

Value-Based Holistic Programme: A Frame Work for Secondary and Senior Secondary Teachers

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Abstract

Rapid scientific growth and technological advancements resulting in industrialisation have threatened our age-old moral standards. We must realise that this process of value deterioration will prove disastrous and lead to disintegration of the society. The crisis in human affairs has been described and the need to realise the concept of 'learning to live together' has been emphasised in this paper. In this context, Vaidik mantras (Gayatri Mantra) and the message that it conveys has been highlighted. The paper clarifies the concept of value based education on the basis of the guidelines of NPE (1986) and the National Curriculum Framework for School Education (2000). So the researcher discusses in detail the meaning and nature of human values and identified some human values to be inculcated in the students on the basis of the guidelines of National Policy on Education (1986) and National Curriculum Framework for School Education (2000) and provides a holistic view about a value based programme for secondary and senior secondary students as well as a frame work for the teachers of the same level. For implementation of the programme, the crucial role played by teachers is recognised and the need for empowerment of teachers is stressed by the researcher. It may help teachers to forego orthodox and conventional methodology of teaching and equip them to adopt interactive methodology of teaching that involves continuous dialogue between the teacher and the student. The paper also presents the strategies and methodologies e.g. class assembly, spirituality helps, regulation of mind, yogic exercise, meditation, mindfulness, dilemma situation, prick the conscience, exposure : a project, self assessment, value orientation (camp) or Adhyatmik Shivir etc. of inculcating human values in the secondary and senior secondary students adopted by Swami Vivekanand Public School, Atarra, Banda, U.P., India.,.

Keywords: Human Values, Value Based Holistic Programme, Secondary Teachers.

Introduction

The world is beset with cataclysmic changes, and the wide unknown, untraversed world has metamorphosed into a global village. On the one hand, we have made unparalleled advances and forays in the field of technology, whereas on the contrary, we witness a high degree of decay, disintegration and degradation of intrinsic and extrinsic values (Teacher Education Curriculum : A Framework, 1978). Added to this, the prevailing TV culture, lifestyle of the upper middle class and the rich class make the child forget the real goal of human life and go only for competitions, success and a seat in an engineering college or medical college (Bishwal, and Dass, 1996). Unhealthy competition and selfishness are growing among children, and are prevailing and spreading over other things, such as education, employment or promotion (Catalano, R.F. et al., 2003). Unemployment, rampant corruption, exploitation, child labour and unethical politics have become the order of the day. In such a scenario the words of Pt. Jawaharlal Nehru place a great onus on the stakeholders of education: “We are faced with a crisis in human affairs (as cited in Bishwal, and Dass, 1996).

People have forgotten the spiritual aspect in their lives, though India is the birthplace of spirituality. The Indian history talks about great saints, seers, mahatmas, rishees, munees and philosophical teachers who have been promoting, practising and advocating moral and ethical values (Value Education in Indian Schools: Experiences and Strategies of Implementation, 2003). Unfortunately, the lifestyle of the people has changed, the western way of living has been adopted, and the meaning of morality has shrunk only to sex life. In short, deterioration is evident in the way we think, the way we act and the way we live (Bishwal and Dass, 1996). Values have been forgotten or have been thrown to the wind. And this crisis can be resolved finally only by the minds of men rising to somewhat higher levels. The researcher believes that humanity will arise because there is no other way, otherwise it might perish". We have to take cognizance of the situation and equip our children with tools of love, affection, tolerance, fellow-feeling, brotherhood and compassion to beings so that they can face the future with courage, fortitude and equanimity (Cocking, 1999).

The process of education involves four stages, viz. knowledge that is taught, knowledge gained through intuition, knowledge gained through revelation, and the ultimate knowledge that comes from within ourselves through meditation, through yogic practice (Teacher Education Curriculum: A Framework, 1978). The modern curriculum does not provide opportunities for children to learn by intuition, revelation or meditation (Value Education in Indian Schools: Experiences and Strategies of Implementation, 2003). At this juncture, the need for bringing in the forgotten values and making children aware of them has become essential (Cocking, (Eds.),1999). The new millennium was ushered in with the concept of 'learning to live together', and to realise this dream there is greater urgency on the development and reform of school curriculum of value-based education.

