

Integrated Approach for Inculcating Human Values

- Dr. Raj Sharan Shahi

In this paper, the researcher has stressed need for value education. He has also discussed various methods for adopting and implementation of value education among students.

Key words:- Value Education, Education in India, Strategies for value

The whole society has been facing the problem of turbulence because of conflicts arising out of growing economic and social disparities, religious fanaticism, aggressive competitiveness and the tension between the material and spiritual world. India is known in all over the world for its rich cultural and spiritual heritage. It was because of our education system which laid great emphasis on learning of essential values of life. But, education at present with its emphasis on consumerism and cut throat competition for success has sidelined its central concern for overall development of personality. The human tradition of discipline has vanished from all institutions of society with the inevitable consequences of inefficiency, corruption, injustice, destruction, conflicts, terrorism, frustration and unhappiness.

Against these, values such as love, truth, non-violence, patriotism, integrity, punctuality, self-discipline, compassion, acceptance, courage, courtesy, equality, self-reliance, self-control, cleanliness etc. are required to be inculcated in the young mind. These values are required not only for the personality development of an individual. These are the key to the survival of the entire humanity. Education is the most powerful agent of inculcating such values.

The 20th century will also be remembered for one particular decision arrived at by the world community: the resolve to provide basic education to all. Universalization of Elementary Education, even if not achieved, shall be remembered in history as a contribution of the 20th century. It was a logical manifestation of the need to achieve equality of opportunity and social justice (Rajput, 2000). National education movement against the colonial western education was also started for developing these values among the Indian youth. Therefore, various Commissions on Education and studies have also emphasized the need of value education from 1948 to 1996.

Radhakrishnan Commission 1948-

"If we exclude spiritual training in own institutions we would be untrue to our whole historical development."

Sri Prakash Committee on Religious and Moral Instruction (1959)-

"Every effort must, therefore, be made to teach students true moral values from the earliest stages of their educational life. If we loose these, we shall be a nation without a soul."

Kothari Commission (1964-66)-

"A serious defect in the school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to the life, needs and aspirations of the people can not afford to ignore this purposeful force."

National Policy on Education (1986)-

"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 the education a forceful tool for the cultivation of social and moral values."

Ramamurti Committee (1990)-

"Education must further provide a climate for the nurture of values, both as personalized set of values, forming one's character and including necessarily social, cultural and national values, so as to have a context and meaning for actions and decisions, and in order to enable the persons to act with conviction and commitment."

Programme of Action (NPE) 1992-

"The framework emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception

ethical considerations and character building. It stressed the role of education and combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values.

The need of value education has not been emphasized only in India but its need is also being felt in all over the world.

International Commission on Education (1996)

There are four pillars of learning:

1. Learning to know.
2. Learning to do.
3. Learning to live together.
4. Learning to be.

A study conducted in USA also revealed the need of value education. The study was based on the background of 220 black students of New York. In this survey research researcher had predicted that 90 percent of them would land in jail one time or another in their life. One day a Professor at John Hopkins University in the US came across an old research paper written twenty-five years back. Realising the follow-up potential, the professor sent out a team of his students to gather information on the current status of these 220 old students; of them 198 could be traced. Surprisingly, enquiry revealed that only four of them had any prison background. This was such a significant deviation from the earlier conclusion that he pushed the enquiry further. He found out that 75 percent of them were taught by one particular lady teacher. Now he tried to trace out this lady teacher and succeeded in finding out her address. This teacher, now very old, was in a 'retirement home'. She was asked a question 'What special method did you employ, what curriculum did you design for these 198 students?' She simply said, "I don't know. Well, I loved them." The word 'Love is very difficult to understand. Every act of 'love' brings happiness. There is no act of love which does not bring peace and blessedness as its return. (Pitre, 1995)

The reports presented above show that the tendency of immoral practices can be curbed if we impart value education in an effective and functional manner.

What is Value?

