

TAMIL NADU TEACHERS EDUCATION UNIVERSITY

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Course Material for B.Ed.(Second Year)**VALUES AND PEACE EDUCATION***Prepared by***Unit I VALUE EDUCATION***Dr. M. Soundararajan, Professor and Head, Department of Value Education***Unit II FOSTERING VALUES***Dr. M. Soundararajan, Professor and Head, Department of Value Education***Unit III PEACE EDUCATION***Dr.R.Rajalakshmi, Assistant Professor, Department of Value Education***Unit IV PROMOTING CULTURE OF PEACE***Dr.R.Rajalakshmi, Assistant Professor, Department of Value Education***Unit V APPROACHES AND STRATEGIES***Dr.R.Rajalakshmi, Assistant Professor, Department of Value Education***Tamil Nadu Teachers Education University****Chennai-600 097**

VALUES AND PEACE EDUCATION

UNIT I: VALUE EDUCATION

OBJECTIVES:

The student teachers will be able to:

1. understand the concept of values education.
2. explain the role of values.
3. understand the need and importance of value education
4. explain the fostering culture of peace through education.
5. identify and apply the practices for value development and clarification.

INTRODUCTION

In this modern society, education continues to be regarded as a good source of development of both individual and societies. Education plays an important role in the socio-economic development as well as in the ethical development of individuals. Societies considered education as an instrument for improving the socio economic conditions of their subjects and an instrument for promoting the qualities of tolerance, justice, sharing, and cooperation etc., of their citizens. The societies think that inculcation of these qualities in the citizens would contribute to the establishment of organised societies. The two distinctive roles that are expected from education are: 1. the development of socially-oriented citizens with good citizenship qualities, who would be helpful in the development of organised societies. 2. the development of socio-economic conditions of citizens and also the development of economic, social and political aspects of societies. It is for these reasons, education is universally aspired by all and value education is also acclaimed for the same reason.

Value education has a paramount role to play in creating a society that is tolerant, humane, socially cohesive and ethically righteous. If knowledge is left without being tempered by values and morals, the power generated by such knowledge would only be disastrous and catastrophic in its effects. Education in values is an integral component of the programme of education. Values are integral to the process of education. They are not additions. All education is, in a sense, value education. Education is a process of bringing about 'desirable' changes in the way one thinks, feels and acts in accordance with one's concept of the good life. In this sense, education necessarily involves the transmission of values.

Value education is not value imposition or value indoctrination. It is not a direct inculcation of certain values and morals. It is a process of helping the pupils to think freely and critically on values, to act responsibly and with courage and conviction. Value education does not intent to promote passive conformity or blind obedience to whatever values that are taught. However, it recognises that blind following of habit out of fear of authority or regard to tradition, customs or conventions is a stage in development of ones values. But eventually it should lead to developing in the pupils the capacity to think critically and appraise independently, of situations with principled judgements.

VALUES

Meaning and Definition

According to its verbal meaning value signifies that quality of an individual or thing which makes that individual or thing important, respectable and useful. The quality may be internal or external or both.

Values means something that is precious, dear, worthwhile, valuable and estimable and hence worthy of possession. Value is a standard. A value may be described as an emotional attitude, which motivates a person directly or indirectly to act in the most desirable way preferred by him or her. Values are defined as ‘beliefs upon which man acts by preferences’. The Oxford Dictionary define value as something of great worth or importance or standard or principle that is valuable in life.

Values are the guiding principles of life which are conducive to all round development. They give direction and firmness to life and bring joy, satisfaction and peace to life. They bring quality to life. Thus “Value is something or anything which appeals us, satisfying our needs, whether it is material or non-material, satisfaction and desirability are common elements in it.”

Values regulate and guide human behaviour and action in our day to daily life. Values are embedded in every word we select and speak, what we wear, ways in which we interact, our perceptions and interpretation of others reactions in what we are say and so on.

Values are formed on the basis of interests, choices, needs, desires and preferences. These comprise the nuclei of value formation. Values have a selective or directional quality. When preferences acquire certain definiteness, intensity and stability, these become the criteria for judgement, choices, action and grounds for decision-making in behaviour. Value thus is considered to be an enduring belief upon which human beings act by preferences.

Values involve the processes of thinking, knowing/understanding feelings and action. These involve feelings i.e. strong liking for something, feeling deeply about the things one values and so on. People's action often give us clues as to what they value. If we try noticing what a person does in spare time when he or she is not being coaxed or threatened to do a particular activity, we may get some ideas about what he/she values.

Generally, value refers to the 'desirable'. It is difficult, however to define what is desirable, what kind of things/actions are good. What is desirable today may not be a desirable tomorrow and what is desirable here may not desirable elsewhere. Desirable is when our actions promote the general good in terms of the norms and ideals of a particular society and in terms of the consequences of our practices and action.

According to John Dewey, The value means primarily to prize, to esteem, to appraise and to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgement upon the nature and amounts of values as compared with something else.

The Dictionary of Education (1959) defines values as, “The things in which people are interested – things they want to desire to be or become; feel as obligatory, worship or enjoy.”

Kane (1962) states “Values are the ideals, beliefs, or norms which a society or the large majority of a society’s members hold.”

According to Cuber (1962), “Values are ideas and beliefs which people cherish. These ideas contain or express the judgement which people have, of the relative importance of things.”

Rokeach (1973) defines values, “as an enduring belief, a specific mode of conduct or end along a continuum of relative importance.”

M.P. Hunt (1975) looks at values, “as a judgement concerning the worth of an object, person, group or situation. Value judgement contains evaluative rating terms, such as good, bad, moral, immoral, beautiful, ugly etc.”

N.K. Dutt (1986) says that “a value is defined as an endeavour which satisfies need system, psychological as well as physiological needs. Almost all human beings have the same physiological needs but differ in their psychological needs, hence differ in their values and styles of life.”

The committee on Religious and Moral Instruction (1959) defined moral and spiritual values as, “anything that helps us to behave properly towards others is moral value.”

CONCEPT OF VALUES

In view of the noted philosopher A.C. Garnett in *Religion and Moral life* (1955) observed that on account of the ambiguity of the term 'Value' it should be avoided except where the contextual meaning is clear.

According to Maslow, Values are defined in many ways and mean different things to different people. As a matter of fact, it is so confusing semantically that I am convinced we will soon give up this catch-all word in favour of more precise and more operational definition.

The concept of values refers to the criteria used for determining levels of goodness, worth or beauty. Values are estimable and hence worthy of being possessed. The most popular meaning of the concept of values is given by Dewey, John is *"To value means primarily to prize, to esteem; but secondarily it means to appraise, to estimate. It means, that is, the act of cherishing something, holding it dear and also the act of passing judgement upon the nature and amount of values as compared with something else. To value in the latter sense is to value or evaluate"*.

Value education is that form of education that stresses the acquisition of living values by learners. It inculcates universal and ethical values such as compassion, courage, honesty, tolerance and truthfulness (Aggrawal, 1992). This helps in nurturing balanced individuals thus creating a humane society. Values are what promote human beings to personhood. These values are inherent in all people and acting contrary to them negates one's personhood. Animals live by instinct; they are driven by instinctive forces and are not answerable to their acts. These instincts drive them to find food, shelter, and to procreate. Human beings are gifted with an intellect that helps them reason about the right course of action especially in moral aspects.

Values represent the aspirations of religions and philosophies that aim to guide people along the path to a better existence. Peoples who practice values develop inner strength and can resist common human weaknesses. Values are beauty and grace of life. They are essential constituents of civilisation. Our values given an indication of our character and determine our moral and ethical choices.

According to Allport, 'Value is a belief upon which a man acts by preference'. Rokeach defined value 'as an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence' and value system for him is 'as an enduring organization of beliefs concerning preferable modes of conduct or end-states of existence along a continuum of

relative importance'. According to Hill 'Values are individual beliefs to which people attach significant worth and by which they organize their life. Hence it can be said that values are principles before us that guide and direct our behaviour. Things or ideas are valuable because, we value them and desire to possess them or desire to cherish them.

W.H. Kilpatrick has explained the concept of values as, "That out of man's capacity for goal seeking behaviour arise his wants and efforts and out of these come in consciously chosen goals. Because goals conflict, man is led weigh his goals against each other".

It is generally accepted that values are at the root of all types of behaviours, including those that are morally, politically or economically motivated. Values are subtle and are exhibited through behaviour. Values are our convictions that guide our behaviour. They help us in deciding what is right and what is wrong. Parsons (1951) opined that the basic social function of values is to motivate and control the behaviour of group members.

Values shape behaviour of both individuals as well as of organizations. The behaviour of individuals affects the behaviour of organization if the individual is a part of organization. Values are used to characterize societies and individuals, to trace change over time and to explain the motivational bases of attitudes and behaviour. Values are more significant to our functioning as individuals and as people. Values exert desirable influences on the way that individuals select, behave and evaluate their worlds.

Values have three basic elements namely, cognitive, affective and volitional. Thus a value goes beyond the cognitive domain to an affective domain to incorporate a volitional element or disposition to act.

An individual organizes his values in a hierarchical way because they differ in their importance to him. Human needs and social demands determine the values of a person apart from his cultural background. It is also said that 'Values are global in nature and culture specific'.

The process of acquiring values begins at birth. That is, primarily values are learned at home but in due course they will change according their experience. Values differ from generation to generation. Different regions may have different values and different cultures have different values. Values changes over time within the same society. They are influenced by the changing needs and present situations of the society. Therefore culture has a strong influence on the values.

Values are relatively stable and persistent. It is accepted that if a person's behaviour can be predicted by his values. Values are the determinants of attitudes and behaviour of an individual. Values are self-imposed rules, or ethical policy we adopt in order to travel through life with a clear ethics.

Thus the concept of value may be concluded as they are prized, precious, worthwhile, estimable, desirable, dear and valuable material things such as property, money, good appearance, children etc., as well as non-material and abstract beliefs/ideas such as truth, desire, justice, honesty, piety, self-respect etc.

VALUE DEVELOPMENT

According to Marmar Mukhopadhyay of NIEPA, value development takes place as shown in the fig 1.1

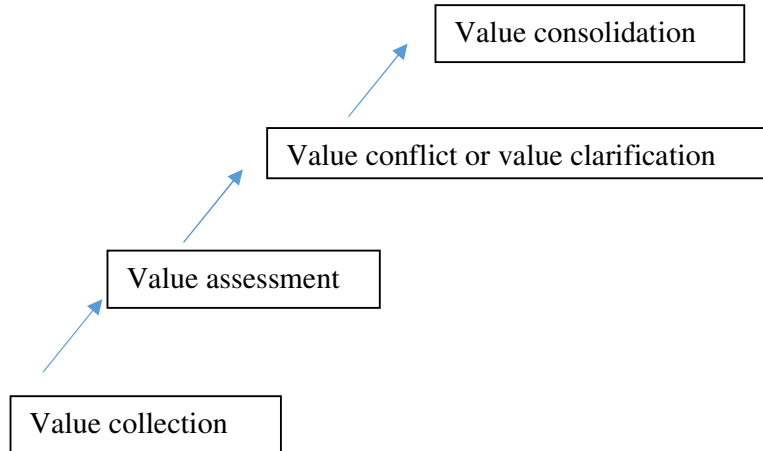


Fig 1.1: Stages of Value development

The human behaviour is determined by the consolidated values. It is the consolidated values that provides predictability of human behaviour; and indeed, the very foundation of the personality that has been described as the style of the man/woman.

PERIODS OF DEVELOPMENT

Sociologist Morris Massey has described three major periods during which values are developed.

The Imprint Period

Up to the age of seven, we are like sponges, absorbing everything around us and accepting much of it as true, especially when it comes from our parents. The confusion and blind belief

of this period can also lead to the early formation of trauma and other deep problems. The critical thing here is to learn a sense of right and wrong, good and bad. This is a human construction which we nevertheless often assume would exist even if we were not here (which is an indication of how deeply imprinted it has become).

The Modeling Period

Between the ages of eight and thirteen, we copy people, often our parents, but also others. Rather than blind acceptance of their values, we are trying them on like a suit of clothes, to see how they feel. At this age we may be much impressed with religion or our teachers. You may remember being particularly influenced by junior school teachers who seemed so knowledgeable--maybe even more so than your parents.

The Socialization Period

Between 13 and 21, we are very largely influenced by our peers. As we develop as individuals and look for ways to get away from the earlier programming, we naturally turn to people who seem more like us.

Other influences at these ages include the media, especially those parts which seem to resonate with the values of our peer groups.

KOHLBERG AND MORAL DEVELOPMENT

Kohlberg (1971) who was influenced by John Dewey and Jean Piaget, postulated cognitive developmental series of stages of moral development. According to him the stages follow the same order in all the children but the rate at which they will attain mastery of various stages may vary also. Kohlberg believes that we should stimulate children to move to higher moral stages, arguing that this is constitutional, philosophically justified and socially useful.

Kohlberg (1984) proposed that moral thinking is based on an individual's thinking regarding justice, fairness, and equity. He stated that children's thinking about right and wrong begins with operant conditioning. As the child matures, he is able to think about right and wrong in terms of reciprocal activities and then progresses to conventional thinking where he begins to think in terms of important group members such as parents, teachers, or friends before moving to a society-maintaining orientation of following laws and regulations. Theoretically, some people move to post-conventional thinking where they accept principles

in a contract and select their own moral principles. This theory is best described as social-cognitive since reasoning and concepts of justice evolve from a sequence of perspectives on the world: egocentric, individualistic, interpersonal, organizational, societal, and universal.

Kohlberg (1977) elaborated Piaget's theory of moral development and identified three levels of morality. He assumed that the development of the capacity for moral judgment is continuous and gradual. The three levels of moral development is divided into six stages. Each of the six stages are defined by 12 basic moral aspects, issues or values.

Level I: Pre conventional/Premoral

Moral values reside in external, quasi-physical events, or in bad acts. The child is responsive to rules and evaluative labels, but views them in terms of pleasant or unpleasant consequences of actions, or in terms of the physical power of those who impose the rules.

Stage I - Moral motives are defined in terms of avoiding punishment.

- Egocentric deference to superior power or prestige, or a trouble-avoiding set.
- Objective responsibility.

Stage II – It is the desiring for obtaining rewards to have favours returned.

- Right action is that which is instrumental in satisfying the self's needs and occasionally others'.
- Relativism of values to each actor's needs and perspectives.
- Naive egalitarianism, orientation to exchange and reciprocity.

Level II: Conventional/Role Conformity

Moral values reside in performing the right role, in maintaining the conventional order and expectancies of others as a value in its own right.

Stage III – Moral conscience functions to avoid disapproval and dislikes by others.

- Orientation to approval, to pleasing and helping others.
- Conformity to stereotypical images of majority or natural role behaviour.
- Action is evaluated in terms of intentions.

Stage IV - It functions to avoid censure by legitimate authorities and the resulting guilt level.

- Orientation to "doing duty" and to showing respect for authority and maintaining the given social order or its own sake.
- Regard for earned expectations of others.
- Differentiates actions out of a sense of obligation to rules from actions for generally "nice" or natural motives.

Level III: Post conventional/Self-Accepted Moral Principles

Morality is defined in terms of conformity to shared standards, rights, or duties apart from supporting authority. The standards conformed to internal, and action-decisions are based on an inner process of thought and judgement concerning right and wrong.

Stage V – Motivation lies in the desire to maintain the respect of an impartial spectator judging the terms of community welfare.

- Norms of right and wrong are defined in terms of laws or institutionalized rules which seem to have a rational basis.
- When conflict arises between individual needs and law or contract, though sympathetic to the former, the individual believes the latter must prevail because of its greater functional rationality for society, the majority will and welfare.

Stage VI – Conformity to moral principles serves to avoid self-condemnation.

- Orientation not only toward existing social rules, but also toward the conscience as a directing agent, mutual trust and respect, and principles of moral choice involving logical universalities and consistency.
- Action is controlled by internalized ideals that exert a pressure to act accordingly regardless of the reactions of others in the immediate environment.
- If one acts otherwise, self-condemnation and guilt result.

AIMS OF VALUE EDUCATION

Education is not merely acquiring knowledge, gathering and correlating facts, it is to see the significance of life as a whole. Education means self-culture and self-improvement. This is the perennial source of illumination of various walks of life.

Education is to be perceived as an outcome but as an experience in itself, which will enable student to live safe, healthy and fruitful life and become responsible citizens who make positive contributions to the society.

Value education aims at transforming a mind into healthy, innocent, natural and attentive, capable of higher levels of sensitivity and perception. It develops moral, spiritual, aesthetic and social values in a person. It teaches to preserve whatever is good and worthwhile in the culture we inherited. It helps us accept and respect the attitudes and behaviours of those who differ from us.

Education for values aims at promoting broader capabilities, attitudes and skills that matter not just in schools but also life beyond schools, making the world a better place not just for themselves but also for their family, friends, colleagues and others. Education for values

underpins the understanding that values are to be inculcated in students not just, for their own interest but also for the common good reflecting the balance between individual's interest and larger interest. The focus therefore cannot only be improving of academic knowledge, practical and technical skills mostly tied to market needs and employability but also holistic education focusing on the emotional and relational skills conducive to health and wholeness of the society and the nation. The aim of holistic development of students can thus be located in education for values. Education in values also prepares student for the world of work. The attitudes and values of hard work, discipline, cooperation, communication skills etc. enable them to develop healthy interpersonal relationships at home and in school which in turn facilitate their better adjustment on the job.

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, 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 humanizes education.

At the societal level, education for values aims at promoting social cohesion and national integration for transforming societies, nations and creating a better world. It can contribute to create the aspiration for transformation of the culture of war, violence and greed into a culture of peace; where people learn and understand more about each other's uniqueness, human rights and fundamental freedom; where people learn to care and share to

live together in a just, peaceful and compassionate society both in their immediate contexts and in the world at large.

The aim of values education is to encourage young people's awareness of having values and their corresponding relationship to the world in which they live. It is therefore necessary to try and convey the idea of which values people in our society regard as necessary (and through which our society is shaped today). A democratic society demands that an individual should have many skills, among them the skill to deal with conflicting values and to take independent decisions. It demands a critical faculty as well as competence to judge based on your moral principles. Democratic societies must therefore take an interest in that such skills be encouraged. Educators and teachers as well as parents are not just there to practise behaviour based on values, but are mainly there to help adolescents to understand the rules which society has developed, to be able to apply them independently and also to participate in political discussions regarding any possible changes to these rules. For this reason, we need educators who do not insist on their own interpretation of moral principles, rather educators who help adolescents to develop their own skills in applying morals to their lives.

Value education system that aims to enrich the level of our understanding and respect for such values and aims to bring us maturity of mind is called value-based education. Only a value-based education can give our youth the altruistic and benevolent sense of living for others; as Swami Vivekananda said, "*They alone live who live for others*".

Parents and society try to fix certain values on children. Learning experiences and social interaction offer an outlook and attitudes of children are transformed accordingly. If curriculum is outlined likewise and based on values, particular values are bound to reflect through learning process. According to Evan Smith- 1. Value based teacher can only fix certain values. As the teacher so the values. 2. Educational system is a by-product of social and cultural advancement. Both formal and non-formal agencies are equally responsible to create necessary values for the development of personality of students

TYPES OF VALUES

Classifying values has always been a complicated task and have been classified differently. This is due to the fact that there are no hard and fast rules to classify values as they are closely interlinked and interrelated. Values are sometimes classified according to the needs and demands of the society.

Personal Values

Personal Values are personal to an individual both in terms of their possession and their use. It is a desire and cherished by the individual irrespective of his or her social relationship. Each and every individual like to imbibe these values at their personal level. These values make a person good for himself. Examples: ambition, cleanliness, discipline, honesty, loyalty, contentment, courage, creativity, determination, dignity of labour, diligence, excellence, hope, maturity, regularity, punctuality, self-confidence, self-motivation, simplicity, accomplishment, purity etc.

