) used this approach in its field work, using a neutral facilitator to guide the partnership through the planning phase with five demonstration sites in the Southwestern Region.

The planning phase of partnership formation is frequently referred to as the "formation stage"; and its activities are often referred to as "preformation

activities.” Kagan (1991) asserts that the formation stage is one that shapes all future stages of a collaborative partnership. Kagan suggests that a group must successfully pass through this initial stage of a collaborative partnership before it will be ready to implement its programme.

Home-school-community partnerships can be fostered in a variety of ways. For a creative teacher the community can be a rich source of expertise, financial support, and volunteer services. Partnerships can be developed with community organisations, individual families, and local businesses or corporations. The resulting partnerships can serve the school with support and services, and the school can serve the community by providing an educated population of students who are mathematically and scientifically literate

Family-Involvement Programmes

Family-involvement programmes are an effective way to facilitate partnerships between the home and the school.

Programmes developed by school personnel can provide a forum for parents and children to experience learning in an atmosphere quite different from the usual classroom setting. Locations for the interaction might include the school library, cafeteria, or multi-purpose room. Evening programmes may take place outside the school in other community buildings.

One such programme originated at the Lawrence Hall of Science, University of California, Berkeley, and Portland State University, Oregon. The programme is called Family Science and has been adapted for implementation on the East Coast by the Consortium for Educational Equity, at Rutgers University. The purpose of Family Science is to reach out to those groups that have historically been under represented in math, science, and technology.

Children and parents are encouraged to participate in a series of evening activities during which they explore science ideas. During the exploration, teachers take on the role of facilitator and encourage the families to look at familiar things in a different way. Families are encouraged to discover something again, for the first time. The science does not have to be high-tech or complicated. The equipment should not be sophisticated. The goal is to demystify science, to promote the notion that everyone is a scientist and everyone can do science.

The content of the session should take a back seat to the promotion of the process skills. Observation, measurement, prediction, experimentation, data collection and interpretation, classification, and so on are lifelong skills that can be useful in many different contexts. Use of everyday materials will encourage families to continue their journey through the discovery process at home.

Parents will soon see that their attitudes towards science have changed, and this change will ultimately impact the attitudes of their children. Children will benefit from seeing their parents enjoying the problem-solving process. Sharing a fun-filled learning experience with their parents sends a subliminal message to children that we are all lifelong learners and that learning can be fun.

Community Involvement

Community support is an outgrowth of family-involvement programmes. Community awareness fosters a positive belief about the school and the effectiveness of the teachers.

The positive community attitude towards education often manifests itself in ways that are very important to the school community, such as the passing of school budgets, win-win negotiations of teacher contracts, and the public's feeling of pride in the municipality.

Communication between the school and the community is critical to a successful relationship, as is the case in any relationship. In today's highly technological world, communication should be relatively easy to facilitate but is sometimes neglected.

Some schools have set up voice-mail systems on which there is a way for parents to access school information. The information may include notices of school programmes, homework hotline information, or PTA news. Usually there is a way to leave messages for individual teachers as well.

Another way for the community to work closely with the school is through community volunteers. When we provide a way for non-school personnel to come into the classroom, we give parents the opportunity to recognise and respond to the problems that the classroom teacher faces everyday.

With increased understanding comes mutual respect. Parents are given the opportunity to volunteer their time working with students who can make significant gains when given a little more individual attention. Parents see how they can make a difference in the classroom by helping the teacher as an additional facilitator of learning.

Parents who volunteer should participate in an orientation session designed to outline the role of parents in the classroom. Various options can be explored, and parents can choose how they feel they can best help. Suggestions range from working behind the scenes, shopping for and packaging materials that may be used in a science or math class, to working with individual students on reading skills, word recognition, or editing of writing assignments.

Everyone Benefits

Home-school-community partnerships come in a variety of styles. Such partnerships build understanding of the education process and are beneficial to the students we serve. There is an African proverb that states that it takes a whole village to raise a child. Partnerships allow the whole village to help educate our children.

THE HOME SCHOOL PARTNERSHIPS ETHICS AND VALUES

While the rhetoric for imparting ethics and values among students is often heard, a clear understanding of the terms or the means of inculcating them among the young is not quite clear. This is partly due to the dynamic nature of

the theme that needs to adapt and reinvent itself in a given context and partly due to the ambiguity that has come to be associated with Values Education programmes.

Why is it so important to nurture those ethics and values that inspire students? What are the advantages that accrue to the individual and society that make Values Education not only desirable but an urgent necessity as well?

Parents Involvement

Parent's involvement in Values Education begins long before the schooling of the child and hence the home becomes one of the main agencies to be involved when planning any Values Education programme at school.

The parent's involvement is what a school '*values*'. No human being is born with set values. Values are learned. Initially values are transmitted by the parents, grandparents and other close relatives whom the child would interact with. These values are usually such that prepare a child to be accepted in society. Learning to put things in an orderly manner, greeting the elders, respecting time by following the time schedule, restraining from simple acts of violence (like throwing objects, destroying property) are perhaps some of the very initial beginnings of Values Education.

Most of the values are those which have been imbibed by the family from the society. During mid or late adolescence, the individual begins to question these values. As s/he participates in life's experiences, old values are judged and reshaped to form new values.

Certain values are discarded and others become integrated into the self. As the child grows s/he begins to prioritize the values gained in early childhood. Values are also measured in terms of a changing society and individuals need the skills to ascertain what exactly their own values are. They need to clarify their values. The stages of values development could be roughly divided as follows.

Community Learning Centres

Community learning centres "extend the concept of public education beyond the traditional K-12 programme and are not limited by traditional school schedules and roles. Community schools are open schools, available for use before and after school for academic, co-curricular, recreational, health, social service, and workforce-preparation programmes for all ages" (Decker, 2001, p. 45). "Keeping school doors open during non-traditional school hours provides students, parents, and the community with access to valuable educational resources" (U.S., Department of Education, Keeping, 1997).

Schools may be used during these non-school hours to serve families in a variety of ways: for community meetings, adult education, local theatrical productions, candidate forums, health screenings, and physical fitness classes, for instance (U.S., Department of Education, Keeping, 1997).

A community learning centre can also serve as an after-school and summer learning environment for children where they are safe and supervised. Programmes offered in these centres include tutoring and mentoring; drug and violence prevention; youth-focused activities (Boys and Girls Clubs, *etc.*); computer instruction; language instruction; employment preparation or training; and supervised recreation and athletic programmes (U.S., Department of Education, Keeping, 1997).

A successful public-private partnership in New York City has created a comprehensive after-school programme at Washington Irving High School that has given students “enhanced opportunities to explore their interests, connect with the community, and form positive relationships with adults (Durkin and Jarney, 2001, p. 50). In 1994, the 14th Street-Union Square Local Development Corporation formed a partnership with the school that has resulted in a “culture of raised expectations, improved self-esteem and increased academic achievement” at the school.

In 2000, aided by a grant from The after School Corporation, the partnership created a diverse after-school programme for educational enrichment that includes a range of corporate and not-for-profit support from the surrounding neighbourhood. For example, Con Edison, a local utility company, sponsors an after-school robotics team where students work with professional engineers. Similarly, the after-school drama team works closely with the nearby Vineyard Theatre, giving students experience working with professional playwrights, producers, and directors.

Programme Director Jenny Bailey indicated that 450 students (about 20 per cent of the student population) participate in the after-school clubs, which are an extension of the school’s curriculum and give students an opportunity to work in smaller groups and benefit from more individualised attention (personal communication, August 21, 2002). An “After-School Showcase” is held periodically, giving students an opportunity to demonstrate to their families what they are learning.

Full-Service/Community Schools

Full-service schools, also referred to as community schools, act as “one-stop centres where the educational, physical, psychological, and social” needs of families are met in a holistic approach (Dryfoos, 1996). These schools “combine the best quality educational practices with a wide range of vital in-house health and social services to ensure that children are physically, emotionally, and socially prepared to learn” (Samberg and Sheeran, 2000, p. 30). For children, teachers, and parents alike, this approach ensures that “help is often just a step away” (Children’s Aid Society, 2001).

A community school is “both a set of and a place where services, supports, and opportunities lead to improved student learning, stronger families, and healthier communities” (Samberg and Sheeran, 2000, p. iv). In a community school the various partners are “not conducting business as usual.

They are working together towards common results; changing their funding patterns; transforming the practice of their staffs; and working creatively and respectfully with youth, families, and residents to create a different kind of institution” (Coalition of Community Schools, 2000). Community schools offer families “many avenues for involvement,” including opportunities to serve on planning and advisory boards, volunteer in schools, and be hired as teachers’ aides and outreach workers (Dryfoos, 2002, p. 11).

Although community schools have been referred to as “schools of the future,” the economic, social, and technological changes that are taking place all around us indicate that the future is already here. Community schools are schools for today because they offer a comprehensive response to the needs of 21st century children and their families.

With their emphasis on providing students with extended learning opportunities, bringing together the key developmental influences in children’s lives — families, communities, and schools — and providing essential supports, protection, guidance, and opportunities, community schools are designed to help all students develop into productive adults who are able to earn a decent living, become responsible family members, and contribute to the larger society through good citizenship.

The Role of “Community” in School-Community Relations

Socio-cultural researchers define “community” as a “community of practice” – that is, a group of people engaged in an activity driven by common or closely intersecting goals and interests (Wenger, 1998; Wenger, McDermott and Snyder, 2002). In pursuit of these goals and interests, they employ common practices, work with the same tools or resources and use specific discourse.

Communities constitute social contexts and meanings for learning as people participate in social practices. Knowledge is integrated in the doing, social relations and expertise of these communities. Furthermore, the processes of learning and membership in a community of practice are inseparable. Because learning is intertwined with community membership, it is what lets people belong to and adjust their status in the group. As participants change, their learning and their identity – relationship to and within the group – also change. Therefore, communities constitute the most powerful learning environments for children, creating potential for their development as children engage in social practices with others.

This approach to learning suggests that teachers need to understand their student’s communities of practice and acknowledge the learning students do in such communities (Saxe, 2002; Sfard, 2002). Drawing on communities’ funds of knowledge can capitalise on cultural diversity and overcome any mismatch between students’ home environments and the culture of school.

McIntyre, Rosebery and Gonzalez (2001) argue that minority and poor children can succeed in school if classroom practices give them the same advantage that middle class children have – instruction that puts knowledge of their communities

and experiences at the heart of their learning. In the view of these researchers, learning mathematics is more than structured individualised cognition; it is also dependent on the social and cultural situation and values of the learner.

Involvement to Partnerships a Continuum

In discussions of home, school and community relationships, a continuum exists from 'parent involvement' to 'partnerships'. Parent involvement is when the school keeps parents informed and parents play traditional volunteer roles at the school's request. Parents play an important role in school activities but do not usually help to make educational decisions. Parent participation is when parents know what is happening at school and take part in educational decision making as well as more traditional volunteer activities. The school generally sets the limits of participation but it is the first step in building true partnerships.

Partnerships of home, school and community is a two-way process; a relationship based on mutual understanding and equality. It is when all partners share responsibility and obligations of decision making in appropriate ways. The concept of partnerships of home, school and community should not be taken to mean that everyone involved in schooling must have the same attitudes, beliefs and goals. In any group of people, there will always be differences based on attitudes, beliefs and prior experiences. What is important is that differences are respected, common ground and common goals are identified and all partners have the opportunity to contribute.

School communities are diverse. They include people who have different personal, educational, social, cultural, linguistic and economic life experiences. There may be parents who have experienced very different educational settings to their children. When the life experiences of the teachers and the families are similar, it may be relatively easy to build bridges between students' homes and schools. Where the life experiences of the teachers and the parents are very different, achieving partnerships between home, school and community may involve more of a conscious effort from all concerned.

Young people are not only school students. They are also engaged and involved on many other levels within their communities. They carry out a wide range of roles within their families. Teachers can develop knowledge and understandings of the strengths and expectations of the families and communities as a crucial step in building bridges between home, school and communities.

Parents can develop understandings of the activities and practices of the school. They can learn about the new ways of teaching and learning. They can help the teachers and the school understand their children. Community members and agencies can help schools with extra resources and advice.

Teachers, parents, students and community members can work together to participate in and support the range of school activities as full partners. A school learning community can develop where everyone learns from everyone else, is actively engaged, values the contribution of the others and takes responsibility for their own growth.

Examples of school literacy practices for students include:

- Learning to read and write in formal ways
- Presenting information, such as writing explanations and discussions, newsletters, sports lists, making graphs or charts and creating visual images
- Giving news, brainstorming, taking turns speaking, debating, listening to instructions, asking questions, giving opinions and delivering presentations
- Participating in school assemblies, school community functions and ceremonies
- Interpreting and analysing information, reading novels, taking notes from factual texts and identifying bias in web pages
- Taking an active role in student representative councils or student working committees, running meetings, taking minutes, lobbying and writing reports
- Doing homework, tests and assessment tasks
- Reading and responding to school newsletters and questionnaires, writing absence notes, commenting on school reports and student work.

The literacy practices that are constructed through the interactions of members of groups in community contexts can be called ‘community literacies’.

Examples of community literacy practices include:

- Using and valuing Aboriginal English and languages other than English
- Reading train or bus timetables, giving directions to others
- Peer group activities, playing arcade games, going to the movies
- Reading signs, symbols and logos in streets and shopping centres
- Searching for information in local libraries and Internet cafes
- Supporting community organisations, letters and articles in local papers
- Organised sport registrations, record-keeping, match reports, club newsletters, discussion and interpretation of rules and coaching techniques
- Storytelling and making speeches at community events
- Sharing historical details, life stories and kinship ties to maintain the cultural identity of specific groups
- Religious group activities, reading religious texts, writing newsletters and discussing and interpreting the groups’ stance on particular issues.

Value referents for development stages: Adapted from Kohlberg, the Child as a Moral Philosopher:

1. Pre-Conventional Stage (0-7): I do so.....
 - Because my parents say so
 - Because doing so will get me appreciation/gift, *etc.*
2. Conventional Stage (7-10): I do so.....
 - Because you will like me better as related to peers, parents, and teachers.
 - Because it is the law and I have to do it.

3. Post - Conventional Stage (18+): I do so.....
 - Because justice requires it
 - Because it is good for humanity

The child nurtured in a home with sound values and educated in a school that reinforces these values would, therefore, move along these steps.

She would.....review the alternatives available thoughtfully consider the consequences of the alternatives choose from the alternatives freely publicly confirm beliefs/values act on one's beliefs prize and cherish beliefs and individual behaviour act with a pattern, consistency and repetition indicating the value profile.

In order to become an adult who is able to —stand for a particular value, know and act on that value, the individual requires to explore, think and try out those values in a real life situation. Thinking, feeling, imagining and clarifying aloud what is prized and wanted, takes time.

It is a difficult process but it is rewarding because it improves the quality of life. Values are standards for action, but they cannot be absolute for all situations, people or cultures.

The basis of all life is change. We must know how to change and re-evaluate our values. This perhaps is far more important than having a fixed, even clarified values system.

Parents Involvement in Values Development

It is absolutely necessary that schools work with parents to reinforce the values identified as important. Here are some suggestions that could be incorporated keeping in mind the nature of the school population.

- *Work ethics*: This would imply the co-related values of commitment, punctuality, fairness, sincerity, sharing, helping, independence, responsibility, humility and pride.
Parents could be asked to help by seeing that work assigned to the student is completed on time work assigned is done as far as possible independently the child develops his own responsibility for completing the work a sense of pride is created by laying emphasis on neatness, handwriting and innovativeness in the work done the child is encouraged to share his knowledge with others the child is taught to see that actions do have consequences and that they have to be forborne, however painful they may be while offering help, the child is still given independence to choose or reject the help. This helps the child to understand that the parent is there and yet s/he has the right to control the situation and make an important decision about his/her own deeds children understand the importance of commitments and obligations as this affects others as well as themselves
- *Parent – Teacher Association*: Apart from regularly attending the Parent-Teacher Meetings the parents need to have discussions with the teachers. Their presence as audience and observers at various school

programmes or as professionals judging competitions, delivering lectures, *etc.*, are significant markers of the rapport they share with the school.

If parents willingly substitute for teachers on leave, contribute to the community welfare projects of the school such as the blood donation camps, and volunteer for activities such as sports days and trips and excursions, then the bonds of trust and confidence are well in place.

This symbiotic relationship is not only mutually beneficial but also allows the school to undertake initiatives in the community which it otherwise could never have achieved. This then allows the school to serve as an instrument of social change.

The school can then launch itself into community projects like adopting a neighbourhood community, opening vocational centres and run workshops in the community, organising health check-ups and literacy projects (each one teach one) for adults.

These projects provide the children with the rare opportunity to interface with people who are not like them, understand their problems and realities, and empathise with them. An attitude of caring and sharing is the cornerstone of peaceful societies. The home and school should not only provide an environment that is a microcosm of the larger social milieu, but should also be able to spark change in the society.

RESPECTING INDIVIDUAL AND COMMON SPACES

Truth is not only to question but also to know what not to question. Situations of conflict often arise as individuals transgress the unwritten rules of personal and public domains. Appreciating and being sensitive to the needs and limitations/handicaps of others is a fundamental aspect in the building up of circles of confidence within the classroom though it can easily apply to any life situation. The day is not over: Schools need to reconsider the — organisation of time and the connotations of the beginning and end of each working day. Right from the moment we step into the school and till we step out of it, is a profound link, for our lives are not compartmentalised but knitted into a continuum.

This applies to each day, each week and year spent at school and the lives that we lead. Linear time is limiting in each aspect of school. Circular time on the other hand bridges the gap that exists in the spaces between knowing, feeling and action.

Things to do:

- Identify the values enshrined in the school mission and vision and how these are reflected in the curricular and co-curricular activities of the school. Share these with your colleagues.
- Identify the values integrated in the curriculum of your subject and share it with your colleagues.

- Make a list of values which you would like to inculcate amongst your students through different co-curricular activities so that they can have a clearer sense of what is most important in life. They can become responsible citizens.
- Make a list of co-curricular activities which you would like to organise in your school so as to inculcate the values mentioned in article 51 A of the Indian Constitution amongst your students.

Beliefs of people who do not accept reality: * There's no way I'll be able to do it. * Nobody can help me. I'm a failure. * There isn't much hope. Why bother.*

3

Development of Value Education

Values education is the process by a people transmit values to others. It can be an activity that can take place in *any* organisation during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behaviour, to assess the effectiveness of these values and associated behaviour for their own and others' long term well-being and to reflect on and acquire other values and behaviour which they recognise as being more effective for long term well-being of self and others.

The function of education is to create ideal citizens. Ideal means an individual is overflowing with virtues and is always well behaved. Ideal citizens are the pre-requisite for coherent and comprehensive development. The education to produce the best citizens means the education of the hearts of people. This expects education to change the hearts of individuals.

Explaining the meaning of genuine education Mahatma Gandhiji says, "Genuine education does not consist of cramming a lot of information and numbers in mind. Nor it lies in passing the examination by reading a number of books, but it lies in developing character. It is a real education which inculcates internal virtues (values) in human beings. If you can develop such virtues, it will be the best education".

"Education is a process of comprehensive development of the best things (point, parts) lying in the mind and soul of children or men and bringing them out". Gandhiji has shown the royal path to us and to the world to observe and implement the lofty virtues and daily life practice by setting an example of himself by putting in to practice those ideals in his daily life activities. Value

education means the education that teaches to put the virtues and values in to practices. According to the concept of value education giving by great Indian thinkers like Gandhiji, Gurudev Tagore, Dr. Radha Krishnan, Maharshi, Arvind, Swami Vivekanand and the values presented by the National Education commission and NEP 1986, it is made clear that value education means:

- Morality, equanimity, sympathy and spiritual development education.
- Education of development of virtues like simplicity, freedom, laboriousness, aesthetic sense, *etc.*
- Education of universal values like truth and non- violence.
- Education for noble embellishment, expression of basic growth by good conduct and change of heart.
- Education for development humanity broad mindedness, serviceability fearlessness (boldness), honesty, devotion, respect, co-operation, sense of responsibility, *etc.*
- Education for integrity and democratic sense development. There lies the opportunity for all the above values to develop in basic Education.

Values education can take place at home, as well as in schools, colleges, universities, jails and voluntary youth organisations.

There are two main approaches to values education, some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics while others see it as a type of Socratic dialogue where people are gradually brought to their own realisation of what is good behaviour for themselves and their community.

Those who attempt to develop and/or alter values and beliefs including character educators use a number of different approaches. Some of these approaches utilise questionable propaganda techniques, even to the point that they appear to be nothing less than types of indoctrination.

A teacher should have ethical concerns about such approaches even when motivated by unselfish caring and concern.

Other approaches, at first glance, seem unlikely to have any influence at all. However, the teacher should realise that any single approach can be used ineffectively as well as effectively.

Ryan (2000) has pointed out that talk about character education is easier than doing it. He outlines six methods which he calls the six “E’s” of character education: example, explanation, exhortation (praise and pep talks), ethos (ethical environment), experience, and expectation of excellence. The six “E’s” are one way of conceptualising how we go about teaching value-laden material.

However, I have found the following five basic categories of methodology to be more useful.

1. *Teaching values through pronouncements, rules, and warnings:* Many times adults simply tell young people what to believe. This may occur very openly or it may be much more subtle. In school, for example, it is common to begin by giving children a set of classroom rules. There may or may not be discussion of these rules,

but the fact is that the children are told that these rules have to be obeyed. The rules tell them what is right, what is wrong, what is good, what to admire, and so on. Values are also taught very directly when certain behaviours are expected in children. Teachers, parents, and other adults imply what is good and bad by the behaviours that they demand or expect. Values are taught directly through home and school rules, requirements, and individual and group orders and statements. The teacher says, “Stand up straight! Do your homework! Work carefully and neatly!” The teacher wants expects work to be on time and complete. The headings have to all be alike. Paper and writing utensils have to meet certain standards. Children are to be quiet except when the adult wants them to talk. All of these actions imply compliance with authority, responsibility, taking pride in work, and other attributes that constitute at least part of being good. The pronouncements are often supported with consequences. Young people vary in the extent to which they may be influenced by this way of teaching. They are not as likely to believe something that contradicts values they have learned earlier, especially strongly entrenched beliefs. Nonetheless, a constant and unvarying repetition of the same message or of the same expectations has a conditioning effect. For instance, when children are quieted whenever they speak out in class, when they are required to sit in the same seat every day, or when at the same hour and on the same cue they are required to get out a particular book and turn to a prearranged page, they grow to believe that this is the way things are supposed to be. When behavioural expectations are accompanied by a consistently applied punishment and reward system, over time behaviour and beliefs fall into line. Some systems of classroom management are based on this approach.

2. Teaching values through examples and models: Children like heroes and they want to be like their heroes. Their heroes include people they know, people they see in television and movies, and people they read about or hear about. Characters in nearly every story children encounter serve as models for children. Children are watching characters from history, from school reading books and library books, from comic books, and from television and movies every day as models. Even toys such as Barbie dolls and Hot Wheels, which are advertised for children, become models of ideals. When used in school, the modelling approach involves getting children to look at figures in stories and history as the kind of people that they should aspire to be. As a way of teaching values, modelling involves making children more aware of people, of accomplishment and principle, and makes children feel more positive towards these people.

Teachers often model values unconsciously. They show who and what they think highly of or, conversely, do not think highly of by their emotional reactions. They share personal heroes, preferences among activities, approval and disapproval of the actions of people and other qualities with emotional signals that communicate in infectious ways to children. We also should not ignore the fact that the teachers become models themselves. As they work with their students, these children grow to like and admire different qualities that they see in their teachers. Teachers, for children, are often models of fairness, of a caring personality, of intelligence, of dress, and so on.

Teachers may also unconsciously or consciously be using a modelling approach when they hold students up for praise or when they display students' work. They are saying to the children that this is the way I want you to be.

The most obvious use of modelling in the social studies involves identifying heroes in history, heroes from real life today, and heroes from fiction or from radio, motion pictures, or television. Teachers do this by reading to children, by telling stories, by encouraging discussion, and by having children read. Teachers who use this approach most effectively present desirable heroes in exciting ways and bring out the most admirable qualities of these heroes.

Among the major plusses for this approach is that it makes school more interesting and positive and may even make the teacher seem more aware of the real world in which the children live. Schools tend to ignore the many positive characters in television shows and in movies, and this is one place where this set of child-selected experiences can be brought to good use. Folk tales are rich in heroes and can provide a way of helping children to see qualities that are admirable while examining cultural values and beliefs. Most children's fiction involves protagonists who represent the good versus antagonists who are perceived as bad.

A major danger of the modelling approach with real-life heroes is that real people all have weaknesses, shortcomings, and even vices. Whenever we deal with heroes we risk later disillusionment. Children find out that some of the stories that they learned as "truth," stories that even their teachers thought were true, are merely legends and are probably not true at all. The George Washington stories about throwing the dollar across the Potomac and chopping down the cherry tree are prime examples. Even worse, children may discover that the heroes they thought were perfect have made bad mistakes, shown prejudice or other very negative emotions, or been unfair or even dishonest. It is often difficult to maintain admiration for what heroes have stood for when their imperfections and humanity are revealed. Disillusionment with a hero may also mean rejection of the positive values he or she represents.

The problem is that there are no infallible heroes. This may be an argument, at least, for reliance on mythical and fictional heroes. These kinds of models have a distinct advantage. Their lives are limited to the stories in which they appear. Hidden flaws cannot be discovered outside that context. But the advantage is also a limitation. Most story heroes lack depth, and because of this they do not always seem real enough to serve as models. The best solution seems to be to continue with a combination of historical and fictional heroes, teaching children to admire the positive aspects of their heroes while recognising shortcomings and weaknesses.

3. Teaching values through stories with morals or lessons: Another way of approaching morals, values, and worldviews is through stories and examples that speak directly to particular values. A story is told with a lesson embedded in it. Typically, the stories show how to behave or how not to obey in situations where a decision has to be made. Often in these stories right behaviours and actions are rewarded and, of course, wrong behaviours bring undesirable consequences.

Fables and parables have been used to teach right and wrong for thousands of years. This approach is most effective when the listener or reader is provoked to think by the story and then through discussion and thought discovers the lesson embedded in the story. Obviously, the lesson in the story can be too difficult to figure out or too obvious. When either is true, the approach is not very successful. It also fails if a lesson runs contrary to the existing worldview of the audience and when the story seems to be an attempt to force a belief that they do not want to accept. The story approach offers a lot of possibilities for the teacher. Most importantly, stories have plots, characters, and settings—all factors that make them both interesting to listen to or read and, at the same time, memorable.