Asatoma Sadgamaya !

Tamasoma Jyotirgamaya !!

The most revered Vaidik Mantra sees the grace of the source of light to foster one's intelligence and imbibe the eternal message of these immortal lines. The researcher has developed a holistic value-based education programme at secondary and senior secondary level that is being implanted in Swami Vivekanand Public School, Atarra, Banda U.P., India. The focal point of the programme is the student as an individual, because we recognise that for a brighter and better future it is necessary to chisel and polish the students and as well as the society that is like a diamond in the quarry. Gandhiji reiterated in these words that our belief, "If we are to reach real peace in this world and if we are to carry on a real war against war, we shall have to begin with children; if they will grow up in their natural innocence we won't have to pass fruitless resolutions, but we shall go from love to love and peace to peace (as cited in Bishwal, and Dass, 1996)."

The main aim of this programme is to unravel the innate potential of the students to flower their inner charisma, so that they not only adapt to the kaleidoscopic facets of modernity but at the same time their roots are firmly entrenched in tradition. Value education is not only taken up as a separate subject in our school but also integrated into the fabric of its curriculum so that the students are enabled to 'catch' values in addition to being taught.

What are Human Values?

The term 'values' literally means 'to be of worth', something that has a price, or it can also be described as a criterion for judging the worth of the thing or people as desirable or undesirable. The Oxford Dictionary defines 'value' as "to consider to be of great worth or importance," or "standards or principles considered valuable or important in life" (as quoted in Bishwal, A. and Dass, j., 1996

). While the first meaning denotes value in physical terms, the second meaning pertains to our behavioural patterns. Therefore what we value in life depends on our likes and dislikes, our attitude, our mentality and our behaviour. Values are abstract and multidimensional and present an ideal for the members of the society to shape their personalities. (Leicester, Modgil, & Modgil, 2003).

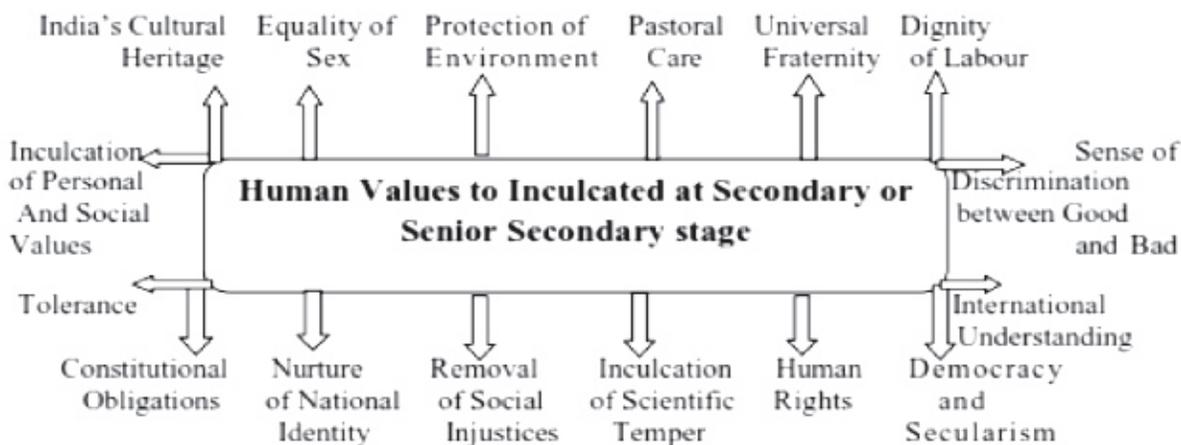
Identification of Human Values

According to the guidelines of National Policy on Education (1986) and National Curriculum Framework for School Education (2000), the following values need to be promoted in the schools: (i) India's Cultural Heritage; (ii) Equality of Sexes; (iii) Protection of Environment; (IV) Pastoral Care; (v) Universal Fraternity; (vi) Sense of Discrimination between Good and Bad (vii) Dignity of Labour; (viii) Egalitarianism, Democracy and Secularism; (ix) Constitutional Obligations; (x) Nurture of national identity; (xi) Observance of the Small Family Norms; (xii) Removal of Social Barriers; (xiii) Inculcation of Scientific Temper; (xiv) Human Rights including Rights of the Child, especially of girl child; and (xv) Inculcation of Personal and Social Values such as Cleanliness, Love, Fearlessness, Compassion, Truthfulness, Inner-Harmony, Integrity, Responsibility, Regularity and Punctuality, Self-dependence, Fellow–feeling, Respect for others' Point of View, Social Justice, Respect for Law and Order, Courage and the Values Cherished for the Functioning of Democracy.