Social Values

Social values are certain behaviours and beliefs that are shared within specific cultures and social groups. These values are cherished and practiced because of our association with others. It imposes the interaction of two or more persons. Social values are always practised in relation to our neighbours, community, society, nation and world. These values are good for the society and form the basis of the relationship of an individual with other people in society. Examples: courtesy, charity, civic duty, fairness, goodness, neighbourliness, trust and truth, accountability, brotherhood, dutifulness, forgiveness, freedom, friendship, gratitude, hospitality, justice, love, patience, repentance, responsibility, service, sharing, sympathy, team spirit, tolerance etc.

Moral Values

Moral values are those values that enable an individual in making a distinction between right and wrong and good and bad etc. It particularly refer to the conduct of man towards man in the various situations in which human beings come together. They reveal a person's self-control. Example: fairness, justice, equality, human dignity, honesty, integrity, sense of responsibility, compassion etc.

Spiritual Values

Spiritual values are characterized by the process of 'reflecting on non-material dimensions of life and acquiring insights into personal experiences, which are of enduring worth. They are related to soul and immaterial reality related. They are intangible and are not concerned with material things. They need not be religious values. They affect the individual in his relations with himself'. Spiritual values are eternal and they do not change. They are real ideas. These are concerned with the realisation of the 'Self' and being one with 'Divinity'. Examples: truth, beauty, goodness, unity, pure, love, joy, self-giving, contentment, wisdom, dispassion, self-discipline, devotion to God, etc.

Cultural Values

Cultural values are the standards of what is acceptable or unacceptable, important or unimportant, right or wrong in a community or society. It gives importance to preserve cultural practices, ceremonies, traditions and way of life which might be threatened by the materialistic culture of modern times. They maintain the integrity of language, behaviour, and traditional rites. Examples: hospitality, codes of conduct, social order, tolerance, gentleness, non-violence, love etc.

Ethical Values

Ethical values are a set of moral principles that apply to a specific group of people, professional field or form of human conduct and interaction. Ethics are based on the awareness that a human being is essentially spiritual and intrinsically valuable. Ethical values respect human rights through self-restraint, non-aggression, integrity, justice and honesty. A person with ethical values can be trusted and will be respected and revered. These values presuppose moral courage and the power to act according to one's moral convictions even at the risk of financial, emotional or social security. These relate to our personal behaviour with our fellow beings. Among these we include values like honesty and truth etc. All moral values are also covered under ethical values.

Behavioural Values

Behavioural values refer to all good manner that are needed to make our life successful and joyous. They are those values which will express our conduct and behaviour in our daily life. Behavioural values will adorn our life and spread cordiality, friendliness, love all around. Example: cordiality, integrity, trustworthy, kindness, loyalty etc.

Instrumental Values

Instrumental values are such values that are useful in deriving some other benefit through them such as economic gain or an increase in status. Example: education, political power etc.

A subject is said to have instrumental value when it is pursued, not for its own sake, but for some ends beyond itself. Instrumental values include preparatory or introductory, practical or utilitarian, socialising and conventional values.

Intrinsic Values

Intrinsic value are values which are judged well, not for something else, but in and of themselves. Intrinsic values are such values that are pursued and possessed for their own sake. It refers to the value of an object has solely by virtue of its 'intrinsic properties'. Intrinsic values are said to be inherent in themselves. They are supposed to be invaluable in an absolute sense. Examples: goodness, beauty, artistic expression, happiness, truth and bliss. They themselves are the ends and not the means for achieving some other end.

Aesthetic Values

Values which give us pleasure and happiness are known as aesthetic values. Aesthetic values represent and seek to emulate the beauty of the Divine through the arts. To intensify appreciation, to strain and alert every sensitivity to a full appreciation of a value is to treat it as an aesthetic value. Things and activities which gives joys of beauty are aesthetic values. Example: beauty, taste, architecture, calligraphy and literature.

Democratic Values

A person with democratic outlook is characterized by – respect for individuality, equal treatment to all, irrespective of their sex, caste, language, religion, colour, race, family status etc. ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

According to National Curriculum framework for School Education (2000), “Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundation for building the value based education programme. These five universal values represent the five domains of human personality – intellectual, physical, emotional, psychological and spiritual - are correlated with the five major objectives of education, namely, knowledge, skill, balance, vision and identity. In addition, key qualities like regularity, punctuality, cleanliness, self-control, industriousness, sense of duty, desire to serve, responsibility, enterprise, sensitivity to equality, fraternity, democratic attitude and sense of obligation to environmental inculcation and nurturance of moral , ethical, humanities and constitutional values.

NEED AND IMPORTANCE OF VALUE EDUCATION

Value education has a special role in our country with different diversities in religion, ethnicities, cultures and language backgrounds. Such education is to foster in the long run a culture of 'unity in diversity', a culture of tolerance for pluralism and a culture that promotes peaceful means for resolving problems and issues.

Ghandhiji considers value as an inseparable component in the full flowering and development of personality. These values are also considered as determinants of human behaviour. They play a vital role in the lives of every individual. Values are enduring and they facilitate standards that guide the conduct of human beings.

In this present modern era, there has been a substantial erosion of values, the fabric of society is being frayed and age-old ties are breaking up and hence value education aims to provide direction for personal, emotional, social, cultural, ethical, moral, humanistic and spiritual development. There has been a rise in the number of cases of children with emotional disturbance, anti-social behaviour and drug abuse. The magnitude of value crisis indicates the need for value education in schools and demands conscious, planned, persistent and purposive efforts by teachers. Value education needs to be an integral component of curricular and co-curricular activities.

Education becomes meaningless unless accompanied by knowledge of values. Educated and intelligent people with poor values in life not only make their own life miserable but also bring more harm to the society than good. The goals of education are not just to produce individuals with knowledge and memory but also to produce individuals with values. Superstition, ignorance, intolerance and narrow perceptions lead to fights, riots and war, making life miserable to everyone. The consumerist and commercial ethos of our times have made the primary goal of education to be to acquire material success and power. In this competitive world, the goal of education is to acquire material success and power. As a result, the basic values like honesty and tolerance are neglected in personal and public life of people, resulting in the rise of crime, violence, cruelty, greed and apathy to human sufferings. There is a need to overcome the narrow casteist, communalist, linguistic and regional divides among the people and to promote unity, social and national outlook. Values of idealism, altruism, selflessness and service to fellow humans are vanishing from our life. There is also a need to develop sensitivity to the beauty of art, literature, craft and nature.

A number of modern values such as democracy, equality, liberty, fraternity, global perception, international co-operation, environmental protection of human rights have developed in recent decades. These values are to be inculcated in the children right from childhood. Children inherit their values from their parents, teachers and those around them. The information on values they get from these sources has to be supplemented or corrected through value education in the school. They should be made aware of the importance of leading value-based lives. Values should be deliberately inculcated, directly or indirectly, so

that along with mainstream curriculum, they also acquire necessary knowledge and skills that prepare them to be responsible citizens.

The National Curriculum Framework (2005) stress on education for peace in schools as a counteracting measure to the unprecedented violence that exists globally, nationally and locally. It also opines that education for peace, tolerance, justice, intercultural understanding and civic responsibility. It embodies joy of living and encompasses respect for human rights, justice, tolerance, cooperation, social responsibility, respect for cultural diversities, in addition to a firm commitment to democracy and resolving conflicts non-violently.

Education without values is not Education at all. In these circumstances, the need to reorient education and the school curricula with value education should receive priority. There is a need for country wide concerted efforts in this respect. A majority of the children are studying in schools today and they would become tomorrow's full-fledged citizens. Anything imbibed at an impressionable age would have long lasting effect. If they come out of schools with a value-laden bent of mind, the country's future would be in safe hands.

Importance of Values in school

- i) Good values are the spontaneous manifestations of a sound character and values form the central pole around which our actions, desires and ambitions are organized.
- ii) Values guide our behaviour and give meaning to our existence.
- iii) Values assist us to take right decisions and make choices.
- iv) Values give direction and firmness to life and help us to be morally sound.
- v) Values set goals for achievements and they motivate, define and colour all our activities in cognitive, affective and conative domains.

The development of values is influence by a complex network of environmental factors – home, peer group, community, the media and the general ethos prevailing in the society. Schools and teachers have an important role to play in this but the extent to which it can be effectively done depends upon the nature and extent of school exposure, the physical conditions and the professional commitment and idealism of teachers. Schools by virtue of their institutional nature are eminently suited to contribute to some aspects of value development and are severely limited in relation to others, this feature of schools should not be lost sight of.

The schools should:

- a. kindle the moral and aesthetic sensibilities of children through exposure to appropriate objects, events and experiences.
- b. enhance awareness and sensitivity to moral aspects of major issues and concerns of modern life like poverty, illiteracy, human rights, environment, population, peace.
- c. develop the ability to reflect with an open mind on the moral dimension of contemporary social events and incidents of everyday occurrence.
- d. helps students to understand and appreciate the values of democracy, secularism, social justice, scientific temper and other values supportive of social cohesion and national unity.
- e. enable students to develop a concern for and commitment to these values and
- f. provide appropriate opportunities for students to practice and live by these values.

Values needed to be inculcated among school students

1. Care for public property.
2. Cleanliness
3. Cooperativeness
4. Consideration of others
5. Freedom
6. Hardwork
7. Honesty
8. Love for one's country
9. Justice
10. Non-violence
11. Scientific temper
12. Secularism
13. Self-discipline
14. Service to people
15. Team spirit
16. Truth

B.M.T. Ramji in his book, "Value-oriented School Education", has suggested that the students should be encouraged to acquire the following values:

1. Cleanliness

2. Courage
3. Courtesy
4. Dignity of manual work
5. Joy
6. Manual work
7. Peace
8. Purity
9. Service
10. Truth
11. Universal love.

SOURCES OF VALUES

Human values are not abstract principles developed by academics or preachers, but life-embedded ideas and precepts, along with their various justifications. Though human values are not divinely ordained rules of behaviour or commandments set in stone, they are related to differing cultures, unique persons and situations and are developed and expressed in human terms for the human aims that they collectively represent.

Values are the treasures of life, making us wealthy and rich. Values are friends which brings happiness. A life filled with values is a life of self-respect and dignity. The soul is able to come closer to God and life becomes real and meaningful. Values bring independence and freedom, expand our capacity to be self-sufficient and protect us from external influences. These values can be trapped from different sources like socio-cultural tradition, religion and constitution.

Socio-cultural tradition

Institutionalized relationships of the members of a given society which determine their behaviours are called social traditions. In every society, there is a set of system of working that regulates the behaviours of members in a certain forms of relationships. Thus social institutions reflect social traditions, cultural basis and its various dimensions. For example, family, marriage, religion, economy, education, caste, law and order and art and amusement etc. as social institutions of a society regulate the life styles of the people.

Cultural traditions are well established traditions concerned with the values or beliefs, ideas, practices etc. Thus the behaviour and belief of individuals in a society depends on the established traditions of that society. Indian culture is a composite culture, blended with

social institutions, customs, values, beliefs of different races and communities. In spite of its cultural diversity, a basic cultural unity has been maintained in India. India's cultural unity lies in universality, humanism, saintliness, manliness, tolerance, non-violence, love, peace and individuality with fullest expressions. The essential characteristics of Indian culture is appreciation for others, way of life, religion and culture, adjustment, harmony, secularism and good will. Socio-cultural traditions provide the purpose, meaning and rationale of life of the people. Education helps the young ones to gain values from their society and its cultural traditions. At the same time education should help to impart knowledge to eliminate undesirable traditions like evils of caste system, feeling for rich and poor, superstitious, exploitations from the society. The characteristic elements of social and cultural traditions should be regarded as rich source of values. The parents, teachers and society must initiate the young minds for enculturation, sensitization to traditions, acceptance to traditions, living in accordance with culture, promotion of cultural tradition by cooperating with others etc to inculcate values through socio-cultural traditions.

Religion

Religion is not the only source of essential values, it certainly is a major source of value. There is no religion, which does not emphasis values and virtues in the process of preparing noble human beings for tomorrow. Peace, harmony, happiness and freedom from sufferings can only come by acquiring tolerance, love, humanism and thorough understanding of the religious percepts. The practice of religion transforms the man into universal, finite into infinite, self-centered into the self-expressive. Religion purifies man's inner life and makes him fit for the pursuit of spirituality.

Religion teaches human beings the purpose of life and gives answer to several basic questions, which worry them. It removes all kind of duality. It also deals with the spiritual and moral problems of the human beings. In the words of Dr.S. Radhakrishnan "True religion is in the heart of man, not in man-made creeds. It believes in the spiritual nature of man, the essential divinity of the human soul. All religions emphasise this aspect. Man has within him the power by which he can rise to the heights of achievement. He shakes off shame and sorrow and conquers darkness."

Worship, rituals and morality of an individual is based on his religion. Religious value is the faith in God, an attempt to understand God, fear of divine worth and thinking, believing and behaving according to ethical codes prescribed in the religious books, religious leaders and teachings. The religious values are expressed through behaviour are going on pilgrimage, worshipping God and speaking truth. Religion is nothing but a spiritual quest. It is the

reaction of the whole man to the whole reality. According to Gandhiji's view "Religion is the expression of the permanent nature of man. Religion purifies and elevates one's nature. It arouses in man a sense of spiritual restlessness, a kind of thirst which enables the individual to cultivate and develop a sense to the right and good and make him truly moral man". Gandhi believes that religion involves a conscious and sincere love and striving for truth.

Secularism based on respect for other's faith, good teaching of all the religions of the world should be guiding force of the life. Tolerance, accommodation, and love for humanity with universal outlook have been bases for peace in society. Teachings of religious leaders and scriptures act as the good source of knowledge of reality and truth.

All religions advocate, profess and promote various values, binding man back to its source and his fellow human beings and other creatures. The values recognised by all religions include: truth, goodness, beauty, modesty, non-violence, hard work, determination, forgiveness, contentment, mutual cooperation, love, respect for others view, purity of conduct, selfless action, sacrifice of one's pleasure for others etc. Every religion encourage man to lead life in consonance with these values in order to achieve spiritual bliss or self-realization. According to Dr. Radhakrishnan 'All religions are friends and partners in the pursuit of spiritual life. All religions are bound together in a holy partnership to advance the cause of peace, justice and freedom'.

Constitution

India became an Independent country on August 15, 1947 and a democratic constitution was established on January 26, 1950. The Indian society upholds a set of values namely, democracy, socialism and secularism, which guide the life of the individuals and group functioning. These three basic values are stressed in the preamble of the Constitution of India as "*We, the people of India, have solemnly resolved to constitute India into a Sovereign, Socialist, Secular, Democratic Republic*" and to provide security to all its citizens.

India constitution provides preferment for the basic values of democracy, socialism and secularism. These values are the guiding principles for all individual and group functioning. Constitution predicts a new social order based on democracy, socialism and secularism. The principles relating to these values are: a) Democratic principles such as freedom, tolerance, equality, and respect for other's view, sharing, and Scientific temper of mind. b) Socialist principles like respect for equality in status and opportunity, equitable distribution of wealth, maximising production of wealth and c) Secular principles such as respect for all religion, freedom of worship and management of civic affairs.

The idea of what values should be fostered through education has been best expressed in the Constitution of India. The Indian Constitution has explicitly laid down fundamental duties of its citizens in Article 51A, emphasizing that every Indian citizen would:

- ‘promote harmony and spirit of common brotherhood, transcending religious, linguistic and regional or sectoral diversities;
- renounce practices derogatory to the dignity of women;
- value and preserve the rich heritage of our composite culture;
- protect and improve the natural environment;
- develop the scientific temper;
- abjure violence and
- strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement’.

The democratic social order is our national objective. The Constitution of India, lays emphasis on the above four pillars of democracy. The four basic principles of our Indian constitution are: 1. Justice – Social, Economic and Political. 2. Liberty – of thought, expression, belief, faith and worship. 3. Equality – of rights and opportunity and to promote among them all. 4. Fraternity – assuring the dignity of the individual and the unity and integrity of the Nation.

The fundamental rights and values conferred by our constitution have been evolved out of the philosophical, social and cultural traditions of India. The fundamental rights guaranteed in the Indian Constitution, also reflecting the values held by the Indian nation, are classified under seven groups:

- Right to Equality
- Right to particular freedom
- Right against exploitation
- Right to freedom of religion
- Cultural and educational rights
- Right to property
- Right to constitutional remedies

The values expected from the citizens of the country can be seen in the ten fundamental duties laid down in the Constitution as follows:

- To abide by the Constitution and respect the National Flag and the National Anthem.
- To cherish and follow the noble ideals which inspired our national struggle for freedom.
- To protect sovereignty, unity and integrity of India.
- To defend the country.
- To promote the spirit of common brotherhood amongst all people of India.
- To preserve the rich heritage of our composite culture.
- To protect and improve the natural environment.
- To develop the scientific temper and spirit of enquiry.
- To safeguard public property.
- To strive towards excellence in all spheres of individual and collective activity.

The directive principles of the Indian Constitution are aimed at establishment of economic and social democracy pledged for in the Preamble. They cover a wide range of State activity and lay down objectives in social, economic, legal, educational, administrative, cultural and international fields that the State is required to follow the ideals and the State should strive for it.

Our constitution assured provision for promotion of basic values, equality for all the citizens before the law and equality of educational opportunities, justice in human spheres and freedom of faith and expression etc. Apart from enacting suitable laws, Planning Commission has been formulating comprehensive Five Year Plans for development and change in accordance with constitutional provisions and directive principles.

STATUS OF VALUE EDUCATION IN THE CURRICULUM

India evolved different systems of education in accordance with the changing needs of the times. The Gurukula system characterises the most important feature of the ancient Indian Education. Education was conceived as an effective means of attaining spiritual liberation from the bondage of ignorance. Under the Buddhist system, the attainment of liberation by the individual ceased to be the ultimate aim and the person who succeeded is acquiring enlightenment was expected to work for the good of the fellowmen instead of remaining satisfied with his own nirvana. Ever since India achieved its political freedom it has made

systematic efforts to transform itself into a secular democratic republic. This means that the education system must make its contribution to the development of habits, attitudes and qualities of character which will enable its citizens to shoulder worthily the responsibilities of democratic citizenship. The Secondary Education Commission realises the need for religious and moral instruction in schools stressed the importance of “the influence of the school through the conduct and behaviour of teachers themselves”. With the rapid and unprecedented development and growth of democratisation of education, the Indian school system has undergone a transformation from a restricted to a mass education system.

Education is a methodological approach towards learning basic Facts about humanity. The main of value education is to cultivate essential values in the students so that the civilization helps them to develop. Value education and its curriculum is to supplement education, so that education becomes complete, realising the objective of wholeman.

Curriculum including hidden curriculum, co-curricular activities, school culture and the teachers are sources of value education. Curriculum can provide knowledge and understanding values. In addition to the knowledge component, attitudinal aspects are also to be interwoven with the process of teaching-learning. This will empower students to make appropriate value judgement and to act accordingly when such a situation arises. Teacher educators must have a planned, purposive and conscious approach for inculcation of values among teacher trainees.

According to the Indian Education Commission (1964-66), “We would like to emphasize that the consciousness of values must permeate the whole curriculum and the programme of activities in the school”. The curriculum is expected to be repository of values and spirit of value education is visible when different subject matters are taught while transacting curriculum, teachers and students become value conscious, if this is applied in curricular and co-curricular activities of the school, then education and its curriculum is complete. The value education curriculum should include the following according to the age of the students: Concept development and knowledge of value, understanding the concept of value through clarifications of their experiences, analysis of situation and theories and providing learning experiences. Apart from usual subjects in curriculum, it should oriented towards value development, importance should be given to practice in clarification and justification of values. This helps the students to bring their values to conscious level which in turn helps to harmonies e and justify 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. So the value education curriculum should be framed to fulfil the above needs.

In the context of the socio-political climate prevalent in the country, we need a system of education which besides strengthening democracy, national unity and solidarity should further strengthen democracy as a form of Government and way of life. The moral and spiritual well-being of the nation should be promoted through a conscious and deliberate educational effort in the field of moral and spiritual values.

