

**E-CONTENT**

**UNIT I: VALUE EDUCATION**

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## UNIT I: VALUE EDUCATION

*Concept, Need and Importance of Value Education; Education for Human Rights; Recommendations of the following committees/commissions: Indian Education Commission (1964-66), NPE (1986- 1992), NCF (2005)*

### 1. CONCEPT, NEED AND IMPORTANCE OF VALU EDUCATION

Values' education is a term used to name several things, and there is much academic controversy surrounding it. Some regard it as all aspects of the process by which teachers (and other adults) transmit values to pupils. Others see it as an activity that can take place in any organization during which people are assisted by others, who may be older, in a position of authority or are more experienced, to make explicit those values underlying their own behavior, to assess the effectiveness of these values and associated behavior for their own and others' long term well-being and to reflect on and acquire other values and behavior which they recognize as being more effective for long term well-being of self and others. This means that values education can take place at home, as well as in schools, colleges, universities, offender institutions and voluntary youth organizations. There are two main approaches to values education. Some see it as inculcating or transmitting a set of values which often come from societal or religious rules or cultural ethics.

Others see it as a type of Socratic dialogue where people are gradually brought to their own realization of what is good behavior for themselves and their community. Value education also leads to success. It has values of hard work, how nobody is useless and loving studies.

#### 1.1. Value: Meaning and Definition

The German Philosopher Friedrich Nietzsche first used the word 'Values' in 1880. Until then the word value was used as a verb meaning to value as esteem something or as a singular noun meaning the measure of something for example, the value of money, food or labour. Nietzsche used the word 'Values' in plural to denote moral beliefs and attitudes that were personal and subjective. In modern democratic society, this concept of values has changed. The word 'Values' has come to be used in plurals for over a century. As the world is becoming more civilized, education is becoming more or less materialistic and to old value traditions are being slowly given up. It is an imperative need in the present context of things that the whole of educational system should be restructured to include value education in the process of education.

In Oxford Dictionary of English, value means worth and valueless means worthless. From a historical viewpoint, a value may be defined as a thing that is good. Operationally the concept of values may be defined as ‘factors which affect human behavior’ intellectually, value may be defined as a concept which is accepted by the sub-conscious mind, is understood by all and perceived by the individual.

### **1.2. Objectives of Value Education:**

- To improve the integral growth of human beings.
- To create attitudes and improvement towards sustainable lifestyle.
- To increase awareness about our national history our cultural heritage, constitutional rights, national integration, community development and environment.
- To create and develop awareness about the values and their significance and role.
- To know about various living and non-living organisms and their interaction with environment.

### **1.3. Explicit values education**

Explicit values education is associated with those different pedagogies, methods or programmes that teachers or educators use in order to create learning experiences for students when it comes to value questions.

### **1.4. Implicit values education**

Implicit values education on the other hand covers those aspects of the educational experience resulting in value influence learning, which can be related to the concept of hidden curriculum. This discussion on implicit and explicit raises the philosophical problem of whether or not an unintentional action can be called education.

### **1.5. CATEGORIES OF VALUES**

**Personal Values:** Personal values mean the desires of individual whatever they are in the social relationship. Some of the personal values are excellence, honesty, self-confidence, self-motivation, punctuality, ambition, courage, creativity, imagination etc.

**Social Values:** Individual cannot live in the world without having interaction with others. People want social values like love, affection, friendship, peer group, reference group, impartiality, hospitality, courageous, service, justice, freedom, patience, forgiveness,

coordination, sympathy, tolerance etc. Social values are more important for healthy, good environment for every organization.

**Moral Values:** Moral values impart respecting others and ourselves, respecting the right of others, keeping promises avoiding unnecessary problems with others avoiding cheating and dishonesty, showing gratitude to others and encourage them to work.

**Spiritual values:** The ultimate ethical value is called spiritual value. Spiritual values are piety, meditation, yoga, self-discipline, control, purity, and devotion to God etc. Spiritual values highlight the principles of self-restraint. Self discipline contentment, reduction of wants, freedom from general greed and austerity.

**Universal Values:** It is universal values that indicate the essence of the human condition. It is through Universal Values that we link ourselves with humanity and the cosmos. Universal Values can be experienced as life, joy, brotherhood, love, compassion, service, bliss, truth and eternity.

**Cultural Values:** Cultural values are concerned with right and wrong, good and bad, customs and behavior. Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind.