Non-fiction or fiction stories provide a way to look at different cultures, different times, and different beliefs. Every folk story tells a great deal about the culture from which it came. It shows what those people believed and, more importantly, what they thought was worth teaching or passing along to the younger generation.

Stories offer opportunity for discussion and thinking, for questions, for focusing on alternatives, and for comparison both with other stories and with personal experiences. Students can learn through dramatising experiences with stories, through looking at character motivation, through examining alternative outcomes and beginnings, and through looking at the author's viewpoint, for example.

4. Teaching values through examining personal actions of self and others: One of the ways that teachers can help children to develop their values is to give them experiences where they can become more reflective and analytical about what they do themselves and what they see. The

teacher needs to get children to examine more carefully the occurrences of everyday life, how they acted and felt in particular situations, and the reasons behind these feelings. This kind of values analysis involves looking carefully and sequentially at the details of what happened, making special note of behaviour, then looking at the causes or reasons contributing to that behaviour as well as the outcomes of it. The analysis does not end there. The next step is to speculate about alternative possible behaviours and consider what might have been more reasonable, moral or right, and effective in the situation. There must be constant reminders of what the principle people involved did and did not know at the time.

One of the outcomes of this approach is that it gets students to look at their own lives instead of just two-dimensional characters in media, storybooks, and history. The teacher may begin with autobiographical anecdotes or description of events in the classroom that the students have experienced. The autobiographical stories serve as models to provoke examples from the students and as one way of communicating the real humanity of the teacher. Often the stories point out times when the teacher did not act in the best way. If the teacher can share an embarrassing moment, it may have a releasing effect on the students. The shared class experiences need to be carefully selected, however, and developed as a group effort. The teacher should not be using the approach as a way of criticizing or scolding students. Rather, it should be an honest joint exploration of an event that was not exactly satisfactory in its outcome. Used well, the approach also has a bonding effect for the class.

Usually the approach goes through a series of definitive steps beginning with a narrative description of the situation, which is then discussed from the standpoint of identifying the central issue, concern, or problem. This last may require considerable time because it is critical to really get a clear vision of the heart of the matter. The next step is to look at all sides of the matter, examining the most minute detail and looking for things that may appear trivial, but, upon examination, are critical. This is essentially an information gathering stage. That information is then examined and sifted to remove the clutter of irrelevant or unimportant observations that are not needed for judgement. The final stages take the students through tentative judgements that are evaluated and appraised before final assessments are made.

5. Teaching values through problem solving: Many of the approaches to effective teaching that have been developed in recent years have involved problem solving. They begin with dilemmas or conflicts where decisions are demanded and ask the learner to make a judgement and then explain it. Both the moral reasoning approach, which involves moral dilemmas, and clarification approaches are essentially of this type.

Moral reasoning approaches, popularised by Lawrence Kohlberg (1984, 1985), involve the development of a sense of justice through a series of progressive stages. The basis of Kohlberg's approach is that individuals can be guided and accelerated in these stages, developing their reasoning ability by thinking about a series of dilemmas in which there are no clear-cut right and good actions to take. In essence, the individual has to choose between alternatives where it is a matter of determining the "lesser of evils." An example of such a dilemma follows:

- In the 1840s, a boy who was travelling by wagon train to Oregon becomes the head of his family when his parents sicken and die. Other families in the wagon train are too much occupied with their own survival problems to try to take all these children under their wings, so the boy is pretty much on his own. Soon, the boy and his brothers and sisters are the last wagon in the train, struggling just to keep up. Because the wagon train has been slowed by a series of difficulties, the food supply for the boy's family soon begins to run out. One day, the boy sights a herd of deer crossing the trail in back of the wagon train. If he stops to hunt, the wagon train will move on without his family and the winter may close down on them in the mountains. If he does not hunt, he and his brothers and sisters may starve. Should he have his own family make camp while he goes after the deer or simply try to keep up with the rest of the wagons?

If they are shown dilemmas such as the one described here, students can soon develop the ability to create their own in a guided discussion format. The dilemmas themselves, which can be designed to fit the age level and to relate to content being studied, should create involving points of departure for discussions of moral values. The essential position of the Kohlbergian research is that the development of moral reasoning occurs through exposure to such dilemmas and that growth is both irreversible and important in influencing moral behaviour.

Values analysis approaches are designed to help students become clearer about why they act and think as they do. The essential view is that people should reflect their values in the way they act, but they do not always do so. The reason they do not is that they do not see what implications their belief systems have for their lives. The approach confronts students with decisions that simply have to be reasoned out or clarified. Teacher questions that probe the reasons for feelings and decisions are at the heart of this technique. The student is often confronted with open-ended situations where the question of what the meaning is becomes most important. Students may be asked to set priorities, choose from among alternatives, and examine choices. The overall concerns are, "What do you choose and prize?" and "How would you act?"

Problem related approaches can be adapted for use with practically any topic or theme under study. They allow the student to examine questions of right and wrong as well as other values in the past, in other cultures, in hypothetical and fictional settings, in current events, and in their own lives.

The subject value education has come to acquire increasing prominence in educational discussions at all levels during recent times in our country. The issue has been projected as one of national priority in the National Educational Policy (NPE), 1986.

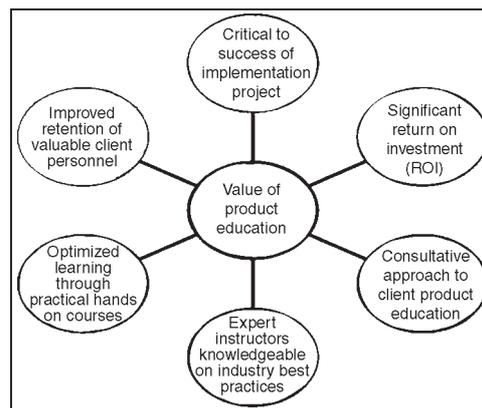
The Policy declares: “the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values”.

According to National Curriculum for Primary and Secondary Education (1985), the crisis of values our society is passing through “demands more explicit and deliberate educational efforts towards value development”.

The first term of reference for the National Commission on Teachers (1983) was “to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values”.

The Working Group to review teachers training programmes in the light of the need for value orientation (WG) set up by the Government of India in 1983 recommended for the inclusion of a value education component in the teacher education programmer besides spelling out details of curriculum, methodology and teachers role.

CONCEPT OF VALUE EDUCATION



Value Education, as it is generally used, refers to a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic rights and duties to aesthetic and even religious training.

To some, value education is simply a matter of developing appropriate behaviour and habits involving inculcation of certain virtues and habits. In

opposition to such a conception, it is pointed out that value education has an essentially cognitive component in it and that this should not be ignored. Actually the ability to make moral judgement based on sound reasoning is a very important aim of value education and has to be deliberately cultivated.

Moral development of a child, according to some, results automatically from the social life of the school. The child as a member of the group imbibes the attitudes, values and general behaviour of the group and continually tries to mold himself according to the group norm. Such adjustment to life constitutes his moral development.

Value Education is a process of aiding the child in such adjustment. Such a view is contested on the ground that although children learn the rules of group living from the social life of the school, such learning does not constitute value education. For morality, it is pointed out, is not concerned so much with '*what is*' as with '*what ought to be*' and '*what ought to be done*'. Value Education, according to one more view, is essentially a matter of educating the feelings and emotions. It is the 'training of the heart' and consists in developing the right feelings and emotions. It does not involve any cognitive abilities that can be trained. Like poetry, it is 'caught' rather than taught. It is essentially a matter of creating the right atmosphere, imitation and learning by example communion with nature or modelling oneself after an ideal. Such a view is countered by saying that mere imitation of a '*good*' person and modelling oneself after an ideal does not confer any morality on an individual. Morality is not a thing that simply '*radiates*' from one person to another. Moral development includes both thinking morally and behaving morally. Moral thinking is a distinct type of thinking characterised by the exercise of rational choice. A moral person is not only a person who does the '*right*' thing but also one who does the '*right*' thing for the '*right*' reason.

Objectives of Value Education

Educational objectives refer to explicit formulations of the ways in which students are expected to be changed by the educative process. That is, the ways in which they will change in their thinking, their feelings and their actions. Objectives whether of value education or of any other curricular area depend on a variety of factors, psychological, sociological, epistemological.

Objectives of Value Education in the Modern Context

Objectives, especially in value education, have a temporal dimension. Traditionally the objectives of value education were based on religion and philosophy. There was no secular value education and very little scope for the development of moral thinking and the capacity for independent moral decision. In the modern world these are varieties of social demands made on the people. A civilised individual must possess certain minimum social skills.

He has to establish decent relationship with people with whom he may come across for a short while or for a long duration. He may have to transact business

in his private or public capacity. He has to function as a citizen of his state, or his country and of the world, all at the same time playing appropriate roles in each of these contexts. There are also many other demands made on him that need not be enumerated. Value education should therefore, it is pointed out, prepare an individual to meet these demands. That these cannot be accomplished in the form of a few do's and don'ts of the traditional form is quite evident.

The Working Group on value oriented education has identified five dimensions on value education, these being physical education, emotional education, mental development, aesthetic development and the moral and spiritual domain. The values to be pursued in the moral and spiritual realm, according to them are:

Sincerity, faithfulness, obedience to what one conceives to be the highest, gratitude, honesty, benevolence, generosity, cheerfulness, selflessness, freedom from egoism, equanimity in joy and suffering, in honour and dishonour, success and failure, pursuit of the deepest and the highest of the absolute and ultimate and the progressive expression of this pursuit in thought, feeling and action.

In many countries today the emphasis is on socio-economic reconstruction with the declared intention of a more equitable distribution of the benefits brought about by modernisation. Traditional cultural values have had little time to adjust to certain attributes of modernisation. Planners of value education curriculum then are faced with the problems of identifying values and character traits that will best equip the individual to take to his place in modern society.

The objectives of value education should be such that the curriculum should recognise the tensions that are brought about by the conflicts between tradition and change. The planned programmer should aim at developing a critical value perspective in our pupils that will enable them to employ modern skills for the betterment of mankind while helping them renew their commitment to fundamental traditional values.

The Religious Dimension in Objectives

In countries where strong religious education programmes are supported either by religious bodies or by the government, it is clearly desirable even where schools follow different religious programmes, to have a common value education programmer agreeable to all bodies engaged in education.

Value education programmes for separate religious groups may lead to religious, cultural, social and political prejudice that in pluralist societies may disrupt national unity. In countries with a secular education system, the government should consider the contribution which religions can make in developing an effective value education programmer. It is believed that a good value education programmer can be developed without relying on religion.

This may be necessary in multi-religious societies and in those where the population is a mixed one of believers and non-believers. At the same time, common teachings of all religions can be used to reinforce values and also

teach religious tolerance and understanding to children. For this purpose it is necessary to make a study of the common teachings of different religions and the religious phenomenon as a whole that might be conducive to the value development of children.

The Spatial Dimension

An important aspect of value education programmes in all countries relates to the development of the spirit of national identity and patriotism in children. This is necessary for the purpose of integrating and strengthening a nation, especially if it has won its freedom only recently or if its security is threatened in some form.

But this concern for national identity may occasionally take the form of national chauvinism and the citizens of a country may develop a feeling that their country is always right. It has been argued therefore that it should be an important objective of value education to make children aware of the fact that the whole world is now a community of interdependent nations that the survival and well-being of the people of the world depends on mutual cooperation.

Children should be enabled to develop a world-view and appreciate the contributions made to the world's progress by different cultures and made to realise that in the case of various countries coming in conflict with one another, the world would be a very unsafe place to live in.

The Cognitive, Conative and Affective Dimensions of Value Education objectives. To be educated in the real sense of the term is to be able to think right, to feel the right kind of emotions and to act in the desirable manner. Objectives of value education should therefore be concerned with all the three phases of personality development as they relate to the right kind of behaviour. As these phases are themselves inter related, it would be erroneous to think that value education is exclusively concerned with knowledge, emotion or action alone.

To say that 'morality is caught' is to do injustice to the cognitive abilities and training involved in it. Similarly to equate value education with making students observe certain do's and don'ts would amount to ignoring education of feelings and moral reasoning.

The point of mentioning this here is only to draw attention to the multi-dimensional nature of the value education enterprise.

Moral Components advocated by John Wilson:

1. *A consideration for others:* Principle of equality _ dignity of the individual _ virtues involved; kindness, sympathy, altruism, courtesy, cooperation, etc.
2. *An awareness of feelings in one's own and in others:* capacity to anticipate the feelings that would arise in himself and in others as a result of his action _ moral thinking about the pros and cons of his action _ 'Do unto others as you would like them do unto you' _ virtues involved: magnanimity, nobility, altruism, etc.

3. *Ability to collect data (in a situation involving morality)*: Right decision making _ moral issues and moral conflicts _ ability to collect all relevant facts _ analyse _ think of the possible course of action _ scientific method of solving problems _ virtues involved: reasoning, endurance, patience, etc.
4. *Ability to take a decision*: Moral education must train the person to be able to take the right decision _ virtues involved: justice, wisdom, temperance, etc.
5. *Will to act on the decision*: May not act for want of sufficient courage _ fear anticipated _ virtues involved: courage, duty, responsibility, etc.

Recommendations of Kay Williams

Recommends for the development in children five Primary Moral Traits (PMT) and four Primary Moral Attitudes (PMA). He seems to have evolved these traits and attitudes considering moral education as a process of socialisation of the individual.

Primary Moral Traits:

1. To make right moral judgements
2. To postpone gratification of desires
3. To treat other human beings with dignity
4. To be flexible in making moral judgements
5. To be creative and dynamic in moral decisions

Primary Moral Attitudes

The individual must be educated to possess the following attitudes:

1. *Autonomy*: Freedom of the will _ feel free to take a decision.
2. *Rationality*: Moral decisions based on reason.
3. *Altruism*: Extending help and cooperation to others _ self-sacrifice
4. *Responsibility*: Prepared to own responsibility for all his actions _ accept guilt in all humility.

Kuvempu's Panchamantra: (Five Doctrines)

1. *Manujamatha (Universal man)*: The religion of man should make him a universal man.
2. *Vishwapatha (Universal Path)*: The path should be the universal path _ cross the barriers from colour, religion, caste, etc. _ feeling the infinite and becoming infinite.
3. *Sarvodaya (Welfare of all)*: Bond of love _ broad outlook concern for others _ Principle of Spirituality.
4. *Samanvaya (Harmony)*: No dividing lines between any individuals or levels of society _ no difference on the basis of the material or the spiritual aspects of life _ function on the basis of cooperation, unity and spirit of harmony.
5. *Poorna Drishti (Integral vision)*: Entire humanity as one human values which are universal and absolute.

Kuvempu's Sapta Sutras: (The Seven Articles of the Charter)

The character of fundamental principles to be practised in order to become the "Universal Man" says:

1. Accept all mankind as one (community)
2. Wipeout caste system (not to reform)
3. Caste systems in all countries and all religions should be totally denounced and completely destroyed.
4. 'Spirituality' and not religion should be the scientific principle
5. Religion should become 'Religion of Humanity'.
6. As many religions as there are individuals.
7. No single book becomes the 'only one' and the 'most sacred' scripture-study and assimilate all books _ 'build one's own philosophy'.

Value Education _ Its Content and Learning Resources. Value education cannot be circumscribed by textbook material but should be left to the initiative and inspiration of the teachers in finding the learning resources. However, there are a few ways in which value education can be imparted.

- a. Social and ethical values, examples from day-to-day situations, extracts from sayings of great men, incidents and problems which develop value judgement among pupils, dramas, dialogues, simple poems (Kavya Vachana) and scriptures from world religions could form the major part of the content along with the biographies of great men.
- b. Personal, neighbourly and community values should be taught in the classroom and thoroughly discussed with the students.
- c. A variety of learning resources can be used for value education ranging from biographies, scriptures, proverbs, hymns and sayings of great men to current social and political events, stories from religion and mythology, moral dilemmas and schools events.
- d. Yoga and other activities that develop self-discipline among students could be included.
- e. Group activities like cleaning the school camps, visiting slums, service campus, visits to hospitals, visits to places of worship of different faiths should form part of content in value education. Discourses on the lives of spiritual leaders can bring out values like self-sacrifice, collective happiness, love for truth and ultimate values of life for which the great leaders lived.
- f. 'Personality Development Retreats' could be held to enable the students to develop self-control, punctuality, sharing and caring respect for other faiths, cooperation and the value of silence (inner peace).
- g. Prayer, meditation and 'Sharman' could form part of the content of value education. They can help the students cultivate inner poise and an attitudinal shift, and develop the quality of 'dignity of labour'.

- h. Observing 'Jayanthis' *i.e.*, Birthdays of great national and spiritual leaders and organising youth organisations for character development like Balaka Sangha and Taruna Sangha can go a long way in the inculcation of values in students.

GANDHI'S – VALUE EDUCATION DEVELOPMENT

Gandhiji was a great revolutionary person. He had deeply thought over all the aspects (factors) relating to life. He has shown a new path for solution of problems of entire world by placing the universal human values at social and national level.

Gandhiji happened to read Ruskin's "Unto the Last" given by Polak during the train journey in South-Africa. Its impact on Gandhiji was miraculous. Gandhiji found three doctrines of universal welfare (Sarvodaya) from this book.

They are as under:

1. "Welfare of all (universal welfare) is our welfare.
2. The work of a barber and lawyer should be equality appraised because the right of livelihood is equal for all.
3. Simple and laborious life of a farmer is the real life".

Gandhiji set up Phoenix Ashram (hermitage) in south-Africa to apply these doctrines in daily practice.

He took up experiments of education, thus it can be said that the seeds of educational thoughts were in Gandhiji in South-Africa. He conducted Educational experiment at phoenix Ashram and Tolstoy wade (Garden) in South-Africa.

These include:

- Education for character building, education thought mother-tongue.
- Place of manual work in education and co-education.
- Hostel residence and community life.
- Moral education though character and good conduct.
- Educational of soul should be imparted thought teacher's (model) life rather than through books.
- Health education for physical fitness and health and insistence for simple life.
- Importance for self-help and self-reliance, education for thoroughness (strength), education for citizenship.
- Education for self-help and self-reliance, education for personality development.
- Education for avoiding caste and colour distinction, education for vocation useful for life.
- Education for equality of all the religions, education based (founded) on truth, non-violence and justice".

Gandhiji held educational experiment at Shantiniketan, Kocharab Ashram, Sabarmati Ashram and Gujarat Vidhyapeeth after returning from South-Africa, and gave a new vision (philosophy) of education to educational world by placing “Vardha educational Scheme” before the nation in 1937.

The report of “Vardha Education Scheme-1937 include (covered) only the primary stage of education. But in 1945, Gandhiji put the concept of “comprehensive basic Education (Samagra Nai Talim) Training before the nation”.

The five national values presented under the title of national Panchsheel included in NPE 1986, viz.:

1. Cleanliness
2. Truthfulness
3. Hardwork
4. Equality and
5. Co-operation are naturally developed in basic education.

In basic education system it is recommended to impart education thought mother tongue and if is already so. Gandhiji, too believed that the foundation of education should be laid through mother tongue.

It helps inculcating values like love towards mother tongue and Swadeshi (native). Education through industry is the basic principal of basic education, Basic education, because it help developing values like respect for manual labour, sense of co-operation, feeling of being mutually helpful through manual work, development of friendship feeling, economical self-reliance, team spirit and sincerity.

Today we have forgotten self-help (self-labour) I education. As a result children seem to be lacking behind in routine dealing skills in daily life. Present education has become examination centred. Due to this curiously enough a student, fluently uttering any principal of since, answer of questions of history or fluently reciting any of the Gujarati poems becomes nervous when the fuse of home light burns or a nail of shoe is dropped out. Everybody must learn to do his/her own work by him/herself.

Present children seem to understand that clearing house, sweeping room, cleansing room with wet cloth, cleaning vessels; washing clothes are the foundations of work women. Such mis-concept of child’s mind prevents their comprehensive development. Such misconnect will be removed only when self-labour will be given an important place in education.

Self- labour is given an important place in basic education. Here children do as many activities as possible on their own accord. As a result, values like exertion, efforts, courage, initiation, respect for manual labour, self-confidence and self-dependence, *etc.*, develop automatically in children.

Basic education imparts children training of self-reliance. One of the four major resolutions formed by Vardha Parishad reads thus: “During the entire time period, the centre of education must be some type of physical and (useful) productive work, and the abilities of children should be developed and

education should be imparted as far as possible in co-ordination with the central major industry selected by them and keeping in view the environment of children” in this productivity is directly connected with self-reliance.

Gandhiji has said in context of self-reliance. “I would prefer to start a child’s education after teaching him some useful manual industry and enabling him for some innovative creation. Every school can be self-reliant”. Education should offer a child such a strength that he can be free from tension about his future (*i.e.*, what to do?) at the end of education. Shastri Jayendra Dave while explaining the meaning of self-dependence says, Self-dependence means relief from economic, social, mental or any type of surjection - individual’s being self-reliant.

An individual should acquire three-fold independence (self-reliance) after completing education” that is why Gandhiji had advocated education through industry, so that the individual can stand on his legs (be self-reliant), that is he/she can be self-dependent, self-reliant.

Collective (inseparable) education, too, has been given place as important as industry and community life. Saint Vinobajee has said. “The learning process between teacher and student is not possible without harmony among (home) family, society, environment, and embellishment.

If even one of them is absent, it raises a risk of failure of education exercise”. That is why Gandhiji has shown us the path of comprehensive education generated by experience through perceptible functions or industry going to the open environmental rather than the education process in a close room of four walls.

Thus education through comprehensive education system leads to the promotion of values. Like environmental preservation, human viewpoint, awareness of social accountability and social service.

In basic education Gandhiji has given the same importance to community life as to industry as a medium of education. Education through community life develops in children the qualities like team spirit should to shoulder work that is co-operation and a sense of mutual help. A child acquires competence of social adjustment through community life. In traditional education system, only class-room teaching takes place collectively.

There too, the education is being imparted through talking or lecture method rather than activities. As a result the development of sociability in children does not reach the expected level. While in the other hand, in Gandhiji basic education system, the education of community life is imparted through perceptible activity of daily life dealings and various activities of industry.

Daily activities of school and laborious, creative and productive activities of hand industry have been made a medium of community education. Thus a child naturally develops sociability. Ashrami (Residential) Education has been given a crucial place in basic education. Present residential education has its roots in our ancient Indian culture. Gandhiji said, “I erect an Ashram wherever I go, as if I don’t know anything else”.

This is true. This 'Ashram' itself becomes the form of education. In our country there prevailed an Indian traditional of this Ashrami education in 'Penance forest' (ascetics dwelling) and 'Gurukul'.

Gandhiji comes and conducted experiment as to what Ashrami education can be suitable to modern circumstance (time and place), wherever he went. According to him, "Ashram was his laboratory of education". In Ashrami education system, the education for comprehensive development of children is imparted through co-curricular activities like community life, mass prayer, common dinner, physical exercise, team works, games and sports, assignment (homework), cultural programmes, celebration of special days, and creative programmes.

Ashrami (residential) education is necessary in Basic Education. Children arise in the early morning, complete their routine work and recite collective all religions prayer is recited in the evening, too, at the hostel. Collective (mass) prayer programmed is inevitably implemented in school also. This helps cultivating values like spiritual values, non-indulgence in taste, non-stealing (not using more than one's needs), and non-violence, outlook of equality to words all religious, honestly, holiness, and peace in children.

During hostel residential children take up various activities in various teams or collectively. These include room cleaning, ground cleaning, dining hall cleaning, toilet and urinal cleaning, fetching water, cooking activities, corn cleaning, watering plants, beside their own (personal) activities like washing cloth, taking bath, *etc.*

In short, training of all the functions related to life is imparted in basic education system. Due to this, values like cleanliness, self-reliance, labour, team spirit, co-operation, endurance power, loyalty, good conduct, honestly, duty observance (discipline), obedience, time-keeping, Exercises, games and sport related to physical education are also organised with a view to developing health related values in children.

In basic education, various celebrations such as national festivals, birth anniversary, death anniversary, parents (guardians) day, self-education day, environment day, world population day and such other days are celebrated. Cultural programmes are organised on such occasions.

Moreover, creative programmes given by Gandhiji such as village cleaning, prevention of untouchability, communal unity, prohibition (of alcoholic drinks) Khadi activities, adult education, women uplift, health education, nursing of lepers, addiction relief, *etc.*, are celebrated in basic schools as well as in community and hostels.

All these help developing moral values, spiritual values, social values, national values, cultural values and individual values naturally among children. Thus basic education is such a medium through which values useful for the life are naturally developed among children.

If moral or value education is to be effectively undertaken, it must be firmly based on the principles of value development. Value development denotes different things to different people.

The process of value development can be visualised from philosophical, psychological and sociological perspectives. Lawrence Kohlberg is of the opinion that moral development is the meeting ground of philosophy and psychology. One of the distinguishing features of Indian philosophy is that throughout its long history, it has continuously given the foremost place to values. Our aims of value development and education is derived from this root. Value development is amalgamation of several forces. It is multidimensional, comprehensive process whereby individual learn to consciously choose, think logically and adopt the norms of values governing the conduct and behaviour.

Values are reflected in the personality of the individual in its various dimensions-physical, intellectual, emotional and morals.

The true end of this development is to make the individual autonomous, leading to state where the individual is able to act in accordance with universal principles and values, which he accepts in relation to the larger society.

The quest for values and its development is not an easy one either for the individual or the group. Yet on its outcome only depends the destiny of the individual as well as the destiny of society. As a general rule therefore value orientation is integral to all stages of upbringing, formal education, interaction between individuals and social groups.

Values are thus inseparable from life of the individual. It permeates the whole life, since education is an essential requirement and an integral point of education, the aims of education, content and methodology is viewed in terms of value development.

Values and development are used interchangeably. Human development cannot be conceived in the absence of values. Emphasizing the role of education in moral development John Dewey (1950) remarked that aim of education is growth or development both intellectual and moral.

Ethical and psychological principles can aid the school in the greatest of all reconstruction, the building of a free and powerful character. Only knowledge of the order of connection of the stages in psychological development can ensure this. Education is the work of supplying the conditions, which will ensure the psychological function to mature in the finest and fullest manner.

4

An Approach to Values Education

All educational programmers attempt at developing children through the provision and facilitation of certain learning experiences which form the larger curriculum of an institution. A programmer begins by identification of goals and learning outcomes characteristics that we expect the children to develop.

Thereafter learning exercises that will enable children to achieve the intended learning outcomes can help the children towards holistic development.