Which Human Values to be Inculcated:

The list of core values identified by the NCERT guides the teachers and helps them in designing the activities (Value Education in Indian Schools: Experiences and Strategies of Implementation, 2003). The list includes a group of values to be inculcated at secondary and senior secondary stages of education (see charts in Fig.1)

Figure – 1. Human Values to be Inculcated at Secondary and Senior Secondary Stages of Education



Programme Implementation

The programme of the school was no doubt beset with teething problems (Campbell, 2003). The first step was to orient the teachers, as they are a great catalyst and trail blazers in any reform that occurs (Sultan, 1995). It is imperative for the success of the programme that they identify with the reform and consider its appropriateness and feasibility (Mangieri & Block, (Eds.), 2011). Teachers had been so ingrained in the orthodox and conventional methodology of teaching value

education through the didactic, stereotyped and monotonous lectures that they had 'much to unlearn before they learnt something anew' (Bishwal and Dass, 1996). They were empowered by organising orientation programmes, workshops, discussions and seminars. Eminent and seasoned educationists and experts in value education conducted these programmes (NCF, 2005). Teachers were provided with educational materials and were given training to adopt interactive methodology of teaching, which involves continuous dialogue between the teacher and students that is more conducive for educational transaction (Education Commission, 1964-66).

Strategies and Methodologies of Inculcating Human Values in Secondary and Senior Secondary Students

Teachers play a pivotal role in the implementation of this methodology, as they are the real custodians of values (Revell, & Arthur, 2007). They act as perfect role models for the students and unconsciously transmit values to the children (Teacher Education Curriculum: A Framework, 1978). One value for a semester/year is taken up and is focussed on all the possible ways and means by providing value laden environment and by the teaching friendly. Teachers along with their Parents and the guardians should try in students till it is internalised into a habit. For instance, 'regularity and punctuality' was taken up as a value for the last semester and its positive effect was noted in each sphere. It was found that there was a considerable decline in the percentage of late comers, the attendance had improved in all the classes, teachers reported in time for their class, and students submitted their assignment as per the given schedule.

To meet the pluralities and diversities of Indian education system, Swami Vivekanand Public School, Atarra has adopted many innovative strategies to inculcate Human values in Secondary and senior secondary Students. The programme has an in-built evaluation system that enables teachers to improve, modify and change their methodology. Some of the strategies adopted by the school are discussed briefly here.

❖ Class Assembly :

The class assembly provides a healthy intellectual and physical environment, where by the students get ample opportunity to express themselves, display their creative skills and delve deep into deeper implications of life (Rdhakrishanan Commission, 1948-49). Each class gets an opportunity to conduct the class assembly. The following schedule is followed:

- (i) Vaidik mantras (Gayatri Mantra) or Prayer;
- (ii) Inspirational thought / brief lecture by the guest person, teacher / student;
- (iii) News of the week (this comprises news of national, international and school interest);
- (iv) Thought of the week (elucidation of thought);
- (v) Talent hunt of the class;
- (vi) Inspection of general cleanliness and uniform;
- (vii) National anthem;

The student in-charge of the assembly awards the class assembly trophy to the section that conducts assembly most effectively.

❖ Spirituality Helps

If we remember God in all that we do, we should have a clean, clear and a calm mind. We

shouldn't do those activities to others that are harmful to us. As Lord Krishna says- Atmanah pratikoolani pasham na samacharet. (as quoted in Value Education in Indian Schools: Experiences and Strategies of Implementation, NCERT, 2003).

❖ Regulation of Mind :

Our mind is full of thoughts, filled with ambitions on the one side and worries on the other. Researchers have found that every individual mind thinks around 90,000 thoughts per day (Cocking, 1999). Unless our mind is emptied of all these unwanted thoughts, we will not be able to remain in his remembrance. The only way to get rid of these unwanted thoughts is by regulating the mind.

