

# 1<sup>st</sup> International Conference On Universal Human Values

Organized By The

Bahá'í Academy

(A Recognized Institution of Shivaji University),

In Association With the

Dept. Of Education, Shivaji University,

And

International Institute of Organizational Psychological Medicine

(IIOPM), Australia

Panchgani, 11-12 June 2016



## SOUVENIR

Part 2- Papers Presented

THE COMPASS

(Special Issue)

Vol. 10, No. 1, November 2016

The magazine of the Bahá'í Academy, Panchgani  
an institution engaged in research and action in the  
field of value education for institutions of higher learning



# THE COMPASS

**Special Issue**

Vol.10, No.1

November 2016

**Part 2: Papers Presented**

**Actions and Reflections:  
Proceedings of the  
1st International Conference  
On  
“Universal Human Values”**

**Organized by the Bahá'í Academy, Panchgani  
(A Recognized Institution of Shivaji University)  
In Association with the Department of Education,  
Shivaji University, Kolhapur and International Institute of  
Organizational Psychological Medicine, Australia,  
11<sup>th</sup>-12<sup>th</sup> June 2016.**

*The magazine of the Bahá'í Academy, an institution engaged in research and action in the field of Value Education for institutions of higher learning.*

**Editors:** Mr. Lesan Azadi; Dr. Shashi Gaikwad and Dr. Jeanne Aguirre

**Bahá'í Academy, 2016**

**Bahá'í Academy,  
Shivajinagar,  
Panchgani- 412 805,  
Maharashtra  
[www.bahaiacademy.org](http://www.bahaiacademy.org)  
[thecompass@bahaiacademy.org](mailto:thecompass@bahaiacademy.org)**



**Note:**

1. The views expressed in the paper are purely the authors' views, not of the organizers and the publisher.
2. The authors have been requested to submit their papers for publication after making all the necessary corrections in the content and language of their papers. The publisher is not responsible for any errors.

## Table of Contents

Paper Title	Page
<b>A Comparative Analysis of Approach to Enhance Life Skills among the Students and Teachers in Rural and Urban Areas</b> Mr. Amit Deokule	1
<b>A Study of Attitudes of Primary Teachers in the Context of Need, Obstacles and Activities of the Universal Human Values</b> Dr. Dnyaneshwar J Bhamare	6
<b>A Study of The Effect of Value Education on Performance of In-Service Trainee Teachers</b> Dr. Pratibha S. Desai	12
<b>Efforts taken by Secondary School Teachers in Developing Universal Human Values Among Students</b> Dr. Sanjay J. Nimbalkar and Mrs. Manisha D. Patil	17
<b>Significance of Human Values in Legal Profession with Special Reference to Kolhapur City</b> Prof. Dr. Vivek Y. Dhupdale	23
<b>A Study of the Impact of Technology Enabled Personalized Learning on Social Progress</b> Mr. Uday Panchpor, Mrs. Asavari Ambekar and Prof. Ram Takwale	29
<b>सकारात्मक दृष्टिकोनाच्या परिपोषातून जीवनात यश, आनंद आणि शांती</b> डॉ. शारदा विजय निवाते	36
<b>शिक्षक प्रशिक्षकांच्या मूल्याधिष्ठीत दैनंदिन परिपाठासाठी निर्मितीक्षम उपक्रमांच्या परिणामकारकतेचा अभ्यास</b> श्री. रणजित हणमंतराव देसाई	43
<b>अकलकुवा शहरातील सावित्रीबाई फुले माध्यमिक विद्यालयातील इयत्ता ७ वीच्या विद्यार्थ्यांमध्ये जीवन कौशल्य रुजविण्यासाठी मानवी मूल्यांची आवश्यकता: एक अभ्यास</b> डॉ. कविता साळुंके, ज्योती रामचंद्र लष्करी आणि अनुराधा नामदेव भोसले	48
<b>भारतीय राज्यघटनेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांच्या रुजवणूकीच्या कृतिकार्यक्रमाची परिणामकारकता: एक अभ्यास</b> सुश्री. कल्पना शिवाजी साळुंखे आणि डॉ. सुरेश पाटील	52
<b>सर्व समावेशक शिक्षणात विशेष गरजा असणाऱ्या बालकांमध्ये मानवी मूल्य रुजविण्यात शिक्षकाची भूमिका: एक अभ्यास</b> सुश्री. विद्यादेवी भिला बागुल	57
<b>सामाजिक मानवी मूल्ये रुजवण्यात राष्ट्रीय सेवा योजनेचे योगदान: एक अभ्यास</b> सुश्री. अनिता भास्कर थोरात आणि डॉ. सज्जन थूल	57
<b>Attitudes of the Teachers Towards Human Values</b> Mr. Umakant Vasantrao Deshmukh	66
<b>Articulation of Ethical Human Values of the Environmentalism by the Indian Judiciary</b> Dr. M. C. Sheikh	70
<b>मुक्त विद्यापीठाच्या एम.एड. विद्यार्थ्यांमध्ये संपर्कसत्राच्या माध्यमातून विविधतेतून एकता, संघटीतपणा, प्रामाणिकपणा, सौंदर्यदृष्टी आणि दूरदृष्टीचा विकास</b> डॉ. संजीवनी राजेश महाले	76

<b>Inculcating Universal Human Values Through Inclusive Education: A Study</b>	<b>80</b>
Dr. P. S. Patankar and Dr. Swati Pandurang Patil	
<b>बी.एड. प्रशिक्षणार्थीवर गिजुभाई बंधकांच्या 'दिवास्वप्न' पुस्तकाच्या माध्यमातून वैश्विक मूल्यांच्या रुजवणुकीसाठी</b>	<b>87</b>
अध्यापनाचा परिणाम	
प्रा. मोनाली सारंगधर आणि डॉ. शशी गायकवाड	
<b>रत्नागिरी शहरातील अ.के.देसाई विद्यालयातील इयत्ता आठवीच्या विद्यार्थ्यांमध्ये पर्यावरणीय मानवी मूल्यांची</b>	<b>92</b>
रुजवणूक: एक अभ्यास	
सौ. शुभदा उत्तम काटकर	
<b>A Retrospective Study of Retention of the Impact of Education in Universal Human Values Program Implemented Among Undergraduate Students Who Had Pursued their Studies at Motiwala Homoeopathic Medical College and Hospital, Nashik</b>	<b>96</b>
Dr. F. F. Motiwala, Dr. Mita Gharte and Prof. Sadashiv Kalamkar	
<b>The Importance and Need of Universal Human Values in Engineering Student's Life</b>	<b>102</b>
Dr. Jalindar R. Patil, Prof. Dhananjay Thombare and Mr. Ratnakar A. Kharade	
<b>Impact of the Program of Education in Universal Human Values on the Students of SMBT College of Pharmacy: A Study</b>	<b>106</b>
Dr. Prasad Dahivelkar, Dr. Avinash Dhake	
<b>Inculcation of Human Values Through Biology Textbook among Junior College Students</b>	<b>108</b>
Mr. Rajendra L. Chavan, Dr. Pratibha S. Patankar and Ms. Nagina S. Mali	
<b>A Study of the Perception of Business Ethics Among the Junior College Students of Commerce</b>	<b>111</b>
Mr. Rohan Kishor Manerkar	
<b>The Role of Universal Human Values in Life, in the Success of Warana Bazar Consumer Cooperative at Warananagar (M.S.)</b>	<b>118</b>
Mr. Sharad A. Mahajan and Mr. Pratik A. Patil	
<b>A Study of the Impact of the Training on the Members of Highly Ambitious Students' Association (HASA)</b>	<b>125</b>
Mr. Vinodkumar Ashok Pradhan	
<b>Ecology or the Human Mind- Where is Home?</b>	<b>130</b>
Ms. Shweta Gupta	
<b>A Case Study of 'Vivekwahini' in Inculcating the Human Values Among School and College Students</b>	<b>137</b>
Prin. Savita Shete	
<b>The Need to Teach Responsive Techniques and Values to Deal with 'Insults' to Enhance the Work Performance and Competitiveness of Human Resource within Organizations</b>	<b>144</b>
Shri. Shivprasad Madhukar Shete and Dr. A. M. Gurav	
<b>Migration of Faculty from Indian Universities to Foreign University Campuses</b>	<b>149</b>
Dr. A. M. Gurav	
<b>परभणी येथील दोन अध्यापक महाविद्यालयातील विद्यार्थ्यांवर मानवी मूल्य रुजविण्यासाठी राबविण्यात आलेल्या</b>	<b>156</b>
उपक्रमाचा चिकित्सक अभ्यास	
श्री. सचिन अशोक पोरे आणि डॉ. कविता साळुंके	

## **A Comparative Analysis of Approach to Enhance Life Skills among the Students and Teachers in Rural and Urban Areas**

**Author: Mr. Amit Deokule**

Life Balance Coach, Master Spirit Life Coach, Global Member of CCA, Canada, Professional Musician

---

### **ABSTRACT**

Life Skills play an integral role in the professional cum personal life of every person. In today's world of competition and comparison, the educational system has changed a lot and peer pressure is tremendous. During such a phase, surviving with the best possible outcome, we need continuous life/soft skill enhancement while educating ourselves. The research over the mindset of students/teachers with respect to life/soft skill in the field of education has been a journey of realizing the fact that they need it severely-- and at the same time, the material world is making these students/teachers lose the sheen of life skill enhancement in reality where consistency has been rarely seen in practicing life skills. Hence, how to overcome this state and what the difference is between the urban way of looking at it and the rural way is a matter of concern as fascinations in the outside world are letting students/teachers ignore the importance of the same. Apparently the teachers will need to become more passionate about imbuing their students with noble cause by keeping aside the commercial approach to some extent.

The researcher conducted soft skill sessions in many schools/colleges and it changed his approach drastically. He felt strongly the dire need to coach teachers to bring about a positive change by enhancing life skills. It worked fantastically. The researcher also observed that social needs had changed because of growing economic income. This has resulted in a greater impact on students who lack patient execution to work on their potential. The researcher has tried to find out the approach and the mind set of students and teachers with respect to life skills. He has stated a comparative analysis of approach of students and teachers in rural and urban areas. Moreover, he has also mentioned the challenges he had to face while implementing soft skill programs and implementing personality development courses.

**Keywords:** Comparative Analysis, Enhance Life Skill

---

### **Introduction**

The researcher is a Life Balance Coach and a Master Spirit Life Coach. He is a member of the Certified Coach Alliance Group, Canada and the Quality Integrity Member of the largest International coach's group of Europe. Previously he has worked in a Finance Department in the service sector for 13 years. He is a professional musician, too.

In the last five and half years' of experience of being a Life Coach, he coached lot of individuals and even had an opportunity to conduct group coaching sessions in educational institutes and SME (small and medium) organizations, too. The moment he realized that there is a need of life/soft skill coaching in educational institutes/colleges, he changed his priority and started working for such institutions where grooming students or even teachers was highly essential. Since he had an opportunity to work for specially challenged people in the early stage of his life coaching career, he had realized that educative challenges are many and these students would require the support of soft skills where continuous motivation would be maintained throughout. When he started working in an educational field as a Life Coach, he could see the challenges faced by students who were striving hard to reach up to the level of excellence that was expected.

The researcher feels that value education is a perspective where there is a need to have people like Lord Shri Krishna nowadays. There may be lot of Arjunas in society, but Gurus like Dronacharya or even Pitamaha Bhishma along with Lord Shri Krishna are also needed. Somewhere even the approach of Duryodhana is also being observed. "Be a rock star like a poet," the famous quote of the management philosopher Robin Sharma comes to mind when the real scenario is being observed, nowadays while delivering lectures on soft skills in various institutes/colleges. The researcher strongly felt the need of having soft skill orientation continuously in the field of education when he saw a real life situation in a family where a student from the first year (Science stream) had failed in all the subjects and he was the one who had secured 87% in 10<sup>th</sup> Standard. He was completely

---

addicted to networking channels like Face Book and used to play games on the mobile and chat with his friends. His friends were not cultured. He complained that his parents did not give him time. He was not able to come out of the fascinations to which he was addicted to. When the researcher was working with him as a life coach, the approach of parents let him release from this project because after having two hours of coaching, his parents asked him, "What kind of mental growth has occurred in my son, in last two sessions of yours?" He was shocked to hear this, because within two hours of coaching, the researcher was able to obtain an idea about their son and the reasons behind his failure. The parents were interested in knowing about his mental growth in terms of mathematical measures which was highly difficult. Such an exercise was futile because their son had already wasted three precious years of his educational life unnecessarily. The researcher strongly felt that the educational system had become so mechanical that the parents of the student also were completely eclipsed by such weird phenomena of measuring the mental growth of their son.

Secondly, when the researcher started visiting different schools/colleges for conducting one personality development course, in addition to his life coaching lectures, he started observing that the level of importance the students should give for life skill orientation was missing and it was inconsistent because of lot of external influential measures of the material world. Further, in the schools, the system of education was a problem where till 8<sup>th</sup> Standard students were getting promoted to next standard without leveraging their performance. This was causing loss to their personality. Enhancing their personality was at a distant place in their planning agenda. Even teachers used to say this quite normally without foreseeing events in the future and this impacted students in a big way.

In many schools the researcher observed that since social responsibilities have changed economically, the approach of teachers besides teaching has taken an unnecessary shape where earning has become the first ever predominant factor. This was seen particularly in one coordinator's behavior who was managing one of his personality development courses in a school where this activity in addition started giving her insecure feeling of earning nothing out of this. But at the same time it was like wastage of time; instead of taking in stride this project as a tremendous benefit for the students, the said course remained incomplete because of the teacher's casual approach and it was highly observed that she could not stick to her written commitments given to her on behalf of the school. All the above scenarios widened the scope in the field of education where soft skill orientation became a dire need to such students and teachers, too!

Value education with respect to soft skill enhancement training has become imperative in educational institutions because of one fact-- that we want to curb the level of imbalance in thoughts of students/teachers which can be saturated if life skill as a separate area will be ignored. The relation of Student and Teacher is like a vehicle and the road. If roads are good then the vehicle will get driven smoothly till the destination. If roads are misleading and crooked, then vehicles will create repairing cost. If milestones on the roads, i.e. directions, will be wrong, then vehicles will reach the wrong destinations.

When we talk about Life Skill; it is like LIFE- Lively illuminating flower of Evolution where- Skill means nothing but

S- Serve your own self

K- Be a Kiosk of mindfulness

I- Be an Ignition of your own self to ignite

L- Be Lucrative and Be a Light for yourself and others

L- Focus on Latent potentials which is an aim of one's life.

### **Real time Challenges while working in educational institutes being a life coach.**

1. The first challenge the researcher faced is of convincing the principals/teachers of the schools/colleges to have a consistency in having such soft skill/life skill trainings.
2. Mismanagement was prevailing a lot, where after having several visits, things used to get materialized only after pushing things harder.
3. Self discipline and time adherence were major problems in institutions.
4. Availability of labs/classrooms or accessibility of students for such life skill sessions were

some of the problems.

5. Lethargic attitude of many teachers to have such personality development courses or even soft skill enhancement trainings/lectures.
6. Secondary approach to all such trainings was observed, where along with normal education seeking, life skill enhancement is equally important and such a conceptual understanding was lacking.
7. Non Commitment and cancellation was more than continuity especially in colleges, and along with teachers even students of first, second and third year were found to be reluctant even after promising a few things.
8. During this journey urban teachers from the schools were found to be more money oriented than working for the noble cause like education.
9. Orientation of teachers/coordinators in rural area school was another challenge before approaching students.

**Steps taken by the life coach to improve inter- personal relationships.**

- Regular visits and follow up with the Principals and teachers
- Professional way of approaching by having emotionally intelligent approach
- Direct communication with coordinators of the lectures/courses
- Direct interaction with the students to motivate them continuously and work closely with them
- Keeping regular attendance
- Giving innovative ideas to the students to open up and keep up with their potentials by way of token of appreciation
- Conducting life coaching sessions for the staff with a long term commitment where his/her approach always will move from general to specific
- Giving special attention to rural area students and opening comfortable zones for them to awaken their own potential
- Doing meetings with teachers very often to be in touch and take reviews
- Empowering the staff to inculcate desire to give their students better and better.
- Entering into MOU authentically where commitment will be seen in action.
- Making students realize their abilities and the same was the case with teachers by discussing current trends of the industry and market.
- Seeking lot of surveys, questionnaires to solve and also many exercises and games, too, through which self actualization will be imbibed naturally.
- The comparison of the response in schools/colleges between URBAN area and RURAL area.

<b>URABAN AREAS</b>	<b>RURAL AREAS</b>
<p><b>Seriousness-</b> The researcher found that the intensity of having such life skill enhancement activities is taken very casually because of other facilities that students get in their colleges/schools-- like availability of labs, library, recreational tools, sports and other international level study material, etc.</p>	<p>Life skills are very much needed to imbibe thorough professional disciplines and it is taken seriously if approached properly.</p>
<p><b>Commitment-</b> Commitment level is still below 50% as far as such trainings are concerned. Tremendous amount of lethargic approach is seen in these students. Out of 20 students, only 3 to 4 students extend their desire to have such</p>	<p>Students remain committed fully in having such sessions as unique ones but one needs to keep them motivated continuously because a lot of insecurity/fear is observed in them. Teachers, if trained well, work very sincerely and take students to the next level</p>

<p>sessions even if trainers show their willingness to conduct trainings. These students like innovative approach in such trainings but the consistency to practice these techniques remains temporary and this ratio is greater. Teachers are not at all committed.</p>	<p>of growth on the ladder of success. They are always in search of something unique-- but in a few teachers, a mediocre approach of living is still seen because of lack of facilities and amenities in such areas.</p>
<p><b>Enthusiasm-</b> The enthusiasm of doing such trainings is overwhelming initially-- but gradually as the moment courses/trainings start, the enthusiasm starts going down and many times the attendance becomes very critical.</p>	<p>One has to work very closely with students and teachers here as the level of understanding is on a lower side, but if crescendo is maintained since the beginning then enthusiasm is assured.</p>
<p><b>Cohesiveness-</b> Teachers do not empower each other properly for such trainings/courses even after having all the facilities/amenities and perquisites essential being a working professional. Anything additional as an activity will be ignored or complained, even after sensing the severity of the same which may be beneficial for the future of students! On a scale of 1-5, one will be ready after a lot of persuasion.</p>	<p>Teachers do have conflicts internally many times for coordinating such trainings/courses--but on a scale of 1 to 5, 2 faculties always show utmost dedication and, for the authoritative people, running soft skill courses is a point of prestige and when something similar which is a point of attraction is getting implemented in their schools from an international platform, then they see to it that the said activity becomes successful anyhow, irrespective of proper understanding of it.</p>
<p><b>Expectation-</b> Expectations from committed people is more than having self-starter attitude. It may be because of the strong monetary influence urban areas are having. Professional discipline is ignored even after having knowledge and awareness of it.</p>	<p>Once the task is delegated, teachers can work sincerely-- but finding such teachers is many times a problem. Also the students in these areas many times do not keep higher aims because of the family situation, and that creates lack of confidence in their minds.</p>

In both the areas, sincerity is seen in girls more than boys.

Ratio Analysis of Rural and Urban Area students and teachers for soft skill training needs Researcher's other general observations with summarized approach.

1. Egoism is on a higher level in all schools/colleges, because of which soft skill enhancement remains idle many times and sufficient attention is not getting paid.
2. Unnecessary competition is abstaining all great potential leaders in institutions from having dynamic human growth.
3. Students are highly eclipsed by the material world, and the same is the case with technology-- and because of that, social needs are rising a lot where even emotional intelligence has completely lost its sheen among people.
4. Students talk with each other very superficially. They are unaware of their friend's potentials/qualities which becomes a hurdle when any conflict is created.
5. Students need all innovative but as far as their creativity is concerned, they are fearful and lacking in extending the same. The leadership qualities expected with a great communication skill is lagging behind by more percentage.
6. They are not developing their foresight but just want to adopt different styles of living for sure.
7. Teachers should have more focused approach of teaching good values, and they are lacking in

Area (Geographical location)	Students	Teachers
Rural	Sincerity- 80%	90%
Urban	Sincerity- 50%	50%
Rural	Regularity- 100%	90%
Urban	Regularity- 40%	50%
Rural	Seriousness- 100%	100%
Urban	Seriousness- 40%	40%
Rural	Discipline- 90%	90%
Urban	Discipline- 50%	40%

that.

8. Leadership and communication values are not imbibed the way they are essentially required.
9. Inter personal relationships are totally broken in many schools/colleges because of which the level of integrity expected is not seen.
10. Conditional working mechanism is a key word where exploration of one's personality should be depicted with high configured elements.

### Conclusion

The value acts like a nomination for the human for his/her specialty niche areas where even 0.01% of appreciation takes the person to the height of success even though many times the recognition of his/her potential is not rewarded in some form.

Emotional intelligence should be a buzz word nowadays, especially in educational institutions, to create a bonding between teachers and students properly.

Soft Skill orientation should achieve a precious place in the minds of students and teachers, too, because of one sheer fact: that attitude is nurtured by way of only life skill enhancement but not just by seeking higher education, and it should become a social need in the era of education.

This recalls the important quote of Steve Jobs to the researcher, i.e. "Work as if it is your last working day" and the same approach will make students and teachers inculcate good values in the present conditions where we are hovering around in such a fascinating world of material pleasures.

The need of education will be shaped up categorically well if life skill enhancement will be imbibed continuously, consistently and constantly in the current world of affairs. This way the mirror of social responsibility will have its own image getting created in the society and the said image will have respectable word of mouth getting extended.

The last but not the least: Recognizing one's own potential will change the periphery of succeeding excellence in the minds of students and that is quite necessary where teachers would require to become a charioteer of student's chariot, which is very crucial. It is an ideal way of looking at It but at the same time looking at the present scenario and the educational system, there is no other remedy if we want posterity in the right educative posture. Charismatic leaders like Swami Vivekananda and his preaching will need to be re-looked in institutions in days to come.

### Reference

1. Avinashilingam, T.S.(2004), Education, Swami Vivekananda, Shri Ramkrishna Math Printing Press, Chennai
2. Cholera, Yogesh (2009), The Treasure, Wonderland Publications, Gujarat
3. Das, Govinda (2014), Voice your Choice, White Woods Publishing House, Mumbai
4. Deshpande, Madhuri (2015), Bhintipalikadlee Shalaa, Ameya Inspiring Books, Pune
5. Misner, Dr. Ivan (2004), Givers gain The BNI Story, Own BNI publication, USA
6. Pandit, Srinivas (2012), Thought Leaders, Mehta Publishing House, Pune
7. Peters, Tom & Waterman, J Robert (2004), In search of Excellence, Harper & Row Publishers Inc, USA
8. Referred various networking channels of the internet like Linked in, Face book etc.
9. Referred few real time experiences of my own of different schools and colleges.

## **A Study of Attitudes of Primary Teachers in the Context of Need, Obstacles and Activities of the Universal Human Values**

**Author: Dr. Dnyaneshwar J. Bhamare**

Associate Professor, Seva Sadan's College of Education,  
Affiliated to University of Mumbai, Ulhasnagar-3, Dist.:Thane, Pin-421003  
E-mail- dnyaneshwarbhamare900@gmail.com

---

### **ABSTRACT**

India is a democratic Nation. Liberty, Equality and Fraternity are the Universal Human Values. These values are also essential for any democratic nation. Researcher has considered these three values for this research based paper.

Education is the best way through which values can be inculcated among the students. Value based education is the core of any society. Why does education need these Universal Values? Researcher has studied this questions in this paper.

Does education need liberty for individual development or for development of humanity or any other reasons? In this concern, what is the attitude of primary teachers in this context? What are the obstacles in inculcating the value 'liberty' among students? Which activity or program is effective for the inculcation of liberty as a value? These questions are studied in this research paper.

From the social perspective, what is the need of 'Equality' and 'Fraternity' values? What are obstacles in the path of inculcation of these values? Is there any effective activity or program to impart 'Equality' and 'Fraternity' values through education? What is the approach of primary teachers about it? In this direction, researcher has highlighted the above question in this paper.

A self-made 'questionnaire' was used as a research tool. Questions are in the form of multiple choice. Survey method was used for collection of data. The study is limited to primary teacher in the urban area only. To analyze the data, relevant statistics are used and finally conclusions are made as per the objectives of the study.

Every research tool has its own limitations. In the same way this study has some limitations. Findings of the study are on the basis of responses given by primary teachers to the questionnaire.

**Keywords:** Attitude of Primary Teacher, Need and Obstacle

---

### **Introduction**

“Are values taught?” is a debatable question. If it's so, we have to acknowledge one thing: that students during social interaction, in the company of their peer, parents, teachers, personalities, knowingly or unknowingly adopt good or bad things from these interactions. They imbibe good thoughts as ideals to follow and they remain loyal to them. The students give priority and importance to such types of ideals and these are called values. These values are individual in nature, yet they have social, national, and universal appeal.

Educational institutions take efforts to inculcate values among the students from the point of view of studying. Values are classified, yet some values are universal and eternal.

For any society in the universe, the values of freedom, equality and fraternity (Brotherhood) are necessary. Inculcation of these values are done by teachers through education.

What is the need of inculcation of these values? Is there any effective activity or programme to inculcate any of these values? In this context what is the attitude of primary teachers? This paper aims to study this. The study is limited to the three universal human values of freedom, equality and fraternity.

### **Title of the Study/Statement of the problem**

A Study of Attitudes of Primary Teachers in the Context of Need, Obstacles and Activities of the Universal Human Values

### **Keywords**

#### **Attitude-**

Attitude is the mental and neural representation, organized through experience, exerting a directive

or dynamic influence on behavior. (Breckler and Wiggins)

### **Primary Teachers**

Teachers are those who are teaching for std. 1<sup>st</sup> to 7<sup>th</sup>.

### **Need**

Necessity of human values for education.

### **Obstacles**

Hurdles in the path of developing values.

### **Objectives**

1. To Study the attitude of primary teachers towards the need for education in universal human values from social perspectives.
2. To study the obstacles faced by primary teachers in inculcating universal human values from social perspectives.
3. To study the effectiveness of activities suggested by primary teachers for universal human values from social perspectives.

### **Research Methodology**

Survey method was used by the researcher for the present study.

### **Sample**

The total sample comprised fifty primary teachers teaching in the Government aided schools run by private management in Ambernath Taluka, and random sampling technique was used.

### **Scope and Limitations of the Study**

1. This study is limited to fifty teachers of the Government aided private schools of Marathi medium, from urban area of Ambernath Taluka.
2. The scope of study is limited to three universal human values, viz. liberty, equality and fraternity.

### **Assumptions**

It is assumed that primary teachers have their own approach/ attitude about inculcating values among the students.

### **Review of Related Research and Literature**

The following literature were studied by the researcher.

- 'Happiness and Education-A Research of Value Base Education' (1965)
  - Paola Cubas Barrgain, University of Las America, Puebla, Mexico.
  - This investigation aims- To use economy science as a tool in order to study and understand the relationship between two complex and multidimensional themes-- value education and wellbeing.
  - Conclusion- Since the research focus on Mexico educational system, it used Hofstede culture analysis and its Eco/Social dimension to explain the context in which Mexican children are brought up. It is also highlighted the positive correlation between social values with one's wellbeing.
- 'Bajpai Amita(1991)- An experimental study of an education intervention curriculum for value-development and its facilitative effects upon the development of moral judgment.'
  - Ph.D. Education, University of Lucknow. (India)
  - Objective- To investigate whether development of moral judgment in children can be enhanced through an intervention program.
  - Major finding- The children participated in program acquired an ability to judge an act as right or wrong, taking into consideration not material consequences but also the intention behind the act.
- 'Banui Kuostue(1992)- A study of the values of college students in Nagaland in relation to their self-concept.'
  - Ph.D. Education, North Eastern Hill University (India)

- Objective-To find out whether any differences exist in their values among arts, science and commerce college students and also between male and female students and tribal and non-tribal students.
- Major finding- There were no significant differences in the mean value scores of arts, science, and commerce college students in respect of social value, and aesthetic value, economic value, knowledge value and hedonistic value and family prestige and health value scores.
- 'Kalamani M. (1991)-A study of the problem of adolescents and their value system.'
  - Ph.D. Education, Madurai Kamaraj University (India)
  - Major finding-Adolescent boys and girls had more problems in personal, family, soar emotional and educational areas.
- 'Research in Value Education.'This book is written by Prof. N. Venkataiah and Dr. Sandhya. The content of the book focuses on comprehensive survey of researches conducted and source materials on value education in general and in India in particular.
  - published by S. B. Nangia APH publication corporation, New Delhi (2008)

### Tools Used for the Study

The Researcher has used a self-made questionnaire which includes three parts related to three values in all 27 statements that are included in questionnaire.

### Statistical Techniques Used

Percentage and critical ratio were used by the researcher to analyze the relevant collected data. As per D table at 0.05 level when N=50 (Total Sample) and P=66%

Then value of critical ratio is 2.05. This value is greater than 1.96 so the response at 66% and above is significant.

### Analysis of data-

#### 12. A. Liberty-

**Table 12.1: Need of Liberty Value for Education.**

Sr.No.	Statements	Response
1.	Individual Development is not possible without liberty	10%
2.	Lack of liberty is an obstacle in accepting new thinking	24%
3.	Humanity value will not nurture without liberty.	66%

As per 'D' table at 0.05 level N = 50 & P = 66% then the value of critical ratio is 2.05 and this value of C.R. 2.05 is greater than 1.96. So statement 3 is significant.

- **Table 12.2: Main Obstacles in the Path of Developing Liberty.**

Sr.No.	Statements	Response
1.	Misconception about the meaning of liberty	26%
2.	We know our rights but are unaware of duties	68%
3.	There is lack of uniform civil code in India	6%

As per critical ratio statement no.2 is accepted.

- **Table 12.3: Effective Activity/Programme to Develop Liberty values.**

Sr. No.	Statements	Response
1.	To provide opportunity to the student to express their views in the class even if it opposes the view of teachers	68%
2.	To promote self-discipline in the class and to avoid being too strict	16%
3.	Any programme/activity that nurtures students status and his self-respect	16%

As per critical ratio statement no.1 is significant

### 12B. Equality-

- **Table 12.4: Need for Equality for Education from Social Perspective.**

Sr.No.	Statements	Response
1.	To eradicate social differences	32%
2.	To provide equal education opportunities to deprived classes	66%
3.	Implementation of Indian Constitution	2%

As per critical ratio statement no.2 is significant

- **Table 12.5: Main Obstacle in Developing 'Equality' Value**

Sr. No.	Statements	Response
1.	Inferiority complex amongst the deprived classes	6%
2.	Inadequate success in government efforts	26%
3.	Conservative customs traditions in various religious communities	68%

As per critical ratio statement no.3 is significant

- **Table 12.6: Effective activities /programme to develop equality values.**

Sr.No.	Statements	Response
1.	To give opportunity to deprived classes in various fields till they succeed.	66%
2.	Imbibe thoughts of saints from various religious communities	14%
3.	Strict government laws and its implementation.	20%

As per critical ratio statement no.1 is accepted.

### 12C. Fraternity-

- **Table 12.7: Need for Fraternity value in Education from Social**

Sr.No.	Statements	Response
1.	If fraternity value is created then social unrest will stop	24%
2.	To change the mind of people who commit atrocities and terror activities	8%
3.	To create national and universal unity	68%

As per critical ratio statement no.3 is significant

• **Table 12.8: Obstacles in the Path of Developing Fraternity Values.**

Sr.No.	Statements	Response
1.	Lack of morally sound teachers and leaders	12%
2.	Social discrimination on the basis of caste, race, religion, sect, gender, language and region	66%
3.	Lack of education amongst minorities, women and backward communities	22%

As per critical ratio statement no.2 is accepted.

• **Table 12.9: Effective Activity/ Programme to Develop Fraternity Values.**

Sr.No.	Statements	Response
1.	Any activity/ programme which indicate importance and aim of human life	18%
2.	To study various religious doctrines	2%
3.	Individual urge to change himself	80%

As per critical ratio statement no.3 is accepted

Classification	Range of percentage
Almost all	80% and above
Majority	68% to 79%
Many	57% to 67%
Average	40% to 56%
Few	21% to 39%
Very few	01% 20%

**Finding and Conclusion**

- Primary teachers feel that without liberty, humanity cannot be nurtured; hence liberty, the universal human value, is essential for education.
- The majority of the primary teachers expressed that individuals knew about their rights but were unaware about their duties. This was an obstacle in developing the 'Liberty' value.

- The majority of the primary teachers feel that to inculcate liberty as a value students should be given opportunity for self-expression. This activity is very effective for inculcating liberty. Some other activity suggested by them are 'post teaching discussions', open debate, and open discussions where in everyone is a leader, etc.
- Many of the primary teachers were of the opinion that to develop equality as a value from social perspective, equal education opportunities should be provided to the deprived classes.
- The majority of primary teachers believed that the main obstacles in developing equality were the conservative customs and traditions of different religious communities.
- Many primary teachers feel that to develop equality the effective program/ activity is to provide opportunities to the deprived class till they succeed; some activities suggested by the teachers are 'creating awareness regarding government schemes', 'gender equality program' suggested by SCERT, etc.
- The majority of the primary teachers stated that to create national and Universal Unity, Fraternity Value is needed for education.
- Many primary teachers expressed that main obstacle in the path of developing fraternity value is social discrimination on the basis of caste, race, religion, sect, gender, language and region.
- Almost all primary teachers stated that activities that create an urge in students to change themselves should be arranged; some activities suggested were 'empathy awareness', 'awareness of self-concept', 'blind man puff.'

### References

1. Bhartache Sanvidhan' in 1996 Bharat Sarkar translated by Bhasha Sanchanalay, Maharashtra state.
2. Das R.C. (2000) '*Why Education in Values?*', Journal of value Education, Nov. 2000-31-36
3. '*Fifth survey of educational research 1988-92 vol. - II*', (2000), New Delhi: NCERT
4. Henry E. Garrett (2007), 12<sup>th</sup> reprint, '*Statistics in Psychology and Education*', Delhi: Paragon International Publishers.
5. John W. Best and James V. Kahn (1995), '*Research in Education*'
6. Mulavkar Santosh (2011) '*Mulya Shikshan*', Nashik: YCMO University Publication.
7. 'Naitik Sukshamta Ghatak 1'. Mulbhut, FUNDAEC (2003), Florida development learning press, fudac: Bahai Academy.
8. 'National Education Policy (1986)' Government of India, translation in Marathi, Pune: SCERT Publication.
9. 'The report of the University Education Commission 1948-49' Delhi: Manager of publication, Ministry of Education of Government of India.
10. Web source- [www.living\\_values.net/research.html](http://www.living_values.net/research.html)  
[www.ncert.nic.in/value\\_education](http://www.ncert.nic.in/value_education)

## A Study of The Effect of Value Education on Performance of In-Service Trainee Teachers

**Author: Dr. Pratibha S. Desai**

Assistant Professor, Acharya Jawadekar College of Education, Gargoti,  
Tal: Bhudargad, Dist: Kolhapur, Maharashtra, India, Pin- 416209  
Mob.: 9890160370, E-mail: pnimbalkar67@gmail.com

---

### ABSTRACT

---

Value Education is the process by which people give values to others. It can be 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 other's 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. Value education can be taken at home, as well as in schools, colleges, universities, jails and voluntary youth organizations.

The purpose of the present research paper is to study the effect of value education on performance of In-service Trainee Teachers. Researcher has used survey method for this research.

Data were gathered using questionnaires and check list. For the statistical analysis of data, percentage tool was used.

**Keywords:** Value Education, Effect, Performance, In-Service Trainee Teachers

---

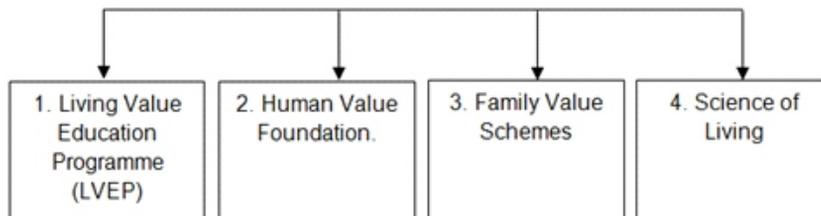
### Introduction

The Human Values Foundation was established in 1995 to make available world wide a comprehensive values-themed programme for children from 4 to 12 years entitled EDUCATION IN HUMAN VALUES (EHV). Its fully resourced lesson plans utilize familiar teaching techniques of discussion, story-telling, quotations, group singing, activities to reinforce learning, and times of quiet reflection. Following the success of EHV, a second programme was published as SOCIAL AND EMOTIONAL EDUCATION (SEE), for ages 12 to 14+, but it has also proved constructive for older children identified as likely to benefit from help getting their lives 'back on track'. The programme enabled children and young people to explore and put into practice a wide spectrum of values with the potential to enrich their lives. Through experiential learning, over time participants develop a well considered personal morality, all the while gaining invaluable emotional and social skills to help them lead happy, fulfilled, successful lives.

Explicit value 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.

Value education is "learning about self and wisdom of life" in a self exploratory, systematic and scientific way through formal education.

### Multinational School-Based Value Education Schemes



### 1. Living Value Education Programme (LVEP)

This project of worldwide proportions was inspired by the new religious movement called the Brahma Kumaris World Spiritual University incorporates twelve values (e.g. unity, peace, happiness, hope, humility, simplicity, trust, freedom, co-operation, honesty, courage, love), and became successful in schools such as west Kidlington primary school, Kidlington, whose head

---

master Neil Hawkes and value education coordinators Linda Heppenstall used the work and other programmes to help them form a value based school. The LVEP website lists 54 countries where values education projects are undertaken.

## **2. Human Value Foundation**

The Human Values Foundation was established in 1995. After the success of Programme EHV, (Education in Human Value), the SEE (Social and Emotional Education) programme was published for age group 12 to 14+.

Character Education is an umbrella term generally used to describe the teaching of children in a manner that will help them to develop as personal and social beings. The concepts that fall under this term include social & emotional learning, moral reasoning /cognitive development, life skills education, health education, violence prevention, critical thinking, ethical reasoning, and conflict resolution and mediation.

## **3. Family Value Scheme**

The family value scheme was created in 2000 by Gill Ellis and Nicola S Morgan to help engage families including those 'hard-to-reach' using values. The family value scheme is based on around a set of 22 values designed to encourage families to participate in a series of fun tasks and challenges which they plan and carry out together within the flexibility of their own home and/or educational setting. This scheme is designed to enhance the effectiveness of key relationships between and among family members. Because of this good relationship, the skills such as the ability to listen, communicate, recognize and respond to the needs and feelings of others as well as helping to understand children's behavior increases.

## **4. Science of Living :- (Jeevan Vigyan)**

Science of Living is detailed programme that complements the current educational approach with spiritual and value based learning for a student's growth physical and mental development as needed. Jeevan Vigyan adds emotional intelligence and morality/value to education in schools and colleges.

## **Value Education from around the world**

### **Australia**

The Australian Government currently funded value education in its schools, with its own publications and funding of school forums on values education at all levels of education. It also helps in becoming a better person.

### **India**

The Indian Government currently promotes value education in its schools. The Ministry of Human Resource Development has taken strong step to introduce values among schools and teachers training centers. In addition to this India itself is the motherland of introducing values.

### **Singapore**

Teacher training institutions in Singapore all have curricula for learning to teach civics and moral education programmes- but students do not take these seriously as they don't get proper feedback by assessment.

### **Sweden**

Value education is a part of Swedish schools.

### **Thailand**

In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extracurricular activity suitable for Buddhist, Moslem and Christian students alike to prepare Thai students for the effects of globalization.

From the above discussion, we should agree with the purpose of this paper that value education is very important in all countries. So the performance of Trainee Teacher can be enhanced by giving them value education. Researcher followed content points in value education such as basic principles unity, Universal Human Values, Sources or value education activities of value education, moral capabilities, Extended Family, Principles in life, society and the community.

### Problem Statement

A Study on the Effect of Value Education on Performance of In-service Trainee Teachers.

**Objectives of Research** The following objectives were set for the present research.

1. To study the current situation of value based performance of in-service. Trainee Teachers.
2. Application of value education programme among the in-service Trainee Teachers.
3. To study the effect of value education on the performance of in-service Trainee Teachers.

### Scope of the Research and Delimitations

1. The Scope of the research is related to all students from primary, secondary, college level.
2. The Scope of the research is related to all student teachers from D T.ED, B.ED, M.ED. Training courses.
3. The Scope of the research is also related to all In-service Teachers and Trainee Teachers.
4. Present research is limited to Acharya Jawadekar College of Education, Gargoti.
5. Present research is limited to the Y.C.M.O.U. B.ED Trainee Teachers.
6. Present research is limited only for academic years 2014-16 and 2015-17.

### Research Hypothesis

Application of the value education programme among In-Service Trainee Teachers affects positively.

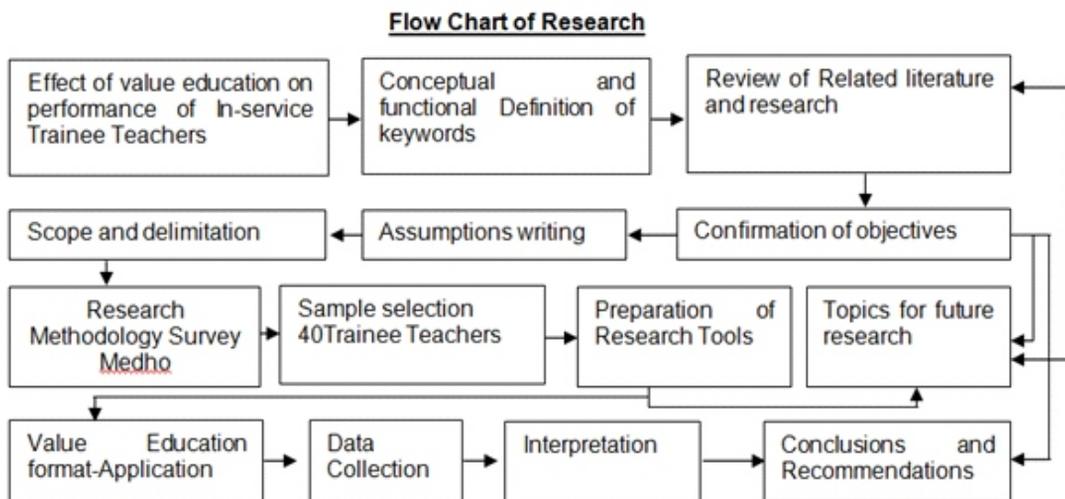
### Research Tools for the Research

The self-prepared Questionnaire and check list were used for this research. Multiple choice Questions & open ended Questions were used in the Questionnaire.

