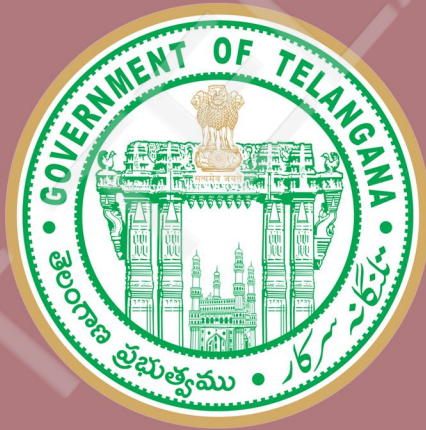


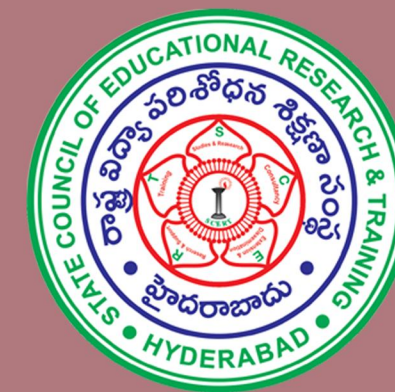
# State Curriculum Framework-2011

## Position Paper on

## Value Education & Life Skills



**School Education Department  
Telangana, Hyderabad.**



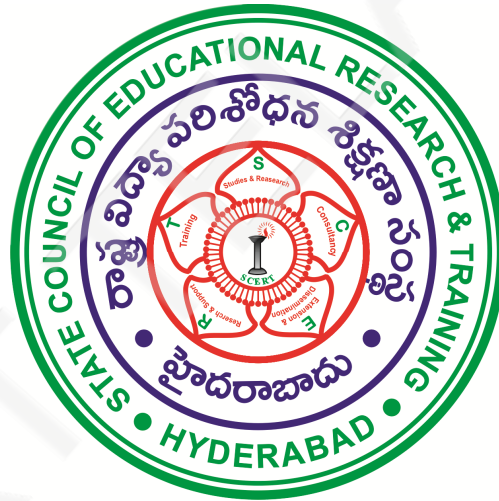
**State Council of Educational Research & Training,  
Telangana, Hyderabad.**

# State Curriculum Framework-2011

*Position Paper*

*on*

**Value Education & Life Skills**



**State Council of Educational Research & Training,  
Telangana, Hyderabad.**

First Print 2011

Reprint 2019

State Council of Educational Research & Training,  
Telangana, Hyderabad.

## **Vision of the State**

*The vision of the State is that ALL children should receive high quality education and become responsible citizens with an acute sense of the other. They should be aware of their environment and think about it critically. They should listen carefully and speak fearlessly. They should be able to understand what they hear and read; but they should also be able to question it. Teachers should promote these skills, provide meaningful teaching learning processes in natural and friendly environment that enable children to express themselves freely and ask questions. Teachers are collaborative learners and reflective practitioners. Parents and community should have a sense of ownership and participate in the life of the school. In a world which is becoming increasingly instrumental, materialistic and competitive, school should become a space for reflection, cooperation and promotion of human and ethical values.*

## CONTENTS

*Members of the Focus Group*

*Executive Summary*

1. Why do we need Ethics?
2. Which values and why in India?
3. Education and School
4. Strategies and Programmes
5. Assessment
6. Recommendations

*Annexure I – References*

*Annexure II – Education for Values in schools, NCERT Report*

## Members of the Focus Group

### **Chairperson**

Prof Hara Gopal, University of Hyderabad.

### **Focus Group Members**

1. Dr. N. Upender Reddy, Professor & Head, C&T Dept., SCERT-AP, Hyderabad.
2. Vangeepuram Swarna Latha, SA, ZPHS, Pathapattisam, West Godavari.
3. K.R.T.L. Jyothirmmai, Lect, SCERT, AP., Hyderabad.
4. Suvarna Vinayak, H.M, GPS, Manthani, Karimnagar District, A.P.
5. Khanderao Ramesh Rao, S.A., GHS, Huzurabad, Karimnagar District, A.P.
6. Dr. Paripally Shankar, Lecturer, DIET, Hanmakonda, Warangal District, A.P.
7. Kakulavaram Rajender Reddy, S.A., UPS, Thimmapur, Nalgonda District, A.P.
8. T.V.S. Ramesh, S.A. UPS, Potlapudi, T.P. Gudur Mandal, Nellore District, A.P.
9. Abha, Resource team, Vidya Bhawan Society, Udaipur
10. Smt. Sarojini, Lecturer, SCERT, A.P., Hyderabad.

### **Special Invitees**

1. Dr. K. Shashidhar Rao, Rtd. Principal, IASE, Masabtank, Hyderabad.
2. Y. Madhava Reddy, Vandematharam Foundation, Hyderabad.
3. S.V. Raman, SRCM, Yogashram, Hyderabad.
4. Omesh Kumar, Kosgi, Somanatha Kshethra, Hyderabad.
5. Prof. (Dr) Sudharshan Acharya, National Co Ordinator, Lead India 2020.
6. K. Dashapathi Rao, Lect, STPM, Govt. IASE, Nellore.
7. G.V.S.P. Kumar, Remedia Trust, Hyderabad.
8. D.N. Ramakrishnappa, Science Co Ordinator, Lead India.
9. E.D. Madhusudhan Reddy, UPS Nacharam, Kosgi, Mahabubnagar.
10. K. Yadagiri, Lecturer, SCERT, A.P., Hyderabad.

### **Consultants**

1. Prof Rama Kant Agnihotri, Retd, Delhi University, Vidya Bhawan Education Resource Centre, Udaipur
2. Prof H.K. Dewan, Vidya Bhawan Education Resource Centre, Udaipur
3. Kamal Mahendroo, Vidya Bhawan Education Resource Centre, Udaipur

### **Development & Coordination Committee**

1. Smt B. Sheshu Kumari, Director, SCERT, Hyderabad, Andhra Pradesh
2. Dr. N. Upender Reddy, Professor & Head, C&T Dept., SCERT-AP, Hyderabad.

## **Executive Summary**

Humans are social beings and because of that they have build a fairly complex society. The functioning of this system and the earlier situation of surviving together requires an understanding and a sense of trust. It also requires a feeling of togetherness and inter-dependence. Human societies therefore need principles of behaviour that are known acceptable. We can not act as we want and yet expect the society to survive. Each society has its own ethical code based on its circumstances. The plurality of these ethical codes also has some underlying common principles that are accepted.

Ethics are the principles that guide our behaviour and therefore it is appropriate that children also get to absorb them. It is important to recognise that ethical development is not like following a set of rules or behaving in accordance with set pattern laid out by someone else. It means the ability to find reason for what is appropriate at each point and act accordingly. The development of ethical consciousness implies the ability to feel comfortable with the choice to be made and be at peace with oneself in making that choice. This is in contrast to the feeling of having to do because 'that is how it is told to me.' The essence of ethical development is therefore to be at peace with oneself. The person acts in a way that she chooses to and the way that is reasonable rather than because she has to do it otherwise she would be punished or reprimanded or disgraced in some way. It means that she has an internalised set of ethical principles that guides her each time and enables her to make her choice which may aligned or be at variance with what who are in immediate closeness to her would suggest to her.

At present, in all societies, unrest exists in every walk of life. We can clearly observe and recognise the deterioration in ethics and the increasing stress in the lives of all peoples. A partial reason for this is the lack of development of conscious ethics among all people the society. These changes did not take place in a day or a year. They are a result of the gradual erosion of moderation and balance in our lives. That has been replaced by consumerism, greed and exploitation. And the net result of that has been insecurity and mis-trust in the society. The mass media, disintegrated family system, market trying to sell its products and commercialized education system accentuates it.