After classifying values, we must be determining which of the above values are most meaningful. Universal values are at the top of the list. The others have their place but it is through Universal values that we experience a sense of oneness with the human race. Universal values must be our foundation if we are to enjoy a rich, profound, fulfilling life.

### **1.6. Role of Value Education in Educational Setting**

UNESCO organized a 'Values in Education' Summit in 1998, to encourage schools to review their curricula in terms of value education. The fact that a world body like UNESCO should stress on the need of teaching 'values' in the school system is in itself a statement of the gravity of the problems created by gradual disappearance of a civil society and the preservation of democracy.

**Value education, both formal and informal, may encourage students to:**

- Develop their own personal moral codes and have a concern for others.
- Reflect on experiences and search for meaning and patterns in their experiences.

- Have self respect and respect for commonly held values such as honesty, truthfulness and justice.
- Make socially responsible judgments and to be able to provide justification of decision and actions.

**With regard to teachers:**

- Teachers are predominant in theoretical, social, religious and economic values.
- Gender, educational training, and experience do not influence teachers' values.
- Teachers of urban schools have higher moral and economic values than the rural schools. So, location of the school influences teachers' values.
- Teachers differ in their values because of the type of schools and as such it influences the students' values also.
- The age influences the teachers' aesthetic values.
- Co-curricular activities provided and the practice followed in inculcating values to students influence students' value.

**1.7. Teaching Values – An Experiment in Education**

Education is a process that starts at the next moment of birth of every child. Education did not just mean teaching the students how to read, write and get a job. It also included developing the personality of the student to make him, an ideal citizen. So value education is education in values and education towards the inculcation of values. Different aims of education can be listed as follows:

- To impart the practical knowledge, necessary to level a useful life.
- To preserve, transmit and enhance the values from one generation to another.
- To create new values.
- To boost self-expression, self-preservation and. self-confidence.
- To help individual to adjust physically and mentally.
- To enable individuals to control environment and fulfil responsibilities.
- To eradicate communal and social disharmony
- To develop problem solving abilities and positive approaches to life
- To utilize limited resource effectively for better achievements.

Education should train the student to recognize moral values. Teachers, leaders and the society should bet samples before students and should join their hands in creating suitable atmosphere for practicing moral qualities. Teacher should protect the students from the evil influence of the society.

It is easy to talk about value, a beautiful article may also be written on how values should be developed, how an individual should live etc. The crux of the problem is how to practice rather than preaching values. Evaluation of the value attainment is a more complex phenomenon than it appears.

### **Essence of Curriculum for Value Education in Schools**

- Education for human values should be considered as a central core in the entire life of the school and outside school also.
- Some aspect of human values can be dealt within the prescribed periods of the time table, but most of the vital aspects have to be kept in view and dealt within the whole school and home life as occasions arise.
- Some of the aspects can be taken in the larger functions of the whole school like daily school prayer, social service camps, sports meet, festival days, special days in memory of great people, National Days, etc.
- All teachers are teachers of human values at all times of school like, practicing what they teach or preach
- Internalization of value in thought, word and deed, is the goal and not mere knowledge of it.

### **The Parameters of Empowerment**

Values are individual as well as social. The values are concerned with two dimensions of human person.

- Person as self – physical, spiritual, intellectual and moral values
- Person in community – social, economic and political values.

The parameters of empowerment of learners are:

- Building a positive self-image and self-confidence in learners.
- To enhance critical and reflective thinking.

- Building social cohesion and Fostering creativity, problem solving and reasoning.
- Ensuring equal participation in the process of bringing about social change.
- Encouraging individual or group action to bring about positive attitudinal change in the society.

### **Guidelines for Proper Value Orientation**

- Develop Gandhian Values among the students.
- Perceive his role as an agent of change in the community.
- Perceive his role not only as a leader of children but also that of a guide to the community.
- Act as a link between the school and the community.
- Possess warm and positive attitude towards growing children and their academic, social-emotional and personal problems
- The preservation of environmental resources and preservation of historical monuments and other cultural heritage.
- Develop understanding of the objective school education in the Indian context and awareness of the role of school in achieving the goals of building up a democratic secular and socialist society. .
- Develop understanding interests, attitudes and skills that would enable him to foster all round growth and development of the children under his care.
- Develop competence to teach on the basis of the accepted principles of teaching and learning.
- The teacher should be a mediator in the encounter between the individual and the mass of information.