### Research Methodology

The researcher has used the Descriptive Research (survey method) for the present research.

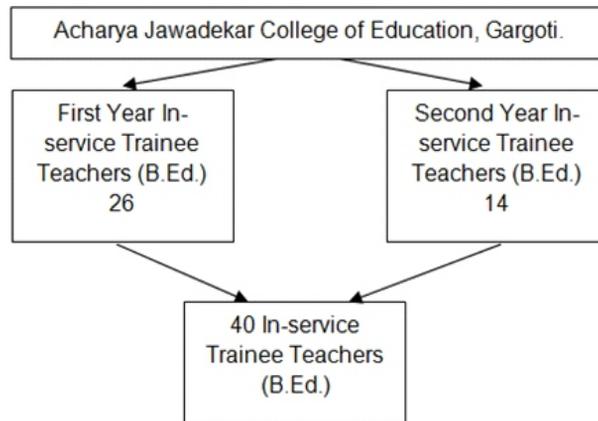
**For effective implementation of Research, Researcher has planned and drawn the flow chart of the research:**



### Sampling for the Present Study

Purposive sampling method has been used in the present research. Out of 40 Trainee Teachers of Value Education as an elective subject, 100% means 40 Trainee Teachers have been selected purposively for the Research.

Considering the objectives of the research, scope and delimitations and research methodology, purposive sampling was essential. So sampling is as follows:



### Importance of Research

1. After this research, we will know the percentage of value based performance among Trainee Teachers in current situation.
2. It is definitely useful to the students, teachers of primary, secondary school level, higher secondary school level and college level also.
3. It is very important to any human being.

### Data Analysis, Interpretation and Conclusions

Qualitative analysis was used for the data collected from check list and open ended questions from questionnaires. Quantitative analysis was used for data collected from Questionnaires.

### Qualitative Analysis

#### Interpretation

In-services Trainee Teachers used value education as per classroom situation, need of lesson content, considering extra work of government in school and time management of school. The present situation of values in society is so dangerous. Many school students have no ethics about study, teachers, or friends, so their behavior is so violent, fearful, and disciplineless. Because of this environment, there is a major question of students' suicide, rape, and sexual harassment in educational field also.

#### Conclusion

In-service Trainee Teachers used minimum value based activity in education because of lack of time or government extra work. In service Trainee Teachers agree about non-ethical environment around school area and also in society.

From questionnaire data, interpretation is done and conclusions are drawn as follows:

#### Main Conclusions from Objectives 1,2,3

1. The current situation of value based performance of In-service Trainee Teachers were more than half. (62%).
2. The In-service Trainee Teachers employed in Zilla Parishad school implement 100 % government listed value based programmes in the school.
3. In-service Trainee Teachers employed in Zilla Parishad school self-implement 20% value based programmes in the school.
4. Application of value education among the In-service Trainee Teachers can be possible.
5. After the implementation of value education programme, the value based performance of In-service Trainee Teacher is increased. (Upto 81%).
6. After the application of Value Education programme maximum (79%), In-service Trainee Teachers used value based Teaching material during the teaching /learning process.
7. After the application of Value Education, (91%) In-service Trainee Teachers implemented various activities based on Value Education in their schools.
8. After the application of value education, maximum (86%) In-service Trainee Teachers used various Resources of value education e.g. T.V., Newspapers, Radio, Books, Internet in their

schools.

### **Recommendations**

#### **1. Recommendations for Head Master.**

1. Support the Assistant Teachers for arranging various value based programs in your schools.
2. If students' behavior is found wrong (valueless) then be aware and contact his parent.
3. In parents' meeting programme, felicitate the student and his parent for his highly value based behavior by awarding 'The best student award'.

#### **2. Recommendations for Teachers.**

1. Organize various value based programmes in your schools.
2. Raise awareness about current incidents like suicide of Pratusha Banarji, The opposite side of the cinema 'Sairat'.

#### **3. Recommendations for Parents.**

1. Be aware about the behavior of your son/daughter. Be conscious about their behavior, i.e. it may be right/wrong. Don't ignore their valueless behavior.
2. Convince your son/daughter to be an active participant in various value based programmes in schools.

#### **4. Recommendation for students.**

1. Be aware about various social incidents with open eyes.
2. Your behavior must be value based.

### **References**

1. Best, J W (2009) Research in Education Englewood Cliffs N.J. Prentice hall.
2. Kothari, C.R. (2005) Research Methodology New age. International (P) Limited, Publisher Ansari Road, Daryaganj, New Delhi.
3. Thomas, E. (1992) Moral development, cultural context and moral education, In chong, k.c. ed. Moral perspectives and Moral Education (Singapore, University of Singapore press) p.p. 47-68 Retrieved on 9<sup>th</sup> may 2016.
4. Kriengsak chareonwongsakin (2006) value Education in Thailand: Preparation for Globalization, for the Academic seminar for value Education for citizens in the new century, pp.319-345. Hong Kong: Hong Kong Institute of Educational Research, Chinese University press. Retrieved on 9<sup>th</sup> may 2016.
5. <http://www.valueseducation.edu.au/values/> Retrieved on 9<sup>th</sup> may 2016
6. <http://www.education.monash.edu.au/research/conferences/moral-education/retrived> on 9<sup>th</sup> May 2016.
7. [http://en.wikipedia.org/wiki/values\\_education/](http://en.wikipedia.org/wiki/values_education/) retrieved on 9<sup>th</sup> may 2016.

## Efforts taken by Secondary School Teachers in Developing Universal Human Values Among Students

Author: Dr. Sanjay J. Nimbalkar<sup>1</sup> and Mrs. Manisha D. Patil<sup>2</sup>

<sup>1</sup> Assistant Professor, <sup>2</sup> Research scholar, Sevasadan's College of Education, Ulhasnagar

---

### ABSTRACT

Dr. A. P. J. Abdul Kalam stated that the aim of education is to build character and to cultivate human values in students. One of the challenges before a modern teacher is how to shape the character of students as the best citizens of the nation, as well as possessing high values. Values and teachers are the pillars of meaningful life and education, and it is this tool which brings a change in the society. Teachers are the motivating and driving force behind development of human values among students. Through this research, researcher tries to find out efforts taken by secondary teachers to develop human values among students. A sample of 100 secondary teachers of urban area of Ulhasnagar Tehsil was selected by random sample technique. To collect data, researcher used a self-made questionnaire and data were analyzed using mean, standard deviation and t-test. The study revealed that the majority of teachers were taking efforts by organizing talk, anand mela, cultural fest, field visit, moral stories, use of innovative ideas, group activities, and interdisciplinary approach to develop human values among students. The study also shows that the efforts taken by teachers to develop universal human values among students cannot be attributed to their educational qualification and experience. But gender plays important role in development of human values among students

**Keywords:** Universal human values, Teachers' efforts, Value Development

---

### Introduction

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.”

A value is a universal value if it has the same value or worth for all, or almost all, people. Spheres of human value encompass morality, aesthetic preferences, human traits, human endeavor and social order. The claim for universal values can be understood in two different ways. First, it could be that something has a universal value when everybody finds it valuable. Universal values...are values that a great many human beings in the vast majority of places and situations, at almost all times, do in fact hold in common, whether consciously and explicitly or as expressed in their behavior....second, something could have universal value when all people have reason to believe it has value.

Values constitute an important aspect of self-concept and serve as guiding principles for an individual. Human values are the virtues that guide us to take into account the human element when one interacts with other human beings. They are the many positive dispositions that create bonds of humanity between people, and thus have value for all of us as human beings. They are our strong positive feelings for the human essence of the other.

It's both what we expect others to do to us and what we aim to give to other human beings (“Do unto other what you wish for yourself”). These human values have the effect of bonding, comforting, reassuring and procuring serenity.

Human values are the foundation for any viable life within society; they build space for a drive, a movement towards one another, which leads to peace.

Human values are thus defined as universal: they are shared by all human beings, whatever their religion, their nationality, their culture, their personal history. By nature, they induce consideration for others.

### Universal Human Values

Peace, freedom, social progress, equal rights, human dignity are actually needed. Every society needs to be bound together by common values, so that its members know what to expect of each other, and have some shared principles by which to manage their differences without resorting to violence.

Education is an important driver to enhance human values. In school, children are affiliates of a small society that exerts a great influence on their moral development. Teachers serve as role models to students in school. They play a major role in inculcating their ethical behavior. "Building values is an integral factor in the process of internalization of values because one can only give what one has within."

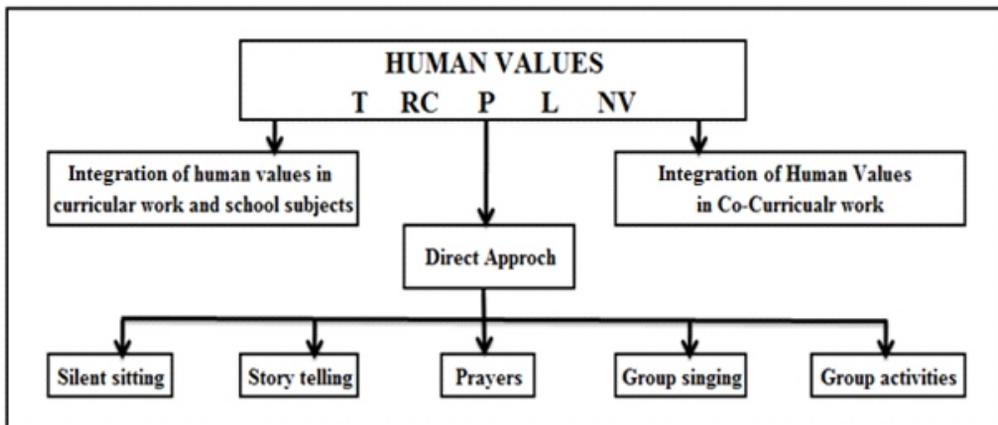
One advantage that will accrue when the moral uplift programme is up in schools is that through the subtle influence of the children, the atmosphere in the house is also cleaned. When the boys and girls will sit with silence and meditate on the creator and his glory, the parents too will react in the same manner and the home will be filled with humility and love.

The education in human values programme is intended to draw out the best in the child and to enable his or her personality to develop towards perfection. This process of blossoming human excellence calls for excellence in each of the final domains or aspects of human personality. These five domains are namely physical, intellectual, emotional, psychic, and spiritual defines the human system in whole.

The five basic values, namely truth, righteous conduct, peace, love and non-violence correspond to the domains listed above.

Since the human beings everywhere in the world are alike, each can aspire to inculcate and internalize these values; these values, thus, are universal and transcend all distinctions of country, religion, caste and creed. They embrace all beings, as their origin lies right within each individual.

### Approaches to Education in Human Values



"Childrens must grow in the awareness of brotherhood of men and fatherhood of God. If no provision is made for this type of teaching, then we are denying them their due. Faith in man involves faith in God"

Children should be like a lamp light at home, they should carry the light outside. They should emulate the pole star which is a light unto the whole world.

### Importance of Human Values in Today's World

Human values are a necessity in today's society and business world. Human values are featureless, guiding people to take into account the human elements when one interacts with other human. They have many positive characteristics that create bonds of humanity between people and have value for all human beings. They are strong positive feelings for the human essence of the other. These values have the effect of bonding comforting, reassuring and procuring serenity. Human values are the basis of any practical life within the society. They build the space for a drive, a movement towards one another, which leads to peace. In the simple term human values are described as universal and are shared by all human beings, irrespective their religion, their nationality, their culture and their personal history.

Functions of these basic human values enable every human to realize or maintain highest human

value for establishing the relating of peace, and yet it remains indefinable. Its understanding varies according to (child, teen and adult) one's education and surrounding culture. It is better assumed when combined with other values, a disposition that is deeper than graciousness, very close to consideration, and approaching appreciation truly to respect someone. One must be able to appreciate some of his or her human qualities even if one does not appreciate his or her opinion or past behavior.

Several universal human values such as truth, righteous conduct, peace, love and non violence are directly associated to physical, intellectual, emotional, psychic and spiritual facts of human personality. There is a need and urgency to reinforce these values for a better human society.

A value system is a continuing organization of belief concerning preferable modes of conduct along a continuum of importance. Therefore the importance of different values co-varies with the importance of others in the values system.

### **Significance of Study**

Value education is always essential to shape one's life and to give one an opportunity of performing on the global stage. Value education enables us to understand our needs and visualize our goals correctly and also gives direction to fulfill goals.

There are different views that call for urgent need to inculcate human values in Indian society. Numerous traditional values which have been inherited from past remain valid and true to be adopted by future citizens, but there are many fresh values to match confronting problems in emerging Indian culture, and presently negative human values are on the upper side. It may be because of neglect of human value education, which created vagueness and indiscipline in the mind of people.

Education is a powerful and pervasive agent for all round development. Education should leads to the development of integral personality and inculcation of universal human values. On every stage of life we require universal human values; several educational commissions have stressed the importance of promoting human values through education. The progress in science and technology without moral values could have serious repercussion in many area of life; hence it is very essential that moral awareness is promoted among future generation. The teacher is in charge of moral instructions, and are responsible for building character, so the efforts of the teacher in developing human values are more important in schools. Teachers are organizing various programs in school, he acts as a role model. As teachers are the motivating and driving force behind development of human values among students, it is necessary to study the efforts of teacher in developing human values among students. Through this study, researcher will find out programs and innovative ideas used by teacher for promoting universal human values; also researcher will come to know the direct effort taken by secondary teachers. Findings of the study will be helpful to schools in the vicinity as well as for the society at large. Researcher will guide principals and teachers of school in organizing the program on the basis of findings. It will ultimately leads to universal human value promotion among students.

### **Objectives**

1. To study the efforts taken by secondary school teachers in developing universal human value among students.
2. To compare the efforts taken by male & female secondary school teachers in developing universal human value among students.
3. To compare the efforts taken by D. Ed. & B. Ed. secondary school teachers in developing universal human value among students.

### **Hypothesis**

1. There is no significance difference between the efforts taken by male and female teachers in developing universal human value among students.
2. There is no significance difference between the efforts taken by D. Ed. and B. Ed. teachers in developing universal human value among students.
3. There is no significance difference between the efforts taken by D. Ed male and D. Ed female teachers in developing universal human value among students.

4. There is no significance difference between the efforts taken by B. Ed male and B. Ed female teachers in developing universal human value among students.

### **Scope and Limitations of the study**

For any investigator it is not easy to conduct an exhaustive study due to time, money and many reasons.

The present research study has following limitations,

1. The study is limited to Ulhasnagar Tehsil only.
2. The study is restricted to secondary teachers only.

### **Review of the Related Literature**

Hundreds of research studies and investigation have taken place on value based education in almost all countries of the world. The United Nations Organization and its agencies like UNESCO and UNISCEF have given significant importance to the erosion of values and encouraged many for reinstating ethical, moral, social, cultural and spiritual values all over the world.

Here the investigator uses only those studies which are directly related to education and universal human values.

- NCERT (1979) and Gandhi peace foundation. They jointly sponsored studies in Gandhian values in the school stage, in an important document named "Re-Orientation of curriculum based on Gandhian values" It is stated that the human values are the basis of new social values order according to this document the values are truth, non violence, freedom, democracy, sarva dharma samabhav, equality, self discipline and cleanliness are the essential values for a reborn India.
- Patel (1981) took up an analytical study on the education institution of Sathya Sai trust. The study was conducted at two companies and proved high attainment of religion, moral, spiritual and social values among students.
- Rohidekar et al (1987) made an effort in giving details of teaching values under school education in Karnataka. The book contains various strategies for the inculcation of human values such as truth, righteous conduct, love, peace and non-violence.
- Bullar (1988) conducted research studies on "The role of teacher in moral direction of students". The study revealed fact the teaching play an important role in moral development of children. A dedicated teacher can influence children and help the students to avoid the use of narcotics by moral education copying and using unfair means in the examination can also be presented moral health of society is an fact developed in a dedicated teacher.
- Madhu Kapane (2000) in her book "Education in Human Values" discusses the entire gamut of education in human values. The need and importance of value education in modern times are invariably discussed in the book. The five core values truth, righteous conduct, peace, love and non-violence and their sub values are given a detailed exposition

### **Methodology**

In the present study investigator used survey method to carry out the investigation.

### **Tool of the Study**

For this study investigator used a self made questionnaire for secondary teachers.

### **Sample**

The sample of 100 teachers was chosen through random sampling technique, sample selected from secondary school situated in urban area of Ulhasnagar.

### **Statistical technique**

The data was analyzed using, mean, Standard Deviation and t-value.

### **Data Analysis and Interpretation**

The data collected from teachers were analyzed using t- test. The results are presented in tabular form. The table exhibits N, Mean, SD, and t-value of each variable of respondents.

### **Hypothesis 1**

There is no significant difference in developing universal human value between the efforts taken by male and female teachers in developing universal human value among students.

The t- value is found to be 1.97 and it is significant at 0.05 level, hence the hypothesis is rejected at 0.05 level. It is concluded that there is significance difference between the efforts taken by male and female teachers in developing universal human value among students. Hence the difference in the taking efforts for developing universal human value among students can be attributed to their gender factor.

### **Hypothesis 2**

There is no significant difference between the efforts taken by D. Ed. and B. Ed. teachers in developing universal human values among students.

It has been hypothesized that there is no significant difference between the efforts taken by D. Ed. and B. Ed. teachers in developing universal human value among students. But from the table -2, t- value 0.76 indicates that the observed difference in mean scores of D. Ed. and B.Ed. teachers was insignificant at 0.05 levels. Hence the hypothesis accepted on the basis of above statistical information.

### **Hypothesis 3**

There is no significant difference between the efforts taken by D. Ed male and D. Ed. female teachers in developing universal human values among students.

In the case of Hypothesis No. 3 it was observed that the difference in the mean scores is not significant at 0.05 levels of significance. Therefore there is no significant difference between the efforts taken by D. Ed. male and D. Ed. female teachers in developing universal human value among students.

### **Hypothesis 4**

There is no significant difference between the efforts taken by B. Ed. male and B. Ed. female teachers in developing universal human values among students.

The t- value in case of Hypothesis No. 4 is found to be 1.36 and it is not significant at 0.05 levels. Hence the hypothesis is accepted at 0.05 level. It is concluded that there is no significant difference between the efforts taken by B. Ed. male and B. Ed. female teachers in developing universal human value among students. Hence the difference in the efforts taken by B.Ed. teachers cannot be attributed to their gender factor.

### **Findings & Conclusion**

From data analysis it is concluded that maximum teachers were positive in organizing various program to develop human values among students. Some teachers were organizing Anand mela, group activities, cleanliness drive; a few teachers arranged talks of experts and films on moral values shown to sensitize students; field work was also organized in many schools.

There is significant difference between the genders of the secondary teachers in developing universal human values among students. Mean score of male was 35.85 and of female were 36.31. It shows that female teachers were taking a little more effort in developing human values among students.

There is no significant difference between the efforts taken by D. Ed. and B. Ed. teachers in developing universal human values among students. Mean score of D. Ed. and B. Ed. teachers was 36.23 and 36.03 respectively it shows there is no significant difference between the efforts taken by D. Ed. and B. Ed. teachers in developing universal human values among students.

- There is no significant difference between the efforts taken by D. Ed. male and D. Ed. female teachers in developing human values among students. Hence the difference in the efforts taken by D.Ed. teachers cannot be attributed to their gender factor.
- There is no significant difference between the efforts taken by B. Ed. male and B. Ed. female teachers in developing universal human value among students. Hence the difference in the efforts taken by B.Ed. teachers cannot be attributed to their gender factor.

### **References**

1. Best, J. W. and Kahn, J. V. (1986) Research in Education. New Delhi: Prentice Hall Inc.
2. Koullokes, (1988) Methodology of Educational Research. Delhi; Vikas Publishing House Pvt. Ltd.

3. NCERT (1979) and Gandhi peace foundation; "Re-Orientation of curriculum based on Gandhian values".
4. Patel (1981), Study on the education institution of SathyaSai trust.
5. Rohidekar et al (1987), Effort in giving details of teaching values under school education in Karnataka.
6. Bullar (1988) "The role of teacher in moral direction of students".
7. Madhu Kapane (2000) "Education in Human Values"
8. CFAI university, Tripura (2008) "values education and Human rights challenges and suggestions"

## Significance of Human Values in Legal Profession with Special Reference to Kolhapur City

Author: Prof. Dr. Vivek Y. Dhupdale

I/c Head, Department of Law, Shivaji University, Kolhapur

*"Be a man of values, not a man of success"*<sup>1</sup>

---

### ABSTRACT

---

Human values are essential to sustain the society in its totality. The legal profession is considered to be a noble profession. But in reality the profession has been getting flawed in the hands of some unscrupulous and unethical Lawyers who do not consider human values to be an important element of their profession. They consider money as their precedence where the client is the source of it. They should not only be obliged to guard and protect the interest of their clients, within the sphere of legal provisions, but they should also maintain their professional, courteous and civil attitude towards all other people who are part of the legal system. Maintaining this professional attitude may ensure recognition of human values in the legal profession. Lawyers are considered leaders of the society. They are one of the essential parts of the justice delivery system. They need to abide by the rules and regulations of their professional ethics. They need to develop a good relationship with the legal system. As lawyers in discharging their professional obligations, they have a duty towards their client, the opponents, the Court, the society and towards themselves, too. While discharging these duties, lawyers need to work towards protecting and respecting the interest of their clients, colleagues, Courts and the general public. It is the duty of an advocate to uphold the dignity and decorum of the Court and he must not do anything to bring the Court itself into disrepute. This can be achieved by obeying the rule of professional conduct laid down by the Advocates Act, 1961 and the Rules laid down by the Bar Council of India. The present paper is an attempt to study and analyse the behaviour of practicing lawyers in Kolhapur city in dealing with human values.

**Keywords:** Human Values, Legal Profession, Truth, Right Conduct, Ethics, Morals, Nobility, Social Responsibility, Honesty, Respect, Loyalty.

---

### Introduction

The legal profession in India is one of the largest in the world. It has over 1.4 million registered legal practitioners on its roll. These lawyers are constantly striving to achieve excellence in all the spheres of their legal practice in the midst of stiff competition, and have to deal with new challenges due to development of science and technology in order to bring themselves at par with the global legal fraternity. Historically speaking, it is the members of the bar and barristers that have led this country to victory and freedom and to enable it to stand firm to rule independently after the end of the colonial rule. They have proved their ability by way of their sincerity and honesty in their legal profession. Law is considered to be a noble profession. It is not a commercial undertaking wherein lawyers can charge exorbitant fees from the clients. They are not supposed to even advertise their profession directly or indirectly. A client should not be considered as a mere source of earning money. However, it is not suggested that the lawyers must not charge at all from the clients. But, the legal profession is truly speaking a service-oriented profession where money plays a secondary role. Roscoe Pound has once said, "Historically, there are three ideas involved in a profession: organisation, learning, and a spirit of public service. These are essential. The remaining idea that of gaining a livelihood, is incidental." But, in reality in this modern age, these basic truths are neglected by some few. The role of a legal practitioner as an officer of the court is not only to protect the interest of his client; he should also have concern for the public good, too. An advocate's conduct should reproduce their privileged position in society which is the offshoot of the nobility of this profession. The professional conduct of the lawyers are regulated by the Advocate's Act, 1961 and the Rules framed by the Bar Council of India. These acts and rules are taught at LL.B. Graduation level of education which can be considered as the training on human values. The main object of this paper is to study and analyse the behaviour of practicing lawyers at Kolhapur city in dealing with human values.

### **Significance of the Topic**

Human values play vital role in the society, for they are the basis for leading a better life. Human values are known to be a moral standard of human behaviour as they help to understand the difference between right and wrong. Therefore, human values must be preserved and protected in their true spirit. However, looking at modern society, one can see that the world is deeply engrossed in achieving material things and hence the human values seem to lose their importance. As far as the legal profession is concerned, the Lawyers play an important role in the maintenance of peace and order in the society. An advocate is an officer of the Court and is required to maintain towards the Court a respectful attitude, bearing in mind the dignity of the judicial office. The Supreme Court has rightly observed that the legal profession is a partner with the judiciary in the administration of justice.

Similarly, the lawyers are supposed to give more significance to human values while dealing with their clients. Values help to crystallize any legal action, and play a very important role in the development of a society. In a modern society, inflation is on the rise and the middle and poor class people are facing lot of difficulties in coping with the rise in prices of goods and services. It is the primary function of the advocates to fulfill the desire of their clients by providing them Justice. Therefore, those legal professionals who fail to fulfill their duties towards recognition of human values while dealing with their clients need to be educated and trained to consider the same in true spirit. Otherwise, there are acts and rules such as Advocates Act, 1961 and the rules framed by the Bar Council of India and the States which impose punishments for their professional misconduct. Therefore, the lawyers need to be introspective themselves about the duties and responsibilities entrusted to them. It is rightly said that before asking what the nation has given to us, we must think what we have contributed to the nation.

### **Objectives**

1. To study and analyse the extent of awareness of the concept of Human Values amongst the legal practitioners.
2. To understand social responsibilities of a legal practitioner while dealing with the clients.
3. To create awareness on Professional Ethics and Human Values in legal practice amongst the practitioners.
4. To appreciate ethical dilemmas while discharging duties in legal profession.
5. To suggest suitable remedies to overcome the dilemmas and improve one's ability and judgment and refine one's behaviour, decisions, and actions in performing one's duty as a legal practitioner.

### **Scope and Limitations**

The topic dealing with the legal profession and ethics is a vast subject, but due to paucity of time, the researcher has narrowed down his topic to "Significance of Human Values in legal profession with Special Reference to Kolhapur City" only.

### **Hypothesis**

**H<sub>0</sub>:** The practicing lawyers in Kolhapur do not consider respecting human values as their primarily moral and social responsibility in dealing with their clients.

**H<sub>1</sub>:** The practicing lawyers do consider respecting human values as their primarily moral and social responsibility in dealing with their clients.

### **Review of Literature**

Lots of literature has been written on the topic of human values but very less is available on the topics dealing with legal profession and human values. The legal profession is a noble profession and the lawyer is like a leader of the society and an officer of the court who assists the court to arrive at the right decision. However, in modern society, man is engrossed in achieving material things, undermining the human values of the clients. Professional ethics play an important role in the development of legal profession in India. Being a torchbearer, an advocate has to be more serious towards his duties, because his actions are going to be the future of the client (Dr. Ved Pal). Human society may not significantly sustain itself without human values. Hence, it is necessary to talk on the subject and bring about awareness of human values into modern society. It is believed that

various global and national problems may be solved through the practical application of human values in every society. In order to fulfill this goal, humanity is to be considered as the highest value in the global human society (Dr. Mohan Debbarma). Values help to crystallize any legal action, and play a very important role in the development of a society. The strict adherence of each of these values not only helps in the realization of human rights but also helps to establish the concept of one world as envisaged by international law (Dr. T. S. N. Sastry, 2011). If these values are not considered by the legal practitioners, it amounts to violation of human values and such behaviour is called a 'privileged class deviance' (Adv. Vaidya).

### Tools and Methods

The researcher has collected the data through primary sources by way of distributing questionnaire.

### Primary Data

Primary Data is firsthand information collected by the investigator himself from the Respondents.

### Sample Size

For the purpose of data collection the Researcher decided to choose a sample from amongst the practicing lawyers in Kolhapur city. The population size (number of advocates on roll) is 1000. Since the population size is finite, to find the sample size we use the following formula based on the pilot survey:

$$n = \frac{p - q}{\sigma z}$$

Where,

n = Sample Size

p = Proportion (pilot survey); q = 1 - p

σ = Standard Error = (0.001)

z = 1.96

Now, p = 0.6 ∴ q = 0.4

$$\therefore n = \frac{0.6 - 0.4}{0.001 (1.96)}$$

$$= \frac{0.2}{0.00196}$$

$$\therefore n = 102.04$$

$$\therefore n = 102$$

Hence, the sample size is 102.

### Results:

#### Data Analysis:

The relevant collected data has been inferred as follows:

- 1. Inference:** From the above analysis, it can be seen from the number of respondents secured for the collection of data was that 52 (i.e., 50.98%) belong to the group of 5 to 10 years of practical experience followed by 22 (i.e., 21.57%) from 11 to 15 years and 28 (i.e., 27.45%) from the above 15 years group.
- 2. Inference:** From the above analysis it can be inferred that 99 (i.e., 97.06%) of the respondents have agreed that they are familiar with the concept of human values.
- 3. Inference:** It can be observed from the above analysis that 67 (i.e., 65.69%) of the respondents and 24 (i.e., 23.53%) of the respondents together agree and strongly agree that the Human Values do play a very important role in the legal practice. However, only 11 (i.e., 10.78%) of the respondents did not agree with it.
- 4. Inference:** From the above analysis, it can be understood that 64 (i.e., 62.75%) and 27 (i.e., 26.47%) of the respondents together positively agree that respecting human values is a

primarily moral and social responsibility of the legal practitioners. It can also be observed that about 11 (ie., 10.78%) of the respondents did not agree with the same.

5. **Inference:** From the above analysis, it can be conferred about 100 (ie., 98.05%) of the respondents are fully aware about the provisions of the Advocates Act, 1961 and Bar Council of India Rules that are enacted to keep a watch on the activities of the legal practitioners while they professionally perform their duties.
6. **Inference:** From the above analysis, it can be understood that 68 (i.e., 66.67%) of the respondents have denied that they have any problem in considering human values while performing their professional duties. However, about 34 (i.e., 33.33%) of the respondents have agreed that they do face problems in considering the human values in their practice.
7. **Inference:** From the above analysis, it can be inferred that 56 (i.e., 54.90%) of the respondents have denied that there is an organization of any Training Programmes for the legal practitioners about Human Values in or around Kolhapur by any associations or organisation. Only 31(i.e., 30.39%) of the respondents have agreed that there are many different programmes that are being organized for the training about human values.
8. **Inference:** It is understood from the above analysis that 47 (i.e., 90.38%) belonging to the group of 5 to 10 years of legal practice are aware about human values. Similarly, 16 (i.e, 72.72%) of the respondents belonging to the category of 11 to 15 years of practice are also aware about human values. Finally, 24 (85.71%) of the respondents belonging to the group of above 15 years of practice also are aware about the concept of human values.

**Testing of Hypothesis**

**H<sub>0</sub>:** The practicing lawyers in Kolhapur do not consider respecting human values as their moral responsibility in dealing with their clients.

**H<sub>1</sub>:** The practicing lawyers do consider respecting human values as their moral responsibility in dealing with their clients.

To test the Hypothesis the researcher uses the X<sup>2</sup> test as under:

$$\chi^2 = \sum \frac{(O_i - E_i)^2}{E_i} \text{ Where, } O_i - \text{ Observed Frequency}$$

$$E_i - \text{ Expected Frequency}$$

O <sub>i</sub>	E <sub>i</sub>	(O <sub>i</sub> - E <sub>i</sub> )	(O <sub>i</sub> - E <sub>i</sub> ) <sup>2</sup>	(O <sub>i</sub> - E <sub>i</sub> ) ÷ E <sub>i</sub>
91	51	40	1600	31.37
11	51	-40	1600	31.37
<b>Total</b>				<b>62.74</b>

At 5% level of significance (l. o. S.)

Tabulated X<sup>2</sup>

$$\overset{101, 0.05}{\underset{\text{(degree of freedom with 5% l.o.s.)}}{=}} = 125.458 > \text{ Calculated } \chi^2 = 62.74$$

∴ We reject H<sub>0</sub> and accept H<sub>1</sub>  
 i.e., the practicing lawyers do consider human values as their moral responsibility in dealing with their clients.

**Findings**

From the above analysis and testing of hypothesis, we arrive at the following research findings:

1. About 97.06% of all the legal practitioners from Kolhapur are fully aware about the concept of human values and only 2.94% of them are not aware.
2. Most of the legal practitioners, ie., 65.69% and 23.53% in Kolhapur city together agree that human values do play a very important role in their legal practice.
3. Similarly, about 62.75% and 26.47% of the respondents together positively agree that respecting

human values is a primarily moral and social responsibility of the legal practitioners. This shows that in Kolhapur city, the maximum number of legal practitioners do consider respecting human values as their primarily moral and social responsibility.

4. The majority of the respondents, i.e., 100 (98.05%) are fully aware about the provisions of the Advocates Act, 1961 and Bar Council of India Rules that are enacted to keep a watch on the activities of the legal practitioners while they professionally perform their duties.
5. Sixty-eight (i.e., 66.67%) of the respondents have denied that they have any problem in considering human values while performing their professional duties. However, 34 (i.e., 33.33%) of the respondents have agreed that they do face some problems in considering the human values in their practice.
6. Similarly, maximum number of the respondents, i.e., 56 (i.e., 54.90%) have denied that there is any Training Programmes organized for the legal practitioners about Human Values in or around Kolhapur by any associations or organisation. Only 31 (i.e., 30.39%) of the respondents have agreed that there are many different programmes that are being organized for the training about human values.
7. About 90.38% belonging to the group of 5 to 10 years of legal practice are aware about human values. Similarly, about 72.72% of the respondents belonging to the category of 11 to 15 years of practice are also aware about human values. Finally, about 85.71% of the respondents belonging to the group of above 15 of practice also are aware about the concept of human values. This shows that almost all the legal practitioners are aware about human values.

### **Interpretation**

From the above findings it is significantly proved that human values are getting their due consideration from the legal practitioners in Kolhapur. Therefore, it is concluded that respecting human values is considered by the legal practitioners to be their moral and social responsibility while dealing with their clients.

### **Conclusion**

From the above interpretation, it can be concluded that human values do play a very crucial role in legal practice in Kolhapur, as the lawyers (while jealously guarding their clients' interests) should also accord due importance to human values of the people they are dealing with. They should never try to do anything that may cause inconvenience to the clients, their colleagues or the court. The violation of professional ethics by the legal practitioners amounts to privileged class deviance by them. Similarly, the clients should also play their own part of being sincere and kind to their lawyers as they also have every right to get their fees on time and also in a sufficient quantity, too. The lawyers also need to be loyal to the Courts, as they are the officers of it. They should also be polite and sincere to their colleagues, etc.. The Advocates Act, 1961 and the Rules of Bar Council of India and the State should be strictly obeyed by the legal practitioners. Proper and timely programmes such as Workshops, Conferences, Symposiums, Seminars, etc., should be regularly organized by the Bar Council of India and the States for the law practitioners so as to enable them to inculcate the human values in their practice. The Law Colleges and Law Schools need to introduce new short term courses on the topics such as "Law and Professional Ethics", "Law and Human Values", etc. in order to train the budding lawyers in Kolhapur. Similarly, some kind of control must be introduced by the Bar Council to check the maximum and minimum fees charged by the lawyers from their clients. Finally, from the above analysis, the researcher is happy to observe that in Kolhapur City, Legal Practitioners do consider respecting human values as their primarily moral and social responsibilities.

### **Notes**

1. Dr. Singh Deswal Ved Pal, Role of Ethics and Morality in the Development of Legal Profession in India, Retrieved from: [http://www.internationalseminar.org/XIII\\_AIS/TS%204/1.%20Dr.%20Ved%20Pal%20Singh.Pdf.](http://www.internationalseminar.org/XIII_AIS/TS%204/1.%20Dr.%20Ved%20Pal%20Singh.Pdf.), pp.1.
2. Ganguli Amal Kumar, Overview of the Legal Profession in India. Retrieved from: <http://www.uanet.org/en/content/overview-legal-profession-india>.
3. For instance, Barrister M.K. Gandhi and Barrister Dr. B. R. Ambedkar, etc.
4. See: Rule 36, Bar Council of India Rules Governing Advocates for Standards of Professional

Conduct and Etiquette.

5. Soli J. Sorabjee, Law: a noble profession? Retrieved from: [http:// archive. indianexpress.com /news/law-a-noble-profession-/ 1026403/](http://archive.indianexpress.com/news/law-a-noble-profession-/1026403/).
- 6.. See: Hamraj L. Chulani v. Bar Council of Maharashtra and Goa AIR 1996 SC 1708.
7. Dr. T. S. N. Sastry, 2011, Introduction to Human Rights and Duties, University of Pune, Pune, pp. 23.
8. Adv. Vaidya Sharvari V., Priviledged *Class Deviance*, Allahabad Law Agency, Faridabad, Haryana, pp.14.

### **Bibliography**

1. Basantani K.T., Introduction to Human Rights, Sheth Publishers Pvt. Ltd., Mumbai.
2. Chopra J.K., 2010, *Violations of Human Rights in India*, DPS Publishing House, New Delhi.
3. Indian Human Rights Law Review, Vol.1., No.1. June-2010, R. Cambray & Co. Pvt. Ltd., Kolkata.
4. Justice Dharmadhikari, 2010, *Human Values and Human Rights*, Universal Law Publishing Co., New Delhi.
5. Mane Suresh, 2009, *Law Quest*, Quarterly Journal of the Law Department, University of Mumbai, Vol.1, January-March, 2009.
6. Mohammad Shabbir, 2008, *Human Rights in the 21<sup>st</sup> Century*, Rawat Publications, New Delhi.
7. Sastry T.S.N., 2015, Human Rights and Duties in India: Law, Policy, Society and Enforcement Mechanism, S.P. University of Pune, Pune.
8. Vaidya Sharavari V., *Privileged Class Deviance*, Allahabad Law Agency.

## **A Study of the Impact of Technology Enabled Personalized Learning on Social Progress**

(Project Param School and Param University for Quality School Education for All with focus on Rural Area (Project Shikshan Pandhari))

**Author: Mr. Uday Panchpor<sup>1</sup> and Mrs. Asavari Ambekar<sup>2</sup>**

<sup>1, 2</sup> MKCL Knowledge Foundation

**Guide: Prof. Ram Takwale**

---

### **ABSTRACT**

---

Quality Education of rural students and the challenges of its implementation has been a most sought-after question among all the global intellectual circles. The purpose of education has now evolved as that which helps solve problems in a given situation and encourages development. To ensure education and development go hand-in-hand, we need to apply principles of constructivism in our education system. The basic objective of the Project Shikshan Pandhari is to build an ecosystem for social reconstruction by using appropriate technology. There is need to create 21<sup>st</sup> Century learners. A challenge is to create a new paradigm of education by incorporating principles of the National Curriculum Framework (NCF), and linking it with Social development for the 21<sup>st</sup> century society with A3 (Anyone, Anytime, Anywhere) connectedness. To attain this shift, we have used Open Education Resources (OER) as a tool to attain this transformation. We have developed OER based education system and quality assurance mechanism use of technology. These OERs aid students to develop their capacity, capability, co-creativity. The approach of new methodology is based on the components like, Learner Centered-ness, Teacher Development Global, i.e., Central and Local Organization.

While developing OERs, ten core elements and values prescribed by NCERT were considered. Teachers not only facilitate students to learn but also help them in being lifelong learners. OERs enable students for better understanding the concepts and to use collaborative tools to establish social connect. They are enriched with various activities for skill development which may be beneficial for their livelihood. They ascertain Dignity of Labor during the learning process. Technology will support wide outreach of OERs developed under this project in near future.

#### **The model used for deployment is Hub and Spokes model**

The present paper focuses on existing scenario related to the gap in understanding the concepts and its application among students, responsible factors and the reformative measures using technology.

**Keywords:** A3 connectivity, Learner centered, Project Shikshan Pandhari, Concept OER, Activity OER, Cillage and Social Progress.

#### **Defining the Keywords**

1. A3 Connectivity : Anyone, Anywhere, Anytime Connectivity
2. Project Shikshan Pandhari : Project Param School and Param University for Quality School Education for All with focus on Rural Area
3. Concept OER: An Open Education Resource used for explaining the concepts.
4. Activity OER: An Open Education Resource in which activity is used for understanding a particular concept.
5. Bridge OER : An Open Education Resource which helps in understanding the pre-requisite concepts
6. Cillage: A place where best of city and best of villages can be brought together; the best of city is the scope and opportunities available in the cities because of technologies deployed in the city, good education and communication facilities. Best of villages is the fresh and natural environment.
7. Social Progress : Positive change in Social Behavior

---

#### **Introduction**

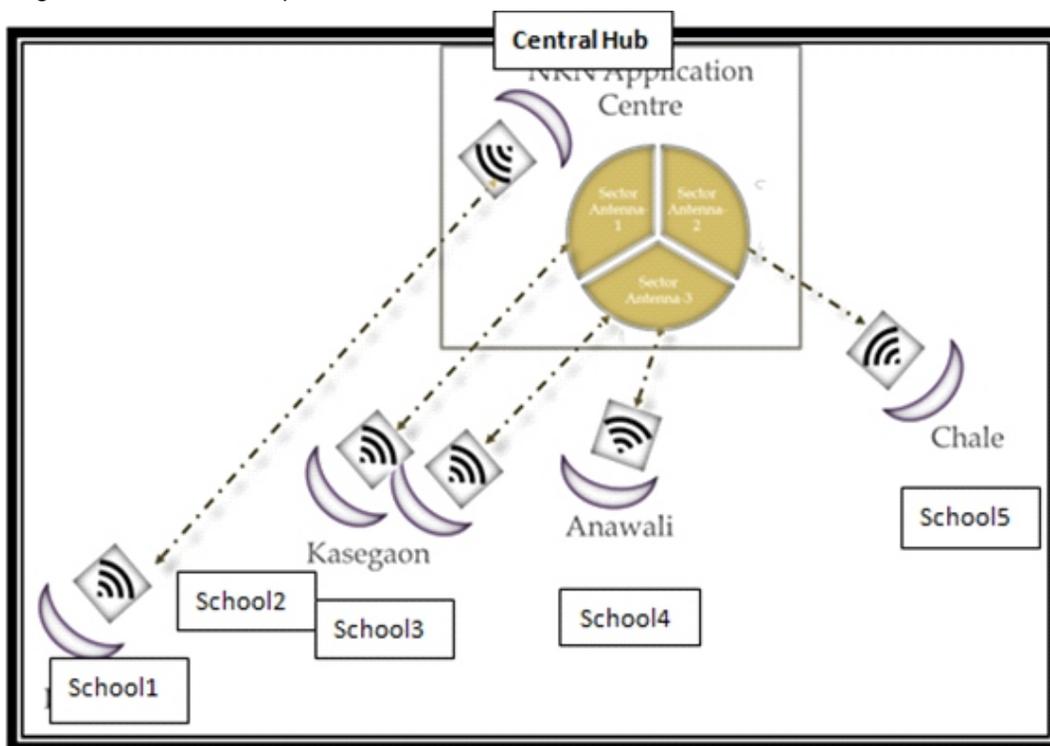
The Project Shikshan Pandhari was started with 5 schools in Pandharpur area. The aim was to bring in convergence of communication in learning for development. The focus was on skills such as life

---

skills, work skills and vocational skills, which would be integrated using OERs and appropriate technology. The basic objective of the Project Shikshan Pandhari is to build technology based ecosystem for social reconstruction. The project is sponsored by Rajiv Gandhi Science Technology Commission. (RGSTC). The following components were used to actualize the objective of this project.