Present education system deals with imparting knowledge of "Apara Vidya" i.e. study of Physics, Chemistry, history, biology etc; as well knowledge of scriptures and Vedas. The knowledge which we possess through the present education system is Apara Vidya which means that although we have knowledge of the world we do not have knowledge of our own self, of the supreme reality which is beyond time and space. We get knowledge of the external world. Today's education system is designed in such a way that a human being will achieve materialistic success and superficial achievements but he will lack virtues like kindness, honesty, compassion, righteousness, peace, love, non-violence etc. Human beings have become individualistic and self-centered. This infuses in them jealousy, Hatred and rivalry. Stability of society is threatened by the breakdown of ethics. The basic aim of education should be to produce men of knowledge and culture. Values such as Patriotism, anti-untouchability, dignity of individuals, endurance, social service, justice, national integration find no place in today's world of corruption, violence, intolerance and money-making.

VALUE DEVELOPMENT AND CLARIFICATION

According to Hipple, T.W. (1969), "Values are conscious, unconscious motivators and justifiers of the actions and judgement". He quoted the views of R.Safaya on the development of values as follows:

s.no	Technique	Description
1.	Precept - ideal	Presentation of the ideal behaviours of parents and teachers
2.	Influence	Use of approval and disapproval of acts, humour.
3.	Identification	Identification with a child hero from a story, novel, scripture or identification with a desirable group or individual.

4.	Association and conditioning	Creating situations of enjoyment: satisfaction in various co-curricular and curricular programmes.
5.	ventilation	Providing an outlet through verbal and written statements on controversial issues.
6.	Parable and Allegory	Short stories, songs, poems, depicting healthy attitudes.
7.	Psycho-drama	Creating artificial situations to affect children's mind positively.
8.	Role-playing and Socio-drama	Acting out certain situations by taking various roles and looking at solutions of value problems.

Value clarification is a complex system of behavioural modification involving various concepts, ideas, and applications. Value clarification helps students to develop their own values and moral standards by teaching them a decision making process. Value clarification is a technique for encouraging students to relate their thoughts and their feelings and thus enrich their awareness of their own values. Value clarification also aims to teach children how to make moral decisions. Through exercises and discussion, students should be made aware of the influences to their values and to explore acknowledge what they truly value in their lives.

FAMILY VALUES

Family values, sometimes referred to as familial values, are traditional or cultural values (that is, values passed on from generation to generation within families) that pertain to the family's structure, function, roles, beliefs, attitudes, and ideals. Family traditions are usually defined as 'a combination of social ideals, personal attitudes, ideas and environment derived from our parents or relatives, while family values usually refer to how we frame our personal life in our relationship with our family members to maintain harmony. The values of a family depend on the dynamics of the family. It will also depend on education, culture, and the society in which the family lives. The family values will be different for each family as well as for each generation. As values are integrated with culture, religion as well as socially determined attitudes, behaviour and customs, an evaluative and critically questioning methodology is required for the promotion of family values.

CHARACTER EDUCATION

Character education is an umbrella term generally used to describe the teaching of children in a manner that will help them develop as personal and social beings. However, this

definition requires research to explain what is meant by "personal and social being". Concepts that fall under this term include social and emotional learning, moral reasoning/cognitive development, life skills education, health education; violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation. Lickona (1996) mentions eleven principles of successful character education. It seems to have been applied in the UK and the United States.

Comprehensive character education addresses many tough issues in education while developing a positive school climate. It can be effective in any school setting, as our National Schools of Character demonstrate. Educators from this diverse array of schools have transformed their school cultures, reduced discipline referrals, increased academic achievement for all learners, developed global citizens, and improved job satisfaction and retention among teachers.

Character education includes and complements a broad range of educational approaches such as whole child education, service learning, social-emotional learning, and civic education. All share a commitment to helping young people become responsible, caring, and contributing citizens.

Because students spend so much time in school, our schools offer a critically important opportunity to ensure that all students get the support and help they need to reach their full potential. Schools that embrace character education become places people want to be because they bring out the best in everyone.

An eclectic approach is also implicit in the 11 Principles of Effective **Character Education** prepared by Lickona, Schaps and Lewis (2000):

1. Promote core ethical values as the basis of good character.
2. Define character comprehensively to include thinking, feeling, and behavior.
3. Promote core values intentionally and proactively through all parts of school life.
4. Are caring communities.
5. Give students opportunities for moral action.
6. Have meaningful and challenging academic curriculums that respect learners.
7. Develop students' intrinsic motivation.

8. Have professionals who exemplify core values and maintain a moral community.
9. Require moral leadership from educators and students.
10. Recruit parents and community members as full partners.
11. Evaluate school character, student character, and adults as character educators.

To be effective in schools, character education must involve everyone—school staff, parents, students, and community members—and be part of every school day. It must be integrated into the curriculum as well as school culture. When this happens and school communities unite around developing character, schools see amazing results. Character education is not new—and it is something we can all agree on. It was an important objective for the first schools and today it is mandated or encouraged in most states. The current movement is simply a reminder of education’s long history of stressing shared values and character.

SCIENCE OF LIVING

Science of Living (Jeevan Vigyan; Jeevan = Life and Vigyan = Science) is a detailed program that complements the current educational approach with spiritual and value based learning. While both mental and physical development is needed for a student's growth, Jeevan Vigyan adds a third pillar – that of emotional intelligence and morality (or values) – to education in schools and colleges.

Every one of you should have an aim. But do not forget that on the quality of your aim will depend the quality of your life. Your aim should be high and wide, generous and disinterested; this will make your life precious to yourself and to others. But whatever your ideal, it cannot be perfectly realised unless you have realised perfection in yourself. To work for your perfection, the first step is to become conscious of yourself, of the different parts of your being and their respective activities. You must learn to distinguish these different parts one from another, so that you may become clearly aware of the origin of the movements that occur in you, the many impulses, reactions and conflicting wills that drive you to action. It is an assiduous study which demands much perseverance and sincerity. For man's nature, especially his mental nature, has a spontaneous tendency to give a favourable explanation for everything he thinks, feels, says and does. It is only by observing these movements with great

care, by bringing them, as it were, before the tribunal of our highest ideal, with a sincere will to submit to its judgment, that we can hope to form in ourselves a discernment that never errs. For if we truly want to progress and acquire the capacity of knowing the truth of our being, that is to say, what we are truly created for, what we can call our mission upon earth, then we must, in a very regular and constant manner, reject from us or eliminate in us whatever contradicts the truth of our existence, whatever is opposed to it. In this way, little by little, all the parts, all the elements of our being can be organised into a homogeneous whole around our psychic centre. This work of unification requires much time to be brought to some degree of perfection. Therefore, in order to accomplish it, we must arm ourselves with patience and endurance, with a determination to prolong our life as long as necessary for the success of our endeavour.

As you pursue this labour of purification and unification, you must at the same time take great care to perfect the external and instrumental part of your being. When the higher truth manifests, it must find in you a mind that is supple and rich enough to be able to give the idea that seeks to express itself a form of thought which preserves its force and clarity. This thought, again, when it seeks to clothe itself in words, must find in you a sufficient power of expression so that the words reveal the thought and do not deform it. And the formula in which you embody the truth should be manifested in all your feelings, all your acts of will, all your actions, in all the movements of your being. Finally, these movements themselves should, by constant effort, attain their highest perfection.

All this can be realised by means of a fourfold discipline, the general outline of which is given here. The four aspects of the discipline do not exclude each other, and can be followed at the same time; indeed, this is preferable. The starting-point is what can be called the psychic discipline. We give the name "psychic" to the psychological centre of our being, the seat within us of the highest truth of our existence, that which can know this truth and set it in movement. It is therefore of capital importance to become conscious of its presence in us, to concentrate on this presence until it becomes a living fact for us and we can identify ourselves with it.

In various times and places many methods have been prescribed for attaining this perception and ultimately achieving this identification. Some methods are psychological, some religious, some even mechanical. In reality, everyone has to find the one which suits him best, and if one has an ardent and steadfast aspiration, a persistent and dynamic will, one

is sure to meet, in one way or another – outwardly through reading and study, inwardly through concentration, meditation, revelation and experience – the help one needs to reach the goal. Only one thing is absolutely indispensable: the will to discover and to realise. This discovery and realisation should be the primary preoccupation of our being, the pearl of great price which we must acquire at any cost. Whatever you do, whatever your occupations and activities, the will to find the truth of your being and to unite with it must be always living and present behind all that you do, all that you feel, all that you think.

To complement this movement of inner discovery, it would be good not to neglect the development of the mind. For the mental instrument can equally be a great help or a great hindrance. In its natural state the human mind is always limited in its vision, narrow in its understanding, rigid in its conceptions, and a constant effort is therefore needed to widen it, to make it more supple and profound. So it is very necessary to consider everything from as many points of view as possible. Towards this end, there is an exercise which gives great suppleness and elevation to the thought. It is as follows: a clearly formulated thesis is set; against it is opposed its antithesis, formulated with the same precision. Then by careful reflection the problem must be widened or transcended until a synthesis is found which unites the two contraries in a larger, higher and more comprehensive idea.

The vital being in us is the seat of impulses and desires, of enthusiasm and violence, of dynamic energy and desperate depressions, of passions and revolts. It can set everything in motion, build and realise; but it can also destroy and mar everything. Thus it may be the most difficult part to discipline in the human being. It is a long and exacting labour requiring great patience and perfect sincerity, for without sincerity you will deceive yourself from the very outset, and all endeavour for progress will be in vain. With the collaboration of the vital no realisation seems impossible, no transformation impracticable. But the difficulty lies in securing this constant collaboration. The vital is a good worker, but most often it seeks its own satisfaction. If that is refused, totally or even partially, the vital gets vexed, sulks and goes on strike. Its energy disappears more or less completely and in its place leaves disgust for people and things, discouragement or revolt, depression and dissatisfaction. At such moments it is good to remain quiet and refuse to act; for these are the times when one does stupid things and in a few moments one can destroy or spoil the progress that has been made during months of regular effort. These crises are shorter and less dangerous for those who have established a contact with their psychic being which is sufficient to keep alive in them the flame of aspiration and the consciousness of the ideal to be realised. They can, with the

help of this consciousness, deal with their vital as one deals with a rebellious child, with patience and perseverance, showing it the truth and light, endeavouring to convince it and awaken in it the goodwill which has been veiled for a time. By means of such patient intervention each crisis can be turned into a new progress, into one more step towards the goal. Progress may be slow, relapses may be frequent, but if a courageous will is maintained, one is sure to triumph one day and see all difficulties melt and vanish before the radiance of the truth-consciousness.

When we reach the degree of perfection which is our goal, we shall perceive that the truth we seek is made up of four major aspects: Love, Knowledge, Power and Beauty. These four attributes of the Truth will express themselves spontaneously in our being. The psychic will be the vehicle of true and pure love, the mind will be the vehicle of infallible knowledge, the vital will manifest an invincible power and strength and the body will be the expression of a perfect beauty and harmony.

CONCLUSION

Values are a matter of developing appropriate behaviour and habits, right attitudes and understanding, ability in discriminating and choosing right from right and wrongs. Values can, therefore, be inculcated by creating the right atmosphere and promoting learning by examples rather than precepts. Education without values is waste. Education should be given with moral values. Educating young minds without value will create a menace in the society. The values are the guiding principles of life which help for the all-round development of children.

Questions

1. Explain the concept of values.
2. Describe Kohlberg stages of moral development.
3. Analyse the need and importance of value education.
4. Explain Value development and Clarification.
5. What do you mean by character education?
6. Comment on Science of living.

UNIT II FOSTERING VALUES

INTRODUCTION

The effective tools to foster values in the youth are education, mass media and voluntary associations that involve the individuals. The Kothari commission report (1966) suggests that values should be taught to students. Therefore, the National Policy on Education (NPE, 1986), has recommended various radical changes in education. They are as follows: “The growing concern over the erosion of essential values and increasing cynicism in society has brought forces to, the need for re-adjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values”. In a pluralistic society like ours, education should foster universal and eternal values. Such value education should help to eliminate traditionalism, religious fanaticism and violence.

DEVELOPMENT OF VALUES: ATTITUDES AND PERSONAL QUALITIES

Principal A.R. Seetha Ram of Ramakrishna Institute of Moral and Spiritual Education, Mysore has suggested the following conceptual framework for value education as in fig 2.1.

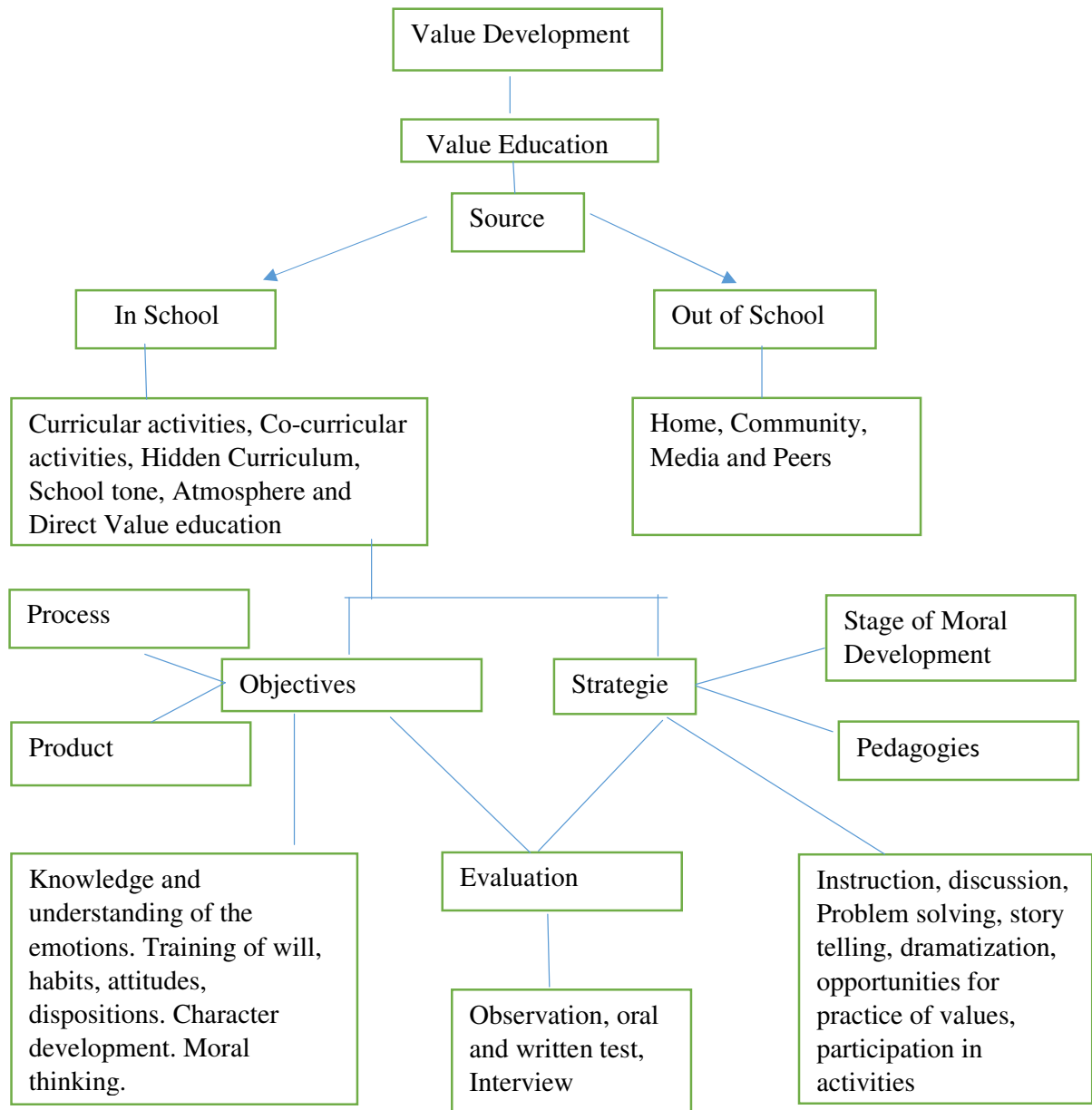
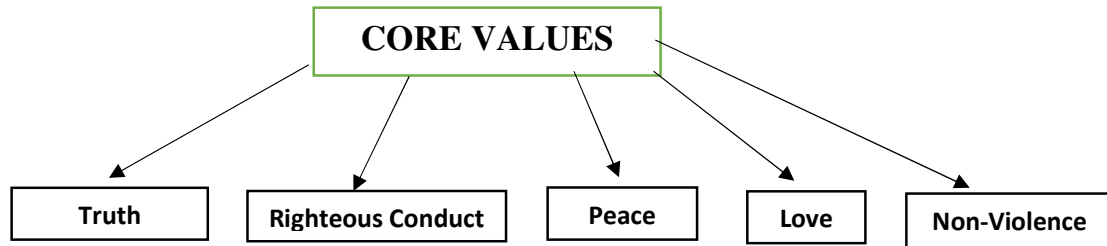


Fig 2.1 showing Value Development

CORE VALUES

Core values are universally accepted values by all major religions. But they are abstract and sub values are more concrete and observable in behaviour. A brief description of the core values given by NCERT (1987) are as follows



1. Truth

Truth is the unchanging reality. It represents the real “T” or the diving principle in each of us. The role of human intellect is to find out the truth. “When one realizes and experiences this truth, one sees that the same truth pervades every other person and object and in essence we all are one”.

2. Righteous Conduct

Truth in action be considered as right conduct. It represents unity in thought, word and action of an individual. It cover all aspects of life and concerned not only in one’s own welfare, but in the well-being of all.

3. Peace

Peace is the end purpose of all human endeavours and it is a state of emotional equilibrium. Peace and love are closely connected. If love is blocked it will result in loss of peace. When the flow of love is restored, then peace returns.

4. Love

Love is the supreme value. It is a form of energy which each individual transmits and receives. The essence of value education is to train students to start the day with love, fill the day with love and to end the day with love.

5. Non-Violence

Non –violence means not to injure others either by our thoughts, words, or action. Non-violence is based on the understanding of oneness or underlying unity of all beings.

WAYS OF FOSTERING VALUES IN CHILDREN

As parents and teachers are mainly responsible for laying foundation of values in children that make them good citizens, their faith in inculcating values in children is indispensable. The task of inculcating values is not an easy task unless the society as a whole resolves to bring about changes to make a society for all and voluntary efforts are initiated to practice values in day-to-day life. It will be unrealistic to expect a teacher to bring about the change if the society does not follow a set of values.

Role of Parents

In olden days, the children had such great regard and love for the parents that they were both to go away from them. They should be careful how they themselves behave in the presence of children for young people have to learn a lot from emulation. A spirit of understanding and sympathy has to be pervade at the home, create a sort of value education and knowledge. From the age of two to five the children looks up to its mother, and so the mother's behaviour, has to be very proper. So you reach the children 'we must always speak the truth', provides a way of ethical education.

Ninety percent of blame for spoiling the behaviour and character of children go to the parents because they show unnecessary affections and give too indiscriminate freedom to them. The endearing nature of parents is fading out rapidly in a mist of affected nature. Most of the parents pay no attention to the anxieties of the growing child. It is not all to shift the responsibility by admitting the child in a 'Top School' and washing their hands off the child.

The problems faced by children affect the smooth running of school life. What is learnt at school turns out to be quite contrary to what actually happens at home. Whatever parents have to do, cannot be overdone at school, however, responsible teachers may be. Knowledge can be given by the teachers; however, the discipline, the rigorous control of the senses and behaviour must be administered by the parents so that the latter also practise the human values and reform their children. Then the children become sacred souls and holy individuals.

Parents must ensure that right values are developed in children. Parents must also volunteer themselves to initiate such efforts that could contribute to the process of inculcating values in society. Plays, books, stories and a congenial environment at home will help a lot in inculcating values.

