



RESEARCH ARTICLE

Teaching Values a Requisite in Schools: A Teacher Perspective

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ABSTRACT

A tremendous value crisis that the Indian society is facing today is due to personal greed, selfishness. Indifference to others, clash of interests and laziness that have brought about large scale corruption in almost all sphere of life- personal and public, economic and political, and moral and religious. Value education has become challenging concern in the modern Indian society. Its scope becomes all the more critical when in terms of the roles and role perception of the teacher. The present paper is tries to explore the importance of the teaching values, how it is requisite in school through the teacher perspective and more important the role of a teacher inculcating the values among student's in their learning behavior.

Keywords: Teaching, Values, Requisite, School, Teacher

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INTRODUCTION

Teacher and school tend to mistake good behavior for good character. What they prize is docility, suggestibility; the child who will do what he is told; or even better, the child who will do what is wanted without even having to be told. They value most in children what children least value in themselves. Small wonder that their effort to build character is such a failure; they don't know it when they see it.'

-----John Holt

Values are important and lasting beliefs or ideals shared by the members of a culture about what is good or bad and desirable or undesirable. Values have major influence on a person's behavior and attitude and serves as broad guidance in all situations. Some common business values are fairness, innovation and community involvement. Values are generally long term standards or principals that are used to judge the worth idea or action. They provide the criteria by which we decide whether something is good or bad, right or wrong.

Value Education brings about the innate harmony in existence and clarifies that man by understanding this harmony is able to be in harmony within him and with other in society and rest of nature. This is value based living. This is value based living turns leads to human conduct, education, constitution and order in the society.

Value education only propose and asks it listeners to investigate and explore into their own inner self and connect to what is innate and in act in all of them as something which is universal, natural, and all- fulfilling for them as well as others. One can do this irrespective of his /her own religion or faith or beliefs.

CONCEPT OF VALUE EDUCATION

Value Education, as it is generally used, refers to a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behavior, civic rights and duties to aesthetic and even religious training.

To some, value education is simply a matter of developing appropriate behavior and habits involving inculcation of certain virtues and habits. In opposition to such a conception, it is pointed out that value education has an essentially cognitive component in it and that this should not be

ignored. Actually the ability to make moral judgment based on sound reasoning is a very important aim of value education and has to be deliberately cultivated.

Moral development of a child, according to some, results automatically from the social life of the school. The child as a member of the group imbibes the attitudes, values and general behavior of the group and continually tries to mould himself according to the group norm. Such adjustment to life constitutes his moral development. Value Education is a process of aiding the child in such adjustment. Such a view is contested on the ground that although children learn the rules of group living from the social life of the school, such learning does not constitute value education. For morality, it is pointed out, is not concerned so much with *'what is'* as with *'what ought to be'* and *'what ought to be done'*.

Value Education, according to one more view, is essentially a matter of educating the feelings and emotions. It is the *'training of the heart'* and consists in developing the right feelings and emotions. It does not involve any cognitive abilities that can be trained. Like poetry, it is *'caught'* rather than taught. It is essentially a matter of creating the right atmosphere, imitation and learning by example communion with nature or modeling oneself after an ideal. Such a view is countered by saying that mere imitation of a *'good'* person and modeling oneself after an ideal does not confer any morality on an individual. Morality is not a thing that simply *'radiates'* from one person to another. Moral development includes both thinking morally and behaving morally. Moral thinking is a distinct type of thinking characterized by the exercise of rational choice. A moral person is not only a person who does the *'right'* thing but also one who does the *'right'* thing for the *'right'* reason.

RECOMMENDATIONS OF COMMITTEES AND COMMISSIONS FOR VALUE EDUCATION

The subject value education has come to acquire increasing prominence in educational discussions at all levels during recent times in our country. The Education Commission (1964-65) says that "A serious defect in the school curriculum is the absence of provision for Education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound with the formation of character and the inculcation of ethical values. A national system of education that is related to life, needs and aspiration of the people cannot afford to this purposeful force". The issue has been projected as one of national priority in the National Educational Policy (NPE), 1986. The Policy declares: "the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values". According to National Curriculum for Primary and Secondary Education (1985), the crisis of values our society is passing through "demands more explicit and deliberate educational efforts towards value development". The first term of reference for the National Commission on Teachers (1983) was "to lay down clear objectives for the teaching profession with reference to the search for excellence, breadth of vision and cultivation of values". The Working Group to review teachers training programmes in the light of the need for value orientation (WG) set up by the Government of India in 1983 recommended for the inclusion of a value education component in the teacher education programme besides spelling out details of curriculum, methodology and teachers role. The Ramamurthy Committee (1990) suggested that imparting of value education should be distinct from dissemination of values through special classes or lectures on morality or through mechanized textbook-based learning method. Supporting this view, Dass (1998) observed that some of the common methods used in school to inculcate values do not have any effect on the children. Sirdher and Arani (2003) argue that the teachers may not believe in that in these values and may explicitly voice this differing opinion about them or they may not believe in them but, at the same time, make no effort to express their differing opinion about them. Longstreht's (1997) work proved that most teachers, though they may differ on ways of inculcation of values, do not believe in planning for value education and they rather prefer to use examples and discussions for instilling values. Misra (2000) observes that more recently the focus of value education has shifted to school- wide approach in which a teacher is treated as a mentor, a model and an example.