1. Tablets PC: These tablets were used as access device. These were procured under National ICT Mission's project by IIT, Powai and they donated these to project. Akash 2.0 tablets were used.
2. Broadband Connectivity: Govt. of India's National Knowledge Network had setup a hub in SVERI (Shri. Vitthal College of Engineering and Research Institute) through which, broadband connectivity was made available to the schools involved in the project.
3. Other connecting devices: To establish central and local classroom setup (virtual classroom), latest videoconferencing facilities were created and used.

The figure shows hub and spoke model.



### Significance of the Topic

The present education system is facing challenges such as it is highly structured, centrally controlled, and is knowledge (limited to the text book 'learning') and evaluation centric. It doesn't give due importance to learning from the real life situations. Hence it misses the linkage with self and social development. Universal and Global components in education are also not touched upon. It is believed that current trends such as mobile learning, networked (cooperative and collaborative) learning, open education resources and the learning output, which has to be (Socially Useful and Productive Work) SUPW should to be given due importance for its integration with future society.

To achieve this, following tasks were needed:

- Use of OERs for complementing the teachers' support services and to enhance students learning.
- Use of Constructivist Learning Approach with Activity Based Learning & Development.

- To solve the problem of large enrollment in a class by using Activity Based Learning.
- Create student and teacher portfolio based approach for performance evaluation.
- Identify areas of development for local teachers, parents & community through their participation in the development to ensure its sustainability.

### **Objectives**

- To initiate efforts in creating a networked society in which students, teachers and parents are connected.
- To create OER based education system which is operating at central level and made available to local schools.
- To attempt to establish New Education System in which learning and development would happen through support of academics, skills and tech-tools usage.
- To promote creation and innovation in education, development and value creation through SUPW.

### **Scope and Limitation**

**Scope:** Currently four schools from Pandharpur area are involved in the project. The project is equipped with appropriate technology, broadband, a good pool of Subject Matter Experts for developing OERs and technical and academic guidance by the expert committee established by RGSTC (Rajiv Gandhi Science and Technology Commission).

**Limitation:** The educational methodology adopted for the project is based on technology and connectivity. Technology would be used as medium and connectivity is a vehicle. Therefore the limitation is the OERs based education system is that it cannot be used in absence of technology. The focus of first phase is developing OERs suitable for 9th Std. students, and currently technology required for dissemination of these OERs is available only in those selected four schools.

### **Hypotheses**

There will be significant improvement in:

- ICT awareness of the students and teachers
- Concept understanding through OERs
- Understanding of Activity Based Learning methodology by the teacher
- Social sensitization among students

after implementation of the Project Shikshan Pandhari.

### **Review of Literature/Researches**

National Curriculum Framework (NCF) 2005

### **Guiding Principles**

- To shift learning from rote learning method to exploration mode.
- To ensure overall development of children.
- To integrate examination into classroom learning and make it more flexible.

### **The focus of NCF**

- To learn without burden.
- To develop a sense of self-reliance and dignity of the individual.
- To develop a child centered approach.
- To inculcate the feeling of oneness, democracy and unity in the students.

### **Systemic Reforms**

The NCF has aimed at bringing about reforms in the education system. To develop curriculum that is learner centric, has a flexible process, provides learner autonomy, and in which the teacher plays a role of a facilitator.

### **Nai Talim**

- **Nai Talim** Mahatma Gandhi promoted an education philosophy in which knowledge and work were both deeply integrated and which leads to socially useful productive work. 'Basic Education for all' is the central idea.
- The three pillars of Gandhiji's pedagogy are
  - a. Its focus on Lifelong character of education

- b. Its social character
- c. Its form as a holistic process

### **Tools and Methods**

#### **Baseline survey**

The objective of conducting the baseline survey was

1. To understand the current status of the students on concept understanding.
2. To understand technology training needs of the students.
3. To understand the methodology used by the teachers.
4. To help to identify any major issues.

The baseline kit comprised of the following:

1. Question paper to check Students' comprehension for each subject
2. Question paper to check audio comprehension for each subject
3. MCQ based on the concepts learnt till 8<sup>th</sup> Standard
4. MCQ based on technology awareness
5. Focused group discussion with teachers
6. Interview with School Head master
7. Questionnaire regarding school infrastructure

The survey was conducted in the project schools and control group schools.

Interventions planned based on the findings of baseline survey:

1. Open Education Resource (OER) based education system
2. Teacher Training
3. Skill Development activities
4. Orientation of school Principals

The effective use of OERs was ensured to improve overall understanding of the students. In this process, ABL(Activity Based Learning) was also the prime focus of the project. This is believed as the first step towards achieving constructivist learning.

Each **Concept OER** comprises of:

- Concept map: This is interactive concept map unfolding sub-concepts on click.
- Unitized explanation of the topic: This multimedia content is self-learning material, in very easy language. The topic is developed with the help of image/text/animation/video/voiceover or in combination.
- Assessment: Objective questions (Multiple choice questions) are given as one of the evaluation tools.
- **Exercise:** Open ended questions are given. The answer of each student is different and each answer is correct. Students start reflecting when this exposure was given to them.

#### **Activity OER**

The objective of Activity OER is

- To improve Concept understanding
- To acquire technology and related skills
- To promote learning in groups
- To facilitate learning from social situations

Activity OER helps in fostering students' personal development through co-operative and experiential learning.

#### **Learning Process**

The student performs the activity and discusses it with friends, teachers, parents or any other member of the society his experience. Since this activity is related to real life situation, he acquires social skills during this process.

The activities are designed to go beyond books and help students explore from simple to complex and from known to unknown. Teachers help them in the exploration process. Wherever possible, a tablet as access device is used to understand the concepts. They are given exposure to perform various tasks like Internet Search, Interview, Survey, Capture/see video/audio/ experiment,

demonstration, interaction, group work, supplementary reading, analysis of information, collating information, handicraft, designing, etc. After performing the activity, student improves his understanding about the particular concept and also develops a capability of working in groups and has social interactions.

An effort is consciously done to inculcate ten core values laid down by National Curriculum Framework among the students through these activities. The list of values is given below.

1. Patriotism, 2. National Integration, 3. Secularism, 4. Equality of Gender, 5. Dignity of Labour, 6. Scientific Attitude, 7. Modesty, 8. Sensitivity, 9. Punctuality, 10. Neatness

In the process of creation and dissemination of OERs, a conscious effort was made to impart following life skills prescribed by NCERT.

1. Self-awareness, 2. Empathy, 3. Problem solving, 4. Decision making, 5. Effective communication, 6. Critical thinking, 7. Creative thinking, 8. Interpersonal relations, 9. Coping with emotions, 10. Coping with stress

### Bridge OER

The baseline survey revealed subject wise learning needs. Hence, OERs were being created to help to bridge the knowledge gap of each subject. A problem based learning approach has been used while preparing OERs. The concept OERs have support of audiovisual format and can be accessed by students directly through Internet. The activity OER is designed to be used by teachers. The following table shows the statistics of OERs. One concept OER comprises 4 to 6 concepts included in the text book.

The educational material is ready for 9<sup>th</sup> Std. Marathi Medium students.

Subject	Concept OER	Activity OER	Bridge OER
Marathi	30	30	12
Hindi	32	32	12
English	24	24	14
Science	17	17	11
Algebra	7	7	10
Geometry	9	9	10
History and Political science	9+4	9+4	10
Geography and Economics	9+4	9+4	12
Technology	15	15	0

### Project Based Learning

Students were given freedom to choose their subject for the project. They were given guidance to form teams, choose subject, choose the leader, collect and analyse the information, present their work in form of audio, video, presentation etc. They were supposed to choose a problem from their locality. Students worked for the following subjects:

1. Child marriage, 2. Social inequality, 3. Labour problem, 4. Right to information act, 5. Transportation problem, 6. Garbage problem, 7. Water scarcity, 8. Tobacco consumption, 9. Environment, 10. Draught, 11. Blood donation 12. Female foeticide

Project based learning could facilitate the students to think about local issues of their concern. Social sensitization was observed.

### Teacher Training Activity

In the first Focused Group Discussion with teachers, training needs were analyzed. These needs were discussed at length with teachers and based on their convenience, teacher training schedule was designed. An effort was made to bridge technology gaps. The teachers were trained through videoconferencing. They were given assignment to solve along with 30 supportive technology OERs which would help teachers in acquiring the following:

- Operating computer and related devices independently
- Effective use of Search Engine, Communication through e-mail, use attachment
- Effective use of MS-Office suite
- Use of Skype account
- Access to YouTube videos, use of apps
- Use of 'Wetransfer' for large data files
- Use of Google Input Tool for regional language

### **Skill Development Activities:**

'NaiTalim', is a new education principle that states knowledge and work are not separate. The principal idea is to impart the whole education of the body, mind and soul through the handicraft that is taught to the children. In association with Vigyan Ashram (An NGO whose focus is to impart skill based education among school children based at Pabal Dist. Pune); skill development activities were carried out. The activities were categorised into four areas viz. Agriculture, Engineering, Food processing, Electrical Equipments and related area.

Summer workshop was conducted for the students to enhance their abilities to make livelihood with available resources..

### **Parent Meetings**

Parents are very important contributors in the development of a child..They were deliberately included in the program. In the beginning, the response of the parents' groups was very not very satisfactory. But as the activities started happening in the school, parents' interest was ignited. The parents were updated with the happenings in the school. This led to change in their attitude and a steady improvement in their involvement was observed.

### **End Line Survey**

To analyze the impact of the interventions, an end line survey was conducted at the end of academic year using the same principles as of baseline survey. Random sampling methods was used.

### **Results**

#### **Findings**

- Wherever the activities are related to real life situations, it is observed that students' involvement was more.
- The evaluation was not bound by marks or grade; hence the students opened up and performed fearlessly.
- The activities were conducted ensuring all students get equal amount of opportunities. It was also ensured that no bias based on previous grade of students is done. This resulted in fair and just atmosphere in schools.
- The activities gave them opportunity to students to visit different places and exposed them to conducting interviews, making questionnaires, capturing videos etc. which they had not done earlier. It was observed that their confidence level had improved.
- It was observed that these activities especially helped girl students to come up on their own and express more convincingly.

#### **Interpretation**

- ICT skills would improve if opportunities are given to the students in experiencing it on regular basis. Interpersonal skills are improved if students are given opportunities to work in group.
- To ensure accountability and belongingness, participation of every student is necessary. If activities are focused on social issues, then it helps in bringing out social awareness among all students.

#### **Conclusions**

- ICT related skills were significantly improved among students and teachers after the implementation of the programme.
- Overall understanding of concepts has shown improvement with effective use of all types of OERs.
- Students and Teachers both have appreciated the importance of Activity Based Learning.
- Exposure to handle local issues instilled social sensitization.

## References

- <http://www.ncert.nic.in/>
- <http://www.iiepune.org/InnerPages/Founder.aspx>
- <http://www.gandhiashramsevagram.org/on-education/gandhi-views-on-education.php>
- [http://vigyanashram.com/inner/innerpages/About\\_Dr\\_Kalbag.aspx](http://vigyanashram.com/inner/innerpages/About_Dr_Kalbag.aspx)
- <http://www.foradian.com/10-most-inspiring-views-of-gandhi-on-education/>
- <http://www.meritnation.com/>
- <Http://www.asercentre.org/#ezm07>

## सकारात्मक दृष्टिकोनाच्या परिपोषातून जीवनात यश, आनंद आणि शांती

लेखिका: डॉ. शारदा विजय निवाते

छत्रपती शिक्षण मंडळ, कल्याण, जि. ठाणे, मो.: 9561114425, ई-मेल: shardaniwate@yahoo.com

### सारांश

जीवन जगत असताना लहानांपासून थोरांपर्यंत प्रत्येकाचे त्या त्या काळाचे स्वतःचे एक स्वतंत्र विश्व असते. आपापल्या विश्वात रमलेल्या प्रत्येकाला यश, आनंद आणि शांती हवी असते. या तीनही बाबी व्यक्तिसापेक्ष आहेत. पण त्या प्रदान करणारी एक गोष्ट वैश्विक आहे. ती म्हणजे सकारात्मक दृष्टिकोन! या सकारात्मक दृष्टिकोनाचा परिपोष व संस्कार प्रत्येक व्यक्तीवर अगदी लहानपणापासून झाला, तर त्याची जीवनदृष्टीच सुंदर होऊन जाते. ही आपोआप होणारी गोष्ट नसून प्रयत्नपूर्वक आत्मसात करणे गरजेचे आहे. शिक्षणाच्या माध्यमातून ही सकारात्मक जीवनदृष्टी लहानपणापासून प्रत्येक व्यक्तीला मिळत गेली तर पुढील आयुष्यात यश, आनंद आणि शांतीचा राजमार्ग खुला होऊ शकतो. यासाठी शिक्षण देणारी, ज्ञानदान करणारी व्यक्ती सकारात्मक दृष्टिकोन असणारी हवी. तरच ती त्याचा परिपोष इतर व्यक्तींमध्ये करू शकते. याबाबतची एक यशोकथा प्रस्तुत शोधनिबंधात मांडण्याचा प्रयत्न केला आहे. यासाठी प्रायोगिक पध्दतीतील एकल गट पूर्व उत्तर चाचणीचा उपयोग करण्यात आला असून संख्यात्मक विश्लेषणाबरोबरीने गुणात्मक विश्लेषणही केलेले आहे. सकारात्मक दृष्टिकोन हा अनेक अंगानी / लहूप ठरतो हा निष्कर्ष निघतो.

**बीजसंज्ञा:** सकारात्मक दृष्टिकोन, यश, आनंद, शांती

### प्रस्तावना

जीवन जगत असताना लहानांपासून थोरांपर्यंत प्रत्येकाचे त्या त्या काळाचे स्वतःचे एक स्वतंत्र विश्व असते. आपापल्या विश्वात रमलेल्या प्रत्येकाला यश, आनंद आणि शांती हवी असते. या तीनही बाबी व्यक्तिसापेक्ष आहेत. पण त्या प्रदान करणारी एक गोष्ट वैश्विक आहे. ती म्हणजे सकारात्मक दृष्टिकोन! या सकारात्मक दृष्टिकोनाचा परिपोष व संस्कार प्रत्येक व्यक्तीवर अगदी लहानपणापासून झाला, तर त्याची जीवनदृष्टीच सुंदर होऊन जाते.

आपल्या वाट्याला येणारी सुखदुःखे हे आपल्या अंतर्मनातील विचारांचा दृश्य परिणाम असतो. हा केवळ तत्त्वज्ञानाचा भाग आहे असे आपल्याला वाटेल. पण सखोल विचार करता हेच वास्तव आहे, याची प्रचिती येईल.

काही लोक वरकरणी सर्वासोबत चांगले वागताना दिसत असले तरी स्वतःबाबत किंवा स्वतःच्या जीवनाबाबत त्यांचा दृष्टिकोन अतिशय नकारात्मक असू शकतो. आपल्या नकारात्मक विचारांनी अशी माणसे विचारांनी भरलेल्या या जगतातून त्याच प्रकारची परिस्थिती ओढवून घेतात.

जन्म आणि मृत्यू या दरम्यानचे मानवी जीवन बाल्य, शैशव, तारुण्य आणि वार्धक्य असे टप्पे पार करीत असताना विविध संक्रमणावस्थेतून जात असते. प्रत्येक टप्प्या स्वतःला तितकाच महत्त्वाचा वाटत असतो. त्यामुळे त्याची सापेक्षता व्यक्तीगणिक बदलत असते. हेच मानवी जीवनातील संघर्षांचे मूळ आहे. प्रत्येक टप्प्यातील व्यक्ती ही दुसरी व्यक्ती आपल्याला समजून घेत नाही अशी तक्रार करीत असते. लहान मुलांना वाटते, मोठी माणसे आपल्याला समजून घेत नाहीत. मोठ्यांना वाटते, आजकालची मुले मोठ्यांचे ऐकत नाहीत. तरूण आणि वृद्धांचा संघर्ष तर अनादी अनंत सुरू असल्यासारखा वाटतो. खरे तर, प्रत्येक जण प्रत्येक टप्प्यातून जात असतो. परंतु “सुपातले नि जात्यातलेमम किंवा “आतले नि बाहेरचेमम या न्यायाने प्रत्येकजण जगत असतो. त्यातून संघर्ष निर्माण होतो. याला उत्तर एकच, ते म्हणजे “भावनिक बुद्धिमत्तामम! जर प्रत्येक माणूस भावनिक बुद्धिमत्तेचा वापर करून इतरांशी सुसंवाद साधेल तर अनेक समस्या तात्काळ मिटतील. ही भावनिक बुद्धिमत्ता म्हणजे नेमके काय?

‘दुसऱ्या व्यक्तीच्या समस्या जाणण्यासाठी स्वतःला त्या व्यक्तीच्या जागी ठेवून त्याच्या भावना जाणणे व त्यानुसार त्याच्याप्रति आपल्या भावनांचे व्यवस्थापन करण्याची क्षमता म्हणजे भावनिक बुद्धिमत्ता ही भावनिक बुद्धिमत्तेची जुजबी व्याख्या करता येईल. काही मानसशास्त्रज्ञ, विचारवंतांनी याबाबत सखोल विचार केलेला दिसतो. त्याचा संक्षिप्त आढावा घेऊ.

“Emotional intelligence is the innate potential to feel, use, communicate, recognize, remember, learn from, manage and understand emotion.”-Hein 2005

(भावना जाणणे, त्यांचा उपयोग करणे, त्यांची देवाण-घेवाण करणे, भावना ओळखणे, आठवणे, त्यांच्यापासून शिकणे, भावनांचे व्यवस्थापन करणे व त्या समजून घेणे म्हणजे ‘भावनिक बुद्धिमत्ताम होय.)

“Emotional Intelligence refers to the capacity for recognizing our own feelings and those of others, for motivating ourselves and for managing emotions well in ourselves and in our relationship.” -

## Daniel Goleman (1995)

(स्वतःला प्रेरणा देण्यासाठी तसेच आपल्या व आपल्याशी संबंधितांच्या भावनांचे व्यवस्थापन करण्यासाठी स्वतःच्या व इतरांच्या भावना ओळखण्याची क्षमता म्हणजे 'भावनिक बुद्धिमत्ता' होय.)

अचूक भावना ओळखण्याची, विचार करण्यासाठी भावनांचा उपयोग करून घेण्याची, भावनांमागील कारणे ओळखण्याची, भावनिक शहाणपण मिळविण्याच्या दृष्टीने भावनांचा मुक्त विचार करण्याची क्षमता म्हणजे 'भावनिक बुद्धिमत्ता' होय.

भावनिक बुद्धिमत्तेच्या वरील व्याख्यांमधून तिचे काही घटक आहेत, हे आपल्या लक्षात येईल. यातील समाजाभिमुख असणारा केवळ पुढील एक घटक जरी आपण अभ्यासला तरी अनेक समस्यांचे समाधान होईल. डेनिस गोलमनने भावनिक बुद्धिमत्तेचे जे पाच प्रमुख मांडले आहेत, त्यातील माणसांचे परस्परसंबंध सकारात्मक करण्याच्या दृष्टीने पुढील सामाजिक घटक व त्याअंतर्गत येणा-या क्षमता यांचे त्याने केलेले विवेचन महत्त्वपूर्ण वाटते.

### 1. तदनुभूती/परकायाप्रवेश (Empathy)

दुस-याचे अनुभव अनुभवण्याची शक्ती किंवा दुस-याच्या भावना, गरजा, चिंता याबद्दलची जागरूकता म्हणजे सहानुभाव होय.

#### (क) इतरांना समजून घेणे (Understanding Other)

ही क्षमता असणारी व्यक्तीं-

- अतिशय लक्षपूर्वक काम करणारी असून उत्तम श्रोता असते.
- इतरांच्या दृष्टिकोनाबाबत संवेदनशीलता दाखवून त्यांना समजून घेण्याचा प्रयत्न करते.
- इतर लोकांच्या गरजा आणि भावनांचा विचार करून त्यांना मदत करते.

#### (ख) इतरांचा विकास करणे (Developing Others)

इतरांच्या विकासाची गरज आणि त्यांच्यातील क्षमतांची जाणीव करून देण्याबाबत संवेदनक्षम असणे. ही क्षमता असणा-या व्यक्तीं-

- लोकांच्या विकासासाठी त्यांच्या गरजा ओळखून त्यांना योग्य तो प्रतिसाद देतात.
- वेळोवेळी लोकांना मार्गदर्शन करतात आणि त्यांच्यापुढे त्यांच्या कौशल्यांना आव्हान देणारी परिस्थिती निर्माण करतात.
- लोकांच्या विकासाच्या दृष्टीने त्यांची बलस्थाने व संपादन कौशल्ये यांना प्रोत्साहन देतात.

#### (ग) सेवाभाव (Service orientation)

ग्राहकांच्या गरजा लक्षात घेणे, ओळखणे त्या पूर्ण करण्याचा प्रयत्न करणे म्हणजे सेवाभाव होय. ही क्षमता असणाऱ्या व्यक्तीं-

- ग्राहकांच्या गरजा समजून घेतात व त्यानुसार सेवा पुरवितात.
- ग्राहकांचे समाधान आणि विश्वास संपादन करण्यासाठी मार्ग शोधतात.
- इतरांना आनंदाने सहकार्य करतात.
- ग्राहकाचा दृष्टिकोन समजून घेवून विश्वासू सल्लागाराचे काम करतात.

#### (घ) वैविध्यपूर्ण सामाजिक पत (Leveraging Diversity)

Cultivating opportunities through different kind of people. विविध प्रकारच्या व्यक्तींच्या माध्यमातून संधींची उपलब्धता करून घेणे. ही क्षमता असणाऱ्या व्यक्तीं-

- सन्मान करून त्यांच्याशी चांगले राखण्याचा प्रयत्न करतात.
- जगातील विविध दृष्टिकोन समजून घेतात व समूह-भेदाबाबत संवेदनक्षम असतात.
- विविधता ही संधी समजून सर्व प्रकारच्या लोकसमूहाचा उत्कर्ष साधला जाईल अशी परिस्थिती निर्माण करतात.
- आव्हान स्वीकारणाऱ्या वृत्तीचे असतात.

#### (न) राजकीय सजगता (Political Awareness)

समूहाचे विद्यमान भावनिक प्रवाह व सामर्थ्य/सत्ता-संबंध (Power Relation) वाचता येणे म्हणजे 'राजकीय सजगता' होय. ही क्षमता असणाऱ्या व्यक्तीं-

- सत्ता-संबंध अचूकपणे वाचू शकतात.
- सखोल सामाजिक अभ्यास असणाऱ्या असतात.
- अशील, ग्राहक आणि प्रतिस्पर्धी यांचे दृष्टिकोन जाणणारे असतात.
- समूहवास्तव व बाह्यवास्तव यांचे अचूक वाचन करणारे असतात.

अशा प्रकारे भावनिक बुद्धिमत्तेचा केवळ एक घटक व त्याअंतर्गत असणाऱ्या क्षमता जरी आपण आत्मसात केल्या, तरी आपल्या

सभोवतालच्या संबंधित व्यक्तींशी असलेले आपले नातेसंबंध सुसंवादी होण्यास व स्वतःमध्ये एका प्रभावी सकारात्मक दृष्टीकोनाचा परिपोष होण्यास निश्चित मदत होईल.

काही मानसशास्त्रीय अभ्यासात भावनिक तणावाचे पुढील चार घटक अभ्यासलेले दिसतात. (Bisht, 1971)

१. निराशा (Frustration)
२. संघर्ष (Conflict)
३. दडपण (Pressure)
४. अनामिक भिती (Anxiety)

यापैकी संघर्ष या घटकाशी प्रस्तुत संशोधन निगडित आहे. संघर्ष या संकल्पनेला व्यक्तिसापेक्ष अनेक पैलू आहेत. प्रेमभावनेचा बालकाच्या विकासावर व समायोजनावर होणारा परिणाम: मुलाचा भावनिक, मानसिक व बौद्धिक विकास घरातच चांगला होतो. कारण घरात त्याच्या जवळच्या प्रेमाच्या व्यक्ती त्याच्यावर लक्ष ठेवीत असतात. यादृष्टीने पालकांची भूमिका महत्त्वाची ठरते.

प्रस्तुत कृतिसंशोधनातील समस्या ही विषय समायोजित बालकांच्या संदर्भात आहे. वरील विवेचनातून या समस्येवर उपाय शोधण्याचा प्रयत्न केलेला आहे.

### विषयाचे महत्त्व

शाळेत अध्यापनाचे काम करीत असताना २०१४-२०१५ या शैक्षणिक वर्षात वर्गशिक्षिका म्हणून इ. ७वी चा एक असा वर्ग वाटायला आला की, ज्या वर्गाबाबत मागील दोन वर्षे बहुतांश विषयशिक्षक व त्या वर्गाचे ५वी-६वी या दोनही वर्षांचे वर्गशिक्षक अत्यंत नकारात्मक भूमिकेत शिरले होते. किंबहुना त्या वर्गावर जाणे नको अशा मानसिकतेत बहुतांश शिक्षक होते. त्यामुळे त्या वर्गातील विद्यार्थ्यांचीही मानसिकता तशीच झाली होती. आपण असेच मस्तीखोर, शिक्षकांना सळो की पळो करून सोडणारे आणि काहीही झाले तरी आपल्याला कोणी चांगले म्हणणार नाही, अशी दृढ भावना झालेला हा वर्ग होता. त्यांच्या पालकांचीही तशीच मानसिकता तयार झाली होती. या वर्गातील १०० टक्के विद्यार्थी झोपडपट्टीत राहणारे होते. दहशतवादाचा, सुरी आणून धमकी देणे, पालकांची आपसातली भांडणे वर्गापर्यंत येणे, त्यातून विद्यार्थ्यांची आपसात असलेली दुष्मनी, मारामारी, शिक्षकांना उलट बोलणे, दुरूत्तरे देणे ही या वर्गाबाबतची अत्यंत सामान्य गोष्ट होती.

मानसशास्त्रीय भाषेत या वर्गाला विषय समायोजित (Mal-adjusted) अशी संज्ञा दिली तरी वावगे होणार नाही. या वर्गातील सर्व विद्यार्थी विषय समायोजित नव्हते. परंतु काही विद्यार्थ्यांमुळे व त्या विद्यार्थ्यांच्या पालकांमुळे त्या संपूर्ण वर्गाकडे त्याच दृष्टीने पाहिले जात होते.

अशी पार्श्वभूमी असलेला हा वर्ग माझ्याकडे आल्यानंतर सकारात्मक दृष्टिकोनातून त्यांच्या पाहून त्यांच्यात विधायक बदल घडवून आणणे हे एक मोठे आव्हान होते.

त्या शाळेतील माझे पहिले वर्ष होते. व पंधरा वर्षांच्या अध्यापन सेवेत इतक्या लहान वर्गाची वर्गशिक्षिका होण्याचाही पहिलाच प्रसंग होता. एक आव्हान म्हणून स्वीकारले.

या वर्गाबाबतचा सर्वांचा दृष्टिकोन सकारात्मक होणे हे काही जाणीवपूर्वक प्रयोग केल्याशिवाय शक्य नव्हते. यासाठी काही उपक्रम हाती घ्यायचे ठरविले. व त्यांना अपवाद वगळता अपेक्षित यशही आले. यादृष्टीने कृतीसंशोधनाचे महत्त्व आहे.

### उद्दिष्टे

१. वर्गातील विद्यार्थ्यांच्या विषय समायोजित नकारात्मक दृष्टिकोनामागील कारणांचा शोध घेणे.
२. वर्गातील विद्यार्थ्यांच्या नकारात्मक दृष्टिकोन दूर करण्यासाठी उपाययोजना करणे.
३. नियोजित उपाययोजनांची परिणामकारकता तपासणे.

### व्याप्ती आणि मर्यादा

**व्याप्ती:** सदर संशोधनाची व्याप्ती किशोर व कुमार वयातील सर्व विषय समायोजित विद्यार्थ्यांपर्यंत नेता येईल.

**मर्यादा:** सदर संशोधन एका शाळेतील इ. ७ वीच्या एका वर्गापुरते मर्यादित आहे.

### परिकल्पना

#### दिशादर्शक परिकल्पना

सकारात्मक दृष्टिकोनाच्या परिपोषातून विषय समायोजित बालकांच्या जीवनात आनंद, यश आणि शांती प्राप्त होते.

### संशोधनसंबंधित साहित्याचा आढावा

पै वामनराव, १९९०, 'तुमचे भाग्य तुमच्या विचारात' या ग्रंथात विचार, उच्चार आणि आचार स्तरावरील कर्मसिध्दान्त मांडला आहे. चिंतन हा चिंतामणी असे म्हणून सकारात्मक विचारांचे मानवी जीवनातील महत्त्व प्रतिपादन केले आहे.

प्रस्तुत कृतिकार्यक्रमात या पुस्तकातील सिध्दान्त व दाखले यांचा विद्यार्थ्यांमध्ये सकारात्मक दृष्टिकोन निर्माण होण्यासाठी निश्चितपणे झाला.

The Power of Your Subconscious Mind by [Joseph Murphy](#), [Ian McMahan](#)

This book will give you the key to the most awesome power within your reach! This remarkable book has already helped readers the world over achieve the seemingly impossible just by learning how to bring the incredible force of the subconscious under their control. Now you, too, can learn these powerful techniques for changing your life simply by changing your beliefs. Dr. Murphy combines time-honored spiritual wisdom with cutting-edge scientific research to explain the influence of the subconscious mind on everything you do. And he presents simple, practical, and proven-effective exercises that can turn your mind into a powerful tool for improving your everyday life. Filled with inspiring real-life success stories, this invaluable user's guide to your mind will unlock the secrets to success in whatever endeavour you choose.

Inside you'll discover how to use the subconscious mind to:

\* Develop friendships and enhance existing relationships with co-workers, family, and friends  
With this book as your guide, there are no limits to the prosperity, happiness, and peace of mind you can achieve simply by using **The Power of Your Subconscious Mind**.

**बालकांशी निगडित काही संशोधने**

Weare K. & Gray G., 2003, "What Works in Developing Children's Emotional and Social Competence Well Being", The Health Education Unit, Research and Graduate School of Education, University of Southapton.

**उद्दिष्ट:** मुलांच्या भावनिक व सामाजिक क्षमतांचा विकास करण्यासाठी उपाय शोधणे

**पध्दती:** व्यक्ती अभ्यास पध्दती व मुलाखती

येथे शिक्षणतज्ज्ञ व प्रत्यक्ष सामाजिक क्षेत्रात काम करणारे यांची यासंदर्भातील मते जाणून घेतलेली दिसतात.

**निष्कर्ष:** या संशोधनातून भावनिक व सामाजिक क्षमता इ. संज्ञा अधिक स्पष्ट झाल्या. संकलित माहितीद्वारे मुलांची भावनिक साक्षरता, भावनिक बुद्धिमत्ता व मानसिक आरोग्य इ. क्षेत्रांबाबत विशेष माहिती मिळते.

प्रस्तुत संशोधनाचा मुलांच्या भावनिक क्षमता वाढविण्याच्या दृष्टीने कार्यक्रम तयार करण्यासाठी उपयोग झाला.

Vishnoi.2007 "Research Project on Self Concept of Children", Udyan Care.

या संशोधनात विविध वयोगटातील बालकांचे विविधांगी मूल्यमापन करण्यासाठी विविध पध्दती व तंत्रांचा उपयोग केला आहे.

**उद्दिष्ट:** बालकाची स्वतःबद्दची संकल्पना स्पष्ट होणे.

**पध्दती:** बालकाची स्वतःबद्दची संकल्पना स्पष्ट होण्यासाठी संशोधिकेने खेळ, मुलाखती, चर्चा/बातचित (talk show) व भूमिकाभिनय पध्दतीचा उपयोग केला आहे. संशोधिकेने उपक्रम राबविलेले आहेत

**निष्कर्ष:** लहान वयोगटातील मुले खेळाच्या माध्यमातून अधिक व्यक्त होताना दिसून आली व मोठया वयोगटातील मुले चर्चा व मुलाखतीच्या माध्यमातून स्वतःबाबत अधिक स्पष्ट झालेली दिसून आली.

वरील संशोधनाचे उद्दिष्ट, पध्दती व निष्कर्ष यांचा प्रस्तुत संशोधनातील उपक्रम तयार करताना उपयोग झाला.

**संशोधन साधने आणि पध्दती**

सदर संशोधनात, गुणात्मक संशोधन पध्दतीतील (Quantitative Research) संख्यात्मक व गुणात्मक अशा दोन्ही संशोधन पध्दतीचा समावेश असलेल्या संमिश्र पध्दती अभिकल्पातील (Mixed Method Design) त्रिकोणात्मक अभिकल्प या अभिकल्पाचा वापर केला आहे व या अभिकल्पाच्या चार प्रकारांपैकी 'पध्दती त्रिकोणात्मक अभिकल्प(Triangulation Design)हा अभिकल्प प्रस्तुत संशोधनात वापरला आहे.

सहेतुक न्यादर्शाचा (Purposive Sample)उपयोग करून संशोधन अभ्यासाची रचना करण्यात आली. ठाणे शहरातील एका शाळेतील इ. ७वीच्या एका वर्गातील सर्व विद्यार्थ्यांचा य उपक्रमात सहभाग घेण्यात आला. शैक्षणिक वर्ष २०१४-२०१५मध्ये जून ते मार्च या कालावधीत सदर कार्यक्रम प्रत्यक्ष राबविला. याउपक्रमाची परिणामकारकता तपासण्यासाठी अंतिम चाचणीसोबत निरीक्षण, मुलाखत इ. तंत्रांचा अवलंब केला. परिस्थितीतील सर्व मुलांसाठी कृतिकार्यक्रम राबवून त्याची परिणामकारकता तपासावयाची असल्यामुळे प्रयोगिक संशोधन पध्दतीतील एकल गट पूर्व-अंतिम चाचणी अभिकल्पाचे येथे उपयोजन सांख्यिकीय विश्लेषण केले व निवेदनात्मक पध्दती अभिकल्पाचा (Narrative

मिशन या सेवाभावी संस्थेतील मार्गदर्शकांचे वर्षभर सहकार्य घेतले.

- वार्षिक स्नेहसम्मेलनातही या वर्गातील जास्तीत जास्त विद्यार्थ्यांना संधी दिली. (याआधी मस्तीखोर विद्यार्थ्यांना कार्यक्रमात गोंधळ नको म्हणून बाजूला ठेवले जाई.) विद्यार्थ्यांनीही उत्साहाने व कौशल्याने सादरीकरण केले.
- सकारात्मक दृष्टीकोनाचा परिपोष करणारे विविध उपक्रम हाती घेण्यात आले. चांगलेच बोलणे, चांगले वागणे, चांगलाच विचार करणे यासाठी बक्षीस व शिक्षा दोन्ही तंत्रांचा वापर करण्यात आला. याला विद्यार्थ्यांचा आनंदाने व चांगला प्रतिसाद मिळाला.

### उद्दिष्ट ३

- शिक्षकही हा वर्ग हुशार व चाणाक्ष विद्यार्थ्यांचा वर्ग असल्याचे मान्य करू लागले.
- पालकांचा आपल्या पाल्याकडे व शाळेकडे बघण्याचा दृष्टिकोन सकारात्मक झाला.
- विद्यार्थ्यांचे वर्तन विषय समायोजनाकडून हळूहळू समायोजित होऊ लागले.
- विद्यार्थी शिक्षकांचा सन्मान करू लागले.
- विद्यार्थ्यांची अवाजवी मस्ती कमी झाली.
- विद्यार्थ्यांना शाळेची व अभ्यासाची गोडी वाटू लागली.

### अंतिम निष्कर्ष

- सकारात्मक दृष्टीकोनाच्या परिपोषातून विद्यार्थ्यांचा सर्वांगीण विकास व्हायला मदत होते.
- सकारात्मक दृष्टीकोनाच्या परिपोषातून आनंद, यश आणि शांती प्राप्त होते.

### चर्चा

विषम समायोजित म्हणून गणल्या गेलेल्या बालकांना केवळ दोष न देता, किंवा त्यांच्याकडे दुर्लक्ष करण्यापेक्षा त्यांच्याकडे सकारात्मक दृष्टीने पाहणे गरजेचे आहे. त्यांच्यातील दिव्यगुण शोधून त्यांचा विकास करणे हे शिक्षक व पालकांचे आद्य कर्तव्य आहे. हे आपोआप साध्य होणार नाही. त्यासाठी जाणीवपूर्वक प्रयत्न करण्याची आवश्यकता आहे. हा सकारात्मक दृष्टीकोनच त्यांच्या जीवनात यश, आनंद आणि शांती निर्माण करू शकेल.

### संदर्भ

#### इंग्रजी

1. Goleman, D. (1995). Emotional Intelligence, New York: A Bantam Books
2. Goleman, D. (1998). working with Emotional Intelligence, New York: A Bantam Book
3. Murphy, J. (1962). The Power of Your Subconscious Mind by New York: A Bantam Book

#### मराठी

१. ओक सु., १९९५, शैक्षणिक तंत्रविज्ञान, श्रीविदया प्रकाशन, पुणे. पृ. ३८
२. भिताडे वि.रा., २००६, शैक्षणिक संशोधन पध्दती, नित्यनूतन प्रकाशन पुणे.
३. दांडेकर वा. ना., १९८८, शैक्षणिक व प्रायोगिक मानसशास्त्र, श्रीविदया प्रकाशन, पुणे.
४. गावस्कर रे., २००५, आमचा काय गुन्हा, मनोविकास प्रकाशन, पुणे.
५. घोरमोडे के.यु., २००८, शैक्षणिक संशोधनाची मूलतत्त्वे, विदया प्रकाशन, नागपूर.
६. जोंधळे इं., १९९४, बिनपटाची चौकट, साकेत प्रकाशन, औरंगाबाद.
७. पै. वामनराव, (१९९०), तुमचे भाग्य तुमच्या विचारात, जीवनविद्या मिशन, 'बई'.

#### बालकांशी निगडित काही संशोधने

1. Anaokar P., 2007, Promoting Child Mental Health- The Jamaican Experience, Tata Institute of social science, Mumbai.
2. Dabir N., Oct 2005, Home placement of street children in Maharashtra, Tata Institute of Social Science Mumbai.
3. Das A., 2010, Educating children with disabilities in Inclusive classroom, Tata Institute of social science, Mumbai.
4. Emmatty L., 2005, Caregivers of Dementia Patients with reference to stress coping social support and caregiver activity, Tata Institute of social science, Mumbai.
5. K. Anilkumar, Dec 2002, Measuring Child Poverty: A study in Maharashtra, Tata Institute of Social Science, Mumbai.

Method Design) उपयोग करून व्यक्तीशः प्रत्येक मुलांच्या नकारात्मक दृष्टीकोनामागील विस्तृत पार्श्वभूमी व प्रयोगानंतर काही बदल घडून आले किंवा नाही हे केंद्रित गट मुलाखतीद्वारे (Focused Group Interview) व निरीक्षण तंत्राने जाणून घेण्याचा प्रयत्न करण्यात आला. अशा रितीने संख्यात्मक व गुणात्मक अशा दोन्ही संशोधन पध्दतीचा समावेश माहिती संकलन व विश्लेषणासाठी प्रस्तुत संशोधनात उपयोग केलेला आहे.

## निष्कर्ष

### माहिती विश्लेषण

शैक्षणिक वर्षांच्या सुरुवातीला इ. ७वी च्या प्रस्तुत वर्गाबाबत मागील दोन वर्षांच्या शिक्षकांकडून मिळालेल्या माहितीच्या आधारे सदर वर्ग त्यांनी विषय समायोजितच घोषित केला असल्याचे लक्षात आले. पहिल्या आठवडयात त्याप्रमाणे थोडा अनुभवही आला. या पार्श्वभूमीवर या वर्गाला विषय समायोजनाकडून समायोजित करण्यासाठी जाणीवपूर्वक प्रयोग करणे आवश्यक वाटले.

प्रत्येक प्रश्नाला कमाल ५ गुण याप्रमाणे १० प्रश्नांची पंचबिंदू मापन श्रेणी तयार केली. त्यात विद्यार्थ्यांची व्यक्तिगत आवडनिवड, शाळेविषयी त्यांना वाटणारी आस्था, प्रेम, शिक्षकांबद्दलचा आदर, अभ्यासाची आवड, त्यांच्या आजुबाजूच्या परिस्थितीबाबतचे त्यांचे मत, भविष्यातील स्वप्ने, स्वतःबाबत इतरांकडून असलेल्या अपेक्षा, आणि स्वतःची इतरांबाबत असलेली कर्तव्ये असा आशय असणारे १० प्रश्न या प्रश्नावलीत होते.

पूर्वचाचणी म्हणून वर्षांच्या सुरुवातीला सदर प्रश्नावली वर्गातील सर्व विद्यार्थ्यांकडून भरून घेतली. वर्षभर विविध उपक्रम राबविल्यानंतर पुन्हा त्याच आशयाची १० प्रश्नांची पंचबिंदू मापन श्रेणी असलेली प्रश्नावली उत्तरचाचणी म्हणून भरून घेतली. उत्तरचाचणीच्या गुणांकामध्ये अपवाद वगळता सर्व विद्यार्थ्यांमध्ये विधायकदृष्टीने लक्षणीय वाढ झालेली लक्षात आली. संख्यात्मक विश्लेषणापेक्षा गुणात्मक विश्लेषण येथे महत्त्वाचे वाटते. त्यासाठी केंद्रित गट मुलाखती (Focused Group Interview) व निरीक्षण पध्दती वापरण्यात आली. त्याद्वारे प्राप्त निरीक्षणे पुढीलप्रमाणे उद्दिष्ट निहाय दिलेली आहेत.