In addition, the following ten basic themes may also form a part of Values Education in schools:

- *Think positive:* Is a self-empowering concept that allows the student to have a positive self-image and values himself/herself and life in all forms.
- *Be compassionate and do no harm:* Attempts to inculcate love, kindness and friendliness that are important to respond to intolerance and violence in society.
- *Discover inner peace:* Enables an individual to understand the self at a deeper level of consciousness. It also addresses a person's spiritual needs.
- *Learning to live together:* Seeks to promote the qualities of sharing, cooperation, mutual help, building trust and team work. Working harmoniously in groups with others reduces competition and emphasizes the joy of working as a team.
- *Respect human dignity:* Is based on the concepts of Human Rights and Justice. Its objective is to develop a consciousness that recognises rights of others along with one's own.

- *Be your true self*: Builds behavioural skills such as time management, honesty and strength of character that are essential for resolving conflicts and for effective social interaction.
- *Developing critical thinking*: Involves the ability to think with logic and reason. It also includes decision-making and is an important component of democratic institutions.
- *Resolve conflict non-violently*: Is a basic component of Values Education. It encompasses skills necessary for conflict resolution, active listening, mediation, creative solution and alternative solution seeking.
- *Build peace in the community*: Provides an opportunity for young learners to be exposed to social realities and to understand people's problems as well as their own responsibilities and duties.
- *Caring for the planet*: Is a global educational need for children and adults alike. The health of the planet has a direct and immediate influence on the destiny of humankind.

It is important to remember that Values Education is not another subject. It performs two important functions in the curriculum. Firstly, it unifies all other subjects under a holistic vision of values. In the absence of such a holistic view the learning done in subjects tends to be fragmentary and remains superficial. Secondly, Values Education humanises education.

There are different ways to bring value education into our school and classroom. This article shares with you approaches on how to go about doing so...

If you believe that Value Education is a must in today's world but don't know how to go about it then here are three major approaches to Value Education/ Character Education/Moral Education which are used globally, and could give you some ideas.

Values education is an explicit attempt to teach about values and/or valuing. Superka, Ahrens, and Hedstrom (1976) state there are five basic approaches to values education: inculcation, moral development, analysis, values clarification, and action learning. This text was used as the major source for the organisation of the following presentation.

Inculcation

Most educators viewing values education from the perspective of inculcation see values as socially or culturally accepted standards or rules of behaviour. Valuing is therefore considered a process of the student identifying with and accepting the standards or norms of the important individuals and institutions within his society.

The student "incorporates" these values into his or her own value system. These educators take a view of human nature in which the individual is treated, during the inculcation process, as a reactor rather than as an initiator. Extreme advocates such as Talcott Parsons (1951) believe that the needs and goals of society should transcend and even define the needs and goals of the individuals.

However, advocates who consider an individual to be a free, self-fulfilling participant in society tend to inculcate values as well, especially values such as freedom to learn, human dignity, justice, and self-exploration. Both the social- and individualistic-oriented advocates would argue the notion that certain values are universal and absolute. The source of these values is open to debate. On the one hand some advocates argue they derive from the natural order of the universe; others believe that values originate in an omnipotent Creator.

In addition to Parsons (1951), the theoretical work of Sears and his colleagues (1957, 1976) and Whiting (1961) provide support for this position. More contemporary researchers include Wynne and Ryan (1989, 1992). The materials developed by the Georgia Department of Education (1997), the work of William Bennett (*e.g.*, 1993) and The Character Education Institute (CEI) also promote the inculcation viewpoint.

Moral Development

Educators adopting a moral development perspective believe that moral thinking develops in stages through a specific sequence. This approach is based primarily on the work of Lawrence Kohlberg (1969, 1984) as presented in his 6 stages and 25 “basic moral concepts.” This approach focuses primarily on moral values, such as fairness, justice, equity, and human dignity; other types of values (social, personal, and aesthetic) are usually not considered.

Kohlberg's Level of Moral Development		
Level	Stage	Characteristics of Stage/Level
A Preconventional	Stage 1	Punishment-Obedience Orientation
	Stage 2	Instrumental Relativist Orientation
B Conventional	Stage 3	Interpersonal Concordance Orientation
	Stage 4	Authority and Social-Order Maintaining Orientation
C Postconventional Autonomous, or Principled	Stage 5	Social-Contract Legalistic Orientation
	Stage 6	Universal Ethical Principle Orientation

It is assumed that students invariably progress developmentally in their thinking about moral issues. They can comprehend one stage above their current primary stage and exposure to the next higher level is essential for enhancing moral development.

Educators attempt to stimulate students to develop more complex moral reasoning patterns through the sequential stages.

Kohlberg's view of human nature is similar to that presented in the ideas of other developmental psychologists such as Piaget (1932, 1962), Erikson (1950), and Loewinger *et al.* (1970).

This perspective views the person as an active initiator and a reactor within the context of his or her environment; the individual cannot fully change the environment, but neither can the environment fully mold the individual.

A person's actions are the result of his or her feelings, thoughts, behaviours, and experiences. Although the environment can determine the content of one's experiences, it cannot determine its form.

Genetic structures already inside the person are primarily responsible for the way in which a person internalises the content, and organises and transforms it into personally meaningful data.

The moral development technique most often used is to present a hypothetical or factual value dilemma story which is then discussed in small groups. Students are presented with alternative viewpoints within these discussions which is in hypothesised to lead to higher, more developed moral thinking.

There are three critical variables that make a dilemma appropriate:

1. The story must present "a real conflict for the central character", include "a number of moral issues for consideration", and "generate differences of opinion among students about the appropriate response to the situation."
2. A leader who can help to focus the discussion on moral reasoning.
3. A classroom climate that encourages students to express their moral reasoning freely (Gailbraith and Jones, 1975, p. 18).

There is an assumption that values are based on cognitive moral beliefs or concepts. This view would agree with the inculcation assumption that there are universal moral principles, but would contend that values are considered relative to a particular environment or situation and are applied according to the cognitive development of the individual.

Analysis

The analysis approach to values education was developed mainly by social science educators. The approach emphasizes rational thinking and reasoning. The purpose of the analysis approach is to help student's use logical thinking and the procedures of scientific investigation in dealing with values issues.

Students are urged to provide verifiable facts about the correctness or value of the topics or issues under investigation. A major assumption is that valuing is the cognitive process of determining and justifying facts and beliefs derived from those facts. This approach concentrates primarily on social values rather than on the personal moral dilemmas presented in the moral development approach.

The rationalist (based on reasoning) and empiricist (based on experience) views of human nature seem to provide the philosophical basis for this approach.

Its advocates state that the process of valuing can and should be conducted under the 'total authority of facts and reason' (Scriven, 1966, p. 232) and 'guided not by the dictates of the heart and conscience, but by the rules and procedures of logic' (Bond, 1970, p. 81). The teaching methods used by this approach generally centre around individual and group study of social value problems

and issues, library and field research, and rational class discussions. These are techniques widely used in social studies instruction. A variety of higher-order cognitive and intellectual operations are frequently used (similar in many ways to those advocated members of the critical thinking movement).

These include:

1. Stating the issues;
2. Questioning and substantiating in the relevance of statements;
3. Applying analogous cases to qualify and refine value positions;
4. Pointing out logical and empirical inconsistencies in arguments;
5. Weighing counter arguments; and
6. Seeking and testing evidence.

A representative instructional model is presented by Metcalf (1971, pp. 29-55):

1. Identify and clarify the value question;
2. Assemble purported facts;
3. Assess the truth of purported facts;
4. Clarify the relevance of facts;
5. Arrive at a tentative value decision; and
6. Test the value principle implied in the decision.

Additional support for this approach is provided by Ellis (1962), Kelly (1955), and Pepper (1947). The thinking techniques demonstrated by Mind Tools is an excellent example of strategies used in this approach.

Values Clarification

The values clarification approach arose primarily from humanistic psychology and the humanistic education movement as it attempted to implement the ideas and theories of Gordon Allport (1955), Abraham Maslow (1970), Carl Rogers (1969), and others. The central focus is on helping students use both rational thinking and emotional awareness to examine personal behaviour patterns and to clarify and actualise their values.

It is believed that valuing is a process of self-actualisation, involving the subprocesses of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, and prizing, affirming, and acting upon one's choices. Values clarification is based predominately on the work of Rath, Harmin and Simon (1978), Simon and Kirschenbaum (1973), and Simon, Howe and Kirschenbaum (1972). Whereas the inculcation approach relies generally on outside standards and the moral development and analysis approaches rely on logical and empirical processes, the values clarification approach relies on an internal cognitive and affective decision making process to decide which values are positive and which are negative. It is therefore an individualistic rather than a social process of values education.

From this perspective, the individual, if he or she is allowed the opportunity of being free to be his or her true self, makes choices and decisions affected by the internal processes of willing, feeling, thinking, and intending. It is assumed that through self-awareness, the person enters situations already pointed or set

in certain directions. As the individual develops, the making of choices will more often be based on conscious, self-determined thought and feeling.

It is advocated that the making of choices, as a free being, which can be confirmed or denied in experience, is a preliminary step in the creation of values (Moustakas, 1966).

Within the clarification framework a person is seen as an initiator of interaction with society and environment. The educator should assist the individual to develop his or her internal processes, thereby allowing them, rather than external factors, to be the prime determinants of human behaviour; the individual should be free to change the environment to meet his or her needs.

Methods used in the values clarification approach include large- and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations; and personal journals and interviews; self-analysis worksheet. A vital component is a leader who does not attempt to influence the selection of values. Like the moral development approach, values clarification assumes that the valuing process is internal and relative, but unlike the inculcation and developmental approaches it does not posit any universal set of appropriate values.

A sevenfold process describing the guidelines of the values clarification approach was formulated by Simon et al. (1972);

1. Choosing from alternatives;
2. Choosing freely;
3. Prizing one's choice;
4. Affirming one's choice;
5. Acting upon one's choice; and
6. Acting repeatedly, over time.

Additional theorists providing support for the values clarification approach include Asch (1952) and G. Murphy (1958).

Action Learning

The action learning approach is derived from a perspective that valuing includes a process of implementation as well as development. That is, it is important to move beyond thinking and feeling to acting.

The approach is related to the efforts of some social studies educators to emphasize community-based rather than classroom-based learning experiences. In some ways it is the least developed of the five approaches. However, a variety of recent programmes have demonstrated the effectiveness of the techniques advocated by this approach.

Advocates of the action learning approach stress the need to provide specific opportunities for learners to act on their values. They see valuing primarily as a process of self-actualisation in which individuals consider alternatives; choose freely from among those alternatives; and prize, affirm, and act on their choices. They place more emphasis on action-taking inside and outside the classroom

than is reflected in the moral development, analysis, and values clarification processes. Values are seen to have their source neither in society nor in the individual but in the interaction between the person and the society; the individual cannot be described outside of his or her context.

The process of self-actualisation, so important to the founders of the values clarification approach, is viewed as being tempered by social factors and group pressures. In this way it is more related to Maslow's (1971) level of transcendence which he discussed towards the end of his career.

A problem-solving/decision making model and related techniques that can served as a sound beginning for this approach is presented by Huitt (1992):

- *Input Phase:* A problem is perceived and an attempt is made to understand the situation or problem.
 - Identify the problem(s) and state it (them) clearly and concisely
 - State the criteria that will be used to evaluate possible alternatives to the problem as well as the effectiveness of selected solutions; state any identified boundaries of acceptable alternatives, important values or feelings to be considered, or results that should be avoided
 - Gather information or facts relevant to solving the problem or making a decision
- *Processing Phase:* Alternatives are generated and evaluated and a solution is selected.
 - Develop alternatives or possible solutions
 - Evaluate the generated alternatives vis-a-vis the stated criteria
 - Develop a solution that will successfully solve the problem (diagnose possible problems with the solution and implications of these problems; consider the worst that can happen if the solution is implemented; evaluate in terms of overall “feelings” and “values”
- *Output Phase:* Includes planning for and implementing the solution
 - Develop plan for implementation (sufficiently detailed to allow for successful implementation)
 - Establish methods and criteria for evaluation of implementation and success
 - Implement the solution
- *Review Phase:* The solution is evaluated and modifications are made, if necessary
 - Evaluating implementation of the solution (an ongoing process)
 - Evaluating the effectiveness of the solution
 - Modifying the solution in ways suggested by the evaluation process

Many of the teaching methods of similar to those used in analysis and values clarification. In fact, the first two phases of Huitt's model are almost identical to the steps used in analysis.

In some ways the skill practice in group organisation and interpersonal relations and action projects is similar to that of Kohlberg's "Just School" programme that provides opportunities to engage in individual and group action in school and community. A major difference is that the action learning approach does not start from a preconceived notion of moral development.

Schools of thought providing support for the action learning approach include: Adler, 1924; Bigge, 1971; Blumer, 1969; Dewey, 1939; Horney, 1950; Lewin, 1935; and Sullivan, 1953. The Values in Action and the Giraffe projects exemplify this approach.

Summary

In summary, each of the approaches to values education has a view of human nature, as well as purposes, processes and methods used in the approach. For example, the inculcation approach has a basic view of human nature as a reactive organism.

The analysis and values clarification approaches, on the other hand, view the human being as primarily active. The moral development approach views human nature as going back and forth between active and reactive, whereas the action learning approach views human nature as interactive. The following table provides an outline of the most important features for each of the approaches.

Table. Overview of Typology of Values Education Approaches

Approach	Purpose	Methods
Inculcation	<ul style="list-style-type: none"> To instill or internalise certain values in students; To change the values of students so they more nearly reflect certain desired values 	<ul style="list-style-type: none"> Modelling; Positive and negative reinforcement; Manipulating alternatives; Games and simulations; Role playing
Moral Development	<ul style="list-style-type: none"> To help students develop more complex moral reasoning patterns based on a higher set of values; To urge students to discuss the reasons for their value choices and positions, not merely to share with others, but to foster change in the stages of reasoning of students 	<ul style="list-style-type: none"> Moral dilemma episodes with small-group discussion; Relatively structured and argumentative without necessarily coming to a "right" answer.

Analysis	<ul style="list-style-type: none"> • To help students use logical thinking and scientific investigation to decide value issues and questions • To help students use rational, analytical processes in interrelating and conceptualising their values 	<ul style="list-style-type: none"> • Structured rational discussion that demands application of reasons as well as evidence; • Testing principles; • Analysing analogous cases; • Research and debate
Values Clarification	<ul style="list-style-type: none"> • To help students become aware of and identify their own values and those of others; • To help students communicate openly and honestly with others about their values; • To help students use both rational thinking and emotional awareness to examine their personal feelings, values, and behaviour patterns 	<ul style="list-style-type: none"> • Role-playing games; • Simulations; • Contrived or real value-laden situations; • In-depth self-analysis exercises; • Sensitivity activities; • Out-of-class activities; • Small group discussions.
Action Learning	<ul style="list-style-type: none"> • Those purposes listed for analysis and values clarification; • To provide students with opportunities for personal and social action based on their values; • To encourage students to view themselves as personal-social interactive beings, not fully autonomous, but members of a community or social system 	<ul style="list-style-type: none"> • Methods listed for analysis and values clarification; • Projects within school and community practice; • Skill practice in group organising and interpersonal relations.

The Direct Approach: To Teach Values during Planned VE Classes

In this method, values are taught through planned structured lessons, like any other subject. The lessons may be organised around specific values such as honesty, respect, trust, and responsibility or could be organised to deal with a particular problem that the school is facing. The latter is generally more satisfying. If children are using abusive language or there is too much bullying amongst them, then the lessons could be planned so as to address the problem at hand.

Various activities like discussions, role plays, art, writing, debates, school-wide activities like surveys, dramas, *etc.*, could all be used to deal with the same issue.

This approach is likely to be more satisfying because results are seen much faster and it gives the teachers a sense of achievement and the motivation to keep going.

The Integrated Approach: To Integrate Teaching of Values with other Subjects

The curriculum that is currently being taught provides numerous opportunities to involve students in thinking about character and values. For instance, when reading a story in English, instead of asking only factual questions about the protagonist you could always ask questions like what were his strengths and weaknesses.

How did he deal with his dilemma? What do you think of his choices? What bothers you about the choices he made and why? What would you have done if you were in his shoes? Have you ever had to deal with a very difficult situation like his, in your life? What did you do? How did it feel?

In history classes, students should not only learn about what happened but should be given an opportunity to make ethical judgements about it. History should not be just about dates and rote memory, but about real people, the choices they made and how it affected other people and the way of living.

The ethical perspective could be discussed by talking about the different choices that historical figures might have had, the possible reasons for their behaviour and the action taken and what they could have done differently. Integration with Math's and Science may be considered more difficult by most teachers but even that is possible.

The Holistic Approach: To Make it a Whole School Approach

There is no doubt that the best way to implement a Value Education programme is through the holistic approach that integrates teaching of values into each and every aspect of school life. For this to happen all the teachers and staff should be committed to the teaching of values and consider it as important as academics.

Everything in the school should be centred on the development of good relationships between students, staff, parents, and the community at large. Social and emotional development should get as much importance as pure academics.

Co-operation and personal excellence should have precedence over competition. Values such as honesty, respect, and compassion should be a part and parcel of daily lessons and children should have ample opportunity to practice good and helpful behaviour through activities like social service.

Discipline should be democratic and teachers and students should hold class meetings to establish norms of behaviour, solve problems and build unity.

Each of these globally accepted approaches has its pros and cons. One could even start with a combination of these. Some exceptional teachers intuitively use the Integrated Approach and visionary Principals instinctively adopt the Holistic Approach. However, it is my contention that if you start with the Direct Approach, proceed towards the Integrated Approach and strive for the Holistic Approach it is possible for each and every school to ensure that VE becomes an integral part of education finally changing the very ethos of the school.

Though it is impractical to expect that such a colossal task be accomplished in a few days, weeks or months we must make a beginning and work towards a goal that we hope to accomplish in the future.

To do that, we could start off by using the one period a week, which we already have in hand, and ensure that the time is used as effectively as possible (the direct approach). Soon teachers will start using the same methods in their own subject classes (integrated approach) and finally the whole school would adopt the holistic approach.

The process can easily be set into motion by following a few simple steps which are given below. The first 3 steps can be completed in a few days. The next 3 in a few months, but for the last two no time frame can be predicted, since a lot will depend on individual teachers and the importance given to such a programme by the school management.

- *Step 1:* Orient all teachers towards Value Education. During the orientation the teachers should be allowed to share and discuss their reservations about VE, be convinced about the need for VE, become aware about the global scene in character education/value education and understand the possibility of making a difference by changing their approach to education.
- *Step 2:* Select teachers interested in teaching values from amongst existing staff. Teaching values is not an easy task, nor is it like teaching any other academic subject. Hence there are some very fundamental differences in how we should approach it. The value education teacher has to be chosen for his or her interests and attitude not educational qualifications, age, or number of years of teaching experience - the usual criteria used for selection of teachers in our country. In my experience, in every school, you will find at least 10 per cent of teachers who will fit the bill, and it is with these teachers that a VE programme can take off in any school.
- *Step 3:* The selected teachers should be trained to prepare lesson plans for VE classes. Some ready lesson plans can be provided, as samples,

to help the teachers start off, but in the long term they should be trained to prepare their own, based on the requirements of the school.

To ensure that VE lessons are not boring and preachy but fun, and an opportunity to talk and learn about behaviours that are held in high esteem, there is a format and rationale that can be used. These are elaborated later but it is essential to know that at the heart of the lesson plan is the discussion which is based on questioning. Learning to conduct the discussion will be the most challenging part of a VE class.

- *Step 4: Involve parents:* Parents should be involved even before teachers actually start taking classes. They could be informed about the school's decision to start structured and planned VE classes and their cooperation solicited by requesting them to keep track of the VE homework in which their involvement would be essential.
- *Step 5: Starting the classes:* Each class will be a learning experience for the teacher since he or she will be faced with a variety of responses from the students which may well be unexpected. Her/his ability to handle the questions and answers during these discussions will help single out the exceptional from the average VE teacher. The reactions from students, regarding VE classes, will also be an excellent indicator of the success of the VE teacher.
- *Step 6: Review and upgrade lessons based on the experience in class.* It is essential to review and upgrade lesson plans on a regular basis since it will take some time for the teacher to become adept at conducting the discussions. Some retrospection would go a long way in enhancing his or her facilitation skills.
- *Step 7: Integrate teaching of values with all subjects.* As teachers start taking VE classes they will find innumerable opportunities during their subject periods when they can amalgamate the teaching of values with academics. It will be a natural progression to the next stage of integration.
- *Step 8: Integrate Value Education into every aspect of regular school activities.* This is the ideal that we should aim for when VE becomes an integral part of every activity in school and is ingrained in the very ethos of schooling. The advantages of following this process are that your school can start off on this journey immediately, your teachers will not be burdened any further, no additional resources will be required, your students will enjoy it and a more holistic form of education will take root in your school.

VALUES EDUCATION AND SUBJECTS

Values can never be taught in isolation. They cannot be transacted independently from the learning that takes place in the classroom and within the school.

Clarifying Some Fundamental Terms

Values: Values are defined as everything from eternal ideas and guiding principles that lead to desirable behavioural patterns and are positive. They involve both the cognitive and affective dimensions and provide an important basis for individual choices based on connecting thoughts and feelings and emotions leading to positive action.

A personal value is absolute or relative and ethical value, the assumption of which can be the basis for ethical action. A *value system* is a set of consistent values and measures. A *principle value* is a foundation upon which other values and measures of integrity are based.

Some values are physiologically determined and are normally considered objective, such as a desire to avoid physical pain or to seek pleasure. Other values are considered subjective, vary across individuals and cultures, and are in many ways aligned with belief and belief systems. Types of values include ethical/moral values, doctrinal/ideological (religious, political) values, social values, and aesthetic values.

It is debated whether some values that are not clearly physiologically determined, such as altruism, are intrinsic, and whether some, such as acquisitiveness, should be classified as vices or virtues. Values have been studied in various disciplines: anthropology, behavioural economics, business ethics, corporate governance, moral philosophy, political sciences, social psychology, sociology and theology to name a few. Values can be defined as broad preference concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representative of values. Values tend to influence attitudes and behaviour.

5

Teaching Values through Core Subjects

EXEMPLARS

Social Science

While asking students to write a paragraph or composition, teachers can give them topics like *Teachers, how they treat me*; *Class discipline*. Instructions in Social Science should promote values and the ideas of secularism, socialism and democracy.

These should help students develop positive attitudes and acquire knowledge necessary for achievement of universal values, *e.g.*, non-violence, increasing economic and social welfare and ecological stability. History has a record of the struggle of mankind- their achievements and failures. It focuses on decisions which changed the course of progress of mankind. Geography presents the concept of 'one world-unity in diversity'.

It teaches interdependence. While learning Economics, stress should be given on values like thrift and saving which results in capital formation, leading to the prosperity of the nation.

Civic sense can be promoted by cultivating a sense of belongingness, protecting public property and obeying the rules and regulations in right earnest. Duty is one of the fundamental values.

- *History*: While teaching values through History it is important that events/happenings are presented holistically rather than in isolation.

This would help students to understand the importance of interdependence, *i.e.*, The view that one person's act can affect the lives of an entire nation can be developed through examples of rulers or governments that have been huge success or failures, whereby creating a sense of individual responsibility that connects with a collective goal.

The practical examples in history of oppressions, exploitation, greed and aggression can be juxtaposed against those of patriotism, compassion, bravery, cooperation, loyalty, justice, perseverance, and responsible decision making by bringing out the events within the date lines of countries and the lives of people who have contributed to world heritage. All this can be done through activities some of which have been designed in the Value Cards and comprise of discussion, debates, drama and role plays which will reinforce the positive values and make learning History lively and interesting.

- *Political Science*: This subject has great potential to help develop the understanding of constitutional values like duties democracy, citizenship, human rights, child rights, social justice, patriotism and unity in diversity.

The Constitution of India is an extremely important document in which are enshrined all the values essential for nation building. The teacher can use this as a tool for teaching students the values mentioned above. With the growing importance of global citizenship values lessons can be learnt through the study of governance and a variety of political systems that can be seen across the world.

Values can also be inculcated through exhibitions, project work, visits, community surveys, discussions on social issues, presentations, *etc.* This will help in reinforcing the importance of character building which will finally affect change in attitudes at school level.

- *Geography*: The teaching of Geography as a subject must emphasize the values of oneness, interdependence of countries, unity in diversity, responsibility towards environmental conservation, urgency of preserving natural habitats, respect and love for the flora and fauna., *i.e.*; While teaching rivers system and weather, teachers can find opportunities to illustrate the values we learn from different things in Nature. How everything is interrelated, originates and merges back into its source. Water is evaporated by the Sun and gathers into clouds and then falls as rain. Another example is how the Earth's structure is formed through tremendous fluctuations of extreme heat and cold. In Geography, we learn about different countries and their borders. It can be explained that there are no distinct borders, *i.e.*, If we travel by air or sea, we cannot distinguish one country from another.

This illustrates that Earth is one unit and we should see things beyond national and international boundaries. Environmental conservation can

be brought into focus while discussing how we can contribute in small ways by being conscious of using natural resources and living a simple life.

Discovery games, map drawing, environmental games, quiz, role play, brainstorming, *etc.*, can be used to convey important values through Geography. History, Political Science, Geography are all different aspects of Social Science which help in; Developing values that bring out the relationship between cause and effect. Thematic evolutionary approach. Holistic approaches towards looking at people and cultures. Understanding conflict between individual and the society. Appreciation of views and moderation. Development of perspectives and their validation.

Languages

Of all the academic subjects, languages are the best means of communication. The students grasp the language easily and the teacher can integrate human values through curriculum. Inculcation of values through language teaching is a great challenge for a language teacher. Generally, people learn a language for communication.

They learn a second language especially English for social mobility, to become a global citizen and for better socio-economic opportunities. The second language, which is an additional accomplishment, is related with their mind, intellect and understanding and also their spirit, heart and feelings. It is a language, which connects one person with the other and helps him to know more about others 'views, ideas and outlook. Thus, it broadens one's mind, alleviates prejudices, widens outlook and brings people closer. Our values and heritage are preserved through language.

The textbooks in languages at the Secondary and Senior Secondary stages are prescribed by the Board. For lower classes the textbooks in languages may be so selected or designed by the school as to contribute to the inculcation of right attitudes and the basic human values-like respect, courtesy, compassion, honesty, tolerance, truthfulness, integrity, national consciousness, a sense of discrimination and spirit of enquiry.

Language teachers can successfully inculcate various values through their sessions. Language teaching has an infinite capacity for assimilating Values Education. Language cannot be taught in isolation, away from social situation, nor can values be imbibed sans practice. Using good meaningful values-based text with language learning can invariably make the learners sensitive human beings and conscientious citizens. Language textbooks for all classes should contain stories combined with moral values and the accepted universal values.