The state of affairs in Andhra Pradesh are not different from those defined above. They are also the same in other parts of our country. Apart from the local level differences and inequalities, we have regional and economical inequalities, increasing unhealthy competition and commercialization of every aspect of life. This leads to situations like those of atrocities on women, female feticide and human rights violation. The root cause of all this is the deteriorating values and human relations in people and the spread of unrest in the society.

This underlines the need for ethical development to be a part of school in order to have a dialogue with the children on the need for certain values and opportunities to engage with the implications of these on their lives. This dialogue would be through

the analyses of the practice of ethics and values, their own lives and the options. It is important to be conscious of the strategies that can be used with children and the programs that can be taken up to help children confront the edge between individual and the collective; between consumerism and temperance, between violence and peaceful struggle, between heated argument and patient negotiation, between parochialism to plurality and liberal ideas. In the context of ethical development the schools need to continuously ask the question: what can be done in the school social environment and in the class-room? What values should be developed in children? How do we sensitise children to respecting the rights of other human beings and be tolerant yet firm?

Each family in its interaction with the child instills some habits in children. These are instilled in various ways. Besides they are not the same for all children and may not be in conformity with what is expected by the constitution of India. Ethical principles that each community holds may not necessarily respect all communities and children may not come with a sense and belief of equity and similarity in all human-beings. Yet in order for a society to exist and for a nation to grow it needs a set of ethical principles and values that are commonly acceptable. The society also needs people to act according to these principles and values. And act on them, as has been said preferably of their own volition.

This is the role of the school. To bring together children coming from different backgrounds with various sets of ethical principles and values to a shared plural understanding of reasonable choices. The possession of values and conducting oneself with wisdom and sagacity are integral parts of holistic development of children. The key principles and values stressed in the constitution include justice, equality and fraternity. These in action imply pluralism, respect for others, self-respect and self-confidence, social responsibility, Love, care and compassion, Critical and creative thinking values, and Aesthetic values. It is important to recognise that sense of equality, compassion and critical thinking are crucial for making a person an ethical and autonomous responsible citizen of a society or a nation. It is these together that make her capable of making reasonable choices in action.

The role of school is clear when we consider school education with this perspective. This emphasises that education is for knowledge, values, and human rights. Therefore there is a need to integrate development and use of ethical principles, values and respect for human rights including those of others in the syllabus, changes in teacher education and programs at school level. These have to be included not as edicts and rhetoric but as occasions to develop a sense of these and confidence to practice them. Education for ethics and values in this form has to be a strong component of any educational review or reform of policy.



## **1. Why do we need Ethics?**

Man is a social animal. We cannot imagine a society without human beings. It is natural for all humans to form into families and for them in turn to form into societies. To live a social life everybody maintains human relations. For the society to run on smooth lines and in an orderly manner, every society forms its own traditions/ conventions and principles. Togetherness or social life is possible only when everyone in the society follows the principles and observes the traditions/ conventions. For this to happen, everybody adjusts and behaves in an orderly manner. It is considered anti-social or unethical if anybody goes against the principles or breaks with the conventions/ traditions. To monitor, police, and regulate this, some systems are formed. They help all members of the society to lead an accepted orderly life. In this regard, everybody in the society has some responsibilities as well as some rights. Everybody should conduct himself/ herself keeping in view what is good and what is bad; and what is right and what is wrong.

Nature has an intrinsic and inseparable bond with human beings without which human life is impossible. Air, water, food, clothes, etc., which are essential for human life, are from nature. Hence we should recognize that nature and society influence human life. In view of this human beings should take responsibility for society and nature. In other words, they should contribute to the development of the society by discharging their duties as responsible citizens. Similarly they should protect nature and participate in its development. In every society, there are moral principles that decide what is right and what is wrong. The survival and development of a society depends on the execution of these principles. We should understand ethics in this context; it tells us what we should do and what we should not.

### **1.1 The meaning of ethics**

Greek philosophers such as Socrates and Aristotle were the first to draw attention to what we refer to as ethics. Socrates' views on the subject, known chiefly through the writings of Plato, suggest that the study of the human condition is the most important activity for a human being. The importance of ethics is thus stated in no uncertain terms by Plato. He viewed ethical behaviour as that pertaining to the practice of certain virtues, and as that directed towards increasing the totality of happiness in

human condition. By happiness, Plato means an absence of problems for the community, not just for an individual. Since the individual is embedded in the social structure, moral conduct is behaviour which is in interest of the society, and in accordance with those values which minimise problems for the society, such as justice, courage, reverence and temperance or soundness of mind (i.e., moderation).

An individual is said to be virtuous when she customarily or habitually acts in accordance with a specific approved principle, such as always being truthful, or never appropriating another's property. Plato spoke of virtues as having a unity, in that there is a considerable overlap between the behaviours and attitudes implied by different virtues. Thus, virtuous conduct finds its roots in certain dispositions and attitudes of the mind. This is the attitude that needs to be inculcated in children if they are to grow into citizens capable and willing to take the responsibility for themselves and for their societies.

Deliberations on the matter of ethics have been undertaken by others as well. Aristotle focused on the holistic way in which values such as friendship, virtue, work, etc. fit together as a whole. Generally, ethics is regarded as the totality of principles, rules and conduct that society deems good, and that aids the progress of the society.

## **1.2 The importance of ethics**

Few people would deny the necessity of ethics. Ethics refers not merely to conformity with values of the society because of fear of retribution, but behaviour in accordance with the societal values because of having internalised them and having accepted them as one's own. Ethical behaviour also demands consistency of conduct and belief in a principle. An individual is ethical if s/he behaves in accordance with a principle at all times and not just when it suits her/him.

If the above two conditions were absent, some of the very foundations on which the society is based, such as trust, acceptance and cooperation would crumble. Hence, ethics and widespread ethical comportment are prerequisites for the smooth functioning of any society. However, even when a society has its set of clearly defined moral principles, conflict is not necessarily avoided. This is because ethics develops within specific social frameworks and change as societies change. Thus, two societies are likely to uphold different, even opposing principles and priorities, which

can be a cause of conflict between them, even though certain primary ethical values may be almost universal in nature.

### **1.3 The difference between morals and ethics**

Ethics is a branch of philosophy which deals with matters of morality, including approving and recommending certain actions and disapproving and condemning others, in view of the general states and interests of the society. Thus, ethics deals with actions as well as reasons for approving or disapproving anything. Therefore, ethics is concerned with the ideal behaviour of whole groups of people, and basic frameworks that guide commonly accepted principles or codes of conduct in the society.

The term 'morals', often taken to be synonymous with the term 'ethics', refers to the accepted principles, rules, codes of conduct of an individual or a group. Thus, morals refer to individual principles, while ethics refers to general frameworks. Ethics represents the whole reasoning behind the society's way of functioning.

Following these principles would qualify a human being as being moral, and if the individual does not follow these rules he/she is viewed as an immoral person.

### **1.4 The operation of ethics**

Everybody in society absorbs values or morals from their families or society through observation of life situations and by participating in them. But to put them into practice is a personal factor which may change according to the context. In any situation, an individual behaves in accordance with their previous personal experiences, the values inherited from their families, or what is accepted and what is valued as good behaviour in their society. This behaviour should be considered a matter of ethics. Though values are universal, putting them into practice should be considered a matter of sagacity and wisdom, and is subject to personal discretion.

Everybody has some options or choices while practising values according to their wisdom and sagacity. All people may not act in the same way in all circumstances, upholding values. The extent to which they will do this will depend upon their moral development.

Manifestation of ethical upbringing in behaviour is contingent upon several factors, including opportunities to practice that behaviour in one's formative period so that it is deeply ingrained, understanding the reasons for this behaviour, ability to respect and empathise with others as fellow human beings who are similar to self, etc. All this can be facilitated through education.