"In philosophical contexts values are those standards or code for conduct conditioned by one's cultural tenets and guided by conscience, according to which human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realize cherished ideas and aims of life."(Gupta, 1986)

What are the values? What values are more important? These questions have provoked unending debate on the number and nature of values among the axiologists, educators and sociologists. The number of values ranges from three (Satyam, Shivam and Sunderam) to 83 (listed by NCERT). The entire values may be classified in to two types; one - the eternal, absolute or root values and two - the temporal and mundane values. Moral and spiritual values are root values, which take us out of ourselves and inspire us to be good and to do good to others. The mundane values include contextual values-social, cultural, economic etc. Sri Sathya Sai has established the five primary values Satya, Dharma, Shanti, Prema and Ahimsa with five ideals of knowledge, skill, balance, vision and oneness.(Ruhela, 1996)

In order to create new social order Gandhiji introduced Nai Talim in year 1937, which is popularly known as Basic Education. This system of education which could not be continued for several socio-political reasons, as based on certain values cherished by him. He wanted that these values should be internalized by the younger generation also through new system of education evolved by him. The NCERT and Gandhi Peace Foundation have jointly sponsored studies on Gandhian Values at the school stage.

These were the values which he practiced himself in his personal and public life, experimented with them and suggested that our society should be instructed on the basis of these values if we want to remodel the social set up through education. These values are the following-

- Trust (Honesty)
- Non-Violence (Love for mankind, service of humanity compassion, universal love etc.)
- Freedom (Fearlessness)
- Democracy (Right, duties, responsibilities, national integration etc.)

- Sarva Dharm Sambhav (Composite culture, reverence for other's beliefs communal unity)
 - Equality (Removal of untouchability, social justice non exploitation)
 - Self-reliance (Swadeshi, dignity of labour)
 - Purity of ends and means (Integrity between thought and sections)
 - Self discipline (Self control)
 - Cleanliness (Suddhi, simplicity of life, non-consumerism, aesthetic life)
- Hence, values vary from man to man and society to society. The paper comprises to 83 values which has been enlisted by NCERT.

Implementation Strategies-

There are two theories about values inculcation. Formalists advocate that value should be taught through school curriculum but Behaviourists suggest that value should be inculcated through exemplary behaviour. Both of them are correct in their own way. The ideal compromise is to fight on both fronts by accepting that value are taught and caught. Hence, approaches should be used because first knowledge be given then application and action be planned. Knowledge without assimilation and application is inert. Application without the perspective knowledge is blind. Therefore, following five steps have been identified for inculcation of values through school programmes:

Knowing: The child must be made aware of the values through programmes.

Believing: Child must develop faith in these values.

Making judgement: The child must be provided with conflicting situations to judge the implications of related values.

Action: The child may be encouraged to practice these values in actual life situation.

Spontaneous Action: The various programmes of the schools must take the child to the stage where the practice to values may become spontaneous and immediate.

Hence, the value should be inculcated on cognitive affective and conative domain through various strategies.

Strategies for value Development through Various Subjects

The universe seems to have been bifurcated into two worlds. a) world of fact and b) world of values. Science deals with material world and highlight the fact underlying in this phenomena. It has least concern for the world of values. In the classroom of science the teacher can reduce the gap between these two world by focusing on both the aspects. Suppose while he is teaching 'rainbow' in the classroom he explains the facts related to rainbow but at the same time he should also emphasize on the aesthetic qualities of rainbow. The various discoveries of science he/she is teaching must give the example of their use and disuse. The implication of science for better life and for the welfare of human being should be brought into light. The history of great scientists and their qualities which helped them towards greatness should also be taught in the classroom. Similarly, the biological interpretation of facts of life be made not only in terms of struggle for existence, but also in reference to the emergence of values. Inter dependence of man, animal and plants should be emphasized in the classroom.

But the teacher should not try to search values in each and every aspect of subject matter; otherwise this will spoil the romance of teaching and there will be possibility of losing interest by the pupils.

There is no denying the fact that humanity subjects have great scope for inculcation of values. Of course in these subjects there are great opportunities for the imaginative considerations of human condition. History is one of the important subjects of humanities. A history teacher has much more opportunity to inculcate values through his teaching. Indian culture is the rich source of human values. Value embedded life story of great men and women should be highlighted in the classroom. Values like unity, integrity, patriotism, peace, tolerance, non-violence, secularism etc. can be imparted through history of freedom struggle and life history of philosophers, saints and patriots of the world and India. Unity in diversity, curiosity, sensitivity, awareness towards environment, interdependence etc. can be developed through Geography. Economic teacher should emphasize dignity of labour, equitable distribution for resources, trusteeship, respect for public property in the classroom. Through survey, field trip and exhibition, teacher may develop sympathetic attitude toward social evils and exploitation. Civic sense, democratic

values, international understanding, sense of belongingness, protecting public property and respect for rules and regulations can be developed through civics teaching.