### उद्दिष्ट निहाय निरीक्षणे

#### उद्दिष्ट १

प्रथम त्यांच्या वर्तनामागील कारणांचा शोध घेणे आवश्यक होते. निरीक्षण आणि अनौपचारिक मुलाखती याद्वारे पुढील बाबी लक्षात आल्याः

- सदर वर्गातील विषय समायोजित म्हटले गेलेल्या विद्यार्थ्यांकडे प्रचंड उर्जा असल्याचे लक्षात आले.
- त्यांच्या उर्जेला प्रकट करण्याच्या प्रयत्नात ते मस्ती करतात, खोडया काढतात हे लक्षात आले.
- शिक्षकांनी आपल्याकडे कोणत्याही कारणाने लक्ष केंद्रित करावे यासाठी ही मुले प्रयत्न करित असल्याचे लक्षात आले.
- पालक सभेद्वारे व इतर माध्यमातून काही मुलांच्या पालकांची गुन्हेगारी पार्श्वभूमी असल्याचे लक्षात आले.
- जवळजवळ सर्व मुले झोपडपट्टी भागात रहात असल्याने तेथील आजुबाजूचे वातावरण, साध्या भौतिक सुविधांसाठी आपापसात होणारी भांडणे, व एकंदर सामाजिक पार्श्वभूमी, भेडसावणाऱ्या समस्या आणि सुसंस्कारांचा अभाव हेही त्यांच्या विषय समायोजनामागील एक कारण असावे हे लक्षात आले.

#### उद्दिष्ट २

विषय समायोजनातून समायोजनाकडे नेण्यासाठी नियोजनबध्द उपक्रम राबविणे आवश्यक होते. विद्यार्थ्यांमध्ये भावनिक बुद्धिमत्तेअंतर्गत असणाऱ्या क्षमतांचा परिपोष झाला तर त्यांचा एकंदर दृष्टीकोन सकारात्मक होऊ शकेल असा विश्वास वाटला. त्यानुसार उपक्रमांची आखणी केली. अनौपचारिकपणे व सहजपणे त्यांच्या अंमलबजावणीस सुरुवात केली. विद्यार्थी आनंदाने त्यात सहभागी झाले. त्यासंदर्भातील काही निरीक्षणे पुढीलप्रमाणे:-

- प्रस्तुत वर्गात पूर्वचाचणी साठी तयार प्रश्नावलीच्या माध्यमातून अनौपचारिकपणे सहज प्राप्त उत्तरातून विद्यार्थ्यांना शिक्षकांचे आपल्याकडे अवधान हवे हे लक्षात आले. त्यानुसार तयार केलेल्या उपक्रमात प्रत्येक विद्यार्थी आनंदाने सहभागी झाला.
- प्रश्नावली व निरीक्षणातून प्रत्येक विद्यार्थ्यांची आवड, छंद आणि त्यांच्याकडे असलेली कला यांची माहिती मिळाली. त्यानुसार त्या त्या मुलांना कामे वाटून देण्यात आली. जसे, वर्णतत्त्व, सांस्कृतिक प्रमुख, क्रीडा प्रमुख, स्वच्छतामंत्री, शिस्तप्रमुख, हस्तकलाप्रमुख, गीतगायन, वादन(काही मुले वर्गात कविता म्हणताना बेंच वाजवून उत्तम ताल धरीत त्यांनाही प्रोत्साहन दिले) अशा उपक्रमात सर्व विद्यार्थी आनंदाने सहभागी झाले.
- पालक सभेत पालकांसमोर या वर्गातील मुलांमधील सुप्त गुणांचे मोकळेपणाने व मनापासून कौतुक केले.
- पालकांसाठी एका कार्यशाळेचे आयोजन करण्यात आले. “सुजाण पालकत्व” या विषयावर मार्गदर्शनपर परंतु अतिशय रंजक असा कार्यक्रम सादर झाला. पालकही त्यात आनंदाने सहभागी झाले.
- आठवडयातून एकदा कार्यानुभवाच्या एका तासिकेअंतर्गत “बालसंस्कार” कार्यक्रमाचे आयोजन करण्यात आले. त्यासाठी जीवनविद्या

6. Maitra Shubhada, Sep 2001, Use of play and Art forms with emotionally disturb children, Tata Institute of Social Science, Mumbai.
7. Shukramani N., 1990-91, 'Hamara Club', A project for street children, Tata Institute of Social Science, Mumbai.
8. Urvashi, 2005-06., To study various aspects of Interaction and relation between children and care givers, Udyan Care, New Delhi.
9. Vishnoi S., 2007, Research project on self concept of children, Udyan Care, New Delhi.
10. Weare K., & Gray G., 2003, What works in developing children's emotional and social competence well being

**Various Websites**

1. <http://www.hrw.org>
2. <http://womanchild.maharashtra.gov.in>
3. <http://works.bepress.com>
4. [www.pavpub.com](http://www.pavpub.com)
5. [www.savethechildren.lk](http://www.savethechildren.lk)

## शिक्षक प्रशिक्षकांच्या मूल्याधिष्ठीत दैनंदिन परिपाठासाठी निर्मितीक्षम उपक्रमांच्या परिणामकारकतेचा अभ्यास

लेखक: श्री. रणजित हणमंतराव देसाई

एम.एस्सी. (गणित), एम.एड. (सेट, नेट), अधिव्याख्याता (गणित), गुरुवर्य द. ज. सरदेशपांडे अध्यापक विद्यालय कोदवली, ता. राजापूर, जि. रत्नागिरी, फोन नं. ९०२८४६९२२९, ई-मेल: ranjit\_mscmed@rediffmail.com

### सारांश

मानवी जीवनामध्ये व्यक्तिच्या स्वतःच्या, समाजाच्या आणि राष्ट्राच्या विकासासाठी मूल्याधिष्ठीत शिक्षणाला अनन्यसाधारण महत्व आहे. क्षमताधिष्ठीत, सक्षम, बांधीलकीयुक्त, परिणामकारक, मूल्याधिष्ठीत शिक्षक निर्माण करणे हा शिक्षक प्रशिक्षणाचा महत्वाचा हेतू आहे. सर्वगुणसंपन्न शिक्षक निर्मितीसाठी अभ्यासक्रमामध्ये विविध सहशालेय उपक्रम, कल्याणकारी उपक्रम त्याचबरोबर अभ्यासपूरक उपक्रमांचा समावेश केला आहे. शिक्षकांमध्ये विविध वैयक्तिक, सामाजिक, राष्ट्रीय वैश्विक मूल्यांची जाणीव व विकसन होण्यासाठी दैनंदिन परिपाठ या उपक्रमांचा समावेश प्रशिक्षण अभ्यासक्रमामध्ये आहे. छात्रअध्यापक दैनंदिन परिपाठ घेत असताना नियोजन, विषयज्ञान, मूल्यांचा विचार, सादरीकरण, हावभाव व हालचाल, वेळेचे व्यवस्थापन इ. कौशल्यामध्ये कमी पडताना जाणविले. त्यामुळे परिपाठामध्ये सर्वांचा सहभाग, मूल्याधिष्ठीत परिपाठ आणि परिपाठाच्या हेतूपूर्तसाठी प्रस्तुत अभ्यास हाती घेतला. यासाठी दैनंदिन परिपाठामध्ये सर्व प्रशिक्षणार्थ्यांचा व सर्व घटकामध्ये त्यांचा यशस्वीरीत्या सहभाग वाढविण्यासाठी व उत्कृष्ट परिपाठाच्या नियोजन व सादरीकरणासाठी स्वतः निर्मिती केलेल्या मूल्याधिष्ठीत उपक्रमांची परिणामकारकता पाहण्यासाठी हा अभ्यास केलेला आहे. प्रस्तुत अभ्यासासाठी अध्यापक विंगलयातील एकूण प्रथम वर्षातील १३ प्रशिक्षणार्थ्यांची सहेतूक नमुना निवड पध्दतीने निवड केलेली आहे. त्याचबरोबर एकूण ३० परिपाठाच्या निरीक्षणाच्या नोंदी केलेल्या आहेत. त्यामध्ये १५ नोंदी या पूर्व परिपाठाच्या आणि उपक्रम निर्मिती नंतर उत्तर परिपाठाच्या १५ नोंदीची निवड सहेतूक नमुना निवड पध्दतीने केलेली आहे. माहिती संकलनासाठी स्वतः तयार केलेल्या निरीक्षण सूचीचा उपयोग केलेला आहे आणि पूर्व व उत्तर निरीक्षणासाठी एकच निरीक्षण सूचीचा उपयोग केला आहे. या अभ्यासासाठी प्रायोगिक संशोधन पद्धतीचा उपयोग केलेला आहे. त्याचबरोबर एकलगत अभिकल्प या संशोधन आराखड्याचा वापर केलेला आहे.

**बीजसंज्ञा:** दैनंदिन परिपाठ, उपक्रमांच्या परिणामकारकतेचा अभ्यास

### प्रस्तावना

उद्योगमुख भारतीय समाजाचा नागरिक घडविताना पूर्व प्राथमिक शिक्षणापासून ते उच्च शिक्षणापर्यंत असे व्यक्तिमत्त्व घडवावे जे स्वतःच्या विकासाबरोबरच समाजाचाही विकास साधेल. समाजात स्थैर्य लाभण्यासाठी विविध वैयक्तिक, सामाजिक, धार्मिक, वैश्विक मूल्यांचा विकास करण्याची फार मोठी जबाबदारी आज शिक्षणावर आहे. शिक्षणातून सुसंस्कृत व्यक्तिमत्त्व आपल्याला विकसित करावयाचे आहे आणि त्या सुसंस्कृत मानवाने व समाजाने मानवी वैश्विक मूल्यांची जोपासना केली पाहिजे. दूर्देवाने सध्या शिक्षणाचा प्रसार जरी वेगाने होत असला तरी निर्माण होणाऱ्या नवीन पिढीचा नैतिक स्तर हा घसरलेला दिसून येतो. ज्ञानग्रहणाच्या बाबतीत नवीन पिढी जुन्या पिढीपेक्षा पुढे असेल परंतु व्यवहाराच्या, वर्तनाच्या बाबतीत मात्र ती जुन्या पिढीच्या मागेच असलेली जाणवते. म्हणून वैयक्तिक, सामाजिक, राजकीय, धार्मिक, वैश्विक मूल्यांची रुजवणूक ही काळाची गरज आहे. यासाठी शिक्षणाच्या सर्व स्तरावर याचा विचार करणे महत्वाचे आहे. क्षमताधिष्ठीत, सक्षम, बांधीलकीयुक्त, मूल्याधिष्ठीत आणि परिणामकारक शिक्षक निर्माण करणे हा शिक्षक प्रशिक्षणाचा हेतू आहे. सर्वगुणग्राही शिक्षक निर्माण करण्यासाठी प्रशिक्षणाच्या अभ्यासक्रमामध्ये विविध उपक्रमांचा समावेश केलेला आहे. शिक्षकांमध्ये विविध मुल्यांची जोपासना व रुजवणूक होण्यासाठी दैनंदिन परिपाठ या उपक्रमाचा समावेश प्रशिक्षण अभ्यासक्रमामध्ये आहे. दैनंदिन परिपाठ घेत असताना नियोजन, विषयज्ञान, मूल्यांचा विचार, सादरीकरण, हावभाव व हालचाल, वेळेचे व्यवस्थापन इ. कौशल्यामध्ये प्रशिक्षणार्थी कमी पडताना जाणविले. त्यामुळे मूल्याधिष्ठीत, सर्वसमावेशक हेतूपूर्ण परिपाठ घेण्यासाठी प्रस्तुत अभ्यास हाती घेतला.

### संशोधनाची गरज व महत्व

१. परिपाठातील सर्व घटकामध्ये विविध मूल्यांचा विचार करून मूल्याधिष्ठीत परिपाठ घेण्याची क्षमता विकसित होण्यासाठी.
२. प्रशिक्षणार्थ्यांना परिपाठाचे प्रभावी नियोजन, अद्यावतज्ञान, सादरीकरण, हावभाव व हालचाल, वेळेचे व्यवस्थापन इ. कौशल्ये परिणामकारकरित्या विकसित होण्याकरीता.
३. परिपाठातील सर्व घटकांमध्ये सर्वांचा कृतिग्रह सहभाग व प्रत्येक घटकाचे परिणामकारक सादरीकरण करता येऊन त्यांच्यामध्ये आत्मविश्वास, ओघवतेपणा, व्यवहारज्ञान, चिकित्सक व तार्कीक विचार प्रक्रिया इ. क्षमता विकसनासाठी.
४. विविध वैयक्तिक, सामाजिक, राजकीय, धार्मिक, राष्ट्रीय, वैश्विक मूल्यांची जाणीव व रुजवणूक होण्यासाठी.

### संशोधनाची उद्दिष्टे

१. प्रशिक्षणार्थ्यांचा दैनंदिन परिपाठामध्ये सहभाग वाढविण्यासाठी मूल्याधिष्ठित उपक्रमांची निर्मिती करणे.
२. प्रशिक्षणार्थ्यांचा दैनंदिन परिपाठामध्ये सहभाग वाढविण्यासाठी निर्मिती केलेल्या मूल्याधिष्ठित उपक्रमांची अंमलबजावणी करणे.
३. निर्मिती केलेल्या मूल्याधिष्ठित उपक्रमाची परिणामकारकता अभ्यासणे.

### संशोधन समस्या

शिक्षक प्रशिक्षकांच्या मूल्याधिष्ठित दैनंदिन परिपाठासाठी निर्मितीक्षम उपक्रमांच्या परिणामकारकतेचा अभ्यास.

### संशोधन समस्यांतील कार्यात्मक व्याख्या

- १) **शिक्षक प्रशिक्षक:** अध्यापक विगलयातील प्रथम वर्षातील एकूण १३ प्रशिक्षणार्थी.
- २) **मूल्याधिष्ठित दैनंदिन परिपाठ:** दैनंदिन परिपाठामध्ये व परिपाठातील सर्व घटकांमध्ये मूल्यांचा विचार करून सादरीकरण केलेला परिपाठ.
- ३) **निर्मितीक्षम उपक्रम:** मूल्याधिष्ठित दैनंदिन परिपाठ होण्यासाठी निर्मिती केलेल्या उपक्रमांचा विचार.
- ४) **परिणामकारकता:** निर्मितीक्षम उपक्रमांच्या अंमलबजावणी नंतर परिपाठाच्या नियोजन, विषयज्ञान, मूल्यांचा विचार, सादरीकरण, हावभाव व हालचाल, वेळेचे व्यवस्थापन इ. क्षमताविकसनामध्ये पडलेला गुणात्मक वर्तन बदल.

### संशोधन परिकल्पना

मूल्याधिष्ठित दैनंदिन परिपाठासाठी निर्मिती केलेल्या उपक्रमांमूळे शिक्षक प्रशिक्षणार्थ्यांचा परिपाठाचे नियोजन, विषयज्ञान, मूल्यांचा विचार, सादरीकरण, हावभाव व हालचाल, वेळेचे व्यवस्थापन या कौशल्याच्या विकसन पातळीमध्ये वाढ होईल.

### संशोधनासाठी नमुना निवड

गुरुवर्य द. ज. सरदेशपांडे अध्यापक विगलय कोदवली, ता. राजापूर जि. रत्नागिरी येथील प्रथम वर्ष डी. ईएल. एड. मधील १३ प्रशिक्षणार्थ्यांची सहेतूक नमुना निवड पध्दतीने निवड केली.

### संशोधन पध्दती

प्रस्तूत संशोधनासाठी प्रायोगिक संशोधन पध्दतीचा उपयोग करण्यात आला. प्रायोगिक संशोधनाच्या एकलगत संशोधन अभिकल्पाचा वापर केला.

### संशोधन अभिकल्प

संशोधनाच्या एकलगत अभिकल्पामध्ये अध्यापक विगलयातील प्रथम वर्षातील १३ प्रशिक्षणार्थ्यांच्या १५ दैनंदिन परिपाठाचे निरीक्षण सूचीव्दारे निरीक्षण व गुणदान केले. नंतर निर्मिती केलेल्या मूल्याधिष्ठित उपक्रमांची प्रत्यक्ष अंमलबजावणी केली. अंमलबजावणी नंतर १५ दैनंदिन परिपाठाचे निरीक्षण सूचिव्दारे निरीक्षण व गुणदान केले. पूर्व निरीक्षण व उत्तर निरीक्षण यांची तुलना केली.

### संशोधनाची संख्याशास्त्रीय साधने

प्रस्तूत अभ्यासासाठी शेकडेवारी, आलेख, टी परीक्षीका इ. संख्याशास्त्रीय साधनांचा उपयोग केला.

### संशोधन कार्यपध्दती

#### १) संशोधनासाठी निर्मिती केलेले उपक्रम

##### उपक्रम १: दैनंदिन परिपाठाचे सूक्ष्म नियोजन

दैनंदिन परिपाठामध्ये सर्वांचा सर्व घटकामध्ये सहभाग व्हावा व प्रत्येकाला घटकाची परिपूर्ण तयारी करण्यासाठी पुरेसा वेळ मिळावा यासाठी दैनंदिन परिपाठाचे सूक्ष्म नियोजन करणे आवश्यक आहे. सूक्ष्म नियोजनाचा महिन्याचा आराखडा तयार करण्यात आला व त्याची अंमलबजावणी प्रत्येक महिन्यासाठी केली. नियोजन आराखड्यामध्ये दैनंदिन परिपाठातील घटक, परिपाठ क्रमांक, प्रशिक्षणार्थी रोल नंबर इ. घटक समाविष्ट करण्यात आले व प्रत्येकाला प्रत्येक घटकामध्ये स्थान दिले.

##### उपक्रम २: ज्ञानगंगा दैनंदिन परिपाठ संच वही

संबंधित उपक्रमातून हिंदी, मराठी, इंग्रजी भाषेतील प्रार्थना, प्रतिज्ञा, समूहगीत, भारतीय संविधानाचे प्रास्ताविक, चिंतन, सूचिचार, बोधकथा, व्यक्तिपरिचय, इ. विविध संदर्भग्रंथ व इंटरनेट च्या माध्यमातून माहितीचे संकलन करून एक सर्वसमावेशक वही बनविली व त्या वहीला ज्ञानगंगा परिपाठ वही नांव दिले. या उपक्रमामध्ये परिपाठाचे जेवढे घटक आहेत तेवढे गट पाडले व गटानुसार सखोल माहितीचे संकलन करायला लावले.

##### उपक्रम ३: आदर्श परिपाठ सादरीकरण

आदर्श परिपाठ सादरीकरणासाठी द्वितीय वर्षातील प्रशिक्षणाथर्थांना योग्य वैयक्तिक मार्गदर्शन करून त्यांची तयारी करून घेतली. त्यांनी ३० मिनीटे परिपाठ सादर करून दाखविला व आदर्श अशा परिपाठाचे दिग्दर्शन त्यांच्याकडून करवून घेतले व त्याचा प्रत्यक्ष अनुभव प्रथम वर्षातील प्रशिक्षणाथर्थांना मिळाला.

#### **उपक्रम ४: दैनंदिन परिपाठ टाचण**

परिपाठाच्या अगोदर नियोजक व त्याच्या ग्रुप ने मिळून दैनंदिन परिपाठाचे टाचण काढावयास लावून मार्गदर्शन घेण्यास सांगितले. त्याप्रमाणे प्रत्येक दैनंदिन परिपाठाचे लिखित टाचण तपासून मार्गदर्शन केले. त्यामुळे प्रत्येक घटकाचा मूल्याधिष्ठित विचार करण्याची क्षमता विकसित होण्यास मदत झाली.

#### **उपक्रम ५: दृक, श्राव्य व दृकश्राव्य माध्यमांचा उपयोग**

विविध प्रार्थना, समूहगीते, पसायदान इ. परिणामकारक व दर्जेदार सादरीकरणासाठी त्यांच्या योग्य चाली कळण्यासाठी मोबाईल, इंटरनेट, ऑम्प्लिफायर इ. साधनाद्वारे त्यांना प्रार्थना, समूहगीतांच्या तसेच पसायदानाची योग्य चाल ऐकवली व त्यानुसार सराव घेतला.

#### **उपक्रम ६: दैनंदिन परिपाठ खेळ**

दैनंदिन परिपाठ घेण्यासाठी एका खेळाची निर्मिती करण्यात आली. परिपाठातील घटकाच्या सुरवातीला ज्याचे नांव उच्चारले त्याने तो घटक सादर करायचा अशा पध्दतीने पूर्ण परिपाठ घ्यायचा. प्रशिक्षणाथर्थांना सर्व घटकाची तयारी करावी लागे. त्यामुळे आपण एकटेही सर्व परिपाठाचे सादरीकरण करू शकतो अशी विचार प्रणाली व आत्मविश्वास वाढण्यास मदत झाली.

#### **उपक्रम ७: आदर्श घटक सादरकर्ता पुरस्कार**

प्रत्येक दिवशी परिपाठाचे सादरीकरण करून ज्या घटकाचे उत्कृष्ट सादरीकरण झाले त्या विद्यार्थ्याला छोटीशी भेटवस्तू देऊन आदर्श घटक सादरकर्ता पुरस्कार देण्याचे ठरविले. त्यामुळे प्रशिक्षणार्थी प्रत्येक घटकाचे दर्जेदार नियोजन, तयारी व प्रत्यक्ष प्रभावी अंमलबजावणी करण्यास मदत झाली.

#### **उपक्रम ८: तज्ज्ञ व अनुभवी गायक व संगित विशारदांचे मार्गदर्शन**

दैनंदिन परिपाठातील प्रार्थना, प्रतिज्ञा, समूहगीत, पसायदान इ. घटकासाठी योग्य व तालासुरात गायन क्षमता विकसित होण्यासाठी हायस्कूल मधील संगीत शिक्षक तसेच परिपरातील अनुभवी गायक यांच्या मार्गदर्शनाचा लाभ प्रशिक्षणाथर्थांना देण्यात आला.

#### **उपक्रम ९: प्रेरणादायी वाचन**

दैनंदिन परिपाठातील चिंतन, बोधकथा, व्यक्तिपरिचय, पुस्तकपरीक्षण, प्रश्नमंजूषा इ. घटकाच्या तयारीसाठी प्रेरणादायी वाचन हा उपक्रम घेतला. यामध्ये प्रत्येक प्रशिक्षणाथर्थांनी दोन दिवसात एका पुस्तकाचे वाचन करून त्यांची परीक्षणात्मक टीपणी काढायला लावली व त्यांना कमीत कमी पाच पुस्तकांचे वाचन व परीक्षणाचा संच करावयास सांगितला. त्यामुळे वाचनाची सवय, चिंतन, आत्मविश्वास इ. क्षमतांचा विकास होण्यास मदत झाली.

#### **उपक्रम १०: समिक्षण साधन**

दैनंदिन परिपाठाच्या समीक्षणासाठी निश्चित असे मूल्यमापन साधन नव्हते. त्यासाठी स्वतः तज्ज्ञांच्या व अनुभवी शिक्षकांच्या मार्गदर्शनाखाली समीक्षणासाठी निरीक्षण सूची तयार केली. त्यामुळे वस्तुनिष्ठ व लिखित प्रत्याभरण मिळाले व प्रशिक्षणाथर्थांना सुद्धा समिक्षा करण्यासाठी आत्मविश्वास, प्रेरणा मिळाली.

#### **२) संशोधनासाठी माहिती संकलनाचे साधन:**

प्रस्तुत संशोधनासाठी तज्ज्ञांच्या मार्गदर्शनाखाली स्वतः निर्मिती केलेल्या निरीक्षण सूचीचा उपयोग माहितीच्या संकलनासाठी केलेला आहे.

#### **३) माहितीचे वर्गीकरण, विश्लेषण, अर्थनिर्वचन, निष्कर्ष**

माहितीचे विश्लेषण आणि अर्थनिर्वचन करण्यासाठी पाच बिंदूच्या पदनिश्चयन श्रेणीचा वापर केला. त्यामध्ये उत्कृष्ट (८१-१००), चांगला (६१-८०), समाधानकारक (४१-६०), बरा (२१-४०) असमाधानकारक (०-२०) आणि संशोधनाच्या निष्कर्षासाठी तीन बिंदूची पदनिश्चयन श्रेणीचा उपयोग केला. त्यामध्ये जास्त (७५-१००), मध्यम (४०-७४), कमी (०-४०).

#### **माहितीचे वर्गीकरण, विश्लेषण आणि अर्थ निर्वचन**

##### **पूर्व निरीक्षण सूचीद्वारे दैनंदिन परिपाठातील निकषाच्या विकसनाचे प्रमाण**

पूर्व निरीक्षणाद्वारे दैनंदिन परिपाठाच्या निकषामध्ये नियोजन ४८%, विषयज्ञान ५१%, सादरीकरण ५४%, हावभाव व हालचाल ७८%, मूल्यांचा विचार ४५%, वेळेचे व्यवस्थापन ४९% हे क्षमता विकसनाचे प्रमाण आहे.

यावरून, पूर्व निरीक्षणामध्ये दैनंदिन परिपाठाच्या निकषामध्ये नियोजन, विषयज्ञान, सादरीकरण, मूल्यांचा विचार व वेळेचे व्यवस्थापन या

क्षमताविकसनाचे प्रमाण समाधानकारक आहे व हावभाव आणि हालचाल या क्षमताविकसनाचे प्रमाण चांगले आहे.

**उत्तर निरीक्षण सूचीद्वारे दैनंदिन परिपाठाच्या निकषाच्या विकसनाचे प्रमाण पाहण्यात आले, ते पुढीलप्रमाणे:**

उत्तर निरीक्षण सूचिवरून दैनंदिन परिपाठाच्या निकषामध्ये नियोजन ९६% , विषयज्ञान ८९% , सादरीकरण ९२% , हावभाव व हालचाल ९३% , मूल्यांचा विचार ९५% , वेळेचे व्यवस्थापन ९२% , हे क्षमताविकसनाचे प्रमाण आहे.

यावरून, उत्तर निरीक्षणाद्वारे दैनंदिन परिपाठाच्या निकषामध्ये नियोजन, विषयज्ञान, सादरीकरण, हावभाव व हालचाल, मूल्यांचा विचार, वेळेचे व्यवस्थापन ह्या क्षमताविकसनाचे प्रमाण उत्कृष्ट आहे.

**t- परीक्षीकावरून परिकल्पनेची पडताळणी**

प्राप्ती	मध्यमान	नमुना	प्रमाण विचलन	प्रमाण गुण	प्राप्तीची किंमत	सारणीतील ०.०१ स्तरावर किंमत
पूर्व निरीक्षणाद्वारे दैनंदिन परिपाठातील प्रामांक	५४	१५				
उत्तर निरीक्षणाद्वारे परिपाठातील प्रामांक ( उपक्रमाची प्रत्यक्ष अंमलबजावणी)	९४	१५	७.१६	१.८	२२.२	२.९८

**निरीक्षण आणि अन्वयार्थ**

गैरटच्या t सारणीवरून  $df = N - 1 = 14$  साठी  $0.01$  स्तरावरील  $t$  ची किंमत  $2.98$  आहे. प्राप्तीची किंमत  $t = 22.2$  किंमत ही  $t = 2.98$  पेक्षा अधिक आहे. म्हणून  $0.01$  स्तरावर लक्षणीय आहे. यावरून शुन्य परिकल्पना फेटाळावी लागेल व संशोधन परिकल्पना स्विकारावी लागेल.

**संशोधनाचे निष्कर्ष**

- पूर्व निरीक्षणाद्वारे दैनंदिन परिपाठाच्या निकषामध्ये नियोजन, विषयज्ञान, सादरीकरण, मूल्यांचा विचार, वेळेचे व्यवस्थापन या कौशल्य विकसनाचे प्रमाण मध्यम आहे. त्याचबरोबर हावभाव व हालचाल या कौशल्य विकसनाचे प्रमाण जास्त आहे.
- उत्तर निरीक्षणाद्वारे दैनंदिन परिपाठाच्या निकषामध्ये नियोजन, विषयज्ञान, सादरीकरण, मूल्यांचा विचार, वेळेचे व्यवस्थापन, हावभाव व हालचाल या कौशल्य विकसनाचे प्रमाण जास्त आहे.
- पूर्व निरीक्षणाद्वारे दैनंदिन परिपाठाच्या मध्यमानाचे प्रमाण मध्यम आहे.
- उत्तर निरीक्षणाद्वारे दैनंदिन परिपाठाच्या मध्यमानाचे प्रमाण जास्त आहे.
- मूल्याधिष्ठीत दैनंदिन परिपाठासाठीच्या निर्मिती केलेल्या उपक्रमांमूळे प्रशिक्षणार्थ्यांचा परिपाठाचे नियोजन, विषयज्ञान, मूल्यांचा विचार, सादरीकरण, हावभाव व हालचाल, वेळेचे नियोजन या कौशल्य विकसनामध्ये वाढ झाली.
- मूल्याधिष्ठीत दैनंदिन परिपाठामध्ये उपक्रमांची अंमलबजावणी केल्यानंतर आलेले मध्यमान हे उपक्रमापूर्वी घेतलेल्या परिपाठाच्या मध्यमानापेक्षा जास्त आहे.

**संशोधनाच्या शिफारशी**

**१) प्राचार्यांसाठी शिफारशी**

- मूल्याधिष्ठीत दैनंदिन परिपाठासाठी विविध प्रतिज्ञा, प्रार्थना, समूहगीते, सूचिचार, पंचांग, दिनविशेष, बोधकथा, थोर व्यक्तींची जीवनचरित्रे इ. पुस्तकांचा समावेश ग्रंथालयात करावा.
- दैनंदिन परिपाठामध्ये सादर होणाऱ्या प्रार्थना, समूहगीत, पसायदान, प्रतिज्ञा यांच्या ध्वनीमुद्रिकांची सोय व त्यासाठी लागणारी आवश्यक साधनसामुग्री यांची उपलब्धता करावी.
- दररोज होणाऱ्या दैनंदिन परिपाठाची मूल्यकेंद्रित समिक्षा करावी व छात्रअध्यापकांना मार्गदर्शन व प्रोत्साहन द्यावे.
- आदर्श परिपाठाची चित्रफणीत बनवून ती छात्रअध्यापकांच्या समोर सादर करावी.
- सर्व छात्रअध्यापकांचा दैनंदिन परिपाठामध्ये सहभाग होण्यासाठी वर्षाच्या सुरवातीला परिपाठाचे सूक्ष्म नियोजन करावे.
- प्राचार्य व सर्व प्राध्यापक यांच्या सहकार्याने परिपाठाची समीक्षा करण्यासाठी एक आदर्श अशी पध्दती विकसित करावी व त्यानुसार दैनंदिन

परिपाठाची समीक्षा करावी.

७. दैनंदिन परिपाठाचे आदर्श दिग्दर्शन करण्यासाठी सर्व प्राध्यापकांना प्रेरणा व प्रोत्साहन गवे व वर्षाच्या सुरवातीला सर्व प्राध्यापकांनी आदर्श परिपाठ घेण्याचे नियोजन करावे.
८. परिसरातील अनुभवी, तज्ज्ञ, संगित विशारद व गायक यांच्या कार्यक्रमांचे आयोजन करावे.

### २) प्राध्यापकांना शिफारशी

१. दैनंदिन परिपाठाचे वर्षाच्या सुरवातीला सूक्ष्म नियोजन करावे व त्यानुसार छात्रअध्यापकांना परिपाठ घेण्यासाठी प्रोत्साहन द्यावे.
२. परिपाठातील प्रत्येक घटकासाठी आवश्यक माहिती संकलीत करण्यासाठी प्रोत्साहन व मार्गदर्शन करावे.
३. परिपाठातील प्रार्थना समूहगीत, प्रतिज्ञा, राष्ट्रगीत, पसायदान यांचे योग्य चालीने सादरीकरण करण्यासाठी त्यांचा वेळोवेळी सराव घ्यावा.
४. परिपाठ होण्याच्या अगोदर परिपाठाचे लिखित टाचण तयार करून मार्गदर्शन करावे.
५. दैनंदिन परिपाठाच्या समीक्षणासाठी सर्वसमावेशक निकषाआधारीत मूल्यमापन साधन तयार करून त्यानुसार समीक्षा करावी.
६. उत्कृष्टपरिपाठासाठी बक्षिसे व इतर प्रोत्साहनपर प्रबलनाचा वापर करावा.
७. प्रत्येक महिन्याला आदर्श घटक सादकर्तेपूरस्कार देऊन प्रेरणा व प्रोत्साहन द्यावे.
८. परिपाठातील सर्व घटकावर सर्वसमावेशक पुस्तिका तयार करून घ्यावी.
९. प्रत्येक घटक आणि प्रत्येक दिवशीचा परिपाठ हा मूल्यकेंद्रित होण्याची छात्रअध्यापकांची विचार प्रणाली विकसित करावी.

### ३) छात्रअध्यापकांना शिफारशी

१. छात्रअध्यापकांनी परिपाठातील प्रत्येक घटक हा मूल्याधिष्ठीत होण्याची विचार प्रणाली विकसित करावी.
२. परिपाठातील प्रत्येक घटकाचे परिणामकारक, गुणवत्तापूर्ण, आत्मविश्वासाने सादरीकरण करण्यासाठी प्रभावी नियोजन व तयारी करावी.
३. परिपाठासाठी आवश्यक माहितीचा संग्रह करावा यासाठी वेगवेगळी संदर्भग्रंथ, मासिके, इंटरनेट इ. वापर करावा.
४. परिपाठातील प्रार्थना, राष्ट्रगीत, प्रतिज्ञा, समूहगीत, पसायदान यांच्या योग्य चालीची माहिती घेऊन त्यानुसार त्या गाण्यांचा सराव करावा.
५. परिपाठाची केलेली समीक्षा व त्यामध्ये सांगितलेल्या टाळावयाच्या बाबी व उल्लेखनीय बाबी यांचा सकारात्मक विचार करून पृढील परिपाठामध्ये त्यांचा विचार करावा.
६. परिपाठाच्या सर्व घटकाची तयारी करावी कारण कोणत्याही वेळी कोणताही घटक दिला असता त्याचे प्रभावी सादरीकरण करण्याची क्षमता हवी.
७. दैनंदिन परिपाठाच्या अगोदर त्यांचा लिखित आराखडा बनवून त्यांचे मार्गदर्शन प्राध्यापकांच्याकडून घ्यावे.
८. चिंतन, पुस्तक परीक्षण, व्यक्तिपरिचय, बोधकथा, सूचिचार इ. घटकासाठी अगवत राहण्यासाठी वेगवेगळ्या संदर्भग्रंथ, वर्तमानपत्रे, मासिके, जिवनचरित्रे इ. वाचन करून त्यांच्या सूक्ष्म नोंदी आपल्याजवळ संग्रहीत कराव्यात.
९. आपल्यामध्ये आढळणाऱ्या कमतरता या कमी करण्याचा जाणीवपूर्वक प्रयत्न करून आदर्श परिपाठासाठी नेहमी तयार असावे.
१०. प्रत्येक घटकाच्या सादरीकरणानातून रुजवणूक होणारी मूल्ये व क्षमता आपल्यामध्ये विकसित होण्यासाठी सतत प्रयत्नशील असावे.

प्रशिक्षणाथ्यांमध्ये वैयक्तिक, सामाजिक, राष्ट्रीय, राजकीय, वैश्विक मूल्ये विकसित होण्यासाठी प्रशिक्षणामधील दैनंदिन परिपाठ हा महत्त्वाचा उपक्रम आहे आणि या दैनंदिन परिपाठाचे सादरीकरण करून मूल्याधिष्ठीत परिपाठ घेण्याची क्षमता यासारख्या उपक्रमामधून विकसित झाली.

### संदर्भग्रंथ

१. कदम चा. पा. (१९९०): शैक्षणिक मूल्यमापन आणि संख्याशास्त्र, विंग प्रकाशन पुणे
२. मुळे आणि उमाठे (१९८७): शैक्षणिक संशोधनाची मुलतत्वे, शिक्षक साहित्ये निर्मिती मंडळ नागपूर
३. राष्ट्रीय अभ्यासक्रम आराखडा (२००५): राष्ट्रीय शैक्षणिक संशोधन व प्रशिक्षण परिषद नवी दिल्ली.
४. राज्य अभ्यासक्रम आराखडा (२०१२): राज्य शैक्षणिक संशोधन व प्रशिक्षण परिषद पुणे.
५. Cox. E. (1988) : Explicit & implicit Moral values Education. Journal of Moral Education, 17, 92-97
६. Prem Singh, G. J. (2004) : Towards Values Based Education, University News, Vol.No. 42 (45) : P.11-12
७. Giddens, Anthony, Introduction to Sociology, Seagull Publications, London, 2011, p. 12.
८. Blackburn, Simon, Oxford Dictionary of Philosophy, Oxford, 1996, Oxford University Press, xford, 1994, p. 390.
९. Tripathy, Preeti, An Introduction to Moral Philosophy, Axis Publications, New Delhi, 2011, p. 1
१०. Sinha, S.C., Anmols Dictionary of Philosophy, Anmols Publications, New Delhi, 1990, p. 196

## अकलकुवा शहरातील सावित्रीबाई फुले माध्यमिक विद्यालयातील इयत्ता ७ वीच्या विद्यार्थ्यांमध्ये जीवन कौशल्य रुजविण्यासाठी मानवी मूल्यांची आवश्यकता: एक अभ्यास

लेखिका: डॉ.कविता साळुंके<sup>१</sup>, ज्योती रामचंद्र लष्करी<sup>२</sup> आणि अनुराधा नामदेव भोसले<sup>३</sup>

<sup>१</sup> सहयोगी प्राध्यापक, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक,  
मो.: ७०२८३८०९१३, इमेल: kavita\_salunke@hotmail.com

<sup>२</sup> पीएच.डी. संशोधक, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक.  
मो.: ९५४५९११६७९, इमेल: ph.djyotilashkari@gmail.com

<sup>३</sup> पीएच.डी. संशोधक, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक.  
मो.: ८२७५३३५२२५, इमेल: yashcom26210064@gmail.com

### सारांश

आज शिक्षणाची वाटचाल विकासाच्या दिशेने सुरु आहे. शिक्षण क्षेत्रात नवनवीन विचारप्रवाह आल्यामुळे शिक्षण पध्दतीत वारंवार बदल होत आहे. जीवन आणि शिक्षण यांचा खूपच जवळचा संबंध आहे, असे आपण म्हणतो पण व्यक्ती शिक्षण पूर्ण होईपर्यंत प्रत्यक्ष जीवनापासून दूर असतो. म्हणजेच जीवन आणि शिक्षण यांच्यात ताळमेळ घातला जात नाही. परिणामी परावलंबन, बेरोजगारी, जीवनविषयक अनास्था, आत्महत्या इ. असे अनेक प्रश्न आज ही आपल्या डोळ्यासमोर आहेत. जेव्हा आपण 'शिक्षण हेच जीवन, जीवन हेच शिक्षण' हे मान्य करू तेव्हाच शिक्षणातून बालकाचा सर्वांगीण विकास होईल.

असे म्हटले जाते. सर्वांगीण विकासासाठी व्यक्तीत बाल्यावस्थेपासून नितीमूल्य, मूल्यशिक्षण, जीवन शिक्षण रुजवणे गरजेचे आहे. याचा अर्थ असा, जीवन कौशल्ये शिक्षण देण्यासाठी बालकांमध्ये मूल्यांचा विकास व्यवस्थित झालेला नसेल तर कदाचित तो जीवनात यशस्वी होणार नाही. 'मूल्यशिक्षण व जीवनकौशल्य शिक्षण' हे एका नाण्याच्या दोन बाजू आहेत. जीवन जगण्याची रीत जरी आपल्याला माहित असली तरी, दैनंदिन गरजा पूर्ण करण्यासाठी मानव जी नैतिक कृती करतो त्या नैतिक कृतीवरच त्या मानवामध्ये/व्यक्तिमध्ये किती मूल्ये रुजली आहे हे ठरते व या योग्य नैतिकतेचा आचरणाने व्यक्तीची जीवनशैली ठरते. मूल्यांची रुजवणूक खऱ्या अर्थाने बालकाचा कुटुंबातूनच होत असते. नंतर त्याला शाळा, शिक्षण, परिसर जबाबदार असतात. आज शाळेत पाठ्यक्रमातून जीवन कौशल्य शिक्षण देण्याची वेळ आली आहे. मात्र हे जीवन जगण्याचे कौशल्य देण्याआधी त्या बालकांमध्ये किती प्रमाणात मूल्ये रुजली आहे ते पाहणे आवश्यक आहे. कारण योग्य संस्कार झाल्याशिवाय व्यक्ती योग्य निर्णय घेऊ शकत नाही, भावनांचे समायोजन करू शकत नाही, सहानुभूती नसल्यामुळे सहसंवेदनांची जाणीव त्याला असणार नाही, स्वतःची क्षमता, बलस्थाने जो पर्यंत त्याला माहित होत नाही तो पर्यंत तो क्षमप्रतिष्ठेला लायक ठरू शकत नाही. जर मूल्यांचा अभाव असेल तर बालकाला एक यशस्वी जीवन जगता येणार नाही असे संशोधिकेला वाटते.

वरील विषयी संशोधिकेने सावित्रीबाई माध्यमिक विद्यालय (अकलकुवा) येथील इयत्ता ८ वीतील ४० विद्यार्थ्यांवर सर्वेक्षण पध्दतीने माहिती गोळा केली आहे आणि या संशोधनाचे प्रमुख निष्कर्ष मुख्य शोधनिबंधामध्ये देण्यात आलेले आहेत.

**बीजसंज्ञा:** जीवन कौशल्य, मानवी मूल्य

### प्रस्तावना

मानवी मूल्य व जीवन कौशल्य शिक्षण हे एका नाण्याच्या दोन बाजू आहेत. यशस्वी जीवन जगण्यासाठी लागणारी कौशल्ये मानवाजवळच असतात. मात्र ती फक्त ओळखता आली पाहिजे. मुळात जीवन म्हणजे काय? हे ही समजून घेतले पाहिजे, मनुष्य जन्माला आला, मरे जर्जित जगला हे जीवन नव्हे. जीवन जगत असतांना दैनंदिन गरजा पूर्ण करण्यासाठी मानव धडपड करतो याला सुध्दा जीवन म्हणता येणार नाही. तर मानवाने आपली दैनंदिन गरजापूर्ण करण्यासाठी कोणत्या प्रकारची नैतिक कृती करून ती गरज पूर्ण केली हे महत्वाचे आहे. योग्य अशी कृती करण्यासाठी मानवावर मूल्यांचे संस्कार होणेही तितकेच आवश्यक आहे. मूल्य म्हणजे काय? मूल्य म्हणजे ज्याला आपण चांगले समजतो असे काहीतरी. उदा. प्रेम, दयाळूपणा, समाधान, गंमत, प्रामाणिकपणा, सभ्यता, आराम व साधेपणा.

