

PRACTICE OF VALUES IN SCHOOLS-A MICRO STUDY

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Abstract

Value education becomes very much prominent in these days. These days, it becomes a subject of gaining knowledge in place of practice in our schools. It is true that we cannot be a sustainable society in absence of proper value education. The holistic developments of the learners are only possible with the proper inculcation pattern of values. The study was an attempt to find the gap area in our implementation and inculcation strategies. The findings of the study were quite interesting as study shows that the students are aware about the various values and its importance but still we are facing values related problem in our schools and society. The outcomes are derived from the filled up questionnaires collected from students of class VIII and IX of Delhi.

Keywords: *Value, Education, Value Education, Student, School.*

Introduction

Our society has been currently facing value crisis in this fast changing globalized modern era. The current scenario of values deteriorated social, political and cultural situations resulting in violence and destruction which need most urgent action regarding instruction in values. Under these circumstances, the need for value education is emerging especially in our country and it should receive the highest priority particularly at school level. Values are traits for recognition of a person in family and society as well. Present research paper presents level of different values being practices by students in their school life with the help of data in particular and discusses meaning of value and value

education with the help of its proper background in general.

Value and Value Education Meaning and Background

The term 'value' generally means 'to be of worth', something that has a price, or it can also be described as a criterion for judging the worth of something or the people. Values are the regulator of human behaviour and are the basic guiding principles which help a human being to make his/her life better and more importantly socially acceptable. It is merely not a rule which has to learn but to make practice in life. Unless and until you won't practice it would not help. It is the basics of character formation and personality development. Values are respectful things which are the foundation of human character in particular and

society at large in general. Venkataiah (2002) defines values that “The Values are regarded desirable, important and held in high esteem by a particular society in which a person lives. Thus, values give meaning and strength to a person’s character by occupying a central place in his life. Values reflect one’s personal attitudes and judgements, decisions and choices, behaviour and relationships, dreams and vision. They guide us to do the right things.” The Oxford Dictionary defines ‘value’ as “to consider to be of great worth or importance”, or “standards or principles considered valuable or important in life.” It denotes that value in physical terms and pertains to our behavioural patterns. From the above discussion, it can be conceptualized that any human activity, thought or idea, feeling, sentiment or emotion which could promote self-development of the individual in all its dimensions could be said to constitute a value. Acquiring values can be happen through education and it is a well-known fact that education starts from home. Home environments and parents are the first system and teacher of the child. Likewise, teaching of values also begins from the home and with parents. Further, school provides a common platform for all children coming from various backgrounds to exchange their values and ideals so they can learn and practice ideals and socially acceptable values in their life.

Value education is not only prominent in present time but also was needful in past time. Even before Independence, the question of value education in the form of

religious and spiritual education was very much prominent. In 1882, the education commission recommended to prepare a moral textbook which was based upon the basic principles of natural religion. Further the Govt. of India in its Resolution No. 10/309, dated 02/08/1884, in which suggested that though a secular education is imperfect, such a textbook would probably not be able to remedy its shortcomings and would end up being vague. It also suggested that it was doubtful whether it would be accepted by Christians, Hindus, and Muslims (Ibid., p. 289) ¹. After the independence, Indian constitution listed in Article 28(1) that “No religious instruction shall be provided in any educational institution wholly maintained out of State funds”. Further, the University Education Commission (1948-49) popularly known as the Radhakrishnan Commission wrote that as we are not prepared to leave the scientific and literary training of students to their homes and community, likewise we cannot leave religious training to them. “The child is robbed of his full development if he receives no guidance in early years towards recognition of the religious aspects of life. If this guidance is left to home and communities, the chances are that communal bigotry, intolerance and selfishness may increase” (Ibid., p. 290). Sri Prakash Committee (1959) and Kothari Commission (1964-66) agreed that religious and moral education should

¹ Radhakrishnan, S., 1963. **The Report of the University Education Commission (December 1948-August 1949)**. Delhi: Government of India Press. (p. 289).