TEACHER'S ROLE IN PROMOTION OF VALUE EDUCATION

The basic responsibility of teacher is creating a conducive and favorable environment in the schools that directly comes into contact with students and translates the curriculum into the action. Referring to the significance of teachers in this endeavour, the Mudaliar Commission (1953) emphasized that the school teachers can be infused with a high sense of their destiny only when they are made to realize that they are engaged in the making of better human beings and creating a better social order not merely teaching a dull, prescribed syllabus. It would not be wrong to say that that a nation is made great by its teachers. This happens when, besides being masters in their own disciplines and competent in communication skills, teachers are also men and women of character. They should be men and women of courage and conviction. They should possess and display qualities of leadership and the accepted norms of behavior. These ideas are also echoed in the Delors Commission (1996) which asserted, "It is the teacher whose role can help immensely in the inculcation of values. And that teachers' great lies in the example they set, of curiosity, open mindedness, willingness to put their assumption to test and the acknowledge mistakes, most of all, they must transmit a love of learning.

Throughout history, teachers have played a role more profound and subtle than that of instructor. Bringing to their vocation a passion for ideas and values together with a love of children and an understanding of the process by which motivation are sown, the profession has inspired millions of people to become everything from community activist to loving parents; from distinguished parents valued leaders in every aspect of a society's life. It is imperative that we never lose sight of the teacher in this personal interfacing sense as the critical instrument in the education process (Singh and Thakur 2002). This dictum of teacher's subtle role in inclusion of values has been found to be true at all levels of education which suggest that inclusion of values is a continuing process and its significance must not be underestimated at any level of education. This has very clearly expressed by the Hon'ble President of India, Dr. A. P. J. Abdul Kalam (2003) in his address to the nation on the occasion of teachers' day this year based on his experience of life. While recalling some his most memorable moment with his teachers, which later on proved vital turning points in his life. He illustrated his views that one of the three unique characteristics for creation an enlightenment human being is that the teacher becomes not only role model for the student in respect of learning but also for shaping his life with great dreams and aims. Every one of us would surely have similar kind of experiences imprinted on our minds during the days of our education and would have certainly received inspirations from our teachers of the type the president has referred to.

VALUE EDUCATION: ITS CONTENT AND LEARNING RESOURCES

Value education cannot be circumscribed by textbook material but should be left to the initiative and inspiration of the teachers in finding the learning resources. However, there are a few ways in which value education can be imparted by the teacher.

1. Social and ethical values, examples from day-to-day situations, extracts from sayings of great men, incidents and problems which develop value judgment among pupils, dramas, dialogues, simple poems and scriptures from world religions.
2. Personal, neighborly and community values should be taught in the classroom and thoroughly discussed with the students.
3. Biographies, scriptures, proverbs, hymns and sayings of great men to current social and political events, stories from religion and mythology, moral dilemmas and schools events should be taught.
4. Yoga and other activities that develop self-discipline among students could be included.
5. Group activities through Co-curricular activities, like cleaning the school camps, visiting slums, service campus, visits to hospitals, visits to places of worship of different faiths should form part of content in value education.
6. Discourses on the lives of spiritual leaders can bring out values like self-sacrifice, collective happiness, love for truth and ultimate values of life for which the great leaders lived.

7. 'Personality Development Retreats' could be held to enable the students to develop self-control, punctuality, sharing and caring respect for other faiths, cooperation and the value of silence.
8. Observing 'Jayanthis' i.e., birthdays of great national and spiritual leaders and organizing youth organizations for character development like *Balaka Sangha* and *Taruna Sangha* can go a long way in the inculcation of values in students.

OBJECTIVES OF VALUE EDUCATION FOR TEACHERS IN THE MODERN AGE

Educational objectives refer to explicit formulations of the ways in which students are expected to be changed by the teachers through educative process. They should have the following objectives in the new positive morality:

1. To develop a sense of unity and equality through co-operation, solidarity, cutting across religious, caste and cultural barriers.
2. To inculcate the basic virtues like sincerity, simplicity, gentleness, modesty, compassion, humanity, fair play, self reliance, self control and truthfulness.
3. To inculcate the real meaning of non-violence and patriotism.
4. To make students work hard on sound rational lines.
5. To prepare students responsible for keeping constant vigil to know what is going on, in and around the country.
6. To develop the habit of personal cleanliness of the surroundings.
7. To develop the proper sense of respect of public and private property.
8. Infinite Love, Justice, Honesty, Purity, Selflessness, Wisdom, Faithfulness, Humanity, Forgiveness, Mercy, Trustworthiness, Respect others, Sincerity and most of the Virtues which are sine-que-non to build the equipment of life.
9. To change in their thinking, their feelings and their actions.
10. To make them ready to fulfill the varieties of social demands made on the people.
11. To prepare a civilized individual must possess certain minimum social skills.
12. To establish decent relationship with people with whom he may come across for a short while or for a long duration.
13. To transact business in his private or public capacity. He has to function as a citizen of his state, or his country and of the world, all at the same time playing appropriate roles in each of these contexts.
14. To develop the awareness among students regarding values behind the various national and international schemes and programmes, such as 'Swachh Bharat Abhiyan', 'Clean Ganga' programme etc.

CONCLUSION

This should be the main objective of the teachers' in their teaching and learning process in the class room through which the above objectives can be achieved. The teachers role in value inculcation in students, one has also think more realistically and consider them as human being, living in the same social conditions as others and who are faced with many such problems as are confronted by others. Today in modern society teachers have to face many more administrative problems so that their physical, intellectual, social, emotional and spiritual aspects of personality are getting affected. But we find even today many more such teachers who till recently would have been enthusiastic, passionate, dedicated to their task, never compromising for their personal and spiritual values and are role model for their students. Teachers who enjoy the support and confidence of the principal, recognition and job-satisfaction are more likely to live by their values and strive for their inculcation in their students.

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