To help the students inculcate these, the teacher may:

- Ask probing questions, which lead to focus on to desired values.
- Illustrate with examples- the use of this will help the teacher to present generalisations with the help of relevant and interesting examples.

- While setting assignments, the language teacher can ask the students to identify good qualities in their favourite heroes, great men and women.
- The language teacher should create interest in the language through singing, chanting *slokas*, telling stories and creating situations providing real enjoyment and satisfaction.

Classroom Management

A teacher's classroom-management system communicates information about the teacher's beliefs on content and the learning process. It also circumscribes the kinds of instruction that will take place in a particular classroom. A classroom in which the teacher takes complete responsibility for guiding students' actions constitutes a different learning environment than one in which students are encouraged and taught to assume responsibility for their own behaviours.

Content will be approached and understood differently in each of these settings. Furthermore, more intellectually demanding academic work and activities in which students create products or encounter novel problems require complex management decisions. This correlation between instructional activity and management complexity further reinforces the interrelated nature of classroom management and curriculum.

The interwoven nature of classroom management and classroom instruction is especially easy to see from a student perspective. Students have at least two cognitive demands on them at all times: academic task demands (understanding and working with content) and social task demands (interacting with others concerning that content). This means that students must simultaneously work at understanding the content and finding appropriate and effective ways to participate in order to demonstrate that understanding. The teacher must facilitate the learning of these academic and social tasks. Thus from the perspective of what students need to know in order to be successful, management and instruction cannot be separated.

As a result of this broadened definition of classroom management, research has moved away from a focus on controlling behaviour and looks instead at teacher actions to create, implement, and maintain a learning environment within the classroom.

Everything a teacher does has implications for classroom management, including creating the setting, decorating the room, arranging the chairs, speaking to children and handling their responses, putting routines in place (and then executing, modifying, and reinstating them), developing rules, and communicating those rules to the students. These are all aspects of classroom management.

Creating a Learning Environment

Creating and implementing a learning environment means careful planning for the start of the school year. The learning environment must be envisioned in both a physical space and a cognitive space.

The physical space of the classroom is managed as the teacher prepares the classroom for the students. Is the space warm and inviting? Does the room arrangement match the teacher's philosophy of learning? Do the students have access to necessary materials? Are the distracting features of a room eliminated? Attending to these and similar questions aids a teacher in managing the physical space of the classroom.

Teachers must also consider the cognitive space necessary for a learning environment. This cognitive space is based upon the expectations teachers set for students in the classroom and the process of creating a motivational climate.

Effective teachers create and implement classroom management practices that cultivate an engaging classroom environment for their students. Two specific areas of cognitive space that teachers include in their plans are setting expectations (*i.e.*, rules and procedures) and creating a motivational climate.

Setting Expectations

In both elementary and secondary classrooms, the start of the school year is crucial to effective management. A significant aspect of this beginning is the teacher's establishment of expectations for student behaviour, which are expressed through rules and procedures. Rules indicate the expectations for behaviour in the classroom, and for how one interacts with one's peers and the teacher. Procedures have to do with how things get done. Rules can be, and frequently are, developed with the students' help, which increases the likelihood of compliance.

Ultimately, with or without student input, the teacher must have a picture of what code of behaviour is essential for the classroom to function as desired. Both rules and procedures must be taught, practised, and enforced consistently.

Included with the development of rules and procedures is the accountability system of the classroom, which must communicate to students how they are held responsible for the academic work that they do.

Researchers have confirmed that effective classroom managers begin the year by setting expectations. At the elementary school level better managers also consistently analyse classroom tasks, teach going-to-school skills, see the classroom through students' eyes, and monitor student behaviour from the beginning of the year.

These characteristics are similar at the middle school and junior high level, where better managers also explain rules and procedures, monitor student behaviour, develop student accountability for work, communicate information, and organise instruction from the first day of school.

Research has shown that teachers whose students demonstrated high task engagement and academic achievement implement a systematic approach towards classroom management at the beginning of the school year. Therefore, one of the critical aspects of managing classrooms effectively, or managing classrooms in ways to enhance student learning, is setting expectations.

Motivational Climate

An essential part of organising the classroom involves developing a climate in which teachers encourage students to do their best and to be excited about what they are learning. There are two factors that are critical in creating such a motivational climate: value and effort. To be motivated, students must see the worth of the work that they are doing and the work others do.

A teacher's demonstration of *value* shows students how their work is worthwhile and is connected to things that are important for them, including other learning and interests. *Effort* ties the time, energy, and creativity a student uses to develop the "work," to the value that the work holds.

One way that teachers encourage effort is through specific praise, telling students specifically what it is that they are doing that is worthwhile and good. In combination an understanding of the value of academic tasks and the effort necessary to complete these tasks motivate students to learn.

It is possible to create a setting that appears to be well managed, where arrangement, rules, room and procedures are operating well, but where little actual learning takes place.

However, when a teacher creates structure and order, as well as a learning environment in which students feel the excitement of learning and success, then the classroom can truly be said to be well managed. At the beginning of the year, teachers must set expectations and create a motivational climate for learning and combine this with orchestrating the physical space in order to both create and implement a successful classroom management system.

Maintaining a Learning Environment

A teacher's classroom management decisions do not stop after the planning and establishment that is crucial to beginning the school year. As the school year progresses, classroom management involves maintaining the learning environment through conscientious decision-making concerning students and the classroom.

Teachers in a classroom teach groups of children. Maintaining the learning environment, therefore, requires teachers to focus on group processes. Jacob Kounin's landmark findings from the late 1960s on the management of classroom groups identified that the means by which teachers prevent problems from occurring in the first place differentiated them as more effective managers.

Kounin, whose work was reaffirmed by Paul Gump, a noted ecological psychologist in Kansas in the 1980s, identified several strategies that teachers use to elicit high levels of work involvement and low levels of misbehaviour.

These strategies are:

1. With-it-ness (communicating awareness of student behaviour),
2. Overlapping (doing more than one thing at once),
3. Smoothness and momentum (moving in and out of activities smoothly, with appropriately paced and sequenced instruction), and
4. Group alerting (keeping all students attentive in a whole-group focus).

These tools help teachers to maintain the flow of instruction. A significant stumbling block to the flow of instruction is in attention to transitions between activities, lessons, subjects, or class periods. It is here that teachers are likely to feel that they are less effective in maintaining the flow of instruction. Effective transitions are structured to move students from one activity to another, both physically and cognitively. The goal of smooth transitions is to ensure that all students have the materials and mind-sets they need for a new activity.

While effective managers work with groups of students, they also are attentive to students' individual behaviours and learning needs. Maintaining a learning environment requires teachers to actively monitor their students. According to classroom management research, active monitoring includes watching student behaviour closely, intervening to correct inappropriate behaviour before it escalates, dealing consistently with misbehaviour, and attending to student learning.

In terms of monitoring both student behaviour and learning, effective managers regularly survey their class or group and watch for signs of student confusion or inattention. Maintaining effective management involves keeping an eye out for when students appear to be stuck, when they need help, when they need redirection, when they need correction, and when they need encouragement.

Teachers must also check for understanding, both publicly and privately. Maintaining a classroom management system requires the teacher to anticipate student actions and responses in order to be preventive rather than reactive. Excellent classroom managers mentally walk through classroom activities, anticipating areas where students are likely to have difficulty and planning to minimize confusion and maximize the likelihood of success.

Activities planned for these classrooms are paced to ensure that students have enough to do, that assignments reflect an awareness of student attention spans and interests, and that downtime is minimized between assignments or activities. The orientation of the classroom must be purposeful, with a variety of things to be done and ways to get those things done.

When Problems Occur

Though effective managers anticipate and monitor student behaviour and learning, misbehaviour and misunderstanding do occur. When inappropriate behaviour occurs, effective managers handle it promptly to keep it from continuing and spreading. Though teachers can handle most misbehaviour unobtrusively with techniques such as physical proximity or eye contact, more serious misbehaviour requires more direct intervention. The success of intervention depends on orderly structures having been created and implemented at the beginning of the school year.

When students have misunderstandings about academic content or instruction effective managers look for ways to reteach content and to improve the clarity of their communication. In research studies teachers in classrooms that run

smoothly score high on measures of instructional clarity. That is, they describe their objectives clearly, give precise instructions for assignments, and respond to student questions with understandable explanations.

Classroom communication, teachers' clarity of instructions and understanding of students' needs, is particularly important in maintaining the interconnectedness of management and instruction.

This communication is central as teacher and students make visible all of the aspects of the classroom that build a community. Maintenance of a learning environment combines a teacher's careful attention to group dynamics, individual student needs, and clear communication.

In order to create and support a learning-centred environment where teaching for understanding and the construction of meaning are valued, students must be very comfortable and feel that their contributions are valued. In addition, students must value the contributions of others, value the diversity within the classroom, and give their best effort because they see it as the right thing to do or something that they want to do.

The uniqueness of each classroom and the variety and complexity of tasks that teachers face make it impossible to prescribe specific techniques for every situation. In each classroom there will be a variety of skills, backgrounds, languages, and inclinations to cooperate.

Teachers, particularly beginning teachers who may not have the repertoire of experiences and skills they need to be able to teach diverse classes, require administrative support to identify and nurture the interconnectedness of instruction and classroom management.

A close look at how class activities evolve reveals the need for a classroom management system that is visible, established, monitored, modified, refined, and re-established. While teachers work with students who have different dispositions and abilities, they must be prepared to create, implement, and maintain an environment in which learning is the centre.

Research-based programmes have been developed that aid teachers in coming to an understanding of what it means to be an effective classroom manager. Evertson and Harris, based upon the research of Evertson and others, have created one such educational programme aimed at the professional development of teachers. Their programme encourages teachers to create a conceptual and practical understanding of management and organisation through exploration of teachers' expectations, student accountability systems, and instructional strategies.

Freiberg and colleagues have developed another such programme, which also creates a preventive approach to classroom management through attention to school-wide perspectives and student responsibility. Both programmes have demonstrated their effectiveness in improving teachers' practice and students' academic achievement and behaviour. Teachers empowered with an understanding of the complexity and multidimensionality of classroom management make a difference in the lives of their students.

Values Inculcation through Poetry Recitation

One way of inculcating values in students is through *Recitation* 'of good poems. Poems entertain the readers, refine their feelings, and develop their sensitivity, which ultimately make them better human beings. While reading the poems of – *William Wordsworth*‘, the readers should feel union with the spirit of Nature, which kindled the spirit of the poet, and he became one with Nature.

Wordsworth has written–

And I have felt a presence,

That disturbs me with the joy,

Of elevated thoughts and a sense sublime.

My heart with pleasure fills,

And dances with daffodils.

The sweet and melodious voice of the bird nightingale, which made the poet Keats‘ forget —*the weariness, the fever and the fret* of this mundane world, can be appreciated by the learners also when they are properly motivated and inspired. The learners can also learn from the sweet-voiced bird Skylark:

Type of the wise who soar but never roam,

True to the kindred point of heaven and home.

The learners can realise with Keats‘:

—Beauty is truth, truth beauty,

That is all ye know on earth,

And all ye need to know.

These feelings refine the hearts, elevate sensitivity and develop love for one and all. Thus over-flowing love, sympathy and kindness replace hatred, jealousy, animosity and violence. These lines of Robert Frost motivate the learners to work incessantly:

The woods are lovely dark and deep,

But I have promises to keep,

And miles to go before I sleep,

And miles to go before I sleep.

With proper recitation, the poems of Tennyson and Browning can create appropriate atmosphere and motivate the learners to be active and optimistic:

—How dull it is to pause, to make an end,

To rust unburnished not to shine in use. (Tennyson)

—I was ever a fighter so one fight more — (Browning)

In the same way, these lines of a famous poet can evoke the feelings of patriotism:

—Breathes there a man with soul so dead;
Who never to himself hath said;
This is my own, my native land!

Whereas these beautiful lines of Tagore's poem inspire a person to come out of narrow boundaries:

—Where the world has not been
Broken into domestic walls;

The poet again prays to God:

—Where the mind is led forward by Thee
Into ever widening horizons;

Values Inculcation through Stories

Language is also a great treasure house of good stories. These stories often provide good moral values. Through these delightful, entertaining and purposeful stories, great moral values can be inculcated.

Stories of *Hitopdesa* and *Panchtantra* always provide some values. Stories like *Midas Touch* make the learner think that money or gold is not everything in life. The story *The Background* presents a tragic story of a commercial traveller, Henry Deplis who ultimately becomes insane as he is treated as a mobile painting because of a marvellous painting tattooed on his back.

This tragic story inspires the reader to consider human life as the most precious on this earth. A famous story *The Drought* by Sharat Chandra Bose unravels the inequitable social order where the poor and underprivileged are mercilessly trampled upon without any hope of social upliftment. This heart-rending story makes us sympathetic and kind to the plight of the poor and unfortunate who suffer much in our social system. His other heart-rending story *Abhagir Swarga* presents the same theme.

A very interesting story 'Maternity' presents the moral that human feelings transcend all boundaries. In this beautiful story Mikali's famished infant brother is saved due to the kindness of a Chinese woman when Mikali was driven by his own countrymen. Learners can easily perceive that noble qualities like kindness, caring and sharing know no caste, creed or race.

In Hindi literature there are highly inspiring stories of Prem Chand, Jai Shankar Prasad, Bhagwati Charan Verma, Amrit Lal Nagar, Jainendra and Ageya. Prem Chand's great stories '*Punch Parmeshwar, Budhi Kaki, Kafan, Gilli Danda, BadeBhai Saheb, Poos Ki Ek Rat, Dhai Ser Atta*' besides presenting a realistic picture of our country also evoke feelings of sympathy and compassion for the poor and down-trodden.

Even Jai Shankar Prasad's story *Chhota Jadugar* presents a child's innocent joy and his love for his mother, whereas his *Aakashdeep* presents supreme values of love and sacrifice.

In pre-independence period, Indian writers succeeded in evoking values of nationalism and patriotism through their inspiring writings. In Bengal Sharat Chandra Bose, Bankim Chandra Chattopadhyay, Rabindranath Tagore, Mahashweta Devi, Ashapurna Devi influenced lives of millions through their socially relevant works.

Stories in language books are an effective tool in inculcating desirable values. Students can also be asked to elicit values from the story by themselves. They can be given opportunity to think and discuss and make up analogies, *etc.* Literature of all languages presents glorious examples of universal values. Sanskrit language is replete with such values that can guide a person to live life in a proper way. Wonderful epigrams like *Vidya dadati vinayam*, '*Paropkaraysatam vibhutyahh*', *Vasudeva Kutumbakam*, present universal values.

In Hindi literature there are poems like *Haldighati*, *Jhansi Ki Rani*, *Kamayani*, *Panchwati* which can entertain a person as well as refine his heart making him a better human-being. '*Woh khoon kaho kis matlab ka jisme swades ka pyarnahin*', '*Khub ladi mardani woh to Jhansi vali Rani thee*', '*Mujhe tod lena vanmali us path par dena fenk, matrabhoomi par sheesh chadhane jis path jateveer anek*'-these inspiring and ennobling lines can help a teacher to imbibe the sentiments of nationalism and self-sacrifice.

Jai Shankar Prasad's *Kamayani* presents struggle of a human spirit against all odds. Rashtra Kavi Maithali Sharan Gupta inculcated sentiments of true nationalism through his poetry. Poems of Nirala, Sumitranandan Pant, Sohan Lal Diwedi and Dinkar are highly inspiring.

Effective Steps to Inculcate Values

The 20th century is over. The future years would critically analyse the last century in its various facets, aspects and accomplishments. It is too early in the time frame of history to pronounce judgements on the last 100 years. There will be very different approaches to list the achievements and failures whenever attempts to list these would be made.

It is universally acceptable that much has happened in practically every realm of human endeavour and that too, at a much faster pace than any of the comparable time frames of the past. It has been a century of great achievements in scientific and technological sectors as well as in social, economic and cultural sectors.

There is, however, much that has given hope and expectation to the human kind while welcoming the 21st century. The global upsurge for universal elementary education shall probably remain one of the outstanding contributions of the 20th century.

Though not fully achieved, global efforts for the same have been considerable and comprehensive. In a world which is primarily torn between a few 'haves'

and majority of 'have nots' in a highly disproportionate manner, tensions, diversities, inner- vision, violence, terrorism, consumerism and the like are creating a dreadful scenario. Education can be the only hope.

Education can contribute immensely to a culture of peace, cohesion and collaboration. Twentieth century has given very clear signals to the human race that it must initiate all round efforts to achieve global peace as the only other alternative is in the annihilation of human race from the face of the earth. Education for peace and for a culture of peace is being globally accepted and adopted by the nations, and more so by the education systems worldwide.

The implications and imperatives need to be understood in right perspectives. In India, the social cohesion, adherence to moral and ethical values and commitment to the society have been the hallmarks of socio- cultural ethos. The need to sustain this ethos in the emerging context has been highlighted in the reports of various committees and commissions on education.

The University Education Commission headed by Dr. Radhakrishnan (1948-49), took a comprehensive view of education in India, and made significant recommendations on religious and moral education in the educational content in the higher education sector, which was its mandate.

The Commission considered the issue of India being a secular country and its implicit indication that no religious instruction can be provided in educational institutions maintained out of state funds. It, however, made a very significant recommendation that "Unless morality is taken in a larger sense it is not enough. If we exclude the spiritual training in our institutions, we would have to be untrue to our whole historical development."

To reinforce its arguments, the Commission quoted extracts of the 1945 document prepared to recommend the values that should govern the future of British secondary schools. "We believe that education cannot stop short of recognising the ideals of truth and beauty and goodness as final and binding for all times and in all places as ultimate values.

Our belief is that education from its own nature must be ultimately conceived with values which are independent of time or particular environment..., no programmes of education which concern themselves only with relative ends and immediate adoption of the individual to existing surroundings can be acceptable."

There were two other major developments- Secondary Education Commission (1952-53) and Committee on Religious and Moral Instruction (1959). Both these Committees recommended introduction of religious and moral instruction and emphasised its role in the growth and building of character of individual human being, which extends its influence to the society. The Sri Prakasa Committee (1959) made very specific recommendations of practical significance regarding teaching of moral and spiritual values in educational institutes.

It desired inclusion of the lives and teachings of the great religious leaders and their philosophies, use of mass-media, preparation of books to imbibe in

the inherent communities, basic ideas of all religions, and the essence of the lives of great religious leaders. It also recommended organisation of lectures on inter-religious understanding and went to the extent of recommending compulsory physical training to help students learn the spirit of cooperation, sportsmanship and respect for each other.

The Education Commission (1964-66) headed by Prof. D. S. Kothari went in great depth to recommend conscious efforts for the development of social, moral and spiritual values with the help of ethical teachings of all the great religions. Kothari Commission had noted the apprehensions expressed with regard to Sri Prakasa Committee.

It consequently decided to adopt a plausibly more acceptable approach and made the following recommendations:

- Central and state governments should adopt measures to introduce education in moral and spiritual values on the lines recommended by the Secondary Education Commission and the Sri Prakasa Committee.
- Some periods should be set apart for moral instructions.
- The university departments in comparative religions should be concerned in the ways in which these values can be taught widely and effectively and also prepare literature for use by the students.

Value orientation as the main focus of education, should regard every single teacher as a teacher of value education and all subjects should be imbued with value inculcation.

One major development in the field of education was the Ramamurthy Commission report in 1990. This report emphasised linking Indian education system to its indigenous roots and developing curriculum around the environment of the child. It also emphasised inculcation of appreciation of India's cultural heritage and the legacy of creation of generation of knowledge and its applications for the benefit of human beings over the centuries.

Emphasis on working with hands, becoming emotionally stable and developing capacities in internalising the basic appreciation towards peace, harmony and cooperation were also emphasised. The report, however, was lost in the maze of political changes. The curriculum content of school education must be indigenous and within the comprehension of both the teacher and the learner at each stage.

The teachers' comprehension should not extend only to transmitting information from a prescribed textbook to the children but in developing capabilities to evolve the curriculum from the surroundings itself at the primary stage of school education.

In developing such an approach, the criticality of the need for value inculcation and emphasis on ethical and moral education should form an integral part of each and every unit and activity.

Small stories from epics, mythologies and history suitable to the stage and linked to the value inculcation, would generate interest amongst the young learners, and could familiarise them with the cultural evolution and heritage.

This would also lead to understanding of the culture and heritage of different communities and gradually help in developing respect for religions, languages and culture practices which may be different from that being practised and evolved in the learner's home surroundings.

These are the times not only of universalising elementary education but also of universalising science education, which along with technology is gradually becoming the basic foundation of all the endeavours of development.

Learning of science and technology should aim at developing scientific temper that would provide rationality and lead to logical interpretation of various issues, occurrences and situations.

Learning must lead to social cohesion, spirit of cooperation and willingness to work in a group. It could also lead to inculcation of desire to work with others.

The schools must establish mutuality with the communities in various ways, particularly in nurturing in the children this spirit. Communities and individuals would value education more and more in future. They would also assess the returns that they are receiving.

A couple of action points could possibly contribute effectively:

- It is necessary to liberate the child from the compulsive chains of prescribed curriculum and give the teacher and the learner freedom to evolve and develop curricula around their own situation in initial stages of school education utilising the national guidelines to maintain basic uniformity with pronounced flexibility.
- The hesitation in delineating strategies for value inculcation from religions through its various sources needs to be given up. Efforts to develop a sense of self esteem and pride in being an Indian and in the individual's own capability to respect other religions and their practices must be imbibed thoroughly and thoughtfully.
- A sense of belongingness must be developed amongst every individual learner by focussing on Indian contribution to world civilization. It is high time that Indian contribution in areas like mathematics, sciences, maritime, medicine, trade, architecture, sculpture, establishment of institutions of learning is emphasised and made known to the learners to develop a sense of belongingness to the nation with respect and attachment to the past. That would give confidence for greater performance and achievement in future.
- Teacher preparation must ensure development of commitment amongst teachers. It is a tough proposition when most of the other sectors are influenced by self-interests and material pursuits everywhere. However, teacher education needs to emphasize throughout in its programme that teachers alone can kindle the spirit of value-based growth and development and motivate other to lead their life with full commitment and adherence to common values as imbibed in the constitution of India.

With all the limitations, deficiencies and rigidities inherent in our educational system and functioning of the schools and other learning centres, transformation

and overhaul of the system has to be achieved only through the combined efforts of the teachers and the communities. A value based approach must form the backbone of educational system and also the teacher education system.

Effective and visible steps need to be launched by the teacher education institutions and motivated schools at the earliest. The multiplier effects would be tremendous.

Gandhiji's Perceptions

To Gandhiji every individual human being was prominently significant and had the capacity to contribute immensely to the Society and humanity. He was concerned that we were being reduced to a state in which we were losing what was traditionally and culturally Indian, and were not able to acquire the new from the alien system. To him real education did not consist in packing the brain with information, facts and figures, or in passing examinations by reading prescribed number of books, but in developing the right character. The explorations and possibilities of non-violence would prove profitless without character.

Gandhiji's perceptions in education focus on moral values and ethics. They highlight the concepts of self-esteem for every individual. He firmly believed in practising what he preached. Essentially education must lead to internalisation of the obligation on the part of each human being to be noble in word, thought and deeds.

In a plural society, it should also help the individual to celebrate the plurality and yet visualise inherent unity of values and a life of dedication to others.

One of the most familiar message in Indian culture is the approach to strive for the betterment of all, the 'prayer' that 'let all people live happily in good health and cheer.' Nowhere else, such an evolved essence of the thought processes aimed at wellbeing of the other, concretised before India. Earlier Indian scriptures exhort everyone to serve others, sacrifice for others and serve the mankind. Such an approach if exposed to the children in school at an early age, is bound to leave lasting impressions, which would evolve in due course of time, as the children grow and face the world around them.

In a global scenario of erosion of values, it would be difficult to have individuals in society who would strive to halt the process of value deterioration, unless and until schools produce young persons with the right aims and objectives of human life.

This should also give clear indication of what should be the curriculum of education in years to come and how the same can contribute in developing the culture of peace within the communities, amongst religions, countries and eventually globally. The trend of focusing only on specified examination oriented subject areas needs to be discarded.

The focus in education must change towards the making of a person, who would contribute not only with information and knowledge but also with understanding and insight of the ever evolving processes of human growth and development. Gandhiji's efforts were not limited to the struggle for freedom from the British rule.

Even an overview of his writings would indicate that he had gone into every aspect of human life at the individual level as well as at the social, community and national level. Much before independence, he had his plans ready for an indigenous education system that would familiarise children with their surroundings, their people and then with India as a whole as their own motherland.

Values Inculcation through Examples of Great and Noble Persons

Autobiographies, biographies and experiences of great and noble persons also impart ennobling and inspiring values to the learners. Spirit of self-respect of Shri Jagdish Chandra Bose, who refused to accept less salary than the British employees for the same kind of work, can inspire our young generation.

The indomitable spirit and patriotic fervour of hockey wizard Major Dhyan Chand who refused to be a coach of a foreign team in spite of financial hardships, may instill the values of love for our nation.

His words, —*If I become a coach of a foreign team and that team defeats India then how will I show my face to others*, had inspired all Indians. These examples of courage and fearlessness remind us of the famous lines by Rabindranath Tagore, 'where the mind is without fear; And the head is held high'. A lesson on Mahatma Gandhi presents his vow to always speak the truth and to serve his parents. Pandit Jawaharlal Nehru's wish to have his ashes scattered in the fields of his beloved country after his death may give birth to the same nationalistic feelings.

Dr. Abdul Kalam's advice to the young generation to *Dream always* may inspire children to be dreamers as well as doers to realise their dreams. Our youngsters can learn from the life experiences of these great and noble people who achieved heights of greatness through sheer hard work, devotion, perseverance and determination.

Lives of all great men remind us that we can also make our lives sublime. Abraham Lincoln's letter to the teacher of his son may make a person learn the values of self-respect. He writes—*Teach him to sell his brawn and mind to the highest bidders but never to put a price on his heart and soul*.

Values Inculcation through Different Characters

Through language, learners get a glimpse of the innermost depths of the complex human heart. William Shakespeare's '*Hamlet*' and '*Othello*'; Charles Dickens '*David Copperfield*' and Thomas Hardy's '*Henchard*' and '*Tess*' present the timeless and universal characteristics of human nature.