### **1.5 Ethical Development**

When people have good conduct and behave in conformity with the standards of the society, we call it ethical behaviour. This can neither be taught nor learnt in the way other school subjects are taught. It develops in individuals as a result of their family background, influence of their peer group, and the influence of the society in which they live. Let us take a look at the following situations:

Situation – 1: Sudhakar's father was a drunkard. Every day he would come home and make a lot of fuss. Sudhakar watched this everyday and sometimes went to his friends' houses as he could not bear it. This made him take a decision not to take to alcohol under any circumstances; and he has stood by his word till date.

Situation – 2: Some relatives came to Ranga Rao's house. He was not courteous and was very impatient for as long as they stayed in their house. He would behave in the same way whenever he had some visitors. Now his son in school behaves in the same manner. He cannot mingle with anybody and he does not visit the houses any of his peers.

From the above situations, we can see that the families influenced the behaviour of the children. While one of them learned to keep himself away from a bad habit on having observed its ill effects, the other child acquired his father's behaviour taking him as a model. Hence we can say that the following factors influence the inculcation of values.

- Observation
- Participation
- Discussion
- Inspiration from others
- Fear of punishment (if the rules are broken)

- Serious influence of some incidents or situations

Clearly, education is the best means of inculcating ethical thinking and behaviour in successive generations. Plato suggests in his dialogues concerning ethics that education is one of the essential instruments to develop certain preferences and dispositions among citizens, and thus inculcation of values for the progress and preservation of society is one of the key aims of education. Similarly, wrong doing is also best addressed not through retribution, but through education. Importance of inculcation of ethics, or moral development has been echoed time and again by other thinkers, such as John Dewey, who posited that education was a process of forming “fundamental dispositions.” Mahatma Gandhi is also frequently quoted in this respect – “The purpose of all knowledge is to build up character”. We should note that values and ethics cannot be taught by direct teaching. In newspapers and magazines, we often read many good quotations, moral sayings/principles instructing us to help others, not to tell lies, not to take dowry, not to take bribes, etc., but such practices continue to thrive in our society. For any value to be developed, it should be practised with regularity and without lapses. Gradually, it becomes a habit and then culminates in character. People, whether in a family, or a society, or any other place, develop their character only through practising values. Ethical development depends on the principles of practising values, wisdom and sagacity. This position paper examines the practice of ethics and values, and discusses various strategies and programmes to achieve moral development by asking question like: what can the schools do? What values should be developed in children? What values should be developed in the light of human rights?

## 2. Which values and why?

### 2.1 Introduction

India is a symbol of diversity with different languages, religions, castes, and classes. Though there are different societies with different values, Indian society is marching forward in accordance with the principle 'unity in diversity'. Even so, this multiplicity leads to various differences, conflicts, and clashes. Differences are cropping up between different castes, religions, languages, areas; between the rich and the poor; the urban and the rural, etc. In a country with so much diversity, it is very important to live in peace. The preamble of our constitution affirms this.

#### **Constitution of India preamble**

**WE, THE PEOPLE OF INDIA, having solemnly resolved to constitute India into a SOVEREIGN, SOCIALIST, SECULAR, DEMOCRATIC, REPUBLIC and to secure to all its citizens**

**JUSTICE**, social economic and political

**LIBERTY** of thought, expression, belief, faith and worship

**EQUALITY** of status and opportunity and to promote among them all

**FRATERNITY** assuring the dignity of the individual and the unity and integrity of the nation.

IN OUR CONSTITUENT ASSEMBLY this twenty –sixth day of November, 1949, do HEREBY ADOPT, ENACT AND GIVE TO OURSELVES THIS CONSTITUTION.

The architects of our constitution wished that the people of India live in peace with justice, liberty, equality, and fraternity. The people of the Indian society should act according to the basic principles in the constitution. They have to shoulder their responsibilities and discharge their duties. Only such people can contribute to the development of the Indian society. Only such people are capable of taking the nation forward. The constitution has given us some rights which are called 'fundamental rights'. A system to manage and organize a society, the rights the people get because

of that system, and the responsibilities the people shoulder to get those rights are related to one another. When all the people discharge their duties as responsible citizens, we will have a society with values and we will have social development. In this context it is necessary to discuss Indian constitution and human rights.

## **2.2 Indian Constitution, Human Rights and Education**

The fundamental principle that governs Human Rights is the recognition on the part of all of us that we are all equal and owe one another equality of treatment rooted in dignity in our everyday lives. This principle, however, is violated routinely mainly because individuals do not make an effort at placing themselves in the position of the “other” person in any given situation. Apart from reasons that might be inherent to human nature such as self interest, the manner in which societies have been organized in regard to inter-personal relations in the history of nations plays a very significant role in determining the recognition of principles like equality and dignity. As far as India is concerned, the hierarchical Indian social structure has much to account for the absence of social equality, which in turn has established and perpetuated an uneven society educationally, economically, culturally and indeed spiritually.

Many of the conflicts that we are witness to today in our country arise from this imbalance. Large swathes of our population feel disenfranchised and hence alienated and feel that they are deprived of their right to citizenship. This imbalance and alienation calls for correction at several levels. While this is obvious, what does not seem to be clear to most governments in the country is that the State itself has a responsibility to dispel this dysfunctional negativity in the interest of nation building and that the right place to start positive action in regard to this is the school. Such a responsibility arises from several provisions of the Constitution of India, including in particular its Preamble which mandates social justice, equality of status and of opportunity, fraternity assuring the dignity of the individual and the unity and integrity of the nation as a prime goal of the nation’s public policy.

Article 51-A, which decrees fundamental duties, reaffirms this. The essence of our Constitution is the celebration of and the need to respect our diversity and the upholding of the rights of the weaker sections, women and children. Shunning discrimination and prejudice based on caste, religion and sex is the ultimate call of our Constitution. Our Constitution is about the defence and promotion of human

rights threatened constantly by the indefensible social beliefs derived from an unscientific part of an otherwise glorious past. We need to capture and internalize these values in our daily lives. The means to this end lie in a liberating education of which human rights values must be part and parcel.

The UN's Universal Declaration of Human Rights in Article 26, while declaring the right to free and compulsory elementary education for everyone also mandates that education shall be directed to the strengthening of respect for human rights and fundamental freedoms. The UN has gone on to give a call for a World Programme of Human Rights Education and in response to this, in many countries across the globe Human Rights Education is being imparted to children from the primary education stage itself. In July 2007 India's own National Human Rights Commission recommended that Human Rights Education should be imparted from the primary school to the post graduate levels.

The institute of Human Rights Education, Madurai has been at the forefront in efforts to build the culture of human rights in India through Human Rights Education, in the knowledge that education is the most potent instrument for social transformation. This is sought to be achieved through sensitizing and empowering children, teachers, schools and immediate communities through Human Rights Education. The two sides of the human rights coin are recognized as empowerment of the deprived and the marginalized, and sensitizing the privileged to the needs and rights of the former. As part of that effort the NGO People's Watch, Tamil Nadu has initiated human Rights Education efforts in 10 states in India in collaboration with NGOs.

### **2.2.1 What do we mean by Human Rights?**

'Human Rights' have been the subject of much jurisprudential discussion, which revolves around the idea of the entitlement of human beings to a range of legal rights, which are fundamental and inviolable in nature. ([www.peopleswatch.org](http://www.peopleswatch.org), accessed 17<sup>th</sup> July, 2011)

Human rights refer to certain inviolable rights we have as human beings which are intended to protect us from exploitation and give opportunities for self-direction and growth.