### **Empowering Learners by Inculcating Values**

Value education has a capacity to transform a diseased mind into a very young, fresh, innocent, healthy, natural and attentive mind. The transformed mind is capable of higher sensitivity and a heightened level of perception. This leads to fulfillment of the evolutionary role in man and in life.

Education in very general terms is a process of bringing about desirable changes of behavior in the learners, in accordance with standard norm, which is concept of good life. Students may develop some essential values through various curricular and co-curricular activities in

the school. Teachers are responsible for inculcating new values and for developing the total personality of the learners. Before devising a plan for imparting value education for the empowerment of learners it is imperative to decide what teachers ought to develop and how to develop, in other words a teacher must know the content of value oriented education and should be in position to adopt various approaches strategies and methods for inculcating values and for the empowerment of learners.

## **2. HUMAN RIGHTS EDUCATION**

Human rights education is all learning that develops the knowledge, skills, and values of human rights. A history lesson on the women's suffrage movement, the civil rights movement, or the Holocaust can be a human rights lesson if the teacher encourages students to see universal principles of dignity and equality at stake in these events. An advocacy group's efforts to address hunger in the community through outreach and legislation can become human rights lessons. A shelter's provision of protection to the homeless or victims of domestic violence can also educate both those who offer services and those who need them. Any day care facility, classroom, or nonprofit organization that promotes respect, fairness, and dignity is instilling human rights values, even if they are not identified as such.

Efforts to define human rights education in the 1950s and 60s emphasized cognitive learning for young people in a formal school setting. By the 1970s, most educators had extended the concept to include critical thinking skills and concern or empathy for those who have experienced violation of their rights. However, the focus remained on school-based education for youth with little or no attention to personal responsibility or action to promote and defend rights or effect social change.

### **2.1. The Right to Know Your Rights**

The mandate for human rights education is unequivocal: you have a human right to know your rights. The Preamble to the Universal Declaration of Human Rights (UDHR) exhorts "every individual and every organ of society" to "strive by teaching and education to promote respect for these rights and freedoms." Article 30 of the UDHR declares that one goal of education should be "the strengthening of respect for human rights and fundamental freedoms." According to the International Covenant on Civil and Political Rights (ICCPR), a government "may not stand in the way of people's learning about [their rights]."

- HUMAN RIGHTS EDUCATION declares a commitment to those human rights expressed in the Universal Declaration of Human Rights of 1948, the UN Covenants, and the United States Bill of Rights. It asserts the responsibility to respect, protect, and promote the rights of all people.
- HUMAN RIGHTS EDUCATION promotes democratic principles. It examines human rights issues without bias and from diverse perspectives through a variety of educational practices.
- HUMAN RIGHTS EDUCATION helps to develop the communication skills and informed critical thinking essential to a democracy. It provides multicultural and historical perspectives on the universal struggle for justice and dignity.
- HUMAN RIGHTS EDUCATION engages the heart as well as the mind. It challenges students to ask what human rights mean to them personally and encourages them to translate caring into informed, nonviolent action.
- HUMAN RIGHTS EDUCATION affirms the interdependence of the human family. It promotes understanding of the complex global forces that create abuses, as well as the ways in which abuses can be abolished and avoided.

## **2.2. The UN Decade for Human Rights Education**

Since the adoption of the Universal Declaration, the United Nations General Assembly has called on Member States and all segments of society to disseminate and educate about this fundamental document. In 1993 the World Conference on Human Rights in Vienna reaffirmed the importance of human rights education, training and public information, declaring it "essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace."<sup>4</sup> In response to an appeal by this World Conference, the General Assembly proclaimed the period 1995 to 2004 the UN Decade for Human Rights Education.

In proclaiming the United Nations Decade for Human Rights Education in December 1994, the General Assembly defined human rights education as "a life-long process by which people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies."<sup>5</sup> The Assembly emphasized that the responsibility for human rights education rested with all elements of society--government, nongovernmental organizations, professional associations, and all other sectors of civil society, as well as individuals.

The Plan of Action for the Decade further defines human rights education as "training, dissemination and information efforts aimed at the building of a universal culture of human rights through the imparting of knowledge and skills and the molding of attitudes which are directed to:

- The strengthening of respect for human rights and fundamental freedoms;
- The full development of the human personality and the sense of its dignity;
- The promotion of understanding, tolerance, gender equality, and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
- The enabling of all persons to participate effectively in a free society;
- The furtherance of the activities of the United Nations for the maintenance of peace."

