



VALUE EDUCATION THROUGH HIDDEN CURRICULUM

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ABSTRACT

Philosophically speaking, values are those standards or code for moral behaviour conditioned by one's cultural tenets and guarded by conscience according to which a human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realise cherished ideals and aims of life. India used to be the Vishva Guru due to its rich cultural and spiritual heritage. But in the pursuit of what is material we have lost touch with the spiritual. Education rightly conceived and properly practised can be the source of initiating young minds to the right perspective of value education or Education for Man Making. Present paper is an attempt to suggest how values can be inculcated among children through hidden curriculum.

INTRODUCTION

The erosion of human values in our society today, has become a phenomenon. There is a maddening pursuit to accumulate wealth, power and status to the total exclusion of humanness in us. We have become victims of our own asmita — the ego. Though we talk of our rich ancient culture with pride, yet in reality that has remained shrouded in the pages of those scriptures, and often sermonizing Vedas, Upnishadas and Bhagwad Gitais nothing but a manifestation of our complacency.

The Upnishads taught us the ideal of Vasudhaiva kutumbkam (the entire world is my family), yet today we fight among ourselves in the name of religion, region or race. These issues are sought to be made more significant and focus of attention than the grinding poverty of Indian people, abysmal standards of nutrition, social injustice and famines. We may resort to fast unto death, for example, to get cow slaughter banned but remain unconcerned or unmoved by acute sufferings of our people resulting from hunger, disease, malnutrition, and even communal hatred.



Jainism and Patanjali Yoga teach us the ideal of (non-hoarding) but we are busy in accumulating colossal wealth, property and display a lust for power and status. The religious scriptures teach us the lofty doctrine of Ahimsa, yet most of our violence is perpetrated in the name of religion itself: we have no compassion for the millions of destitutes dying on the roadside in our metropolis. In the name of religion we massacre people to serve our expediency rather than policy. In public life we advocate rationality, democracy, secularism and scientific temper, but in our private life follow blind rituals, guided by superstitions and orthodoxy and communal considerations. Swami Dayanand taught us to subject all contentions to demands of reason and situation, but when it comes to us in the real life situations, we are swayed by narrow parochial considerations, thus betraying our ignorance of the basic philosophy of this great contemporary social reformer and saint philosopher. We theorize in social equity and yet, shamefully though, a large section of our people still continue to be treated as untouchables in some areas. We politically profess democratic and secular values but exploit people on the basis of regionalism or casteism. We teach theories of social justice but never practice them. While we preach lofty ideals, our actions betray the basic form of duplicity and hypocrisy, creating a void between values enshrined and values practised. And there the situation is marked by violence, greed, rapes, thefts, bank robbery, drug addiction, terrorism etc. Our institutions of learning are no doubt preparing efficient individuals but not good human beings.

The only solution to this socio-moral imbroglio lies in education-education that is rightly conceived and properly practised, an education that is value oriented. The moral context of education which has been worn thin needs to be brought back.

It is almost axiomatic that value education or more so moral education constitutes the sine qua non of education as such. Without a moral base education is nothing but literacy. Under such a situation, therefore, a case for value education becomes imperative.

(NPE) 1986 had well apprehended the social scenario and emphatically recommended that for education to be worthwhile, must be value oriented. Haryana Government had resolved to implement the integration of moral education with curricula at all stages of educational ladder. It was followed in many schools but it was considered a subject like any other subject by the students just to mug up and get good score. It had the following limitations:-



The very conception of moral education was misunderstood by most of us. The first misconception ensued when we happened to relate moral education with religious education, while the fact remains that the two are distinct and separate without any essential linkage. And if there is any linkage it is only contingent.

To attempt a distinction between the moral education and religious education we can say to ourselves that it is possible to live without a religion but it is unthinkable to live without a set of values that guide our behaviour. Secondly, a moral education derived from or linked with religion must be authoritarian whereas education as a concept is anti-authoritarian, for it allows us to think on our own and thus to be autonomous. Linking morality with religion is unacceptable because it denies to the individual the right to choose the principle of morality according to his/her own thinking particularly in situation of moral dilemma.

Moral behaviour has in fact both a "form" and a "concept". Our mistake in defining the moral worth of an action had been that we took cognizance of the content, (the action per se - speaking the truth, helping others, not killing, non-stealing etc) and not its form (the reason that led to that particular action). We mistakenly thought that morality was a set of principles or virtues to be instilled in the child's mind by processes of reinforcement (reward and punishment). We took them as **"bag of virtues"** or some kind of **"summum bonum"** to be followed unconditionally in all situations.