D.D. Basu has defined 'Human Rights' as "those minimal rights, which every individual must have against the state or other public authority by virtue of his being a member of the human family, irrespective of any other consideration." Gewirth described human rights as "rights which all persons equally have simply insofar as they are human." Difficult, in the sense, the way in which the expression 'Human Rights' is defined in the Protection of Human Rights Act, 1993. ([www.peopleswatch.org](http://www.peopleswatch.org), accessed 17<sup>th</sup> July, 2011)

### 2.2.2 Human Rights in India

In India, although many of the human rights are protected through Part III of the Constitution of India, there is no specific definition in the Constitution of India for 'Human Rights'. Only through the enactment of the Protection of Human Rights Act, 1993 has the parliament of India attempted to define 'Human Rights'. Section 2(d) of the Protection of Human Rights Act, 1993 defines 'Human Rights' as "the rights relating to life, liberty, equality and dignity of the individual guaranteed by the Constitution or embodied in the International Covenants and enforceable by courts in India."

In India, **'Human rights' refer to rights relating to life, liberty, equality and dignity of the individual.** However, this is subject to a condition that these rights must be:

1. Guaranteed by the Constitution of India; or
2. Embodied in the International Covenants (ICCPR and ICESCR, 1996) and enforceable by courts in India.

### 2.2.3 Rights guaranteed by the Constitution of India

Part III of the Constitution of India guarantees to persons certain rights called 'Fundamental Rights'. When human rights are guaranteed by a written Constitution, they are called 'Fundamental Rights' because a written Constitution is the fundamental law of a State. The Constitution of India guarantees six fundamental rights. They are:

1. Right to equality (Articles 14 to 18);
2. Right to freedoms (Articles 19 to 22);

3. Right against exploitation (Articles 24 & 24);
4. Right to freedom of religion (Articles 19 & 30);
5. Cultural and educational rights (Articles 29 & 30)
6. Right to constitutional remedies (Article 32)

Because of the liberal and right approach adopted by the Supreme Court in the interpretation of the Fundamental Rights, almost every right recognised by the international covenants has become a fundamental right in India as decreed by the constitution. In spite of this, the social, political and economical circumstances in the country are causing many inequalities among the people. Even today we have gender bias, untouchability, caste-related and religious conflicts, corruption, and bias towards the near and the dear. Still discussions focus around the equitable society envisioned by our constitution and democracy. In the meantime, human rights violation is rampant in India as well as other countries and has become a burning issue. This has led to the human rights movement by bringing together all those who care for human development. Consequently, an awareness has been created that every human being, wherever s/he was born, has a right to live, a right to freedom, a right to individual respect and recognition.

At present, in every society, unrest is everywhere in every walk of life. We can see the deteriorating values and increasing stress in everybody. These changes did not take place in a day or a year. This is the result of the everlasting influence of the circumstances in the society, mass media, disintegrated family system, and commercialized education system. NCF – 2005 has declared peace is essential and the most important thing in India and commented as follows.

The most pervasive forms of systemic injustice in our context are discriminations and disabilities based on caste and gender, both of which— further vitiated by poverty— continue to rob millions of children of their right to education and dignity in school. Denial of access to basic education perpetuates political, economic, and social injustice against the underprivileged, prejudices them, and excludes them from the mainstream of national life. In a society marked by multiple pockets of endemic injustice, *the demands of justice must take precedence over the claims of peace, paradoxically, for the sake of peace. (NCF – 2005)*

If the lack of values and the dearth of constitutional spirit lead to the violation of human rights, it ends in unrest and violence.

### **2.3 Andhra Pradesh: Present scenario**

The state of affairs in Andhra Pradesh is not different from the other parts of our country. Here, too, we have regional and economical inequalities, increasing unhealthy competition, commercialization of every aspect of life, atrocities on women, female feticide and human rights violation. We can see violence in the attitudes and behaviour of the people. The decreasing interest on agriculture and the increasing rate of urbanization brings forth many new problems. Though we recorded progress in literacy, basic amenities, eradication of poverty, and agricultural production compared to the last few decades, in the backdrop of increasing population, urbanization and globalization, we are not able to keep pace with the changing circumstances in the society. On the one hand, the influence of science and technology and the accessibility of electronic media bring forth considerable progress. On the other hand, there is rising concern about the rise of unrest and increasing rate of violence in the society. The root cause of all this is the deteriorating values and human relations in people and the spread of unrest in the society.

In these circumstances, the society needs people with values. Importantly, it is necessary for everybody to observe the values bestowed upon them by the constitution, which represent respect for fellow citizens. Since possession of values and conducting oneself with wisdom and sagacity are integral parts of holistic development of children, this position paper proposes the following values to be developed among the children through education.

#### **2.4.1 Values related to responsibility**

Feeling responsibility, working together, respecting others, respecting other languages, accepting one's own abilities, talents, and weaknesses; protecting public and private properties; facing challenges with hope and resilience; being optimistic; sincerity, self discipline, team spirit are some of the values that should be developed among children. The aim should be to develop awareness that one's actions, however small, play a role in the future of the nation; that one can influence what happens in the society and should participate accordingly.

#### **2.4.2 Values related to social responsibility**

Spirit of equality, co - operation, protection of culture, following rules and regulations, religious tolerance, peace, living together, the ability to give importance

to others and help them, aspiring to inner peace, life style values, sensitivity towards nature, preservation and conservation of nature, living simply so that others may live simply. a sense of living in community, etc.

### **2.4.3 Love, care and compassion**

Love, kindness, caring and sharing, empathy, forgiveness, affirmation of positive qualities, joy of giving, altruism, trust, love for family, society, country, and humanity as a whole.

### **2.4.4 Critical and creative thinking values**

#### **Critical thinking**

The ability to distinguish between fact, opinion and belief to recognize bias and prejudice: to identify issues and problems as well as the assumption in an argument and to reason correctly.

#### **Creative thinking**

Novel solutions and answers: to think laterally and approach problems from multiple perspectives.

#### **Reflection**

To stand back from a problem and identify its component parts to effectively monitor thought processes and produce appropriate strategies for dealing with particular problem.

#### **Dialectical thinking**

Thinking about more than one point of view for understanding both points of view; being able to construct an argument from either point of view based on knowledge of the other.

(NCF 2005, Position Paper for Education for Peace)

### **2.4.5 Aesthetic values**

Appreciation of nature; adaptability; appreciation of unity and diversity; a spirit of appreciation and gratitude; appreciation of others' cultures, languages, living styles, adaptability; respect and care for harmony; aesthetic expression in day to day acts, ideas, feelings and emotions, not simply in arts, music, painting and dance etc.

Everybody in the society should have the wisdom and sagacity to decide what is good, what is bad, why this is so, what they should do, what are their responsibilities, how they should behave with others as a member of the society, and how they should

treat others. They have to implement the constitutional values along with the conventions/traditions and principles of their society. Indian society is intrinsically diverse. It has a multiplicity of languages, religions, castes and classes, so respecting diversity and achieving 'unity in diversity' should become the second nature of every Indian. Since sensitivity to the environment and the development of the society are crucial, everybody should become a good citizen who protects the environment and contributes to the development of the society. For this to happen, they should have the above mentioned values and skills. While some of them can be caught through their families and suggestions, others can be inculcated through education.

### 3. Education and School

#### 3.1 Introduction

On the one hand, education has a broad meaning, but on the other hand, it is being restricted to narrow goals. When the question “Why should we send our children to schools?” is asked, we can have two types of answers. The first one is: children should read, write, and do mathematics; they have to secure good jobs; they have to live a good life, etc. The second type is: children should gain knowledge; they have to grow as good citizens; they have to develop as great persons with great character and all-round development; they have to work for the development of the society; etc. We can have the broad meaning of education only when we consider both types of answer. Let us see what NCF has said about the aims of education.