Parmesh (1998) found a significant difference between the high and low-creative individuals in their value orientations. The high creatives are higher on the theoretical and aesthetic values as compared to the low creative individuals. Creativity can be promoted through the teaching of language. The role of teacher is to provide the opportunity for expressing creative powers. It develops reflective thinking and creative ability among students.

Drawing and painting has also vital role to play in fostering aesthetic values to our students. It also helps to stimulate the creative attitude of the students with the use of various forms, patterns and colours. To prepare a new colour by mixing two or more colours give a joy of creativeness to the youngsters. Hence, the opportunity to develop creative ability must be provided in school curriculum. According to Read, (1948) "The only habit that is ennobling, penetrating to the frame and physique as well as the soul of man, is the creative activity in all its rituals, exercises, festivals and practical services.

Music is also a very important source of inculcating values. Besides aesthetic values various moral and social values like national integration, kindness, devotion, respect for other faiths and religions can be inculcated. Therefore, Gandhiji had also included it in his Basic Education Scheme. So, music should be taught as a subject in school. In most of the city schools music is being taught as a hobby subject. Singing of 'bhajan' devotional and patriotic songs, folk songs and folk dances selected from various regions should be practiced.

Value Development through Method-

Now the question arise what method should a teacher employ to inculcate values among the students. There is no set method of doing this but it must be remembered that child grow up with questions rather than answers because awakening of intelligence is more important than the cultivation of memory. Hence it is very important to create a mind that neither accepts nor rejects an opinion or view too readily, but stays with question. "Is it true?" (Krishana, 2000). Thus the student must be free to make mistakes and learn for itself without any fear. For this purpose 'Inquiry training model, brain storming, demonstration and discussion method etc. may be used in order to make students more active and creative.

Piaget (1932) also emphasized that students should be made to learn values rationally. Kohlberg (1968) expended Piaget's work and advocates that children's value development is highly dependent on environment and social conditions. Therefore, opportunity of working with co-operation, joy and friendly, working hard without sense of rivalry an atmosphere of openness need to be promoted through teaching-learning process. Project work also seems to be very useful for this purpose. A project is a unit of whole-hearted, purposeful activity carried on preferably in its natural settings. Thus the project works in various subjects go a long way in externalizing and internalizing of various moral and social values.

Classroom Communication: Teaching is a communication between the student and teacher. It is of two types:

- a) Verbal communication and
- b) Non-verbal communication.

Non-verbal communication is conveyed through body language, sign language etc. Both verbal and non-verbal communication play very important role in personality development. While dealing with students a teacher should observe with love, courtesy, patient and tolerance etc. Good communications beget good understanding free from fear and favour. A teacher should communicate with purity and sanctity. While communicating, a teacher should keep the following points into the mind -

- Communication must be conducive to human relation.
- Provide equal opportunity to the students to express their views/opinion.
- Communicate impartially to students regardless of their religion, caste, political, social, economic and physical characteristics.
- Be affectionate to the students and not behave in a vindictive manner towards any of them for any reason.

Institutional Climate:

It is one of the most important factors which directly influence the affective domain of the students. To design value conscious institutional climate is very tough task, but following points play an important role in the developments of values.

- The climate of the institution should be democratic. Students must be involved in the process of planning and making decisions. They should have freedom to express their opinion and provide equal opportunity for their development.
- There should be no differences between the percept and practice. The rules and regulations made by the institution should be followed without any discrimination
- Student-teacher relationship should be based on love, faith and co-operation.
- Student should be in maximum touch of teacher through project, practical, sports and other co-curricular activities.
- Teacher should also be aware of their personal problem through the parent teacher meetings.
- Admission of students and selection of teachers should be only on the basis of merit without any consideration of caste, creed, religion and money.
- Regular, punctual, disciplined and meritorious students should be rewarded.
- Professional code of conduct should be discussed among the staff regularly.
- The autonomy of creative imagination should be vigorously promoted through project work, seminar, symposium, discussion, exhibition etc.
- The teacher should be annually judged and rewarded on the basis of their publications, research innovations and professional ethics.
- In order to change the climate of passivity and culture of mediocrity the institution should promote innovative practices through action research.
- Every one should take care of others and also belief in progress of all.
- Campus should provide pleasant atmosphere, cleanliness and aesthetic aspect should be incorporated everywhere in the campus.