The third difficulty was about the way the content of morality was to be taught. There is enough empirical evidence to show that all attempts at direct moral teaching resulted in failure in regard to development of moral behaviour. Moral traits like honesty truthfulness, consideration for others etc cannot be effectively inculcated by direct instructions. Those who received such direct moral education did not prove to be any more honest or truthful than those who did not receive any such guidance.

Then there were difficulties about treating moral education as a separate and distinct subject in the curriculum. Important questions in this regard were:-

Was morality a subject to be taught like any other subject; or should it be dealt with in general? Should it be time-tabled formally or should the moral problems be dealt with as they occur accidentally? Were there to be any specialist teachers incharge of moral education or every teacher was to participate in it ?



When we think of treating moral education as a separate component of education, we are likely to face certain practical difficulties: some students might, for example assume that matters of morality belong only to the moral education period. Secondly in an achievement centred society of ours, pupils might seek to achieve higher scores even if they had to do so by resorting to unfair means. Further difficulty lied in evaluating moral development which can be truly known on the basis of stability of moral character and not merely on the basis of ability to judge; for morality in effect has three dimensions — the 'caring' dimension, the 'judging' dimension and the 'acting' dimension. Through examinations of the type we have, it is only the moral knowledge that can be assessed and not moral development.

Then there were further problems that could arise in regard to the teachers teaching moral education.

Firstly, who was to be made responsible for moral education if it appeared as a separate component of curriculum.

Could some teachers be regarded as moral education specialists? If so, were they to be regarded as more moral than their colleagues? If there were certain teachers in charge of moral education, did this mean that the rest would feel relieved of their responsibility in this area?

In view of the above challenges moral/ value education as a separate subject could not serve the purpose of helping children develop values.

NEP2020 also recognizes the need to nurture the overall development of students including their cognitive, social, emotional and physical well-being. It encourages a holistic approach that focuses on knowledge, skills, values, ethics and character building.

To achieve this, children need to be provided with all the essential qualities like empathy, honesty, kindness, tolerance, respect for all irrespective of gender, colour, caste, creed, region or religion and love for environment. It is important for the stakeholders to integrate the values in the entire teaching learning process. Value education should not be left to the responsibility of a single teacher, it should be provided by all the teachers while teaching all the subjects and in all the interactions with the child.

To initiate the young minds to subtle fields of morals, it is important that the teachers should themselves obtain a right perspective of value education. It would be better to orient



all in-service teachers in value education via special seminars, orientation courses, extension lectures etc. Proper preparation and orientation on the part of teachers is essential in regard to their motivation as well as developing an insight into nature of morality and an effective methodology of teaching, and appropriate techniques of appraisal of moral development.

Teachers' personal behaviour with the students should be that of a role model. Values are often caught by the students the way the teacher deals with them in and outside the classroom, organise their work, react to their behaviour, exercise discipline etc. Consequently, teachers should practice what they preach in their day- to- day dealings with others.

Literature from the library should be issued to students in their free periods. While teaching the content of literature and history, the teacher should emphasise value- oriented outlook and Self-analysis through the interpretations of life situations and characters.

Open-ended group discussions should be held in classrooms at least once a week on situations involving choices man has to make; thereby providing students with ample scope for thinking and reacting to the environment around them.

Eminent educationists and thinkers from all walks of life should be invited to educational institutions once a month to interact with students regarding practical application of values in guiding them in their day-to-day life and thereby creating social examples for imitation.

Teachers should Provide students opportunities to practice the values he/she has learnt by making it relevant to his/her world. Discussion sessions can be held to explain whenever possible.

Child's participation in Community welfare programs should be encouraged. Community service also helps in the development of kindness, care, empathy, life skills and social responsibility among students

While teaching Sanskrit literature, moral values embedded in the text should be highlighted. Sanskrit shlokas are full of valuable wisdom and values. The meaning and essence of these shlokas can go a long way in inculcation of values among students.

Social Science itself is a subject that can help develop civic values in students which can be discussed in the class while teaching. Mathematics is the gateway and key to all sciences



(Bacon). Through Mathematics values of logical thinking, systematic reasoning, patience, power of imagination, observation, open mindedness and rational behaviour can be inculcated while teaching.

Playground is also an important place that help children imbibe values of fellow feeling, sharing, caring, cooperation, empathy and resilience. Physical education teacher should practise fair play and can utilise the time for outdoor activities for helping children develop such values.

Similarly, extra-curricular activities, tours and excursions can also be one of the best means to make students aware of their surroundings and highlight and develop values. Inculcation of values is not time and place specific. Every interaction with the students at any time and at any place can be subtly utilised as an opportunity for developing values among students.

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