या सर्व गोष्टींचा समावेश यात करण्यात येत असला तर जीवनातील अन्न, वस्त्र, निवारा मिळविण्यासाठी वरील मूल्य अंगी असणे आवश्यक आहे. जीवन कौशल्य शिक्षण रुजविण्याआधी बालकांमध्ये योग्य मूल्यांची रुजवणूक झाली आहे किंवा नाही. जर मूल्यांची रुजवणूक झालेली नसेल तर जीवन कौशल्याचे शिक्षण देऊन काही एक उपयोग होणार नाही. म्हणूनच मूल्यांची रुजवणूक होणे ही तितकेच महत्वाचे आहे.

### उद्दिष्टे

१. जीवन कौशल्य शिक्षण शिक्षणासाठी मूल्य रुजवणूकीच्या आवश्यकतेचा अभ्यास
२. शैक्षणिक प्रणालीतून विद्यार्थ्यांमधील मूल्य रुजवणूकीचा अभ्यास

### संशोधनाची गरज व महत्व

बालकाचा सर्वांगीण विकास व्हावा या हेतूने शासनाने अभ्यासक्रमात वारंवार बदल केले. शाळा व समाज यांचा खूप जवळचा संबंध असल्यामुळे समाजाला योग्य दिशा देण्यासाठी राष्ट्रीय गाभा घटक, मूल्यशिक्षण, व्यवसायिक शिक्षण, समाजातील ज्या गोष्टीची कमतरता भासू लागली की, भरून काढण्यासाठी अभ्यासक्रमात त्या गोष्टीचा समावेश करून अभ्यासक्रमाच्या माध्यमातून समाजापर्यंत त्या गोष्टी पोहचविण्याचा प्रयत्न केला. जसे १९८६ च्या धोरणात राष्ट्रीय गाभाघटकाचा समावेश करण्यात आला. समाजातील नैतिक मूल्यांची घसरण दिसल्यावर मूल्यशिक्षणाचा समावेश केला गेला, पर्यावरणीय संतुलन बिघडल्यामुळे पर्यावरण शिक्षणाचा समावेश केला, एवढे करून देखील विद्यार्थी आज आत्महत्या का करतो? व निराश झाल्यावर व्यसनाधीन जीवन का जगू लागला? यामागची सर्व कारणे शोधून अभ्यासक्रमात जीवनकौशल्य शिक्षण देण्याचा निर्णय शासनाने घेतला आहे. मात्र यशस्वी जीवन जगण्यासाठी बालकांमध्ये समायोजन क्षमता, निर्णयक्षमता, सहानुभूती, स्व:जाणीव, भावनांचे समायोजन, तणावाचे समायोजन करण्याचे कौशल्ये अंगी असणे आवश्यक आहे. मात्र ही जीवन कौशल्य शिक्षण देण्यासाठी आधी मूल्यांचे शिक्षण असणे आवश्यक आहे. कारण मूल्यांची रुजवणूक बालकांमध्ये होणे आवश्यक आहे. मूल्य अंगी रुजलेली असतील तर विद्यार्थी भविष्यातील समस्यांना यशस्वीरित्या तोंड देवू शकतो. भविष्यातील समस्यांना सामोरे जाण्यासाठीची पूर्वतयारी ही आता शाळेतून, वर्गातून केली जात आहे. ही पूर्वतयारी मूल्यांच्या अभावी पूर्ण होऊ शकत नाही म्हणून हे जीवन कौशल्य शिक्षण देण्यासाठी मूल्यशिक्षणाचे शिक्षण असणे तितकेच महत्वाचे व गरजेचे आहे हे लक्षात येते. म्हणून प्रस्तुत संशोधन संशोधिकेने हाती घेतलेले आहे.

### कार्यात्मक व्याख्या

**अकलकुवा शहर:** नंदुरबार जिल्हयातील एक तालुका अकलकुवा.

**सावित्रीबाई फु ले माध्यमिक विद्यालय:** अकलकुवा शहरातील एक माध्यमिक विद्यालय.

**इयत्ता ८ वी:** माध्यमिक स्तरावरील इयत्ता ८ वीच्या वर्गातील किशोरवयीन विद्यार्थी.

**जीवन कौशल्य शिक्षण:** शालेय अभ्यासक्रमातून दिले जाणारे जीवन कौशल्ये शिक्षण.

**मानवी मूल्य:** शालेय स्तरावरील एक यशस्वीरित्या जीवन जगण्यासाठी अवश्यक असणारे तत्व, संस्कार म्हणजे मानवी मूल्य.

### नमूना निवड

या संशोधनासाठी नमूना निवड ही असंभाव्यता नमूना निवड या प्रकारातील प्रसंगिक नमूना निवड पध्दतीचा वापर करून एकूण ४० विद्यार्थी नमूना निवड म्हणून घेण्यात आले आहे.

### संशोधन पध्दती

संशोधन समस्येच्या स्वरूपानुसार संशोधनासाठी वापरली जाणारी पध्दती निश्चित केली जाते. सदर संशोधन वर्तमान काळाशी निगडित असल्यामुळे वर्णनात्मक / सर्वेक्षण पध्दतीचा वापर केला आहे.

### संशोधन साधने

१. प्रश्नावली २. निरीक्षण

### संशोधनाची कार्यपध्दती

संशोधन समस्येच्या उद्दिष्टांना अनुसरून संशोधिकेने सावित्रीबाई फु ले माध्यमिक विद्यालयातील विद्यार्थ्यांना प्रथम प्रश्नावली दिली व नंतर त्या प्रश्नावलीतील दिलेल्या प्रतिसादाप्रमाणे ते विद्यार्थी वर्तन आहे का हे पाहण्यासाठी निरीक्षण तंत्राचा वापर केला निरीक्षणासाठी (सहभागी निरीक्षण) करून मिळालेल्या माहितीच्या आधारे विश्लेषण केले आहे.

### माहिती संकलनासाठी साधने

सदर संशोधनात माहिती संकलनासाठी प्रश्नावली निरीक्षण या दोन साधनांचा वापर करण्यात आला. मत जाणून घेण्यासाठी प्रश्नावली तयार केली गेली. विद्यार्थ्यांकडून भरून घेऊन विद्यार्थ्यांच्या वर्तनाचे निरीक्षण करून व त्याची नोंद ठेवून मिळालेल्या माहितीचे विश्लेषण व अर्थविवेचन करण्यात आले व त्या आधारे निष्कर्ष काढण्यात आले.

### उद्दिष्टे क्र. १ संदर्भात प्राप्त निष्कर्ष

#### प्रश्नावली प्राप्त निष्कर्ष

१. प्रश्नावली प्राप्त निष्कर्ष ७०% विद्यार्थी जीवन कौशल्याचा अभ्यास करतांना मानवी मूल्यांचा उपयोग होतो असे म्हणतात.
२. ८०% विद्यार्थी जीवन कौशल्ये शिक्षणापूर्वी मूल्यशिक्षण आवश्यक असल्याचे सांगतात.
३. ४०% विद्यार्थी जीवन कौशल्य व मानवी मूल्य दोन्हीही प्रशिक्षणसोबतच असावे असे म्हणतात.
४. १०% विद्यार्थ्यांना जीवन कौशल्यासाठी मानवी मूल्यांची आवश्यकता भासत नाही.
५. जीवन कौशल्य आणि मानवी मूल्ये दोन्ही घटकांचा खूपच जवळचा संबंध असल्याचे ७५% विद्यार्थी म्हणतात.

६. जीवन कौशल्य आणि मानवी मूल्ये दोन्ही स्वतंत्र घटक असावीत असे १०% विद्यार्थी म्हणतात.

### उद्दिष्टे क्र. १ चे निरीक्षणावरून प्राप्त निष्कर्ष

#### निरीक्षणावरून प्राप्त निष्कर्ष

१. ज्या मुलांमध्ये मूल्य रुजलेली आढळतात ती मुले जीवन कौशल्य चटकन आत्मसात करतात.
२. मानवी मूल्य जपणारी मूले जीवन कौशल्यांचा व्यवहारात अधिक चांगला वापर करतात.
३. मानवी मूल्यांवर विश्वास ठेवणाऱ्या मुलांचा जीवन कौशल्यांच्या उपयुक्तेवरही खूप विश्वास आढळतो.
४. मानवी मूल्य रुजवणूकीसाठी घेतलेले उपक्रम जीवन कौशल्य रुजवणूकीसाठी उपयुक्त ठरतात.

### उद्दिष्टे क्र. २ प्रश्नावली संदर्भात प्राप्त निष्कर्ष

१. ८०% विद्यार्थ्यांमध्ये संवेदनशीलता हे मूल्य अंगी रुजलेले दिसून येते.
२. ७५% विद्यार्थ्यांमध्ये संवेदनशीलता हे मूल्य अंगी रुजलेले दिसून आले.
३. ६५% विद्यार्थ्यांमध्ये स्त्री-पुरुष समानता हे मूल्य रुजले आहे.
४. ८५% विद्यार्थ्यांमध्ये श्रम-प्रतिष्ठा हे मूल्य रुजलेले दिसून आले.
५. ८०% विद्यार्थ्यांमध्ये वैज्ञानिक दृष्टीकोन हे मूल्य रुजलेले दिसून आले.
६. ८५% विद्यार्थ्यांमध्ये सौजन्यशीलता या मूल्यांची रुजवणूक दिसून आली.
७. ९०% विद्यार्थ्यांमध्ये वक्तृशीरपणा हे मूल्य अंगी बाणत्याचे दिसून आले.
८. ८२% विद्यार्थ्यांमध्ये राष्ट्रीय एकात्मता हे मूल्य रुजलेले दिसून आले.
९. ८०% विद्यार्थ्यांमध्ये नीटनेटकेपणा हे मूल्य दिसून आले.
१०. ८५% विद्यार्थ्यांमध्ये राष्ट्रभक्ती हे मूल्य रुजलेले दिसले.

### निरीक्षणावरून आलेले निष्कर्ष

१. संवेदनशीलता हे मानवी मूल्य-विद्यार्थ्यांच्या वर्तनाचे निरीक्षण केल्यानंतर मिळालेल्या प्रतिसादापेक्षा थोडे कमी रुजलेले आहे त्यात तफावत दिसून येते.
२. सौजन्यशीलता हे मूल्य विद्यार्थ्यांच्या अंगी ९०% रुजलेले दिसून आले.
३. सर्वधर्म सहिष्णुता हे मूल्य विद्यार्थ्यांचे निरीक्षण केल्यानंतर ८०% प्रमाणात जाणवले.
४. स्त्री-पुरुष समानता हे मानवी मूल्य प्रश्नावलीत मिळालेल्या प्रतिसादाएवढेच जाणवते.
५. श्रम-प्रतिष्ठा हे मानवी मूल्य विद्यार्थ्यांमध्ये ९०% प्रमाणात रुजलेले दिसून आले.
६. वक्तृशीरपणा हे मूल्य ८५% विद्यार्थ्यांमध्ये रुजलेले दिसून येते.
७. राष्ट्रीय एकात्मता हे मूल्य, प्रश्नावलीतील मिळालेल्या प्रतिसादाएवढेच जाणवले.
८. राष्ट्रीय भक्ती हे मूल्य देखील प्रश्नावलीतील मिळालेल्या प्रतिसादाएवढेच जाणवते.
९. नीटनेटकेपणा हे मानवी मूल्य विद्यार्थ्यांचे निरीक्षण केले असता ९०% दिसून आले.
१०. वैज्ञानिक दृष्टीकोनाचा प्रभाव विद्यार्थी वर्तनात ९०% जाणवला.

### शिफारसी

१. मानवी मूल्यांचे प्रशिक्षण मूल्यशिक्षणासंदर्भात कार्य करणाऱ्या नामांकित एन.सी.ओ. कडून देण्यात यावे.
२. मानवी मूल्यांचे प्रशिक्षणासंदर्भात शाळांनी अधिक जागृतीने कार्य करावे.
३. मानवी मूल्य सैध्दांतिक पातळीवर न घेता क्षेत्रीय स्तरावर अभ्यासण्याची संधी मुलांना द्यावी.
४. मानवी मूल्य व जीवन कौशल्य रुजवणूकीचा साप्ताहिक कार्यक्रम शाळांनी घ्यावा.

### निष्कर्ष

वरील संशोधनाअंती असे लक्षात येते की, मानवी मूल्य ही फार मोठी व्यापक संकल्पना असून जीवन कौशल्य शिक्षण त्यातील एक लहान घटक आहे. जीवन कौशल्य शिक्षणाची व्याप्ती जरी लहान असली तरी विद्यार्थ्यांच्या भावी जीवनाकरिता फार महत्वाची भूमिका करते. मानवी मूल्य ज्याप्रमाणे शाळेतील विविध कार्यक्रम, उपक्रम यांच्या माध्यमातून विद्यार्थ्यांच्या अंगी रुजविले जाते. त्या उपक्रमांच्या माध्यमातून जीवन कौशल्ये शिक्षणदेखील रुजविता येऊ शकतात. कारण शैक्षणिक प्रगती करणारा विद्यार्थी त्याच्या वैयक्तिक जीवनात यशस्वी जीवन जगेल असे नाही, कारण व्यक्तीच्या जीवनात अनेक समस्या ह्या येत असतात. त्या समस्या सोडविताना लागणारे कौशल्य हे व्यक्तीच्या अंगी असायला हवे. व्यक्तीने घेतलेले निर्णय हे कधीही चूकत नाही मात्र घेतलेले निर्णय पूर्ण करण्यासाठीचे मार्ग कदाचित चूक शकतात म्हणून विद्यार्थ्यांची भावी जीवनाची पूर्व तयारी ही शाळेतून करायला हवी. जीवन जगण्याचे कौशल्य विद्यार्थ्यांला शाळेतून आत्मसात झाले पाहिजे पण त्याकरिता

प्रथम मानवी मूल्य ही बालकाच्या अंगी रुजलेले असणेही तितकेच महत्वाचे आहे. कारण संशोधनातील निष्कर्षांवरून ज्या विद्यार्थ्यांच्या अंगी मूल्यांची रुजवणूक योग्य प्रमाणात जाणवली त्या विद्यार्थ्यांनी जीवन कौशल्ये शिक्षणाचे उपक्रमाबद्दल सकारात्मक विचार मांडले व त्यांच्या वर्तनातून सुध्दा जीवनाकडे पाहण्याचा दृष्टीकोन सकारात्मक दिसून आला. म्हणून जीवन कौशल्य शिक्षण देण्यासाठी प्रथम मूल्यांची रुजवणूक होणे हे अत्यंत आवश्यक आहे. हे संशोधनाअंती लक्षात येते.

### विचारार्थ काही प्रश्न

१. अभ्यासक्रमातून १००% मूल्य रुजवणूक कशी होईल?
२. जीवन कौशल्य शिक्षणासाठी क्षेत्रीय कार्यास अभ्यासक्रमात कसे स्थान देता येईल?
३. मूल्यशिक्षण व जीवन कौशल्ये शिक्षण रुजवणूकीसाठी शिक्षकांचे आचरण, व्यवहार यात एकवाक्यतेसाठी आवश्यक घटकांचे उद्बोधन कसे करता येईल.
४. जीवन कौशल्ये शिक्षणाच्या संकल्पनेची व्याप्ती अभ्यासक्रमाच्या माध्यमातून कशी वाढवीता येईल?

### संदर्भ सूची

१. संशोधनाची साधने आणि नमूना निवड भाग (३)  
शैक्षणिक आणि समाजशास्त्रीय संशोधन पध्दती यशवंतराव चव्हाण महाराष्ट्र मूक्त विद्यापीठ, महाराष्ट्र शासनाने स्थापिलेले.
२. चित्ते, हेमंत (२०१५), 'शैक्षणिक संशोधन: मांडणी व दिशा', नाशिक.
३. माध्यमिक शिक्षकांकरिता विद्यार्थ्यांमध्ये मूल्य प्रभावीपणे संक्रमित करण्यासाठी मूल्यविकास कार्यक्रम व साहित्य निर्मिती.  
संशोधक - संभाजी लक्ष्मणराव सोनवणे.
४. आगलावे, प्रदीप (२०००), 'संशोधन पध्दतीशास्त्र व तंत्रे', नागपूर:, विद्या प्रकाशन.
५. नैतिक सक्षमता - बहाई अकादमी २००३ पाचगणी.
६. सहस्त्रबुध्दे, बी.ह. (१९८४) शिक्षणातून नैतिक मूल्य संवर्धन, साधना प्रकाशन, पुणे.
७. नागतोडे, कि. (२००६) नैतिक मूल्यशिक्षण, विद्या प्रकाशन, पुणे.
८. करंदीकर शु. (१९९७) मूल्यशिक्षण, फ डके प्रकाशन, कोल्हापूर.
९. भितांडे वि. (१९८९) शैक्षणिक संशोधन पध्दती, विद्या प्रकाशन, पुणे.
१०. अरुण, सांगोलकर (२००४) शिक्षणातील नवविचार प्रवाह, नव प्रवर्तने.
११. शालिनी कुलकर्णी - नैतिक मूल्य, मानवता मूल्य.

## भारतीय राज्यघटनेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांच्या रुजवणुकीच्या

### कृतिकार्यक्रमाची परिणामकारकता: एक अभ्यास

लेखक: सुश्री. कल्पना शिवाजी साळुंखे<sup>१</sup> आणि डॉ. सुरेश पाटील<sup>२</sup>

<sup>१</sup> पीएच.डी. संशोधक, यशवंतराव चव्हाण महाराष्ट्र मुक्तविद्यापीठ, नाशिक, ई-मेल: kalpanasalunke7@gmail.com

<sup>२</sup> मार्गदर्शक, शिक्षणशास्त्र विद्याशाखा, यशवंतराव चव्हाण महाराष्ट्र मुक्तविद्यापीठ, नाशिक

#### सारांश

विज्ञानाद्वारे झालेली भौतिक प्रगती साध्य करतानाच मानवी मूल्ये जोपासण्याची दक्षता व्यापक पातळीवर न झाल्यामुळे सामाजिक क्षेत्रामध्ये संस्कृती पोषक मूल्यांचा होत असलेला न्हास व्यापक पातळीवर विचारवंतांना व शिक्षणप्रेमींना अंतर्मुख केल्याशिवाय राहत नाही. म्हणूनच १९२४ मध्ये महात्मा गांधी म्हणतात.

तत्वाविना राजकारण, श्रमविना संपत्ती,  
मानवतेविना विज्ञान, चारित्र्याविना शिक्षण,  
नितिविना व्यापार, सद्सद्विवेक बुध्दीविना विकास.

या दोषांनी वर्तमान समाजाला ग्रहण लागेल. ज्ञानाच्या कक्षा व्यापक पातळीवर रुंदावत असल्या तरी शिक्षणाचा गुणात्मक विकास झालेला नाही. त्यामुळेच जगभरातल्या २०० अब्ज विद्यापीठांच्या यादीत एकही भारतीय विद्यापीठ नाही.

UGC अहवाल २०१४

व्यक्तिगत सामाजिक राष्ट्रीय पातळीवर देशाच्या परिस्थितीचे अवलोकन केले तर सर्वच ठिकाणी अनैतिकतेचे साम्राज्य पसरलेले आहे. त्यामुळे समाजात राष्ट्रभाव जागृत नाही आणि प्रत्येक व्यक्तीत राष्ट्रीय चारित्र्य संस्कृतीसंवर्धन निर्माण होणे आवश्यक आहे. यासाठीच मानवी मूल्यांचा सर्व समाजामध्ये परिपोष होणे गरजेचे आहे. मूल्यांचे मूल्य न समजल्यामुळे स्वैराचारीवृत्ती, चंगळवादी व स्वकेंद्रित वृत्ती यामुळे मूल्यांची घसरण होत आहे. यासाठीच भारतीय राज्यघटनेच्या उद्देशपत्रिकेतील मूल्यांचे महत्व अधिक आहे.

**बीजसंज्ञा:** राष्ट्रीय एकात्मता, न्याय, स्वातंत्र्य, समानता, बंधुता

#### प्रस्तावना

भारतीय राज्यघटनेच्या उद्देशपत्रिकेत न्याय, स्वातंत्र्य, समानता, बंधूता, राष्ट्रीय एकात्मता, धर्मनिरपेक्षता या मूल्यांचा अंतर्भाव होतो. याच आधारार आपण लोकशाही समाजव्यवस्थेचे तत्व स्विकारले आहे. आज शाळा, महाविद्यालय, उच्च महाविद्यालयातून विद्यार्थी अध्ययन करतात. ते भावी काळात लोकशाही समाजव्यवस्था स्विकारलेल्या राष्ट्राचे नागरिक म्हणून आपले जीवन व्यतीत करणार आहे. महाविद्यालयातून जे शिक्षण दिले जाते. त्यातून राष्ट्राचे भवितव्य घडत आहे. त्यामुळे महाविद्यालयीन जीवनात विद्यार्थ्यांवर उत्तम मूल्य संस्कार होणे आवश्यक आहे.

#### संशोधनाची गरज

आजच्या समस्याग्रस्त समाजजीवनात बदल घडवून आणण्यासाठी भारतीय राज्यघटनेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांच्या रुजवणुकीचा पडताळा पाहणे आवश्यक आहे. भारतीय राज्यघटनेच्या उद्देशपत्रिकेतील मूल्यांच्या अंतर्गत येणाऱ्या 'राष्ट्रीय एकात्मता' व 'स्त्री-पुरुष समानता' ही वैश्विक मानवी मूल्ये आजही समाजामध्ये रुजलेली दिसत नाही. कारण आजही समाजात

१. स्त्रियांना मंदिरप्रवेशासाठी झगडावे लागते आहे.

२. स्त्री-भ्रूण हत्येसारखा विषय आहे.

दर हजारी पुरुषामागे स्त्रियांचे प्रमाण १९०१ - ९७८, १९५१ - ९४१, २०११-९१४

३. जातपंचायतीद्वारे स्त्रियांनाच अतिकडक शिक्षा दिली जाते. उदा. नंदूरबार येथील आदिवासी स्त्रीने उच्च वर्णीय तरुणाशी विवाह केल्याने तिला उकळत्या तेलात हात घालण्याची शिक्षा जात पंचायतीने दिली.

४. रोहित वेमुला हा महाविद्यालयीन तरुण जातीय विषमतेचा बळी ठरला. त्याच्या आई-भावाने २०१५ मध्ये आत्मसन्मानासाठी बौध्द धर्माचा स्विकार केला.

५. संध्या नरे पवार म्हणतात, कोल्हापूर मध्ये बचतगटातील महिलांची बैठक व्यवस्था ही जातीनुसार आहे.

६. जैसलमेर येथील भाटी समाजामध्ये ४०-४५ वर्षांमध्ये एकाही मुलीच्या लग्नाची वरात निघालेली नाही.

७. २६ जानेवार, १ मे, १५ ऑगस्ट हे राष्ट्रीय दिवस सुट्टया म्हणून आनंद घेतो. त्या दिवशी कोणताही राष्ट्रीय उपक्रम राबवत नाही.

म्हणूनच भारतीय राज्यघटनेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांच्या रुजवणुकीसाठी कृतिकार्यक्रम तयार करून त्याची परिणामकारकता

अभ्यासणे आवश्यक आहे आणि म्हणूनच प्रस्तूत संशोधन हाती घेण्यात आले आहे.

### शैक्षणिक संशोधनाचे महत्व

आचार्य विनोबांनी म्हटले आहे- ज्ञाननिष्ठा, विद्यार्थीनिष्ठा आणि समाजनिष्ठा असलेले शिक्षकच विद्यार्थ्यांमध्ये योग्य संस्कारक्षम मूल्यांची रुजवणूक करत असतात. परंतु शैक्षणिक प्रक्रियेतून प्रचंड संख्येने विद्यार्थी बाहेर पडत आहेत. पण मानवतेच्या मूल्यांची योग्य जोपासना होत नाही आणि चारित्र्याची घडण न होताच सुशिक्षित झाल्यामुळे मानवानेच निर्माण केलेल्या वेगवेगळ्या शक्ती मानवाविरुद्ध वापरल्या जाऊन त्या मानवाच्या व मानवतेचा -हास होतांना दिसतो. म्हणून वैश्विक मानवी मूल्यांच्या शिक्षणाद्वारे माणसाला माणूस बनविणारे शिक्षण मिळायला पाहिजे. स्वामी विवेकानंद म्हणतात “जीवन घडविणारे माणूस, निर्माण करणारे, चारित्र्य घडविणारे व चांगले विचार आत्मसात करायला लावणारे शिक्षण आपल्याला हवे आहे” आजही हे तितकेच खरे आहे. कारण योग्य मूल्यांची रुजवणूक विद्यार्थ्यांमध्ये होणे आवश्यक आहे. मानवी जीवनामध्ये अनेक मानवी मूल्य आपल्याला सांगता येतील. ही मूल्ये वैयक्तिक, सामाजिक, राष्ट्रीय या प्रकारची असतात. मुल्यांमुळे व्यक्तीच्या अनेक सद्गुणांचा विकास होतो. त्यामुळे मूल्यांच्या रुजवणूकीमुळे मनुष्य आपला विकास, प्रगती करीत असतो. म्हणून प्रस्तूत संशोधनासाठी 'राष्ट्रीय एकात्मता' व 'स्त्री-पुरुष समानता' या दोन वैश्विक मानवी मूल्यांच्या रुजवणूकीसाठी कृतिकार्यक्रम तयार करून त्याची परिणामकारकता अभ्यासण्यासाठी प्रस्तूत संशोधन महत्वाचे वाटते.

### समस्या विधान

चाळीसगाव शहरातील कला, वाणिज्य, विज्ञान महाविद्यालयामध्ये भारतीय राज्यघटनेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांच्या रुजवणूकीसाठी कृतिकार्यक्रम तयार करून त्याची परिणामकारकता तपासणे.

### संशोधनाची उद्दिष्टे

१. भारतीय राज्यघटनेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांचा अभ्यास करणे.
२. भारतीय राज्यघटनेच्या उद्देशपत्रिकेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांच्या रुजवणूकीसाठी कृतिकार्यक्रम तयार करणे.
३. भारतीय राज्यघटनेच्या उद्देशपत्रिकेच्या अंतर्गत येणाऱ्या वैश्विक मानवी मूल्यांच्या रुजवणूकीसाठी कृतिकार्यक्रमाची परिणामकारकता अभ्यासणे.

### संशोधनाची गृहितके

१. वैश्विक मानवी मूल्य विकासासाठी समाजामध्ये काही ठराविक कार्यक्रम घेण्यात येतात.
२. मूल्यशिक्षण आयोजनात व नियोजनात अनेक अडचणी येतात.
३. मूल्यशिक्षणासाठी विशिष्ट प्रशिक्षण कार्यक्रम नाही.
४. मूल्य विकासासाठी शिक्षकांना स्वयंअध्ययन साहित्य फारसे उपलब्ध नाही.

### संशोधन परिकल्पना

उच्च महाविद्यालयीन मूल्यांची रुजवणूकीच्या कृतिकार्यक्रमामुळे उच्च महाविद्यालयीन विद्यार्थ्यांमध्ये वैश्विक मानवी मूल्य रुजवण्यास मदत होते.

### संशोधनातील कार्यात्मक व्याख्या

१. **उद्देशपत्रिका** - भारतीय राज्यघटनेच्या सुरुवातीला लिहिलेल्या प्रास्ताविकास सरनामा 'किंवा उद्देशपत्रिका असे म्हणतात.
२. **मूल्ये** - “१९९७ च्या शासकीय अध्यादेशात समाविष्ट करण्यात आलेली मूलतत्वे”  
'मूल्य म्हणजे मानवाच्या, समाजाच्या, राष्ट्राच्या कल्याणासाठी आवश्यक असलेली मूलतत्वे होय.'
३. **कृतिकार्यक्रम** - संशोधिकेने तयार केलेला एखाद्याच्या अंगी ठराविक क्षमता वा कौशल्ये वृद्धिंगत होण्यासाठी आयोजित केलेला विविध कृतींचा समावेश असलेला नियोजनबद्ध कार्यक्रम.
४. **कृतिकार्यक्रमाची परिणामकारकता** - महाविद्यालयीन विद्यार्थ्यांमध्ये इष्ट व परिणामकारक बदल घडवून त्यांची भावनिक दडपण दूर करण्यासाठी कृतिकार्यक्रमाची क्षमता म्हणजे त्यांची परिणामकारकता होय.

### नमुना निवड

प्रयोगकर्त्याला सोयीचा होईल, सहकार्य मिळेल असा न्यादर्श निवडणे म्हणजे सहेतूक न्यादर्श.

संशोधनकर्तीचा विषय हा भारतीय राज्यघटनेच्या उद्देशपत्रिकेतील मूल्यांच्या अंतर्गत येणारे वैश्विक मानवी मूल्यांची रुजवणूकीसाठी कृतिकार्यक्रम असल्यामुळे संशोधिकेने चाळीसगाव शहरातील कला, विज्ञान, वाणिज्य, उच्चमहाविद्यालयातील कलाशाखेतील राज्यशास्त्र विभागातील द्वितीय वर्षातील २० विद्यार्थ्यांची नमुना म्हणून निवडले आहे.

### १. स्वाश्रयी चल

वैश्विक मानवी मूल्यांच्या रुजवणूकीचा पडताळा पाहण्यासाठी तयार केलेला कृतिकार्यक्रम.

## २. आश्रयी चल

वैश्विक मूल्य रुजवणूकीवर झालेला परिणाम.

### संशोधन पध्दती

प्रस्तुत संशोधनसाठी प्रायोगिक संशोधन पध्दती निवडली आहे. पूर्व प्रायोगिक अभिकल्प विभागांतर्गत एकलगत नियंत्रित करून पूर्व चाचणी व उत्तर चाचणी अभिकल्पाची निवड करण्यात आली.

### संशोधन व्याप्ती व मर्यादा

#### व्याप्ती

१. महाराष्ट्र राज्यातील मराठी माध्यमांच्या सर्व उच्च महाविद्यालयातील विद्यार्थ्यांना मूल्य रुजवणूकीचा कृतिकार्यक्रम उपयुक्त ठरेल.
२. सदर संशोधन वैश्विक मानवी मूल्यांच्या रुजवणूकीसाठी उपयुक्त आहे.

#### मर्यादा

१. प्रस्तुत संशोधन चाळीसगाव शहरातील कला, विज्ञान, वाणिज्य, उच्च महाविद्यालयापूरतेच मर्यादित आहे.
२. प्रस्तुत संशोधन २० विद्यार्थ्यांपुरतेच मर्यादित आहे.
३. प्रस्तुत संशोधन भारतीय राज्यघटनेच्या उद्देशपत्रिकेच्या अंतर्गत येणारे राष्ट्रीय एकात्मता व स्त्री-पुरुष समानता या दोनच वैश्विक मानवी मूल्यांच्या रुजवणूकीबाबत मर्यादित आहे.

### संशोधनाची प्रत्यक्ष कार्यपध्दती

प्रस्तुत संशोधनासाठी चाळीसगाव शहरातील कला, विज्ञान, वाणिज्य, उच्च महाविद्यालयातील कला शाखेच्या राज्यशास्त्र विभागातील द्वितीय वर्षाचे २० विद्यार्थ्यांना 'राष्ट्रीय एकात्मता' व स्त्री-पुरुष समानता या दोन वैश्विक मानवी मूल्यांवर आधारित पूर्व चाचणी दिली व त्यानंतर कृतिकार्यक्रम राबविण्यात आला. व यानंतर पुन्हा त्याच विद्यार्थ्यांना उत्तरचाचणी देण्यात आली व 'राष्ट्रीय एकात्मता' व स्त्री-पुरुष समानता या दोन वैश्विक मानवी मूल्यांवर आधारित पूर्व चाचणी दिली व त्यानंतर कृतिकार्यक्रम राबविण्यात आला व त्यानंतर पुन्हा त्याच विद्यार्थ्यांना उत्तरचाचणी देण्यात आली व 'राष्ट्रीय एकात्मता' व स्त्री-पुरुष समानता या दोन वैश्विक मूल्यांच्या रुजवणूकीचा पडताळा घेण्यात आला. तर त्यात लक्षणिक पुरक आढळून आला.

प्रस्तुत संशोधनात खालील कृतिकार्यक्रम राबविण्यात आले.

१. **राष्ट्रीय एकात्मता** – हे मूल्य विद्यार्थ्यांमध्ये रुजविण्यासाठी कृतिकार्यक्रम –
  १. राष्ट्रीय नेत्यांचे लेख लिहिणे
  २. वृक्षारोपण
  ३. स्वच्छता अभियान – महाराष्ट्रदिन, रस्त्यात पडलेले कागदी झेंडे गोळा करणे.
२. **स्त्री-पुरुष समानता**
  १. वडिलोपार्जित संपत्तीत स्त्रियांना हक मिळावा या घटनेच्या निर्णयाबाबत आपले मत
  २. पथनाट्य – बेटी बचाओ, बेटी पढाओ.

### कृतिकार्यक्रमापूर्वीची निरीक्षणे

१. कृतिकार्यक्रमापूर्वी उच्च महाविद्यालयातील राज्यशास्त्र विभागातील २० विद्यार्थ्यांचा वृक्षारोपण, स्वच्छता अभियान, विविध नेत्यांवर आधारित लेख लिहिणे या उपक्रमात सहभाग अत्यंत कमी होता.
२. उच्च महाविद्यालयीन विद्यार्थी बिनधानस्त वृत्तीचे होते. चाचणीतील प्रश्नांचा आशय समजून न घेता प्रश्नांवर खुणा करत होते.
३. उच्च महाविद्यालयीन विद्यार्थ्यांमध्ये राष्ट्राबद्दल आत्मीयता व समानता या दोन्ही मूल्यांचा अभावच दिसत होता.

### कृतिकार्यक्रमानंतरची निरीक्षणे

१. उच्च महाविद्यालयातील विद्यार्थ्यांचा आत्मविश्वास व देशाबद्दल व समाजाबद्दलचा अभिमान वाढला.
२. स्त्रियांच्या हकाबाबत, समानतेबाबत आपले सकारात्मक मत विद्यार्थी मांडू लागले.
३. राष्ट्रीय कार्यक्रम – स्वच्छता अभियान, बेटी बचाओ, बेटी पढाओ अभियान यामध्ये उत्स्फूर्तपणे सहभागी होऊ लागले.

### संकलित माहितीचे विश्लेषण

चाळीसगाव शहरातील कला, विज्ञान, वाणिज्य, उच्च महाविद्यालयातील कला शाखेतील राज्यशास्त्र विभागातील द्वितीय वर्षाच्या २०

विद्यार्थ्यांना राष्ट्रीय एकात्मता व स्त्री-पुरुष समानता या दोन वैश्विक मानवी मूल्यांवर आधारित पूर्व चाचणी देण्यात आली व नंतर त्या विद्यार्थ्यांवर कृतीकार्यक्रम राबवून त्याच विद्यार्थ्यांना उत्तर चाचणी देण्यात आली. दोन्ही चाचणीतील उत्तरावर पुढील संख्याशास्त्रीय प्रक्रिया करण्यात आली, त्यावरून पूर्व व उत्तर व चाचणीची तुलना करण्यात आली.

$$\text{पूर्व चाचणीचे मध्यमान} = \frac{211}{20} = 10.55$$

$$\text{उत्तर चाचणीचे मध्यमान} = \frac{364}{20} = 18.2$$

$$\text{दोन्ही मध्यमानातील फरक} = 18.2 - 10.55 = 7.65$$

हा फरक उचित कृतीकार्यक्रम राबविण्याचे फलित आहे का? यासाठी ढगुणांक काढणे.

$$t = \frac{\sum D}{\sqrt{N \sum D^2 - (\sum D)^2}}$$
$$t = \frac{153}{\sqrt{\frac{20 \times 1327 - (153)^2}{20 - 1}}}$$
$$t = \frac{153}{\sqrt{\frac{3131}{19}}}$$
$$t = \frac{153}{\sqrt{164.78}}$$

t मूल्य - ११.९१

t कोष्टकावरून DF-१९ असताना ०.०५ सार्थकता स्तर १.७२ आणि ०.०१ सार्थकता स्तराची किंमत २.५३ आहे. त्यामुळे कृतीकार्यक्रमामुळे दोन्ही स्तरात पडणारा फरक लक्षणीय आहे.

**निष्कर्ष**

१. उच्च महाविद्यालयामध्ये मूल्यशिक्षणाच्या तासिका नाहीत.
२. उच्च महाविद्यालयामध्ये मूल्यशिक्षणाचे कोणतेही कार्यक्रम राबविले जात नाही.
३. उच्च महाविद्यालयातील राज्यशास्त्र विभागाव्यतिरिक्त इतर विद्यार्थ्यांना राज्यघटनेच्या उद्देशत्रिकेतील मूल्य माहित नाही.
४. भारतीय राज्यघटनेच्या उद्देशपत्रिकेच्या मूल्यांच्या अंतर्गत येणारे वैश्विक मानवी मूल्ये विद्यार्थ्यांना माहित झाले.
५. राष्ट्रीय एकात्मता व स्त्री-पुरुष समानता या मूल्यांच्या कृतीकार्यक्रमामुळे विद्यार्थ्यांमधील विश्वास वाढला.
६. राष्ट्रीय एकात्मता या मूल्यांच्या विविध कृती कार्यक्रमांमुळे विद्यार्थ्यांमध्ये एकमेकांबद्दलचा आदर व सहकार्य वृत्ती वाढली.
७. स्त्री-पुरुष समानता या वैश्विक मानवी मूल्यांमुळे समाजातील दोन्ही घटकांमधील अंतर समजले.
८. राष्ट्रीय एकात्मता या वैश्विक मानवी मूल्यांमुळे इतरांना मदत करण्याची भावना जागृत झाली.
९. स्त्री-पुरुष समानता या मूल्यांमुळे देशातील प्रत्येक व्यक्ती समान आहे. याची जाणीव विद्यार्थ्यांना झाली.
१०. वैश्विक मानवी मूल्यांच्या अभ्यासामुळे भारतीय राज्यघटनेने देशातील सर्व नागरिकांना दिलेली समान मूल्य कोणती आहेत व त्यांचा उपयोग काय हे विद्यार्थ्यांना समजले.
११. राष्ट्रीय एकात्मता मूल्यांमुळे देशाबद्दलचा आदरभाव वाढला, आत्मीयता वाढली.
१२. वैश्विक मानवी मूल्यांच्या कृती कार्यक्रमांमुळे राष्ट्रीय एकात्मता व स्त्री-पुरुष समानता ही मूल्ये विद्यार्थ्यांमध्ये अधिक रुजवण्यास मदत झाली.
१३. कृती कार्यक्रमानंतर विद्यार्थ्यांमध्ये वैश्विक मानवी मूल्यांबाबत गोडी निर्माण होऊन त्यांनी कृतीकार्यक्रमात अधिक उत्स्फूर्तपणे आपला सहभाग नोंदवला. म्हणजेच स्त्री-पुरुष समानता व राष्ट्रीय एकात्मता या मूल्यांची रुजवणूक विद्यार्थ्यांमध्ये झाली.

**संशोधन शिफारशी**

१. उच्च महाविद्यालयामध्ये मूल्य शिक्षणाच्या तासिका असाव्यात.

२. विद्यार्थ्यांमध्ये मूल्यांची रुजवणूक होण्यासाठी पथनाटय, देशभक्तीपर गीते इ. सारखे कार्यक्रम राबविले जावेत.
३. उच्च महाविद्यालयीन विद्यार्थी असले तरी चित्रकला, आत्मकथन इ. सारख्या स्पर्धा घ्याव्यात.
४. राज्यघटनेच्या उद्देशपत्रिकेतील मूल्ये प्रत्येक विद्यार्थ्यांस समाजातील प्रत्येक घटकास माहित असावीत.
५. भारतीय राज्यघटनेतील मूल्ये प्रत्येकासाठी समान आहेत व ते समाजातील प्रत्येक व्यक्तीच्या अंगी बाणावीत यासाठी शासनानेदेखील प्रयत्न करणे आवश्यक आहे.
६. राज्यघटनेच्या उद्देशपत्रिकेतील मूल्यांच्या अंतर्गत येणारी वैश्विक मानवी मूल्ये विद्यार्थ्यांना माहित असावीत.
७. देशातील विषमता दूर करण्यासाठी भारतीय राज्यघटनेतील मूल्यांचाच आधार घेणे आवश्यक आहे.
८. राज्यघटनेतील राष्ट्रीय एकात्मता मूल्यांमुळे विद्यार्थ्यांमध्ये राष्ट्रभक्त्या अधिक आत्मीयता व आदर निर्माण होईल.
९. स्त्री-पुरुष समानता मूल्यामुळे समाजातील स्त्री-पुरुष विषमता काही प्रमाणात कमी होईल.

### **निष्कर्ष**

मूल्ये रुजविण्याची प्रक्रिया घरापासून होते. परंतु मूल्य संवर्धन महाविद्यालयात शाळेतून होत असते. त्यासाठी मूल्यांची ओळख आणि मूल्यांची रुजवणूक होणे आवश्यक आहे व ती रुजविण्यासाठी शाळा महाविद्यालयातून विविध कृतीकार्यक्रमांद्वारे व घटनेद्वारे मूल्यांची रुजवणूक विद्यार्थ्यांमध्ये होणे आवश्यक आहे.

### **संदर्भ सूची**

१. आगलावे प्रदिप (२०००) संशोधनपध्दती शास्त्रे व तंत्रे.
२. खैरनार दिलीप (२००९) प्रगत सामाजिक संशोधन पध्दती व सांख्यिकीय, पुणे: डायमंड पब्लिकेशन.
३. चौगुले एस.एस.(संपादक)(२०१०) सामग्री विश्लेषण अन्वयार्थ, संशोधन आराखडा व अहवाल लेखन, यशवंतराव चव्हाण महाराष्ट्र मुक्तविद्यापीठ: नाशिक
४. जोशी अनंत (संपादक) (२०१०) संशोधन पध्दती, यशवंतराव चव्हाण महाराष्ट्र मुक्तविद्यापीठ, नाशिक.
५. मुळे रा. उमाठे वि. (१९९८) शैक्षणिक संशोधनाचे मूलतत्वे (तृतीय आवृत्ती) औरंगाबाद, महाराष्ट्र विद्यापीठ, ग्रंथ निर्मिती मंडळ.
६. मुळे संदिप (२०११) शैक्षणिक संशोधनाची ओळख, नाशिक: इनसाईट पब्लिकेशन.