During this Decade, the UN is urging and supporting all its Member States to make information about human rights available to everyone through both the formal school system and popular and adult education.

### **2.3. What is Human Rights Education?**

Simply put, human rights education is all learning that develops the knowledge, skills, and values of human rights.

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(Adapted from the Plan of Action of the United Nations Decade for Human Rights Education (1995-2004), paragraph 2)

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#### **2.4. The Goals of Human Rights Education**

- Human rights education teaches both about human rights and for human rights.
- Its goal is to help people understand human rights, value human rights, and take responsibility for respecting, defending, and promoting human rights. An important outcome of human rights education is empowerment, a process through which people and communities increase their control of their own lives and the decisions that affect them. The ultimate goal of human rights education is people working together to bring about human rights, justice, and dignity for all.
- Education about human rights provides people with information about human rights. It includes learning –about the inherent dignity of all people and their right to be treated with respect about human rights principles, such as the universality, indivisibility, and interdependence of human rights
- about how human rights promote participation in decision making and the peaceful resolution of conflicts
- about the history and continuing development of human rights
- about international law, like the Universal Declaration of Human Rights or the Convention on the Rights of the Child
- about regional, national, state, and local law that reinforces international human rights law
- about using human rights law to protect human rights and to call violators to account for their actions
- about human rights violations such as torture, genocide, or violence against women and the social, economic, political, ethnic, and gender forces which cause them
- about the persons and agencies that are responsible for promoting, protecting, and respecting human rights
- Education for human rights helps people feel the importance of human rights, internalize human rights values, and integrate them into the way they live. These human rights values and attitudes include –
- "strengthening respect for human rights and fundamental freedoms" (UDHR Article 30.2)

- nurturing respect for others, self-esteem, and hope
- understanding the nature of human dignity and respecting the dignity of others
- empathizing with those whose rights are violated and feeling a sense of solidarity with them
- recognizing that the enjoyment of human rights by all citizens is a precondition to a just and humane society
- perceiving the human rights dimension of civil, social, political, economic, and cultural issues and conflicts both in the US and other countries
- valuing non-violence and believing that cooperation is better than conflict
- Education for human rights also gives people a sense of responsibility for respecting and defending human rights and empowers them through skills to take appropriate action. These skills for action include –
- recognizing that human rights may be promoted and defended on an individual, collective, and institutional level
- developing critical understanding of life situations
- analyzing situations in moral terms
- realizing that unjust situations can be improved
- recognizing a personal and social stake in the defense of human rights
- analyzing factors that cause human rights violations
- knowing about and being able to use global, regional, national, and local human rights instruments and mechanisms for the protection of human rights
- strategizing appropriate responses to injustice
- acting to promote and defend human rights

#### 2.5. **Who Needs Human Rights Education?**

Human rights should be part of everyone's education. However, certain groups have a particular need for human rights education: some because they are especially vulnerable to human rights abuses, others because they hold official positions and upholding human rights is their responsibility, still others because of their ability to influence and educate. Among these groups are the following:

**Administrators of Justice:**

1. law enforcement personnel, including police and security forces
2. prison officials
3. lawyers, judges, and prosecutors

**Other Government and Legislative Officials:**

1. members of the legislature
2. public officials, elected and appointed
3. members of the military

**Other Professionals:**

1. educators
2. social workers
3. health professionals
4. journalists and media representatives
5. Organizations, Associations, and Groups
6. women's organizations
7. community activists and civic leaders
8. minority groups
9. members of the business community
10. trade unionists
11. indigenous peoples
12. religious leaders and others with a special interest in social justice issues
13. children and youth
14. students at all levels of education
15. refugees and displaced persons
16. people of all sexual orientations
17. poor people, whether in cities or rural areas
18. people with disabilities

### **3. RECCOMENDATIONS OF DIFFERENT COMMISSION**

#### **3.1. KOTHARI COMMISSION: EDUCATION ON SOCIAL, MORAL AND SPIRITUAL VALUES**

A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. In the life of the majority of Indians, religion is a great motivating force and is intimately bound up with the formation of character and the inculcation of ethical values. A national system of education that is related to the life, needs and aspirations of the people cannot afford to ignore this purposeful force. We recommend therefore that conscious and organized attempts be made for imparting education in social, moral and spiritual value with the help, wherever possible, of the ethical teaching of great religions.