Sri Sathya Sai Baba (2000), the most powerful advocate of moral education has observed that character is the most precious gift of education. Politics without principles, education without character, science without humanity, and commerce without morality are

not only useless but positively dangerous. He concludes, present day education develops the intellect and basic skills but does little to develop good qualities.

Teachers

Teachers of all levels of education are today faced with the problem of imparting functional type of education to promote human values. Teacher's role is to initiate such education processes and involve students in such processes by which students develop their ability, attitude and other forms of behaviour of practical life in the society in which they live. The influence of school environment is expected to enable students to obtain social competence and individual development. Such an expected influence largely depends upon teacher's positive role in creating and sustaining conducive environment of the school.

Teacher should establish clear standards of behaviour and encourage his students to behave towards himself, towards one another, and towards the whole community in an orderly and considerate way. The teacher should, therefore, develop a rational acceptance of these standards in his students and also the ability to discriminate the right from the wrong.

Traditionally teachers are regarded as the torch bearers of the race and the makers of history. Although their role in this respect has diminished still it must be admitted that they exercise their considerable influence on children.

Teachers to be functional as vehicles of values must themselves be value-oriented. It has been remarked by a great thinker that if a teacher is devoid of values, it is better to take to shop keeping. Gandhiji has observed, "The secret of teaching values is to inspire and kindle the quest among the students by means of one's own example of character and mastery of knowledge. It is by embodying values within themselves that the teachers can really radiate values to their students".

One of the challenges before a modern teacher is how to make value education effective and interesting to the modern youth. The present day youth with all its potential and goodwill to learn seem to concentrate on all other academic subjects except value education. This poses a challenge to all concerned with the all-round development of the pupil through education.

Mazumdar (1983) said, "Values cannot be taught through formal and direct teaching. They can be inculcated only when the institutions provide activity for it and experiences inside and outside the school that promote responsibility, cooperation, honesty, fair play and

self-control. Education for values has to be based on the ideas of supremacy of reasoning over anything else and not only unintelligent conformity”.

All occasions of daily life should be utilised by the teacher to bring his student nearer to the realisation of the ideals. There are occasions when children express wild impulses and passions, and often they are in revolt. Children have their own daily battles of loyalties and friendship, and there are moments of desperate depression and of violent enthusiasm. There are occasions when children get vexed, become sulky and go on strike. With patience and perseverance, the teacher can utilise all these occasions to show the truth and light and to awaken among the children the right sense and the right direction of true progress.

The important aspect in the role of a teacher is that they should set good examples of conduct and behaviour which students may imbibe in themselves. Teachers have to be professionally prepared and made to internalise their role in value inculcation. Since every teacher is a value educator, it is expected that she/ he:

- Would develop a clear vision of his role in value orientation.
- Would be able to identify the potential of different subjects and situations in school for fostering universal human values and be sensitised about his own influences as role models.
- Would be able to analyse his own biases and attitude towards students.
- Would evolve a positive approach to authentic orientation related to different religions related values.
- Would be a good communicator.
- Would be able to delineate stage specific strategies.
- Would be able to incorporate moral themes while teaching subjects.
- Would be able to devise a number of innovative ways for value education to be applied in the classroom.

Ordinary Teachers can bring about extraordinary transformation in the society. A teacher should practice what he preaches. Teachers are a role-model for the students. Their actions convey more than their words. Students learn values from what the teachers are rather than from what they say. Teacher makes a maximum impact on the personality of a student in the formative years. Students imbibe virtues and vices knowingly and unknowingly from these role models. Teachers demonstrate the appropriate behaviour of their students by their actions. Teachers must have healthy attitude and should possess rich values. Teaching is all

about attitude-positive/ negative towards their job of imparting quality education. Teacher should act as a friend, philosopher and guide. A teacher is not only a source of information but is also a mentor and guardian. For this teacher must respect the teaching profession, love her subjects and students, Students will seek inspiration from teachers who have high self-esteem. A decade back or so the role of a teacher was limited to being a source of information. But today this place is shared by books, coaching classes, multimedia technology etc. So the role of a teacher is marginalized. Role of a teacher has increased manifold. In modern times we are experiencing transition. A teacher can maintain values and nurture them. A teacher has an immense potential of bringing about a sea change in the society by demonstrating essential values of head and heart. Teacher can impart values in students by giving them instructions through discussion, experimentation and lectures and by the following mentioned ways:

- Teachers can maintain a case-study register to closely observe the students and note down the positive and negative traits of their personality.
- Teachers should also tell the students to maintain a spiritual diary in which they will surrender themselves to God and take an oath to follow the path shown by him.
- By organizing cultural and sports events values like team spirit, sharing, spirit of cooperation, patience, courtesy etc can be imparted.
- “Thought for the Day” should be employed in assemblies. Moral thoughts trigger in them moral thinking.
- Teachers should give importance to cooperative learning.
- Skits, role plays propagating moral values can be performed by students under the guidance of teacher.
- Teacher must tell the students to go to the libraries- the treasure house of knowledge. Classics available in the library are morally rich and inspiring.
- Teacher must explain the students the importance of meditation & yoga practices for realization or the attainment of oneness with God.
- Every day a Teacher must spend at least 5 minutes on moral lecturing.
- Impart knowledge of foreign languages to make them know different cultures.
- Organize games, excursions, visits to places of historical importance. Club activities like nature club, literary club, wildlife prevention club, social service camps, blood donation etc.

- Suicidal tendencies in students should be curbed. They must be prepared by the teacher to face the challenges of life fearlessly and with courage.

The most important agent for building the character of the student is a teacher. Swami Vivekananda says that “character is nothing but a bundle of habits formed through repeated acts. It comes through “Samskaras” or past impressions. Character building can change the nation. As strong foundation is required for a strong building, strong character is required for nation-building.

Thus Teachers Society play an important role in the nation building by character building of the students. The best and the greatest profession in the world is that of a teacher, because the future of a nation depends upon the type of teachers who shape the future generations. Every teacher plays the most important role in shaping the students as enlightened citizen. Swami Vivekananda’s words should not be forgotten by the teachers- “Arise, Awake and Stop not till the goal is achieved”.

Society

The child is initiated into learning in the society to which he/she is a bonafied member with all facilities at disposal. The society may be assigned new roles to play effectively and vigorously towards development and inculcation of values of multi-dimension. The society is expected

1. To create homogeneous environment so as the learners may take up valuable lessons on ethics, behaviour, adjustment, living together, sympathy and service
2. To reflect simplicity, honesty, kindness, and fairness in their conduct, for development of positive habit, attitude, inner capacity, and feeling and wish to live
3. To provide maximum freedom for fuller growth with experiences (Spencer) and with facilitation of desired suggestion and persuasion (Stuart Mill).
4. To explain its traditions, rituals, mythological stories, consequences and contribution to the modern order of society
5. To take the valuable lesson from Gandhian thoughts, ‘*do not hear ill, do not speak ill and do not see ill of others*’
6. To narrate the cultural-socio-economic life patterns and the values the society members should continue to give quality lessons taking from the scriptures of *Vedas, Upanishads, Geeta, Koran, Bible* and the preaching of the great men and the saints
7. To make the children emotionally integrated for practicing the values of oneness, unity, neighbourhood, code-conduct, love and sympathy for the poor. The values of co-operation, sincerity and commitment can be learnt in the society

8. As the children are the working force and asset to the society vis-à-vis the nation, they require learning the '*value of dignity of labour*'

Peer Groups

Peer group is from age-matched, like-minded, harmonious relationship between people of equal status, an informal group, it can meet the young people for friendship, security, self-esteem, identity, and many other needs, and thus into the peer group values and behaviour of children and young people formed an important sources of influence. Youth are interested in participating in peer group activities, and loyal to the peer groups. Peer group is a prime factor in society which influences the values of children. The peer group persists as a factor of environment throughout life, of course changing with time and maturity, but forcing the individual to live up to his/her "reputation" in the group. Furthermore, peer group's values and interest are mostly influenced by positive and negative peer pressure.

When children are small, their minds are not developed enough to understand such things, but as they grow older more and more peer pressure situations start arising. Peer pressure is the psychological force exerted by another, or orders, in equal standing, which often influences one into acting or behaving in a manner that is generally inconsistent with one's normal behaviour. Both children and adults fall victim to peer pressure. It is human nature to be influenced by someone who is a part of our friend circle and to be tempted to do whatever he/she is doing.

There are both negative and positive effects of peer pressure. Positive peer pressure is something that impacts child's life in a positive way. Parents can use child's peers to their advantage by making use of positive peer pressure tactics. Parents should appreciate the good qualities of their child's friends to motivate the child to follow the same. Positive peer pressure helps children to acquire good values, attitude, habits and behaviour. At times friends can help them give an altogether new perspective and attitude towards life, through sharing of opinions and thoughts. They learn to accept the point of view of other people and become more sociable. Children's life can certainly change for better by using positive peer pressure. It can shape their personality and thought process and help them become better human beings.

Religion

Worship, rituals and morality of an individual is based on his religion. Religious value is the faith in God, an attempt to understand God, fear of divine worth and thinking, believing

and behaving according to ethical codes prescribed in the religious books, religious leaders and teachings. The religious values are expressed through behaviour are going on pilgrimage, worshipping God and speaking truth.

Religion is nothing but a spiritual quest. It is the reaction of the whole man to the whole reality. Bertocci (1951) says, “The essence of religion is the personal belief that one’s most important values are sponsored by, or in harmony with the induring structure of the universe whether they are sponsored by society or not. S.Radhakrishnan gives his views as, “It is an attempt to discover the ideal possibilities of human life a quest for emancipation from the immediate compulsions of vain and petty moods. It is not true religion unless it ceases to be a traditional view and becomes a personal experience. It is an independent functioning of human mind, something unique, possessing an autonomous character. It is something inward and personal which unifies all values and organizes all experiences. It is the reaction of the whole man to the whole reality. We seek the religious object by totality of our faculties and energies.

According to Swami Krishnananda, “Religion is the language of the spirit in man. It is the urgu of the soul within, the response of the whole that is man to the call of the Absolute.” Vivekananda says, “Of all the forces that have worked and are still working to mould the destiny of the human race, none certainly is more potent than the manifestation of which we call religion.” According to Dr.Radhakrishnan, “Religion tends to converge, if we look on the spiritual facts on which they are based and the moral universalism which they teach”.

According to Gandhiji’s view “Religions is the expression of the permanent nature of man. Religion purifies and elevates one’s nature. It arouses in man a sense of spiritual restlessness, a kind of thirst which enables the individual to cultivate and develop a sense to the right and good and make him truly moral man”. Gandhi believes that religion involves a conscious and sincere love and striving for truth.

Religion involves two disciplines i.e. an external part which is expressed in ceremonies or Shariyats or Karmkands and inner discipline i.e. spiritual part. The external part differs from religion to religion and communities and is dependent upon time and climate of the place. The inner part i.e. spiritualism is the same in all religions.

All religions advocate, profess and promote various values, binding man back to its source and his fellow human beings and other creatures. The values recognised by all religions include: truth, goodness, beauty, modesty, non-violence, hard work, determination,

forgiveness, contentment, mutual cooperation, love, respect for others view, purity of conduct, selfless action, sacrifice of one's pleasure for others etc. Every religion encourage man to lead life in consonance with these values in order to achieve spiritual bliss or self-realization. According to Dr. Radhakrishnan 'All religions are friends and partners in the pursuit of spiritual life. All religions are bound together in a holy partnership to advance the cause of peace, justice and freedom'.

The major religions of world like Hinduism, Christianity and Islam have a common teaching, connotations, orientations for humanity, therefore, they all three show equal or same communication in the pursuit of spiritual life.

Hinduism

Hinduism is one of the oldest and powerful religion of the world. Vedas are one of the oldest literature of the world which means knowledge. The most fundamental values in Hinduism are: Self-control, Ahimsa, self-realization, truthfulness, love and satisfaction.

The chief characteristics of Hinduism is: It is an attempt to know reality as against appearance, it accepts experience as a base for test of truth. Brahman or Atman is the ultimate reality. Maya is material cause of the universe. Ethics starts from the path of positive action and gradually progresses on the path of liberation. It promotes ideals of Purusharthas (doctrine of life) with its four ends namely, Artha, Kama, Dharma, Moksha to realize through four ashramas of Brahmacharya, Grahastha, Vanaprastha and Sanyas. Mystic experience is a vital factor of Hinduism and it is included in all the religions of the world. Morality constitutes an integral part of Hinduism, Modern Hindu ethics discards caste system.

According to Dr. Radhakrishnan "The Hindu Method of religious reform is essentially democratic. It allow each group to get to the truth through its own tradition by means of discipline of mind and morals. Each group has its own historic tradition and assimilation of it is the condition of its growth of spirit ..."

Christianity

The faith of Christianity is centred in Jesus Christ, who is called the God. God is the creator and Redeemer. He is eternally Father, Son and Holy Spirit. Education is regarded as an important activity in Christianity. Education to a Christian is a means of true moral life, enabling the child to learn how to serve the individual as well as society. Christianity insists the following nine Godly habits that will change anybody's life. They are:

- Spend time regularly with God in prayer and bible study.
- Live with a clear conscience.
- Finish what you start.
- Strive for excellence in all what you do.
- Handle criticism in a Godly manner.
- Be peaceful-avoid strife. Live by faith – one day at a time.
- Live by discernment. Be a giver.

Islam

Islam is one of the major religions of the world. It represents a complete way of life, a system of values, a code of conduct, a unique ideology, a socio-economic order and the doctrine of faith in oneness of Allah (God). According to teachings of Mohammad Islam does not admit any dualism in human nature. Man is integral of body and soul. Islam is the complete and perfect code of life for all the human beings. Islam preaches and promotes the following behaviour-based values:

- Honesty
- Humility
- Politeness
- Forgiveness
- Goodness
- Courage
- Reliability
- Patience
- Sympathy.

Government

Government is formed and reformed as part of the process by which humanity is learning to develop a harmonious system of organising resources both locally and globally for a sustainable healthy nation. Government acts as a facilitator for greater participation in the field of education. Steps have been taken in making higher education more relevant and purposeful, and imparting to the students, skills and knowledge which are relevant to the

current trends of the society. Government has established various organization to propagate truth, goodness and beauty. They also imparting cultural values among the Indian citizens.

The report of the Indian Parliamentary standing committee (January 1999) rightly points out that there has been continuous erosion of values in our society, which is reflected in our day-to-day life. The National Curriculum Framework of School Education, India – 2005 also voices serious concern over erosion of values in our society and stresses the need for inculcating values in children to bring about desirable change in the society. So urgent steps must be taken to inculcate values in children. Families as well as schools who lay foundation of future citizens must undertake the task of inculcating values in children at once. Hence the society has the responsibility to ensure that values are inculcated in children and a congenial environment is created to nurture values.

It is said that education is an instrument for social change and social control and it is the only means for bringing about desirable changes in the society. But even after 63 years of independence we have not brought about desirable changes in the society. Thus the progress of a nation and the society depends on how much value the citizens attach to their duties to the nation, society and to fellow citizens. The following recommendations from various committees which were set up during the last six decades dealt with the state of education.

Mass Media

India's most remarkable achievements since independence is in the field of space science and information technology (IT) which includes mass media, mobile technology, internet, direct to home (DTH) etc. The main functions of mass media are surveillance, interpretation, linkage and entertainment. One subtle but extremely important role of mass media is transmission of values. It has also been called the socialisation function. Socialisation refers to the ways an individual comes to adopt the behavior and values of a group. The mass media's portrayal of society plays a vital role in moulding the audience's psychology.

The values and attitudes that get transmitted most often are rather contrary to the values desired by the family, society or school. Propagating myths and derogatory images of women for example is likely to make the young learner, instead of learning that all human beings are equal and all men and women are equal, grow up with prejudices injurious to women and society. Students are required to go through the process of learning in schools by which they are empowered to decode the negative messages that the mass media propagates purely from a commercial and money making point of view. Centred thinking, reflection, social responsibility, questioning, discerning truth and facts, freedom from biases are all

important values and skills to be developed in young learners. There is a need to examine and ensure how these issues and concerns are dealt appropriately in our school system, in curriculum, teaching, the administrative processes, and the institutional ethos and over all climate of the school and how our students are given opportunities to develop their considered opinions and convictions to meet the above challenges peacefully and creatively.

The mass media is responsible for both reflecting values of a society and fostering values to a good extent. The most important and prominent forms of mass media are Television, Radio, Magazines, Newspapers, Pamphlets, Internet, Books, Movies, Music etc. the media influences the behaviour pattern of persons in a different manners. Each of them evolved as a powerful medium in its own way. Values lie at the core of the society. Media evolved and become part of the society over the years. Both tradition and modernization contribute to the development of values. Media is far-reaching and it makes or breaks values. Mass media is the direct and responsible authority to communicate and train the child to the desires and demands of the standard form of culture. Mass media plays a significant role in bringing positive Social change, particularly with respect to education and creating awareness. The mass media have a strong social and cultural impact upon the society. This is projected upon their ability to reach a wide audience with a strong and powerful message.

Mass media with the advent of new technologies carry the news even to the remotest village the moment it happened in any part of the world. Media should play a constructive role in society's development and educate the masses about our community values and tradition. It is high time we realise our own culture and start nurturing it in the young minds instead of blindly following ideologies imported from other countries.

Voluntary Organisation

Values for life and living are also offered by voluntary organizations in India. Voluntary organisations are independent organizations which are established for the purpose of added value to the community as a whole, or a significant section of the community and which are not permitted by their constitution to make a profit for private distribution. Voluntary organisation work for promoting the mental and moral welfare and improvement of the community. They contribute by providing humanitarian aid and meditation, empowerment of society etc.

RATH'S PROCESS OF VALUING

One educational approach to help students make values decision is the values clarification process outlined by Rath. Rath's process of values clarification is one method to

help people identify values or make moral decisions. Values Clarification Process Rath believes that every decision or choice an individual makes is based upon his beliefs, attitudes, and values. Valuing activities allow the individual student the opportunity to identify a personal set of beliefs that aids in the decision-making process.

According to Rath, students need a systematic approach for the development of values. We should be less concerned with the individual value a person selects and more concerned with the process used to arrive at that value. Rath assumes that educators know what processes are most effective in helping students develop their individual system of values. His 7-step process is listed below:

1. ***Choosing Freely.*** Students must be able to select values without coercion from others. The facilitator needs to develop an environment which is conducive to allowing participants to express and choose their values without peer pressure or ridicule.
2. ***Choosing from Alternatives.*** As with any decision-making process, there must be at least two options (or in this case, values) from which to choose. Obviously, if there is only one value to choose from, there is no choice involved.
3. ***Choosing after Thoughtful Consideration of the Consequences of Each Alternative.*** This calls for careful consideration of the risks and benefits of each alternative. The consequences of each alternative must be identified before an intelligent decision can be made.
4. ***Prizing and Cherishing.*** If a person has truly developed a value, he/she should be willing to respect that value. A value is only meaningful if the person believes that the value is worth prizing and cherishing.
5. ***Affirming.*** If a value has met the aforementioned criteria then the person should be willing to publicly affirm and support that value position when appropriate.
6. ***Acting upon Choices.*** The value position one has selected should provide guideposts for behavior. If the value is prized and cherished and selected from alternatives after weighing the consequences of each alternative, the person is likely to exhibit behaviours congruent with the value.
7. ***Repeating.*** A value position which serves as a guidepost for behaviour tends to be applicable in a variety of situations. A value position which influences ones behaviour tends to form a pattern in one's life.

According to Rath, the process of values clarification is more important than the actual value selected. Unless a person satisfies all the criteria listed in the seven-step process, the results or position cannot be considered a value. This method of defining a value, although somewhat concise, eliminates a variety of beliefs, attitudes,

feelings, and opinions from consideration as values. Instead, these terms have been labelled values indicators. They include goals, aspirations, attitudes, interests, feelings, beliefs, activities, and worries.