## सर्व समावेशक शिक्षणात विशेष गरजा असणाऱ्या बालकांमध्ये मानवी मूल्य रुजविण्यात शिक्षकाची भूमिका: एक अभ्यास

लेखक: सुश्री. विद्यादेवी भिला बागुल

पीएच.डी.संशोधक, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक  
मो.नं.-९९७००५३८०६, ई-मेल: vidyadevibagul@gmail.com

### सारांश

“मानवाच्या जीवनाला उन्नत, मौल्यवान, यशस्वी आणि कल्याणमयी बनवण्याची क्षमता ज्या गुणांच्या ठायी असते त्यांना मानवी मूल्ये असे म्हणतात.” पुर्वापार कालखंडापासून व्यक्तीने हयाच मूल्याच्या आधारे उन्नती प्राप्त केली. या उन्नतीतून त्याने निसर्गातील विविध मौल्यवान गोष्टींचा शोध लावला. आपल्या या संशोधनवृत्तीतून त्याने यशाचे शिखर गाठले. त्याच्या या यशातून त्याने कल्याणकारी समाज घडविणे अपेक्षित होते. परंतु भौतिक सुखात तो दिवसेंदिवस अधिकाधिक गर्क होत गेला आहे. व्यक्तीत स्वार्थी भावना बळकट होऊ लागली. याला कारण म्हणजे त्याच्यातील मूल्यांचा न्हास.

आज मूल्ये रुजविण्यासाठी मूल्यशिक्षणाची गरज निर्माण झाली आहे. मूल्ये शिकवली जात नाही तर ती शिकली जातात. ग्रहण केली जातात.

“Values are not taught but values are caught”

(वीरकर पी., २००४)

मूल्यशिक्षण ही संकल्पना ज्याप्रमाणे अभ्यासक्रमात/शिक्षणात समाविष्ट करण्यात आली त्याचप्रमाणे सर्व समावेशक शिक्षण ही संकल्पना आली. ८६ व्या घटनादुरुस्तीनंतर ६ ते १४ वयोगटातील सर्वच मुलांना मोफत व सक्तीचे प्राथमिक शिक्षण देणे ही शासनाची जबाबदारी आहे.

त्यादृष्टीने विशेष गरजा असलेल्या बालकांना सर्वसामान्य शाळेत प्रवेशित करण्यात आले. अशा बालकांमध्ये देखील मूल्ये रुजविण्याची जबाबदारी वर्गशिक्षकांवर आली. विद्यार्थ्यांमध्ये मूल्ये रुजविण्यासाठी शिक्षक विविध उपक्रमांचे शालेय स्तरावर आयोजन करीत असतो. शैक्षणिक सहली, शिबिरे, छंदवर्ग, गटस्पर्धा, क्रीडास्पर्धा, क्षेत्रभेटी परिपाठ, प्रार्थना, दैनंदिन अध्यापन इ. अनेक कार्यक्रमातून एकाहून अधिक मूल्यांची जोपासना होऊ शकते. सर्वसामान्य विद्यार्थ्यांबरोबर विशेष गरजा असणाऱ्या बालकांमध्ये देखील मूल्ये रुजविण्याचे काम शिक्षकाला करावे लागते. विशेष गरजा असणाऱ्या बालकांमध्ये मूल्ये कितपत रुजतात? शिक्षक यासाठी विशेष उपक्रमांचे आयोजन करतात का? अशा बालकांमध्ये मूल्ये रुजवितांना कोणकोणत्या अडचणी येतात? या प्रश्नांचा शोध घेण्याचा प्रयत्न सदर शोधनिबंधात केलेला आहे.

**बीजसंज्ञा:** सर्वसमावेशित शिक्षण, विशेष गरजा असणारे बालक

### प्रस्तावना

विद्यार्थ्यांमध्ये मूल्यांची रुजवणूक ही जाणीवपूर्वक करून त्या मूल्य रुजवणूकीत समतोल राखणे, ही सद्यःस्थितीची गरज आहे. विद्यार्थ्यांमध्ये मूल्यांची रुजवणूक करण्याचे शिक्षकाचे हक्काचे स्थळ म्हणजे वर्गखोली होय. केवळ अध्यापनातून मूल्यांची रुजवणूक होते असे नाही तर त्यासाठी शिक्षकांना विविध नावीन्यपूर्ण उपक्रमांचे सहेतूक आयोजन करावे लागते. शिक्षण व मूल्य एकात्म बाबी आहेत. शिक्षण हा ६ ते १४ वयोगटातील प्रत्येक बालकाचा मुलभूत अधिकार आहे. त्यादृष्टीने शिक्षकांना प्रयत्न करावे लागतात. समावेशक शिक्षणात विविध क्षमतेचे विद्यार्थी शाळेत समाविष्ट करण्यात आलेले आहेत. त्यादृष्टीने विशेष गरजा असणाऱ्या बालकांकडे देखील शिक्षकांनी समसमान लक्ष देणे अपेक्षित आहे. अशा विशेष गरजा असणाऱ्या बालकांमध्ये देखील मूल्य रुजविण्याचे दायित्व शिक्षकांवर येते.

**मुख्य शब्द – सर्व समावेशक शिक्षण, विशेष गरजा असणारे बालक**

### सर्व समावेशक शिक्षण

६ ते १४ वयोगटातील प्रत्येक मुलास शिक्षण देणे हे शाळेचे उद्दिष्ट आहे. कोणत्याही प्रकारची विशेष गरजा असणारे मुले सर्वसामान्य शाळेत सामावून घेणे म्हणजेच 'सर्व समावेशक शिक्षण' होय.

(म.रा.शै.सं.व.प्र.परिषद, पुणे, २०१२, शिक्षक हस्तपुस्तिका)

### विशेष गरजा असणारे बालक

विशेष गरजा असणाऱ्या बालकांमध्ये पुढील बालकांचा समावेश होतो.

१. अंधत्व (Blindness)
२. कुष्ठरोग (Leprosy Cured)
३. कर्णबधिर (Hearing Impaired)

४. अवयवातील कमतरता (Locomotor Disability)  
 ५. मतिमंद (Mentally Challenged)  
 ६. बहुविकलांगता (Cerebral Palsy)  
 ७. अध्ययन अक्षमता (Learning Disability)

(महाराष्ट्र प्राथमिक शिक्षण परिषद, मुंबई, अपंग समावेशित शिक्षण)

विशेष गरजा असणाऱ्या बालकांसाठी राष्ट्रीय स्तरावरील प्रयत्न

अ. क्र.	आयोग / धोरण / कृत योजना	सूचना / शिफारशी / योजना
१)	कोठारी आयोग (१९६४-६६)	<ul style="list-style-type: none"> <li>सर्व विकलांग विद्यार्थ्यांना सामान्य शाळेत प्रामुख्याने दाखल करून घ्यावे.</li> </ul>
२)	मानवी ऋक (१९७०)	<ul style="list-style-type: none"> <li>अपंग मुलांच्या एकात्मिक शिक्षणाची केंद्र पुरस्कृत योजना</li> <li>१९७४ मध्ये केंद्रीय कल्याण मंत्रालयाने घोषित केली.</li> </ul>
३)	राष्ट्रीय शैक्षणिक धोरण (१९८६)	<ul style="list-style-type: none"> <li>अपंगांना सामान्य मुलांच्या बरोबर शिक्षण देण्यात यावे.</li> <li>व्यावसायिक प्रशिक्षणासाठी केंद्र</li> </ul>
४)	कृती योजना (१९९२)	<ul style="list-style-type: none"> <li>विभागीय कार्यालय ते विकासागत पातळीपर्यंत अशा बालकांसाठी विशेष सहाय्यक सेवा पुरविण्यासाठी विशेषज्ञ तयार करणे.</li> </ul>
५)	भारतीय पुनर्वसन परिषद अधिनियम (टअड) (१९९२)	<ul style="list-style-type: none"> <li>SCERT, DIET, सामान्य शाळांमधील विशेष गरजा असणाऱ्या मुलांसाठी पूरक सेवा देऊ शकतील अशा विशेष शिक्षकांना तसेच साधन शिक्षकांना प्रशिक्षण देण्याची जबाबदारी टअड कडे सोपविण्यात आली.</li> </ul>
६)	प्रा.राममेघे प्राथमिक शिक्षण आयोग (१९९२)	<ul style="list-style-type: none"> <li>राज्यातील सर्व विशेष शाळांची व प्रशिक्षण संस्थांची यादी सर्वसामान्य शाळांमध्ये उपलब्ध करून द्यावी.</li> <li>सुविधा देण्यात यावी.</li> <li>अपंगांना उपजीविकेसाठी प्रशिक्षण देणे.</li> </ul>
७)	समानसंधी, ऋक व संरक्षण व संपूर्ण सहभाग अधिनियम (१९९५) प्रकरण ५- कलम २६	<ul style="list-style-type: none"> <li>अपंग मुल १८ वर्षांचे हेईपर्यंत योग्य वातावरणात मोफत शिक्षणासाठी प्रवेश.</li> <li>अपंग मुलांना सामान्य शाळांमधील विद्यार्थ्यांमध्ये सामावून घेण्यास प्रोत्साहन देणे.</li> </ul>
८)	राष्ट्रीय न्यास अधिनियम (१९९९)	<ul style="list-style-type: none"> <li>अपंगांसाठी अडथळा मुक्त वातावरण निर्माण करून देणे.</li> <li>अपंग व्यक्तींमधील कार्यात्मक कौशल्य विकसनासाठी कार्यक्रम सुरु करणे.</li> </ul>
९)	राष्ट्रीय अध्यासक्रम रुपरेषा (२०००)	<ul style="list-style-type: none"> <li>अपंग मुलांच्या विशेष गरजा लक्षात घेऊन सेवांतर्गत प्रशिक्षण कार्यक्रम.</li> <li>पूरक अध्ययन सामग्री विकसित करणे.</li> <li>शिक्षकांना उपयुक्त मार्गदर्शन पुस्तिका.</li> <li>अपंग बालकांना समाविष्ट करण्यासाठी शिक्षकांमध्ये कौशल्य व क्षमता विकसित करणे.</li> <li>विशेष गरजा असणाऱ्या मुलांसाठी प्राप्त माहितीच्या आधारे मूल्यमापनाची तंत्रे व पध्दती विकसित करणे.</li> </ul>

१०)	महाराष्ट्र राज्य अपंग कल्याण कृती आराखडा (२००९)	<ul style="list-style-type: none"><li>अपंग व्यक्ती शब्दप्रयोग टाकून विशेष गरजा असणाऱ्या व्यक्ती असा कृटीकोन ठेवण्यात आला.</li><li>प्रकरण दोन - शिक्षणासाठी संपूर्ण संधी</li><li>विशेष गरजा असणाऱ्या बालकांना सामान्य शाळेत प्रवेशासाठी टोस निर्णय.</li></ul>
-----	---	--

अशा विविध योजनांद्वारे अपंग बालकांच्या शिक्षणाबाबत विकासात्मक पावले उचलण्यात आलेले आहेत.

### संशोधन समस्येचे महत्व

मूल्यांमूळे व्यक्तीच्या जीवनाला अर्थ येत असतो. याच मूल्यांचे महत्व विशेष गरजा असणाऱ्या बालकांच्या दृष्टीने अनन्यसाधारण आहे. अशा बालकांमध्ये मूल्य रुजविल्यामुळे त्यांच्यातील आत्मविश्वास वाढीस लागण्यास मदत होते. शिक्षकांना मूल्य रुजवितांना वर्गातील प्रत्येक विद्यार्थ्यांच्या आकलनक्षमतेचा विचार करून अध्यापन करावे लागते. विशेष गरजा असणाऱ्या बालकांच्या दृष्टीकोनातून विचार केल्यास शिक्षकांना त्यात काही अडचणी येतात. त्या अडचणींवर मात करण्यासाठी शिक्षकांना विशेष गरजा असणाऱ्या बालकांसाठी नवनवीन उपक्रम राबविणे महत्वाचे आहे.

### संशोधनाची गरज

विशेष गरजा असणाऱ्या बालकांचे सामाजिकीकरण करण्यासाठी त्या विद्यार्थ्यांना सर्वसामान्य शाळेत सामावून घेऊन त्यांना समाजाच्या प्रवाहात आणण्यासाठी शासनाने काही टोस पावले उचललेली आहेत. त्यातील एक म्हणजे समावेशिक शिक्षणाची संकल्पना होय. समावेशिक शिक्षणात विशेष गरजा असणाऱ्या विद्यार्थ्यांना समाविष्ट करून घेतल्यामुळे त्यांच्या विकासाला चालना मिळालेली आहे. विशेष गरजा असणाऱ्या बालकांना देखील देशाचा सुजाण नागरिक म्हणून घडविण्यासाठी शिक्षक त्यांच्यात मूल्य रुजविण्यासाठी काम करित असतो. या शिक्षकाची त्यातील मुख्य भूमिका अभ्यासण्यासाठी सदर संशोधनाची गरज आहे.

### संशोधन प्रश्न

१. शिक्षक विशेष गरजा असणाऱ्या बालकांमध्ये मूल्य कशा पध्दतीने रुजवितात?
२. विशेष गरजा असणाऱ्या बालकांमध्ये मूल्य रुजवितांना शिक्षकांना कोणत्या अडचणी येतात?
३. मूल्य रुजविण्यासाठी शिक्षकांना कोणते नवनवीन उपक्रम राबविता येतील?

### संशोधन समस्या

सर्व समावेशिक शिक्षणात विशेष गरजा असणाऱ्या बालकांमध्ये मानवी मूल्य रुजविण्यात शिक्षकाची भूमिका एक अभ्यास.

### संशोधन उद्दिष्टे

१. विशेष गरजा असणाऱ्या बालकांमध्ये मूल्य रुजविण्यात शिक्षकांची भूमिका अभ्यासणे.
२. विशेष गरजा असणाऱ्या बालकांमध्ये मूल्य रुजविण्यात शिक्षकांना येणाऱ्या अडचणींचा शोध घेणे.
३. विशेष गरजा असणाऱ्या बालकांमध्ये मूल्य रुजविण्यासाठी उपक्रम सुचविणे.

### संशोधनाची व्याप्ती

१. संशोधन सन २०१५-२०१६ या वर्षापुरते व्याप्त होते.
२. संशोधन केवळ विशेष गरजा असणाऱ्या बालकांच्या मूल्य रुजविण्याबाबत होते.

### संशोधनाची मर्यादा

१. प्रस्तुत संशोधन हे नाशिक जिल्ह्यातील स्थानिक स्वराज्य संस्थेच्या शाळेतील व जिल्हा परिषद शाळेतील शिक्षकांपुरतेच मर्यादित होते.
२. प्रस्तुत संशोधनात विशेष गरजा असणाऱ्या बालकांमधील मूल्य रुजविण्यात शिक्षकांच्या भूमिकेविषयी मर्यादित होते.

### संबंधित साहित्याचा आढावा

१. सर्व शिक्षा अभियानांतर्गत 'समावेशिक शिक्षण' हस्तपुस्तिकेतून सर्वसामान्य शाळेची विशेष गरजा असणाऱ्या बालकांच्या शिक्षणप्रक्रियेतील भूमिका अभ्यासण्यात आली.
२. 'अध्ययन अक्षमता' या पुस्तकातून अपंगांच्या शैक्षणिक वाटचालीचा इतिहास अभ्यासण्यात आला.
३. मूल्य शिक्षणविषयक पुस्तकांमधून मूल्यांची मानवी जीवनातील स्थान, महत्व, गरज याचा आढावा घेण्यात आला.

### संशोधन कार्यपध्दती

सदर संशोधनासाठी सर्वेक्षण संशोधन पध्दतीचा वापर करण्यात आला.

प्रश्नावलीतील प्रश्नांचे स्वरूप हे मुक्त होते.

### माहिती संकलनाची साधने

सदर संशोधनातील माहिती संकलनासाठी प्रश्नावली व मुलाखत या साधनांचा वापर करण्यात आला.

### न्यादश

नाशिक जिल्हयातील सर्वसामान्य शाळांमधील एकूण २० शिक्षकांकडून माहिती संकलित करण्यात आली.

### उद्दिष्टनिहाय निष्कर्ष

कोष्टक १ - विशेष गरजा असणाऱ्या बालकांमध्ये मूल्य रुजविण्यात शिक्षकांची भूमिका .

अ.क्र.	मूल्ये	उपक्रम/शिक्षकांचे वर्तन/कृती	परिणामकारकता
१)	आदर	कौतूक करणे, गरजेच्या वेळी त्यांना मदत करणे	शिक्षकांविषयी आदरयुक्तभिती वाटणे. शिक्षकांनी सांगितलेली कामे एकणे.
२)	प्रेम	भाषाविषयाचे अध्यापन, चौकशी करणे	कुटुंबाविषयी प्रेमाची व आपुलकीची भावना निर्माण झालेली दिसून येते.
३)	सहकार्य	<ul style="list-style-type: none"> <li>अभ्यासपूक कार्यक्रमांमध्ये</li> <li>सहभाग</li> <li>शिविरे</li> <li>गटकार्य</li> </ul>	सहकार्याची भावना निर्माण झाल्यामुळे वर्गमित्रांमध्ये मैत्रीपूर्ण संबंध वाढीस लागलेले दिसले.
४)	श्रमप्रतिष्ठा	<ul style="list-style-type: none"> <li>वर्ग स्वच्छ करणे.</li> <li>वर्ग सजावट</li> <li>शालेय स्वच्छता यात सहभागी करून घेणे.</li> </ul>	परिस्थितीशी जुळवून घेण्याची कृती, समायोजन क्षमता वाढीस लागली.
५)	वक्तृशीरपणा	<ul style="list-style-type: none"> <li>उपस्थितीसाठी बक्षिस</li> <li>शाबासकी</li> </ul>	विशेष गरजा असणाऱ्या बालकांचे शाळेतील उपस्थितीचे प्रमाण हे ६० ते ७० टक्के पर्यंत असते. म्हणजे त्यांच्या मनात शाळेविषयी आस्था निर्माण झालेली दिसून येते.

मूल्य रुजविण्यात शिक्षकांना येणाऱ्या अडचणींचा शोध घेतल्यास पुढील अडचणी निदर्शनास आल्या.

- शिक्षकांना विशेष गरजा असणाऱ्या बालकांना कोणत्या प्रकारचे अध्यापन करावे आणि त्याच्या गरजांबाबतच्या प्रशिक्षणात सर्वंक शिक्षक सहभागी झाले आहेत असे नाही त्यामुळे त्यांना अध्यापनात अडचणी येतात.
- शिक्षकांना अंध, कर्णबधिर असे अपंगत्व असलेल्या बालकांबरोबर संभाषण करताना अडचणी येतात.
- विविध अपंगत्वासाठी योग्य अध्यापन पद्धतीचे ज्ञान शिक्षकांना अवगत नाही.
- पालकांच्या मर्यादीत प्रतिसादामुळे बालकांमधील विकासात अडथळे येतात.
- पालकांमधील उदासिनता/नकारात्मक दृष्टीकोन
- प्रेरणेचा अभाव
- सर्वसामान्य शिक्षकांच्या मदीस काही साधन व्यक्ती शाळेवर नेमण्यात आलेले नसून त्याच्य अंशतः सहवासामुळे विशेष गरजा असणाऱ्या बालकांना अडचणी येतात.
- नैसर्गिक अपंगत्वावर मात करण्यासाठी अशा बालकांना काही कृत्रिम साधनांची मदत होऊ शकते. परंतु या सुविधा पूर्णपणे बालकांना उपलब्ध होऊ शकत नाही. उदा. श्रवणयंत्र, चाकाची खुर्ची/व्हील चेअर, वॉकर इ.
- शालेय वेळापत्रकानुसार शिक्षकांना अभ्यासक्रमाची पुर्तता करावी लागते म्हणून विशेष गरजा असणाऱ्या बालकांना शिक्षक इच्छा असूनही वेळ देऊ शकत नाही.

### विशेष गरजा असणाऱ्या बालकांमध्ये मूल्य रुजविण्यासाठी उपाययोजना

- प्रकल्प तंत्राचा वापर करून विशेष गरजा असणाऱ्या विद्यार्थ्यांना अभिव्यक्त होण्याची संधी उपलब्ध करून द्यावी त्याचप्रमाणे सांघिक

प्रकल्प दिल्यामुळे विद्यार्थ्यांमध्ये सहकार्याची भावना वाढीस लागण्यास मदत होईल. .

२. भूमिकापालन प्रतिमान, न्यायतत्व शास्त्रीय प्रतिमान यासारखे सामाजिक आंतरक्रिया प्रतिमाने वापरल्यास विद्यार्थ्यांमध्ये सामाजिक बांधिलकी निर्माण होण्यास मदत होईल.
३. अपंगत्वावर मात करून यश प्राप्त केलेल्या महान व्यक्तीचे, खेळाडूचे जीवनक्रम विद्यार्थ्यांना दाखविणे.
४. अपंगत्वावर संबंधित काही लघुपट, फिल्म विद्यार्थ्यांना दाखविणे. उदा. Yello, तारे जमीनपर सारखे
५. विशेष गरजा असणाऱ्या बालकांमधील सुप्त गुणांचा शोध घेण्यासाठी शालेय कार्यक्रमाचे आयोजन करावे. उा. वक्तृत्व स्पर्धा, गायन, वाद्य वाजविणे, चित्रकला, क्रीडामहोत्सव इ.
६. अध्यापनात विविध तंत्रज्ञानाचा वापर करणे. उदा. Video, Audio, Images, Computer etc.

### शिफारशी

१. एिक्कांचे विशेष गरजा असणाऱ्या विद्यार्थ्यांबरोबर अडथळा मुक्त संभाषण होण्यासाठी प्रशिक्षण देणे. उदा. ब्रेल लिपीचे ज्ञान.
२. सामाजिक क्षमता निर्माण होण्यासाठी विशेष गरजा असणाऱ्या बालकांना शाळेतील विविध कार्यक्रमांमध्ये सहभागी करून घेणे.
३. पालकांशी क्षमता निर्माण होण्यासाठी विशेष गरजा असणाऱ्या बालकांना शाळेतील विविध कार्यक्रमांमध्ये सहभागी करून घेणे.
४. वैद्यकीय सुविधांशी लाभातून काहीही प्रमाणात शारीरिक व्यंगावर मात करण्याचा प्रयत्न करावा.
५. विशेष गरजा असणाऱ्या विद्यार्थ्यांच्या सुप्तगुणांचा शोध घेऊन त्याला वाव देण्याचा प्रयत्न करावा.

### विचारार्थी प्रश्न

१. विशेष गरजा असणाऱ्या बालकांबरोबर सर्वसामान्य बालकांच्या सहकार्यात्मक वृत्तीमध्ये वाढ होते का?
२. सर्वसामान्य बालकांच्या सहवासात विशेष गरजा असणाऱ्या बालकांमध्ये समायोजन क्षमता वाढीस लागते का?

### संदर्भग्रंथ

१. प्रमोद जे., कदम व्ही., जाधव ए., (२०११), 'विशेष शिक्षण', नागपूर, विद्या प्रकाशन
२. गुल्हाने जी., धांडे के., (२०१२), 'अध्ययन अक्षमता' अमरावती, नभप्रकाशन.
३. राष्ट्रीय शैक्षणिक धोरण (१९८६), शैक्षणिक आव्हानांकडून कृती कार्यक्रमाकडे (२००२), पूणे, जीवन शिक्षण प्रकाशन.
४. अपंग समावेशित शिक्षण, मुंबई, महाराष्ट्र प्राथमिक शिक्षण परिषद.
५. सर्व शिक्षा अभियान, अपंग समावेशित शिक्षण, मुंबई, महारामहाराष्ट्र प्राथमिक शिक्षण परिषद.
६. मुळावकर एस., मुळावकर कल्पना, (२००५), 'मूल्यशिक्षण, सुसंवाद', नागपूर, विद्या प्रकाशन.
७. वीरकर पी., डॉ. वीरकर प्रतिभा (२००४), मूल्यशिक्षण संकल्पना व कार्यवाही, पूणे, पूणे विद्यार्थी गृह प्रकाशन.
८. मुळे रा. रा. आणि उमाठे वि. तु., (१९८७), 'शैक्षणिक संशोधनाची मूलतत्वे', नागपूर, महाराष्ट्र विद्यापीठ ग्रंथपीठ ग्रंथनिर्मिती मंडळ.

## सामाजिक मानवी मूल्ये रुजवण्यात राष्ट्रीय सेवा योजनेचे योगदान: एक अभ्यास

लेखक: सुश्री. अनिता भास्कर थोरात<sup>१</sup> आणि डॉ.सज्जन थूल<sup>२</sup>

<sup>१</sup> पीएच.डी. संशोधक, यशवंतराव चव्हाण महाराष्ट्र मुक्तविद्यापीठ, नाशिक,  
मो.: ९४०३३१५०९४, ई-मेल: mahaleanita2012@gmail.com

<sup>२</sup> सहयोगी प्राध्यापक, यशवंतराव चव्हाण महाराष्ट्र मुक्तविद्यापीठ, नाशिक,  
मो.: ९४०३७७४५३२, ई-मेल: sst9771@rediffmail.com

### सारांश

भारत हा युवकांचा देश आहे, असे आपण कौतुकाने म्हणतो. म्हणूनच आपल्या देशाचे भविष्य हे महाविद्यालयीन शिक्षण घेणाऱ्या युवकांच्या हाती आहे. देशाचे भवितव्य हे जर उत्तम असावे, सर्वसंपन्न असावे असे जर आपणास वाटत असेल तर देशाच्या युवकांमध्ये महाविद्यालयीन तसेच उच्च शिक्षण घेत असतांनाच समाजसेवा करणे, आपल्या जवळपासच्या परिसरातील लोकांमध्ये मिळसून त्यांना समजावून घेवून रचनात्मक कार्य करणे, समाजसेवेच्या माध्यमातून स्वतःच्या व्यक्तिमत्त्वाचा तसेच वैश्विक मानवी मूल्यांची जोपासना करणे, देशातील लोकांच्या सेवेसाठी काही उल्लेखनीय कार्य केले पाहिजे. हा उद्देश डोळ्यासमोर ठेवून National Service Scheme म्हणजेच राष्ट्रीय सेवा योजनेची स्थापना करण्यात आली. १९६० मध्ये प्राध्यापक के.जी. सय्यदीन यांनी वेगवेगळ्या देशांचा अभ्यास करून 'नॅशनल सर्व्हिस फॉर युथ' हा अहवाल दिला. १९६४-६६मध्ये भारत सरकारच्या शिक्षण आयोगाचे अध्यक्ष डॉ.दौलतसिंह कोठारी यांनी आपल्या अहवालामध्ये विद्यार्थ्यांनी समाजसेवा करण्यासंबंधी कोणत्या प्रकारच्या योजना राबवाव्यात यासंबंधी शिफारशी केल्या. मे १९६९ मध्ये तत्कालीन शिक्षण मंत्री डॉ.राव यांनी महात्मा गांधी जन्म शताब्दी वर्षाचे औचित्य लक्षात घेवून राष्ट्रीय सेवा योजना सुरु करण्याची घोषणा केली.

सॉक्रेटीस ह्या तत्वचिंतकाच्या मताप्रमाणे सद्गुण किंवा मानवी मूल्ये हे जन्मजात मुलांमध्ये नसतात. तसेच ते शिकवता देखील येत नाही. मानवी मूल्ये ही समजून घेवून आत्मसात करायची असतात. ती आत्मसात कशी करायची याचे मात्र योग्य असे यथार्थ मार्गदर्शन करणे क्रमप्राप्त ठरते. आणि म्हणूनच 'माझ्यासाठी नव्हे तर आपणासाठीफ हे राष्ट्रीय सेवा योजनेचे बोधव्यय समाजाला खुप महत्वपूर्ण तत्वज्ञान सांगून जाते. म्हणजेच काय तर ज्या समाजात आपण काम करतो त्या समाजाला समजून घेणे. त्यासाठी स्वतःमध्ये सत्यप्रियता, सहकार्याची भावना, राष्ट्रप्रेम, राष्ट्रीय एकात्मता, सर्वधर्म समभाव, श्रमप्रतिष्ठा, बंधुभाव, प्रेम, सद्भावना, शांतता, धैर्य, समता, न्याय, स्त्री-पुरुष समानता, विज्ञाननिष्ठा इ. मुलभूत मानवी सद्गुण निर्माण होणे महत्वाचे आहे. विद्यार्थ्यांमध्ये सर्व मूल्यविषयक गुणांचा अंतर्भाव झाला तर समाजामध्ये शांतता व सामंजस्य निर्माण होण्यास वेळ लागणार नाही. या पार्श्वभूमीला लक्षात ठेवून महाविद्यालयीन स्तरावर राबवल्या जाणाऱ्या राष्ट्रीय सेवा योजनेच्या माध्यमातून विद्यार्थ्यांमध्ये मानवी मूल्यांविषयी जाणीवजागृती किती प्रमाणात झाली व कशी झाली तसेच समाजात काम करतांना ह्या मानवी मूल्यांची अंमलबजावणी कशा पध्दतीने चालू आहे. हे जाणून घेण्यासाठी प्रस्तूत संशोधन कार्य हाती घेतलेले आहे. संबंधीत विषयाला अनुसरून सविस्तर माहिती शोधनिबंधात देण्यात आलेली आहे.

**बीजसंज्ञा:** वैश्विक मूल्ये, मानवी मूल्ये, राष्ट्रीय सेवा योजना, समाज प्रबोधन, मूल्यांचे संवर्धन.

### प्रस्तावना

राष्ट्रीय सेवा योजना ही २४ सप्टेंबर १९६९ रोजी महात्मा गांधी जन्म शताब्दी वर्षानिमित्त स्थापन करण्यात आली. केंद्र सरकारच्या पुढाकाराने राष्ट्रीय सेवा योजना आजतागायत सातत्याने विविध उपक्रमाच्या माध्यमातून देशातील ग्रामीण विकासाला हातभार लावत आहे. श्रमसंस्कार शिबीराद्वारे गावामधून स्वच्छता, वृक्षारोपन, रस्ता दुरूस्ती, पथनाट्ये, विविध उपक्रमाद्वारे जनजागृती असे अनेक प्रबोधनाचे उपक्रम उत्कृष्ट पध्दतीने राबविले आहेत. महाविद्यालयीन जीवनामध्ये विद्यार्थ्यांचा व्यक्तिमत्व विकास घडवून आणण्याचा प्रयत्न राष्ट्रीय सेवा योजनेमार्फत करण्यात येतो तसेच विद्यार्थ्यांमध्ये सामाजिक भान निर्माण करून समाज विकासामध्ये त्यांना सहभागी करून घेण्याचे काम राष्ट्रीय सेवा योजनेच्या माध्यमातून झालेले आपल्याला समजते. शिक्षण आणि समाज एकत्र आणण्याचा हेतू काही अंशी या निमित्ताने साधला जात आहे. राष्ट्रीय सेवा योजनेमध्ये दोन पध्दतीने प्रामुख्याने काम केले जाते. एक म्हणजे महाविद्यालयामध्ये विद्यार्थ्यांच्या विविध कला गुणांना वाव देत श्रमाचे महत्व त्यांना कळावे या हेतून नियमित कार्यक्रमाचे स्वरूप असते तर दूसरे असे की, शिबीरामधून विद्यार्थ्यांमध्ये विविध मानवी मूल्यांची जाणीव व जागृती करून देणे. शिबीर हे राष्ट्रीय सेवा योजनेचा मुख्य गाभा आहे. शिबीर काळात युवकांमधील वैयक्तिक मूल्ये, सामाजिक मूल्ये, सांघिक मूल्ये व वैश्विक मूल्ये इ. वृद्धिंगत होत असतात. विद्यार्थ्यांमध्ये दडलेल्या सुप्त गुणांचा शोध घेवून सर्वगुण संपन्न युवक तयार केला जातो. राष्ट्रीयत्वासाठी, समाजाच्या हितासाठी चांगला नागरिक तयार करण्याच्या उद्देशाने योग्य व पोषक असे वातावरण राष्ट्रीय सेवा योजनेच्या माध्यमातून तयार केले जाते. विद्यार्थ्यांमध्ये वेगवेगळ्या मूल्यांची रुजवणूक करण्यासाठी वेगवेगळे उपक्रम हाती घेतले जातात आणि या वेगवेगळ्या उपक्रमाच्या माध्यमातून काही मानवी मूल्ये रुजवली जातात. तर ही मूल्ये व त्याचे प्रकार पुढीलप्रमाणे सांगता येतात.

### मानवी मूल्ये

- |   |                          |                          |
|---|--------------------------|--------------------------|
| १. जैविक मूल्ये                               | २. व्यक्तिगत मूल्ये      | ३. बौद्धिक मूल्ये        |
| ४. भावनिक मूल्ये                              | ५. शारीरिक मूल्ये        | ६. शिस्तविषयक मूल्ये     |
| ७. क्रीडाविषयक मूल्ये                         | ८. सांस्कृतिक मूल्ये     | ९. सौंदर्यविषयक मूल्ये   |
| १०. कलात्मक मूल्ये                            | ११. मनोरंजनात्मक मूल्ये  | १२. व्यावसायिक मूल्ये    |
| १३. आर्थिक मूल्ये                             | १४. पर्यावरणविषयक मूल्ये | १५. धार्मिक मूल्ये       |
| १६. माहिती व तंत्रज्ञानाच्या वापराबाबत मूल्ये | १७. भौतिक मूल्ये         | १८. नैतिक मूल्ये         |
| १९. आरोग्यविषयक मूल्ये                        | २०. आध्यात्मिक मूल्ये    | २१. कौटुंबिक मूल्ये      |
| २२. इतिहासविषयक मूल्ये                        | २३. वर्तमानविषयक मूल्ये  | २४. भविष्यविषयक मूल्ये   |
| २५. आपत्कालीन मूल्ये                          | २६. स्पर्धात्मक मूल्ये   | २७. वैज्ञानिक मूल्ये     |
| २८. युद्धकालीन मूल्ये                         | २९. सामाजिक मूल्ये       | ३०. लोकशाहीविषयक मूल्ये  |
| ३१. राजकीय मूल्ये                             | ३२. राष्ट्रीय मूल्ये     | ३३. आंतरराष्ट्रीय मूल्ये |
| ३४. शैक्षणिक मूल्ये                           | ३५. वैश्विक मूल्ये       |                          |

अशा विविध मानवी मूल्यांची जडण घडण, संक्रमण व संस्करण राष्ट्रीय सेवा योजनेच्या माध्यमातून कशा पध्दतीने केले जाते याचा संक्षिप्त अभ्यास करण्यासाठी प्रस्तुत अभ्यासामध्ये संशोधकाने राष्ट्रीय सेवा योजनेचे मानवी मूल्ये रुजवण्यात कशा प्रकारे व किती प्रमाणात योगदान आहे. याचा अभ्यास केला आहे.

**संशोधन समस्या विधान:** मानवी मूल्ये रुजवण्यास राष्ट्रीय सेवा योजनेचे योगदान

### अभ्यासाची उद्दिष्ट्ये

१. राष्ट्रीय सेवा योजना या उपक्रमाचा शोध घेणे.
२. मानवी मूल्ये रुजवण्यात राष्ट्रीय सेवा योजनेचे चांगल्या कार्यासाठी उपाययोजना सुचविणे.

### अभ्यासाची गृहितके

१. महाविद्यालयांमध्ये राष्ट्रीय सेवा योजना राबविण्यात येते.
२. महाविद्यालयीन विद्यार्थी राष्ट्रीय सेवा योजनेच्या विविध उपक्रमांमध्ये स्वयंसेवक म्हणून काम करतात.
३. राष्ट्रीय सेवा योजनेमुळे विद्यार्थ्यांना वैश्विक गुणांचा अविष्कार होतो.

### व्याप्ती

१. प्रस्तुत संशोधन अभ्यास नाशिक शहराच्या भौगोलिक क्षेत्राशी संबंधित आहे.
२. प्रस्तुत संशोधन अभ्यास नाशिक शहरातील कला, वाणिज्य व विज्ञान महाविद्यालयातील सर्व विद्यार्थ्यांशी संबंधित राहिल.
३. जे विद्यार्थी राष्ट्रीय योजनेमध्ये सहभागी होतात अशा सर्व विद्यार्थ्यांना सदर संशोधन अभ्यास लागू राहिल.

### मर्यादा

१. सदरचे संशोधन हे फक्त के.व्ही.एन. नाईक कला, वाणिज्य, विज्ञान महाविद्यालयातील पदवी शिक्षण घेणाऱ्या विद्यार्थ्यांपुरतेच मर्यादीत राहिल.
२. सदरच्या संशोधन अभ्यासामध्ये फक्त मानवी मूल्यांच्या रुजवणूकीत राष्ट्रीय सेवा योजनेचे काय योगदान आहे याचाच अभ्यास करण्यात आला आहे.
३. सदरच्या संशोधन अभ्यासामध्ये माहिती संकलनासाठी प्रमाणित पदनिश्चयन श्रेणी नसल्याने संशोधन निर्मित पदनिश्चयन श्रेणीद्वारे माहिती संकलीत करण्यात आली आहे.
४. सदरच्या संशोधन अभ्यासामध्ये निष्कर्ष हे महाविद्यालयीन विद्यार्थ्यांनी दिलेल्या प्रतिसादावर अवलंबून आहेत.

### संशोधन पध्दती

प्रस्तुत संशोधन अभ्यासासाठी सर्वेक्षण पध्दतीचा अवलंब करण्यात आला. यात मानवी मूल्ये रुजवण्यामध्ये राष्ट्रीय सेवा योजनेचे काय योगदान आहे याचा अभ्यास करण्यात आला आहे.

### जनसंख्या

नाशिक शहरातील सर्व कला, वाणिज्य, विज्ञान महाविद्यालयातील पदवी शिक्षणक्रम अभ्यासणारे विद्यार्थी जनसंख्या म्हणून अभ्यासण्यात आली.

## नमुना

नाशिक शहरातील के.व्ही.एन. नाईक कला, वाणिज्य, विज्ञान महाविद्यालयातील पदवी शिक्षण घेणारे २५ विद्यार्थ्यांची असंभाव्यतापर आधारित प्रासंगिक नमुना म्हणून निवड करण्यात आली.

## माहिती संकलनाचे साधन

प्रस्तुत संशोधन अभ्यासामध्ये संशोधन मार्गदर्शकाच्या मार्गदर्शनाच्या आधारे संशोधकाने पदनिश्चयन श्रेणी विकसित केली. परंतु ती प्रमाणित करण्यात आली नाही. संशोधकाने स्वयंनिर्मित पदनिश्चयन श्रेणीचा वापर करून माहिती संकलित केली. पदनिश्चयन श्रेणीमध्ये एकूण २० सकारात्मक विधानांचा समावेश करण्यात आला. प्रत्येक विधानासाठी पंचबिंदू नेमण्यात आले. असमाधानकारक, समाधानकारक, बरा, चांगला व उत्कृष्ट अशा पध्दतीने पंचबिंदूच्या सहाय्याने पदनिश्चयन श्रेणी वापरण्यात आली.

**माहिती विश्लेषणाचे साधन:** प्रस्तुत अभ्यासामध्ये संकलीत माहितीचे टकेवारी या संख्याशास्त्रीय साधनाच्या मदतीने विश्लेषण करण्यात आले.

## संशोधनाची कार्यवाही

१. क्रा.व्ही.एन. नाईक कला, वाणिज्य, विज्ञान महाविद्यालयातील राष्ट्रीय सेवा योजनेमध्ये सहभागी असणारे असे २५ विद्यार्थी नमूना म्हणून निवडण्यात आले.
२. संशोधक निर्मित पदनिश्चयन श्रेणीचा माहिती संकलनासाठी वापर करण्यात आला.
३. संकलित केलेल्या माहितीचे टकेवारी या संख्याशास्त्रीय साधनाच्या द्वारे विश्लेषण करण्यात आले व केलेल्या पृथक्करणावरून पूढील निष्कर्ष आलेखाच्या माध्यमातून मांडण्यात आले आहे.

**निष्कर्ष:** प्रस्तुत संशोधन अभ्यासाचे निष्कर्ष हे विद्यार्थ्यांना मिळालेल्या गुणांच्या आधारे व प्रश्नांना मिळालेल्या प्रतिसादाच्या आधारे मांडण्यात आली आहे. प्रत्येक निष्कर्षाची उकल अधिक स्पष्ट व्हावी म्हणून स्तंभालेखाचा वापर करण्यात आला.

१. विद्यार्थ्यांना प्राप्त गुणांच्या आधारे ९२% विद्यार्थ्यांना मिळालेल्या गुणांच्या आधारे असे स्पष्ट होते की, मानवी मूल्यांच्या रुजवणूकीमध्ये राष्ट्रीय सेवा योजनेचे अतिशय मोलाचे योगदान आहे.
२. राष्ट्रीय सेवा योजनेच्या माध्यमातून मानवी मूल्यांची ओळख व अंमलबजावणी चांगल्या प्रकारे होत असे. १४ विद्यार्थी, १० विद्यार्थी उत्कृष्टपध्दतीने होते तर १ विद्यार्थीने बऱ्यापैकी होते असे मत व्यक्त केलेले आहे.
३. राष्ट्रीय सेवा योजनेच्या विशेष शिबिरातून श्रमदानाच्या विविध उपक्रमांमूळे विद्यार्थ्यांमध्ये मानवी मूल्यांची रुजवणूक चांगली होते असा प्रतिसाद १७ विद्यार्थ्यांचा दिसून आला तर उपक्रमांमूळे मानवी मूल्यांची रुजवणूक उत्कृष्ट होते असे ७ विद्यार्थी व बऱ्यापैकी होते असा प्रतिसाद १ विद्यार्थीने दिलेला समजतो.
४. राष्ट्रीय सेवा योजनेच्या विशेष शिबिरातून समाज प्रबोधनाचे चांगले उपक्रम राबविण्यात येतात असे १४ विद्यार्थी, १० विद्यार्थ्यांनी उत्कृष्ट तर १ विद्यार्थीने बरा असा प्रतिसाद दिलेला समजतो.
५. विशेष शिबिरात महिला सबलीकरणविषयी विविध उपक्रमातून मानवी मूल्यांची जाणीव होते. याबद्दल ११ विद्यार्थ्यांनी चांगले तर १४ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.
६. राष्ट्रीय सेवा योजनेच्या विशेष उपक्रमातून आरोग्याविषयक जनजागृतीतून मूल्य रुजविले जाते याबद्दल ९ विद्यार्थ्यांनी चांगले तर १६ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.
७. राष्ट्रीय सेवा योजनेच्या कार्यक्रमातून विद्यार्थ्यांमध्ये मानवी मूल्यांची जाणीव होते याबद्दल १४ विद्यार्थ्यांनी चांगले तर ११ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.
८. समाजभिमुख व सामाजिक प्रश्नांबाबत राष्ट्रीय सेवा योजनेच्या माध्यमातून उच्च प्रतिची चर्चात्मक माहितीवर मत मांडली जातात. याबद्दल १५ विद्यार्थ्यांनी चांगला तर १० विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.
९. राष्ट्रीय सेवा योजनेमूळे स्वयंसेवकामध्ये सहकार्याची भावना, खिलाडूवृत्ती, मन मिळवूपणा, तडजोडीसाठी सदैव तत्पर असावे, श्रमप्रतिष्ठा असा नैतिक मानवी मूल्याची रुजवणूक चांगली होते. याबद्दल १४ विद्यार्थ्यांनी उत्कृष्ट पध्दतीने होते, १० विद्यार्थ्यांनी चांगली होते व १ विद्यार्थीने ब-यापैकी होते असा प्रतिसाद दिलेला समजतो.
१०. राष्ट्रीय सेवा योजनेमूळे विद्यार्थ्यांना समाजातील ग्रामीण जीवनाची ओळख व महत्त्व कळते याबद्दल १५ विद्यार्थ्यांनी चांगल्याप्रकारे तर १० विद्यार्थ्यांनी उत्कृष्ट पध्दतीने होते असा प्रतिसाद दिलेला समजतो.
११. राष्ट्रीय सेवा योजनेच्या माध्यमातून राबविण्यात येणाऱ्या उपक्रमांद्वारे, शिबिरांच्या माध्यमातून विद्यार्थ्यांमध्ये वक्तृशीरपणा व निटनेटकेपणाची सवय लागते याबद्दल १० विद्यार्थ्यांनी चांगले तर १५ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.
१२. राष्ट्रीय सेवा योजनेच्या शिबिरामध्ये लोकगीते, देशभक्तीगीत, पारंपारीक गीत यांचा समावेश केल्यामूळे विद्यार्थ्यांमध्ये राष्ट्रीय मूल्ये व

सामाजिक मूल्यांची भावना अधिक बळकट होते. याबद्दल १० विद्यार्थ्यांनी चांगला तर १५ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.