Proper understanding of these complex characters can make a person more kind, sympathetic and tolerant. In India Ashapura Devi's '*Pratham Pratishruti*', Mahashweta Devi's '*Hazaar Chaurasi ki Maa*', Rabindranath Tagore's '*Kabuliwala*', Munshi Prem Chand's '*Godan*', '*Gaban*', '*Seva Sadan*', R.K. Narayan's '*The Guide*', Fanishwar Nath Renu's, '*Maila*

Anchal, Amrit Lal Nagar's '*Manas Ka Hans*', Jai Shankar Prasad's '*Titali*' present a wide range of characters which make the readers aware of the subtleties and inner depths of human hearts and influence the readers to be more humane.

A teacher who is the immediate and most important role model must use recitation, storytelling, role-play and dramatisation to instill these values in the students. She can also use techniques of discussion, questioning and analysis and brainstorming to inculcate these values. A good teacher can go even beyond classroom and include community to instill fine values through practical examples, and demonstrations. S/he can use extracts of good literary works and by using different techniques make them appreciate and imbibe these values.

A situation can be created wherein the students role play and are made to experience those values in a simulated situation. Poetry, songs and drama may be used to promote values like friendship, harmony, kindness and peace, *etc.* Today it has become important to develop a dialogical approach both at the place of work and during day-to-day social interactions.

The skill of negotiation and advocacy will help in learning to live together, understanding emotions with the ability to listen and appreciate. All this can be brought out through creative writing, composing value based songs, co-operative story making, cross-word puzzles, activities, word building games, debates and discussions.

Environmental Science

Environmental Science (EVS) books of primary stage are full of opportunities for conveying values of equality, justice, human dignity, rights and caring attitudes towards nature, *etc.* Many of the textbooks used by schools have exercises built around these themes.

The CBSE has also brought out Teachers Manuals which are stage specific and carry age appropriate activities. Under the theme food, sub themes like cooking, eating with the family, and avoiding wastage of edibles can be discussed. The values of cleanliness, good eating habits, an understanding of the under privileged, variety of foods from different cultures, *etc.*, can be taken up too.

Family, relationships and responsibility are also integral to learning EVS. The Life Skills Manual of the CBSE has many examples on *Family and Friends* 'with sections on *Work and Play*'. These sections provide ample opportunities for teachers to highlight and promote values of work and the other qualities they appreciate in their family members and relatives.

Most of the lessons also have content which enables students to explore intergenerational differences (between old and young), understanding differently abled people which will help to sensitise them towards attitudes of empathy, love, compassion, caring towards themselves and others.

'Life is not about finding yourself, it is about creating yourself.'

Edgar Allan Poe.

Science

Science is often equated with facts, knowledge and experiments. The subject matter of Science enables one to develop critical thinking skills, decision making and problem solving skills. While teaching Science, developing scientific attitude is the main aim but a variety of human values can also be developed.

While speaking about the qualities of a good spring balance, qualities like sensitivity, stability and consistency can be pointed out. Further it promotes curiosity to learn more and develop scientific attitudes and emphasize how human kind needs to stop exploiting nature to his advantage. Life Sciences promote values of reverence for nature and the creator. Teaching of Science also promotes values through activities of Eco Clubs, Nature Clubs, Adventure Clubs, Health and Wellness Clubs, *etc.* For instance in the Science textbooks there is a topic on, Refraction of Light, and students observe an illusion that a straight glass rod appears bent when placed in a glass tumbler. The understanding of processes of refraction and bending of lights conveys that sometimes what we are seeing with our own eyes may not be true, just as the glass rod half dipped in water in a glass tumbler appears to be bent but it is only an illusion.

As we learn more about properties of light, we know why rod appears bent. Use examples of this kind to illustrate the phenomenon of cultural biases towards others.

Similarly the topic of parasitic plants which thrive on each other can be used to explicate how nature supports interdependence. There is mutual support and sharing contributing to collaboration and survival even in plants. Human beings who are at the highest level of evolution must realise this value of survival based on interdependence and collaboration. Observation, comparison and analysis are all skills developed during teaching of Science. These skills can be translated into 'Values' that can help students to connect with each other and the community.

Mathematics

Mathematics is often considered a subject that is taught in isolation. Mathematics teachers of primary stage can point out the values of attention, precision and Aesthetics while teaching shapes, by pointing out how order and harmony results if shapes such as a triangle, circle and star are drawn with attention and precision. But if these are drawn without accuracy, the triangle will not look like a triangle or a circle and star will become something else.

The middle school children are taught profit and loss and calculating wages of employees, it is important that teachers relate these to real life situations and question them about the kind of money they get to spend in their families and compare it to the wages some of the poor get.

Teachers may also point out the importance of equal wages for men and women thereby highlighting gender-equality, child labour issues, *etc.* Similarly while teaching Senior Secondary students, Differential Calculus, it can be highlighted that even small infinitesimal changes that are measured under this

branch of Mathematics is crucial for success or failure of such huge projects like rocket radar operations/launching, *etc.* Therefore values of precision, accuracy, truthfulness and paying attention to one's responsibilities has important connections with people and society centred to life and living.

Fine Arts (Performing and Visual)

There is perhaps no medium greater than the Arts-both Visual and Performing that can help in developing Values. Be it lilting melodies that soothe the mind or powerful lyrics that inspire, mass movements, or even a painting that speaks a thousand words, none of them are confined by boundaries.

The Arts offer us tremendous hope, they typify all that man is capable and worthy of intellectually, physically and spiritually. They personify the goodness of the human race. A teacher can use this method to encourage critical engagement across the classroom in developing values. Today more than ever before, we need to invoke the Arts and rediscover their healing potential. Through art and culture, we can challenge stereotypes present in the classroom, analyses critical thinking, inspire children towards participating and vision building. Art can also become a political act, a conscious effort to facilitate and participate in social change. Respect, love and beauty, values that humanise us are all present in Fine Arts.

Sample Plans

A few sample plans, subject-wise are given as under for guidance of teachers. The topics are chosen keeping in view their representativeness or universality as some elements of the topics are present in the syllabus of the subjects in almost all the classes from I to XII, in a spiral way. Teachers may take up some projects based on the ideas conveyed during the teaching as part of students' activities.

INCULCATING OF VALUES THROUGH CONTINUOUS AND COMPREHENSIVE ACTIVITIES

After the identification of appropriate values for Primary, Middle and Secondary; the various Scholastic and Co-scholastic activities are required to be given proper orientation to become an instrument of inculcation of such values. *In fact, the values are suggested to be woven in every activity of the school and also in every subject being taught.*

School environment and academic climate must be so modified that it should give rich experience to the children. The text book material should be correlated with the learning of values by identifying areas in which the desired values may be promoted.

Through all curricular programmed, the following are important for inculcation of values by suitably introducing the element of values in every step:

1. *Knowing*: The learner must be made aware of the inherent values or ethical issues while going through a particular topic.
2. *Making judgements*: The learner must be provided with conflicting situations while teaching/learning to enable him/her to evaluate the implications of the related values.
3. *Believing*: Emphasis should be given to relevant points helpful in development of faith in these related values.
4. *Action*: The learner may be encouraged to practice these values in actual life situations as a result of change in his/her behaviour brought about by relevant and meaningful experiences.
5. *Internalisation*: Through constant emphasis on such relevant ideas, thoughts and actions, the learner should be led to a stage where the practice of acquired values may be spontaneous and immediate leading to acquired positive behavioural patterns and outcomes.

It should be noted that, Values cannot be taught like a subject, *i.e.*, like Languages, History, Science or Mathematics. They can only be inculcated through the situations deliberately planned while teaching various school subjects.

It is therefore imperative that Values Education be woven into the teaching of subjects. All Languages contribute to the development of skills like listening, speaking, reading and articulation of ideas. The very nature of Social Science (Geography, History, Political Science and Economics) is to understand the human and social environment for developing a humane and values based perspective.

Mathematics and the Sciences need to Mathematics and the Sciences need to be oriented towards their role and responsibility in fostering values rather than being seen in isolation. Similarly, Sports and Fine Arts (performing and visual) also offer the opportunities to initiate and develop values among students.

There are some values that are present in every lesson. They may be articulated directly or indirectly in the form of stories, processes or biographical references. The task of the teacher is to identify the apparent or hidden references to values and use them as reference points to initiate a discussion on values within the subject specific domain.

A values centred approach in the classroom will add meaning to each class. Moreover as students engage creatively in the classroom, lesson objectives will be realised effectively.

2.4.1 IN THE CLASSROOM

It is necessary that the teacher plans each lesson keeping in mind the following:

1. Identifying the values of each lesson keeping the lesson objectives and learning outcomes in mind.
2. Develop a strategy to communicate, identifying concepts and the processes and modes of dissemination of values.

3. Device creative mechanisms to communicate these to the students.
4. Reflect and discuss the efficacy of efforts by reviewing impact on affective behaviour keeping in mind the components of Values Education.

The teachers must, however bear in mind the stage appropriateness, the time available and the objectives and learning outcomes of the lesson while transacting values.

2.4.2 TEACHING METHODS

Teaching methods for Values Education will involve a variety of ways that blend the formal and the informal instructional processes.

The success of Values Education and development in students substantially depends on the vision, motivation, skills, attitudes, values and behaviour of the teacher.

Teaching Methods:

- Discussion starters
- Drawing distinctions/thinking critically about distinctions
- Comparisons
- Good practices
- Finding examples
- Thinking about consequences
- Comparing perceptions
- Different Perspectives
- Meaning
- Analysis arguments
- Expressing or exploring agreement and disagreement
- Exploring possibilities
- Finding criteria
- Values judgement

Need for Value Based Teacher Education

Today we are in a technological world where things are happening fast. Parents and teachers would like to be getting results fast. India has kept pace in science and technology with forward nations BUT we have shown slower pace in our value system even when we have a strong heritage of human values. India was quoted by great visionaries and saints as a punya bhumi.

Swami Vivekananda reiterated in his powerful words: “If there is any land on this earth that can lay claim to be the blessed punya bhumi, to be land to which souls on this earth must come to account for karma, the land to which every soul is wending its way Godward must come to attain its lost home, the land where humanity has attained its highest towards gentleness, towards generosity, towards purity, towards calmness, above all, The land of introspection and of spirituality-It is India.”

Thus value Education has been elucidated by swamiji. From such a state, we are in the Pythonic Grip of deepening Value crisis. How unfortunate it is!!!

How can we overcome this? When can we become Capable of training the young citizens to be the carriers of the noble human resources? What Value, Value has changed to?

Present Scenario and surroundings Looms large with terroristic acts, Violence, Negative thoughts, anti-social acts, many an immoral qualities are all seen every where and the world looks, a big booming, buzzing confusion. Such is the case in all fields. Braving such conditions the wise men of our country has been trying to put forth issues like a National System of EDUCATION AND a National Policy of Education which should FOCUS and BRIDGE the GAPS that are widening.

The NPE(*86) and subsequently the POA's have been emphasising the faith in vidya dadati vinayam, vinayat yati patratam, patratwat dhanamapnoti, dhanat dharmam tataha sukham- It is learning and knowledge that gives capability to earn, and earning the ability to do dharma for a noble cause and this results in gaining peace.

The analysts and educationists of our country have consciously changed the curriculum and prioritised Universalisation of Primary Ed, the girl child education, and inculcating value-based education in their recent policy recommendations like - the Ishwarbhai Patel's;; Ramamurthy commission; Prof. Yashpal's commission and the present focus on the same issues through the National curriculum framework.

All these commissions, reports and recommendations have one thing in Common and that is, Changing Curriculum at different levels for capacity building among teachers. Further, recent studies and analysis of evaluation of achievements at different levels have clearly shown the quality concerns and that teacher factor and his/her performance is poor but his responsibilities are more and there is need to train teachers in several of the new techniques and bring him to the frontline in this task of building a national system of education with a focus on Value Education. Thus educating the whole child and developing values assumed importance in recent years.

Value Education and Teacher

We are aware of the Importance and relevance of value Education. It is interesting to note that the term 'Value' is a borrowed word from latin VALERE via old french.

The meaning as per the Oxford Dictionary ranges from a sense of estimation, comparison with something, consideration of the worth, merit, *etc.* Semantically the meaning of the word is taken from English weorden which is equivalent to worth.

The educational perspective of this has a philosophical overtone of the ethical, moral, social and spiritual dimension. Hence there is need for considering value education in a broader and more comprehensive way. NCERT Curriculum framework (2000) have explicitly mentioned that:— "Value education and education about religions would not form a separate subject of study or

examination at any stage of the curriculum. These would be so judiciously integrated with all the subjects of study in the scholastic areas and all the activities and programmes in the co-scholastic areas to achieve the objectives.

”Thus values would be essential component of any curriculum. It was swami Vivekananda whose vision it was to educate the Whole man. “Education is manifestation of perfection already in man. Again it was Swamiji who spelt this idea as “man-making and character Building Education.” These thoughts of the darsanic clearly gives the direction to the reconstruction of the curriculum at several stages of education. These ideas also reflected in the Principles of curriculum.

The Principles of Curriculum

A cursive glance at the criterion/principles of curriculum construction shows Objectives OR a Clear Vision forms the First principle. This is followed by the needs of the Individual then needs of the society. Principles are: thus based on 3 Questions basic in constructing a curriculum at any level of learning.

They are:

- For whom is the curriculum?
- What curriculum for that age and Country?
- Then what steps to follow in curriculum framing?

The curriculum thus lends itself for several steps to be technically followed. Trained teachers do know these steps. However for an understanding of differentiation between the curriculum and Syllabus the following list of steps in curriculum construction is given:

1. Vision statements of the course of curriculum
2. Clear idea about the Age, and mental maturity of the clientele of curriculum.
3. Selection of appropriate subjects, activities, programmes and Projects necessary to achieve the objectives.
4. Duration for which course content should be studied
5. Formulation of the detailed specific objectives, content Units, nature of treatment for each subject chosen at 3.
6. Spelling to the details of each Unit in every subject based on the needs of the individual and society.
7. Organising these Units meaningfully- concentric way or Linear
8. Indicating the manner in which values attained can be assessed (Evaluation)
9. Discussing with parents and community about the feasibility of the curriculum
10. Modifying the Curriculum based on the step 9 and finalisation.

These discussions on the construction details about the curriculum unfolds the true cause of the Value factor’s deterioration in the school education.

The questions to be reflected upon are: Did we have clear visions while preparing curriculum? If so, did we transact the curriculum the way it should be

done? Is focusing on morals and positive thoughts not emphasized? Where are those roots which anchored education in yester years? -These and similar thoughts come to the minds of every citizen and an academic answer to these is an acceptance of teacher's responsibility in building our children.

To become excellent citizens by first building ourselves to be one. Accept this responsibility for the children and move on things would take care of themselves says Swami Ranganathanandaji. He has time and again given very clear direction about the role and responsibility of teachers in building up the nation.

The teacher according to him must have the ideals and ideal involvement and dedication. Education plays the greatest part in Democracy. It is the se thoughts that should guide teachers in day to day transactions.

It is sad to note that the teachers today often are "unmindful" of the tremendous responsibility they have but feel contented with covering the curriculum and producing the certificate holders year after year But Not Humans. In this context it is enough to reflect on what we could not do and we have to do as teachers in building the curriculum and transacting it meaningfully. Gurudev Rabindranath's remarks that A Lamp cannot light another unless it is lighted from within.

The DO's for the teachers cannot be put in a better way than what Swamiji (Ranganathananda) has spoken and so, I reproduce the extract: "I often tell our teachers in various parts of India that, when you enter the classroom, the first thing you must do is to have a look at the class, just glance round the students in front, greet them with a winning smile and ask yourself silently the question: who are these children in front of me? What am I to do here?"

These children drawn from various levels of our society are in search of knowledge and our constitution promises education and the GOOD life to every child in our nation and I am here to communicate the best of knowledge and inspiration to these children should be the answer you get.

With this attitude, when you open your mouth to speak, every word will stimulate the children in front. You then cease to be a mere individual, a mere self-centred paid employee or mercenary but become a true educator, an enlightened citizen, a full person. I have just now used two words which you will find of great significance in your own development, apart from what you do to your students-an individual and a person. As an Individual, you are a genetically limited entity, confined to your own likes and dislikes, your own desires, your own ambitions. But as soon as you become a person, you expand, you are able to enter into the life of other people and also get response from other people.

That is the difference between Individuality and Personality. Personality is a richer word than individuality. Individuality itself, according to vedanta, is the first step in spiritual growth it rescues man from submergence in the collectivity and installs him/her on the throne of freedom and dignity.

This sense of individuality appears in every child from the age of 2 onwards. And the first education of a human child, upto the age of five is the strengthening

of ego or individuality. And thereafter, it must be educated to steadily grow into personality, by orienting it to serve others, to find a place for others in its scheme of living and working.

So child is initiated to grow steadily from individuality to Personality. We can use two words from sanskrit vyaktitva for individuality and vikasita vyaktitva for personality. A child is first a vyakti and the grows into a vikasita vyaktitva. Thus the first step vyaktitva is important in early life and if the second aspect of developing personality is not taken care, the child will be a problem child, liable to accumulate traumas and complexes and unable to establish happy relations with others.... At present we do not have high team work or full National integration because we are mostly individuals and not persons.” The National ideals of India are renunciation and service. Intensify her in those channels and the rest will take care of itself “said swami vivekananda.

This message energised India and taught her, and continues to teacher to forsake the path of exploitation of man by man and follow the path of service... This is a uniquely human capacity, revealing in human nature, a higher dimension of nature than what is revealed in external physical nature. When our children are able to live in peace with other children, work with others, love and serve others then they have become persons vikasita vyaktis.

This type of spiritual growth from vyaktitva to vikasita vyaktitva, must first come to all our teachers. They must strive for it and achieve it and then help their students to achieve it. This is the very soul of value-oriented education, of human resource development: this is learning to be, added to the current learning to do. Vivekananda ha expressed this same idea beautifully in his brief utterance “Be and Make.” This shall be our mootto”.

National Curriculum

To realise and act in a mindful manner thus would be the sankalpam we have to make. In reality to achieve and prepare a curriculum and transact and endeavour towards building vikasitavyaktitva we should provide a broad based curriculum where methods of reflections dhyana, yoga are also integrated side by side with the curricular contents on different subjects. All these background can be seen in the national curricular framework. In order to awaken the teachers from the routine of preparing for examination, an experiment has been made by group of teachers both at primary and secondary levels, in the art of infusing values during the classroom teaching. To do this teachers had to process teaching points and match the appropriate human values core values as suggested by the NPE(86).

This also meant teaching contextually. This was followed by periodic “reflection on one’s own teaching” and share the thoughts with fellow- teachers. This small exercise gave tremendous energy and enthusiasm to teachers and students and the exercise is being continued.

Thus curriculum in Value education can be:

1. The Integrative approach of high lighting and flagging the human values through every lesson. - (Built-in Model) or

2. Add -on Model having an additional paper and focus on value education (RIMSE) or
3. An eclectic model of a combination of Hands on and built in model.
4. Or Innovative model- trainee driven curriculum like Anweshana of Banasthali Vidyapitha,, Rajasthan. Ultimately the model we select depends on the vision of teacher. Education curriculum.

Finally it is the Teacher who should Perceive Information selectively transform Information to Knowledge and to Wisdom side by side helping adolescent to develop love of knowledge and try to transform him to become a person a good citizen of this great land This happens only by raising oneself through one's own self for, self is his friend or foe. Udhareth atmanatmanam na atmanamavasadayet, atmeivahi atmanah bandhuhu atmaiva hi atmasya ripuhugita.

One of the creative chat sessions while browsing the internet just few days before got me the following storyline. This suggests how at this hour common man and parent are worried about their children and change values meaningfully. Remember the following story is not written by a teacher but by child and parent at somebody's request. It is random and I find this appropriate Read and enjoy. This also brings out the fact that technology helps in getting quick feedback circumstantially and suggests its use in sharing ideas..

Mr. R.K. Writes

A hare and a tortoise live in Ahmedabad. They are good friends and like all good friends, sometimes have a dig at each other. One day, in a light mood the hare ridiculed the tortoise for his slow pace. The tortoise reacted by challenging the hare for a race between Paldi to Navarangpura. On the appointed day and time the two assemble at the starting line and start the race.

The hare dashes off the start line like a flash. After crossing the midway mark, he feels that a short nap would do no harm. The short nap turned out to be a bit too long. Meanwhile the tortoise crosses the hare and reaches the destination.

The hare wakes from the slumber, oblivious of the time, and dashes off towards the finish. To his dismay he finds the tortoise having a nap at the finish line.

The Moral of the Story is "Slow and Steady Wins the Race"

The story does not end here.....

The hare goes home and soon understands that complacency and overconfidence were the reasons of his defeat. He vows not to repeat the mistake again.

He then invites the tortoise for another race. The tortoise agrees to his friend's request. They meet at the appointed day and time at the starting point. The race starts. This time the hare dashes off to the finishing line without taking a break and wins the race comfortably.

The Moral of the Story is "Fast and Steady Wins the Race"

The story does not end here....

The tortoise goes home and thinks hard. He was aware that the hare cannot be defeated in speed. He then ponders over his core competence. At last he finds a solution and invites the hare to another race. This time the course is changed. It is from Paldi to Airport. The hare agrees. At the appointed day and time the two meet at the start line and the race begins. The hare dashes off like a flash. Soon he arrives at the banks of river Sabarmati and is overwhelmed by a sense of dejection as he did not know how to swim. The tortoise comes to the bank, looks at the hare with sympathy and coolly gets into the water. He swims to the other side goes to the airport and comes back.

The Moral of the Story is "Core Competence Wins the Race"

But, the story does not end here.....

Both the friends decide it was enough of racing against each other. Why not think hard and find a way by which they together could travel from Paldi to airport at the minimum possible time. At the end of a brain storming session they come out with a solution and decide to try out the next morning. At the appointed time they meet at the starting line. The tortoise sits on the back of the hare. The hare dashes off from Paldi to the banks of Sabarmati. There the hare gets on the back of the tortoise and the tortoise swiftly crosses the river. On reaching the other side the tortoise again sits on the back of the hare. The hare runs as fast as he can to the airport.

Thus they both reach airport in the fastest possible time. The moral of the story is "*Innovation and Team Work wins the race*" Chances are there to add more creative thoughts.

Our Endeavours

Efforts are made at the National level both at school education and teacher education levels in developing and transacting value-oriented education. The National curriculum frame work for school education by NCERT, Teacher as a Transformer - a package prepared by National Council of Teacher Education, Self- learning Modules on Human rights and National Values by NCTE are all being used since 1999-2000. An attempt is made in developing Man Making and Character Building (MMCB) Curriculum at School Education level and Teacher education consequently. Suggested model is as follows: Sri. Ramakrishna Vidya Kendra, Shivanahalli has the following vision and are endeavouring to bring about meaningful education.

Value Education in India: What can be Done

In India, most value education programmes have been initiated by religious organisations. However, they are generally secular in nature and universal values like honesty, trust, responsibility, compassion, *etc.*, are given prime importance.

Sathya Sai Organisation, Ramakrishna Mission, Ananda Sangha, Art of Living, Brahma Kumaris, The Chinmayananda Mission and many others are actively involved in promoting value education in their schools or in the form of informal or formal classes. Gandhiji said that ‘formation of character should have priority over the alphabet’ and Swami Vivekananda said that teaching of religion must be part and parcel of education which, according to him was essential to teach values. Over the years, however, value education has taken the back seat.

In recent times, the CBSE and NCERT have been making efforts to re-introduce Value Education (VE) into the curriculum. NCERT had set up a National Resource Centre for Value Education (NRCVE) in 2000. In 2002, it launched a “National Programme for Strengthening Value Education.” The focus was on generating awareness, material development, teachers’ training, promotion of research and innovations in the education of human values.

Guidelines for value education in the school system were to be developed. The CBSE had introduced Life Skills in classes VI and VII in 2003 and by 2005 had extended it up to class X. Now, they not only have a set of lesson plans for teachers of the subject but have also introduced the concept of Value Based Integrated Learning (VBIL) wherein all lessons are linked to some “value”.

However, 12 years since the NRCVE had been set up and 7 years since the CBSE sent out its directive, that schools should devote at least 2 periods a week to Life Skills, the situation on the ground is very different.

Some schools call it “Value Education”, others call it “Life Skills” and some even call it “Personality Development”. Some schools have prescribed books for the subject, but unlike subjects like Music, Dance, or Physical Education there are no specially trained teachers for the subject.

No school, that I have come across, schedules more than one class a week for VE. All classes are taken by teachers who have not been trained to teach the subject and often, seem to have no interest in it. Most are unaware of the efforts made by CBSE to help them with teaching this subject. Many teachers use the period allotted for the subject to teach other subjects. How then can we expect “Value Education” class to make a difference?

In an attempt to ease assessment of Life Skills and Attitudes and Values, CBSE has laid down guidelines for the same in their Comprehensive and Continuous Evaluation. The flip side however is that it has created resentment amongst some teachers and parents and created a lot of friction in schools.

The class teachers, who are often subject teachers, do not have time to observe children’s reactions, behaviour, responses, *etc.*, since their focus tends to be on the “academics”.

Hence, filling up the elaborate assessment sheet becomes a huge task. Parents seem to question the teachers’ judgement and the basis of their subjective statements regarding this subject in students’ reports. If we were to have specially trained teachers for Value Education/Life Skills (VE/LS), and they were to observe the child in a structured environment, their comments would carry far more credibility. When we can have trained teachers for all other subjects, then why not for this?

Shouldn't we actually be doing what great leaders and philosophers have advised for centuries? Shouldn't we give priority to character building over academics? It might take decades for such a paradigm shift but in the meantime, teacher training in Value Education will go a long way in filling the present gap.

Through discussions with over 400 teachers from various schools that include army and private schools, it was possible to draw up a table that highlighted the significance (or rather the lack of it) that is accorded to VE/LS in most schools.

	Music/PT	English	Value Education/ Life Skills
No. of classes per week	1-2	6+	Max 1
Standardised syllabus	No	Yes	No
Teacher training	Yes	Yes	No
Specially selected teacher	Yes	Yes	No
Teacher's interest in subject	Yes	Yes	No
Permeates through the school	No	Yes	No

Though the NCERT and CBSE have been trying to do their bit in this area there is much that needs to be done. The first step can be to select teachers who have the aptitude and skills and train them to teach VE/LS.

Can Values be Taught

Given the state of public life in our country today – where corruption, violence and intolerance are increasingly evident in day to day interactions – isn't it high time that educationists made a concerted effort to teach values? The very first objection from many is that values cannot be taught, they need to be imbibed. My contention is that while it is mostly imbibed, it must also be taught. Ideally, values must be taught by people who are willing to lead by example. Fortunately for us, Indian culture has ensured that good role models can still be found amongst our midst. We only need to zero in on them. Let me try to explain my point of view on how values can be taught from three different perspectives – the logical, the philosophical and the cognitive.