METHODS OF FOSTERING VALUES

As parents and teachers are mainly responsible for laying foundation of values in children that make them good citizens, their faith in inculcating values in children is indispensable. The task of inculcating values is not an easy task unless the society as a whole resolves to bring about changes to make a society for all and voluntary efforts are initiated to practice values in day-to-day life. It will be unrealistic to expect a teacher to bring about the change if the society does not follow a set of values.

Story telling

Story telling is both an art as well as science. The main aim of storytelling is to elevate man's spirit and to cultivate an inner vision which makes man finally realize his real self and to inculcate certain values in life. Stories on the life of great men and women, saint and heroes will kindle the spirit of inquiry and promote higher ideals and understanding human values. If used effectively, this technique has great potential of inculcating all values. Through delightful, entertaining and purposeful stories, great moral values can be inculcated. An accountability is related to responsibility, it should be cultivated among students through stories which help them to develop character and potentials for good, make careful use of properties, spend wisely the money entrusted to one's care and discharge one's obligations with care. Besides stories of great persons and values they cherished always have a salutary effect on the minds of children.

Dramatization

Story dramatization is identified as one of the expressive arts that are concerned with children's inner imaginative thought and their spontaneous dramatic action in creative ways. Dramatization in young children's expression is spontaneous, improvised and a creative enactment. Using dramatization in the classroom will stimulate awareness of the importance of acting truthfully and honestly, help to recognize how our behaviour affects others. Nowadays dramatic arts are an important means of stimulating creativity in problem solving. It can challenge students' perception about their world and about themselves. Dramatic exploration can provide students with an outlet for emotions, thoughts, and dreams that they might not otherwise have means to express. In today's increasingly polarized and intolerant

culture. The ability to understand others' motives and choices is crucial. Dramatization will help to build responsible global citizen. Drama can be used to promote active learning in any subject to give students a kinaesthetic and empathetic understanding as well as an intellectual understanding of a topic. Drama accomplishes several goals at once enriching students' school experience through art as well as reinforcing traditional academics.

Role plays

Students generally take pleasure in playing the role of other persons. This technique is basically a socio-drama technique. It provides an ideal setting for highlighting values.

According to K.H. Hoover (1976), role-play has the following advantages:

- The enactment of selected situations provides a valuable opportunity for discussion of actual feeling reactions.
- To live for a short while in the shadow of another person offers a significant opportunity for insight into other person's feelings.
- A stimulation of reality may be superior to reality itself for instructional purposes.
- The feelings often concealed in real life come forth during the role playing sessions.
- The technique provides the learner with new insights into possible responses to social situations.
- An analysis of the dramatized situation stresses factors which contribute to actual feeling reactions.
- Role-playing technique combines the joy of acting with learning.

The Procedure for Role-play technique is as follows:

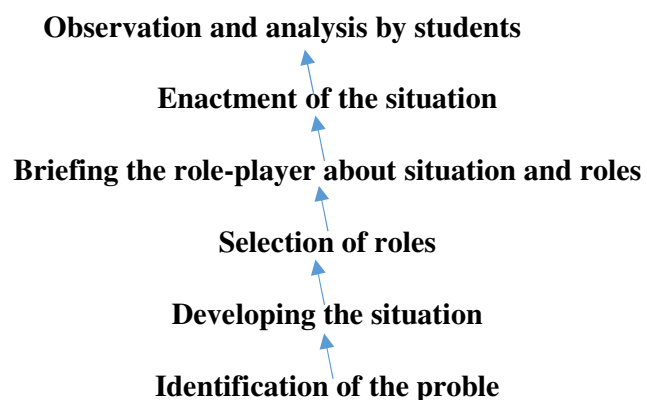


Fig.2.2 Procedure of Flow-chart of Role-play technique

Personal examples

Value clarification is a technique for encouraging students to relate their thoughts and their feelings and thus enrich their awareness of their own values. The process of acquiring values begins at birth. Values develop through life and evolve from life experiences. They are formed by combining: intellect, will, emotions and spiritual needs. Through exercises and discussion students should be made aware of the influences to their values, and to explore and acknowledge what they truly value in their lives. As values are the driving force behind most of your decisions and actions, the class activities should focus on engaging students in exercises that force them to wrestle with their values as they apply to subjects such as war, family, future, and a whole range of human relationships and situations.

Children learn to establish values through exercises in which they rank or compare items or opinions based on personal preference. By sharing the personal views in the class, students reveal private information that classmates naturally will compare with their own lives. Students are compelled to state their positions, wither in class discussions, in written exercise or in personal journals. This help the students to reveal and explore some of his attitudes, beliefs, actions, convictions, interests, aspirations, likes, dislikes, goals and purposes.

Personal examples help students to deepen understanding, motivation and responsibility with regard t making personal and social choices; to inspire individuals to choose their own personal, social, moral and spiritual values and be aware of practical methods for developing and deepening them; Autobiographies, biographies and experiences of great and noble persons also provide inspiring values to the learners. Our youngsters can learn from the life experiences of great and noble persons like Gandhi, Dhyan Chand, Jagadish Chandra Bose, Tagore, Abraham Lincoln, Abdul Kalam that they 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.

VALUE CRISIS

Value crisis in a society implies the erosion of traditional values of society or situation of dilemma when there is little balance between traditional values and modern values. There is lack of synthesis. Material values override the ethical, moral, social and spiritual values. At present, India is passing through a periods of value crisis in several fields of national life. It is generally being said that the life of individuals as well as our social life is plagued with the

evil values of corruption, cynicism, disparity, disruption, hypocrisy and violence. It is very unfortunate that our role-models i.e., leaders of various shades fail to inspire us to pursue higher values of life. Several conflicting ideologies are also at work. On the one hand, there is the value crisis of Indianisation and on the other hand value-crisis on account of overemphasis on modernisation and westernisation.

The Education Commission 1964-66 has observed, “ we believe that India should strive to bring science and the values of the spirit together in harmony and thereby pave their way for the eventual emergence of a society which would cater the needs of the whole man and not only to a particular fragment of his personality.”

Crisis is not so much intellectual but rather moral and spiritual. There is lack of development of sound moral vision among human being along with the scientific and technological development. As a result human being can produce such powerful means of destruction like hydrogen and nuclear bombs and destroy the whole world in no time. Wealth worshipped as god, Pride has become a creed. Selfishness is entrenched in the intellect. The ego is flaunted, and desires become an adornment, righteousness has become merely a figurehead in the world, compassion has dried up, gratitude has waned, Hypocrisy has become the hall mark of life and love and affection has become lustful afflictions. Distortion of values is partially due to imbalance between ancient values and explosion of knowledge in war field technology. Atomic weapons, bio-weapon, explosives, missiles etc., are threatening the whole mankind. Developed countries possess all kinds of dreadful weapons and are trying to boss over all developed and underdeveloped countries. Today the entire mankind is living in the shade of fear. Man's very expense is at stake as he is indulging in wicked activities.

Prostitution, illegal marriages, broken home structure, divorce, etc., are also factors responsible for decline of values. Lack of mutual concern between parents at home, disaffection and lack of securities in families are other factors responsible for erosion of values. The role of home, school and society cannot be neglected in the degradation of values. Definitely the living styles of parents leave deep impression on the minds of children.

Even in this dynamic society, values and standard do not change quickly and some of them, at any rate, have an abiding significance. The whole socio- political setting and physical environment in which they have to be worked out are in a state of constant transition and consequently, they have to be interrupted in the light of new condition. Cultural values, the gracious fruit of centuries of co-operative efforts and moral values, which is distinguished, which distinguish men from animals, have been totally changed in these years.

The modern youth receiving education are losing their idealism and living in spiritual vacuum. Moral values have no respect now. Man fails to distinguish between right and wrong, good and evil. Highest respect is being placed on wealth and power. Religious have now become a private affair and stress is being laid on secularization of social relationships. Human relations are becoming impersonal and secondary.

The older generations have lost their sense of morality. Therefore the younger generation completely ignores the traditional or even any idea of value system. Loss of leadership among the teachers is another manifestation of the deterioration of values in the modern society. A teacher has to perform three important activities. People in an industrial society develop a growing sense of insecurity in social relations because of the emphasis on individuals.

CONCLUSION

The present situation in India demands such a system of education which apart from strengthening national unity must strengthen social solidarity through meaningful and purposeful constructive value education by adopting interdisciplinary approach. Emphasis is now on 'Value Education' for the proper development of the human personality. Transmission of values is inherent in the theory of all round development of human personality which is a prominent aim of education.

Questions

1. Explain the development of values.
2. List out the Core values and explain it.
3. Discuss the role of Parents, teachers and Peer group in fostering values.
4. Analyse the Rath's process of valuing.
5. Describe the methods of fostering values.
6. Give an account on Value crisis.

UNIT III: PEACE EDUCATION

'Peace is possible for life at all stages and it is up to man to choose his destiny or to suffer from the horrors of war. Today mankind is at the crossroad where he has to choose with courage, determination and imagination.' - Federico Mayor

OBJECTIVES:

The student teachers will be able to:

6. obtain knowledge on the concept of Peace education.
7. understand the concept of aims and objectives of Peace education.
8. explain the conflict resolution education.
9. identify the importance of peace education.

INTRODUCTION

Under the present predicament there is a growing realization in the world of education today that children should be educated in the art of peaceful living. As a result, more and more peace concepts, attitudes, values and behavioural skills are being integrated into school curricula in many countries. There is also renewed interest to develop peace-related disciplines such as values education, moral education, global education, etc. In the past we seemed to have assumed that the more knowledge people have, the better they are. Accordingly, we stressed cognitive learning in schools at the cost of developing children's emotional, social, moral and humanistic aspects. The consequence of such imbalanced learning is evident today in the forms of youth unrest with their antisocial attitudes and behavioural problems.

The ultimate goal of education for peace, human rights and democracy is the development in every individual of a sense of universal values and types of behaviour on which a culture of peace is predicated. It is possible to identify even in different socio-cultural contexts values that are likely to be universally recognized...Education must develop the ability of non-violent conflict-resolution. It should therefore promote also the development of inner peace in the minds of students so that they can establish more firmly the qualities of tolerance, compassion, sharing and caring.

MEANING

The term 'education' in this context refers to any process – whether in schools, or in informal or non-formal educational contexts – that develops in children or adults the knowledge, skills, attitudes and values leading to behaviour change.

The term 'peace' does not merely imply the absence of overt violence (sometimes referred to as 'negative peace'). It also encompasses the presence of social, economic and political justice which are essential to the notion of 'positive peace' (Hicks, 1985). 'Structural violence' is a term that is used to refer to injustices such as poverty, discrimination and unequal access to opportunities, which are at the root of much conflict. Structural violence is perhaps the most basic obstacle to peace, which by definition cannot exist in a society in which fundamental human rights are violated. The Convention on the Rights of the Child, like other major human rights treaties, calls for the elimination of all forms of both overt and structural violence, and the creation of a society based on the principles of justice and peace.

Peace education is the process of acquiring the values, the knowledge and developing the attitudes, skills, and behaviours to live in harmony with oneself and with others.

Peace education must address the prevention and resolution of all forms of conflict and violence, whether overt or structural, from the interpersonal level to the societal and global level.

DEFINITION

Peace education is more effective and meaningful when it is adopted according to the social and cultural context and the needs of a country. It should be enriched by its cultural and spiritual values together with the universal human values.

Peace education is an attempt to respond to problems of conflict and violence on scales ranging from the global and national to the local and personal. It is about exploring ways of creating more just and sustainable futures - R. D. Laing (1978)

Peace education is holistic. It embraces the physical, emotional, intellectual, and social growth of children within a framework deeply rooted in traditional human values. It is based on philosophy that teaches love, compassion, trust, fairness, co-operation and reverence for the human family and all life on our beautiful planet - Fran Schmidt and Alice Friedman (1988).

Peace education is skill building. It empowers children to be creative and non destructive ways to settle conflict and to live in harmony with themselves, others, and their world Peace building is the task of every human being and the challenge of the human family -Fran Schmidt and Alice Friedman (1988)

Peace education refers to the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to

create the conditions conducive to peace, whether at an intrapersonal, interpersonal, intergroup, national or international level – UNICEF

Peace education means to learn about and to learn for peace.

Learning about peace means obtaining knowledge and understanding of what contributes to peace, what damages it, what leads to war, what 'peace' means on each level anyway, what is my role in it, and how are the different levels are connected.

Learning for peace means learning the skills, attitudes and values that one needs in order to contribute to peace and help to maintain it.

The basic concepts embedded in the above definitions are that peace education is a remedial measure to protect children from falling into the ways of violence in society. It aims at the total development of the child. It tries to inculcate higher human and social values in the mind of the child. In essence it attempts to develop a set of behavioural skills necessary for peaceful living and peace-building from which the whole of humanity will benefit.

CONCEPT OF PEACE EDUCATION

Very simply, peace education empowers learners with the knowledge, skills, attitudes and values necessary to end violence and injustice and promote a culture of peace.

Ian Harris and John Synott have described peace education as a series of "teaching encounters" that draw from people: their desire for peace, nonviolent alternatives for managing conflict, and skills for critical analysis of structural arrangements that produce and legitimize injustice and inequality.

James Page suggests peace education be thought of as "encouraging a commitment to peace as a settled disposition and enhancing the confidence of the individual as an individual agent of peace; as informing the student on the consequences of war and social injustice; as informing the student on the value of peaceful and just social structures and working to uphold or develop such social structures; as encouraging the student to love the world and to imagine a peaceful future; and as caring for the student and encouraging the student to care for others".

CONFLICT RESOLUTION EDUCATION AND PEACE EDUCATION

Conflict resolution education programs focus on developing critical skills and abilities for a person to deal constructively with conflict. In most cases these programs occur in schools, but they may also be used in after-school programs, community centers, church groups, etc. These programs give children an understanding of the nature of conflict-what conflict is and how it develops as well as what one can do to manage it. Children learn to

appreciate that conflict exists whenever there is a disagreement about goals and/or methods to achieve those goals; and as a result, conflict is natural, necessary, and important. Children learn to understand the dynamics of power and influence that operate in all conflict situations. Furthermore, they become aware of the role of culture in how we see and respond to conflict.

An awareness of the nature of conflict helps children appreciate the variety of ways that people can manage or respond to conflict-another common program component. By learning a range of conflict styles (such as competing, collaborating, accommodating, avoiding, and compromising), children can consider the advantages and disadvantages of each. As effective conflict managers know, no approach to conflict management works all the time; the key is to know which approach is best for the situation at hand. However, conflict resolution education emphasizes that a violent response to conflict is almost never an appropriate response.

An extremely important program component involves providing children with social and emotional skills to prevent conflict and reinforce their use of prosocial strategies in conflict. Some of the skills that conflict resolution education helps develop include effective listening, perspective taking, emotional awareness, and emotional control. Of these, perhaps the most important is perspective taking. When children learn to take the perspective of another, they are increasing their ability to empathize with the other person. The more we empathize with someone, the less we are likely to want to hurt them.

Marc Sommers (2003) suggests that peace education is best understood in terms of the specific skills, attitudes, and knowledge imparted. Peace education programs help people develop communication skills of active listening and assertive speech; problem-solving skills of brainstorming or consensus building; and orientation skills of cultural awareness and empathy. Furthermore, peace education builds positive attitudes about justice, respect, and democracy, though respect for democracy may be expressed indirectly through respect for individual choice. Peace education emphasizes understanding the dynamics of social conflict, warfare, and conflict resolution and the dynamics of peace. In particular, participants in peace education are introduced to the distinctions of negative and positive peace. Participants may learn about different ways of handling conflict, such as negotiation, mediation, or facilitation.

A quick perusal of the definition, characteristics, and content of conflict resolution education and peace education programs suggests that both areas overlap considerably. They basic motivations are similar, the goals for programs are similar, and the key skills and

content are similar. Sommers (2001) notes that similarities are also shared between peace education and many kinds of "values education programs," such as human rights education, antibias training, and tolerance education. These all share a commitment to enhancing the quality of life by emphasizing the dignity of life. In all three examples, violence is rejected and participants are encouraged to find alternative ways of handling problems.

CONFLICT RESOLUTION TRAINING

Conflict is the result of people having differing needs, opinions, and expectations. The reality of conflict is that in any human relationship it is inevitable. More importantly, if handled well, conflict provides a powerful avenue for significant growth. Hence developing good conflict resolution techniques is very important. Conflict resolution involves recognising and managing the particular conflict. This is an essential part of building emotional intelligence, and nurturing relationships. Poorly handled conflict can affect both the employees and the clients thereby impacting the company's bottom-line. The Conflict Resolution Training program provides techniques for individuals in an organisation to resolve workplace conflict and build a common understanding and framework for working through challenging conflict situations. The three critical skills of conflict resolution – Negotiation, Assertiveness and Persuasion and these skills will enable the participants to develop conflict resolution strategies for quickly and effectively recognising, resolving and preventing conflict.

Learning Outcomes

- Gain a thorough understanding of the sources, causes and types of conflict
- Master all six phases of the conflict resolution process
- Understand the five main styles of conflict resolution
- Learn to apply the conflict resolution process to all types of conflict
- Learn how to break out and use parts of the process to prevent conflict
- Develop communication tools such as agreement frames and open questions
- Master anger and stress management techniques

DEMOCRACY EDUCATION

The contemporary world has witnessed the spread of democracy as the most valid form of government. This trend has become more evident in recent years. Democracy enhances the

development of various aspects of human potential through equality of access to education and

active participation in all aspects of social, economic and political life. It is undoubtedly the very foundation of lasting peace. Peace, human rights, democracy and sustainable development are, in fact, closely interrelated. Without one, the other cannot exist. Democracy is not possible without peace, and truly just peace cannot exist without democracy. Such close relationships and interdependence confirm the appropriateness of the UNESCO programme and action plan to bring together these value goals, and put them in the same declaration, as proclaimed at the

International Conference of Education at Geneva in 1994. However, democracy is not something that can be manufactured and exported. It has to be constantly sought after and nurtured. No constitutional formula can be perfectly designed to produce ready-made democracy. All it can do is to set conditions where democracy can flower if its seeds already exist in the minds of the people. While in this sense, democracy is hard to obtain, there is an inherent desire in human nature to be treated as an equal. Everyone thinks he/she is born free.

Everyone thinks he/she ought to be given a chance to develop his/her potential through broader participation in society's activities. Education for democracy is a lifelong process: it is not limited to a particular level or grade of school education. It needs to be cross-disciplinary and to permeate the entire education process. Education for democracy may take many different approaches, depending on the political system, socio-cultural traditions and history.

Various aspects or dimensions of democracy that education for democracy may take up, include political, ideological, philosophical or conceptual, historical, legal and legislative, cultural, artistic, and literary ones. A selective approach is necessary in choosing from this list, but special attention should be paid to democracy in the day-to-day life of all communities.

Education for democracy ideally presumes the existence of democratic environment, both in the classroom and outside school life. Where such an environment is underdeveloped, it will be necessary to endeavour to eliminate undemocratic conditions, practices and factors. This can be done by ensuring education for all, gender equity, social cohesion, freedom, the recognition of individual human rights and social obligation and responsibility, cultural and national traditions, and active social participation. Student should be made aware of any serious illiteracy, lack of access to education, marked school drop-out rates, and gender gaps

existing in the region, and should be encouraged to contribute to the solution of these problems

HUMAN RIGHTS EDUCATION

Human Rights refer to the “basic rights and freedoms to which all humans are entitled”.

Children’s rights/human rights education and peace education are closely linked activities that complement and support each other. Peace is a fundamental pre-condition without which rights cannot be realised, while at the same time, the ensuring of basic rights is essential to bringing about peace. Rights education usually includes the component of learning about the provisions of international documents such as the Universal Declaration of Human Rights or the Convention on the Rights of the Child. Children are encouraged to understand the impact of rights violations, both at home and abroad, and to develop empathy and solidarity with those whose rights have been denied. Rights education encourages the development of skills that will enable children to act in ways that uphold and promote rights, both their own and others’. It also addresses the responsibilities that come with rights.