*Education is for the holistic development of the individual as a human being so that he / she lives creatively and happily and also contributes to the welfare of the society.*

*Education must be seen as a liberating process; otherwise, all that has been said so far will be rendered pointless. The process of education must therefore free itself from the shackles of all kinds of exploitation and injustice (e.g., poverty, gender discrimination, caste and communal bias), which prevent our children from being part of the process.*

*Education, as a planned endeavour, at a personal level on a small scale or institutional level on a large scale, aims at making children capable of becoming active, responsible, productive, and caring members of society. They are made familiar with the various practices of the community by imparting the relevant skills and ideas. Ideally, education is supposed to encourage the students to analyse and evaluate their experiences, to doubt, to question, to investigate—in other words, to be inquisitive and to think independently. - NCF - 2005*

#### 3.2 What can the schools do?

To achieve all that we said above, school should play its role effectively. The role of school can be understood clearly when we look at education with a new perspective i.e., education is for knowledge, values, and human rights. This way, much of the

responsibility is pushed on to schools. It is often mentioned that ‘teachers are the pillars of the nation’ and that ‘all development factors are dependent on teachers.’ But in fact, the personality of an individual starts at home much before s/he comes to school. Various incidents and situations in the society influence the character and personality of an individual. In every society, we can find people with values, customs, self-consciousness, kindness, sympathy, helping nature, and such other human values, though they are illiterate.

Educated people are expected to have wisdom, fore-sight and varied experiences. They can think rationally and decide what is good and what is bad; and why. But, in this context, we should notice that there is criticism against the present system of education i.e., that it is not aiming at the development of education with values, and that it is not developing people with the qualities mentioned above. In fact certain structures in the school tend to do the opposite. For example, too much competition can encourage people to believe that only their success matters and it may thus promote selfishness.

In the present circumstances, we should think about the extent of holistic personality development possible in our schools. We should search for room for values in our school where children with various linguistic and cultural backgrounds study through mechanical and discriminatory procedures. Schools are restricted to preparing children for exams and achieving good marks in them and essentially prepare children for the job market. They don’t think about producing responsible citizens. Hence, many schools are run with the primary objectives of teaching lessons, reading/writing questions and answers; memorization, and preparing children for exams whereas some other schools run without any agenda. In these circumstances, holistic development of children, values, attitudes, developing internal potential, etc. have disappeared completely from our school. As children get used to hearing and carrying out instructions, they are losing their wisdom and becoming impatient. Sometimes, it is leading to violence too. In these circumstances, ‘What can the schools do?’ is the key question.

Whether the school is capable of developing everybody as a moral person with values is still an unanswered question, but as an institution for the holistic development of children, it can develop in children thinking, reasoning, and wisdom. It can sensitize them to human rights, society, and nature. It can help children realize their

responsibility as a citizen. It can conduct discussions on contemporary issues and the issues that appear in mass media. It can organize various activities and workshops to develop individual as well as group behaviour. It can give training to children so that they respect others and their languages and treat them as equals. It can make necessary resources available to children and make them use those resources.

### **3.3 Some actions/programmes that can be taken up by schools**

- Try to use multiple cultures and languages available in the classroom as a resource
- Organize discussions on contemporary issues, incidents and situations in the society. Schools can also help them to express their decisions/opinions; think rationally; and understand what is good and what is bad.
- Develop good social skills and good character by making children partners in various programmes and festivals conducted in school.
- Develop creative, critical, and parallel thinking skills based on the syllabus.
- Help children develop values by taking their teachers who practise values (not preaching values) as their role models.
- Give opportunities for children to practise values.
- Guide children to be courteous
- Create awareness of human rights; develop good attitudes; and nurture human values by bringing into the classroom all necessary audio-video materials and reading materials (and also by making the material accessible to children).
- Develop aesthetic values by giving opportunities for exposure to different art forms, cultural activities etc.



## 4. Strategies and Programmes

### 4.1 Introduction

Education should develop values. It should also develop the necessary skills and attitudes to put them into practice in the proper context with wisdom/sagacity. It should make them realize the importance of human rights and protect them. Only then will peace exist in the society. If a society is said to have values, it means there is peace in that society and human rights are protected in that society. In our country, in any society, the values of equality (i.e., treating all members of the society equal irrespective of their caste, religion, class, gender, area, language, etc.), justice, freedom, and fraternity should be practised. These can be developed through education following the strategies given below.

#### Strategies

- Changing the syllabus and implementing (i.e., teaching learning materials, textbooks)
- Implementation at school level (teaching learning processes, programmes, usage of teaching learning material, relations between different people and institutions)
- Bringing in changes in 'teacher education'.

### 4.2 Changes in syllabus

The syllabus and the textbooks should be revamped in the backdrop of human rights, so that the lessons reflect the lives of people belonging to all classes. The lessons and exercises in lessons should be so designed that the children can discuss values with the help of activities based on ethical dilemma situations. Episodes from the lives of freedom fighters and the people who made sacrifices for the sake of human rights and for the development of society should be given as lessons. The pictures in the textbooks should show that men and women are equal and they should make children think beyond all sorts of discrimination.

In addition to textbooks, the schools should be supplied with some supplementary materials (worksheets, reading cards, etc.) that facilitate the inculcation of values and human rights in children. These materials should be in line with the moral development theory proposed by Kohlberg. Kohlberg suggested that an individual's conception of what is wrong and right proceeds in stages. Younger children have a more simplistic notion of morality than do older ones. Older children

are capable of moral reasoning, while younger ones are more likely to obey authority or conform to principles without knowing the reason. The exercises intended to promote moral development should take these capabilities at different ages into account. They should contain Heinz stories (stories that give opportunities for children to discuss morals through questions like “Why did s/he act in this manner? Is this right? What would you do if you were there?” etc.), patriotic stories, songs, events, and pictures. The themes of these stories should be ‘gender equality’; ‘all castes and religions are equal’; ‘everybody should be respected’; ‘help those who are in trouble’; ‘togetherness’; and ‘the courage to accept one’s fault/shortcomings’.

#### **4.3 Implementation of programmes at school level**

The school environment should be conducive to the development of values and human rights. Such activities and programmes should be organized in the school that would establish good and respectful relations between children and teachers; and parents and schools. Ethical code of conduct for children as well as teachers should be prepared and implemented.

Teachers should replace mechanical teaching methods with participatory methods that will give opportunities for children to participate without any fear, to question, to think and take decisions as a group, etc. Whatever may be the subject, the teacher, while teaching it, should engage children in discussions related to values and human rights. The teacher should encourage children to analyze a situation and take ethical decisions.

The school should celebrate, human rights day, peace day, environment day, annual day, etc. making children partners in them. Children can be formed into societies which can organize activities like wall magazine, post box, honesty box, elocution and essay writing competitions, and social service activities. They can also take up social service activities by going to orphanages, children’s homes, and children’s hostels. Discussions can be organized on the social evils published in newspapers, magazines or broadcast/telecast by radio/TV. The necessity of cleanliness, planting trees, protecting trees, etc. should be taught through direct experiences. Children can be encouraged to do a good deed in a week and let them share their experiences with others so that they too can be motivated. Discussions should be taken up on the circumstances that led to unrest, conflicts, and violence. During the discussions, children can be asked what they would do if they were there in the scene to avoid

such unwanted happenings. Similarly, children can be asked to take up surveys and prepare reports to know answers to the following questions and the reasons for such things. How many children in the village are not going to school? What are they doing? How many people have water facility? If they do not have water facility, where are they getting water from? How many families have land and own a house? What are the reasons for not having own land/house?

School annual plan with various programmes (including some for developing ethical values, peace, and human rights) should be prepared and organized/implemented. Children should be encouraged to read books related to ethical values and discuss them during the period allocated for 'value education'.

#### **4.4 Teacher education, changes and additions**

Whatever we expect from school, the outcome largely depends on teachers. So far little has been done regarding values. It can be said that neither thinking about human rights nor implementing human rights education has taken place in our schools. First of all, it is necessary to empower teachers for this to happen. Hence, some in-service training programmes should be planned and implemented for teachers to sensitize them to values, human rights, and peace; to enable them to recognize their importance; and to give them the skill of relating their lessons (whatever may be the subject) to values. In the case of pre-service teacher education, 'values and human rights' should be added as a subject in 'capacity building'. Changes and additions should be taken up in the pre-service teacher education so that the prospective teachers gain enough experience and will be able to plan and implement activities/programmes for ethical education. The activities / programmes planned for schools should be organized in teacher training institutes with the aim of developing in the prospective teachers the necessary skills and values to take up similar activities in schools.