The logical perspective: If teaching is the giving of instruction or is intended to impart knowledge or skill and if it is done through discussions, experimenting, lectures, demonstration/modelling, role playing, *etc.*, why isn't it possible to use the same methods for VE/LS? The knowledge content would relate to universal concepts like honesty, respect, compassion, *etc.*, and the methods used would be the same as is used for other subjects.

Take a look at the table below. Can the lecture method be used to teach each and every subject including Values? Can discussions be used to teach all the subjects? It is possible to use all methods to teach all subjects including Values. Only the proportion would vary. While teaching Dance or Music, more time is spent on demonstration and less on discussion when compared to Social studies.

Just as an English teacher would need to be articulate to be effective, to teach values, the teacher would need to ‘walk the talk’ and be a good role model. This, in other words, is ‘demonstration’.

Experimentation and practice are a must if we want to learn something new. Values too cannot be inculcated unless the laws of life are experimented with and put into practice. So though all methods are used, demonstration, discussion and practice would be the more important when it comes to teaching values.

	English	Math	Social Studies	PE	Music/Dance	Values
Lectures	Yes	Yes	Yes	Yes	Yes	Yes
Demonstration	Yes	Yes	Yes	Yes	Yes	Yes
Discussion	Yes	Yes	Yes	Yes	Yes	Yes
Games/activities	Yes	Yes	Yes	Yes	Yes	Yes
Practice	Yes	Yes	Yes	Yes	Yes	Yes

The philosophical perspective: Let us now take a look at what great scientists and philosophers have to say about teaching.

- Sri Aurobindo had said “The first principle of teaching is that nothing can be taught.”
- Swami Vivekananda had said "No one was ever really taught by another. Each of us has to teach himself. The external teacher offers only the suggestion which rouses the internal teacher to work to understand things."
- Socrates had said “I cannot teach anybody anything, I can only make them think.”
- Galileo had said “You cannot teach people anything. You can only help them discover it within themselves.
- Einstein had said ”I never teach my pupils; I only attempt to provide the conditions in which they can learn”.

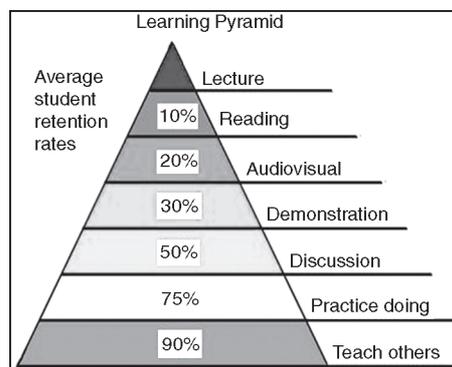
So, according to all these luminaries, scientist or philosopher, Indian or Greek, nothing can be taught. It can only be learned, and we, as teachers, have to facilitate the process. Whether it is Math, Science, English, Music or Values, the methods would remain the same. The responsibility of the teacher increases manifold and the need for good role models becomes an absolute necessity.

The cognitive perspective: It has been said that nothing has been taught unless it is learned. So cognitive scientists focus on how learning takes place. The learning pyramid, below, shows very clearly that the traditional lecture method of teaching is practically ineffective and that it is demonstration, discussion and ‘doing’ that hold the key to effective learning.

In the case of teaching values I would consider demonstration (role models) to be more effective than discussion. However, the important point to note is that teaching others is considered the most effective way to learn.

This would translate into the teachers of VE benefiting the most. So if values are taught in a structured manner by teachers who are specially selected for their interests and aptitudes, and then trained, it should have far reaching effects.

Not only would students learn but teachers too would benefit and the results would have a domino effect.



The issue really should not be about whether values can be taught or not. The focus should be on finding good role models who will use modern teaching methods to teach values, and help children become capable of making better choices in life.

If we can at least agree that schools need to join hands with parents to counteract the negative influences of modern life and that children need a role model with whom they can discuss issues which confuse and confound them, on even a weekly basis, we would be making taking the first step. One period a week is already available in most schools.

Why not use this time more effectively by selecting teachers with a specific set of skills, interests and aptitudes (from amongst existing staff) and training them to make best use of the resources available? Why don't we make VE classes something that both, teachers and students can look forward to?

A student centred approach requires focus on creating:

1. *A friendly classroom environment that is engaging and motivating:*
One of the basic principles is creating a classroom environment, free from excessive competition, threat, or ridicule to allow for unhampered creative expression. It is neither an environment dominated by an authoritarian teacher nor is it an entirely unstructured environment. Rather, it aims at creating an emotional climate for students to experience a sense or feeling of personal worth, trust, dignity and self-confidence, leading to self-discipline.
This implies that the students feel welcome into the classroom space and have a sense of ownership about its physical space and human

component. They are able to form teams according to task assigned and work in cooperation with one another. This eliminates selfish or self-centeredness among students as individuals.

Students 'motivation and initiative is an important indicator of a healthy classroom environment. A few simple activities like beginning the day with sharing the news, greeting one– another on birthdays and festivals or associating a positive value with a child would help in creating conducive classroom environments.

- 10 *Teacher: Tested Ways to Increase Your Students' Motivation Quickly and Easily.*
 - i. Children fulfil the expectations that the adults around them communicate. This does not mean that every student will score 100 per cent on every test we write. It does mean that *if you communicate to a child that he or she is failure, he or she will fail. If you communicate to that same child that he or she will succeed; you will often find that that is the outcome.* With every opportunity, encourage your students that they are making progress in their language learning. Point out to them the areas in which you see progress and improvement. For areas in which a student struggles, try to portray a picture of what success will look like. Encouraging your students to visualise their success will aid them in accomplishing those goals you set before them.
 - ii. Making sure you are teaching to all the learning styles in your classrooms is another way to motivate your students. It is unrealistic to expect an auditory learner to be successful and motivated if her sole instruction comes from reading a textbook. Likewise, a kinesthetic learner will be frustrated listening to his teacher lecture class after class. Make sure, as you plan your lessons that you are teaching to all the learning styles in your classroom. If you do, you will engage students who might otherwise struggle to pay attention in class.
 - iii. When a student disengages from class, it is a good opportunity for you the teacher to notice what methods you are using in class. Although some practices may be fine for most students, *timed tests, independent learning time, self-checking methods*, for example, there will be students who not only do not connect with these methods but who suffer negatively when you use them in your classroom. If a student begins to disengage, be aware of the methods you are using and look for patterns. Though it is difficult to meet every need of a classroom full of language learners, you can take pains to *avoid certain methods* when it is possible to help certain

students perform better in class. This will also help you be intentional about using a variety of methods with your class further engaging all of them.

- iv. Sometimes motivating your students is as easy as changing the material you are using. For most teachers, the school chooses a curriculum that they expect each teacher to follow in his or her classes. Even when this is the case, it does not mean that you cannot *bring additional resources to class*. Sometimes students are turned off by the style or approach of certain curriculum authors. Bringing a different perspective into the class will re-engage your students who are turned off by your current materials. In addition, it will challenge those who are already seeing success from the assigned curriculum.
- v. Varying your environment can also be just the thing a reluctant student needs to find fresh motivation. *Field trips* are always a great way to learn in a practical setting, but even if that is not possible, *take your class outside for today's lesson*. Your students may also benefit from a class meeting in the library or in another classroom. You can still meet your daily class goals even if you take your class beyond the classroom walls. Try setting your students to *research at the library, observe another class, or listen to native speakers in a public area*. There is always language to be learned, so meet your listening, speaking, and reading goals outside the confinement of students' tables.
- vi. Providing students with accountability is an important element of being a teacher. Without the idea of a deadline and a grade, many students would never have the self-motivation that is required to successfully learn a language. Be clear with your students when you tell them your expectations. Make sure they know the deadline for a project's completion and what standards you will use to assess that project. You may also consider contracting grades with your students who are at more advanced levels. When you *contract grades*, your students sign a contract which outlines the requirements to receive an A and a B. Do not give options for lower grades. The student selects which grade he or she will receive in the class and then must complete those requirements satisfactorily. From the start of class, your students know what they need to accomplish, and they know that their success is completely dependent upon themselves. This will get them to be self-motivated learners and help them engage themselves in the learning process.

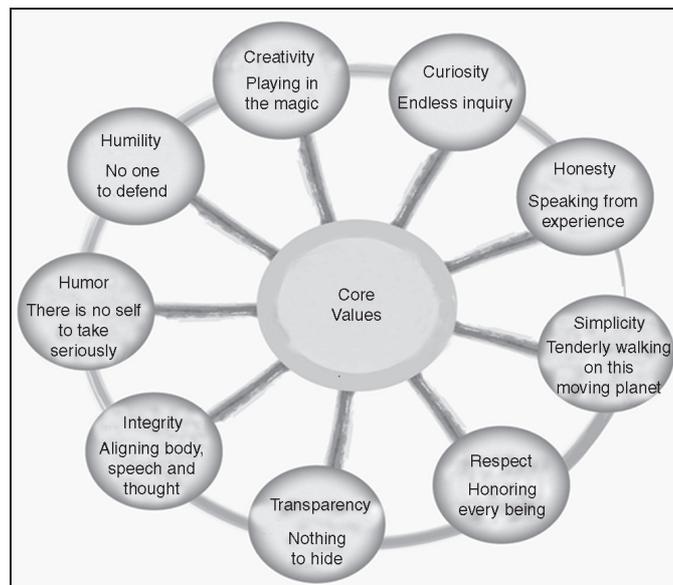
- vii. Have you ever seen a child, or perhaps you have one, who is angelic when in public and a terror at home? Some young people have similar behaviour patterns when it comes to the classroom. For you they misbehave repeatedly, but a substitute teacher would never know it. You can break them out of this pattern by *bringing outside influences into your classroom*. Invite a *guest speaker* or trade classes for a period with a fellow teacher. The change in style and authority, even for a short period, may be enough to spark some motivation in your students who have become accustomed to your teaching style and expectations.
- viii. Competition is a great way to motivate students. We do not suggest posting grades publicly or otherwise embarrassing your students, but there are many ways to foster a friendly spirit of competition in your class. Games are fun for reviewing and they motivate and engage students. You can also group your class into teams and set them to a challenge. *Who can collect the most authentic examples of the grammatical structure you are currently studying? Which team can write the most entertaining skit with this week's vocabulary words?* Whatever you are studying, there is some way to add some competition to the mix.
- xi. One never fail motivational method you can use with your students is giving rewards. Tell your students that if everyone in class earns an 80 per cent or higher on a test you will have a pizza party. Tell them that with successful completion of the class novel you will spend a day to watch the movie together. Even something as little as a sticker on a teenager's paper can be enough to spark some giggles and winks but with it some fresh motivation. Design your rewards to your students' personalities, and tell them what your plans are. Students look forward to even the simple pleasures that you can dole out on an ordinary day.
- x. Finally, though not as enjoyable as other techniques to motivate, consequences of certain actions can also be a motivator to students. Make your expectations clear, and communicate to your student what the consequences will be to certain behaviour or work ethic. No one likes to be punished, but when positive reinforcement and lively change ups do not work, sometimes there has to be negative consequences to your student's actions. Keep your students after school if you have to. Communicate with a child's parents if possible and when necessary. Discipline should be a last resort motivator and only used sporadically.

- *Provide opportunities for students to express themselves:* It involves allowing children to ask questions that help them to relate to what they are learning in school and relate them to what is happening outside; the trick lies in children answering in their own words, and from their own experiences, rather than simply memorising and getting answers right in just oneway. This will contribute greatly to the building of the student's self-confidence and self-worth. Children have their own thoughts, views, opinion, ideas, perception arising from their everyday experiences with parents and friends, exposure to the media, *etc.*, but they are not equipped to express it in ways that a teacher might appreciate. Open debates and discussions will allow students to have a clearer understanding about their own beliefs and assumptions, question and modify them. It will engage them in reflection and allow for their character development. Eminent personalities, monuments, events and processes can be highlighted and studied for the engagement of students.
- *Rewarding Creative Approaches:* The role of the teacher as a facilitator of learning, rather than a repository of knowledge ensures that divergent thinking is encouraged. A spirit of enquiry and freedom to experiment and voice ideas and experiences may prove useful in awakening student's interest and participation. The idea of tolerance and dignity may be thus advocated through songs, symposia, dance, theatre or poetry to name a few approaches. It will assist in the internalisation of values and content of lessons as well.
- *The Ethical Paradigm:* Students must be able to relate values concepts to subject domains as well as to their life ahead. School education is in its broader interpretation preparing students for their adult life so that they become balanced individuals, responsible citizens and are employed; this would be incomplete without Values Education. Fostering values like honesty, discipline, dignity of labour, respect for others, punctuality, commitment and dedication can prove critical to social transformation and dealing with the malaise of corruption and violent conflicts stemming from gender, religion or racial divides.
- *The perspective of the lesson:* Personal perspective is your basic attitude to life, the way you tend to look at the world, unconsciously and consistently. It influences your thoughts, opinions, choices, actions and ability to make changes.

The core focus of the lesson is not merely its content but context too. Good teaching of a subject implies teaching it in such a way that the students gain insight into the nature of the subject, its logical structure, and its methods and also imbibe the attitudes and values associated with that particular subject.

Presenting the lesson from a humanistic and positive perspective is important. The lesson which inspires, awakens positive feelings and experiences, creates self-awareness, encourages openness and spirit of enquiry in raising questions, explores, discovers and constructs understanding of values by providing opportunities to put knowledge of values into practice is meaningful.

A lesson about the freedom struggle of India, *e.g.*, would be incomplete without reference of *Satyagraha* and *Ahimsa* as a form of struggle that allowed for the participation of the masses in the freedom struggle. This will also enable the development of peaceful and rational approaches to understanding contemporary issues and challenges. As the young envision the future armed with knowledge, a capacity for critical thinking, problem solving and decision making, they will be in a position to make informed choices for themselves and the society as its leaders and decision-makers. It is essential therefore that the students are encouraged to take the lead rather than follow instructions.



According to Morris Massey, values form during three significant periods:

- *Imprint period*: From birth to 7 years
- *Modelling period*: From 8 to 13 years
- *Socialisation period*: From 13 to 21 years

Personal values provide an internal reference for what is good, beneficial, important, useful, beautiful, desirable, constructive, *etc.* Values generate behaviour and help solve common human problems for survival by comparative rankings of value, the results of which provide answers to questions of why people do what they do and in what order they choose to do them.

Over time the public expression of personal values that groups of people find important in their day-to-day lives, lay the foundations of law, custom and tradition. Personal values in this way exist in relation to cultural values, either in agreement with or divergent from prevailing norms. A culture is a social

system that shares a set of common values, in which such values permit social expectations and collective understandings of the good, beautiful, constructive, *etc.* Without normative personal values, there would be no cultural reference against which to measure the virtue of individual values and so culture identity would disintegrate.

Wyatt Wood small points out that “‘Criteria’ are used to refer to ‘the standards on which an evaluation is based’.” Values relate then to what one wants and in what order one wants them; criteria can only refer to the evidences for achieving values and act as a comparative standard that one applies in order to evaluate whether goals have been met/values satisfied.

Attitudes: Are individual responses to other people or situations or even events that are shaped by their personal values. While positive human values – compassion, and caring, respect and tolerance for others are desirable, they will find reflection in the attitude of nurturing, or destroying the environment; being kind or cruel towards animals, *etc.*



An attitude is an expression of favour or disfavour towards a person, place, thing, or event (the attitude object). Prominent psychologist Gordon Allport once described attitudes “the most distinctive and indispensable concept in contemporary social psychology.” Attitude can be formed from a person’s past and present. Attitude is also measurable and changeable as well as influencing the person’s emotion and behaviour.

An attitude can be defined as a positive or negative evaluation of people, objects, event, activities, ideas, or just about anything in your environment, but there is debate about precise definitions. Eagly and Chaiken, for example, define an attitude “a psychological tendency that is expressed by evaluating a particular entity with some degree of favour or disfavour.”

Though it is sometimes common to define an attitude as affect towards an object, affect (*i.e.*, discrete emotions or overall arousal) is generally understood to be distinct from attitude as a measure of favourability.

This definition of attitude allows for one’s evaluation of an attitude object to vary from extremely negative to extremely positive, but also admits that people can also be conflicted or ambivalent towards an object meaning that they might at different times express both positive and negative attitude towards the same object. This has led to some discussion of whether individual can hold multiple attitudes towards the same object.

Whether attitudes are explicit (*i.e.*, deliberately formed) versus implicit (*i.e.*, subconscious) has been a topic of considerable research. Research on implicit attitudes, which are generally unacknowledged or outside of awareness, uses

sophisticated methods involving people's response times to stimuli to show that implicit attitudes exist (perhaps in tandem with explicit attitudes of the same object).

Implicit and explicit attitudes seem to affect people's behaviour, though in different ways. They tend not to be strongly associated with each other, although in some cases they are. The relationship between them is poorly understood.

6

Status of Value Education in the Curriculum

Each one of us must identify the values we want to live by. We need to take the time to know ourselves and penetrate layers of conditioning to arrive at our true selves

Value education is education in values and education towards the inculcation of values. Implicit in this definition is the conviction that value education is a universal phenomenon intrinsic to all learning and education, whether at home or in an institution.

It is not. Neither teaches us to be critical thinkers or to regard ourselves as proactive beings in relation to ourselves, our community and humanity at large. Unwittingly and through habit we accept most things handed out to us by the media, the government and the polity. Unfortunately when there is so much talk about individual capabilities and potentialities, there is so little confidence on the part of the individual about his own power to make a difference. Our educational system is of little help. We are not trained to be proactive thinkers because we are told so little of the life values that are the basis for **creative** thinking. What really is education? It is not literacy, nor information. Education is a systematic attempt towards human learning. All learning is subjective and self-related. Educational activity starts with the individual—Who am I? Where am I going? Where have I come from? It is only with an understanding of the Self that we can begin to understand our relationships with others and the environment.

Knowledge should not be made remote from individual reality and irrelevant to the individual. Knowledge can never be 'learned'. Knowledge is the fruit of

experience and experience is the sensation of the individual. Individual experience is an internal happening and is the function of awareness. And one of the processes of knowing ourselves, of raising our awareness, is to be able to identify and clarify our values. Education in values is essential in helping each one of us directly encounter the values that we hold, understand them completely, so that we may order our relationships to the environment that lies outside us. Once we are clear about values we shall be better able to sift and control information of the natural world, make wise choices and be creative in our mental processes.

‘Know thyself’ is what each of us needs to do, yet modern life moves at such a pace that we seldom take the time to examine ourselves. We become strangers to our own selves. We follow the dictates of others blindly. Why should any debate be left to a few ‘experts’? Why is not critical thinking an integral part of everyday life? It must be so if we are to create a sane society.

For this to happen we must be equipped to examine our values. These are our internal guideposts. Much of the great literature of the world—from Bhagavad Gita to Socrates to Hamlet—has dwelled on value choices and moral dilemmas that are bound to occur when your values are clearly defined. Values do conflict. Making value choices is not easy, but it is this very thing we must confront and make part of our lives if we are to be truly creative human beings. Moral dilemmas are only possible for those who have strongly held principles and it is through these moral dilemmas that new and revolutionary thought processes emerge and character develops.

Value conflicts are the strongest test of character. Yet, today, moral dilemmas are considered a waste of time, a domain for ‘losers’. Ultimately we declare all value assertions unscientific and relative, hence dispensable. We do not realize that value conflict is healthy, necessary and by eliminating it we are also erasing all conviction. Confucius once said: “If a man carefully cultivates values in his conduct, he may still err a little but he won’t be far from the standard of truth.”

It is time to clarify these values that we speak of. It is up to each one of us to determine the society we will create by deciding upon the values we will emphasize today.

But first, let us be clear about the categories of values. These are three—universal, cultural or ethnic and individual or personal values.

Universal Values

Freedom consists not in refusing to recognize anything above us, but in respecting something which is above us; for by respecting it, we raise ourselves to it, and, by our very acknowledgement, prove that we bear within ourselves what is higher, and are worthy to be on a level with it.

—Goethe

Universal values reveal the essence of the human condition. These arise out of the fundamental questions—Who am I? What is my essence? Who am I when

I remove myself from my social and cultural environment? Is there anything in me that cannot be explained by heredity, environment and society?

It is universal values that indicate the essence of the human condition. It is through universal values that we link ourselves with humanity and the cosmos, it is through these that all barriers of time, place and ethnicity are eliminated.

These values are not manifest. They must be experienced, as one experiences a sunrise, the beauty of a flower, as one experiences joy, pleasure, bliss, awe, serenity. These values cannot be contained by words. That the Upanishads and the Bible have remained relevant today as they were centuries ago, tells us that at the core, there are some constants in human condition, that time has not changed. That we are still moved by the wonder of the Taj Mahal, the music of Mozart, the life of Hamlet, the perennial philosophy of the Bhagavad Gita speaks volumes about the mystery and timelessness of universal values.

Universal values can be experienced as life, joy, brotherhood, love, compassion, service, bliss, truth and eternity.

Cultural Values

If you see in any given situation only what everybody else can see, you can be said to be so much a representative of your culture that you are a victim of it.

—S.I. Hayakawa

Cultural values are the social values of the day. They are specific to time and place and can be used just as much as misused. These values are concerned with right and wrong, good and bad, customs and behaviour. They are meant to maintain social order.

Cultural values are speculative and there is nothing wrong with speculating. But it becomes wrong when speculation becomes 'truth', when opinion becomes 'fact' and when prejudice becomes the 'cause'. When cultural values are elevated to the status of universal values, there is the risk of intolerance, oppression, demagoguery, brutality and aggression. A cultural value may serve a function in a particular situation and circumstance, but in no way can it be seen as the only or the best way of doing things. A spoon can serve the function of lifting food but so can a fork, a knife, a spatula or bare fingers. A cultural value similarly has limited relevance and the fact that it serves a particular function in a given society does not imply that it is the only or best way of doing so.

When seen in this light, cultural values have the advantage of becoming a source of insight into a time and society. Creative development of ideas often emerges out of an interaction of different cultural values and an understanding and respect for differences. Much of what we find exciting and interesting has in fact come from a meeting of cultures. The Renaissance came about from a meeting of the ancient Greek and medieval European cultures. Jazz is African-European music and the American Transcendentalists studied the Indian Vedas and Upanishads. The East heavily influenced writers such as Aldous Huxley, Somerset Maugham and Carl Jung. Gandhi drew inspiration from Tolstoy, and

Martin Luther King Jr. was in turn, deeply affected by Gandhi. If all one knows is one's own culture, there is narcissism. The study of other cultures gives us a wider frame of reference. And the study of other cultures is through its sacred (poetic, mythic, religious) traditions and not only through studying history.

Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind.

Individual Values

That civilization perishes in which the individual thwarts the revelation of the universal.

—Rabindranath Tagore

Individual values are our private principles, the result of individual personality and individual experiences. Parents, teachers and one's peer group shape individual values. Personal values determine the differing reactions of people to similar events. A crisis may dim one person's enthusiasm and land him in depression, while another may be propelled into greater action.

Individual values are reflected in individual goals, vows, relationships, commitments and personal preferences. These are often coloured by memories of the past and therefore there are differences in the meaning attributed to a common experience. To one person children denote happiness and strength, to another they may denote bondage. Individual values are malleable, often contained in a time and memory warp. They can transform themselves into universal values when you practise awareness and living in the moment.

After clarifying our values, we must determine which of the three are most meaningful for us after considering the relative priority of each category, so that we may be able to confront these and understand our own psychological and social conditioning. Beyond our ego (sense of self) and identity (sense of belonging to a group) that dictates what we know, think, feel and how we act lies the universal identity. Dissonance between ego and identity can create anxiety and alienation but acting upon universal values will not, for here it is authentic action emanating from an authentic Self. Universal values are at the top of the list. The others have their place but it is through universal values that we experience a sense of oneness with the human race.

Universal values must be our foundation if we are to enjoy a rich, profound and fulfilling life. Our personal and cultural biases limit and distort our perception of the universal wonder that is life. Even as the hands of a clock are powered from the centre that remains ever still, so the universal values remain ever at the centre of human life, no matter where the hands of time are pointing—past, present or future.

Need of Value Education in 21 Century

Education is a methodical effort towards learning basic facts about humanity. And the core idea behind value education is to cultivate essential values in the students so that the civilization that teaches us to manage complexities can be

sustained and further developed. It begins at home and it is continued in schools. Everyone accepts certain things in his/her life through various mediums like society or government.

Value education is important to help everyone in improving the value system that he/she holds and put them to use. Once, everyone has understood their values in life they can examine and control the various choices they make in their life. One has to frequently uphold the various types of values in his life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape one's life and to give him an opportunity of performing himself on the global stage. The need for value education among the parents, children, teachers, *etc.*, is constantly increasing as we continue to witness increasing violent activities, behavioural disorder, lack of unity in the society, *etc.*

The family system in India has a long tradition of imparting value education. But with the progress of modernity and fast changing role of the parents it has not been very easy for the parents to impart relevant values in their wards. Therefore many institutes today conduct various value education programmes that are addressed to rising problems of the modern society. These programmes concentrate on the development of the children, young adults, *etc.*, focusing on areas like happiness, humility, cooperation, honesty, simplicity, love, unity, peace, *etc.*

Values

Values are those things that really matter to each of us... the ideas and beliefs we hold as special. Caring for others, for example, is a value; so is the freedom to express our opinions.

Most of us learned our values-or morals, if you prefer-at home, at church or synagogue, at school. But, where are our children learning their values? Maybe from parents, teachers and religious leaders, but society has changed. Too often young people today are most influenced by what they see and hear on television or on the street.

For this reason, the Boy Scouts of America-the nation's largest youth development organization-introduced new tools to help young people-from Cub Scouts through Exploring-develop positive values while learning to make ethical decisions.

The Scout Oath and Law express a well-defined code of ethical and moral conduct. If you think about it, you'll see that these abstract ideas-trustworthy, loyal, helpful, friendly, courteous, kind, obedient, cheerful, thrifty, brave, clean, reverent-can become very concrete goals for young people.

No, these ideas aren't "new and improved." They've been around since the very beginning of Scouting. These new tools provide a means for teaching today's young people how to apply these abstract ideas in everyday situations. Scouting is designed to keep young people busy and involved in all sorts of projects. Scouts learn by doing, and learning values is as action-oriented as other Scouting programmes.

And all are designed to help young people acquire the values that they will strive towards well beyond their Scouting years. After years of talk about the “moral decay” in just about every area of American life, our society seems to be turning back to the traditional values that guided this nation to greatness. To pass these values on to our children through Scouting relies upon three components: caring adults, age-appropriate and purposeful activities, and meaningful roles in the community

Leadership training and the literature of Scouting have been revised to help caring adults become better, more effective Scout leaders... to recognize that young people develop physically, mentally, socially-and, yes, ethically-at different rates... to identify community service projects that drive home the message that young people, by interacting with people in their community, can have a positive impact on the world around them.