be encouraged and implemented at the university level and imbibed and maintained at the school level (Kothari, 1966, p. 20, 207). The Kothari Commission particularly suggested that school must take sincere initiative to impart social, moral and spiritual values (Ibid., p. 206). National Policy on Education (1986) devoted a special section to value education and stated “In a culturally plural society, education should foster universal and eternal values oriented towards the unity and integration of people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition, and fatalism. Apart from this combative role, value education has a profound positive content based on our heritage, national goals and universal perceptions”². The Report of Ramamurti Committee (1990), stated that the cultural and spiritual aspects of the person have to be accented in order to have a total education for the total person (Ramamurti, 1990, p. 27) and it expressed that the process of education should be a “truly freeing experience, a process of liberation” (Ibid., p.21). National Policy on Education (Revised): 1992 states that “Value Education has a profound positive content based on our heritage, national goals, and universal perceptions. It should lay primary emphasis on this aspect”³. Further, Plan of Action (1992) advocated to integrate the various components of value education

into the curriculum at all stages of school education. National Curriculum Framework (2005) replaces term peace in the place of value and reported that education for peace seeks to nurture ethical development, inculcating the values, attitudes and skills required for living in harmony with oneself and with others, including nature. Inculcating values in youngsters needs to be done with zeal and enthusiasm. Children observe and learn from their teachers and the environment where they live. They not only imitate them but also imbibe their behaviour pattern. Thus, school environment and teachers must act as a role model to follow. They must integrate values with the curriculum, highlight the positive aspects of day-to day issues and inculcate values in children by adopting in a friendly approach. As children spend a better part of their days in educational institutions, it becomes imperative to teachers and school to take the responsibility of creating an ideal environment so that qualitative values can be restored. Value Education implies a system of education which (Bhatia, 2010):

- Attempts to balance knowledge with essential social skills;
- Attempts to balance science and technology with ethics and religion;
- Attempts to balance quantitative expansion with qualitative improvement;
- Forms character besides training in skills;
- Cultivates true citizenship spirit;
- Gives due recognition to India’s cultural heritage;

² National Policy on Education (1986). Page 26-27.

³ National Policy on Education (Revised); 1992. 8.6.

- Works for the fulfillment of national goals;
- Attempts to eliminate religious fanaticism, superstition and fatalism;
- Attempt to transcend linguistic and regional barriers.

The following objectives of value education were suggested for consideration by National Curriculum for Elementary and Secondary Education – A Framework (1988):

- To create awareness about complex nature of society and efforts made to bridge the gap between different disparities.
- To develop proper understanding of values enshrined in the Constitution of India such as democracy, justice equality and liberty.
- To prepare for progressive and responsible citizens.
- To develop the common concern for the welfare of the society.
- To enable to rise above prejudices based on caste, sex, religion and language etc.

Related Literatures on Value Education

There are various institutions which have put down their philosophy on values. These institutions not only categories the types of values but also prepared a detailed blueprint for the promotion and teaching of values at different levels. NCERT is one of those premier institutes responsible to formulate the curriculum at different level of school education has published “Education for Values in Schools - A Framework” (2012), which

articulated a comprehensive and pragmatic approach to value education in schools. The framework has been written in response to the need expressed by academics and public across the country. It includes vision, expectations, strategies and benchmarks for implementation and assessment of value education in schools. For the successful implementation of values in school, NCERT in its document education for Values in Schools – A Framework (2012) relied on the concept of Five Cs outlined in Educating Hearts and Minds by De Roche, E.F. and Williams, M.M. (1998). California: Corusin Press and reiterated that 5 Cs principles are an effective implementation strategies for value education and said that we have to connect students with curriculum, teachers, community, parents. The second principle of 5 Cs advocates the caring, sharing and helping strategies for inculcation of values. The third principle explains the need of criticalness of plans, strategies or judgements related to values and adopt that one which works and discards those that do not work. The fourth principle recommends the communication and collaboration to build confidence, gain support and encourage participation in work and collaboration for the building of trust among the students. The fifth principle of 5 Cs says that conviction, commitment and courage are necessary for the effective implementation of value education in the schools. Without conviction, commitment and courage, it is not possible for the schools to be prepared for the sacrifice for time, energy and resources. All the above principles keep

their own importance and these are connected and work together in implementing strategies for value education however, these are not mutually exclusive.

