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### Value based education and personality development of school children

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#### Abstract

Crisis in character and loss of values are reflected now in every sphere of human life. Standards of moral and social life of our people are gradually declining.

Now-a-days, human belief in religion has come down. Religion is no longer able to contribute to the inculcation of moral values. As such, collective efforts should be made through education to inculcate certain values in children.

Life is, day by day, becoming complex and complicated. The norm of family, society, politics, professional ethics, secularism, democracy, etc is going down and coming under increasing strain. The child of present times will reap its grave consequences. Deculturalisation, dehumanisation and alienation should by all means be avoided. If not, he has to face a lot of problems in future. In that situation he has to take his own decision. So to enable them to meet the future contingencies of value-crisis, the student should be trained to think for himself and to take moral decisions independently.

**Keywords:** Value, education, school, teacher

#### Introduction

India has a hallmark of high heritage. So many values to be observed by the people have been recommended since time memorial truth, non-violence, peace, compassion, forgiveness, perseverance, simplicity, modesty, quest for knowledge, propagation of knowledge, co-operation, help, etc; are some of the ancient values which have influenced Indian life. These values are emphasized through different religion and through different literature in a number of languages. The constitution of free India embodies certain values which can become the basis of a good moral education. These values are democracy, secularism, socialism, justice, liberty, equality, fraternity etc.

Moral values effect the relationship between man and man. Spiritual values effect the individual in his relation with himself. Man does not live by bread alone. He needs inner peace and happiness. Not material things but spiritual values can provide him real solace and perennial pleasure in life. Absence of spiritual values has caused damage to man beyond repair. Lack of spiritual values has resulted in confusion, disaster, destruction, exploitation, aggression, selfishness and hatred.

Now-a-days, human belief in religion has come down. Religion is no longer able to contribute to the inculcation of moral values. As such, collective efforts should be made through education to inculcate certain values in children.

Crisis in character and loss of values are reflected now in every sphere of human life. Standards of moral and social life of our people are gradually declining. Widespread disturbances, chaos, confusions and dislocations in life have become common phenomena. Belief in higher ideals is no more found. Corruption is rampant. Contradictions in living are the order of the day. We realize the deteriorating condition of the system of values and ethics in our daily life. Different Commissions and Committees in our country have expressed their deep concern over the declining hold of values in human life and they emphasized on providing value-oriented education. The NPE 1986 has categorically stated, "The growing concern over erosion of essential values has brought to focus the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of moral and social values".

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Life is, day by day, becoming complex and complicated. The norm of family, society, politics, professional ethics, secularism, democracy, etc. is going down and coming under increasing strain. The child of present times will reap its grave consequences. Deculturalization, dehumanization and alienation should by all means be avoided. If not, he has to face a lot of problems in future. In that situation he has to take his own decision. So to enable them to meet the future contingencies of value- crisis, the student should be trained to think for himself and to take moral decisions independently.

Now young people after leaving schools, colleges and Universities continue to regard manual activity and vocational employment as something inferior to white- collar jobs. This short of feudal attitude is a terrible impediment in our society. In order to be saved from such notion, educational activities and programmes should be oriented to instill in the mind of children the concept of dignity of labor. This can be done only by ensuring that no one will be able to complete his schooling without having to work usefully with his hands.

A sense of self- confidence and pride is essential for an individual or a nation. But in India, very few people are quite conscious of their rich and high heritage of hoary past. This is handicap for national upsurge. Therefore, immediate efforts must be made through education to bring home to the young their duty to realize their full potential and to develop self- confidence.

Different problems in youth are mounting up day by day. As a result, now, they have started questioning the conduct of their elders especially of the politicians. Although they learn many good values and qualities from their books and from their teachers, but in practical field they have little relevance. So, they become frustrated and have lost faith in society. Many people are now addicted to drugs and intoxicants. It is urgently necessary, therefore, that youth are helped to adopt right life pattern and attitudes by discussing their problems thread- bare.