All human rights are universal, indivisible, interdependent and interrelated. Education is the most effective means of developing values related to human rights. Education for human rights must develop the ability to value freedom of thought, conscience and belief; the ability to value equality, justice and love; and a willingness to care for and protect the rights of children, women, workers, ethnic minorities, disadvantaged groups, etc. The first step in enhancing understanding and actualizing values related to human rights is to teach students what their shared rights and freedoms are, so that these may be respected and a willingness to protect those of others will be promoted. Teaching and learning activities must focus on values which preserve life and maintain human dignity. Each student should be given ample opportunity to evaluate the realization or non-realization of core values related to human rights in his/her own life. However, forming and maintaining this sensitivity is not enough. Each student must develop an ability to react to violations of human rights.

Core values related to human rights can be explored through experiential learning. Experiential learning essentially involves an exploration of personal feelings, attitudes and values, a process through which the development of cognitive skills can take place, either during the experience or on later reflection. When developing core values for human rights, students need to be exposed to factors contributing to the violation of human rights in practice, such as:

- too much emphasis within a country on economic considerations at the cost of equality and
- justice for common people:
- ignorance of law and customs;
- lack of education;
- the vested interests of a rich and powerful minority:
- poverty;
- inequitable distribution of wealth:
- certain traditional norms with respect to the status of women in society:
- families becoming more nuclear in nature, so that the aged are becoming neglected.

Human rights and fundamental freedom allow us to develop and use our human qualities, our intelligence, our talents and our conscience and to satisfy our spiritual and other needs. They are based on mankind's increasing demand for a life in which the inherent dignity and worth of every individual will receive respect and protection.

The denial of human rights and fundamental freedoms not only is a personal tragedy, but also creates conditions of social and political unrest, sowing seeds of violence and conflict within and between societies and nations. As the first sentence of Declaration of Human Rights states, respect for human rights and dignity 'is the foundation of freedom, justice and peace in the world.' (Teaching Human Rights, Centre for Human rights, UNO, 1989).

AIMS AND OBJECTIVES OF PEACE EDUCATION

The importance of aims and objectives of education is recognised by all the educational professional, political, non-political and religious associations, organisation and groups at various levels in their memoranda, letters and brochures. It is said that education without clear cut aims is like a rudderless ship.

The aims and objectives of education, suggested in the documents, include individual as well as social aims, with emphasis of social transformation aiming at reconstructing society to make it modernised, productive, participative and valued oriented nation committed to its constitutional obligations.

The following list summarises aims of UNICEF in peace education programmes. These are commonly expressed as knowledge, skill and attitudinal aims.

Knowledge:

- Awareness of own needs, self-awareness.
- Understanding nature of conflict and peace.

- Ability to identify causes of conflict and non-violent means of resolution.
- Conflict analysis.
- Enhancing knowledge of community mechanisms for building peace and resolving conflict.
- Mediation process.
- Understanding of rights and responsibilities.
- Understanding interdependence between individuals and societies.
- Awareness of cultural heritage.
- Recognition of prejudice.

Skills:

- Communication: active listening, self-expression, paraphrasing, reframing.
- Assertiveness.
- Ability to cooperate.
- Affirmation.
- Critical thinking.
- Ability to think critically about prejudice.
- Ability to deal with stereotypes.
- Dealing with emotions.
- Problem-solving.
- Ability to generate alternative solutions.
- Constructive conflict resolution.
- Conflict prevention.
- Participation in society on behalf of peace.
- Ability to live with change.

Attitudes:

- Self-respect, positive self-image, strong self-concept.
- Tolerance, acceptance of others, respect for differences.
- Respect for rights and responsibilities of children and parents.
- Gender equity.
- Empathy.
- Reconciliation.
- Solidarity.
- Social responsibility.
- Sense of justice and equality.

- Joy in living.

AT DIFFERENT LEVELS OF EDUCATION

Education for peace is a conceptual framework from which schools may devise a program comprising the transmission of universal values and enduring attitudes and the development of skills which will enable our students to become active global citizens.

Peace education is most effective when the skills of peace and conflict resolution are learned actively and are modeled by the school environment in which they are taught. In a number of countries, emphasis is placed on improving the school environment so that it becomes a microcosm of the more peaceful and just society that is the objective of peace education. This creates a consistency between the messages of the curriculum and the school setting, between the overt and the 'hidden' curriculum. Interventions on the level of the school environment tend to address how children's rights are either upheld or denied in school, discipline methods, how the classroom and school day is organized, and how decisions are made. Training of teachers and administrators is critical to enabling teachers to examine these issues from the perspective of peace education.

A number of countries have developed peace education curricula, usually consisting of activities around themes such as communication, cooperation, and problem solving. Objective: To give empathy to oneself and others; to understand the connection between needs and feelings. Each child draws himself in an assigned imaginary situation. He draws a small cloud above himself and his friend. In that cloud he expresses either with colour or words how each of them feels in that situation. Leader's comment: The leader draws the children's attention to the fact that all of them didn't feel the same in the same situation. At the same time, the leader connects the feelings that often repeat with children's needs. And he gives empathy to both characters in the drawing. For example, this child feels guilty because he thinks he has made a mistake and he is sad because he wants to be accepted. Another child is angry because he thinks he is right. Select a type of difference you want the children to study; e.g., religious differences, racial differences, national differences, occupational differences, intellectual differences, personal and attitudinal differences. Assign children to study these differences by analyzing their foundations, sources, historical developments, etc. This may take the form of a formal lesson, Self-learning, reading, home assignments, bringing outside speakers, etc.

In a number of countries, efforts are underway to upgrade the quality of pre-service teacher education. Training may include a focus on such skills as the use of interactive and

participatory teaching methods, organizing cooperative group work, and facilitating group discussions. The use of these types of teaching methods is essential to quality basic education, and enables teachers to convey values of cooperation, respect for the opinions of the child, and appreciation of differences. Participatory teaching and learning strategies can be used throughout the curriculum, and are an essential component of efforts to promote peace through education. Pre-service teacher education in peace education is an important feature of the programme in Sri Lanka, with one national teacher training college designated as the focal point for the development of pre-service training programmes in peace education, integrated into each of the traditional subject areas.

IMPORTANCE PEACE EDUCATION IN THE PRESENT SCENARIO

Over the past 50 years of global events and human experience in general have given the quest for peace. At the close of the 20th century, peace is no longer considered as the absence of war but it is conceptualised to include harmony at all levels of human endeavour. According to UN, Education for peace is a conceptual framework form which schools may devise program comprising the transmission of universal values and enduring attitudes and the development of skills which will enable our students to become active global citizens. The frameworks is as follows:

- Each member of the global society is bound by principles relating to human welfare, such as justice, liberty, responsibility, equality, dignity, security, democracy and solidarity.
- Each member of the society is an active participant in a local community and is in turn committed to a global harmony reflective of the diversity of the human population.
- Each member of the global society must act individually and communally toward guardianship of our world as a whole, guaranteeing the right to a sustainable future.

The implementation of this conceptual framework recognizes the practice of peaceful relations at all levels: personal, familial, communal, inter-cultural and global. It entails a process of knowledge acquisition and skill building which affects the behaviour of individuals and groups and provides a model for the formal and informal curriculum of the school. Education for peace is a process and condition which permeates all aspects of school life, with implications for learners, teachers and administrators and it extends beyond the school to society as a whole.

Schooling and other educational experiences that reflect approach to peace education should function as 'zones of peace'. Where children are safe from conflict in the community. Develop a climate, within the school or other learning environment that models peaceful and rights-respectful behaviour in the relationships between all members of the school community, teachers, administrators, other staff, parents, and children. Demonstrate the principles of equality and non-discrimination in administrative policies and practices. Draw on the knowledge of peace-building that already exists in the community, including means of dealing with conflict that are effective, non-violent, and rooted in the local culture. Handle conflicts whether between children, or between children and adults in a non-violent manner that respects the rights and dignity of all involved.

CONCLUSION

Perhaps more than ever, there is a need for innovative and successful approaches to developing the defences of peace in the minds of all humanity. We have witnessed the consequences of not attending to these needs in the many and varied international, interethnic, and intergroup conflicts around the globe. Fortunately, there are wonderful programs and practices in the area of conflict resolution education and peace education that have proven effective in building peaceful behaviour and peaceful orientations. We know these kinds of education can make a difference. By allowing others to know of the possibilities, we can help sow the seeds of peace.

Questions

1. Discuss the concept of Peace education.
2. Peace education is a conflict resolution training – Justify.
3. What do children learn in conflict resolution education?
4. Critically analyse the importance of Peace education.
5. Enumerate the aims and objectives of peace education.

UNIT IV

PROMOTING CULTURE OF PEACE

OBJECTIVES

- To obtain knowledge on culture of peace.
- To understand sustainable economic and social development.
- To examine the respect for human rights.
- To analyse equality between women and men,
- To develop skill in fostering democratic participation.
- To understand about tolerance and solidarity.
- To develop participatory communication and the free flow of information and knowledge.
- To analyse international peace and security.

INTRODUCTION

Peace education is an essential component of quality base education. Peace education is the process of promoting the knowledge, skills, attitudes and values needed to bring about behaviour changes that will enable children, youth and adults to prevent conflict and violence, both overt and structural; to resolve conflict peacefully; and to create the conditions conducive to peace, whether an intrapersonal, intergroup, national or international level.

CULTURE OF PEACE AND NON-VIOLENCE

Culture of Peace:

A culture of peace is an integral approach to preventing violence and violent conflicts, and an alternative to the culture of war and violence based on education for peace, the promotion of sustainable economic and social development , respect for human rights, equality between women and men, democratic participation, tolerance, the free flow of information and disarmament.

Since the late 1980s, several educators have amalgamated various dimensions of PE under the umbrella term 'culture of peace' (Adams, 1989, 2000; Boulding, 2000; Goodman, 2002). In this view, the overarching goal of education for peace is both the reduction of violence and the transformation of mindsets that emphasize cultures of war. Through a

culture of peace lens, peace educators explore cultures of violence more deeply and aim to transition cultures of violence to cultures of peace.

Culture of peace aims for the transformation of values, attitudes and behaviors within each individual, leading to a culture shaped by peace, rather than by war and violence. A culture of peace is one where the definition of security will have changed from just national security to include human security. The criteria for the agenda and success of our leaders will have shifted from wealth, power and domination to harmony, inclusiveness, respect, integrity and healing (of self, family, community and nation). There will have been a shift away from low citizen political involvement, combined with powerful non-democratic institutions, including the military, information industry and corporations, toward regular, well subscribed elections, a code of ethics for government, a comprehensive justice system, public participation (civic engagement), a sustainable global economy based on localism, education for everyone, and a compassionate health and welfare system. We will have redefined the value system from power as a reference point (combined with a —poverty of vision||) to community as a reference point, with the well-being of all citizens coming before the self interest of the few. The concept of community will have expanded beyond people to include: animals, fish, birds, plants, air, water, earth and wind, all seen as interconnected, interdependent, cooperative and mutually supportive.

A culture of peace represents an everyday attitude of non-violence, and fierce determination to defend human rights and human dignity. Peace will be a permanent feature of all social institutions, especially schools, the economy, and the political scene. The media, sports and relationships will all be premised on peace. Hope, persistence, solidarity, inclusiveness and morality will be the norm. Principles of tolerance, open mindedness, sustainability, participation and democracy are paramount. A global awareness and perspective, cooperation and a deep respect for interdependency are key features of this culture. Responsibility and accountability, the sharing and free flow of information and notions of empowerment and emancipation are central tenets of a culture of peace.

Intercultural understanding leading to sustainable dialogue, cross-cultural exchanges and a shared vision of peace are cornerstones of a peaceful culture. Mutual support, empathetic listening and unwavering respect for human rights and dignity are solid anchors for peaceful cultures. Constant striving for justice, freedom, non-violence, equity, equality and ongoing, rigorous critique of the status quo are the roots of a culture of peace. Respecting the role of history, the arts and peoples' lived stories is central to creating a peaceful culture.

Non-Violence

Nonviolence has been defined as “both an attitude and a course of action that seeks to build a community of caring”

Nonviolence has two closely related meanings. (1) It can refer, to a general philosophy of abstention from violence because of moral or religious principle. (2) It can refer to the behaviour of people using nonviolent action.⁶⁶ Much of the general philosophy of nonviolence has 'active' or 'activist' elements, in that they accept the need for a means of struggle to achieve political and social change. Thus, for example, the Gandhian *ahimsa* is a philosophy and strategy for social change that rejects the use of violence, but at the same time sees nonviolent action (also called civil resistance) as an alternative to passive acceptance of oppression or armed struggle against it.

In general, advocates of an activist philosophy of nonviolence use diverse methods in their campaigns for social change, including critical forms of education and persuasion, mass noncooperation civil disobedience and nonviolent direct action and social, political, cultural and economic forms of intervention.

In modern times, nonviolent methods of action based on the philosophy of nonviolence have been a powerful tool for social protest and revolutionary social and political change. There are many examples of their use. Mahatma Gandhi led a decades-long nonviolent struggle against British rule in India, which eventually helped India win its independence in 1947.

Because of nonviolence is an effective way for social struggle in recent centuries, it, therefore, has become an important way to deal with problems. And when nonviolence is the essential way to deal with problems for social change, nonviolence is also related to peace and regarded as means to peace. That is why nonviolence and peace go hand-in-hand. Nonviolence is an important step in the process of peace.⁷³ And peace, accept an end to be reached, can be used as a way when it is brought to get involved with nonviolence. It is called ‘peaceful means’.

Peaceful means, in some aspect, are equal to nonviolent methods or nonviolent acts. In this sense, peaceful means and nonviolent methods can be used as a synonym. Nonviolence called peaceful means ‘in another term is emphasized even in the UN Charter stated in Article 2 No. 3 of Chapter 1: All members shall settle their international disputes by peaceful means in such a manner that international peace and security, and justice, are not endangered’.⁷⁴ It is regarded as the means to settle international disputes to secure international peace.

CONFLICT

The term *conflict* conjures up either positive or negative associations and these are both reflected in various definitions. Brickman defines conflict as “behaviour by one party that injures or damages the interest of another party, regardless of whether either party is aware of conflict or has any hostile feelings toward the other”. Coser (1967, p. 8) states that conflict is “a struggle over values and claims to scarce status, power, and resources in which the aims of the opponents are to neutralize, injure or eliminate the rivals”.

Conflict Prevention and Resolution

The concept of conflict resolution typically focus on the social-behavioural symptoms of conflict, training individuals to resolve inter-personal disputes through techniques of negotiation and (peer) mediation. Learning to manage anger, “fight fair” and improve communication through skills such as listening, identifying needs, and separating facts from emotions, constitute the main elements of these mechanisms. These mechanism should aim to “alter beliefs, attitudes, and behavior i.e from negative to positive attitudes toward conflict as a basis for preventing violence.

Conflict resolution study the phenomenon of conflict and analyse ways to bring it uner control, bringing their insights and concepts to bear on actual conflicts, be they domestic or international, so as to foster better and more effective relations among states and peoples. Conflict resolution is about ideas, theories and methods that can improve our understanding of conflict and our collective practice of reduction in violence and enhancement of political processes for harmonizing interest.

Conflict resolution is a central part of an administrator’s job and the manner in which administrators respond to conflict reveals their attitudes and values, and also helps to determine the future of their schools. Value conflict resolution approaches are proactive in nature. Conflicts are a common phenomenon in spheres where teamwork is required. To avoid that care is to be given to any sensitive issue that is being handled by more than one person at a time.

With regard to values, however, Bion (1961) characterises conflict resolution according to three underlying basic assumptions:

- Dependence: the well-being of the individual, to be secured through dependence upon another object (person, institution, idea);
- Expectancy: the well-being of the individual in the future to be obtained through the intercourse of pairs of objects (persons, institutions);

- **Fight-Flight:** secure the well-being of the person through fighting for self-actualization and destroying or evading (person, institution).

The culture of peace and non-violence is therefore a commitment to peace-building, mediation, conflict prevention and resolution, peace education, human rights education, education for non-violence, tolerance, acceptance, social cohesion, mutual respect, intercultural and interfaith dialogue and reconciliation, together with development considerations. It is a conceptual as well as a normative framework envisaged to instil in everyone a global consciousness and firm disposition to dialogue.

The culture of peace is a collective attempt to create paths for harmonious coexistence, and regain the capacity to think about peace and order as dynamic forces of social, economic and political life, which endure through myriads of actions inspired by mutual respect and sincere attachment to non-violence. Given its mandate and its experience, UNESCO has been designated by the United Nations General Assembly as lead agency for the implementation of all resolutions related to the “culture of peace”, defined as consisting “of values, attitudes and behaviours that reflect and inspire social interaction and sharing based on the principles of freedom, justice and democracy, all human rights, tolerance and solidarity, that reject violence and endeavour to prevent conflicts by tackling their root causes to solve problems through dialogue and negotiation and that guarantee the full exercise of all rights and the means to participate fully in the development process of their society”. This conceptual and institutional framework gave rise to thousands of activities worldwide.

FOSTERING A CULTURE OF PEACE THROUGH EDUCATION

Education is the key to uniting nations, bringing human beings closely together. In many parts of the world, civil society suffers because of situations of violent conflicts and war. It is important to recognize the crucial role of education in contributing to building a culture of peace and condemning instances in which education is undermined in order to attack democracy and tolerance. A culture of peace and non-violence goes to the substance of fundamental human rights: social justice, democracy, literacy, respect and dignity for all, international solidarity, respect for workers’ rights and core labour standards, children rights, equality between men and women, cultural identity and diversity, Indigenous peoples and minorities rights, the preservation of the natural environment to name some of the more obvious thematics.

Education is a key tool in combating poverty, in promoting peace, social justice, human rights, democracy, cultural diversity and environmental awareness. Education for

peace implies an active concept of peace through values, life skills and knowledge in a spirit of equality, respect, empathy, understanding and mutual appreciation among individuals, groups and nations.

The educational action for promoting the concept of peace concerns the content of education and training, educational resources and material, school and university life, initial and ongoing training for teachers, research, and ongoing training for young people and adults. A culture of peace must take root in the classroom from an early age. It must continue to be reflected in the curricula at secondary and tertiary levels. However, the skills for peace and non-violence can only be learned and perfected through practice. Active listening, dialogue, mediation, and cooperative learning are delicate skills to develop. This is education in the widest sense. It is a dynamic, long term process: a life-time experience. It means providing both children and adults with an understanding of and respect for universal values and rights. It requires participation at all levels - family, school, places of work, news rooms, play grounds, and the community as well as the nation.

Education is a cornerstone in the peace building process. As today's youth become increasingly desensitized to violence, the roles of schools and the curriculum they represent assume great importance. Schools have the power to shape the attitudes and skills of young people toward peaceful human relations. Through teaching young children values of respect, tolerance, and empathy, and by equipping them with the necessary skills to resolve conflict in a non-violent manner, they are provided with the tools they need, now and in the future, to foster peaceful relations at home, at school and around the world.

Fostering Culture of Peace in the Classroom

These are not just lessons for the classroom but lessons for life of immediate relevance, empowering individuals to achieve a just society in which all human rights of all persons are valued and respected. Peace education applies to the contents of all curricula, at every level in the education system. Peace education is the all-round education of each individual. Peace education should be extended to all learners, including refugee and migrant children, children from minorities and disabled with the objective of promoting equal opportunities through education. The training of teachers, education workers and all education stakeholders, including staff from ministries of education is crucial. Educators promote the development of the whole person, so as to enable everyone to contribute to society in a caring and responsible manner. In order to recruit and retain the best teachers, governments should give priority to adequate salary, which must provide teachers with a

reasonable standard of living for themselves and for their families, as well as the means of enhancing their professional qualifications by developing their knowledge and improving their cultural resources. Governments must also focus on providing attractive working conditions including small class sizes, career paths and more opportunities for professional growth and development, financial and other incentives, and support systems for new teachers, such as mentoring programs. Education is a participatory and interactive process of instruction and learning, and the curriculum and pedagogy should give prominence to understanding the wealth of distinctive cultural and linguistic characteristics, in response to globalization. The educational context should provide programs addressing psychological and physical violence, including cyberbullying, through violence prevention, conflict resolution and mediation in all levels of education.