It should be ensured that the pre-service teachers get enough experiential training to conduct/organize similar activities in schools. The pre-service teacher education should be reformed so that it develops in the pre-service teachers the knowledge, skills, and attitudes required to implement education related to ethics, values, and human rights. In pre-service teacher education, participatory learning should be emphasized. Student teachers should be encouraged to participate in school experience programmes and community work. Measures should be taken so as to

ensure the student teachers learn (through participatory learning methods) how to analyze the textbook and relate their lessons to ethics, values, and human rights. Awareness should be created among pre-service as well as in-service teachers on constitutional values, human rights, environment values, ethical development, related theories, and the circumstances that are conducive for ethical development.

Similarly, skills such as listening with attention, interaction, thinking critically and creatively, and finding out solutions viewing the problem from various angles should be developed. Besides leadership qualities, skills such as problem solving, understanding the circumstances that led to a conflict, analyzing the situation, and finding out ways and means to avoid conflicts should also be developed.

Teacher education programmes should develop in teachers the values/attitudes such as patience, respecting diversity, empathy, equality, recognizing and remediating faults/shortcomings, and getting ready for change. The programmes should also help teachers develop positive attitude towards children, so that they respect the children's language and background, and treat them as equals without any discrimination. The teacher education programmes should help teachers know some essential things such as 'all children can learn' and 'values can better be inculcated in children by practising them rather than preaching them'.

## **5. Assessment**

At present, values and attitudes are not evaluated in our education system, so the teachers as well as parents are careless about this. In fact, values and attitudes are important while evaluating children comprehensively. In this context, it is necessary to discuss the evaluation of values and attitudes.

Though assessment and appraisal is an essential component of teaching learning processes, it has to have humane perspectives. The evaluation usually is taken as an end in itself rather than the means. Some reforms in the examination system and procedures like CCE are already in the offing but our approach to examination and evaluation must begin with concerns for belief in dignity and worth of all students, providing constructive feedback, encouraging students to know and understand their mistakes, ensuring some amount of success experiences necessary for motivating students, avoiding harsh reactions, comparisons and labelling students etc.

Evaluation is assumed to be an integral part of the process of implementation of curriculum. The opportunity has to be provided in the first instance. Following this it is imperative to find out whether what was planned has been implemented in school and whether the effort has made any impact in positive ways in terms changes in school ethos, classroom climate, students and teachers attitude etc. The purpose of evaluation is therefore to ascertain the extension of implementation of plans by the school and changes taking place at different levels.

The first level of assessment and evaluation is in terms of actions initiated at different levels in the school system vis-à-vis the action plans. A detailed checklist of actions a school can take has been provided in the framework which will provide criteria of assessment at different levels. The second level of assessment for any evaluation is in terms of changes in attitudes, values and overall school functioning. Change is a gradual and suitable process. It takes time to get reflected in attitudes and values.

Self reports, reflective journal and checklists will be used to reflect on the changes and awareness of the change process. Perceptions of the parents and staff will also be important.

Example checklists should be prepared and provided.

Teacher will observe students on core value concerns given in the framework over a period of time and keep trace of changes and the efforts made using observation scheduled.

Students will not be graded in terms of values and attitudes as such but in terms of their strengths and areas of improvement.

Summative plan is also suggested to take stock of the progress made at the end of the year. It is proposed that a portfolio will be maintained by the school to record progress on implementation of education in values. The portfolio is intended to enhance visibility, accountability, communication and sharing of the efforts with others. The head of the institution (H.M) should compile the records on the basis of data from own and teachers, self reports, observations/ perception and checklists. Other supporting records, documents, photographs, figures, anecdotes etc. can also be part of the portfolio. The portfolio could be used for sharing with monitors and mentors under the CCE. It can be used for further development and guidance also.

## 6. Recommendations

The following recommendations are made for the education for ethics, values and human rights. Some of these have been taken from the recommendations of NCF 2005.

1. Textbooks writers to be sensitised towards human rights, ethics and values
2. Preparation of school calendar with the help of community for the implementation of the proposed activities.
3. To promote ethics, values and human rights, class wise booklet may be prepared and supported to school which include stories, inspirational autobiographies, ethical dilemma situations etc.
4. Late S.R. Shankaran, Prof. Jayashanker, Burra Ramulu, Kannabhirom, Komaram bheem, Chakali Ilamma, Malladi Subbamma's life histories should be included in the textbooks or should be given as library books. Separate allocation of time in regular school time table is required. It is suggested that weakly two periods may be given for education for ethics, values and human rights.
5. Set up girls and human right protection clubs in schools.
6. Strong inputs (history, goals, aims, benefits) on education for ethics, values and human rights need to be a part of pre-service and in-service teacher education programmes.
7. Curriculum design needs to be informed by a holistic approach to education for ethics, values and human rights.
8. Syllabi and textbooks need to be reorganised to reflect the concerns of education for ethics, values and human rights.
9. Teacher education programmes at all levels to be reformed and radically re-organised in the light of the aims of education and the specific requirements of education for ethics and human rights.
10. The school atmosphere must be kept free from violence of every kind. This includes, among other things, violence disguised as discipline. A serious view needs to be taken on the persistence of corporal punishment. It must be eradicated. Students must be enabled to participate in maintaining and improving discipline.
11. Create a pool of films - documentaries and feature films - that promote the values of justice and peace, and show them in schools.

12. Co-opt the media as a stakeholder in education for ethics and values. Newspapers can be persuaded to run peace columns. The electronic media can be persuaded to broadcast peace programmes tailored to the needs of education for peace in schools. In these, there needs to be a special focus on motivating and enabling teachers to be reflective practitioners.
13. Make provisions in schools to enable students to celebrate: (a) the cultural and religious diversity of India, (b) Human Rights Day, (c) Day for the Differently-abled, (d) Girl Child Day, (e) Women's Day, and (f) Environment Day etc.
14. Organise programmes to promote an attitude of respect and responsibility towards women, in view of the alarming increase in crimes against women, which is a major symptom of social illness.
15. Organise district-level peace festivals for school students, the two-fold purpose of celebrating peace and removing barriers of various kinds.
16. Facilitate short-term exchanges between students from various streams to help students overcome prejudices, regional, caste, and class barriers.
17. Organise workshops in education for ethics and values for teachers, principals and parents.
18. Affirmative action to make amends for the gross educational neglect of rural and tribal areas. This involves both setting up an adequate number of schools as well as improving the existing ones.
19. Education for ethics, values and human rights should be a strong component of any future educational review or reform of policy. It should feature strongly in every discussion and orientation/training programme organised for education administrators.
20. Establish and strengthen teacher-parent links. Parents and teachers should collaborate in the process of promoting an ethical approach to problems and conflicts arising in school.



**References**

- *Code of professional ethics for school teacher*, NCTE, New Delhi.
- Dewey, J. (1916). *Democracy and Education*, London: The Free Press.
- Dhand, H. (2000). *Teaching Human Rights: A Handbook for Teacher Educators*. Bhopal: Asian Institute of Human Rights Education.
- *Education for values in schools – A Frame work*, NCERT, New Delhi.
- Fountain, S. (1988). *Learning Together – Global Education*. New York: Stanley Thrones Publishers Ltd, New York University.
- Government of India (1949). *Report of the University Education Commission, (1948-49)*. New Delhi:
- Government of India (1966). *Report of the Education Commission 1964-66 on “Education and National Development”*. New Delhi: Ministry of Education, Government of India.
- Government of India. (1986). *Report of the National Policy on Education (1986)*. New Delhi, Ministry of Human Resources Development, Government of India.
- Government of India (1993). *Learning without Burden*. New Delhi: Ministry of Human Resources Development (MHRD), Department of Education, Government of India.
- Herzog, S. (1982). *Joy in the Classroom*. Boulder Creek, California: University of the Tree Press.
- Hutchinson, F. P. (1996). *Educating beyond Violent Futures*. London: Routledge.
- Maria, D. (2003). ‘Value Education for Peace’, *The CTE Journal*, 2 (3): 25.
- National Council of Educational Research and Training (NCERT) (2000). *National Curriculum Framework for School Education*. New Delhi: NCERT.
- PARA *people’s Action for Rural Awakening* Ravulapalem, A.P. Modules.
- *Report on values education*, Srisaraswathi Vidypeetam, AP, Hyderabad.

