SCHOOLS AS A LEARNING COMMUNITY FOR ENHANCING VALUES

by

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ABSTRACT

Value education is not simply the heart of education, but also the education of the heart. It is a necessary component of holistic citizenship education. Value education has been globally perceived as an answer to the challenge of strengthening moral and social fabric of societies. Fostering of fundamental and human values and generating a caring and compassionate consciousness has tremendous potential to salvage the human goodness. The central idea behind value education is to develop essential values among the students and it teaches to manage complexities that can be continued and further developed. Value education is a vital ingredient required to develop a strong moral basis to a student's life and to give them opportunity of doing well on the world. Due to modern developments and fast changing role of parents, it has been very difficult for parents to inculcate significant values in their child. The school which gives education should also give equal importance to values, ethics and personality development as a means of preserving the standards of education. Values help us not only in self-evaluation, but also in self-drive too. 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 relationship to the environment that lies outside us. This paper emphasizes that value education in modern context is considered much wider, transcending the boundaries of religions and encompassing ethical, social, aesthetic, cultural and spiritual values. Value oriented education needs to be realistically achievable in consonance with the academic framework of a school. The authors advocate that a judicious combination of academics, culture and value education will be an ideal approach to education and value education needs to be integrated within the school curriculum.

Swami Vivekananda said: "Education is not the amount of information that you put in your brain to run riot there, undigested all your life. We must have life building, man making, and character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by heart a whole library".

BACKGROUND

Concern for value education is also increasing in recent years as a result of crisis of values that our society is currently experiencing. The issue has been projected as one of the national priority in the nation's education. The National Education Policy 1986 declares that the growing concern over the erosion of essential values and increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make the

education a forceful tool for the cultivation of social and moral values. The National Curriculum Framework for School Education 2000, (NCERT) observed that schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people their moral and spiritual growth enable them to realise the treasure with in. The school curriculum has to contain components that communicate essential values in their totality. This revival of internet in value education in recent years in our country appears to have arisen from the growing realisation that the complexity of Indian society with a heterogeneous population belonging to diverse culture, religions and creed preludes the provision for religious education and this situation can be met by introduction of education in values. The recent term `value education' is preferred to the traditional approaches such as moral education, religious education, social and character education, moral and spiritual education.

VALUES & HUMAN DEVELOPMENT

DIMENSIONS OF DEVELOPMENT	VALUES
PHYSICAL	HEALTHY LIVING CLEANLINES DIGNITY OF MANUAL WORK DISCIPLINE REGULARITY
INTELLECTUAL	TRUTH QUEWST FOR KNOWLEDGE SCIENTIFIC TEMPER RATIONAL OUTLOOK
MORAL/ETHICAL	RESISTENCE TO TEMPATATION RIGHTEOUSNES DUTY AND OBLIGATION NON VIOLENCE SELF CONTROL/DISCIPLINE
SPIRITUAL	PURITY TOLERANCE UNIVERSAL LOVE DEVOTION/FAITH FREEDOM
SOCIAL FAMILY	SOCIAL REPONSIBILITY COOPERATION MUTUAL RESPECT RESPONSIBILITY
SOCIETY/COMMUNITY	CONCERN/SHARING WORK ETHICS SERVICE/CIVICSENSE

NATIONAL	SPECULARISM NATIONALISM PATRIOTISM DEMOCRACY

It should be noted that moral or value development is a continuous, cumulative and highly interdependent process touching all the aspects of personality. Moral development is the axis on which revolves ones personality and character. Feeding the intellectual and starving the spiritual or ethical dimension is dangerous and would be a potential threat to social life of the individual. Based on its nature, moral development has been studied as part of cognitive development, social learning and psychoanalytic dimensions. The outcome of the studies conducted by several development psychologists are very useful is deciding about the activities in value education for school children. Sigmund Frend, the father of Psychoanalysis views moral development as an identification process. The young child identifies himself with parents and internalises the adult rules which lead to the development of morality. He considers supego primarily responsible for developing a moral frame of reference. The psychoanalytic school emphasises parent-child relationship as the basis of moral development.

Albert Bandra, a Social learning theorist, is the exponent of observational learning. He studied the effect of modeling on learning of moral values. He considers imitation as the important determinant of morality. Televised aggressions, elicit aggressive behaviour while disciplined, restrained actions in visual media like TV elicit constructive behaviour. The content of communication media serves as the sources of values. Teachers and parents acts as a model. It is generally accepted that five universal human values i.e. Truth, Righteous conduct, Peace, Love and Non-violence are directly linked to physical, intellectual, emotional psyche and spiritual facets of human personality. These values are essentially acquired during childhood, first in the home and then at school.

The National Education Policy, 1986, spoke about creating awareness of India's common cultural heritage, social justice and compassion, democracy and egalitarianism, secularism, gender equality, concern for environment, social cohesion and national unity, population and Quality of life, and scientific outlook and spirit of enquiry. It suggested that learning material should be designed to equip students with the wherewithal to combat social evils like caste and class barriers, religious fundamentalism etc. on the one hand and develop a scientific temper and habit of logical, rational thinking on the other. Unfortunately, very little action was taken to implement this important part of the education policy. We need to take concrete action of framing curricula and development and adaptation of innovative methods to inculcate values and ethics in children.