INNER PEACE

Inner Peace (or peace of mind or inner calmness) refers to a state of being mentally and spiritually at peace, with enough knowledge and understanding to keep oneself strong in the face of discord or stress. Being "at peace" is considered by many to be healthy (homeostasis) and the opposite of being stressed or anxious, a state where our mind performs at an optimal level with a positive outcome. Peace of mind is thus generally associated with bliss, happiness and contentment. Peace of mind, serenity, and calmness are descriptions of a disposition free from the effects of stress. In some cultures, inner peace is considered a state of consciousness or enlightenment that may be cultivated by various forms of training, such as prayer, meditation, tai chi or yoga, for example. Many spiritual practices refer to this peace as an experience of knowing oneself. Finding inner peace is often associated with traditions such as Hinduism and Buddhism. People have difficulties embracing their inner spirituality because everyday stressors get the best of them; finding peace and happiness in the little joys of life can seem like a lot of work, and results do not seem all that gratifying. Achieving spirituality is a step-by-step process; there are ways through by which one can become more spiritual every day. Through inner peace, genuine world peace can be achieved. In this the importance of individual responsibility is quite clear; an atmosphere of peace must first be created within ourselves, then gradually expanded to include our families, our communities, and ultimately the whole planet.

TOLERANCE

Tolerance is peaceful coexistence and the ability to keep on going. It is the ability to allow the existence, occurrence or practice of something you do not necessarily like or agree

with, without interference. It is the inner strength to face and transform difficulties with depth and maturity. While tolerance recognizes individuality and diversity, it removes divisive masks and defuses tension created by ignorance. When there is lack of love there is lack of tolerance. It is an inner strength which enables the individual to face and transform misunderstandings and difficulties. It develops ability to accommodate the problems of everyday living.

According to UNESCO (1995), which defined tolerance as an active attitude rather than a passive acceptance: Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference. It is not only a moral duty, it is also a political and legal requirement. Tolerance, the virtue that makes peace possible, contributes to the replacement of the culture of war by a culture of peace. Tolerance is not concession, condescension or indulgence. Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others.

SOLIDARITY

Solidarity is unity (as of a group or class) which produces or is based on unities of interests, objectives, standards, and sympathies.^{[1][2]} It refers to the ties in a society that bind people together as one. The term is generally employed in sociology and the other social sciences as well as in philosophy or in Catholic social teaching. In simple societies it may be mainly based on kinship and shared values. In more complex societies there are various theories as to what contributes to a sense of social solidarity. Solidarity is also one of six principles of the Charter of Fundamental Rights of the European Union^[4] and December 20 of each year is International Human Solidarity Day recognized as an international observance.

Social Mindfulness for a Solidarity society

Peace is neither a manufactured object nor something susceptible to be subjugated by the power of the subject. Conversely, peace presupposes otherness, the presence of the other with his/her/its alterity and vulnerability. Indeed, relationships entail a certain degree of vulnerability. The other can bring grace to life as well as death and wounds. Likewise, peace simultaneously makes human beings more vulnerable and stronger; peace humanizes through this ambiguity. In any case, even within such an ambiguity, peace must be able to make

coexistence possible, which is also a form of reciprocal hospitality; therefore peace refers per se to hospitality.

The specific relationship between peace and hospitality may allude to at least three situations for peace: (1) Peace needs a dwelling place to occur (Panikkar, 1993A). This refers to the conviction mentioned above about the human incapability to produce peace, even though human action in creating the conditions for peace to happen is necessary. (2) Peace is a myth (Panikkar, 2002). Being a myth, peace becomes the dwelling place for humans, the foundation where human beings build on both their world and knowledge. Finally (3) peace relies on the tissue of bonds created especially through justice- and solidarity-oriented relationships. In this last situation, peace stresses its spiritual feature in an active sense. It creates and/or makes space for others in this world—whatever activity entailing to put oneself at stake, and perhaps ‘losing’ something, for making real the relationship with the other while making also possible both a just world and worthy life. Making space for peace makes sense because it also makes space for others, even for the unheard world that humanity is aching for. In short, peace is every step (Thich Nhat Hanh, 1992).

For the purpose of enhancing hospitality as an inseparable condition for creating a dwelling place for peace, mindfulness may be a significant help. On one hand, mindfulness can enable people to abandon power illusions (one’s own and those created by political powers) and to relate to each other to make space for peace to occur. On the other hand, social mindfulness—the explicit social feature seems necessary since there are strong tendencies to restraining mindfulness to the private individual sphere—can activate both social and political awareness to foster shared mutual responsibility as well as effective compassion facing the suffering beings in the world. Social mindfulness as used here is a deep critical awareness of structures of injustice as well as of the frail nature of good, because while looking for doing good one can foster evil.

Mindfulness does not provide power but empowers, and given that mindfulness per se is insufficient, it asks for commitment, commitment not to ‘making peace’ but to making a dwelling place for peace. Mindfulness empowers one to commit to make space for others. Since neither risk nor suffering are denied, the whole of humanity can be embraced for the powerless power of hospitality. Certainly social mindfulness is neither *the* solution nor the *infallible* way to peace but it can provide a valuable help in both understanding and acting within the world without denying suffering nor giving up to despair.

Peace may be only a questionable illusion and it cannot be “obtained” neither through victory and domination nor through the mere acceptance of powerlessness. In other terms,

peace breaks our way of thinking and practices, and in doing so, remind us that paradoxically, fulfilment entails both being “incomplete” (Bataille, 2007) and fighting for a just world with others. “It is only for the sake of those without hope that hope is given to us” (W. Benjamin).

Education for non-violence

Education is a cornerstone in the peace building process. As today's youth become increasingly desensitized to violence, the roles of schools and the curriculum they represent assume great importance. Schools have the power to shape the attitudes and skills of young people toward peaceful human relations. Through teaching young children values of respect, tolerance, and empathy, and by equipping them with the necessary skills to resolve conflict in a non-violent manner, they are provided with the tools they need, now and in the future, to foster peaceful relations at home, at school and around the world.

Education builds the foundations for good citizenship, respect for self and others, democratic values and tolerance of opinions. Educational research indicates that when young people are trained in civics, mediation, ethnic tolerance and conflict resolution, the likelihood that they will resort to violence later in life is diminished. History tells us that education is no guarantee against hatred and war, but it enlarges people's horizons and breaks down stereotypes and prejudices.

Wars and conflicts threaten peace and security to all. Their urgent nature calls for the need to reduce violence through education. Times have changed, and this requires a more proactive outlook. Education covers economic, political, social, cultural, moral and ethical issues, and is vital in transforming people's attitudes towards dealing with conflicts.

The impact of violence affects all countries. It is a global concern, requiring a global approach to a solution. The usual method countries use to deal with conflict and wars is through oppressive military measures. But control is not enough; it merely delays future violence. A preventive approach is becoming increasingly recognized – through provision of basic education promoting a culture of peace and non-violence. Governments must shift their central priorities from accumulating political and military power towards building a stronger educational infrastructure for peace. Security and stability are all dependent upon a sound education.

Given that the violence and war is a product of culture, through a modification of basic cultural mindsets mankind can work towards creating a culture of peace. We must strive to build a culture which consists of values, attitudes and behaviors that reject violence, one that attempts to prevent conflict by addressing its root causes with a new view to solving problems: through dialogue and negotiation between individuals, groups and nations. Every

individual is capable of making a contribution towards a more peaceful future. The recent developments in today's world, including the tragic events of September 11, 2001 and the current international concern on Iraq's necessity to comply with the demands of the international community, have forced many people to believe that peace is an impossible dream. There is the lack of feeling directly involved in what is going on in the world, through people's lack of interest or simply because of ignorance of how they can become involved.

People need to be made aware that they, too, can work towards the creation of a more peaceful world. People need to be reminded that an individual who acts with pure intentions can make a profound difference, can influence events that are important to the continued existence of mankind. The threat to peace stems from a multitude of causes including poverty, environmental deterioration and social injustice. There are a variety of factors including economic, political, social, cultural and environmental grounds from which these causes are founded. Absence of certainty and security in terms of these factors makes it difficult to promote peace. When discussing the need for a shift of mindset, we need to more closely examine the underlying causes that force people to resort to violence, both in order to understand its societal impact and to come up with the proper solutions to reduce its spread

UNESCO culture of peace programmes

Today, peace requires ever more active investments, enlightened leadership, powerful educational values and a progressive media world. Everyone and each of these constitutes a requirement relevant to the mission of UNESCO. The Organization's longstanding commitments to the development of education and sciences, the enrichment of cultural creativity, heritage and cultural futures, including a vibrant and peace-oriented global media structure, can in fact be seen as UNESCO's contribution to world peace as active, flourishing and sustainable.

It is in this spirit that the UNESCO Programme of Action for a Culture of Peace and Non-Violence rethinks strategies and operational modalities. It aims to draw benefits from cultural diversity, respectful of human rights, while providing individuals and societies with the skills and tools for living together in harmony. These strategies and modalities are tailored to the requirements of an era of social transformations marked by fluidity, complexity, uncertainty, calling for new articulations between cultural diversity and universal values. In a world of intricate interdependencies, where a conflict anywhere can spread conflict everywhere, it becomes urgent to understand that peace can disappear suddenly, even in countries where it has a long-standing tradition. Lasting peace rests on a complex and

fragile web of daily practices embedded in local settings and the most ephemeral encounters that individuals and communities creatively maintain out of the conviction that they constitute the sustainable conditions for living together in dignity and shared prosperity.

As a consequence, peace should be more and more recognized as the cornerstone of all people's daily lives both in terms of prevention and reconciliation, particularly in contexts characterized by social and economic unrest, ethnic or religious hostility, post-conflict situations, contested electoral processes, and other forms of violence-prone environments. Addressing those situations through activities at the global, regional, national and local levels, a culture of peace has the potential to result in everyday peace, a peace crafted by all members of societies.

In other terms, everyday peace is not minor, piecemeal or ephemeral. It is peace practiced, peace contributing to the fabric of daily life, peace understood by individuals living in the real world. It is not foreign to policy or strategy; it is a reference point, a resource and a compass for large-scale efforts to build lasting peace. States and multilateral organizations must guarantee that security, justice, shared prosperity and stability prevail. Yet, large-scale efforts cannot translate into sustainable peace if people in their daily and local settings do not put into practice the principles connected to a culture of peace. These include, *inter alia*, democratic governance of cultural diversity respectful of human rights and intercultural dialogue, civic engagement and pluralism conducive to conviviality and solidarity, dignity and justice enabling harmony and mutual understanding to blossom.

To help disseminate the positive daily values, attitudes and behaviours irrigating the culture of peace, UNESCO draws on all its assets and functions. While it can rightly be considered that all UNESCO's Programmes are conducive to the culture of peace, there is a real need to offer to UNESCO's stakeholders a consistent and holistic conceptual and operational framework on this core mandate, combining reflection and action. The Organization spares no effort in bringing continents, nations, communities and individuals closer together, taking into account the special needs and aspirations of women, young people, developing and least developed countries, primarily in Africa, as well as those of other groups of people and countries lacking access to the benefits of education, scientific knowledge, cultural life and tools for communication and information. Moreover, it seeks to widen spaces for dialogue by providing relevant knowledge, skills and tools with a view to fostering meaningful exchanges where people from different cultures can learn, understand and trust each other in a safe world for all.

To this end, genuine international cooperation and partnerships are being promoted in order to enhance human potential and capabilities for living together, in freedom and equality: formal and non-formal education preparing global citizens for their local and global responsibilities; the sciences as a common language to address the challenges linked to natural processes and social transformation; culture as a resource for nurturing dialogue and rapprochement, but at the same time for fuelling tension and conflict, if instrumentalized; communication and information as the very vector for the borderless interconnection of humankind.

In this regard, UNESCO is determined to strengthen its networks, notably the Field Offices, UNITWIN/UNESCO Chairs, and UNESCO Associated Schools, and its partnerships with key stakeholders including governments and their National Commissions (notably through the Participation Programme), Intergovernmental Organizations, chiefly in the UN system, as well as civil society and private actors. To best draw on the diversity and interrelatedness of its sectoral approaches, UNESCO implements the Programme of Action through an Intersectoral Platform for a Culture of Peace and Non-Violence. This mechanism has been specifically established to pool expertise and resources from the whole Organization, thus creating an effective instrument to operate holistically across all the fields of competence of UNESCO.

INTERNATIONAL PEACE AND SECURITY

By maintaining international peace and security, the UN makes all its work more effective, because by keeping the peace, the Organization can focus on solving global issues, instead of resolving conflicts. Unfortunately, recent peace and security challenges in areas where the Organization has a limited presence have tested its ability to maintain the peace. In areas where the UN has a presence, it has increasingly come under attack.

The UN works to maintain international peace and security in a world where security threats have become more complex. Although the Organization has had many successes, there are also, unfortunately, several recent tragic cases where the United Nations has not been so successful. Hundreds of thousands have died around the world as conflicts have recently mounted. The line has become increasingly blurred between criminals and hostile groups and peace spoilers, including extremists with transnational strategies and sophisticated tactics. The breakdown of the State security apparatus in intra-State and inter-communal conflicts now poses tremendous security challenges and tests the Organization's capacity to carry out its mandates and programmes. And the UN, as a relatively soft target, has been the victim of attacks resulting in the tragic loss of life. With the mounting complexity and

growing costs of addressing crisis situations, the imperative of conflict prevention is higher than ever. In its conflict prevention and mediation work, the United Nations continues to face challenges regarding how best to engage with sometimes amorphous movements or fractured armed groups and how to ensure inclusivity. The Organization has strengthened its relationships with regional and subregional organizations, which play a significant role in fostering conflict prevention and mediation partnerships, in addition to rapid responses to regional crises. Member States have continued to see the value of United Nations support to electoral processes, with requests for assistance — which include technical assistance, the engagement of good offices and support to regional organizations — remaining high. Electoral assistance has been provided in challenging security environments, many under Security Council mandates.

INTERNATIONAL PEACE

Peace occurs between heterogeneous social groups and is characterized by a lack of conflict and freedom from fear of violence. Commonly understood as the absence of hostility, peace often involves compromise, and therefore is initiated with thoughtful listening and communication to enhance and create mutual understanding. Peace can be defined in a positive direction and in a negative sense. Positively, peace is a state of tranquility and stillness; however, in a negative sense, peace is the absence of war or violence.

INTERNATIONAL SECURITY

International security, also called global security, refers to the amalgamation of measures taken by states and international organizations, such as the United Nations, European Union, Association of Southeast Asian Nations, and others, to ensure mutual survival and safety. These measures include military action and diplomatic agreements such as treaties and conventions. International and national security are invariably linked. International security is national security or state security in the global arena. The meaning of "security" is often treated as a common sense term that can be understood by "unacknowledged consensus". The content of international security has expanded over the years. Today it covers a variety of interconnected issues in the world that have an impact on survival. It ranges from the traditional or conventional modes of military power, the causes and consequences of war between states, economic strength, to ethnic, religious and ideological conflicts, trade and economic conflicts, energy supplies, science and technology, food, as well as threats to human security and the stability of states from environmental degradation, infectious diseases, climate change and the activities of non-state actors. While

the wide perspective of international security regards everything as a security matter, the traditional approach focuses mainly or exclusively on military concerns.

CONCLUSION

Peace is qualitative energy which emanates constantly from the one in perishable source. The purest form of peace is inner silence filled with the power of truth. It is reflected in the eyes and pose of religious images. Peace is simply being it consists of pure thoughts, pure feelings and pure wishes. It automatically puts things and people into balanced order. When the energy of thought, word and action is balanced stable and non-violent the individual is at peace with self, in relationship and with the world. It is the foundation on which a healthy and functional society stands.

In conclusion, Peace Education aims to confront and resist violence. Peace Education focuses on education about peace, education for peace, and education through peace, while addressing the knowledge and skills needed to nurture cultures of peace. The content of programs includes diverse worldviews, nonviolent methods of social transformation, political economy of peace building, case studies of peacemakers, human rights and responsibilities, sustainability education, disarmament education, and global justice. The pedagogy of Peace Education is student-centered and directed towards solving “real and pressing issues” in contemporary politics and international affairs. Finally, the overall goal of Peace Education is to transform conflict through dialogue and nonviolence towards the creation of sustainable and peaceful communities.

Questions

1. What is the meaning of peace?
2. What is the thought of a philosopher on non-violence?
3. What is inner peace?
4. How do you foster culture of Peace in the classroom?
5. What is the meaning of tolerance?
6. What is the meaning of solitary?
7. What does UNESCO do and what are its objectives?
8. What are the aims and activities of UNESCO?
9. What in International peace and security?
10. What is UN's role in maintaining International peace and security?

UNIT V

APPROACHES AND STRATEGIES

OBJECTIVES:

- To acquire knowledge on the approaches of Value development.
- To understand the strategies of value development.
- To explain value inculcation and clarification strategies.
- To identify the curricular and co-curricular values and activities
- To explain the whole school approach.
- To identify and apply the practices for value development and clarification.

INTRODUCTION

A teaching truism states that there is not one best strategy or approach to teach anything to anyone. This implies that the teacher must be ready to bring about a learning experience for the students through a carefully selected learning/teaching strategy, from a reservoir of strategies the teacher has been equipped with. It is therefore necessary to offer the science teacher an adequate pool of these strategies relevant to the development of the subject of and values in focus.

For values formation in science and technology, varying strategies may be used in the school, in the classroom, and outside the school. Values learned in school must be related, enriched and extended to the home and to the community. As such, the students' valuing experiences inside the classroom are continuously and consistently followed up outside the school through the provision of projects/activities that the students may do individually or in groups.

APPROACHES TO VALUE DEVELOPMENTS

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 different subjects at school stage - Social Sciences, Science, Languages, Mathematics etc. seek to provide knowledge, attitudes and values intrinsic to the particular discipline. In the very act or process of acquiring knowledge, however, which is not the same as memorization and reproduction of information, certain attitudes, values, habits of thinking that are concomitant to the pursuit of that particular knowledge get transmitted. For example, Science teaching aims at the development of understanding of the concepts, facts, principles, theories and laws that describe the physical and natural world. It is intended to strengthen the commitment to inquiry, curiosity, objectivity -scientific outlook open mindedness, search for truth etc. Mathematics is associated with logical thinking, order, decision making, neatness, accuracy, perseverance. The Social Sciences at school stage intend to broaden children's vision of society as good citizens. History portrays the values of patriotism, compassion, bravery, co-operation, loyalty, justice, perseverance as evidenced from the lives of great people. Geography communicates interdependence of countries, unity in diversity, environmental conservation etc. Language, besides encouraging communication and listening skills, is intended to inculcate imagination, creativity, sensitivity, appreciation and emotional development. It is for this reason that objectives of teaching different school subjects also include development of attitudes, appreciations, values, skills, which are appropriate to that subject. Every subject, considered from the stand point of value education is thus considered to be a repository of values.

Good teaching of a subject implies teaching the subject in such a way that the students gain insight into the nature of the subject, its logical structure, 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 would inspire, awaken positive feelings and experiences, help in understanding self, encourage openness and spirit of inquiry in raising questions, exploring, discovering and constructing their understanding of values and providing opportunity to put their knowledge of values into practice are meaningful. Strategies like questions, stories, anecdotes, games, experiments discussions, dialogues, value clarification, examples, analogies, metaphors, role play, simulation are helpful in promoting values during teaching-learning. Some values may be more adequately inculcated while teaching a particular subject at a particular stage or grade, others may be more appropriately integrated with the other subjects at a particular grade. Thus subject - appropriate and /grade –appropriate strategies vis-a-vis values need to be delineated.