**Education through Indirect Methods:** This education, we believe, should be provided, both by direct and indirect methods, by suggestion as well as by discussion and teaching. We attach great importance to the role of indirect influence in building up good character. The school atmosphere, the personality and behaviour of the teachers, the facilities provided in the school, will have a large say in developing a sense of values. We would like to emphasize that the consciousness of values must permeate the whole curriculum and the programme of activities in the school. It is not only the teachers in charge of moral instruction who are responsible for building character. Every teacher, whatever be the subject he teaches, must necessarily accept this responsibility. He must ensure that, in the teaching of his particular subject and in his dealings with his pupils, fundamental values such as integrity and social responsibility are brought out. The teacher need not, we can even say that he should not, try to draw out the underlying moral all the time; but if he has given some thought to the values underlying the scope of his subject and his work as a teacher, they will imperceptibly pass into his teaching and make an impact on the minds of his students. Moreover, a sense of purpose should inspire all school activities and must be reflected in the life, tone and atmosphere of the school.

The school assembly, the curricular and co-curricular activities, the celebration of religious festivals of all religions, work-experience, team games and sports, subject clubs, social service programmes-all these can help in inculcating the values of cooperation and mutual regard, honesty and integrity, discipline and social responsibility. These values have a special significance in Indian society today, when young men and women are passing through a crisis of character.

**Direct Instruction of Moral Values.** In addition to this indirect approach for inculcating moral and spiritual values, we consider that specific provision for direct moral instruction in the school programmes is highly desirable. We agree with the recommendation of the Sri Prakasa Committee that one or two periods a week should be set aside in the school timetable for instruction in moral and spiritual values. At the primary stage such instruction will generally be imparted through interesting stories, including stories drawn from the great religions of the world. At the secondary stage, Report of the Committee on Religious and Moral Instruction, Ministry of Education, Government of India, New Delhi, 1960.

there may be frequent discussions between the teacher and the pupils on the values sought to be inculcated. Whatever be the method of teaching, it should not lead to moral instruction being divorced from the rest of the curriculum or being confined to a single period. If the values are to become a part of the student's character, an all-embracing treatment of the moral way of life is needed.

**Relation between Moral Values and Religion.** There will be natural points of correlation between the moral values sought to be inculcated and the teachings of the great religions. Stories drawn from the great religions of the world will be most appropriate in a discussion of moral values and of problems in life. All religions stress certain fundamental qualities of character, such as honesty and truthfulness, consideration for others, reverence for old age, kindness to animals, and compassion for the needy and the suffering. In the literature of every religion, the story or parable figures prominently as a means of impressing an ethical value on the followers. The narration of such stories by the teachers at the right moment in the programme of moral education would be most effective, particularly in the lower classes.

At a later stage, accounts of the lives of great religious and spiritual leaders will find a natural place. Some of these may be included in the study of social studies or literature, but it is essential that all important religions are represented properly in the programme. Similarly, the celebration of the festivals of different religions will afford opportunities for the narration of incidents from the life history of the leaders of these religions. In the last two years of the secondary school, a great religious.

## **1.2. NATIONAL POLICY OF EDUCATION 1986-1992**

The National System of Education will be based on a national curricular framework which contains a common core along with other components that are flexible. The common core

will include the history of India's freedom movement, the constitutional obligations and other content essential to nurture national identity. These elements will cut across subject areas and will be designed to promote values such as India's common cultural heritage, egalitarianism, democracy and secularism, equality of the sexes, protection of the environment, removal of social barriers, observance of the small family norm and inculcation of the scientific temper. All educational programmes will be carried on in strict conformity with secular values. India has always worked for peace and understanding between nations, treating the whole world as one family. True to this hoary tradition, Education has to strengthen this world view and motivate the younger generations for international co-operation and peaceful co-existence. This aspect cannot be neglected.

The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive content, based on our heritage, national and universal goals and perceptions. It should lay primary emphasis on this aspect.