Problems of population growth are eating up vitals and benefits of all plans and programmes in India. It has affected the quality of life of masses and has caused tension and turbulence in the social life. Moreover, population growth in our country, like a brakeless car, causes environment polluted and depleted our natural resources beyond repair. This poses a serious challenge to our quality of life.

Besides casteism, communalism, regionalism, linguism, etc, stand as impediments to our developing- sense of nationalism and internationalism. As never before, in the history of humanity, we are badly in need of peace and international understanding.

In the circumstance stated above there is a clarion call for drastic change in the very outlook of man. There is no iota of doubt that education as an organized social system, can help develop moral, aesthetic, scientific and spiritual values in children.

The sage of our sacred land India is grounded on the sacrifice of ancient sages, seers, scholars and saints. Their selfless dedication and pursuit for acquisition of knowledge have enriched the granary of knowledge. They were able to provide a value system which was accepted by the people's hearts and soul. Dharma (virtues), Artha (economic prosperity), Kama (Sex or sensuous pleasure) and Moksha (salvation) ruled the social life. Moksha was considered as ultimate value of human life. Artha and Kama focus on material gains whereas Dharma and Moksha on spiritual attainments. Although all these values were considered necessary for man, spiritual necessities (Dharma and Moksha) were superior to material

needs (Kama and Artha). However, in past all these were considered necessary for balanced development of man.

In addition to the above values, certain values emerge from modern life. These new values that modern India needs are development of scientific temper, productivity, ecological balance, small- family, national cohesion, composite culture and international understanding.

Essential ingredients of moral education are available from different sources, and for a good programme of value- oriented education, all are to be co-ordinated properly.

### Role of Teacher

Teacher is a model to the pupil. Teacher through his noblest activities and exemplary service influences the child. Teacher's personality should be such that make the child pay him utmost reverence. Teacher is the embodiment of Brahma, Bishnu and Maheswar.

Teacher should try to develop personality values in child. The child should be enabled to know and appreciate that he is the main architect of his personality whatever may be his origin, caste, creed, color or both. This sense of attitude of personality development will be of immense help in eliminating racial, cultural and religious prejudices. Its ultimate result will be inculcation of higher values in life free from prejudice, fanaticism, fundamentalism and dogmatism.

In the process of inculcation of democratic, social moral and spiritual values in children, the role of the teacher cannot be neglected at all. Thus, the teacher through different activities like instruction, rapport and organization of curricular and co- curricular activities will be able to in still value- consciousness in children.

### Methods of Imparting Value-Oriented Education

The most significant aspect of value- oriented education is how to impart children values through education. Different methods have been adopted and suggested by different people for inculcating values. Considering the plethora of techniques suggested for value- oriented education, we can categorize all these broadly into three namely: (i) Direct method, (ii) Indirect method, (iii) Informal or Incidental method.

- 1. Direct Method:** It means that value education should be imparted directly to the students in the classroom. It emphasizes on sympathetic, planned and deliberate instruction in different values to children. For this, separate period/periods are earmarked in the timetable. In the classroom, the teacher can explain, discuss the illustrate values through stories, biographies of great men, moral dialogues, real life situations. Here students get ample opportunity to have direct deliberation and interaction with the teacher. Pupils are taught necessities of different values in life, they are given opportunity to develop certain good habits.
- 2. Indirect Method:** since our curriculum is overloaded, most people are not in favor of allotting separate periods in the timetable for value education. So they are of opinion that value education can be imparted indirectly through existing curricular and co-curricular activities.
- 3. Curricular Activities:** Different text- books are prescribed to students for study. These text- books really are reservoirs of values. Values are inherently woven in all subjects. A good and sincere teacher explores the facets of values hidden in the topics. While learning Science, values like free enquiry, scientific temper, commitment of truth, etc. can be developed in children. In Geography values like appreciation of diversities,

interdependence of people of various regions, etc, can be taught. Similarly logical thinking, precision and neatness can be developed through teaching of mathematics, SUPW (Social Useful Productive Work) programme in school develop work value and love for manual work. It fasters co-operation value. Almost all subjects have their distinctive values which have greater impetus in developing values consciousness in pupils.