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 creative 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 INCULCATION ANALYSIS AND CLARIFICATION STRATEGIES

Values Inculcation - is known to be the oldest and most commonly used strategy. It is a direct teaching method through the use of lectures, reinforcement techniques, stories, poems, songs, games and simulation techniques. Multi-media (film-showing, tapes and slides) are identified to be very effective in inculcating/transmitting values concepts in Science and Technology.

There are many science concepts and values that can be directly taught from the lives of scientists. This can be presented to project the scientists as normal human beings who

succeeded because of their qualities and values which they have developed through their hard work, persistence, devotion and genuine commitment.

Direct teaching through moralizing, however, is recognized to have limitations especially for adolescents who by nature are indifferent or react negatively to techniques of prodding, nagging and pure lecturing. Values inculcation strategies may be used more effectively, if these are preceded or accompanied by meaningful experiential and clarifying activities.

Values Analysis - a problem-solving type of strategy where the students identify a problem or purpose of the learning activity, gather evidence for positive and negative positions about the situations, and then make inferences and conclusions that will represent their convictions about the value-learning situations. Individual or group analysis of news materials, local issues/situations, speeches, science reports, collages, etc., are corresponding learning events.

The concept of value clarification was coined by L.E. Rathus, M.F. Harmin and S.B. Simon in 1966. Value clarification strategy is an attempt at explaining the process of acquisition of values of children. According to the authors of this concept, this strategy has important implications for teachers for facilitating and structuring the learning situations relating to values.

Value clarification is used for problematic situation, with conflicting alternatives or equally competing values. This strategy allows one to choose one out of the two, reflect on what is chosen and what is valued by the person. It aims at helping students look closely at their ideas, behaviour, attitudes thereby clarifying themselves what they really value. Imposing one's own ideas or moralizing what the teacher thinks is right or wrong is deliberately avoided.

Values Clarification Strategies which aim to let the learners clarify their positions, thoughts and feelings about certain situations by going through the valuing processes of choosing, prizing and acting. Learning activities for the valuing experiences may be in the form of group dynamics, co-operative learning, discussions, guided imagery, role playing, and many more. Group dynamics and co-operative learning has been found to be very effective in encouraging students to learn openness, sharing, collaboration, self expression, conflict management, team building, group evaluation, leadership/followership, collective decision making, brainstorming skills, communication skills, group reporting, and group

synthesizing, among others. These values are enhanced on top of the content of the lesson being developed.

Guided imagery or fantasy trip are techniques that allow the students to visualize or imagine scenarios, with all the sounds, smells, colours of things related to the learning activity. This visualization technique is fast gaining ground because of its potency to stimulate creative thinking. It is considered one of the strategies aimed at developing the power of the right brain. In Science and Technology where more often than not, the left brain is stimulated, this strategy may be necessary for an initial development of a sense of aesthetics and the values of curiosity, harmony, peace, and transcendence.

The Kothari Commission has rightly observed, “The expanding knowledge and the growing power which it places at the disposal of modern society must, therefore be combined with the strengthening and deepening of the sense of social responsibility and a keener appreciation of moral and spiritual values”. Inculcation of desirable values in the pupils is felt essential for meeting out the crisis of character. In the situation that is rapidly developing, it is equally important for us to give a proper value orientation to our educational system.

CURRICULAR AND CO-CURRICULAR, EXTRA CURRICULAR ACTIVITIES

Through the curricular and co-curricular activities, the qualities of leadership, self-discipline, cooperation, team-work etc can be easily developed. New dimensions can be given to the personalities of the students. Planning of these activities is very significant, without which these activities may not bear the fruits. The prudent planning and execution of these programmes can inculcate wholesome and social constructive social attitudes among youth, promote emotional security, develop competence in interpersonal and intergroup relationships so important to growing-up, and at the same time provide immediately healthful and beneficial development of the child and society.

Curricular Values

The task of the teacher is to contribute towards this process of fostering genuine values. Teachers often face the temptation to limit themselves to imparting information rather than preparing their pupils for life. The pressures of academic requirements often stifle the efforts of well meaning educators who struggle hard to fire their students with enthusiasm for higher ideals. Hence teachers in this challenging process of transmitting values are most warmly welcomed. Every subject can be means of building good character and values. Some examples are given below:

a. **Language:** In language through conversation and discussion the teacher educator can enable students to embody higher and noble ideas.

- b. **Social Sciences:** Through social science in general we can develop values like secularism, socialism, hard work and democracy etc.
- c. **Geography:** Through geography we can develop values of conservation, preservation, adventure etc.
- d. **Economics:** Through economics a teacher can lay emphasis on the value of thrift and saving, which lead to the prosperity of a person.
- e. **Civics:** Through civics we can develop values of cooperation, sense of mutual welfare, obedience of law, concern for environment etc.
- f. **Science:** Everything in nature has a lesson to teach. For example, we can say while blowing up a balloon, if person blows too much air into it, it will burst. Similarly if we are too greedy and acquire more material wealth sooner or later, we will have problems.
- g. **Mathematics:** In mathematics there is a wide scope of imparting values like neatness, accuracy, proper planning etc.

Thus we can say that education and values go hand in hand and values are inherent in every module of learning; even co-curricular activities can serve as a sound base for the inculcation of values among students.

Co-curricular Values

As the students spend a lot of their time at school, it demands that we should set fresh goals for attainment in the personal, emotional, social, moral and spiritual fields of human development. Dr.Radha Krishnan said, “We must realize the talents of the children and help them to become what they are to the full potential. It is the machine that constructs; it is the living spirit that creates. Song, dance and literature are creative activities”. The co-curricular activities naturally helps in the smooth running of the school and makes the children strong, steady, healthy and creative. Active participation in co-curricular activities arouses curiosity, creates interest and inculcates values. Values that can be generated in the co –curricular activities are:

- a. **Physical Values:** physical activities help the normal growth and muscular development of the body along with some values like games mass drill, NCC, NSS, NGC, swimming, boating, yogic exercises, gardening etc.
- b. **Psychological values:** The co- curricular activities provide to the child psychological compensation. They play a significant role in the training of emotions. The pent-up emotions

find effective outlet through activities. When the mind is free of the emotional load, the alternate, precision, determination, self-control, courage etc, come into focus.

c. **Civic Values:** Experiences like self government, student council, organizations of various activity clubs like sanitation club, red ribbon club etc, membership of various committees etc, provide for responsible behavior persistence in efforts and fulfillment of the tasks.

d. **Social Values:** Co-curricular activities are carried out in a social environment, developing team sprits, fellow feeling, social unity, cooperation, tolerance, brotherhood, goodwill etc. activities like scouting, first aid, Red Cross, Sharmadan develop social inclination and compassion for the needy.

e. **Moral Values:** Through sports pupils developed integrity, uprightness, impartiality, honesty, and also fair play.

f. **Academic Values:** Co-curricular activities like debates, discussion etc supplement class works and widen the bookish knowledge. Literary activities like symposia, recitations and publication of magazines etc enrich the knowledge of various aspects and language skills.

g. **Vocational Values:** Introduction of leisure time activities or hobbies like photography, clay modeling, album making, coin and stamp collection, tailoring, gardening, weaving, knitting and some such handicrafts facilitates the children to have them as the feature vocation and develop creativity too.

h. **Culture Values:** Dramatics, Folk dance, music, pageants, celebration of social and religious functions etc. provide glimpses of our culture which can preserve, transmit and develop our cultural heritage. Aesthetic & Recreational values: Sports, culture programmes dances, dramas etc give relaxation from normal routine drawing, painting, fancy dress, fine arts, preparation of models, and flow shows etc develop aesthetic sensitivity.

i. **Disciplinary Values:** students get a number of opportunities to frame and follow certain rules and regulations concerning activities thus they develop self discipline and a sense of responsibility.

j. **Value of Oneness:** it is developed through celebration of birthdays of great men and women belonging to different countries and religions. Celebration of international days like UNO day, world education day, etc can considerably promote oneness of humanity and cultivate the ideas and feelings of international understanding in the students.

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 be 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 someone who helps seek out conflicting arguments rather than handing our readymade truths. He will have to devote more time and energy to productive and creative activities; interaction, discussion, stimulation, understanding encouragement.

WHOLE SCHOOL APPROACH

In the whole school approach, value education is woven into the totality of educational programme in schools where value education does not form a mere appendage of all other subjects but would stand out as over-arching concern of basic importance. The books that students read, the school activities that are favoured or not favoured, the methods of teaching that are used by teachers, the role supervisors, teachers and pupils are expected to play in the maintenance of the rules and regulations of school, the manner in which particular events are celebrated and are chosen to exemplify their significance, the methods of evaluation, promotion, the way teachers are treated, the amount of freedom/initiative they

enjoy, the kind of people serving on the school board and the way administrative staff functions is monitored etc., reflect and symbolize values.

The school atmosphere is surcharged with positive values to imbibe and internalize. Every teacher is a teacher of values. Teachers are properly oriented to create such environment for children where those values become vibrant. Their role is to put the child on the right path not by imposing but by watching, suggesting, helping. Each unit of study in the textbook for different subjects is related to value concerns through exercises, examples and question/ discussion etc. as far as possible. Values permeate the formal curriculum as well as hidden curriculum and the pedagogical approach.

This approach requires conscious attempt and proper planning. Teacher-student interaction requires a great deal of openness. It requires certain pedagogical skills as teachers are required to integrate the relevant values in their lessons in different subjects or in other activities outside the classroom. The subject matter is not only important but the total school management, administrative staff is geared towards value education. In such an approach, some ways of knowing the impact of value education in terms of appreciation/awareness, solving value dilemmas, exhibiting value based behaviour etc. is considered important.

The underlying assumption in the whole school approach is integration. It is the integration of all the aspects of development of students. It is the integration of individual's concern with the society with his/her physical and ecological environment and the diversity within the culture. It is the integration and harmony within self and others around. It is the integration of formal curriculum, hidden curriculum, pedagogical strategy and evaluation system in the school. Integrated approach is considered to be effective because school, environment, creates variety of contexts through totality of educational experiences for students to explore, think, reflect and internalize positive dispositions and values.

PEDAGOGY OF VALUES

Pedagogy refers to the art and science of teaching, the way teachers accompany learners in the process of their growth and development. It is not just about teaching the subject content but the entire gamut of relationships, processes and strategies which are designed to enhance learning. The pedagogy of values has to be different from the conventional pedagogy based on the Banking Model of Education which places greater emphasis on contents instead of the learner. The banking model of education focuses on the teacher as the principle source of a student's knowledge. Students are empty vessels into which knowledge must be poured. At the end of the year, an examination is set out to see how much of knowledge, the student has retained. This kind of model provides major

attention to the teacher who stands at the front, and teacher. Interaction between the teacher and the student is minimal. The pedagogy for values, on the other hand, is grounded on the philosophy that children construct their own theories of how the world works, though their minds are less developed than those of educated adults.

Teaching for values is not like teaching any other school subject. It is about teaching the learner how to think about something, to reflect, critically evaluate, appreciate one's own values and those of others, develop better communication, better decision-making so that the concepts ultimately find their ways into behaviours and actions. It is not confined to the cognitive level but covers the affective and behavioural levels. For example, understanding of any concept like cooperation is not enough. Ultimately, the task is to ensure that cooperation becomes one's internal disposition. Attitudes, values and skills cannot be developed by forcing students to memorise words, and also not by impositions.

Experiences and opportunities must be given to internalise such attitudes and values, which can be sustained in the long run. The learner can only then take a conscious decision of practising values, consciously and responsibly. For example, there can be many ways to instill the understanding of compassion. It can instill by studying the lives of people who are famous for their comparison. It can be imbibed by experience, the environment of love and kindness at home and school. It can be nurtured by exposing students to the sufferings of others and by learning to serve the needy and disadvantaged. The pedagogical demand for such a kind of learning is thus to move away from the traditional banking model to an experiential or participatory model. This model assumes that it is not what you teach but how you teaches, that is important, and that is the essence of education for value. In the absence of this, value education could become just another duty, proclaimed to be done by schools, whereas it has to be the adoption of different ways of interacting, relating and being with students and using ways of teaching and learning to provide concrete learning experience.

ROLE PLAYS

Role plays are used as a methodology for inculcating values where the emphasis is not on the acting capabilities but on the projection of ideas/values and analysis of the same. The analysis brings out why a person should or should not accept the value in question and act on all occasions upholding the same. The process of acting out helps in better understanding and reinforcing the importance of values. Role plays can be conducted according to the age groups. The whole process of teaching through role plays revolve around (a) acting out the story (b) depicting certain values (c) miming (d) reporting involving the processes of Seeing, Judging, Acting, and Internalizing.

The presentation of the role play is just one part. The real and crucial part is reflection through which of attitude change and growth in values takes place in reflecting. The art of conducting role plays and using them particularly for younger students requires orientation and practice.

STORIES

Stories have always been considered to be the best way to get across an important value based message. In recent years, we have learned that mind has a preference for stories. Knowledge is contextualized, it is situated and enmeshed in webs of meaning. Educators have not, as a rule, used story telling, meaningful narratives rooted in ordinary life setting to promote understanding and insight to human behaviour to influence practice. But the new understanding of how the mind works and how brain stores propositions and episodes in a different way, has over scored the traditional ways of communicating knowledge. Persuasive and authentic tales/anecdotes rooted in real world setting communicated in ways that are comprehensible and appealing to students can be especially useful for understanding values.

The stories and anecdotes present accounts of the personal view that people take of life, people, things, and events. These could be around a personal life experience or somebody else's experience, either obtained first hand or by word of mouth or drawn from literature. These experiences serve the purpose of providing inspiration to people especially to boost their spirits in times of stress and conflict and may give new direction to the life of a person. Stories and examples of the lives of men of eminence can include the emphasis that greatness achieved is not sudden but through patience, perseverance and practice. The emphasis has to be on drawing lessons directly and or indirectly appropriate to the age of the students.

The active participation of students should be elicited which will give them occasion to reflect on various aspects of the lives of great men and the values they embodied. The study of religious stories highlighting the essentials of all religions would be rewarding as a step towards harmony among religions as basic teachings of all great religions of the world are the same. A lot of ingenuity, however, is required to present the themes relating to unity of faith. In the literature of every religion, stories and parables figure, highlighting ethical values. The narration of such stories by parents and teachers can be most effective particularly in the junior classes. At the post elementary stage, it is essential that students are given time to study the lives of great religious and spiritual leaders of all important faiths.

Every county has a treasure house of legends and folktales and stories of the exemplary life of great men and women which become a potent source to communicate

values. Story telling is a powerful technique as it leaves a perennial impression on the minds of children.

Educators should be trained to grow as a story-teller. The enthusiasm, sensitivity to the feelings and emotions the story aims to portray, the liveliness in communicating the message, voice modulation and annotation of words are all important.

ANECDOTES

Anecdotes like stories, present a variety of perspectives on certain life situations, different ways one could experience and understand things that are important in one's life. Anecdotes are accounts of real life experiences which portray genuine human feelings and expressions. It could be an event, which created a lasting impression on a person's mind touched the core of heart and may have brought about a shift in the course of the life.

The anecdotes help in communicating the matter in a user friendly manner, understanding the matter by making abstract concrete and easily comprehensible; motivating and inspiring people to reflect, think deeply about the situations. These also help in identifying with those living by the values; providing contextual understanding of the varied situations; learning about different perspectives and choices and skills in dealing with conflicts, crisis situations, events and day to day situations; evoking emotions and feelings. The anecdotes depicting conflicts, dilemmas, human acts and approaches to dealing with different life situations, drawn from home, school, classroom contexts portraying values important for students can be integrated with curricular areas.

GROUP SINGING

Group singing is important as values in the lyrics of the song remain in the consciousness for a long time. Group signifies the unity, towards a common purpose or goal, co-operation, discipline, self-restraint and the spirit to accommodate. Selection of song is important. These could be chosen to reflect good thoughts and feelings of sacrifice, universal love, love of nature, motherland, respect for one's heritage and other's culture. Some of the subjects could be taught through the medium of songs at primary stage.

GROUP ACTIVITIES

Group activities provide opportunities for learning of many values concurrently. Development of fundamental values of love, tolerance, cooperation, peaceful co-existence, respect for others is important. By working in groups, students learn the value of each other's sincere efforts, joy of doing one's best for the good of the whole group. Role plays, games, group discussion, group projects etc. are part of group activities which could be used in

teaching of subjects as well. The manner in which such activities are meaningfully organised is important.

QUESTIONING

Questioning is one of the commonly used technique in traditional classroom teaching to test knowledge and grasp of materials learnt by students. Its intended purpose is basically to raise curiosity of students and elicit involvement for active learning. Questioning is an art and skill which can also be used for assessment, development of creativity and imagination, value clarification etc. Thus the type of thinking it provokes depends on the type of questions asked.

Most of the questions which teachers ask in the class are those for which they already know the answer. Over 90% of the questions asked by the teachers call for information given in the textbooks. These questions are highly structured. Open-ended questions are rarely used.

Closed type of questions that are commonly used by provide only one correct answer to the question. Open-ended question provide opportunities to students to explore new ways of looking at or thinking about problems.

These are different types of questions such as hypothetical questions which involve problems solving abilities. Consequential questions elicit more divergent ideas. In redefinition questions, the child goes beyond the obvious and learns to look at things from new perspective. In futuristic questions, child assumes a situation or problem and tries to solve that problem. The child is required to project his thinking into the future. In analogy type of questions, the child has to compare two objects, events or persons and try to find out new relationship between two objects, ideas, events or person. Context of questioning is important criterion in formulating questions. The context refers to the setting in which question is being asked with respect to the subject area or unit of teaching and the location of questions like in the beginning, end or throughout the lesson. Selection of appropriate format of questions is also important. Format may be verbal, non-verbal, symbolic, pictorial depending on the subject area and the context. Relevance, appropriate wording, clarity in expression etc. are important to communicate the intended purpose.

In values development, processing questions are helpful in making the students understand better their feelings and thoughts about the value being developed. These are effective processing questions asked by the teacher that relate to the personal experiences, observations, attitudes or personal feelings than cognitive questions such as the what, how or

why of the concept. This is purposely done to appeal to the student's effective state to lead him to a certain commitment to characterize a certain value.

REFLECTIVE PROCESS

A key implication for values education is allowing time for reflection. Too much of the work in schools is busy work, frenetic work, which may or may not be productive. Even if it is productive, it is rarely balanced with peace, calmness and time for oneself. If students are given time and space for thinking back on their experiences, they can then begin to see what is important to them, where mistakes are being made, where things can be improved and so on. How it is possible to do this in an already over packed school schedules? This is for the school to decide and prioritize. In any case the significant point to remember is that any kind of activity must be followed by reflection on particular experience. Reflection is not enough on its own. What matters is the effect it will have on self. It is often said that action without reflection is just busyness. The real benefit of reflection is to be able to see things in new light. The ability to effect change in one's attitude is perhaps the greatest strength of reflective practice.

CONCLUSION

At present our young people are hungering for values, and for the social skills with which to face the unknown future. Yet many young people are steeped in purposeless destruction and vandalism, because the ways of violence are the most evident and well-endowed models which we, the adults had given them. Society needs its value-carriers, the people with courage, the people with new ideas, the great teachers the heroic children, the classless non-conformists, the intellectuals and the creators, young and old, who represent influence but not power. These people have to be protected from the power boys who hate and who despise humour, initiative and the glorious irreverence of people who are prepared to do their own thinking. The power-boys are dreadfully afraid of the people who refuse to be brainwashed or manipulated. It is to them surely that Willy Brandt reserved when he speaks of the conflict between spirit and power. The international agencies so far have proved to us that they cannot do much for the people.

QUESTIONS

1. Describe the strategies for value development.
2. Enumerate the Curricular values.
3. Mention the Co-curricular Strategies for Value Development and explain.

4. Explain the Whole school approach.
5. Comment on Role plays and Anecdotes.
6. Describe the reflective process.
7. Define Value clarification and explain its strategies.

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