- UNESCO. (2001). *Learning the Way to Peace. A Teachers Guide to Education for Peace*. New Delhi: UNESCO.
- United nations decade for Human Rights Education 1995 – 2004.
- Value education, Ramkrishna Matt, Hyderabad.

Websites:

1. [www.peopleswatch.org/dm.../NPPT/.../Doctors%20and%20Psychiatrists.pdf](http://www.peopleswatch.org/dm.../NPPT/.../Doctors%20and%20Psychiatrists.pdf) (accessed on 17<sup>th</sup> July, 2011)

*Annexure - II*

### ***Education for Values in School s- NCERT, Report***

#### ***Introduction***

Educators, school administrators and teachers have been asking for a workable framework that contains a clear picture of how to carry out education for values in schools to encourage pro-social behaviours in children and youth. It is expected that the framework will help them improve their existing practices to provide education for holistic development of students in a systematic and focused way.

The concern for education for peace is reflected in the national curriculum framework, 2005. Education for peace seeks to nurture ethical development, inculcating values, attitudes and skills required for living in harmony with oneself, with others including nature value education is subsumed in education for peace.

It discusses the need for education in values due to fast erosion of values in our country and the state of growing up of children and youth in the present changing times. Some of these changes include transition from joint family to nuclear family system, excessive, competition, parental expectations, increasing influence of media and information technology, globalization, consumerism etc. these changes are putting immense pressure on children, families and schools. As a result, incidence of attempted suicide, aggression, violence and psychosomatic illness among students has increased.

The framework calls for re-examination of the current model of education generally followed in schools, which contributes to the lopsided personality development. It advocates re –appraisal of the vision of education, purpose of schooling and the concern for quality education, which is not only in terms of employability and economic progress but individual’ holistic development as a human

being so that he / she lives creatively and happily and also contributes to the welfare of the society. Concerns for peace and value need to be viewed as core component of quality and not merely as value premises. It makes a point that schools have to make conscious efforts to meet the goal of providing complete education.

It emphasizes that value education is not a separate domain. No education is value –free and goals of education include the goals of value education itself. Therefore, value education is not to be taken as burden or as an add-on programme / activity. It does not have to be perceived as yet another task by schools already busy with the hard work of improving retention and academic achievement of students with variety of backgrounds. Much of the work can be done in the context of what schools should be doing in any way. The scepticism and lack of faith in schools as a potential source for fostering values need to be dispelled with.

No doubt, value education is both parent and public responsibility but schools ought to take the major responsibility in fostering values in students. The endeavour is to be seen as an investment in building the foundation for lifelong learning, promoting human excellence as well as promoting social cohesion, national integration and global unity.

The process of values formation with reference to different stages of development and cultural contexts and the ecological perspectives highlighting the relationship of the individual and the society is presented.

Schools are the microcosm of the world, the disorder of the world surfaces in schools in many ways, so the question of the values must be rooted in the context of schools in which they are placed and in the light of problems and issues being faced by them.

### **Core Value Concerns**

#### **(a) Health and Hygiene**

##### **Objective**

To enable students to acquire positive attitudes and desirable habits for keeping themselves fit and healthy.

##### **Related Attitudes and Skills**

Cleanliness, healthy eating/food habits, posture, fitness, rest / relaxation, avoiding indulgence etc.

Health is important for the physical development of any individual. Earlier health used to mean the absence of a disease but today it has taken on a more comprehensive meaning because of the interrelationships between physical health and mental, social, emotional dimensions. There are social, cultural, economic and lifestyle factors like income, poverty, employment, occupation, social support, the type of work etc. affecting health. Amongst all factors, lifestyle factors can be relatively under control.

One basic element contributing to general health is conscious effort to keep oneself fit following healthy lifestyle. Disciplined / regulated schedule, appropriate to bodily needs, cleanliness, balance diet, proper food habits, adequate exercise, light posture, relaxation, recreation, adequate sleep and rest, restrain on indulgence etc. are important for healthy lifestyle. Health is a critical input for the overall development of the child as well as retention, learning and performance of the child in the school. There are many opportunities for cross-curricular learning and integration for promoting physical health as highlighted by NCF, 2005. We live in a world where according to WHO, 350 million children die of malnutrition and a similar number die due to illness such as obesity caused by overeating. In many developing societies including India, there is increasing incidences of child cardiac problems, diabetics and such lifestyle related sicknesses.

There is also abuse of the body through use of harmful drugs and substance abuse. Reckless lifestyles and errant sexual behaviour can also lead to problems with physical and mental health. School meal programmes are a crucial safeguard for children' health, particularly for children who are denied access to adequate nutrition and health care, which is a fundamental concern for human security.

## **(b) Responsibility Towards Self-development**

### **Objective**

To empower students with necessary attitudes, qualities and skills for their personal / psychological development.

**Related Attitudes and Skills:** Basic manners - Courtesy, respect; humility, modesty, politeness; Self-confidence / esteem –discovery - and acceptance of one' own abilities, talents, strengths as well as weaknesses; Genuineness - truthfulness, honesty, sincerity; integrity; Patience-poise and calmness, awareness and self

regulation of feelings / moods / emotions, optimism to face challenges with hope and resilience.

It is important to awaken the consciousness of students to take responsibility for their own selves and develop quest for personal improvement and for bringing about goodness in themselves. It begins with appreciation of one' self-worth, accepting one' limitations and facing the truth that one cannot have everything but still doing better to improve oneself are basic skills that bring about an appreciation of one' self-worth. Trust in one' talents and in one' achievements, no matter how small, builds a strong foundation for self confidence. Getting strength from self confidence leads to affirming one's self-worth. Understanding one's limitations helps in discovering one's true being. Honesty with oneself, facing the truth about something, taking courage to speak the truth are necessary virtues for trust in relationship. In the process of nurturing oneself, integrity or uprightness, self-discipline and control of one' conduct are important. Self has many needs and demands and, therefore, it is necessary to have reasonable control. It takes determination and strong resolve to act upon such decisions. Self-discipline requires ability to say no many times when it is tempting to give in. Besides this, developing positive dispositions like optimism, hope in face of adversity, perseverance and the ability to bounce back in case of a setback, poise and calmness in case of turmoil' are important dispositions that will empower students to continue to learn and adapt to changing circumstances, throughout their lives, as well as contribute to take on the role and responsibility of influencing the immediate community around.

**(c) Responsibility Towards one's Work/ Duty**

**Objective:**

To enable students assume responsibility for their work and duty in the day-to-day learning and work situations, and develop positive attitude and skills to work productively and efficiently.

**Related Attitudes and Skills:** Initiative, resourcefulness, motivation; time management - goal setting / planning; skills in information handling; order and self-discipline; doing one' best; competing with self; cooperation and team spirit in taking responsibility and doing one's share of work.

Responsibility is one of the most desired values in our day-to-day functioning. If students assume responsibility for their action / behaviour then they become willing to be accountable to their actions and experience the consequences, good or bad. As a result, they are not likely to take work casually or develop the tendency to blame others. Fostering value of responsibility thus helps to lessen the extrinsic control and nurtures student's intrinsic motivation and self-confidence to meet and overcome challenges.