- 4. Co- curricular activities:** Value education can be effectively disseminated through the organization of different co-curricular activities. Values like co-operation, team spirit, fellow feeling, tolerance, democratic living, secularism, etc, are cultivated through proper organization of different co-curricular programmes. Games, Sports, NCC, NSS, Red Cross, Boy scout, Girl guide, field trip, study tour, hiking, etc. provide ample opportunity for boys and girls to come nearer to the pursuit of common goals and higher values. When the pupils take part in these activities, intellectual, social, cultural values spring up spontaneously.

Safai programmes in school develop in children 's health and cleanliness values. Safai also helps children to make environment free from pollution, hygienic and healthful. After Safai, teacher should check up pupils, neatness in dress, body, nails, hair, khatas, etc.

Through organisation of picnic and feast pupils should be explained about the value of food and how to keep utensils neat and clean. National days, festivals of India, anniversaries of great men of India develop national integration value. Similarly, international days of importance are to be organized in schools, and their significance can be explained to the pupils. It can develop the value of international brotherhood or feeling of oneness of entire humanity.

Different co-curricular activities generate value consciousness potential through actual living and doing. Moreover, conducive and congenial school environment radiate value in children. Good school setting dedicated ideal teacher, cordial relation between teacher and taught, management and employees, parents and teachers, good school- community relation- in a word the ethos of the school can help generate values in children. Great educationists have laid stress on creating conducive school environment for balanced development of the child's personality.

Role of teacher in cultivating moral, social and spiritual values in children is no less significant. The student looks at the teacher as his ideal. So, the ideal personality of the teacher is very much influential on moral development of the students. The teacher is considered as a friend, philosopher and guide. It is difficult to separate teacher's role as a model value educator for moral education is inbuilt in the business of teaching itself. Teaching is the noblest and sacred profession.

Teacher's personal activities and behavior have a tremendous bearing on students. So, the teacher should establish and maintain clear standard or behavior and encourage his pupils to behave towards one another and towards the entire community in a desirable way. Every school requires certain standard behavior from every student. So, the teacher develops a rational acceptance of such desired behavior pattern in his children.

The teacher should be a good model of true, rational and moral adult so as to influence his pupils, through his personal activities, to become acceptable adult citizen in society.

Most of the practical programmes suggested for inculcation of social, moral and spiritual values in children depend on the

sincerity and resourcefulness of teacher in the process of implementation. Therefore, the duty of teacher is to see that all activities and programmes are undertaken in true spirit and direction towards the goal.

From my own experience as a teacher, I am convinced that children respond to trust and learn to be trustworthy. In most schools and colleges, library books are kept locked up, for fear they should be lost. I opened the cupboards and allowed children of 11 and 12 years to choose story books, and take them home to read. I showed them how to treat the books, how to turn the pages carefully, and keep them clean, so that others could enjoy them too. All went well, books came and went, many stories were enjoyed and there was no loss. Then one morning a child came to school with tears in her eyes and a book in her hand. I was reading it in the kitchen, she said, and my little brother spilt some oil on it. Here is 50 paise to pay for a new one. How one could picture the scene. A poor home, just one light burning, in the kitchen and the child of the poor home, without being asked, brings 50 paise; that was quite a large sum in those days, quite enough to pay for a new story book. Learning responsibility by being trusted. There are so many other aspects of school life where by our actions we teach distrust, when we might teach trust instead.

Some of you, I expect, will object that all children won't respond positively to trust. Some will take advantage of your trust, cheat you, and steal the school property. Yes, there will be some children who have learned from their environment the hostility that springs from distrust and fear. So what do we do? I have two comments to make. First, to go back to the beginning, what are our values? Is a lost library book, or a stolen flower- pot or football, of more importance to us than the chance to teach children responsibility? Are our values merely cash values? Are we prepared to pay a price for training children in the peaceful way of life? My second comment is that the best teachers of the unresponsive child are his own peer-group, his classmates and his playmates. If the public opinion of his peer- group disapproves of his behavior, he is much more likely to change it than through anything that the teacher alone can do.