Orientation for Teachers:

Kalra et. al. (1994) examined the perception and feelings of the teachers about their community and institutions. A significantly large number of teachers were having a negative perception of their community and system. Only 22.7 percent teachers wanted to become a teacher. The major pointer of the study is that teachers with a high degree of negative perceptions and feelings along with their low motivation are less likely to accept the goals and values of their institutions than others. They are not willing to exert a considerable effort for their institutions. The study suggested that the culture of our educational institution can be improved upon through selection of right type of teachers having holistic personality.

Personality of a teacher has great potential in influencing the students or internalization of various positive values. Hence, aptitude and personality test to be conducted in recruiting the teachers and after that cultural, moral and ethical education be provided to them through various training programmes.

Orientation for teachers at the beginning of the session for at least five to seven days should be conducted. Regular weekly discussion be organized by the faculties in which each teacher can spend more time to express his views, problem and how he overcame them. Seminars should also be organized at local, regional and national level during the mid session. The impact of the effort on the students must be evaluated.

Socially Useful Productive Work (SUPW):

Gandhiji, in his Basic Education, includes following elements: i) productive activity ii) correlation of curriculum with activity and the physical and social environment, and iii) intimate contact between the schools and the local community. Earlier Kothari Commission had also introduced work experience. SUPW has a large scope for creativity, moral and social, economic and aesthetic values like dignity of labour, promotion of self-reliance, productive efficiency, co-operation, dutifulness and beauty, spirit of inquiry and effective use of resources. 'Socially Useful Productive Work' may be described as purposive, meaningful manual work resulting in either goods or services which are useful to the community. Purposive, productive work and services related to the needs of the child and the community will prove meaningful to the learner. Such work must not be performed mechanically, but must include planning, analysis and detailed preparation, at every stage, so that it is educational in essence. Adoption of improved tools and materials, where available, and the adoption of the modern techniques will lead to an appreciation of the needs of the progressive society.

Co-curricular Strategies for Value Development through Activities:

Co-curricular programme is an integral part of curricular programme. Co-curricular activities can prove to be an effective tool for inculcation of values and nurturing creative talents if they are planned meticulously and executed properly. For this purpose various clubs and associations may also be formed e.g. Atheistic Club, Literary Association, Science Club, Cultural Club, Magazine Committee Bulletin and Board etc. A teacher should be made incharge of each committee. Students should also be placed as a member in each committee in order to ensure their active participation in planning and implementation of various programmes. The teacher incharge should not impose their own ideas and values upon the students they only counsel and guide the students properly. Following activities may be organized for value development.

(i) Morning assembly should include prayer, thought of the day, 'prerak prasang' by teachers and students, patriotic songs of different languages.

(ii) Yoga is very helpful in cultivating moral and spiritual values. It has multidimensional potentials for the growth of personality. The yoga co-ordinates body mind and spirit. It is basically the science of mind and therefore, through it student should learn 'how to concentrate' and 'how to learn fruitfully'. 'Yam' and 'Niyam' have good potential for character building.

(iii) Social service should be promoted in the school. Service is itself a great value. Vivekanand said, "to serve human being is to serve God." It makes people more productive and humane. Programmes like: cleaning colonies, hospitals, tanks distribution for food materials, medicine, clothing, curing the victims of natural calamities should be organized. Through these programmes institution may be made responsive to the society. It will also strengthen the mutual relationship between school and society.

(iv) Participation in cultural activities with folk dance, music and lore of different regions depicting 'Unity in Diversity' should be made compulsory.

(v) Visits and excursion to the relevant places, experience in inter regional living, national integration camps must be organized once in a year for every students.

(vi) A large number of person and groups work selflessly for deprived and down trodden. Interaction with them could really created perceptible impacts.

(vii) Visits to institutions, establishments, centres of creative arts, zoos, museums and to homes for the aged and handicapped not only enhance knowledge, understanding but also generate appreciation and empathy;

(viii) Games, sports meet at school, district, state and national level may be organized by rotation in different schools. The effort should made that each student participate in games activity.

(ix) Scout/Guide movement may be popularized and maximum number of student be encouraged to participate in scout/guide activities.

(x) NCC/NSS should be made compulsory.

(xi) Mock parliament student self-government must organize in order to train them in democratic system.

(xii) Students may be encouraged to learn more and more international and regional languages by providing facilities and incentive for the same.

(xiii) Exhibition on environment pollution, population, terrorism, and other historical, social, political and economic issues may be organised.