Taking up the responsibility for one's work helps in achieving one's goals, developing work skills, providing sense of accomplishment and faith in self and so on. Not doing one's duty brings delay, blame, frustration, guilt feelings, frustration, chaos and disorder. Most often we learn to become helpless due to indifferent attitude, lack of willingness or resourcefulness, too much dependence on others etc. Making use of available resources in most hopeless situations, owning responsibility for oneself rather than waiting for others to do, not giving up easily in case of failures and problems, and not passing the buck to others are important work attitudes.

Another important factor is to enjoy one's work rather than taking it as a burden or pain. It is only the joy and happiness out of work which can sustain efforts towards completing the task. The attitude of doing best, to produce excellence in work goes beyond simply satisfying the requirement but doing the quality work according to one's constraints, situations and circumstances.

It is important therefore that students find their own reasons to learn - maybe sense of accomplishment, sense of confidence, desire for excellence and so on. Cooperation and harmony is what leads to efficiency and productivity in team work. Hence, there has to be balance between pursuing excellence for self one's work on the one hand and sharing responsibility, cooperation and team spirit and commitment to each other's success. This does not mean that individual effort is less important.

**(d) Social Responsibility:**

**Objective:**

To help students learn to appreciate and demonstrate sensitivity and skills in / fulfilling their responsibility as citizens towards shaping of a better society.

**Related Attitudes and Skills:** Interpersonal skills - listening, communication, empathy, dialoguing and resolution of conflicts; awareness and respect for one's own

and other' rights and responsibilities in the context of Constitutional values justice, freedom, equality, secularism, multiculturalism, sustainable development; respect for national symbols, events, days, heritage and resources; appreciation and respect for cultural diversity and unity in the midst of diversity language, religion, norms, cultural traditions; preservation of resources; austerity in consumption of resources; valuing sustainable development.

Education has to be considered as a catalyst to promote the value of social responsibility and social consciousness among students. This involves gradual growth of consciousness from the self to the other and knowledge of the self as a member of a family, neighborhood, village, town, city, community, nation and global society. At each stage, there is enlargement of awareness of loyalties to each of the above. The sense of responsibility and obligation towards one' family, neighborhood, society, nation etc. needs to be cultivated in students, right from the beginning. Training of students to discharge the duties to be responsible citizens need to be given importance with utmost earnest otherwise students grow up with the obsession or rights to neglect the duties and responsibilities. Without this they relate to the society and the nation only in terms of what they can get out of it rather than what they can contribute to its development. If our students remain ignorant and indifferent to the duties of citizenship, it defeats the very purpose of education.

A citizen's first loyalty is to the Constitution. Every educated person at least has to be aware of the vision and values embedded in the Constitution so that national unity and integrity of the country is upheld, rich heritage of the country is preserved, inequalities are not reinforced and perpetuated, respect for diversity transcending all barriers is maintained, democratic logic for empowering minorities is upheld, and the culture and identities are preserved upholding the values of love for the country, sustainable human development, appreciation for interdependence and interconnection in family, school, community, nation, world and nature is understood. Freedom of expression of thought, qualities, solidarity, appreciation, differences, respect for nature and responsibility for contributing one' share of responsibility are important to be developed in students.

**( e) Love, Care and Compassion:**

**Objective:**

To stimulate in students the values of love, empathy, caring, sharing and compassion for harmonious and humane relationships.

**Related Attitudes and Skills:** Belief in the dignity and worth of all human beings, love, kindness, generosity, caring and sharing, compassion, empathy; love for family, society, country, nature and humanity as a whole; trust, gratitude, forgiveness, reconciliation, respect for others, affirmation of others' positive qualities; joy of giving, altruism.

Being a humane person is an essential attribute of an educated person. Love is an essential value for nurturing humaneness and human dignity of oneself and others. It enables us to express our best and to see the best in others. True love is enhancing good of others for their own sake without expecting anything in return. Discrimination, denial towards a person or a group, all denote a failure of love. Compassion arises out of the sense of belongingness and love for others. Compassion is being actively aware of and sensitivity to the adverse conditions affecting others. It is a natural instinct that moves from within and seeks out the kindness to people. We feel for those who suffer even if they are strangers. This enables us to transcend all barriers, prejudices, labels etc. When compassion is suppressed, cruelty wakes up and violence erupts.

Love and compassion are manifested through empathy, caring and sharing. Empathy is defined as having the capacity to be able to put oneself in shoes of the other. Empathy facilitates caring and sharing. Caring involves sensitivity to do in order to make every person more comfortable or better. It is doing something for the comfort and well-being of others, ranging from a simple gesture of offering a chair to an aged or tired person or to missionary work of teaching in a remote village.

It also involves sharing one's talents, time and effort without counting the cost, without any boundaries of colour, gender, appearance, intelligence, culture or history. Altruism refers to selfless acts without any anticipation of reward like one comes across acts of self-sacrifice. There is a great need for education which develops the spirit of love, compassion and help / expand one's circle of kindness and love to embrace all beings and the nature. Gaining basic skills of listening, communication, empathy, expressing, feelings of affection and appreciation, and positive regard for others are important.



The present day world puts a premium on the economic capacity as a sole criterion of human worth. We need to develop the awareness that the standard of values that judges human worth mainly at the basis of economic capacity signifies the absence of values for human dignity, love and compassion. The fundamental re-evaluation of appraisal of our priorities is therefore important.

**( f) Critical and Creative Thinking:**

**Objective:**

To enable students develop critical and creative thinking in solving life and societal problems.

**Related Attitudes and Skills:** Accuracy of observation and concentration; curiosity; receptivity to new ideas and alternative options / perspectives: Questioning assumptions, analyzing situations, visualizing consequences of actions, responsible decision making, discerning truth / facts free of biases; experimenting with new ideas; creative problem solving and resolution of conflicts - Imagination, playfulness, spontaneity and insight; Reflection in day to day living.

Critical thinking is highly valued since it helps students to think logically, analyze situations critically and apply judgment of what is good and bad, examine their own values vis-a-vis the values in the world and congruence/incongruence. This also enables the gaining of insights into the rationale of what is good and bad and why it is good and bad, select and reject information, weigh up evidence, visualize consequences to choose the most appropriate action. Critical thinking is required to ensure that information is accurate and free of bias. Objectivity is important. A critical mind has an inquiring mind to ask questions, recognize issues, discover answers, discern truth from untruth, apply wisdom in everyday actions and find ethical ways of solving problems. Reflection is also important to monitor one's thought processes and strategies for dealing with any particular problem.

Creativity encourages diversity of ideas, opinions and perspectives and helps to think laterally and approach problems from multiple perspectives. Flexibility and originality to think differently/ challenging the old assumptions, trying out new tasks, creating resources without many facilities, playing with ideas, sensitivity to problems and gaps, pondering over the mystery of things with an open mind are the hallmark of creative thinking. There are myriad manifestations of creativity. In view of the fast

changes and new demands of life, creativity is required in every area of life for successful adaptation to change and fulfilling social and moral responsibilities for improvement of social situations.

**(g) Appreciation of Beauty and Aesthetics:**

**Objective:**

To enable students to develop aesthetic appreciation and expression

**Related Attitudes and Skills :** Sense of awe and wonder; inspiration; appreciation, respect and care for harmony, balance and beauty in Nature; aesthetic expression in day-to-day acts, ideas, feelings and emotions, not simply in arts - music, painting, dance etc.

Appreciation for beauty and aesthetics is valued as it equips students with an awareness of ability to create, express their ideas in ways that look and feel good, in addition to what is logical and right. Aesthetic expression and creation of ideas and things foster good feelings and emotions which are important sources of relaxation and inspiration, not only for the creator but also for those who see the creation and enable them to overcome the limitations of their situation-mood, resources, capabilities and prejudices etc. It instils among them the energy and quest for exploration beyond the confines of time and space.