Let us then turn to some of those aspects of ordinary school life which we can organise, if we wish, in a way that encourages a general atmosphere of caring, respect for others, fair dealing and trust. Much of what I am going to say applies equally to home life. Most teachers are also parents, and most children spend much more time in their homes than in their schools. I am talking to you today as to how we could inculcate values in our children both in school and at home.

More and more children, even from the age of three, are forced to compete with other children for places in nursery schools and kindergartens. Later on they compete for places in schools at every level, right up to the medical and engineering school.

In other words, they learn to look upon other children as rivals and enemies. Inside the school they are also rivals, for individual prizes in academic work, sports, even hobbies. Their school competes with other schools for the best examination results and the largest number of sports trophies. Successful students:- go on to compete with one another in business enterprise, or for professional status or the plums of government appointments. We have a phrase, Cut-throat competition. It reminds us how unscrupulous, how near to the spirit of violence and of warfare, this competition for individual success may become.

Let me assure you, as a teacher who has tried it, that the way of cooperation does work. In our school we abolished prizes.

We set groups of 6 or 7 children to work together and help one another with their assignments in Maths, or Science, or English spelling, or the learning by heart of great poetry, and so on. The quick ones help the slower one, and learn all the better as they teach. The slower ones learn much more quickly from their peers of the same age and outlook than do from adult teacher, while the teacher is always there to be called upon if any group runs into difficulty. Yes, it work, and how happily and enthusiastically it works. Learning becomes the fun that it ought to be Madras colleges used to welcome girls who had passed through our school because the girls had learned, in an atmosphere of security and freedom, to think and to work independently for themselves. Why not try out the same methods in your school?

This spirit of cooperation and partnership can be applied to every other area of school life. Take athletics, for example. The aim is no longer to produce a few stars, but to help every child, however handicapped, to achieve the best that he or she can. The test is: have I improved this year or my last year's record? and; Has our school as a whole improved? Are there a larger percentage of children now who can run 100 yards in less than so many seconds, or throw a cricket ball more than so many yards? Everyone is involved. Everyone has an equal chance to contribute, an equal chance to feel personal pride and satisfaction in the result.

A great deal has been done in recent years to develop cooperative games which are every bit as much fun as the usual competitive ones. Competitive games so easily degenerate into something like warfare, and are too often played on the bad old principle that all is fair in love and war, with the result that cheating and corruption can be as common and the play field. Games are clean fun for everyone and no one is a loser. Some of these games are specially designed not only to teach cooperation but to teach positive trust in the reliability of other children.

And so to other aspects of school life. I have already mentioned the library; children and teachers can cooperate to manage it, to everyone's benefit. It is a natural starting point for a beautiful and interesting craft- hobby, that of book repairing and book binding. If there is a school canteen, it holds out a wonderful chance of all- round education, through its cooperative efficient management by teams of teachers and children together. The, what about school cleanliness? We talk a great deal about dignity of labour. What better way of teaching it than by keeping the school clean, every corner of it including its trainers. But it all this teachers must take the lead; never ask children to do what you are not prepared to do yourself.

### Role of Education

- a) To inculcate cognition, cognition and affect-three faculties of man's personality.
- b) To make the child aware of the right values, to feel the proper emotions and to internalize values in word and deed.
- c) To develop right attitude towards self, society environment, country, foreign countries and religious,
- d) To familiarise the students with the present socio-economic scenario of the country and create awareness in them for upliftment of the present condition,
- e) To encourage students to become progressive and responsible citizens in their personal and social life,
- f) To enable the students to understand and appreciate the values of democracy, secularism, equality and scientific attitude.

- g) To develop in child the hobits like fullness, tidiness, punctuality, honesty, etc.

### Conclusion

Teacher is a model to the pupil. In past, the teacher was regarded as preceptor, the pupil as disciple. Teacher through his noblest activities and exemplary services influences the child. Teacher's personality should be such that to make the child pay him almost reverence. Teacher is the embodiment of Brahma, Bishnu and Maheswar.

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