❖ Yogic Exercises :

Mind itself is the cause of diseases. It is also a cure. Yoga is no more and no less than a better way of living. Yoga balances the state of mind generating the right kind of attitude. Yoga contributes significantly, improving the condition of health. With the help of yoga many have come out of depression and negative attitude. Yoga is a bunch of physical exercise called Asanas. These Asanas help to calm the nerves which in turn gives us peace. It helps us to control our temper, anger. Yoga uses the techniques of relaxation of the body and mind. It is a technique of awareness, which makes an objective evaluation of life's problems.

❖ Meditation :

Meditation may be defined as continuous thinking about something. In a sense, therefore, anybody who is thinking continuously of something may be said to be involved in meditation. Ancient teachers, both in the East and the West, have taught that as one meditates so one becomes.

Meditation purifies the mind and removes those impressions. By constant practice of meditation and cleaning, we are able to purify the mind and also avoid forming further impressions. When the mind is not bogged with thousands of thoughts, it starts thinking clearly and the result is that the practitioner becomes more and more a master of his mind instead of being its slave. Therefore it is very essential that each and every secondary and senior secondary students as well as the teachers must follow these three steps meticulously:

1. Practise meditation.
2. Now regulate one's mind, and cultivate only the required qualities or values in self.
3. Become loving, caring and understanding, so that the peers/ students emulate you. In short, the teachers should become role models for children coming under their care.

❖ Mindfulness :

Mindfulness is the practice of becoming more fully aware of the present moment non-judgmentally and completely rather than dwelling in the past or projecting into the future. It generally involves a heightened awareness of sensory stimuli (really noticing your breathing, feeling the sensations of your body etc.) and being "in the now."

❖ Dilemma Situation :

This methodology of inculcation of values is very effective especially at secondary and senior secondary stages. The teacher exposes the learners to optimally challenging situations. The dilemma situations are designed in accordance with the level of students and are adapted from his past experience (Teacher Education Curriculum: A Framework, 1978). The dilemma situation is very carefully prepared, because it involves moral principles, which are of equal importance but have a

mutually exclusive course of action. The dilemma is demanding but not complex. The topic of dilemma is fictitious, real or taken from any current topic or literature; for example, DR. N. D. Sharma, General Physician, is the son of a teacher, and at present he is working as junior Surgeon in District Hospital, Banda. He gets an offer from Stanford Hospital, California for the post of Senior Surgeon. Should he accept the offer?

Activity – 1

The teacher presents the dilemma situation before the students and the Students have to present their understanding about the problem. What is at stake here? What would we do?

Activity- 2

Students will vote in favour or against the possible solution of the dilemma situation.

Activity- 3

Students will be gathered in 'Favour' or 'Against' in two separate groups. Each group is instructed to give arguments in support of their opinion. Students share with their groups the reasons in support of their opinion. One student of the group takes down notes.

Activity – 4

Each group presents, alternately, reasons in favour or against. After the speaker of 'Favour' group has presented the reason why he/she chooses, the person from 'Against' group will respond. The teacher acts as a moderator. He/She intervenes only if some clarification is needed or if rules are being violated.

Activity – 5

The teacher asks the group to think over the arguments they have heard. He/She asks, 'Do you still think your reasons are as valid as they were? Do you want to re-assess your opinion?' Each group once again discusses the situation amongst its members. A spokesman from each group summarises the outcomes of the discussion.

Activity – 6

The teacher takes the final vote as students have reflected upon many sides of the problem, and presents it in a precise and clear manner. He/She appreciates the efforts made by the students.

❖ Prick the Conscience :

This methodology has been inspired by the method described by Paulo Freire in his book 'Pedagogy of the Oppressed'. The teacher makes an attempt to 'Prick' or 'Disturb' the conscience of the learner with issues like environmental concern, corruption, child labour, drug addiction etc. (as cited in Cocking, (Eds.), 1999). The methodology followed includes the following:

Activity- 1

Teacher presents the issue to the class in a precise and clear manner.

Activity- 2

Students collect facts, articles, reports and other information related to the issue.