According to document “Learning to Do” published by UNESCO (2005) for the accomplishment of values approaches and atmosphere should be appropriate to the learners and implemented along with the process of holistic developments. Further, the draft cited that the traditional mode of value education give emphasis on content and skill instead of developing the values and convictions in learners. Therefore, UNESCO believed in integrated approach for the inculcation of values which is learners’ centered. Here shift is from content to process and knowing to valuing. In this approach, learners realize their ability to work towards personal integration, wholeness and harmony within. In this way, the value filtered from cognitive domain to affective domain and finally to behavioral level which makes him/her a true human being. Here the role of teachers is only to act as a facilitator and provide/create an opportunity for the learners to experiment, feel, express and discover freely.

Values Education - A Handbook for Teachers (2012) published by CBSE also believed that “Values” cannot be taught like a subject, i.e., like Languages, History, Science or Mathematics. They can only be inculcated through the situations purposely planned during the teaching of various subjects. It is therefore imperative that Value Education should be blended with the teaching of different

subjects. Further, Handbook mentioned that every lesson of the subjects has some values and may be articulated directly or indirectly using various planned strategies during the process of teaching and learning. The task of the teacher is to act as a facilitator and make aware the learners on pros and cons of practicing values in different situations.

Although, we have various committees and commissions on value education from the time of National Commission of Secondary Education (1952-53) to Education for Values in Schools – A Framework (2012) in Independent India but still we are lagging behind in inculcation of desired values in our school learners. This paper is an attempt to find out the gap areas where we have to work in regard to learners’ awareness and their practices for effective implementation of value inculcation strategies.

Objective of the study

The objective of the study was to find out the level of practices of various values by the students in and around the school.

Methodology and Sample

To achieve the objective of the study survey method was used. A total of 40 students of class VIII and IX were selected randomly from a school of Delhi. Sample of the study was restricted to school of Directorate of Education, Govt. of Delhi only. For the collection of the data, a comprehensive questionnaire was used which contained structured questions using three point Likert Scales. The specific areas covered in the questionnaire were practices of (1) Individual values, (2)

Social values (3) National/Constitutional values (4) Cultural/Ethical values (5) Environmental values etc. The items of the questionnaire were prepared in the light of the suggestive values prescribed for students in “Education for Values in Schools – A Framework” published by NCERT, New Delhi. There were 30 items in the questionnaire covering above listed areas using three point Likert Scales – Agree, Uncertain and Disagree to respond. Before administering the questionnaire, students were explained the motive of the research and gave a brief description about the different kinds of values and asked to respond what they feel and used to practice in their life in particular

situations. They were given sufficient time to respond. After their responses questionnaires were collected and made table accordingly. For the analysis of the data simple statistical tools – average and percentages were used.

Results and Discussion

Following table1 depicted the items of the questionnaire and their corresponding responses. There were 30 items based on different values i.e., individual, social, constitutional, ethical, environmental included in the questionnaire to attain the objective of the study. Each item listed below assigned the no. of responses and percentage of responses as well in Table1:

Table1: Item Wise Description of No. and Percentage of Responses

S. No.	Values	N	A	U	D
1.	I have the ability to avoid risky behaviour like, smoking, drugs, etc.	40 (100%)	34 (85%)	0 (0%)	6 (15%)
2.	I enjoy participation in regular physical exercise/games/sports etc.	40 (100%)	39 (98%)	0 (0%)	1 (2%)
3.	I know my own special talents and have courage to accept own weaknesses	40 (100%)	37 (93%)	3 (7%)	0 (0%)
4.	I respect others talents and weaknesses.	40 (100%)	39 (98%)	1 (2%)	0 (0%)
5.	I have ability to take on and complete tasks in an appropriate manner.	40 (100%)	35 (88%)	5 (12%)	0 (0%)
6.	I usually set realistic goals for future, plan well in advance and take responsibility for achieving targets with excellence.	40 (100%)	20 (50%)	5 (13%)	15 (37%)
7.	I explore and respect own rights and responsibilities in class, at home and during conflict situations.	40 (100%)	31 (78%)	4 (10%)	5 (13%)
8.	I express my own opinions, ideas and perceptions without offending others.	40 (100%)	29 (73%)	4 (10%)	7 (18%)
9.	I have skills to discuss own aspirations, fears, weakness and seeking help and support from others.	40 (100%)	30 (75%)	7 (18%)	3 (7%)

10.	I restrain on obsession with academic achievement and not indulging in excessive competition.	40 (100%)	25 (63%)	8 (20%)	7 (17%)
11.	I have a will to assume own share of responsibility in group work.	40 (100%)	39 (98%)	0 (0%)	1 (2%)
12.	I believe in cooperation and team spirit during group activities and programs with a spirit of enjoyment and fun rather than winning alone.	40 (100%)	31 (78%)	4 (10%)	5 (12%)
13.	I have Positive attitudes and skills for dealing with junior students	40 (100%)	27 (67%)	6 (15%)	7 (18%)
14.	I take interest in identifying one's own mistakes and courage to accept and improve.	40 (100%)	33 (83%)	3 (7%)	4 (10%)
15.	I have sensitivity and sense of responsibilities for living in family, society, and global society.	40 (100%)	33 (82%)	5 (13%)	2 (5%)
16.	I have knowledge and understanding of Indian constitution and its values - justice, equality, secularism, freedom etc.	40 (100%)	35 (87%)	3 (8%)	2 (5%)
17.	I have faith in freedom from prejudice and bias towards other cultural identities.	40 (100%)	29 (73%)	3 (7%)	8 (20%)
18.	I appreciate cultural diversities in religion, culture, language, caste etc.	40 (100%)	34 (85%)	6 (15%)	0 (0%)
19.	I understand the importance of Indian culture and history	40 (100%)	35 (87%)	4 (10%)	1 (3%)
20.	I have positive thinking, optimism and skills for adaptability	40 (100%)	30 (75%)	6 (15%)	4 (10%)
21.	I reject violence, vulgarity and aggressive attitudes at different levels in the society	40 (100%)	17 (43%)	7 (17%)	16 (40%)
22.	I have ability to express myself and behave in logical and ethical ways.	40 (100%)	31 (77%)	4 (10%)	5 (13%)
23.	I recognize, acknowledge and appreciate differences of opinion.	40 (100%)	31 (77%)	5 (13%)	4 (10%)
24.	I recognize bias and prejudice to identify issues and problems as well as the assumptions in an argument and to reason correctly.	40 (100%)	35 (87%)	4 (10%)	1 (3%)
25.	I have attitudes of respect and trust for all others irrespective of age, class, caste, religion etc.	40 (100%)	27 (67%)	7 (18%)	6 (15%)
26.	I share and offer to others in need without discrimination.	40 (100%)	37 (92%)	2 (5%)	1 (3%)
27.	I express myself and behave in logical and ethical ways without trespassing on others rights and freedom.	40 (100%)	31 (77%)	7 (18%)	2 (5%)
28.	I live life with simplicity and austerity.	40 (100%)	30 (75%)	7 (17%)	3 (8%)

29.	I have responsiveness towards all fellow beings and Nature	40 (100%)	28 (70%)	6 (15%)	6 (15%)
30.	I show skills for aesthetic appreciation – balance, harmony, beauty and expression in day to day activities and living. Like, surrounding, classroom, school campus, art work etc.	40 (100%)	36 (90%)	2 (5%)	2 (5%)