The child's performance even at school is largely determined by the environment at home. Therefore, parents' involvement in the learning process at school is absolutely essential. There is an increasing need for regular parent-teacher interaction. Through such interactions, parents come to know certain undesirable traits in their child which can be traced to environment and relationship in the family. Once they come to know about it, they may be able to modify their behaviour at home before permanent damage is done to psyche of the child.

DEFINITION OF HUMAN VALUE

While investigating human values through deductive and inductive method, Dr. Gawande found out the following seven human values. These are- (1) Truthfulness (2) Constructivity (3) Sacrifice (4) Sincerity (5) Self control (6) altruism (7) Scientific vision Definition of human value 1. Truthfulness - To have constant practice to approach the reality or truthfulness. 2. Constructivity - To help for good undertaking. 3. Sacrifice - To help without selfish motive. 4. Sincerity - To work in stipulated time as assigned. 5. Self-control - To have control on individual's

mind for action. 6. Altruism - To behave with others with love and to consider the well- being and happiness first. 7. Scientific vision - To find out scientific reasons of a problem.

MORAL DEVELOPMENT

In the moral sphere, too, the adolescents undergo very significant changes. They now develop a firm ethical sense or an understanding of what is right and wrong. The ideas are based not only on what the parents and elders have taught but also on adolescents' own experience. They begin to question the social and moral codes prevalent in society and accept only those, which they are convinced of. The eagerness to be a nice-boy/nice girl and to please others ceases to be important now. It gets replaced by a questioning mind and conviction about adolescents own stand on the issues. During this stage, adolescence begins to understand the importance of law in maintaining order in the society. Further, they begin to evolve a set of personal values, which become guiding principles in life. Change in Attitudes, Interest and Interpersonal Relationships The adolescence brings a change in the habitual pattern of behavior, attitude and personality. There are marked changes in the adolescent's social interest. Adolescents use new set of values in selection of friends and social grouping. The choice of friends depends more on similar interests and values. The peer group influences the attitudes, values and behavior more than the child's own family. Interest in world affairs, politics and government often develops during this period. Some of the recreational interests during adolescence are sports and games, scholastic and extracurricular activities. There is genuine desire to help others and engaging in benevolent activities like collecting funds for a cause, arranging charity show etc. This also helps the adolescent to learn to adjust in variety of situations. It must be noted that along with these changes adolescence also brings in negative syndrome like being self-centered, showing off, emotional immaturity, stubbornness, irritability, unsatisfactory relationship with the family and other unattractive personality traits. Many adolescents are frequently confronted with a wide range of negative emotions that interfere with their ability to function effectively in academic, vocational and social settings. Emotions such as anger, depression and anxiety can vary in intensity from mild to severe and can be triggered by both acute and chronic factors. As adolescents struggle to cope with the challenges of identity development, learning to effectively respond to the emotional demands they encounter from day to day is essential to their success in school, work and social settings "Students can learn how and when to use rational processes to override their emotions, or to hold them in check Since adolescence is marked not only with sexual developments but emotional also, psychologists suggest that individuals going through this stage must be given proper care and education. Another feature is psychological weaning which reflects in their desire for independence from parents. There is development of specific abilities according to interests. They choose an idol for themselves and hero worship is common. Idols are selected which appeal them most such as a sports-person. With puberty, powerful increase in instinctual demands, impulsiveness and sexual arousal can be witnessed. Daydreaming helps them to actualize all wishes. They develop an interest towards natural beauty, arts, music, poetry, literature etc. It would not be wrong if we say that an adolescent is selfish for love as he is ready and willing to sacrifice everything for the person whom he loves. It is mostly seen why teenage girls leave their family for sake of lover. It is not entirely their fault but this age is characterized by complete inclination. Pressure from outside may lead them to seclusion when they want to spend time all alone. Since they oscillate between extremes – on one side they have spirit of independence and on the other want of emotional security

CONCLUSION

In 1998, on the occasion of the 50th anniversary of the Universal Declaration of Human Rights, a group of Nobel Prize Peace Laureates drafted Manifesto 2000 for a culture of peace and non-violence, to mobilize world commitment to the principles of the International Year for the Culture of Peace and the subsequent first decade of the new millennium. In signing Manifesto 2000, many millions of human beings were committing themselves to the following pledge: I pledge in my daily life, in my family, my work, my community, my country and my region, to:

"Respect all life" ….. 2. "Reject violence"…..3."Share with others"……4."Listen to understand….5. Preserve the planet…..and 6. "Rediscover solidarity…… Clearly, educational institutions and systems need to play vital and catalytic roles in helping children, youth and adults to develop the understandings, values, wisdom and courage to put this pledge into everyday practice. When an increasing number of peoples, families, communities, nations and institutions or organizations are empowered to transform a culture of violence at individual, family, community, national, international and global levels of life, then we will have truly a millennium, not just a decade, of peace and non-violence for the children of the world.

Swami Vivekananda said "only a value-based education can give our youth the altruistic and benevolent sense of living for others. They alone live who live for others. We should always bear in mind that by helping others we help ourselves. By bringing prosperity to others we ourselves prosper. Conversely, we cannot give pain to another without giving pain to ourselves, and a loss caused to another is necessarily a loss to oneself".

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