Building upon Scouting’s long history of youth development, makes this heritage even more relevant in meeting the needs of contemporary youth.

In ethics, value is a property of objects, including physical objects as well as abstract objects (*e.g.*, actions), representing their degree of importance.

Ethic value denotes something’s degree of importance, with the aim of determining what action or life is best to do or live, or at least attempt to describe the value of different actions. It may be described as treating actions themselves as abstract objects, putting value to them. It deals with right conduct and good life, in the sense that a highly, or at least relatively highly, valuable action or may be regarded as ethic “good” (adjective sense), and an action of low, or at least relatively low, value may be regarded as “bad”.

What makes an action valuable may in turn depend on the ethic values of the objects it increases, decreases or alters. An object with “ethic value” may be termed an “ethic or philosophic good” personal and cultural value is a relative ethic value, an assumption upon which implementation can be extrapolated. A *value system* is a set of consistent values and measures that are not true.

A *principle value* is a foundation upon which other values and measures of integrity are based. Values are considered subjective, vary across people and cultures and are in many ways aligned with belief and belief systems. Types of values include ethical/moral values, doctrinal/ideological (religious, political) values, social values, and aesthetic values. It is debated whether some values are intrinsic.

Nature and Concept of Values

Personal Values

Personal values evolve from situations with the external world and can change over time. This integrity in the application of values refers to its continuity; persons have integrity if they apply their values appropriately regardless of arguments or negative reinforcement from others. “Values are beliefs and attitudes about the way things should be. They involve what is important to us.” Values are applied appropriately when they are applied in the right area.

For example, it would be appropriate to apply religious values in times of happiness as well as in times of despair. “A way of measuring what people value is to ask them what their goals are.”

Personal values developed very early in life may be resistant to change. They may be derived from those of particular groups or systems, such as culture, religion, and political party. However, personal values are not universal; one’s family, nation, generation and historical environment help determine one’s personal values. “We carry with us values that influence our thoughts, feelings, and actions.” This is not to say that the value concepts themselves are not universal, merely that each individual possess a unique conception of them *i.e.*, a personal knowledge of the appropriate values for their own genes, feelings and experience.

“Researches on values has found that adolescents who are involved in groups that connect them to others in school, their communities, or faith-based institutions report higher levels of social trust, altruism, commitments to the common good of people, and endorsements of the rights of immigrants for full inclusion in society. Adolescents who were uninvolved in such groups were more likely to endorse self-interest and materialistic values.”

Groups, societies, or cultures have values that are largely shared by their members. The values identify those objects, conditions or characteristics that members of the society consider important; that is, valuable. In the United States, for example, values might include material comfort, wealth, competition, individualism or religiosity and sex, drugs and rock and roll. The values of a society can often be identified by noting which people receive honour or respect.

In the US, for example, professional athletes are honoured (in the form of monetary payment) more than college professors, in part because the society respects personal values such as physical activity, fitness, and competitiveness more than mental activity and education. This may also be the case because the society takes its education for granted and repays its teachers with non-tangible honours of relatively equal value with that of the athlete. Surveys show that voters in the United States would be reluctant to elect an atheist as a president, suggesting that belief in God is a value. There is a difference between values clarification and cognitive moral education. Values clarification is, “helping people clarify what their lives are for and what is worth working for. Students are encouraged to define their own values and understand others’ values.” Cognitive moral education is based on the belief that students should learn to value things like democracy and justice as their moral reasoning develops.”

Values are related to the norms of a culture, but they are more general and abstract than norms. Norms are rules for behaviour in specific situations, while values identify what should be judged as good or evil.

Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviours at a funeral. They reflect the values of respect and support of friends and family.

For example, a family in Africa might not believe in education, and in the importance of it, whereas in the United States, education is of high value. Different cultures reflect different values. “Over the last three decades, traditional-age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of others.” Values seemed to have changed, effecting the beliefs, and attitudes of college students.

Members take part in a culture even if each member’s personal values do not entirely agree with some of the normative values sanctioned in the culture. This reflects an individual’s ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that is in serious conflict with the group’s norms, the group’s authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behaviour of its members. For example, imprisonment can result from conflict with social norms that have been established as law.

Classification of Value

The Allport-Vernon Study of Values (1931) categorizes values into six major types as follows:

1. *Theoretical*: Interest in the discovery of truth through reasoning and systematic thinking.
2. *Economic*: Interest in usefulness and practicality, including the accumulation of wealth.
3. *Aesthetic*: Interest in beauty, form and artistic harmony.
4. *Social*: Interest in people and human relationships.
5. *Political*: Interest in gaining power and influencing other people.
6. *Religious*: Interest in unity and understanding the cosmos as a whole.

People place different importance to the above value types. This is important from the point of view of understanding the behaviour of people. People in different occupations have different value systems which has led organizations to improve the values-job fit in order to increase employee performance and satisfaction. The Allport-Vernon Study of Values, however, has one possible weakness. They measure the relative importance of these values to the individual, rather than the “absolute” importance of each value. A high preference for certain values must always be at the expense of the other values.

Analysis and Clarification

The corruption of America’s youth is a popular topic today in the media, among lawmakers, and with concerned parents. Often the “good old days” of generations past are looked upon with longing because of their simpler ways. Decades ago the largest problems in schools were talking out in class, not paying attention, and forgetting to do homework. Today’s problems are violence, teen pregnancy, drug and alcohol abuse, and delinquency in general. Everyone believes these issues are a result of something different: bad home lives, lack of

religious ideals, the media, the wrong education or no education at all. Throughout the years, moral education has been looked to as both an answer and cause. Schooling in morals and values that is provided to youth can be categorized (somewhat) two ways: values clarification education and character education. I believe that the extremes of both of these options are not the answer. Concentration on values clarification education, with some indirect character education woven into the general curriculum, is the most practical answer to this on-going argument.

Values clarification promotes reasoning and thought. Reasoning is the basis of moral and virtuous action, as said by philosophers like Aristotle. Reason is what sets humans apart from other species when it comes to their “unique activity.”

Aristotle bases all virtuous moral behaviour on the use of reason to function well and lead a practical life. (Aristotle) By using a V.C. system, personal values are not imposed upon, separation of church and state are further preserved, and family lessons are not overridden. Also children are not brainwashed into all thinking along the same lines. When children/teenagers are told what to think and do, they become mindless, and the lessons they learn mean less than when people learn things through practical experience. All people formulate their values based on three methods, which are all rooted in experiences. These methods are inculcation, modelling, and values clarification. (Howe, Simon, Kirschenbaum) I feel that a system of V.C., along with indirect character education that recognizes the three methods of value formulation, is the only answer to this problem.

Strategy

A **strategy** is a plan of action designed to achieve a particular goal. The word strategy has military connotations, because it derives from the Greek word for *army*. Strategy is different from tactics. In military terms, tactics is concerned with the conduct of an engagement while strategy is concerned with how different engagements are linked. In other words, how a battle is fought is a matter of tactics: whether it should be fought at all is a matter of strategy.

Strategy is relevant to many areas of life, from getting the right date for the school disco to running a business. For example, the goal of a company may be to increase profits: the strategy chosen might be to undertake an advertising campaign; invest in a new computer system; or adjust pricing.

Strategies in Game Theory

In game theory, a *strategy* refers to one of the options that a player can choose. That is, every player in a non-cooperative game has a set of possible strategies, and must choose one of them. Strategies in game theory may be random or deterministic. That is, in some games, players choose mixed strategies, be thought of as a special case of mixed strategies, in which only probabilities 0 or 1 are assigned to actions.

Direct Curricular

Education professionals increasingly focus on identifying programmes, practices, and strategies that are research based. To be considered as the highest (“gold”) standard of research based, educational practices must have evidence (a) that is supported by rigorous and scientific data (high quality) and (b) that has a body of studies that demonstrate positive outcomes (high quantity). The No Child Left Behind (NCLB) Act passed in 2001 and many federal grant programmes call on educators to use scientifically-based research to drive their decisions about educational interventions. To be considered scientifically based, research should be objective, empirical, replicable, have valid and reliable data, use particular research designs, and use rigorous data analysis (See *Identifying and Implementing Educational Practices Supported by Rigorous Evidence: A User-Friendly Guide*). In general, more research needs to be conducted that uses the “gold standard” of scientific rigour. In addition, more careful review of existing research needs to occur in order to evaluate and synthesize evidence relating to programmes and practices. As an example, the U.S., Department of Education has funded the What Works Clearinghouse to serve as an independent source of scientific evidence of what works in education. However, such careful and systematic reviews take an enormous amount of time and manpower.

In the meantime, a body of research does suggest that specific programmes and practices are effective with particular students. Increasing exposure to such research-supported instructional methods and practices, materials and media, and supports and accommodations will help students with disabilities effectively engage in learning general education curriculum content.

The strategies that appear in this chart have varying levels of research support. The Access Centre classifies strategies on a continuum depending on their research base. “Green light” strategies are evidenced based practices while “yellow light” strategies are promising practices but require further validation and thus should be used with caution.

Analysts at the Access Centre use several approaches for classifying the level of research that supports each strategy. For some strategies we borrowed guidelines used for the Current Practice Alerts developed by the Division of Learning Disabilities and the Division of Research of the Council for Exceptional Children (CEC). Where we highlight strategies that were not included in CEC’s Current Practice Alerts, we rely on the research continuum developed by the Access Centre to classify practices and on experts who bring their knowledge of research-based practices. The Access Centre identifies the approach used for classifying each strategy in the chart.

To assist state and local technical assistance providers and administrators in selecting research-supported practices, the professionals at the Access Centre compiled information on strategies in the following areas:

- Instructional Strategies:
 - Differentiated Instruction
 - Computer Assisted Instruction (CAI)

- Concrete, Representations (Semi concrete), and Abstract Sequence of Mathematics Instruction (CRA or CSA)
- Grouping Strategies
- Grouping Strategies: Peer Assisted Learning Strategies (PALS)
- Direct Instruction
- Learning Strategies and Mnemonics
- Materials and Media
 - Adapted Books/Texts
 - Literacy Rich Environments
- Supports and Accommodations
- Assessment
 - Curriculum Based Measurement (CBM)
 - Functional Behaviour Assessment (FBA).

The following information is provided for each research-supported practice:

- *Student Characteristics Addressed:* specifies the types of challenges the strategy targets
- *Practice Description:* gives specific information regarding the use of the strategy
- *How It Improves Access:* explains how effective implementation can improve access to the general education curriculum for students with disabilities
- *Supporting Research:* identifies sources of findings on the practice
- *Implications for Practice:* outlines considerations for implementation, including costs
- *Sources of Additional Information:* lists additional websites and resources for more information about the practice.

In addition, several of the research-supported practices include links to content-area “applications.” These applications expand on the practice and provide an explanation of how it can be used within a particular content area.

The Access Centre will continue to expand this list and provide additional information about these and other research-supported interventions on the Access Centre website as they become available. Check back frequently for more resources and information about effective practices to improve access to the general education curriculum for students with disabilities.

Indirect Co-curricular

Traditional Approaches to Assessment of Learning

- Ask Institutional Research about graduation, retention, GPAs, and the like
- Ask faculty about their teaching and the learning it produces—but not necessarily whether they know they’re producing learning
- Ask faculty how they know they’re producing learning.

The Institutional Mismatch

- Traditional wisdom: Learning outcomes need to be aligned at course, programme, and institutional levels
- But where are many general education goals, like “tolerance” and “teamwork” and “the ability to function in an increasingly diverse world” taught and assessed?
- Or is “taught” the right word???

Shifting Perspectives

- What happens if we substitute the word “learned” for the word “taught”?
- What are the implications of “Where are learning outcomes *learned* and assessed”?
 - Emphasis on student demonstration, not topic-covering
 - Ability to do or apply supersedes knowing
 - Responsibility for learning is shared
 - Site of learning becomes less specific, and boundaries become more fungible

After Learning Reconsidered

- “Learning” is not exclusively classroom-based
- Many valued outcomes are not taught in the classroom
- Many valued outcomes are the result of processes outside the classroom
- “Learning” is a process based on three interdependent student experiences:
 - Understanding academic content and processes
 - Student development
 - Identity formation
- Meaning is constructed from inquiry, interaction, conversation, and life experience.

After Learning Reconsidered

- Responsibility for “learning” exists outside the classroom
- Responsibility for “learning” doesn’t always take the same form; some entities on campus produce it, some facilitate it, some support it
- Responsibility for assessing learning exists outside the classroom as well

Assessment Strategies, Methods, and Approaches for Understanding Confirming Improving Student Learning

How are your stated student learning outcomes appropriate to your mission, programmes, students, and degrees?

Fundamental Question: What evidence do you have that students achieve your stated learning outcomes?

Fundamental Question: In what ways do you analyze and use evidence of student learning?

Fundamental Question: How do you ensure shared responsibility for student learning & assessment of student learning?

Fundamental Question: How do you evaluate and improve the effectiveness of your efforts to assess and improve student learning?

Fundamental Question: In what ways do you inform the public about what students learn and how well?

Fundamental Question

Some Post-LR Examples of Learning:

- Civic Responsibility
 - AA: Service learning
 - SA: Student government, voter registration, student judicial boards
- Respect for Other Cultures
 - AA: Language courses, Anthropology, Sociology
 - SA: International experiences, culture days, residence halls.

Some Core Areas Where Learning Can Occur in Non-classroom Settings:

- Critical Thinking
- Working with Others
- Global Competence
- Communication
- Adaptability
- Preparation for Life-long Learning
- Ethical Behaviour.

Co-curricular Outcomes:

- Need to be intentional
- Need to be planned
- Need to be part of the structure of a student's experience
- Need to be assessed
- *Example:* Missouri State University
 - Living Learning Communities on designated floors of Residence Halls
 - Students contracts
 - Planned and intentional interactions with faculty
- *Example:* Creighton University
 - Faculty Partners Programmes (recognition/rewards for faculty)
 - Multicultural Affairs, Career Centre, Office of Student Success.

Co-curricular Assessment:

- *Efficiency models:*
 - Focus on process
 - How well is this office/service functioning?
 - Focus on numbers:
 - Clients served

- Graduation rates
- Tutorial visits
- Attendance at activities
- Student/staff ratios
- *Example:* Indiana East University
 - Uses frequency data to identify areas with greatest potential impact
 - *Academic Advising, Student Support Services, and Athletics.*

Co-curricular Assessment:

- *Effectiveness Models:* Indirect
 - Based on surveys and other indirect indicators, like NSSE
 - Often rely on student self-reporting
 - Tend to skew positively on outcomes, if not always on the processes that led to them
- *Example:* Saint Xavier University
 - Gen Ed & Student Affairs host Campus Conversation Day
 - *Observation:* “62% of our students would find it ‘Very Difficult’ to ask instructors for help when struggling with course assignments.”
 - *Result:* Biannual meetings to discuss first year data.

Co-curricular Assessment:

- *Effectiveness Models:* Direct
 - Focuses on student performance
 - Can be based on observation or objective measures
 - Require carefully designed and consistent measuring practices
- *Example:* Drake University
 - Student Life Lecture Series
 - Topics informed by Gen Ed Outcomes
 - Integrated Direct Assessment Measures
 - Forwarded to Assessment Committee for Analysis and Communication

How to Assess Co-curricular Learning:

- Apply external standards, like CAS
- Use surveys and questionnaires
- Develop direct measurement strategies
- All of the above
- *Example:* Tulsa Community College
 - RISE Programme (Title IV TRiO grant)
 - Workshops & Activities based on Gen Ed Outcomes:
 - Effective Communication, Critical Thinking, Technological Proficiency, and Engaged Learning
 - Integrated Direct Assessment Measures

CAS Standards:

- Standards for 35 functional areas
- Thirteen component parts:
 - Mission
 - Programme

- Leadership
- Organization and management
- Human resources
- Financial resources
- Facilities, technology, and equipment
- Legal responsibilities
- Equity and access
- Campus and community relations
- Diversity
- Ethics
- Assessment and evaluation
- *Example:* University of Akron (CAS Expert on Assessment Committee)

CAS Standards: Areas of Focus for Learning and Development

FALDOs:

- Frameworks for assessing learning and development outcomes
- “Companion” to standards
- Examples, strategies, and instruments for each of the areas of focus
- *Example:* Briar Cliff University
 - *Focus Areas:* Student Development and Athletics
 - *Student Development Themes:*
 - Realistic Self-Appraisal
 - Leadership Development
 - Social Responsibility
 - *Athletics:* Mission Statement “Inspire Students to become Leaders in Life” guides programming and activities

Questions about Evidence:

- Is it relevant to the area’s stated mission and function?
- Does it measure what we want it to measure?
- Does it deal in some way with outcomes?
- Is the information derived *useful*?
- Can the information be used to improve either function or learning?

Surveys and Questionnaires: Some Sample Questions:

- Did you accomplish what you hoped to accomplish in your meeting with your advisor?
- How well did your experience at X prepare you for employment?
- As a result of this First-Year programme, do you feel better prepared for college?
- Write a short essay in which you describe the ways in which your attitudes and values have changed as a result of your semester in Argentina.

Surveys and Questionnaires: Indirect Evidence:

- Traditional, indirect source of information on effectiveness
- *Limitations:*
 - Self-reporting
 - Unvalidated opinion

- Response rates
- Opportunistic data
- Skewed samples

Surveys and Questionnaires:

- *Kinds:*
 - Satisfaction
 - Reflective
 - Post-experience experience (alumni and employers)
- *Value:*
 - True “customer” response
 - Can indicate areas for improvement and ratification
 - Provides data for planning and review

Surveys and Questionnaires:

- *Making them tools to assess learning:*
 - Use learning outcomes as basis for at least some questions
 - Validate by cross-referencing outcomes with different populations (employers, alumni, graduate, current students)
 - Emphasize the learning outcomes in design and analysis

Direct Effectiveness Measures:

- If *Learning Reconsidered* made the case for cross-campus responsibility for learning, then assessment of learning outcomes is also a cross-campus responsibility
- Adaptation of practices and devices already in use in academic settings
 - Standardized
 - Judgment-based

What does a cross-campus responsibility for learning look like?

Culture is a shared, learned, symbolic system of values, beliefs and attitudes that shapes and influences perception and behaviour.

- Learned
- Shared
- Mutually Constructed
- Internalized
- Symbolic

Developing Direct Measures of Effectiveness:

- *Intentional Planning:*
 - Determine areas of responsibility: what office/function might be a logical place to contribute to particular learning outcomes?
 - Plan the outcome-based *purpose* of the activity
 - Design non-passive activities (watching a film *plus* discussion; International Days as more than food, costumes, and dance)
 - Design outcome-focused opportunities for processing

Being Intentional:

- Choose one of the outcomes below and determine a single co-curricular area that might have some responsibility for developing it. Name specific activities that might help develop the outcome and specify what their effect on the student should be.

- Ethical behaviour
- Teamwork
- Critical Thinking
- Communication.

Planning for the Long Term:

- *Mapping:*
 - If the learning outcome is important, single exposure isn't enough
 - How do first-year experiences differ from last-year ones—or what difference is expected in student response?
 - How to assure student's development of outcomes from first year to last?

Regular Assessment:

- One-shot assessment produces haphazard results that are usually insufficient for planning improvement
- Tie assessments to logical stages of development, based on an outcome map
- Be consistent in approach to assessing
- *Options:*
 - Standardized instruments
 - Self-generated tools.

Mapping:

- Using the outcome you chose for the first exercise, plan a four-stage development process for that outcome, describing the experience the student will have, the developmental outcome desired, the “site”/area responsible for the outcome, and the assessment strategy(ies) to be used.

Self-generated Tools:

- Observations
- Expert judgments
- Student self-reflection
- Employer/supervisor judgments
- *Example:* Alverno College
 - E-portfolios
 - Mastery > Grades
 - Focus on reflection and advising.

Using Self-Generated Tools

- Consistency across observers is crucial, so a rubric of some kind is essential
- Holistic rubrics: broad judgments (Acceptable/Not Acceptable/Needs Improvement, numerical scores)
- Descriptive rubrics: defined criteria and measures

Descriptive Rubrics:

- First, determine the aspects of student performance that would indicate he/she has achieved an outcome (*e.g.*, one aspect of a “social justice” outcome might be “the student’s writing demonstrates sensitivity to issues of class and power”)

- Second, define the specific things a student would have to do to show he/she has mastered that aspect (*e.g.*, “Clear understanding of the ways in which economic status affects behaviour.” (Criteria))
- Finally, describe degrees of achievement for each criterion (Measures)

Personal Examples

Learning is seen as growth and adaptation (*extension*) of personal, situated, example spaces; teaching involves providing situations in which this can take place. We find this metaphor useful in characterising many teaching strategies which promote active engagement with concepts, and also in characterising experiences of conceptual learning. This theoretical approach has been developed over a number of years through examination of our own mathematical work, through the responses of groups to mathematical tasks we have offered them, through our observations of teachers and their students, and through some of the literature on exemplification. We recognise the importance of interaction, discourse, ethos and enculturation in the learning of mathematics, but we find ourselves unable to adopt a solely social constructivist or socio-culturalist position when thinking about learning and doing of mathematics.

When we do mathematics for ourselves, we do not recognise our experience as anything other than internal struggle with the unknown to achieve what feels like a self-contained sense of understanding. As institutional learners, personal struggle for sense was supplemented by a need to satisfy an external authority (the teacher). We acknowledge that these descriptions, our behaviour and our judgements are subtly guided by social practices, of which we are a constituent part, but that has little bearing on our *sense* of relationship with the mathematical problem or concept once we have engaged with it.

The questions which guide us are:

- How can engagement in mathematics be encouraged?
- How can construction of mathematics be supported?

We see mathematics as a structure of agreed quantitative and spatial conventions which can be extended in agreed ways into abstract worlds, about which we communicate in ways which imply agreements. Learning mathematics involves making personal sense of experiences of quantitative, spatial and abstract objects and relationships, and matching these senses to further experiences and conventions.

The interactive aspects of these experiences are crucial, because language (verbal, non-verbal, symbolic) is the medium through which a teacher can construct situations in which learners meet abstract concepts and compare the implications of their constructions with the implications of conventions. Thus we are interested in ‘good-fit’ relationships between language and active construal, that is, relationships which are effective in leading learners to construe mathematics in useful ways. Put more simply, we ask what tasks teachers can set to help students learn conventional mathematics, given that learning involves constructing meaning in the environment created predominantly by the teacher.

The Role of Examples in Learning Mathematics

It has long been acknowledged that people learn mathematics principally through engagement with examples, rather than through formal definitions and techniques.

Indeed, it is only through examples that definitions have any meaning, since the technical words of mathematics describe classes of objects or relations with which the learner has to become familiar.

We use ‘example’ to cover a broad range of mathematical genres, including examples of classes, examples illustrating concepts, worked examples demonstrating techniques, examples of problems and questions which can be resolved, examples of appropriate objects which satisfy certain conditions, examples of ways of answering questions, constructing proofs, and so on. Thus learning mathematics can be seen as a process of generalising from specific examples: learning to add involves generalising a process which works for given examples so that it can be applied to examples one has not met before; learning about quadrilaterals involves understanding what types are possible, and what their properties are.

The broader the range of examples, the richer the possibilities for generalisations and connections to be made, so the extent of the set of familiar examples is influential in construction of conceptual understanding. Most examples come to students from authorities (by whom we mean teachers, textbook and examination writers), but there is a contrast between a single example seen as paradigmatic, or generic, by the expert but as something merely to learn by a student (Mason and Pimm, 1984).

For instance, a teacher might multiply some numbers by 0.3 to show, generically, that multipliers between 0 and 1 make ‘smaller’ products, but are students aware that this is an example of a range of numbers which act similarly, or do they perceive merely a set of practice exercises? It is useful, then, for students to have several examples from which to get a general sense of what is being taught.

Firstly, it is important to compare examples to see what features are common, and hence to appreciate generality. This helps avoid students’ fixations with figural concepts which have unhelpful features. Choice of examples is important in helping students develop generalisations of structures rather than surface features (Bills and Rowland, 1999).

The process of comparing examples can also highlight the conceptual, semantic and structural similarities between problems rather than superficially seeking cues in syntax, habit or context (Reimann & Schult, 1996). Learners may however only use worked examples as templates to be followed using different inputs, rather than as demonstrations of how to manipulate representations, to transform relationships, or to synthesise facts to achieve solution (Anthony 1994). For example, the processes of elimination and substitution essential to solving simultaneous equations may be lost in the detail of “multiplying and subtracting”.

There has been much debate about the usefulness of including counter-examples in students' experience. In some studies, counter-examples appear to be helpful in focusing students on what is relevant and what is irrelevant; in other studies, the role of counter-examples appears to confuse students who do not understand how or what it refutes (Zaslavsky and Ron, 1998).

7

Human Values and Ethics

The term value is ambiguous because it has been used indiscriminately by Philosophers, Psychologists, Administrators, Political scientists, Economists, Sociologists, Anthropologists, Engineers, Medical Practitioners, Lawyers, and others; as a result, it is necessary for us to examine the word's etymological origin in order to comprehend its meaning in the context of ethics.

The word "Value" comes from the Latin word "Valere," which means "to be valuable." As a result, the term value etymologically refers to the worth of something. By way of economics, the term 'value' found its way into ethics.

It is used in economics for:

1. Value in use, which refers to an object's ability to meet a human need or desire;
2. The amount of one commodity that can be obtained in exchange for another in terms of value in exchange.
 - In general, an object is said to have value if it aids in the fulfilment of a human need. Our core ideas or beliefs that guide our actions are referred to as values in ethics.
 - Values are acquired through knowledge, awareness, experience, or the socialisation process. These ideas or beliefs are dear to us, and we decide what is right and what is wrong based on them.
 - As a result, values are things that are desirable and worthy of esteem in and of themselves. Values have intrinsic worth in terms of the possessor's 'usefulness or importance.'
 - Values are principles, standards, or characteristics that are thought to be worthwhile or desirable. Good values lead to good thoughts, which in turn lead to good behaviour.

INTRODUCTION TO HUMAN VALUES

- Human values are virtues (*i.e.*, desirable character traits) that guide us to consider the human element when interacting with other people.
- Human values are those that enable man to live in harmony with the rest of the world. Without values, human life would be devoid of meaning, devolving into a bland, and texture less existence devoid of distinction.
- Human values are the deepest moral aspirations of humanity, and they are the foundation of our lives as individuals and societies.
- Human values are universal in nature because they are shared by all people regardless of religion, nationality, or cultural background. Human values encourage consideration for one another.