Activity – 3

A class discussion is held wherein students:

- (i) Identify the root causes of the problem;
- (ii) Enumerate the effects;

- (iii) Suggest corrective measures; (iv) Take follow-up action;

❖ **Self-assessment :**

Monthly self-assessment by secondary and senior secondary students along with the teachers, principal of the school coupled with Management Audit Feedback serve as periodical reminders for updating their abilities, skills and performance. It provides opportunity for continuous self introspection and self-directed positive change (Bishwal and Dass. 1996).

❖ **Value-Orientation Camp (Adhyatmik Shivir) :**

A 3-day Value Orientation Camp is organised every year during the autumn break. It is an intensive experience interspersed with group games, discussions, role plays, organising an exhibition and meet to a resource person/great personality in the concerned area etc. to engage students in focused activities around social issues (Rdhakrishanan Commission, 1948-49). The following schedule should be generally maintained:

Day- 1.

- | | |
|---|--|
| (i) Breakfast; | (ii) Prayer meeting and hawan; |
| (iii) 'Get acquainted' exercises; | (iv) Group discussion on moral or social issues; |
| (v) Nature walk; | (vi) Yogic exercises; |
| (vii) Role play; | (viii) Diary writing; |
| (ix) Meditation; | (x) Self analysis; |
| (xi) What role should I play in making our society just and harmonious; | |

Day- 2.

- | | |
|---|---|
| (i) Prayer meeting and hawan; | (ii) Discourse / lecture by resource Person; |
| (iii) Educational visit to famous historical place, fort, monuments, museums etc. | |
| (iv) Presentation of skit on any issue; | (v) Aerobics; |
| (vi) Group discussion on moral or social issues; | |
| (vii) Photo/ language session; | (viii) Yogic Exercise, Meditation and prayer; |

Day- 3.

- | | |
|---|----------------------------|
| (i) Prayer meeting and hawan; | (ii) 'Think tank' session; |
| (iii) Preparation of collages and montages; | (iv) Field trip; |
| (v) Physical Training drill; | (iv) Creative writing; |
| (vii) Self-introspection; | (viii) Vedic ceremony; |

Group activities are designed to engage in reflective exercises that focus on moral and social issues and are a mixture of fun and reflective work. The goal is to help students to begin the process of constructing integrative resolutions of social issues and to become sensitive to ethical content of multifaceted issues. Students learn to adjust and adapt to their environment, inculcate values of fellow –feeling, compassion to beings, love, concerns to others, self-discipline, dignity of labour, punctuality, Self-dependence, cleanliness, open mindedness, spirit of inquiry and sense of social responsibility etc. The camp has been rated very highly by students, teachers and parents of Swami Vivekanand Public School, Atarra, Banda U.P., India.

❖ Exposure : A Project :

Under this project, the students interview eminent and famous personalities and learn about their success stories. It motivates and encourages students to imbibe their qualities. They also learn that there is no elevator to success and one has to climb a number of steps to achieve it.

❖ Cumulative Records :

The school has developed a pastoral care system, whereby the teacher and students are given opportunities for a widest possible teacher-pupil contact (Habermas,1990). Each class teacher keeps a cumulative record of each pupil of his / her class (Narvaez and Rest, 1995). These records are factual and are descriptive of events rather than mere interpretations or judgments of events (Narvaez and Rest, 2006). In the account, the teacher notes any aspect of the pupil that he/she notices or that is brought to his / her attention, e.g. the teacher observes that a particular student seems to be having difficulty in making friends and seems to be unhappy and lonely (Narvaez and Rest, 2005). The teacher then takes the necessary remedial action like counselling, encouraging other students to talk to him, or making him to sit with an extrovert and friendly student (Fallon, 2003). The teacher jots down her observations, in the following kind of form:

| | |
|----------|-------|
| Setting | Date: |
| Incident | |
| Remarks | |

The file contains information on the following aspects:

1. General information;
2. Family Background;
3. Physical development;
4. Participation in Co-Curricular Activities;
5. Psychological factors;
6. Interests;
7. Social factors;
8. Educational Achievement;
9. Intellectual factors;
10. Creative and imaginative skills;
11. Work habits;
12. Special difficulties and strengths etc.;

At the end of the year, this file is handed over to the next class teacher.

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