### **1.3. NATIONAL CURRICULUM FRAMEWORK-2005- EDUCATION FOR PEACE**

We live in an age of unprecedented levels of violence, with constant threats posed by intolerance, fanaticism, dispute and discordance. Ethical action, peace and welfare are facing new challenges. War and violence occur due to unresolved conflicts, though conflicts may not always lead to violence and war. Violence is one of the many possible responses to conflict. Non-violent conflict-resolution skills could be nurtured and applied constructively to disputes between the individuals, groups and nations. The space for peace education within the framework of National School Curriculum document is compellingly clear in the light of the escalating trends of, and taste for, violence globally, nationally and locally. Education is a significant dimension of the long-term process of building up peace – tolerance, justice, intercultural understanding and civic responsibility. However, education as practised in schools often promotes forms of violence, both real and symbolic. Under these circumstances, the need to reorient education and therefore the school curriculum takes

priority. As a value, it cuts across all other curricular areas, and coincides with and complements the values emphasised therein. It is, therefore, a concern cutting across the curriculum and is the concern of all teachers. Education for peace seeks to nurture ethical development, inculcating the values, attitudes and skills required for living in harmony with oneself and with others, including nature. It embodies the joy of living and personality development with the qualities of love, hope and courage. It encompasses respect for human rights, justice, tolerance, cooperation, social responsibility, and respect for cultural diversity, in addition to a firm commitment to democracy and non-violent conflict resolution. Social justice is an important aspect of peace education. The concern for equality and social justice, which refers to practising non-exploitation towards the have-nots, the poor and the underprivileged and creating a non-violent social system, is the hallmark of education for peace.

Similarly, human rights are central to the concept of peace. Peace cannot prevail if the rights of individuals are violated. Basic to human rights are the values of non-discrimination and equality, which contribute to building a culture of peace in society. These issues are inter related. Peace education is thus a host of overlapping values. Peace education must be a concern that permeates the entire school life – curriculum, co-curriculum, classroom environment, school management, teacher-pupil relationship, teaching-learning processes, and the entire range of school activities. Hence, it is important to examine the curriculum and examination system from the point of view of how they may contribute to children's sense of inadequacy, frustration, impatience and insecurity. Also, the need to consciously counter the negative influence of the increasing violence around them, and its representation in the media, on the minds of children, and in its place promote a reflective engagement with more meaningful aspects of living an ethical and peaceful life. Education in the true sense should empower individuals to clarify their values; to enable them to take conscious and deliberate decisions, taking into consideration the consequences of their actions; to choose the way of peace rather than violence; to enable them to be makers of peace rather than only consumers of peace.

### **Suggestions for Peace Activities**

- Set up special clubs and reading rooms in schools that concentrate on peace news and events that violate the norms of social justice and equality.

- Compile a list of films — documentaries and feature films— that promote the values of justice and peace. Screen them from time to time in schools.
- Co-opt the media as a stakeholder in education for peace. Invite influential journalists and editors to address children. Ask for space in news papers and journals for children’s views to be published at least once a month.
- Celebrate the cultural and religious diversity of India in schools.
- Organise programmes to promote an attitude of respect and responsibility towards women.

### **Activities for Peace Awareness**

**Age 5 + Handle with Care:** Let children stand in a row. Give them a paper leaf of a teak tree or canna or banana plant. Let them pass the leaf over their heads in any way they want until it reaches the back of the row. A child then brings the leaf to the front and the cycle starts again. Children are then asked to look at the damage caused to the leaf as it has been handled. This activity could lead to a discussion about leaves and the different trees from which they come from. Damage to a single leaf is representative of damaging nature. The leaf stands for the whole of creation.

**Age 7+ Sharing Feelings:** Let children sit in a circle and ask each other, “Which was the happiest day in your life? Why was it so happy?” Let each child answer the question. Let some of the children role play one or more of the experiences. As, children become more familiar with the idea of sharing their feelings, ask more difficult questions such as “What makes you really afraid? Why do you feel that way? How do you feel when you watch someone fighting? Why do you feel that way? What makes you really sad? Why?”

**Age 10 + Overcome Injustice with Justice:** Explain that there are many reasons for injustice in this world, that justice is a basic means for creating peace in the world. Give two or three examples of injustice. Ask the children to give more examples. Then ask the questions: “What was the cause of the injustice? How would you feel in the same situation?” Have the class.

**Age 12 + Be a Peace Lawyer:** Tell the children that they are peace lawyers drawing up peace laws for a country. List five of the most important laws that they would each suggest? Which of the laws suggested by others are you prepared to add to your list? Which laws are you not prepared to accept? Why not?

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