N=NO. OF RESPONSES; A=AGREE; U=UNCERTAIN; D=DISAGREE

The perusal of the table 1 shows that the majority of the respondents agreed on the items of the questionnaire. On evaluating the responses of the items related to practices of individual values of items no. 1-5, majority of the respondents (85% and more) agreed with the practicing of the values while with the value “*I usually set realistic goals for future, plan well in advance and take responsibility for achieving targets with excellence*”, 50% of the respondents were agreed and a fair percentage (37%) of the respondent were disagree. Responses related to practice of social values items no. 7-15, majority of (more than 60%) of respondents were agreed that they practiced the values in their life. In the responses of value “*I have a will to assume own share of responsibility in group work*”, overwhelming percentage (98%) of respondents were agreed. Although, around 15% of the respondents were disagree and some of the percentage of the responses were uncertain in practicing these values. Responses related to practice of constitutional values items no. 16-22, majority of respondents (more than 70%) responded that they were agreed and practiced these constitutional values while fairly a good percentage around 20% and 40% of the respondents were disagree on the question “*I have faith in freedom from prejudice and bias towards other cultural identities*” and “*I reject violence, vulgarity and aggressive attitudes at different levels in the society*” respectively. Furthermore, around 10% of the respondents were uncertain about these constitutional values that they practiced or not. Again,

responses related to practice of ethical values same response pattern was found as the practice of constitutional values. Majority of respondents (more than 65%) were agreed that they practiced these ethical values. A great percentage (92%) of respondents were agree with the ethical value “*I share and offer to others in need without discrimination*”. Here, we cannot ignore the percentage (around 15%) of respondents who were uncertain related to above cited ethical values. The environmental value – “*I show skills for aesthetic appreciation – balance, harmony, beauty and expression in day to day activities and living. Like, surrounding, classroom, school campus, art work etc.*” had an appreciative (90%) response that they practiced value in day to day life. In the same way, the other environment value “*I have responsiveness towards all fellow beings and Nature*” indicated same pattern of responses, majority of respondents (70%) were agreed in practicing the value while a sufficient percentage of respondents were either uncertain or disagree in practicing the values in their daily life. Overall, the results of the analysis indicated that the majority of the respondents were practicing these values in their life.

As the number of respondents in this study is only 40 and they were from a Govt. school and in a particular region therefore, the results cannot be generalized. Nevertheless, the study showed some significant results and provides sufficient inputs for taking measures in the area of practicing of

values among students of school in India. Finding of the study indicated overwhelming positive attitudes of the respondent towards the individual, social, ethical and environmental values. A slightly less but fair enough percentage of respondents were also indicated positive attitudes towards constitutional values. With the findings of the study, we can, at least, assume that the respondents i.e., students of our schools know very well about the different values and their practices pattern. But here question arises that is this really happen in reality? The issue of indiscipline, insensitiveness, intolerance, ill-habits, disregard, ragging etc. would not happen in our schools. Therefore, the question arises that if they practice the values in right way then why such non-sense occurs. In this regard, the findings of the study suggest us to improve the inculcation pattern as well as the effective implementation strategies of value education so as students in our schools practice these values in their habits rather than learning these values.

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Eventually, we must say that values cannot imbibe within a human by giving a lecture or by instruction but by practicing values in habits.

Conclusion

The values are needful for respectful living and a healthy society in this fast growing materialistic society. The values should be developed properly among children. It is evident that any value in human life can be effectively developed through education. A teacher can indirectly make an attempt of the moral of the lesson on the minds of students and all activities reflect the desirability of promoting values in the life, tone and atmosphere of the school. Curriculum should be framed in such a way that the students can have the desired experiences. The method of teaching followed by the teacher must help the students to acquire experiences. The overall school environment should be favourable to the development of values in education.