१३. राष्ट्रीय सेवा योजनेमूळे विद्यार्थ्यांमध्ये व्यक्तिगत विकास, नेतृत्वगुण, धैर्य, स्त्री-पुरुष समानता इ. मानवी मूल्यांचा विकास होण्यास मदत होते. याबद्दल १० विद्यार्थ्यांनी चांगला तर १५ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.
१४. राष्ट्रीय सेवा योजनेमूळे विद्यार्थ्यांमध्ये संवेदनशीलतेचे व मैत्रीपूर्ण व्यवहाराची जाणीव जागृती होते असा प्रतिसाद १० विद्यार्थ्यांनी चांगला तर १५ विद्यार्थ्यांनी उत्कृष्ट प्रतिसाद दिला.
१५. ८ विद्यार्थ्यांचे चांगले तर १७ विद्यार्थी उत्कृष्ट असा प्रतिसाद वैश्विक मूल्यांची जाणीव झाल्यानंतर विद्यार्थ्यांच्या वर्तनात बदल घडून येतो असा प्रतिसाद दिलेला समजतो.
१६. समाजातील विविध स्तरावरील, वंचित समाजाचे प्रश्न, समस्यांची जाणीव विद्यार्थ्यांना हाते याबद्दल १३ विद्यार्थ्यांनी चांगला, १२ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिला.
१७. राष्ट्रीय सेवा योजनेमूळे राष्ट्राच्या प्रगतीत हातभार लागतो या विधानाबद्दल १ विद्यार्थ्यांनी समाधानकारक, १६ विद्यार्थ्यांनी चांगला तर ८ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला समजतो.
१८. सेवा योजनेच्या माध्यमातून विद्यार्थ्यांमधील वाईट सवयींचा विनाश होतो व चांगल्या सवयींचा स्वीकार होतो याबद्दल १४ विद्यार्थ्यांनी चांगला तर ११ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिला
१९. समाजामध्ये शांतता, स्थैर्य, समता, बंधुता या मूल्यांची रुजवणूक जर चांगल्या प्रकारे करायची असेल तर प्रत्येक कॉलेजमध्ये राष्ट्रीय सेवा योजना व त्या अंतर्गत विविध उपक्रम राबविण्यात आले पाहिजे. याबद्दल १ विद्यार्थ्यांनी बरा, ११ विद्यार्थ्यांनी चांगला तर ११३ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिला.
२०. सेवा योजनेच्या मध्यमातून विद्यार्थ्यांमध्ये माझ्यासाठी नव्हे तर आपणासाठी ही भावना अधिक दृढ होते. याबद्दल १३ विद्यार्थ्यांनी चांगला तर १२ विद्यार्थ्यांनी उत्कृष्ट प्रतिसाद दिला.
२१. वैश्विक मूल्यांच्या संक्रमण व संवर्धनासाठी राष्ट्रीय सेवा योजनेचे योगदान अतिशय महत्वपूर्ण असते याबद्दल ९ विद्यार्थ्यांनी चांगला तर १६ विद्यार्थ्यांनी उत्कृष्ट असा प्रतिसाद दिलेला आढळून आला.

### समारोप

सदरच्या संशोधन अभ्यासाच्या माध्यमातून जी काही निष्कर्ष हाती आली त्यांच्या आधारे असे म्हणता येते की, मानवी मूल्यांची रुजवणूक जर प्रभावीपणे करायची असेल तर राष्ट्रीय सेवा योजनेचे योगदान हे अतिशय महत्वाचे आहे से सदरच्या संशोधन अभ्यासातून आढळून आले.

### संदर्भ सूची

१. चव्हाण, वि.के.) २००६, महाविद्यालयीन अध्यापक, नाशिक.
२. चाकणे, सं.व.प्राब्रकर, प्र.( २०१०) राष्ट्रीय सेवा योजना संकल्पना, पुणे, डायमंड पब्लिकेशन्स.
३. चाकणे, सं (संपा) (२०१०) राष्ट्रीय सेवा योजना यशोगाथा पुणे, पुणे विद्यापीठ मुद्रणालय.
४. बी.डी.माशेरे यांनी पुणे विद्यापीठाला विद्यावाचास्पती पदवीकासाठी सादर केलेला ग्रंथ, पुणे शहरातील महाविद्यालयामधून राबविल्या जाणा-या राष्ट्रीय सेवा योजनेचा परिणामकारकतेचा अभ्यास.
५. रसाळ, पी.व्ही.(२०१३) मूल्य व जीवन शिक्षण उपक्रम पुस्तिका, म.वि.प्र. प्रिंटिंग प्रेस, नाशिक.
६. EDU २०१ मूल्यशिक्षण (Y.C.M.O.U)
७. शाकेरा इनामदार, पुणे विद्यापीठ, राष्ट्रीय सेवा योजना शिबीर, आयोजन मार्गदर्शिका.
८. Service Learning Activities: Education in Action, Bahá'í Academy, Panchgani, Education in Universal Human Values.
९. FUNDAEC, Basic Concepts, Unit 1 Education.

## Attitudes of the Teachers Towards Human Values

**Author: Mr. Umakant Vasant Rao Deshmukh**

Assistant Professor, Chembur Sarvankash Shikshanshastra Mahavidhyalaya,  
R. C. Marg, Chembur (E.) Mumbai 71,  
Mob.: 9833579521, E-mail: umakantvdeshmukh37@gmail.com

---

### ABSTRACT

This research reports the findings of a study to quantify the attitudes towards human values amongst teachers. It is assumed that the attitude of a teacher to the human values is a major influence on their learning and subsequent teaching of those values through the subject. Attitude is found to be closely linked to choice of subject for study. Teachers whose main subject is value education (Bahá'í Academy Panchgani, Satara) have a markedly more positive attitude towards human values than those of any other subject group. No human value reform has achieved success without the commitment of teachers. The personality of teachers plays an extremely important role in the process of sustain the human values in the students. Factors like attitude, value system and belief influences the human value along with their knowledge and skills. To achieve value based education, we need to have clear core defined values moral, logical, ethical and aesthetic values. It is the need of the time to make all possible attempts to inculcate value oriented education in the centre of learning. The teacher, the educational administrators and the people as a whole should devote their time and energy to make the children aware of their value system. Human values are the same as of life. These are individual as well as social. The idea of the study of human values was discussed by many researchers. Attitudes of the teachers towards human values, particularly the teachers as a role models help to promote values among students. Therefore researcher tries to find out attitudes of the teachers towards human values. The survey was carried out in one Local Education Authority in the CSSM, YCMOU B. Ed Chembur, Mumbai Center and the sample comprised 74 primary and secondary teachers.

**Keywords:** Human Values

---

### Introduction

By human values we refer to the broad sphere of what human beings and communities find important, significant, meaningful, worthwhile, desirable or good. Human values include moral or ethical values, concern with right action or good modes of being, but also more broadly include concern with human happiness, well-being, or flourishing. They include aesthetic values, a concern with the beautiful.

The adjective "human" serves to distinguish our more inclusive field of concern from certain others where the meaning of the word "values" is more tightly focused. In economics, for example, we say that properties, stocks or currencies have certain values -- or in logic or algebra, we say that statements or variables may have certain values. Of course, human values may include a concern with these.

The validity, invalidity of human values can be judged intellectually, objectively and scientifically. Human values are variable from time to time and from place to place. But this does not alter in the slightest degree the validity, invalidity of the human values.

According to Allport (1951), 'A value is a belief upon which a man acts by preference.' Kluchohn (1951) says that, "values regulate impulse satisfaction, the need for the requirements of both personality and socio cultural system for orders, the need for respecting the interests of others and of the group as a whole in social living. A value is a conception of the desirable and not something that is merely desired. It is extremely difficult to define as to what is desirable". Religious and Moral Education Committee (1959) defined moral and spiritual value as: "Anything that helps us to behave properly towards others is of moral value. Anything that takes us out of our self and inspires us to sacrifice for the good of others or for a great cause is of spiritual value".

### Significance of the Topic

Education is a process aimed at socializing and humanizing individual citizen through their life from birth till death. Human values contribute the following significance for individual and social.

---

1. Creation of good citizenship.
2. Development of healthy and balanced personality.
3. Reorganization and reconstruction of experience.
4. Development of character.
5. National integration and national development.

Knowledge leads to awareness, awareness builds right perception and attitude which leads to action. Thus is an urgent need to sensitize the students towards human values. Hence, the present study is aimed at studying, 'Attitude of the Teachers towards Human Values'.

### **Objectives**

1. To find out the attitude of teachers towards human values.
2. To analyze the attitude of teachers towards human values with respect to their sex.

### **Scope and Limitation**

The present research is delimited to study of the YCMOU, Nashik B.Ed. Students i.e. teachers from the various schools of CSSM, Chembur Center.

### **Hypothesis**

There is no significant difference between male and female teachers in their attitude towards human values.

### **Review of Literature**

Following are the major review of literature which are from the various resources.

- **Yasoda R. and Swapna K.,** (2015) study on the, Attitude of B. Ed. Students towards human values. They focused on the human values with respect to their sex, father's educational qualifications and occupation, mother's occupation and, parents annual income also. Their finding was, B.Ed. students with their mothers' occupation as house wives and others differ significantly in their attitude towards human values. Mothers' occupation is an influencing factor of B.Ed. students attitude towards human values.
- **Simon Haines,** Professor of English, Director/Chairman, and The mission of the Research Centre for Human Values is to promote electiveness about human values through research, public discussion and teaching focused on values and value-conflicts as they present themselves in contemporary lives and across our contemporary academic disciplines.
- **Joseph C. Clawson and Donald E. Vinson,** University of Southern California study on HUMAN VALUES: A HISTORICAL AND INTERDISCIPLINARY ANALYSIS. To summarize, any object of interest to a consumer may fall within the definition of a consumer value provided it meets the criteria mentioned above. It can involve any generalized person-centered end-state of existence, mode of behavior, pattern of ideas, grouping of people, biological condition, or direct benefit that is highly esteemed by the consumer himself, or perceived to be esteemed by others who are important to him. It is used by him as a criterion for evaluating a wide variety of other values, objects, activities, and people. It is an enduring type of belief, widely held by the consumer and by many but not all other members of his subculture or society. It is acquired and modified through personal, social, and cultural learning starting early in life, and plays a central role in his decision-making.
- **Samriti Mona and Sushma Saini** (2014) study on: To study the moral values among male and female school students. The future of any country depends on the overall development of its students. Moral development is one such aspect of this development. There are many stages of human development. From all these stages, childhood stage is most important, as at this stage the mind of child is fresh and raw to perceive any kind of knowledge. Holistic development of an individual is incomplete if moral values are neglected. Moral values play an important role in shaping personality of child. Moral values are things held to be right or wrong or desirable or undesirable. While morality is something described as innate in human, the scientific view is that a capacity for morality is genetically determined in us, but the sets of moral values is acquired, through example, teaching and imprinting from parents and society. Realizing the importance of moral values among elementary school students a descriptive study was conducted using moral value scale for school children by Alpana Sen. Gupta and Arun Kumar.

The result was statistically analyzed using mean, SD and t-ratio. The moral value dimensions lying, dishonesty, stealing and cheating was compared and assessed for male and female students.

Above all literature we can conclude that our aim for visionary approach towards achievement of human values and its developmental practices in our life.

### **Tools and Methods**

For this study, descriptive survey method was employed for the present study. Total 74 YCMOU, Nashik Student teachers studying at center in CSSM, Chembur, Mumbai consist the sample. A five point attitude scale was the tool used for collecting the relevance data. In the tool, five major dimensions related to the human values are there like, Truth, Righteous conduct, Peace, Love and Non-Violence. The collected data were analyzed using Mean, SD and T Value statistical techniques.

### **Result: Data Analysis**

1. From the Gender wise attitude of the teachers towards Human Values it was found that Male and female teachers do not differ significantly in their attitude towards human values.

**Interpretation:** It can be seen that the obtained t-value is less than the table value at except in the case of variable sex is not influencing factor of the attitude of teachers.

2. Dimension wise distribution of the attitude score of teachers towards human values shows that Gender is not an influencing factor of teacher's attitude towards different dimension of human values.

**Interpretation:** The t-value obtained clearly indicates that there is no significant difference in the teacher's attitude of male and female towards human values such as truth, righteous conduct, peace, love and non-violence.

### **Conclusions**

Activity should be organized in such a way that human values are automatically imbibed and desired change in the attitude takes place. Involvement of teachers in service activities outside the four walls of the institution helps the students to develop human values. According to Reid, "Education is part of life, and clearly our questions about values and education are inseparably from questions of values in life. Values are embodied in educational practices." Thus, education develops a sense of discrimination between good and bad. This discrimination is based on human values. And these values are tested and treated in schools by teachers as well as family members also.

### **References**

1. Allport, G. W. (1951). A Study of Values, Boston. MIT Press.
2. Bahai academy, (2005), Guide Book of Moral Capabilities Unit 1: Fundamentals. Florida, Development Learning Press, Royal Palm Beach.
3. Bahai academy, (2009), Student's Service Book of, Service Learning Activities: Education in Action. Florida, Development Learning Press, Royal Palm Beach.
4. Kluckhohn. (1951). Values and Value Orientation in the Theory of Action, New York. Free Press, New York.
5. Sharma, Aditi (2005). Environmental Studies, New Delhi. Surjeet Publication.
6. Parmar, K. B. (2005-06), "Quality in teacher education and sustainable development", Orisa, DAV College, Koraput.
7. PCERP Semina Proceedings Book 3, (2012) Pillai Collage of Education and Research, New Panve. ISBN 978-81-924684-2-6.
8. Rajput, J. S. (1999). School Curriculum in India with Focus on Value Education and Work Experience, Journal of Indian Education, 15(3), pp 1-13.
9. Mahapatra B. C. (2015). Training for Sustainable Development, New Delhi, Discovery Publishing House Pvt. Ltd, New Delhi.
10. Yashoda R. & Swapna K. (2015) Attitude of B.Ed. Students towards Human Values, Teacher Education: Certain Reflections, New Delhi, Discovery Publishing House Pvt. Ltd, New Delhi.

11. Advances in Consumer Research Volume 5, 1978 , Pages 396-402
12. Indian Journal of Health and Well being 2014, 5(12), 1502-1504
13. Uni. news, vol. 44 no. 12 March 20-26, 2006.
14. <http://www.eng.cuhk.edu.hk>

## Articulation of Ethical Human Values of the Environmentalism by the Indian Judiciary

**Authors: Dr. M. C. Sheikh**(Asstt.Prof)

B.Sc., LL.M., NET, M.B.A., PGADR, DCL, Ph.D. (Law), Shahaji Law College, 1090'E', Shahupuri, Kolhapur-416001, Mob.: 9421772930, E-mail: dr.sheikhm2011@gmail.com

---

### ABSTRACT

---

“Earth provides enough to satisfy every man's needs, but not every man's greed.”

- Mahatma Gandhi

The environmental ethical values in the different regions of the world are ideally drawn from a diversity of rich philosophical thoughts and acting judicial system for the environment concern.

Ethical human values helps in arriving at value-based judgments in life based on practical understanding of various natural principles rather than acquiring certain prejudices.

Human values pertaining to Sustainable Development vis-a-vis Environment is the overarching paradigm of the United Nations. It is assumed in many spheres that the declarations, conventions and norms adopted by member states of the UN are universally accepted by persons in all countries. However, from statistics and empirical observations across the world there appears to be a lack of general compliance with the inherent ethical principles found in the UN instruments and conventions. A survey of country reports to treaty bodies at the United Nations reveals the number of abuses by states around the world. But since the independence history reveals that Indian judiciary and its related enforcement machinery are often having care and respect for the ethical values relating to environmentalism by various judgments'. There are four dimensions to human values for the sustainable development society, environment, culture and economy which are intertwined, not separate. Sustainability is a paradigm for thinking about the future in which environmental, societal and economic considerations are balanced in the pursuit of an improved quality of life enriching ethical human values.

**Keywords:** Judgments, Sustainable development, Higher Judiciary, The Supreme Court of India Environment Protection and Conservation, Article 14, 19,21 of Indian Constitution.

---

Environmental Ethics is the philosophical discipline that considers the moral and ethical relationship of human beings to the environment. While ethical issues concerning the environment have been debated for centuries, environmental ethics did not emerge as a philosophical discipline until the 1970s. Its emergence was the result of increased awareness of how the rapidly growing world population was impacting the environment as well as the environmental consequences that came with the growing use of pesticides, technology, and industry. The United Nations Conference on Environment and Development, held in Rio de Janeiro in 1992, provided the fundamental principles and the programme of action for achieving sustainable development which is one of the ethical human values for protection and preservation of the environment related issues. As defined by the Brundtland Report, sustainable development means “Development that meets the needs of the present without compromising the ability of the future generations to meet their own needs”.<sup>1</sup>

The Earth Summit or United Conference on Environment and Development (UNCED) was held at Rio de Janeiro, Capital of Brazil, from June 3 to June 12, 1992. It was the largest International conference in the history of International relations and International Law. It was attended by 178 nations. More than 20, 000 participants attended the conference. The plenary session was attended by 130 heads of State and Government.

The Earth Summit is the culmination of series of UN conference beginning with the Stockholm Conference on Human Environment in 1972. Industrialized countries degrade the environment by insatiable consumption of resources and intense production of wastes, while high fertility and rapid population growth in many developing countries put damaging pressure on the planet combined, such human demands are undermining the world's natural resources base, land, water, and air upon which all development depends. These issues are, therefore, not only environmental but also economic.

Some of the main issues confronting the Earth Summit or UNCED were finances (i.e. who will pay for the cleaning of the world); technology transfer, institutional framework, climate change, forests biological diversity and sustainable development. Six issues on which North and South expressed divergent views were Greenhouse gas emission, Forests population, Technology transfer, Finance and Degradation. Besides the main issue of funding environmental programmes outlined in Agenda 21, other major achievements of the UNCED include a convention on Biodiversity, a convention on climate change, a convention on forestry, and Earth Charter or Rio-Declaration.

Rio-Declaration contains 27 principles or points concerning almost all countries of the global community and enlisting general rights and obligations on environment protection. The more important of the principles of Rio-Declaration are as follows:

Human beings are at the centre of concerns for sustainable development. They are entitled to healthy and productive life in harmony with nature. States have, in accordance with the charter of the United Nations and the principles of International Law, the sovereign right to exploit their own resources pursuant to their own environmental policies and the responsibility to ensure that activities within their jurisdiction or control do not cause damage to the environment of other States or areas beyond the limits of national jurisdiction (Principle 2).

Following the Earth Summit, the UNCED, in pursuance of the decision of the United Nations General Assembly, established the United Nations Commission on Sustainable Development (UNCSD) to fulfill a range of functions. These functions broadly fell into the following three categories.

In 1992, the first United Nations Conference on Environment and Development (UNCED), commonly referred to as the Rio Conference or Earth Summit, succeeded in raising public awareness of the need to integrate environment and development. The conference drew 109 heads of state to Rio de Janeiro, Brazil, to address what were dubbed urgent problems of environmental protection and socio-economic development. The Earth Summit influenced subsequent UN conferences, including Rio+20 and set the global green agenda. "The World Conference on Human Rights, for example, focused on the right of people to a healthy environment and the right to development; controversial demands that had met with resistance from some Member States until the Earth Summit."

At its eleventh session in 2003, the Commission decided on a multi-year work programme consisting of review and policy years. Since its establishment in 1992, the Commission has greatly advanced the sustainable development agenda within the international community.

At the United Nations Conference on Sustainable Development (Rio+20), Member States agreed to establish a high level political forum that will subsequently replace the Commission on Sustainable Development.

The United Nations Conference on Sustainable Development (UNCSD), also known as Rio 2012, Rio+or Earth Summit 2012 was the third international conference on sustainable development aimed at reconciling the economic and environmental goals of the global community. Hosted by Brazil in Rio de Janeiro from 13 to 22 June 2012, Rio+20 was a 20-year follow-up to the 1992 Earth Summit / United Nations Conference on Environment and Development (UNCED) held in the same city, and the 10th anniversary of the 2002 World Summit on Sustainable Development (WSSD) in Johannesburg.

The ten day mega-summit, which culminated in a three-day high-level UN conference, was organized by the United Nations Department of Economic and Social Affairs and included participation from 192 UN member states including 57 Heads of State and 31 Heads of Government, private sector companies, NGOs and other groups. The decision to hold the conference was made by UN General Assembly Resolution A/RES/64/236 on 24 December 2009. It was intended to be a high-level conference, including heads of state and government or other representatives and resulting in a focused political document designed to shape global environmental policy.

The concept of sustainable development has become increasingly popular since it was employed

and explained in the report of the World Commission on Environment and Development(WCED). Essentially it means “development that meets the needs of the present without comprising the ability of future generations to meet their own needs”<sup>2</sup>

The right to development must be fulfilled so as to equitably meet developmental and environmental needs of present and future generations, according to the Rio-Declaration (the Earth Summit). It has been stated in the declaration in the Principle that : “Man has the F.R. to freedom, equality and adequate conditions of Life in an environment of a quality that permits a life of dignity and well being and he bears a responsibility to protect and improve the environment for the present and future generations.”<sup>3</sup>

### **The Supreme Court Contribution in Ethical Human Values for Environmentalism**

Environmental ethics helps define man's moral and ethical obligations toward the environment. But human values become a factor when looking at environmental ethics. Human values are the things that are important to individuals that they then use to evaluate actions or events. In developing countries like India, Environmental ethics, along with human values, make for challenging philosophical debates about man's interaction with the environment. Water and air pollution, the depletion of natural resources, loss of biodiversity, destruction of ecosystems, and global climate change are all part of the environmental ethics debate and on the other hand the exploitation of natural resources is essential for economic progress through industrial development.<sup>4</sup> There are number of judgments of the Supreme Court of India are still trying to imbibe ethical human values in relation with the environment in the society by reflecting various judgments pertaining to environment protection and preservation.

In **L. K. Koolwal v. State of Rajasthan**, the Rajasthan High Court observed that a citizens duty to protect to protect the environment under Article. 51-A(g) of the Constitution bestows upon the citizens the right to clean environment. The judiciary may go to the extent of asking the government to constitute national and state regulatory boards or environmental courts. In most cases, courts have issued directions to remind statutory authorities of their responsibility to protect the environment. Thus, directions were given to local bodies, especially municipal authorities, to remove garbage and waste and clean towns and cities.

### **T.N. Godavarman Thirumulpad v. Union of India, (2002) 10 SCC 606, 630**

With an ever increasing population and corresponding requirement of economic growth, a certain amount of compromise with environment is inevitable. However, this compromise should not be so extensive that it overrides the protection of environment altogether. It is at this juncture that the concept of 'Sustainable Development' comes into picture. Sustainable development is essentially a policy and strategy for continued economic and social development without detriment to the environment and natural resources on the quality of which continued activity and further development depend.

### **Narmada Bachao Andolan v. Union of India, (2000) 10 SCC 664, 727**

Sustainable development means what type or extent of development can take place which can be sustained by nature/ecology with or without mitigation.

### **N.D. Jayal v. Union of India, (2004) 9 SCC 362; Also see Atma Linga Reddy v. Union of India, (2008) 7 SCC 788; Glanrock Estate (P) Ltd. v. State of T.N., (2010) 10 SCC 96;**

### **Tirupur Dyeing Factory Owners Assn. v. Noyyal River Ayacutdars Protection Assn., (2009) 9 SCC 737**

Treating 'Sustainable Development' as a part of Article 21, Constitution of India, 1950, Supreme Court, in held that:

*"Therefore, the adherence to sustainable development principle is a sine qua non for the maintenance of the symbiotic balance between the rights to environment and development. Right to environment is a fundamental right. On the other hand, right to development is also one. Here the right to “sustainable development” cannot be singled out. Therefore, the concept of “sustainable development” is to be treated as an integral part of “life” under Article 21."*

### **M.C. Mehta v. Union of India, (2004) 12 SCC 118**

However, if without degrading the environment or minimising adverse effects thereupon by applying stringent safeguards, it is possible to carry on development activity applying the principles of sustainable development, then such activity can be carried out.

**Research Foundation for Science Technology & Natural Resource Policy v. Union of India, (2007) 15 SCC 193**

It should also be noted that, while applying the concept of “sustainable development”, one has to keep in mind the “principle of proportionality” based on the concept of balance.

**Susetha v. State of T.N., (2006) 6 SCC 543**

The concept is required to be implemented taking a pragmatic view and not on *ipse dixit* of the court.

**Intellectuals Forum v. State of A.P., (2006) 3 SCC 549, 574; Bombay Dyeing & Mfg. Co. Ltd. (3) v. Bombay Environmental Action Group, (2006) 3 SCC 434; H.P. v. Ganesh Wood Products, (1995) 6 SCC 363 at page 389**

Court should follow the principle of sustainable development and find a balance between the developmental needs and environmental degradation.

**T.N. Godavarman Thirumulpad (104) v. Union of India, (2008) 2 SCC 222**

**Karnataka Industrial Areas Development Board v. C. Kenchappa, (2006) 6 SCC 371**

Adherence to the principle of sustainable development is now a constitutional requirement.

Supreme Court, in *Karnataka Industrial Areas Development Board v. C. Kenchappa*, while considering the need to maintain environment during land acquisition, held that: [The concept of 'sustainable development' was extensively discussed in this case]

*“.....before acquisition of lands for development, the consequence and adverse impact of development on environment must be properly comprehended and the lands be acquired for development that they do not gravely impair the ecology and environment.”*

**Delhi Transport Deptt., Re, (1998) 9 SCC 250, 251; Research Foundation for Science Technology National Resource Policy v. Union of India, (2005) 10 SCC 510, 518; M.C. Mehta (Taj Trapezium Matter) v. Union of India, (1997) 2 SCC 353; M.C. Mehta v. Union of India, (2002) 4 SCC 356; Tirupur Dyeing Factory Owners Assn. v. Noyyal River Ayacutdars Protection Assn., (2009) 9 SCC 737**

The much discussed 'precautionary principle' and 'polluter pays principle' are part of sustainable development. The concept of 'Sustainable Development', which also emerges as a fundamental duty from Article 51-A of the Constitution, dictates the expansion of population being kept within reasonable bounds. “Precautionary Principle” and “Polluter Pays Principle”, which have immensely affected the environmental jurisprudence in India. Referring to the importance of these two principles, Justice Kuldip Singh, in *Vellore Citizen's Welfare Forum v. Union of India*,<sup>5</sup> held that:

*“In view of the above-mentioned constitutional and statutory provisions we have no hesitation in holding that the **Precautionary Principle** and the **Polluter Pays Principle** are part of the environmental law of the country.”*

*Vellore Citizen's Welfare Forum* has been a landmark judgement for broadening and explaining the importance of these principles. Section 20 of the National Green Tribunal Act, 2010 (“NGT Act”),<sup>6</sup> specifies that the Tribunal, while passing orders, *shall* apply the precautionary principle and polluter pays principle.

**S. Jagannath v. Union of India and others, (1997) 2 SCC 87; Tirupur Dyeing Factory Owners Association Vs. Noyyal River Ayacutdars Protection Association and Ors., (2009) 9 SCC 737**

The enactment of NGT Act is preceded by an inclination of the Supreme Court of India (“Supreme Court”) towards these two principles which, in effect, have become part of the law of the land.

In *Karnataka Industrial Areas Development Board v. Sri. C. Kenchappa and Ors.*, Supreme Court, while explaining that 'precautionary principle' and 'polluter pays principle' are part of the law of land, referred to some foreign sources.<sup>21</sup> For instance, it referred to the Article 7 of the Bergen Ministerial Declaration on Sustainable Development in the ECE Region, Australian Conservation Foundation

etc. Precautionary principle requires anticipatory action to be taken to prevent harm.<sup>8</sup> That is, in view of the precautionary principle as defined by the Supreme Court, the environmental measures must anticipate, prevent and attack the causes of environmental degradation.<sup>9</sup>

Narmada Bachao Andolan Vs. Union of India and Others, (2000) 10 SCC 664 Supreme Court held that:

*“the 'precautionary principle' and the corresponding burden of proof on the person who wants to change the status quo will ordinarily apply in a case of polluting or other project or industry where the extent of damage likely to be inflicted is not known.”*

In other words, if one, who seeks to change *status quo* of the environment, provides insufficient evidence to alleviate concern about the level of uncertainty, then the presumption should operate in favour of environmental protection.<sup>10</sup>

In Re Suo Motto Proceedings, Delhi Transport Department, (1998) 9 SCC 250; M.C. Mehta Vs. Union of India (UOI) and Ors, (2005) 10 SCC 217; Karnataka Industrial Areas Development Board Vs. Sri. C. Kenchappa and Ors., (2006) 6 SCC 371

Precautionary principle, along with polluter pays principles, is also part of the concept of "sustainable development" and has to be followed by the State Governments in controlling pollution. Supreme Court has also held that these principles flow from the core value in Article 21 of the Constitution of India.

Court on Its Own Motion Vs. Union of India (UOI) and Ors., 2012 (6) SCALE 607; Govt. of A.P. and Ors. Vs. Obulapuram Minig. Company P. Ltd. and Ors. etc., (2011) 12 SCC 491; Glanrock Estate (P) Ltd. V. The State of Tamil Nadu, (2010) 10 SCC 96

Another innovation has been the development of the “Absolute Liability” Principle in the case of *M. C. Mehta v. Union of India* where Justice Bhagwati laid down a stricter principle of law than the principle of strict liability in the sense that all the exceptions to the *Rylands v. Fletcher* rule were not held applicable in this particular principle applicable to enterprises engaged in hazardous activities and the size of the industry determined the amount of compensation payable by it. The transition has been said to be constitutionalism of the tort law. The concept of sustainable development has been introduced in the Indian judicial scenario by the judges of the Supreme Court including such international principles in the context of the development that was necessary in the view of the developing economy that India was and to a certain extent still is. In *M. C. Mehta v. Union of India*<sup>11</sup>, the Supreme Court even went so far as to say that life, public health and ecology is entitled to<sup>12</sup> a priority over unemployment and rural poverty.

One of the earliest cases where the Supreme Court dealt with the concept of inter-generational equity was in the case of *Rural Litigation and Entitlement Kendra, Dehradun v. State of Uttar Pradesh* AIR 1996 SC 2718 where the question that arose was regarding illegal and unauthorized mining damaging and destroying the local environmental system and causing ecological imbalance. The Apex court held that some assets are permanent and should not be exhausted in one generation and also opined that environmental protection and maintaining ecological balance and the matters thereto related should be placed on the same standing as economical development of the economy.

The Court after much deliberation ordered the mining work to stop and held that although this would cause economical loss to the laborers but this was a price that had to be paid for protecting and safeguarding the rights of the people to live in a healthy environment with minimal disturbance of the ecological balance and without avoidable hazard to them and to their cattle, homes and agricultural land and undue affection of air, water and environment. Of the judges who constituted the so-called '*Green Bench*' in the Supreme Court at that period of time, notably mention might be made of Justice Kuldeep Singh who delivered the judgement in the *Vellore Citizens Forum v. Union of India* case whereby the concept of sustainable development was applied for the first time in an Indian case. J. Singh had observed in his judgement that ecological protection and economical development should not necessarily be seen as radically opposite to each other, rather the answer to the balance should lie in sustainable development. With this judgement this principle was adopted to incorporate a customary international law in the Indian environmental jurisprudence.

### **In Focus**

Environmental ethics take into consideration the moral obligations human beings have concerning the environment. The values can enlighten how environmental ethics and human values affect our ability to understand and solve environmental problems. For achieving the consciousness at the grass roots level it is imperative to spread information and educate the public at large of the concerned environmental laws, constitutional rights and obligations as well the landmark judgements given by the Supreme Court to expand the scope of ethical human values for environmentalism in India.

### **End Notes**

1. 1987 report of the World Commission on Environment and Development (Brundtland Report) [Report of the Commission chaired by the then Prime Minister of Norway, Ms G.H. Brundtland]
2. WCED, Our Common Future (1987), Prior to this, the concept had been used in the Stockholm Conference on the Human Environment 1972
3. Kuljit Kaur (April 2007), Nyaya Deep The Official Journal of NALSA, Vol. VIII, Issue 2, p.16
4. Dr.N.Maheshwara Swami(2008)Textbook on Environmental Law, Asia Law House Hyderabad,p.96
5. Vellore Citizens Welfare Forum v. Union of India and others, ( 1996 ) 5 SCC 647
6. Act No. 19 of 2010
7. Karnataka Industrial Areas Development Board v. Sri. C. Kenchappa and Ors (2006) 6 SCC 371
8. *Supra note 10*
9. M.C. Mehta Vs. Union of India (UOI) and Ors, AIR 1997 SC 734
10. (1987)1 SCC 395
11. (1987)1 SCC 395
12. AIR 1965 SC 652

## मुक्त विद्यापीठाच्या एम.एड. विद्यार्थ्यांमध्ये संपर्कसत्राच्या माध्यमातून विविधतेतून एकता, संघटीतपणा, प्रामाणिकपणा, सौंदर्यदृष्टी आणि दूरदृष्टीचा विकास

लेखिका: डॉ. संजीवनी राजेश महाले

प्र.संचालक, शिक्षणशास्त्र विद्याशाखा, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक, ईमेल: drsanjivani\_mahale@yahoo.co.in

### सारांश

मुक्त विद्यापीठामध्ये प्रवेश घेणारे विद्यार्थी हे प्रौढ असतात. ते अनुभवसमृद्ध असतात. अनेकविध कारणांमुळे त्यांना विद्यार्थी दशेत शिक्षण न घेता आल्यामुळे नोकरी/व्यवसाय करताना ते शिकत असतात. स्वयं अध्ययनाची सवय लागल्यामुळे आजन्म विद्यार्थी बनतात. औपचारिक, अनौपचारिक आणि सहज शिक्षण पध्दतीने ते सतत व्यवसायाला अनुरूप कृती शिकतात.

शैक्षणिक क्षेत्रात कार्य करणाऱ्या व्यक्तींच्या व्यावसायिक विकासासाठी मुक्त विद्यापीठामार्फत शिक्षणशास्त्र निष्णात (एम.एड.) शिक्षणक्रम राबविला जातो. या शिक्षणक्रमात विद्यार्थ्यांना तात्विक अभ्यासक्रम, संशोधन कार्य आणि क्षेत्रीय कार्य करावे लागते. विद्यार्थ्यांना मानवी आधार देण्यासाठी सुट्टीच्या कालावधीत संपर्क सत्र आयोजित केली जातात. विद्यार्थ्यांना संपर्क सत्रात विविध घटकांबाबत मार्गदर्शन केले जाते. संपर्क सत्राच्या दरम्यान हे विद्यार्थी निवासी असतात. अनौपचारिकरित्या त्यांच्याकडून मूल्य विकसनासंदर्भात विविध कृती करून घेतल्या जातात. या कृतींमधून मूल्यांची रुजवणूक होईल याकडे जाणीवपूर्वक लक्ष दिले जाते. विविध कृतींमधून विद्यार्थ्यांकडे मूल्यांची रुजवणूक झाली. त्याचा उच्च शैक्षणिक संपादनासाठी उपयोग झाला. त्याचप्रमाणे त्यांच्यामध्ये विविधतेतून एकता, संघटितपणा वाढीस लागला. त्यातून सामाजिक एकतेची जाणीव निर्माण झाली. विद्यार्थ्यांनी एम.एड. पूर्ण केल्यानंतर त्यांच्यात संशोधनात्मक दूरदृष्टी विकसित झाल्यामुळे त्यांनी संशोधनातील उच्च पदवी प्राप्त केली. याबाबतची मांडणी प्रस्तुत शोधनिबंधात केलेली आहे.

**बीजसंज्ञा:** संपर्क सत्र, प्रामाणिकपणा, संघटीतपणा, सौंदर्यदृष्टी, दूरदृष्टी विविधतेतून एकता

### प्रस्तावना

भारतीय संविधानाच्या प्रास्ताविकात सर्व नागरिकांस सामाजिक, आर्थिक व राजनैतिक न्याय, विचार अभिव्यक्ती, विश्वास, श्रद्धा, उपासना ह्यांचे स्वातंत्र्य, दर्जाची व संधीची समानता हे वैयक्तिक विकासाची मूल्ये मांडलेली आहेत. एक सार्वभौम, समाजवादी, धर्मनिरपेक्ष, लोकशाही गणराज्य घडविण्यास त्यात प्राधान्य दिलेले आहे. थोडक्यात संविधानात व्यक्ती विकासाबरोबरीने सामाजिक विकासाचाही विचार मांडलेला आहे. साठ वर्षांनंतरही भारतीय राज्यघटना सर्वांना मार्गदर्शक ठरत आहे.

समाजातील अनेक व्यक्ती विविध कारणांमुळे पारंपरिक शिक्षण प्रणालीच्या मर्यादा लक्षात घेता शिक्षण घेऊ शकत नाही. प्रौढ शिक्षण देण्यासाठी पत्रव्यवहाराद्वारे शिक्षण, दूर शिक्षण, मुक्त विद्यापीठे सुरु झाली. महाराष्ट्रातही एक मुक्त विद्यापीठ मा. यशवंतरावजी चव्हाण ह्यांच्या नावे स्थापन झाले.

### यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ माहिती

यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठाची स्थापना १९८९ साली झाली. संपूर्ण महाराष्ट्र हे विद्यापीठाचे कार्यक्षेत्र आहे. समाजातील तळागाळातील लोकांपर्यंत शिक्षणाची ज्ञानगंगा पोहोचविण्यासाठी विद्यापीठाचे 'ज्ञानगंगा धरोघरी' हे ब्रिदवाक्य आहे.

समाजाच्या गरजेनुसार व्यावसायिक, तांत्रिक व कला विद्याशाखेतील प्रमाणपत्र ते संशोधन स्तरापर्यंतचे शिक्षणक्रम राबविले जातात. या शिक्षणक्रमांना प्रवेश घेणारे विद्यार्थी हे समाजातील विविध स्तरांमधून येतात. या विद्यार्थ्यांमध्ये विविध घटकांबाबत विविधता दिसून येते. उदा. वय, अनुभव, शैक्षणिक पातळी, सामाजिक, आर्थिक पार्श्वभूमी गरज, आवड, बौद्धिक क्षमता अशा विविधांगी वैशिष्ट्ये असणाऱ्या विद्यार्थ्यांना एकत्रित मार्गदर्शनाचे काम संपर्क सत्रात समंत्रकांना करावे लागते. बहुविध वैशिष्ट्ये असणाऱ्या विद्यार्थ्यांमध्ये एकविधता निर्माण करण्यासाठी अभ्यासकेंद्रावरील व्यक्तींना जाणीवपूर्वक प्रयत्न करावे लागतात.

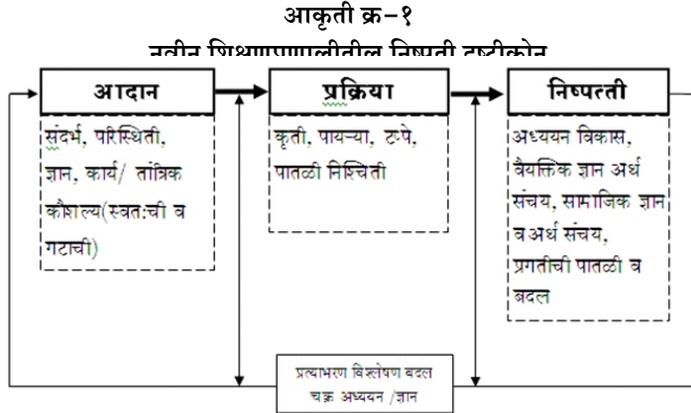
### संपर्क सत्राद्वारे मानवी आधार

संपर्कसत्रात विद्यार्थ्यांना आधार देण्याचे महत्वाचे घटक पुढीलप्रमाणे आहे. घटनांनुसार विद्यार्थ्यांवर होणारे परिणाम पुढे मांडलेले आहे.

कोष्टक क्र १ संपर्कसत्रातील विविध कृती आणि परिणाम

अ.क्र.	घटक	परिणाम
१.	वैयक्तिक मार्गदर्शन	एकटपणा कमी करणे
२.	स्थानिक अभ्यासकेंद्र (भौगोलिक अंतर कमी करण्यासाठी)	स्थानिक उदाहरणांचा वापर
३.	सहाध्यायीसोबत सामाजिक अध्ययनाची संधी	सहाध्यायीकडून प्रेरणा
४.	विद्यार्थी प्रगतीची नोंद	प्रत्याभरण
५.	गटकार्य	विद्यार्थ्यांना प्रेरणा, सहाकार्याची भावना विकसन
६.	हेतू साध्यतेसाठी कृती	कामाचे नियोजन सवय

संपर्कसत्रात अध्ययन परिस्थिती निर्माण करण्यासाठी आकृती क्र. १ मध्ये दाखविल्याप्रमाणे वातावरण निर्माण केले जाते.