(xiv) Active participation of community and use of their resources should be promoted in order to make them feel that institution belong to them. Such an impression alone could lead to several value related participatory activities.

(xv) Institution must provide interaction opportunities to students with the persons of high character sacrifice, creative abilities, literary tastes, scholarly attitude whose mere presence could motivate them.

Lastly, the above strategies can be implemented effectively only through right kind of teachers. Thus the role of teacher is too much important in this regard. According to the UNESCO (1972) report the teacher's duty is less and less to inculcate and more and more to encourage thinking, his formal functions apart, he will have to become more and more an adviser, a partner to talk to some one who helps seek out conflicting arguments rather than handing our ready made truths. He will have to devote more time and energy to productive and creative activities; interaction, discussion, stimulation, understanding encouragement.

शोध संचयन

SHODH SANCHAYAN
ISSN 2249-9180 (Online)
ISSN 0975-1254 (Print)
RNI No.:
DELBIL/2010/31292

An Internationally
Indexed Refereed
Research Journal & A
complete Periodical
dedicated to Humanities
& Social Science
Research

मानविकी एवं समाज
विज्ञान के मौलिक एवं
अंतरानुशासनात्मक शोध
पर केन्द्रित

Half Yearly
Vol-5, Issue-1
15 Jan, 2014

**Integrated
Approach for
Inculcating
Human Values**

Dr. Raj Sharan Shahi
Sr. Lecturer in B.Ed.
Deptt., Digvijai Nath
P.G. College,
Gorakhpur

www.shodh.net

Web Portal of
Humanity & Social
Science Research

References-

- 1- Govt. of India (1951), The Report of the University Education Commission (1948-49), GOI, New Delhi (Radhakrishnan Commission).
- 2- Govt. of India (1959), Report of the Committee on Religious and Moral Instruction, GOI, New Delhi (Sri Prakash Committee)
- 3- Govt. of India (1966) Report of The Education Commission (1964-66) Education and National Development, GOI, New Delhi (Kothari Commission)
- 4- Govt. of India (1986), National Policy on Education, Programme, GOI, New Delhi.
- 5- Govt. of India (1990), Towards an Enlightened and Humane Society: Report of the Committee for Review of National Policy on Education 1986, GOI, New Delhi (Ramamurti Committee)
- 6- Govt. of India (1992), National Policy on Education 1986 (Modification Undertaken in 1992) GOI, New Delhi.
- 7- Gupta N.L. (1986), Value Education Theory and Practices, Krishana Brother, Ajmer.
- 8- Gupta N.L. (1986), 'Human Values for 21st Century' Anamol Pub. Pvt. Ltd. New Delhi.
- 9- Kalra, S.K. et.al. (1994), "Higher Education; Teacher's Perception and Feelings about their community and Institution: A Study of the Culture of Educational Institutions", The Indian Journal of Social Work) Vol.IV, NO.2 April (1966).
- 10- Krishna P. (2000), 'Science Religion and Education' in Journal of Inter University Centre for Humanities and Social Sciences, IIAS, Shimla.
- 11- Kohlberg, L.(1968), 'The Child as Moral Philosopher' Psychology Today.
- 12- Parmesh (1998), Creativity and Personality in Gupta N.L. (2002) 'Human Values for the 21st Century' Anand Pub. Pvt. Ltd. New Delhi.
- 13- Piaget, J. (1932), The Moral Judgement of the Child, Routledge and Kegan Paul London.
- 14- Pitre B.G. (1995), 'Education in Human Resource Value', A Bouquet of Seventy Stories, Jaipur.
- 15- Rajput J.S. (2000), 'Implementation Strategies for Education in Human Values' Selection from Univ. News Association of Indian Universities, New Delhi.
- 16- Read, H., 'Culture and Education in World Order', Museum of Modern Art, New York. (1948).
- 17- Ruhela (1996), 'The Emerging Concept of Education in Human Values' Regency Pub. New Delhi.
- 18- Satya Sai Bal Vikas Education Trust (1981), Education and Human Values part-I.
- 19- UNESCO (1972), 'Learning to be' Report of the International Commission on Education, UNESCO Paris.
- 20- UNESCO (1996), 'Learning the Treasure Within' Report of the International Commission on Education for the 21st Century (Delor's Report) UNESCO Paris.

शोध
संचयन
SHODH SANCHAYAN