IMPORTANCE OF HUMAN VALUES

The importance of human values is that it provides an understanding of what people find to be important in their lives. There are many different aspects of human values. For example, integrity, morality, and benevolence are all aspects of human values. The value system is not static and can change depending on context or social situation. This means that some people have a certain set of values for one context but may have completely different values in another context. One specific aspect of values is the idea of self-esteem. Self-esteem has two forms: internal and external self-esteem. External self-esteem deals with how others perceive you while internal self-esteem deals with how you perceive yourself. If someone has high external esteem, they want to make sure other people think highly of them as well whereas if someone has high internal esteem, they only want other people to like them because they do themselves

TYPES OF HUMAN VALUES

The 6 types of human values are autonomy, community, creativity, justice, power and self-direction. These values are the things that motivate us to do what we do and make decisions based on these values.

- Autonomy is the ability to be self-directed and take charge of our own actions. When someone has autonomy they have the freedom to choose their own path in life and they can pursue a career or lifestyle they want without feeling like they are being pushed into something that isn't for them.
- Community is the sense of belonging and connection to other people. People who value community tend to feel like everyone needs each other to survive and succeed.
- Creativity is all about having fun with new ideas and thinking outside the box. It's important because it helps us solve problems in creative ways so we don't have to rely on old methods that might not work anymore.

- Justice means fairness for everyone and taking care of those who need it most, even if it costs more than usual.
- Power is the ability to act on one's desires without interference from others.
- Self-direction refers to making choices and living according to one's beliefs instead of letting others tell you how to live your life.

Individuals who value this type of human value enjoy exploring opportunities and trying new experiences. These individuals are often drawn to careers that allow them to explore different fields or at least allow them to change careers throughout their lives.

Creative individuals may find themselves drawn to professions such as inventors, musicians, architects and filmmakers. Those who value justice usually end up in careers where they serve others such as doctors, lawyers, teachers and social workers. Those who value power will likely go into law enforcement or government positions where they have authority over what happens in society.

What are the main Human Values?

The main Human Values are honesty, fairness, respect, responsibility, caring and citizenship. These values are the core of any human society and they should be applied in every area of life.

Honesty is not just telling the truth, but also includes telling people how you feel about them when necessary to maintain their trust. Fairness is not only making sure that everybody has an equal opportunity to play sports or succeed academically, but also means making sure that people are treated equitably within a team or group. Respect goes beyond basic politeness and good manners; it involves recognizing other people's achievements as well as their differences from ourselves.

Responsibility requires us to care for others, but also to do what we say we're going to do. Caring is not simply providing emotional support for someone who needs it, but acting with concern for their needs even if there is nothing in it for us personally. Citizenship means being loyal citizens of our country, but also promoting justice and peace around the world.

What are Human Values in Ethics?

Human Values in Ethics are concepts that govern how people should act. For example, some Human Values are justice, honesty and kindness.

These values can provide a framework for ethical decision-making. One could imagine an individual who is faced with a moral dilemma such as whether to save their family from drowning or rescue one of their friends.

In this situation, different human values might dictate which option is preferable. Some may be more interested in selflessness than others and might choose to save the family even though they know they will die while saving them. Others may place great value on loyalty to friends and choose to save their friends even if it means sacrificing their own life.

How do Human Values Influence Daily Life?

Human Values are aspects of life that are important to individuals in their daily lives. These values can be both abstract and concrete, and they can include: love, joy, truth, peace, justice, beauty, and freedom.

Human Values influence daily life by directing our attention to what is most important to us as human beings. In turn, these values influence the way we live our everyday lives by helping to determine how we spend our time and energy. For example, if a person's value is true, then they may want to pursue knowledge or challenge false beliefs with their friends or family members. If a person's value is justice, then they may want to help someone who has been wronged in some way. Ultimately, these individual Human Values make up an individual's life philosophy which guides them throughout their journey in this world.

CHARACTERISTICS OF HUMAN VALUES

Human values are the things that a person feels are most important in life.

For example, family is a human value for some people, while success is a human value for others. The characteristics of human values are what they mean to different people and how they can be applied to real-life situations.

People may hold one or more human values as their core values. It is not necessary to have only one set of human values because these can change over time or because one might not have thought about them before.

ETHICAL DECISION-MAKING

In general, there are three types of influences on ethical decision-making in business:

Individual Difference Factors

Individual difference factors are personal factors about an individual that may influence their sensitivity to ethical issues, their judgment about such issues, and their related behaviour. Research has identified many personal characteristics that impact ethical decision-making. The individual difference factor that has received the most research support is "cognitive moral development."

This framework, developed by Lawrence Kohlberg in the 1960s and extended by Kohlberg and other researchers in the subsequent years, helps to explain why different people make different evaluations when confronted with the same ethical issue. It posits that an individual's level of "moral development" affects their ethical issue recognition, judgment, behavioural intentions, and behaviour. According to the theory, individuals' level of moral development passes through stages as they mature.

Theoretically, there are three major levels of development. The lowest level of moral development is termed the "pre-conventional" level. At the two stages of this level, the individual typically will evaluate ethical issues in light of a desire to avoid punishment and/or seek personal reward.

The pre-conventional level of moral development is usually associated with small children or adolescents. The middle level of development is called the "conventional" level. At the stages of the conventional level, the individual assesses ethical issues on the basis of the fairness to others and a desire to conform to societal rules and expectations. Thus, the individual looks outside him or herself to determine right and wrong.

According to Kohlberg, most adults operate at the conventional level of moral reasoning. The highest stage of moral development is the "principled" level. The principled level, the individual is likely to apply principles (which may be utilitarian, deontological, or justice) to ethical issues in an attempt to resolve them.

According to Kohlberg, a principled person looks inside him or herself and is less likely to be influenced by situational (organizational) expectations. The cognitive moral development framework is relevant to business ethics because it offers a powerful explanation of individual differences in ethical reasoning. Individuals at different levels of moral development are likely to think differently about ethical issues and resolve them differently.

Situational (Organizational) Factors

Individuals' ethical issue recognition, judgment, and behaviour are affected by contextual factors. In the business ethics context, the organizational factors that affect ethical decision-making include the work group, the supervisor, organizational policies and procedures, organizational codes of conduct, and the overall organizational culture.

Each of these factors, individually and collectively, can cause individuals to reach different conclusions about ethical issues than they would have on their own. This section looks at one of these organizational factors, codes of conduct, in more detail. Codes of conduct are formal policies, procedures, and enforcement mechanisms that spell out the moral and ethical expectations of the organization.

A key part of organizational codes of conduct are written ethics codes. Ethics codes are statements of the norms and beliefs of an organization. These norms and beliefs are generally proposed, discussed, and defined by the senior executives in the firm. Whatever process is used for their determination, the norms and beliefs are then disseminated throughout the firm. An example of a code item would be, "Employees of this company will not accept personal gifts with a monetary value over \$25 in total from any business friend or associate, and they are expected to pay their full share of the costs for meals or other entertainment (concerts, the theater, sporting events, *etc.*) that have a value above \$25 per person."

Hosmer points out that the norms in an ethical code are generally expressed as a series of negative statements, for it is easier to list the things a person should not do than to be precise about the things a person should. Almost all large companies and many small companies have ethics codes. However, in

and of themselves ethics codes are unlikely to influence individuals to be more ethical in the conduct of business. To be effective, ethics codes must be part of a value system that permeates the culture of the organization. Executives must display genuine commitment to the ideals expressed in the written code-if their behaviour is inconsistent with the formal code, the code's effectiveness will be reduced considerably.

At a minimum, the code of conduct must be specific to the ethical issues confronted in the particular industry or company. It should be the subject of ethics training that focuses on actual dilemmas likely to be faced by employees in the organization. The conduct code must contain communication mechanisms for the dissemination of the organizational ethical standards and for the reporting of perceived wrongdoing within the organization by employees.

Organizations must also ensure that perceived ethical violations are adequately investigated and that wrongdoing is punished. Research suggests that unless ethical behaviour is rewarded and unethical behaviour punished, that written codes of conduct are unlikely to be effective.

Decision making can be regarded as an outcome of mental processes (cognitive process) leading to the selection of a course of action among several alternatives. Every decision making process produces a final choice. The output can be an action or an opinion. Human performance in decision making terms has been subject of active research from several perspectives. From a psychological perspective, it is necessary to examine individual decisions in the context of a set of needs, preferences an individual has and values he/she seeks. From a cognitive perspective, the decision making process must be regarded as a continuous process integrated in the interaction with the environment. From a normative perspective, the analysis of individual decisions is concerned with the logic of decision making and rationality and the invariant choice it leads to.

Yet, at another level, it might be regarded as a problem solving activity which is terminated when a satisfactory solution is found. Therefore, decision making is a reasoning or emotional process which can be rational or irrational, can be based on explicit assumptions or tacit assumptions.

Decision making is said to have an intentional component. This means that although we can never "see" a decision, we can infer from observable behaviour that a decision has been made to act in a particular way. Therefore, we conclude that a psychological event that we call "decision making" has occurred. It is a construction that imputes commitment to action. That is, based on observable actions, we assume that people have made a commitment to affect the particular action.

Logical decision making is an important part of all science-based professions, where specialists apply their knowledge in a given area to making informed decisions. For example, medical decision making often involves making a diagnosis and selecting an appropriate treatment.

Some research using naturalistic methods shows, however, that in situations with higher time pressure, higher stakes, or increased ambiguities, experts use

intuitive decision making rather than structured approaches, following a recognition primed decision approach to fit a set of indicators into the expert's experience and immediately arrive at a satisfactory course of action without weighing alternatives. Also, recent robust decision efforts have formally integrated uncertainty into the decision making process.

According to behaviouralist Isabel Briggs Myers, a person's decision making process depends on a significant degree on their cognitive style. Myers developed a set of four bi-polar dimensions, called the Myers-Briggs Type Indicator (MBTI). The terminal points on these dimensions are: thinking and feeling; extroversion and introversion; judgement and perception; and sensing and intuition. She claimed that a person's decision making style is based largely on how they score on these four dimensions. For example, someone who scored near the thinking, extroversion, sensing, and judgment ends of the dimensions would tend to have a logical, analytical, objective, critical, and empirical decision making style.

Other studies suggest that these national or cross-cultural differences exist across entire societies. For example, Maris Martinsons has found that American, Japanese and Chinese business leaders each exhibit a distinctive national style of decision making.

CLASSIFICATION OF HUMAN VALUES

Terminal Values and Instrumental Values

- The core permanent values that often become character traits are known as terminal values. They can be beneficial or harmful.
- It is extremely difficult to change them. Happiness, self-respect, family security, recognition, freedom, inner harmony, a comfortable life, professional excellence, and so on are examples of terminal values. In terms of existence, terminal values are desirable states of being.
- Instrumental values are a part of social psychologist Milton Rokeach's values definition. Instrumental values, according to him, are specific modes of behaviour. They are not an end goal in themselves, but rather a means of achieving one.
- In a nutshell, Terminal Values are a person's life objectives – the ultimate things he or she wants to achieve through his or her behaviour (the destination he or she wants to reach in life), whereas Instrumental Values are the methods he or she wants to use to achieve his or her life's goal (the path he would like to take to reach his destination).

Intrinsic Values and Extrinsic Values

- An intrinsic value is something that is valuable in and of itself. It's a goal in and of itself.
- Regardless of the consequences, intrinsic values are beneficial. Intrinsic value has long been thought to be at the heart of ethical behaviour.

- Intrinsic values include things like honesty, temperance, courage, happiness, and peace.
- An extrinsic value is one that is obtained through the acquisition of another intrinsic value. It is only useful in the sense that it serves as a means to an end.
- The ‘means-values’ or ‘path-values’ that help achieve the end values are things like health, money, fame, status, intelligence, and so on.

Institutional Values and Individual Values

- Political, social, economic, and cultural institutions propagate institutional values.
- In a democratic society, for example, liberty becomes an institutional value.
- Similarly, in a social institution such as marriage, loyalty becomes a value. Individual values include both intrinsic and extrinsic values that are significant to the person who holds them.
- Self-esteem and celebrity are examples of such values.

FORM OF HUMAN VALUES

- People’s value systems include both terminal and instrumental values, which are developed and reinforced by both the culture in which they grow and the environment in which they live.
- Individuals form values as a result of socialisation from their parents, religious institutions, friends, personal experiences, and society.
- Individual values are influenced by our religious beliefs, social systems in place, and, to some extent, socioeconomic conditions.
- The terminal values develop over time, whereas the instrumental values are influenced by circumstances.

FUNDAMENTAL HUMAN VALUES

- Basic inherent values in humans are truth, honesty, loyalty, love, and peace, among others, because they bring out the fundamental goodness of human beings and society as a whole.
- Furthermore, because these values are unifying in nature and cut across individuals social, cultural, religious, and sectarian interests, they are regarded as universal, timeless, and eternal, and apply to all people.

ROLE OF FAMILY AND SOCIETY IN INCULCATING VALUE

- The role of the family and society in the development of a child’s moral values is critical. Parents and children have a close relationship, which influences the child’s personality. Values are built on the foundation of the family.
- Moral values such as honesty, happiness, peace, and justice are instilled in the thoughts, feelings, and actions of children, and they serve as

ideals and standards that guide their actions in life. If young family members are taught moral values in a systematic manner, the value system practised in the family becomes automatic to them.

- The family shapes a child's attitude towards people and society, assists in mental development, and supports the child's goals and values.
- The development of love, affection, tolerance, and generosity in the family will be aided by a happy and joyful atmosphere. A child learns to behave by imitating what he sees in his environment.
- Family plays an important role in helping a child socialise and has a significant impact on the child's development. The presence of elders in the family, as well as the joint family system, plays an important role in the social and moral development of children. It will also assist the family's younger generations in imbibing human values and overcoming negative mental tendencies when they are with their elders.
- Children identify with their parents and other family elders, adopting them as personal role models to emulate and imitate. Because they spend the majority of their adolescence with their parents, behavioural problems can only be corrected by family involvement in the child's life.
- Family is the first social organisation from which a child can learn his behaviour because of its close proximity. A child's emotional and physical foundation is defined by the social standards and customs defined by his or her family.
- The values that a family instils in its children form the foundation for how they learn, grow, and function in the world. These beliefs influence how a child grows up and develops into an individual in society. These values and morals guide an individual's actions at all times. Because of the values taught and given by his family members, children grow up to be good people.
- Family values are ideas passed down from generation to generation. The family's customs and traditions lead to a disciplined and organised way of life.
- The values of the family enable the child to stand firm in his beliefs despite attempts by others to persuade him otherwise. A child who has a strong sense of right and wrong is less likely to fall prey to deviant influences.

METHODS OF PROMOTING VALUES IN FAMILY

1. Promoting fundamental values such as tolerance, love, sympathy, nonviolence, sympathy, and companionship, as well as Dharma.
2. *Positive Attitude and Constructive Actions*: Suppressing negative actions while enhancing positive ones.
3. Family peace and harmony: In order to eliminate dominance, we must ensure family peace and harmony.

4. Improving social life and equality through cleanliness, a good home environment, hygiene, and good health.
5. Food is shared and eaten together.
6. Gentleness, good manners, cooperation, and respect for women and elders.
7. Offering prayers to one's god and respecting the beliefs of others.
8. Participating in and enjoying family gatherings.

The larger society has an impact on character development, responsiveness, and resilience.

The income level, education level, culture, national ideology, mass media, and other factors all play a role in the development of an individual's value system.

An ideal society is one that promotes opportunity:

- a. To each individual's physical, intellectual, and moral development.
- b. To discover our individual potential.
- c. To mould people's opinions, beliefs, morals, and ideals.
- d. To instil values such as hard work, honesty, tolerance, national integration, secularisation, and responsibility.
- e. To reject negative values such as dowry, Casteism, communalism, alcoholism, and drug use.
- f. To improve the quality of life by ignoring social tensions, unrest, prejudices, and other factors.
- g. To ensure justice and equality for the nameless, faceless, and voiceless.
- h. To cultivate individual and group discipline.

ROLE OF EDUCATION

- Education has always been regarded as the most powerful weapon in every era and society. As a result, when assessing the role of educational institutions, the following factors should be considered.
- Values transmission should not infringe on the learner's freedom and autonomy.
- Education has the ability to transmit refined knowledge at a rapid rate.
- Educational institutions are primarily responsible for the development of personality, preservation of culture, promotion of social justice, scientific temper, democracy, and secularism, among other things.
- Educational institutions assist in the perfect development of reasoning, the creation of checks and controls on impulses, the development of a focused approach to life, and the promotion of the value of human excellence.

For Inculcating Values Many Educationists Have Suggested Different Ideas Such As:

1. Providing a curriculum that is based on values
2. Creating a unique teacher orientation programme
3. Foundation courses with a strong emphasis on value
4. Values-based literature publication

5. The requirement for teachers and students to develop a code of conduct
6. Instilling a philosophical outlook on life in teachers and students.
 - In order to instil values in future generations, we will create a curriculum based on our accumulated cultural heritage.
 - Children are members of a small society at school that has a significant impact on their moral development. Teachers serve as role models for students in the classroom, and they play an important role in instilling ethical behaviour in them.
 - Cheating, lying, stealing, and consideration for others are all encouraged by peers at school.
 - Despite the existence of rules and regulations, educational institutions instil value education in children in an informal manner. They are crucial in the development of ethical behaviour in children.
 - Teachers play a critical role in the development of children's value systems.

Role of a Teacher

- a. A teacher's personality and value system have an impact on students' minds and hearts.
- b. To instil civic awareness, patriotism, and discipline in students.
- c. The teacher is the central figure in higher education, in whom the university sees its past glory and builds its future dignity around him
- d. To instil a balanced viewpoint in students, a teacher must be constantly learning, researching, and criticising.
- e. Commitment to society, profession, excellence, and basic human values such as impartiality, objectivity, and intellectual integrity, among others.

VALUE (ETHICS)

In ethics, value denotes the degree of importance of some thing or action, with the aim of determining what actions are best to do or what way is best to live (normative ethics), or to describe the significance of different actions. Value systems are proscriptive and prescriptive beliefs; they affect ethical behaviour of a person or are the basis of their intentional activities. Often primary values are strong and secondary values are suitable for changes. What makes an action valuable may in turn depend on the ethical values of the objects it increases, decreases or alters. An object with "ethic value" may be termed an "ethic or philosophic good" (noun sense).

Values can be defined as broad preferences concerning appropriate courses of actions or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be. "Equal rights for all", "Excellence deserves admiration", and "People should be treated with respect and dignity" are representatives of values.

Values tend to influence attitudes and behaviour and these types include ethical/moral values, doctrinal/ideological (religious, political) values, social values, and aesthetic values. determined, such as altruism, are intrinsic, and whether some, such as acquisitiveness, should be classified as vices or virtues.

Types of Study

Ethical issues that value may be regarded as a study under ethics, which, in turn, may be grouped as philosophy. Similarly, *ethical value* may be regarded as a subgroup of a broader field of philosophic value sometimes referred to as axiology. Ethical value denotes something's degree of importance, with the aim of determining what action or life is best to do, or at least attempt to describe the value of different actions.

The study of ethical value is also included in value theory. In addition, values have been studied in various disciplines: anthropology, behavioral economics, business ethics, corporate governance, moral philosophy, political sciences, social psychology, sociology and theology.

Similar Concepts

Ethical value is sometimes used synonymously with goodness. However, goodness has many other meanings and may be regarded as more ambiguous.

Personal versus Cultural Perspectives

Personal values exist in relation to cultural values, either in agreement with or divergence from prevailing norms. A culture is a social system that shares a set of common values, in which such values permit social expectations and collective understandings of the good, beautiful and constructive. Without normative personal values, there would be no cultural reference against which to measure the virtue of individual values and so cultural identity would disintegrate.

Personal Values

Personal values provide an internal reference for what is good, beneficial, important, useful, beautiful desirable and constructive. Values are one of the factors that generate behaviour and influence the choices made by an individual.

Values may help common human problems for survival by comparative rankings of value, the results of which provide answers to questions of why people do what they do and in what order they choose to do them. Moral, religious, and personal values, when held rigidly, may also give rise to conflicts that result from a clash between differing world views.

Over time the public expression of personal values that groups of people find important in their day-to-day lives, lay the foundations of law, custom and tradition. Recent research has thereby stressed the *implicit nature of value communication*. Consumer behaviour research proposes there are six internal values and three external values.

They are known as List of Values (LOV) in management studies. They are self respect, warm relationships, sense of accomplishment, self-fulfillment, fun and enjoyment, excitement, sense of belonging, being well respected, and security. From a functional aspect these values are categorized into three and

they are interpersonal relationship area, personal factors, and non-personal factors. From an ethnocentric perspective, it could be assumed that a same set of values will not reflect equally between two groups of people from two countries. Though the core values are related, the processing of values can differ based on the cultural identity of an individual.

Cultural values

Individual cultures emphasize values which their members broadly share. Values of a society can often be identified by examining the level of honor and respect received by various groups and ideas. In the United States of America, for example, top-level professional athletes receive more respect (measured in terms of monetary payment) than university professors.

Values clarification differs from cognitive moral education:

- Value clarification consists of “helping people clarify what their lives are for and what is worth working for. It encourages students to define their own values and to understand others’ values.”
- Cognitive moral education builds on the belief that students should learn to value things like democracy and justice as their moral reasoning develops.

Values relate to the norms of a culture, but they are more global and intellectual than norms. Norms provide rules for behaviour in specific situations, while values identify what should be judged as good or evil. While norms are standards, patterns, rules and guides of expected behaviour, values are abstract concepts of what is important and worthwhile. Flying the national flag on a holiday is a norm, but it reflects the value of patriotism. Wearing dark clothing and appearing solemn are normative behaviors to manifest respect at a funeral. Different cultures represent values differently and to different levels of emphasis. “Over the last three decades, traditional-age college students have shown an increased interest in personal well-being and a decreased interest in the welfare of others.” Values seemed to have changed, affecting the beliefs, and attitudes of the students.

Members take part in a culture even if each member’s personal values do not entirely agree with some of the normative values sanctioned in that culture. This reflects an individual’s ability to synthesize and extract aspects valuable to them from the multiple subcultures they belong to.

If a group member expresses a value that seriously conflicts with the group’s norms, the group’s authority may carry out various ways of encouraging conformity or stigmatizing the non-conforming behaviour of that member. For example, imprisonment can result from conflict with social norms that the state has established as law.

Furthermore, institutions in the global economy can genuinely respect values which are of three kinds based on a “triangle of coherence”. In the first instance, a value may come to expression within the World Trade Organization (WTO), as well as (in the second instance) within the United Nations – particularly in

the Educational, Scientific and Cultural Organization (UNESCO) – providing a framework for global legitimacy through accountability. In the third instance, the expertise of member-driven international organizations and civil society depends on the incorporation of flexibility in the rules, to preserve the expression of identity in a globalized world..

Nonetheless, in warlike economic competition, differing views may contradict each other, particularly in the field of culture.

Thus audiences in Europe may regard a movie as an artistic creation and grant it benefits from special treatment, while audiences in the United States may see it as mere entertainment, whatever its artistic merits.

EU policies based on the notion of “cultural exception” can become juxtaposed with the policy of “cultural specificity” on the liberal Anglo-Saxon side. Indeed, international law traditionally treats films as property and the content of television programmes as a service. Consequently, cultural interventionist policies can find themselves opposed to the Anglo-Saxon liberal position, causing failures in international negotiations.

EDUCATION AND HUMAN VALUES

Education and human values are intricately intertwined, with education serving as a vital mechanism for the transmission, cultivation, and reinforcement of values within society. Education plays a pivotal role in shaping individuals' moral, ethical, and social beliefs, guiding their behavior and interactions with others. Through formal education systems, as well as informal channels such as family, community, and media, individuals are exposed to a variety of values, including honesty, integrity, empathy, respect, and social responsibility. Education not only imparts knowledge and skills but also fosters the development of critical thinking, moral reasoning, and empathy, which are essential for navigating complex ethical dilemmas and contributing positively to society. Moreover, education serves as a platform for promoting tolerance, diversity, and inclusivity, helping individuals appreciate different perspectives and cultures and fostering a sense of global citizenship. By integrating human values into educational curricula, institutions can empower learners to become responsible, ethical decision-makers capable of contributing to a more just, equitable, and harmonious world. The book on Education and Human Values explores the dynamic interplay between education and the cultivation of moral, ethical, and social values, offering insights into fostering responsible citizenship and promoting positive societal change.



Dr. Ritu Bala is a distinguished academician with a strong foundation in Zoology, having earned her M.Sc. from Maharaja Ganga Singh University, Bikaner (Rajasthan). Her educational journey also includes B.Ed. and M.Ed. degrees from the University of Rajasthan, Jaipur, showcasing her dedication to a well-rounded academic background. Driven by her passion for research, she successfully obtained a Ph.D. in Education from Rajasthan University, Jaipur (Rajasthan). Currently serving as a Professor in the Faculty of Education at Tanta University, Sri Ganganagar (Rajasthan), Dr. Ritu Bala is a beacon of knowledge and expertise in her field. Her commitment to research is evidenced by her impressive portfolio of more than twenty-two (22) research papers published in esteemed national journals, underlining her substantial contributions to the academic community. Furthermore, she has been an active participant in over twenty (20) International/National Seminars, where she has presented her research findings and shared valuable insights. With over eighteen (18) years of teaching experience, Prof. Dr. Ritu Bala has played a pivotal role in shaping the educational landscape. Her remarkable guidance has culminated in 19 students being awarded Ph.D.s in Education, further solidifying her status as a mentor and educator of distinction.



Dr. Neena Chawla is a distinguished academician with a strong foundation in Zoology, having earned her M.Sc. from Maharishi Dayanand Saraswati University Ajmer (Rajasthan). Her educational journey also includes B. Ed Degree from MDS University Ajmer & MEd from Maharaja Ganga Singh University Bikaner, showcasing her dedication to a well-rounded academic background. Driven by her passion for research, she successfully obtained a Ph.D. in Education from Jain Visha Bharti University Ladnun (Rajasthan). Currently serving as a principal Parmanand Degree college for B.Ed Gajsinghpur district Sri Ganganagar (Rajasthan), Her commitment to research is evidenced by her impressive portfolio of more than twelve (12) research papers published in esteemed national journals, underlining her substantial contributions to the academic community. Furthermore, she has been an active participant in over twenty (18) International/National Seminars, where she has presented her research findings and shared valuable insights. With over twenty two (22) years of teaching experience Dr. Neena Chawla has played a pivotal role in shaping the educational landscape.

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