संपर्क सत्रातील विविध कृती करताना विद्यार्थ्यांची आर्थिक, सामाजिक, शैक्षणिक संदर्भ व त्यांची कार्यक्षेत्रातील परिस्थिती विचारात घेतली जाते. त्यांच्याकडे असलेल्या ज्ञान आणि तांत्रिक कौशल्यांची ओळख करून घेऊन त्याचा नियोजनासाठी उपयोग केला जातो. विद्यार्थ्यांमध्ये वैयक्तिक व सामाजिक अध्ययन घडून येण्यासाठी विविध पायऱ्या, टप्पे व अध्ययनाची पातळी निश्चित केली जाते. अध्ययनाची प्रक्रिया घडून गेल्यानंतर विद्यार्थ्यांमध्ये वैयक्तिक व सामाजिक ज्ञानसंचयाचा शोध घेण्यात येतो. अध्ययन किती झाले, त्याच्या प्रगतीची पातळी निश्चित करता येते. विद्यार्थ्यांची प्रगतीची पातळी निश्चित करून त्यांच्याकडून प्रत्याभरण घेऊन त्याचे विश्लेषण केले जाते. अध्ययन अध्यापन प्रक्रियेत आवश्यकतेनुसार बदल केले जातात. समाजाने समाजाच्या विकासासाठी मांडलेली प्रक्रिया आहे. ही आकृती दाखवते. आकृतीचा मूळ स्रोत, ताकवले (२०१६) यांच्या लेखातून घेण्यात आलेला आहे.

**संशोधन समस्येचे महत्व**

यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठातील एम.एड शिक्षणक्रमातील विद्यार्थी हे सेवांतर्गत असतात. प्राथमिक ते महाविद्यालयीन स्तरातील शिक्षण, डी.एड. विद्यालयातील शिक्षक प्रशिक्षक, शैक्षणिक प्रशासनातील व्यक्ती या शिक्षणक्रमास प्रवेश घेतात. वयोगट हा ३० ते ६० दरम्यानचा असतो. अनुभव विविधांगी असतो. या विविधांगी अनुभवाचा उपयोग करून ज्ञानाबरोबरच मानवी मूल्य रुजविण्याचे काम संपर्क सत्रात केले जाते. भविष्यातही विद्यार्थी एकमेकांना मार्गदर्शन करतात. विविध कामांसाठी एकमेकांना मदत करतात. उच्च शिक्षण घेण्यासाठी मार्गदर्शन करतात.

तात्विकदृष्ट्या ही मांडणी योग्य आहे. परंतु प्रत्यक्षात ते घडून येते का याचा शोध घेण्यासाठी पुढील संशोधन प्रश्न निश्चित करण्यात आले.

१. एम.एड.च्या संपर्क सत्रासाठी विद्यार्थी होस्टेलमध्ये राहतात. त्यांचा गटविकासासाठी कसा उपयोग करता येईल.

२. विद्यार्थ्यांमध्ये विविध क्षेत्रातील अनुभवांची देवाण घेवाण होऊन ज्ञानाची पालळी कशी उंचावता येईल?
३. एम.एड.च्या विद्यार्थ्यांनी अंतर्गत मूल्यमापन म्हणून करावयाच्या कृती ते प्रामाणिकपणे व सचोरीने करण्यासाठी त्यांना कसे मार्गदर्शन करता येईल?
४. एम.एड. चे विद्यार्थी सादरीकरणात सर्जनशीलता आणि ज्ञानाचा भविष्यकाळात उपयोग होण्यासाठी त्यांच्यात दूरदृष्टी कशी विकसित करता येईल असे संशोधन प्रश्न समोर ठेवून पुढील संशोधन समस्या निश्चित करण्यात आली.

### संशोधन समस्या

मुक्त विद्यापीठाच्या एम.एड. विद्यार्थ्यांमध्ये संपर्कसत्राच्या माध्यमातून विकसित होणाऱ्या मूल्यांचा अभ्यास.

### संशोधन उद्दिष्टे

१. एम.एड. विद्यार्थ्यांच्या एकत्रित निवासामुळे त्यांच्यात गटविकास भावना विकसनाचा शोध घेणे.
२. एम.एड. विद्यार्थी त्यांच्या विविधांगी अनुभवांची, संदर्भ स्रोतांच्या देवाणघेवाणीतून ज्ञानाची पातळी उंचाविण्याचा प्रयत्न करतात का त्याचा शोध घेणे.
३. एम.एड. विद्यार्थी दीर्घस्वाध्याय सादरीकरणातून मिळालेल्या प्रत्याभरणाचा वापर पुढील दिर्घस्वाध्यायात करतात का त्याचा शोध घेणे.
४. एम.एड. विद्यार्थी दीर्घस्वाध्याय सादरीकरणासाठी सर्जनशील कृतींचा वापर करतात का त्याचा शोध घेणे.
५. एम.एड. विद्यार्थी दीर्घस्वाध्याय सादरीकरणातून अभ्यासक्रमाचे दैनंदिन जीवनातील उपयोजनाचा शोध घेतात का त्याचा अभ्यास करणे.

### संशोधन कार्यपध्दती

प्रस्तुत संशोधनासाठी सर्वेक्षण संशोधन पध्दतीचा वापर करण्यात आला. मूल्य रुजविण्यासाठी कृती निश्चित करण्यात आल्या. त्यांचा जाणीवपूर्वक वापर करण्यात आला. सामग्री एकत्रीकरणासाठी सहभागी निरीक्षण, प्रश्नावली पडताळा सूची आणि अनौपचारिक मुलाखत इत्यादी साधनांचा वापर करण्यात आलेला आहे.

सामग्री प्रामुख्याने गुणात्मक स्वरूपात होती. त्यामुळे तिचे विश्लेषण गुणात्मक पध्दतीने करण्यात आलेले आहे.

### उद्दिष्टनिहाय सामग्री विश्लेषण

#### १. गटविकास भावनेचा विकास (विविधतेतून एकता)

विविध क्षेत्रात कार्य करणाऱ्या ४-५ विद्यार्थ्यांना एकच खोली राहण्यास दिली. प्रत्येकाच्या स्वतःच्या घरातील राहण्याच्या सवयी वेगवेगळ्या होत्या. परंतु अनौपचारिक चर्चेमधून त्यांनी एकमेकांच्या सवयी समजून घेतल्या. शक्यतो प्रत्येकाच्या सोयीनुसार रुममध्ये राहण्यास सुरुवात केली. विद्यापीठात बिबट्याचा वावर असल्यामुळे रात्री जेवायला जातानाही एकत्रितपणे जाणे, विद्यार्थीनींना त्यांच्या गेस्टहाऊसपर्यंत घ्यायला जावून नंतर सोडविण्यास जात होते. एका कुटुंबातील सदस्य म्हणून सर्व एकत्रितपणे राहत होते. विद्यार्थीनी संपर्कसत्रात उपस्थित नव्हत्या. केंद्रसमन्वयकांना त्यांच्या रुमवर नेऊन त्यांची अडचण समजावून घेतली. व योग्य ती मदत केली.

#### २. संघटीतपणा विकसन

सर्व विद्यार्थ्यांना संदर्भ पुस्तके उपलब्ध झाली नव्हती. काही विद्यार्थ्यांनी इतर ग्रंथालयांमधून पुस्तके मिळविलेली होती. संपर्क सत्राच्या वेळी पुस्तकांची देवाणघेवाण, प्रश्नांची चर्चा, उत्तरांचे मुद्दे व उपमुद्दांची मांडणी, लेखन, सहकारी विद्यार्थ्यांसमोर रुममध्येच संध्याकाळी सादरीकरण करून त्यांच्याकडून प्रत्याभरण घेऊन आवश्यक ते बदल करणे. सुधारित दिर्घस्वाध्याय लेखन आणि सादरीकरण करण्याचा प्रयत्न करणे.

जुन्या तुकडीचे तृतीय संपर्कसत्र आणि नवीन तुकडीचे प्रथम संपर्क सत्र दिवाळीत सुट्टीत येत असत. जुन्या आणि नवीन विद्यार्थ्यांना एकत्रित आणून त्यांना मार्गदर्शन केले जात असे. त्यावेळी जुने विद्यार्थी नवीन विद्यार्थ्यांना विषयनिहाय संदर्भ पुस्तके, संशोधनासंबंधी संदर्भ पुस्तकांचे उपलब्ध ठिकाणाबाबत माहिती देत. जेणेकरून नवीन विद्यार्थ्यांचे एम.एड. किमान कालावधीत पूर्ण होण्यासाठी मार्गदर्शन होईल.

#### ३. प्रामाणिकपणा व दूरदृष्टी

पहिल्या अनिवार्य अभ्यासक्रमाच्या दिर्घस्वाध्याय सादरीकरण करताना परीक्षकांकडून विद्यार्थ्यांना सूचना दिल्या जातात. या सूचना कोणत्या मिळाल्या त्याची त्यांनी लेखी नोंद करावयाची होती. या सूचना विचारात घेऊन दुसऱ्या दिर्घस्वाध्यायाचे लेखी नियोजन करावयाचे होते.

दुसऱ्या सादरीकरणानंतर पहिल्या सादरीकरणानंतरच्या नियोजनाचा सादरीकरणासाठी तुम्हाला कसा उपयोग झाला ते नोंदवावयाचे होते. या नियोजनामुळे सादरीकरणात कोणकोणत्या सुधारणा झाल्या हे त्यांनी नोंदविले. दुसऱ्या सादरीकरणात दिलेल्या सूचनांनुसार तिसऱ्या सादरीकरणासाठी करावयाचे बदल व नियोजन त्यांनी करणे अपेक्षित होते. तिसऱ्या सादरीकरणानंतरही याच स्वरूपाचे प्रश्न विद्यार्थ्यांना विचारण्यात आलेले होते.

दिर्घस्वाध्याय सादरीकरणाच्या एकूण अनुभवाचा विद्यार्थ्यांला स्वतःच्या प्रगतीसाठी झालेला उपयोग पुढीलप्रमाणे मांडलेला आहे.

१. विषयाची मांडणी व्यवस्थितपणे करता येतात.
२. संदर्भ ग्रंथ APA पद्धतीने लिहिता येते.
३. विषयाची मुद्देसूदपणे मांडणी व सादरीकरण करणे.
४. नियोजन व सादरीकरण यात ताळमेळ साधणे.
५. लेखनात टापटपपणा, अचूकता असावी.
६. आत्मविश्वास, वेळेचे योग्य नियोजन क्षमता विकसित असावी.
७. आदर्भ पादर्शिका कशी बनवावी हे समजले.
८. जकड्याचा वापर कसा करावा हे समजले.
९. पहिल्या सादरीकरणाच्या वेळी संभ्रमावस्था होती. तात्विक माहितीवर भर जास्त पारदर्शिकेची मांडणी योग्य नव्हती. सूचनांनुसार तिसऱ्या सादरीकरणात सर्व दुरुस्त्या करण्यात आल्या.
१०. आत्मविश्वास वाढला.
११. सादरीकरणात सर्व मुद्यांची मांडणी करावयाची हे समजले.
१२. प्रश्नाला अनुसरून ठळक मुद्दे, उपमुद्दे निश्चित कसे करावे व त्याचे प्रात्यक्षिक मिळाले.
१३. तज्ज्ञ मार्गदर्शकांनी चुकीबाबत अचूक मार्गदर्शन केल्यामुळे त्रुटी कमी झाल्या.
१४. मोठा आशय मोजक्या शब्दांत मांडल्याचे कौशल्य प्राप्त झाले.
१५. संकल्पनेचे शैक्षणिक उपयोजन व इतर घटकांशी संबंध कसा जोडावा याबाबत माहिती मिळाली.
१६. समवयस्क गटासमोर सादरीकरण कसे करावे हे शिकता आले.

### दूरदृष्टी

१. सादरीकरणासाठी मिळालेल्या विषयाचा अभ्यास सखोल केल्यामुळे त्याचे दैनंदिन जीवनात कसे उपयोजन करावे हे समजले.
२. सर्व विषयांमध्ये समन्वय असतो. विषयांचा अभ्यास करताना तो समग्रतेने केल्यास इतर विषयांशी संबंध जोडता येतो.

### सर्जनशील कृतींचा वापर

१. पारदर्शिका कमीत कमी शब्दांत मांडण्यात आली.
२. पारदर्शिकेत आशयाच्या मागणीनुसार चित्र आरेखन, तक्ता, कोष्टक यांचा वापर करण्यात आला.
३. दिर्घ स्वाध्याय उत्तराची मांडणी प्रश्नाला अनुरूप पद्धतीने करण्यात आली.

### आशयाचे दैनंदिन जीवनात उपयोजन

विद्यार्थ्यांना दिर्घस्वाध्याय सादरीकरणासाठी पडताळा सूची देण्यात आलेली होती. घटकांची शैक्षणिक व व्यावहारिक उपयोजन, वाचलेल्या साहित्याबाहेर जावून स्वतःच्या अनुभवांची, मतांची मांडणी करताना विद्यार्थी स्वतःच्या कार्याच्या ठिकाणी आशयाचा वापर कसा व कुठे करता येईल याविषयी स्वतःचे मत मांडत होते.

### निष्कर्ष

दिर्घस्वाध्याय सादरीकरणातून विद्यार्थ्यांना विचार आणि कृतींची सांगड घालण्याची सवय लागली. प्रत्येक शब्दाला सौंदर्यमूल्य असते. आशयाला अनुरूप चपकल शब्दांचा वापर करता आला. अभ्यासवृत्तीत वाढ झाली. कामाचे नियोजन करावे त्यानुसार कार्यवाही करावी ह्याची जाणीव निर्माण झाली. स्वतःबरोबरच इतरांना अभ्यासात मदत करणे. सामाजिक, व्यावसायिक जीवनात वावरण्यासाठी सकारात्मक वृत्ती संघटितपणा निर्माण झाला.

### संदर्भ ग्रंथ

१. Takwale, R. (2006) Role of Higher Education Transforming India, New Delhi. University News Association of Indian University.
२. नैतिक सक्षमता, पांचगणी, बहाई अकादमी. घटक-१ मूलभूत
३. Guide book of Moral Capabilities Unit 1 Fundamentals. Fostering Personal Development and Social Progress. Panchagani. Bahá'í Academy.
४. भारताचे संविधान (१९८८) महाराष्ट्र राज्य भाषा संचनालय

## Inculcating Universal Human Values Through Inclusive Education: A Study

Authors: Dr. P. S. Patankar<sup>1</sup> and Dr. Swati Pandurang Patil<sup>2</sup>

<sup>1</sup> Professor and Head, Department of Education, Shivaji University, Kolhapur, Mob.: 9960192103

<sup>2</sup> Assistant Teacher, M. N. P. A. G. Central School, Khasbag, Kolhapur, Mob.: 9850932270

---

### ABSTRACT

---

Inclusive education means that all students attend and are welcomed by their neighborhood school in appropriate age; regular classes are supported to learn, contribute, and participate in all aspects of life of the school. Human values are heart of the education. Love, peace, truth, wisdom, integrity, justice, co-existence, service, devotion and contentment are universal human values. Human values provide quality of life and sustained development in the society. Human value education is a planned educational program aimed at the development of values in students and guide them to develop as human beings in the right path. Human values give direction and firmness to life, bring the behavioral changes towards positivism, promote the peace and harmony in the individuals and in the society. Due to developmental and fast changing life, it has been very difficult for education system to inculcate universal human values in both normal students and children with special needs. Attitude of society, attitude of regular teachers, nature of curriculum, lack of proper training, time limit, etc., are barriers in inculcating universal human values through inclusive education. This research paper focuses on various barriers in inculcating universal human values through inclusive education. For this research, researcher choose 145 regular teachers teaching in inclusive classrooms of Kolhapur District.

**Keywords:** Inculcate, Universal Human Values, Inclusive Education

---

### Introduction

Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

'Education for All' means ensuring that all children have access to basic education of good quality. This implies creating an environment in schools and in basic education programmes in which children are both able and enabled to learn. Such an environment must be inclusive of children, effective with children, friendly and welcoming to children, healthy and protective for children, and gender sensitive.

Inclusion in education is an approach to educate students with special educational needs. Inclusive education means all students attend and are welcomed by their neighborhood schools in age appropriate, regular classes and are supported to learn, contribute, and participate in all aspects of the life of the school. Inclusive education is about how we develop and design our schools, classrooms, programmes and activities so that all students can learn and participate together. Traditional education systems and inclusive education systems are different from each other.

UNESCO defines inclusive education as 'a process of addressing and responding to the diversity of needs of all learners through increasing participation in learning, cultures and communities, and reducing exclusion within and from education. It involves changes and modifications in content, approaches, structures and strategies, with a common vision which covers all children of the appropriate age range and a conviction that it is the responsibility of the state to educate all children.'

Inclusion is an educational practice in which children with disabilities are educated in classrooms with children without disabilities. The purpose of inclusion is to make sure that students with special needs are integrated in the general education setting for as much of the day as possible, with the supports they need to be successful. Inclusion strategies can include co-teaching, consultative services, paraprofessional support, modifications to curriculum or testing, accommodations for specific disabilities, and other services an individual student needs in order to access the district

curriculum in general education classroom.

Children with special needs are unique individuals. Their uniqueness may be noticed in one or more of the following dimensions: vision, hearing, movement, communication, perceptual, motor, social, emotional intelligence and adaptive behavior. These children were previously regarded as children with diverse abilities. Mainly there are 10 types of disability or special need.

1. Total Blind
2. Partial Blind
3. Hearing Impaired
4. Speech Impaired
5. Mentally Retarded
6. Autism Spectrum Disorder
7. Physically Handicapped
8. Cerebral Palsy
9. Multiple Disabled
10. Learning Disabled

Value in general is a part of philosophy. Philosophy is one of the basic subjects which deal with the basic problems of mankind. In its discourse, it deals with issues such as existence, knowledge, values, reasons, mind and language. Its theoretical perspective is developed by various theoreticians mainly based on a rational approach with a critical outlook. Based on the parameters of value, a number of other aspects are developed to regulate the behavioral patterns of human. These values such as dignity, liberty, equality, justice, ethics and morals have their significant impact to shape the human relations in a society. These philosophical concepts have a profound impact on law.

The main aim and function of law in any society is to regulate the relations between men and to alleviate the intensity of conflicts to promote peace, security, good and orderly behavior of mankind to establish a conflict-free society. This being the main function of law, it absorbs all the essential tools from every field of study with a critical outlook. This in turn will help to analyze each issue and lay norms to develop a rational human mind to achieve maximum results in their inter-relationships with each other. Since the concept of right and its exercise and regulation centered on a number of values developed from ancient to modern times, they have had a great impact in the realization, promotion, and protection of human rights. In view of the linkage and importance that values play and their significant role in the promotion and realization of human rights, the different concepts of values are examined in brief.

In general, we think of values that are commonly followed by us in day-to-day life. These values vary from person to person, depending on their experiences and circumstances in which they grow. However, there are certain basic values which are common to all. They are life, liberty, security, freedom and success, security to life, kindness, pain, and pleasure. Depending on the circumstances, the way in which each person grows up considers which value is important to him. But adhering to values which are common to all, in the longer run, develops a society to establish peace for the progressive all-round development of all the sections of a society. This will help all to learn to live with unity in diversity.

Values motivate people to achieve their goals. Values transcend time and territory, and develop relationships and regulate the behavioral patterns of individuals. These being the central aspects of values, a number of scholars identified ten basic values, which motivate and regulate the behavior of human beings in achieving their goals. These goals are: self-destruction, which promotes an independent thought which results in a judicious decision-making process in creating or exploring the goal; Stimulation, which creates excitement, novelty and challenges in life; and Hedonism (Self Satisfaction), which brings in pleasure and sensuous gratification for oneself. Achievement demonstrates the competence of individuals, according to the standards of society.

Education should encompass values such as peace, non-discrimination, equality, justice, non-violence, tolerance, to live in peace and security, and respect for human dignity. These objectives can be achieved only through imparting human rights education, which is an integral part of right to

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 odd 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. Much of the work can be done in the context of what schools are already doing, despite the constraints under which they are working. The skepticism and lack of faith in schools as a potential source for fostering values need to be dispelled.

Power brings in social status and prestige, control over people, and resources. Security brings in harmonious relationship between individuals, to guide the society to establish a compatible environment for people to lead a life with pleasure and groom their freedoms. Conformity to social standards mainly regulates the behavior of individuals, and prevents the wrong-doing activities by individuals to themselves, and towards one another in the society. Tradition promotes the qualities of respect to the practices that are inherent in society. Religion promotes the innovation of knowledge and furtherance of values to the achievement of peace and security. It teaches a happy sharing of the benefits that are derived through the promotion of knowledge. Benevolence establishes the belief and enhances the qualities of welfare to promote the interest of the individuals with whom each one interacts in their day-to-day activities. Universalism promotes the qualities of understanding, appreciation, tolerance and protection for the welfare of people. It takes care of developing harmonious living and working for the benefit of advancement of scientific knowledge, and to share the resources equally. The philosophy of human rights is similar with that of the above values.

Therefore, values are one of the basic aspects of human rights. The strict adherence of human rights restores not only values, but also in turn the ability to achieve peace, security and harmonious living in community without any kind of discrimination that exists between individuals and nation-states. Education is one of the important medium for inculcating human values. Children with special needs have a right to education. Inclusive education is also important in inculcating universal human values. If we inculcate universal human values through inclusive education in children with special needs, then it is very helpful for development of India.

### **Need of the Study**

Inclusive schooling is the practice of including everyone irrespective of talent, disability, socio-economic background or cultural origin in supportive mainstream schools and classrooms where the needs of all students are met. By educating all children together, children with disabilities have the opportunity to prepare for life in the community, teachers improve their professional skills and society makes the conscious decisions to operate according to the social value of equality. For this purpose, the government of India started the concept of inclusive education-- but nowadays there is low seriousness about inclusive education. It is very necessary to inculcate human values in children with special needs also. Inclusive education is one of the best methods for inculcating universal human values in both children with special needs as well as in normal students. From all of the above reasons, the researcher chose this topic for study.

### **Statement of the Problem**

Inculcating Universal Human Values through Inclusive Education: A Study

### **Definitions of Key Concepts**

#### **Inculcate**

**Conceptual Definition:** To impress upon the mind of another by frequent instruction or repetition ([www.thefreedictionary.com](http://www.thefreedictionary.com))

**Operational Definition:** For the purpose of this study, inculcate means implant human values in both children with special needs and normal children.

#### **Universal Human Values**

**Conceptual Definition:** Universal human values are the principles, standards, convictions and beliefs that people adopt as their guidelines in daily activities which worth for all in world. ([www.humanbasics.org](http://www.humanbasics.org))

**Operational Definition:** For the purpose of this study, researcher considers love, peace, truth, wisdom, integrity, justice, co-existence, service, devotion and contentment as universal human values.

### **Inclusive Education**

#### **Conceptual definition**

Acceptance of all pupils in the mainstream system, taught with a common framework, and identified as the responsibility of all teachers.

#### **Operational Definition**

For the purpose of this study, education given to the children with special needs in general schools of Kolhapur district was studied.

#### **Objectives of Study**

1. To identify universal human values in inclusive education.
2. To study barriers in inculcating universal human values through inclusive education.

#### **Assumptions**

1. Inclusive education is implemented in all primary schools of Kolhapur district.
2. Inclusive education inculcate universal human values in children with special needs and normal children

#### **Scope of the Study**

1. Present study included municipal corporation schools and Zillha Parishad schools of Kolhapur district.
2. Present study included regular teachers who teach in inclusive classrooms.

#### **Delimitations of the Study**

1. The present study covered municipal corporation schools and Zillha Parishad schools of Kolhapur district which gives inclusive education for children with special needs.
2. The present study is delimited for only Marathi medium primary schools in Kolhapur district.

#### **Significance of the Study**

The researcher is expected to study overall view towards inclusive education. The result of present study is significant to: Teachers and mobile teachers of children with special needs to remove barriers in inclusive education.

#### **Plan and Procedure**

##### **Selection of Sample for this Study**

For the purpose of this study, Kolhapur district was the population of study. Among Kolhapur district there were 12 Tehsil in which researcher selected 6 Tehsil randomly for study and Kolhapur city purposively. 6 Tehsil contain various schools which are under control of Zillha Parishad. From Zillha Parishad schools, 20% schools from each Tehsil were selected randomly. Like that, Kolhapur city contains various schools which are under control of Kolhapur Municipal Corporation. Schools in Kolhapur city those are purely under control of Kolhapur Municipal Corporation; 20% schools were selected for study. Researcher selected one regular teacher from each school. Selected teachers teach in inclusive classrooms.

Where,

A = Regular Teacher,

Z.P. = Zillha Parishad Schools

##### **Data Gathering Tools**

For the present study, the following data gathering tools were used.

###### **1. Document Analysis**

For identification of universal human values in education researcher used document analysis.

###### **2. Questionnaire for Regular Teacher**

Specific questionnaires were prepared to gather the relevant data and information regarding inclusive education from the various schools.

Questionnaires were prepared and checked out from experts of different fields. Corrections were

made according to the instructions of experts and guide. After getting permission from educational officer of Kolhapur district, questionnaires were applied on the selected sample.

**Analysis of Data**

Stimulation, self-direction, achievement, power, security, conformity, traditions, universalism, benevolence, hedonism, justice, honesty, faith, service, freedom, integrity, peace, trust, caring, loyalty, love, non-violence, sympathy these are universal human values included in education. Among these universal human values, all values inculcating through inclusive education.

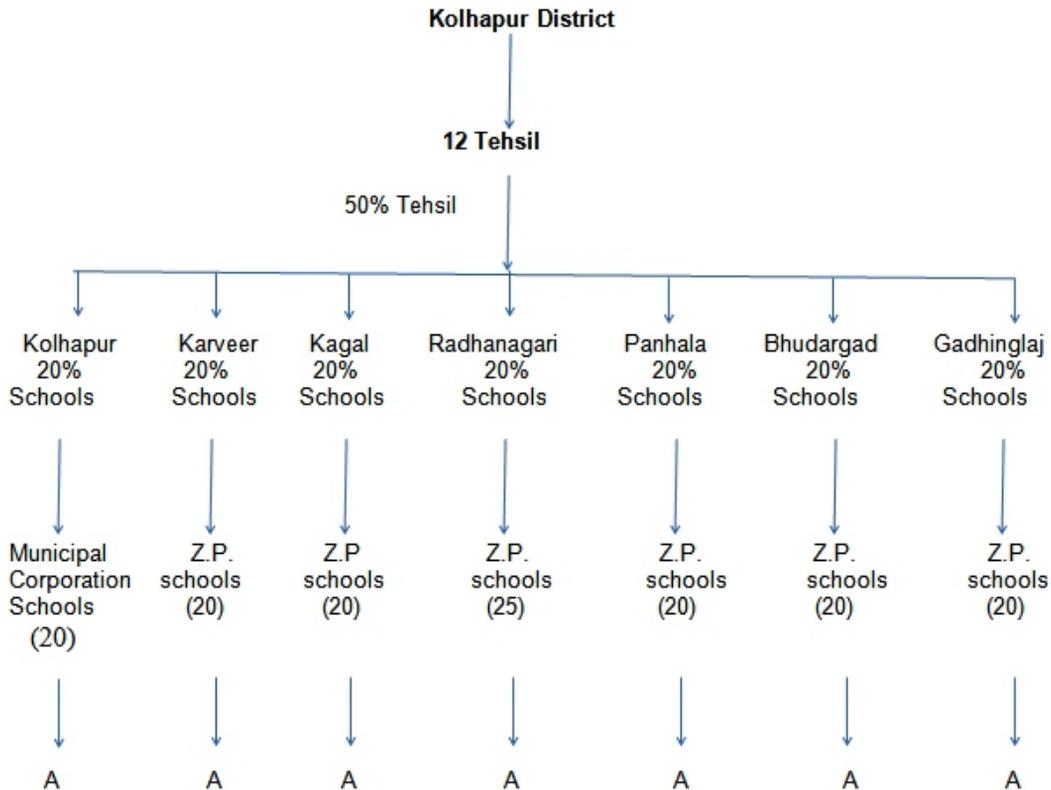


Figure No. 1: Selection of Sample

Sr. No.	Content	Response
1	Time limit	88
2	Training	64
3	Attitude of society	49
4	Curriculum	48
5	Attitude of parents	19

**Observation**

The Barriers in Inculcating Universal Human Values Through Inclusive Education it was observed that 88 regular teachers have the problem of time limit, 64 regular teachers have the problem of lack of training of regular teachers, 49 regular teachers have the problem of attitude of society, 48 regular teachers have the problem with curriculum and 19 regular teachers have the problem with attitude of parents.

### Interpretation

It is interpreted that a majority of regular teachers have the problem of time limit and regular teachers don't complete training of inclusive education in implementation of inclusive education, where average regular teachers have a problem related with curriculum and society's attitude. Hence, it is very necessary to solve the problem by headmasters, regular teachers, mobile teachers, parents etc..

### Conclusions

1. Following are the universal human values identified which are inculcated through inclusive education. Stimulation, self-direction, achievement, power, security, conformity, traditions, universalism, benevolence, hedonism, justice, honesty, faith, service, freedom, integrity, peace, trust, caring, loyalty, love, non-violence, sympathy.
2. There are various barriers in inculcating universal human values through inclusive education. Regular teachers and mobile teachers are facing various problems. Mostly problems related to time and classroom management. Administrative officers for supervision, headmasters, regular teachers, mobile teachers overcome these barriers using various methods like discussion with parents, taking help of school management committee, provide extra time etc..

### References

1. Apang Samaveshit Shikshan, Marathi book, Maharashtra Prathamik Shikshan Parishad Mumbai.
2. Ashok, Kumar. (1991) Current Trends in Indian Education, Ashish Pub. House, New Delhi.
3. Best, J. W. (1970) Research in Education. New Jersey: Prentice Hall Inc.
4. Best, J. W. (1983) Research in Education. New Delhi: Prentice Hall of India Pvt. Ltd.
5. Best, John & Kahn, James (2003). Research in Education, Prentice Hall of India Pvt. Ltd. New Delhi.
6. Buch M. B. (1984). Third Survey of Research in Education, National Council of Education Research and Training, New Delhi.
7. Buch M. B. (1991). Forth Survey of Research in Education, National Council of Education Research and Training, New Delhi.
8. Buch M. B. (1992). Fifth Survey of Research in Education, National Council of Education Research and Training, New Delhi.
9. Chauhan, S.S. (1989). Education of Exceptional Children, Indus publications, New Delhi.
10. Dash, Neena (2006). Inclusive Education for Children with Special Needs, Atlantic Publishers, New Delhi.
11. Jangira, N. K. (1997) Special Educational Needs of Children and Young Adults: An Unfinished Agenda.
12. Kalyanpur, Maya (2008) Equality, Quality and Quantity: Challenges in Inclusive Education Policy and Service Provision in India.
13. Kothari C. R. (2007). Research Methodology, Methods & Techniques, New Age International Publisher, New Delhi.
14. Kriszorigian and Jennifer Job (2010) "How do special education student benefits from Technology"?
15. Patankar P.S. (2005) Edutracks
16. Reddy, L. (2000). Education of Children with Special Needs, Discovery Publishing house, New Delhi.
17. Reddy, Loknatha (2011), Special Education Teachers, Discovery Publishing House, New Delhi.
18. Reddy, Loknatha G., R. Ramer and A. Kusuma (2000) Education of Children with Special Needs, Discovery Publishing House, New Delhi.
19. Right to Education Act (2005) Government of India.
20. Sharma, Bharati (2011), Inclusive Education- Needs, Practices and prospects, Kanishka Publishers, New Delhi.
21. Umadevi, M.R.(2012). Special Education- A practical approach to Educating children with Special needs, Neelkamal Publications Pvt. Ltd. New Delhi.
22. William, Revelle (2009)'The Study of Individual Differences.' from

- <http://www.personalityproject.org/revelle/publications>.
23. [www.medvet.umontreal.ca/techno/eta6785/articles/multime](http://www.medvet.umontreal.ca/techno/eta6785/articles/multime)
  24. <http://education.siggraph.org/conferences/eurographics/gve-99/proceedings/papers/gve99-b-mitchell.pdf>
  25. [https://www.novapublishers.com/catalog/product\\_info.php?products\\_id=9473](https://www.novapublishers.com/catalog/product_info.php?products_id=9473)
  26. <http://www.ascilite.org.au/conferences/wollongong98/asc98-pdf/parfittjonguyen.pdf>
  27. [http://www.cec.sped.org/content/navigationmenu/professionaldevelopment/professional\\_standards/final\\_manuscript-scientific\\_research\\_in\\_special\\_education\\_r3.pdf](http://www.cec.sped.org/content/navigationmenu/professionaldevelopment/professional_standards/final_manuscript-scientific_research_in_special_education_r3.pdf)
  28. <http://site.aace.org/pubs/foresite/specialeducation.pdf>
  29. <http://diversa.org.br/uploads/imagens/paginas/methodology.jpg>
  30. <http://www.threeblockmodel.com/udl-the-big-picture.html>
  31. <http://media-cache-ak0.pinimg.com/236x/3d/47/ff/3d47ff1eb6b2a6d95eeae4898919cb3a.jpg>
  32. <http://www.formfollowsworldview.com/wp-content/uploads/2013/02/updated-fig-4-3-150x150.jpg>
  33. [www.thefreedictionary.com](http://www.thefreedictionary.com)
  34. [www.humanbasics.org](http://www.humanbasics.org)

## बी.एड. प्रशिक्षणार्थींवर गिजुभाई बधेकांच्या 'दिवास्वप्न' पुस्तकाच्या माध्यमातून वैश्विक मूल्यांच्या रुजवणुकीसाठी अध्यापनाचा परिणाम

लेखिका: प्रा. मोनाली सारंगधर<sup>१</sup> आणि डॉ. शशी गायकवाड<sup>२</sup>

<sup>१</sup> बहिणाबाई महिला शिक्षणशास्त्र महाविद्यालय, नाशिक, मो.: ९४२२२७९९९५, ईमेल: monalinsarangdhar@gmail.com

<sup>२</sup> बहाई अकादमी, पाचगणी.

### सारांश

भारतीय संस्कृतीत प्राचीन काळापासून अनेक मूल्ये रुजविली गेली आहेत. या मूल्ये संस्काराचे कार्ये संस्कृती, कुटुंब पद्धती, समाज व्यवस्था, भाषा, साहित्य व शिक्षण पद्धतीमुळे होत असते. 'ज्या गुणांमुळे तत्वांमुळे व्यक्ती, समाज आणि विश्व ह्यामध्ये परस्पर सुसंवाद साधून सर्वांचा विकास होतो ती तत्त्वे म्हणजे मूल्ये होय'. (महा. रा. शै. संशोधन व प्रशिक्षण परिषद पुणे) मानवी मूल्ये म्हणजे मानवी वर्तन होय. मूल्यांचे स्वरूप हे बहुविध आहेत. काही मूल्ये तत्कालीन तर काही शाश्वत मूल्ये आहेत. तत्कालीनमूल्ये ही स्थळ व कालपरत्वे बदलत असतात. तर चिरंतन मूल्ये ही स्थळात, काळात बदल झाला तरी त्यांच्यात बदल होत नाही. तीच मूल्ये वैश्विक आहेत. याच वैश्विक मूल्यांना मानवी जीवनात महत्त्वाचे स्थान आहे.

संपूर्ण जगात मानवी जीवनातील प्रत्येक भागात परिवर्तन घडून येत आहेत. एकविसाव्या शतकात आधुनिक तंत्रविज्ञानाची क्रांती घडून ज्ञानाचा प्रस्फोट झाला आहे. जग विविध अंगांनी समृद्ध व समर्थ होत आहेत. पण याच परिवर्तनामुळे मानवी जीवन असुरक्षित व अशांत बनले जात आहे. मिळविलेल्या ज्ञानाबरोबर त्यासोबत लागणारी मूल्ये मात्र जोपासली जात नाहीत. तंत्रज्ञानामुळे जग जरी खेडे झाले असले तरी माणूस-माणसापासून दूर चालला आहे. म्हणूनच चांगल्या चरित्र्याची जडण-घडण करणारी मूल्ये महत्त्वपूर्ण ठरत आहे. काही मूल्ये ही देश, प्रदेश, भाषा संस्कृतीनुसार बदलत असतात एखादे मूल्य एखाद्या समाजासाठी हितकारक असेल तर तेच दुसऱ्या समाजासाठी हितकारक असेलच असे नाही परंतु शाश्वत मूल्ये मात्र सर्वांसाठीच हितकारक असतात ह्या दृष्टिकोनातून शाश्वत मूल्यांचे सार्वत्रिकीकरण होणे गरजेचे आहे.

मूल्ये रुजविण्याची जबाबदारी कुटुंबाबरोबरच शाळेतील शिक्षकांवरही आहेत म्हणून ह्या शिक्षकांना शिक्षक प्रशिक्षण कार्यक्रमात योग्य मिळाले तर ते आपल्या विद्यार्थ्यांमध्ये योग्यप्रकारे मूल्ये रुजवतील. यासाठी भारतातील पूर्वप्राथमिक शिक्षणाचे प्रणेते, शिक्षणतज्ज्ञ गिजुभाई बधेका यांच्या 'दिवास्वप्न' पुस्तकातील एका लक्ष्मीशंकर या शिक्षकाने विद्यार्थ्यांमध्ये विविध प्रयोगाद्वारे रुजविलेली मूल्ये दिली आहेत या संदर्भात संशोधक बी. एड. प्रशिक्षणार्थींतील वैश्विक मूल्यांचे पूर्व चाचणीद्वारे शोध घेतला जाई आणि त्यानंतर 'दिवास्वप्न' द्वारे अध्यापनातून ठराविक मूल्यांची रुजवणूक करून उत्तर चाचणीद्वारे त्यांच्यात झालेल्या मूल्य रुजवणूकीचा परिणाम बघितला जाईल.

भविष्यात शांतता, स्वातंत्र्य, धर्मनिरपेक्षता, न्याय ही मूल्ये टिकवून ठेवण्याची जबाबदारी ही शिक्षकांवर आहेत. या म्हणून प्रशिक्षणार्थींवर योग्य मूल्यांची रुजवणूक झाली तर भावी विद्यार्थ्यांवर त्याचे चांगले परिणाम दिसून येतील. म्हणून 'दिवास्वप्न' द्वारे अध्यापनातून मूल्ये रुजविली तर त्याचा परिणाम प्रशिक्षणार्थींमध्ये बघायला मिळेल.

### बीजसंज्ञा: 'दिवास्वप्न' पुस्तक

#### प्रास्ताविक

मानवी प्राण्याच्या उत्क्रांत अवस्थेपासून मूल्यांची सुरुवात झाली आहे. त्या मूल्यांत भर पडल्यामुळे त्यांची संख्या, प्रकार वाढले आहे. मानवी मूल्ये म्हणजे मानवी वर्तन होय. भारतीय संस्कृतीत अनेक मूल्ये प्राचीन काळापासून रुजविली गेली आहे. मूल्ये रुजविण्याचे कार्य संस्कृती, कुटुंब पद्धती, समाजव्यवस्था, भाषा, साहित्य व शिक्षणाद्वारे होत असते. 'मूल्ये म्हणजे समायोजित मानवी वर्तन होय. या मानवी वर्तनाचा स्वतःच्या, समाजाच्या, राष्ट्रांच्या व आंतरराष्ट्रीय सामंजस्याच्या विकासा करीता महत्त्वाचा वाटा असतो.' (डॉ. गावंडे, पीएच्.डी. प्रबंध) मूल्यांचे स्वरूप बहुविध असून काही मूल्ये तत्कालीन तर काही शाश्वत मूल्ये आहेत. तत्कालीन मूल्ये ही स्थळ व कालपरत्वे बदलतात पण चिरंतन मूल्ये ही स्थळ, काल व व्यक्तिपरत्वे बदलत नाहीत. त्यांनाच वैश्विक मूल्ये देखील म्हणतात.

एकविसाव्या शतकात प्रत्येक क्षेत्रात परिवर्तन घडून येत आहेत. आधुनिक तंत्रविज्ञान, ज्ञानाचा प्रस्फोट होत आहे. मानवी जीवन गतिमान, समृद्ध व समर्थ होत असताना एका बाजूला असुरक्षित व अशांत बनत आहे. ज्ञानाबरोबर त्यासोबत लागणारी मूल्ये मात्र जोपासली जात नाहीत. तंत्रज्ञानामुळे जग जवळ आले असले तरी माणूस माणसापासून दूर जात आहे. म्हणूनच मूल्याधिष्ठित समाजाची गरज निर्माण झाली आहे. कुटुंब, समाजाबरोबरच शाळेतील शिक्षकांवरही मूल्ये रुजविण्याची जबाबदारी आहेत. म्हणूनच शिक्षक प्रशिक्षण कार्यक्रमात त्यांना मूल्यांविषयी योग्य मार्गदर्शन मिळाले तर ते आपल्या विद्यार्थ्यांमध्ये योग्य प्रकारे मूल्ये रुजवू शकतील. यासाठी भारतातील आद्य बालशिक्षणाचे प्रणेते शिक्षणतज्ज्ञ गिजुभाई बधेका यांच्या 'दिवास्वप्न' पुस्तकातील लक्ष्मीशंकर या शिक्षकाने विद्यार्थ्यांमध्ये विविध मूल्ये प्रयोगाद्वारे रुजविली आहेत याच संदर्भात संशोधकाने काही वैश्विक मूल्ये बी. एड. प्रशिक्षणार्थींमध्ये रुजवून त्यांची परिणामकारकता बघितली आहे.

भविष्यात शांतता, स्वातंत्र्य, न्याय, समानता व समाधान ही मूल्ये रुजविण्याची जबाबदार शिक्षकांवर आहे. म्हणून प्रशिक्षणार्थीमध्ये या मूल्यांची रुजवणूक झाली तर भावी विद्यार्थ्यांवर त्याचे चांगले परिणाम दिसून येईल. फक्त विद्यार्थ्यांनाच नाही तर समाजाला, देशाला व संपूर्ण विश्वाला याचा फायदा होऊन विकास होईल.

### समस्या विधान

बी.एड. प्रशिक्षणार्थींवर गिजुभाई बंधकांच्या 'दिवास्वप्न' पुस्तकाच्या माध्यमातून वैश्विक मूल्यांच्या रुजवणूकीसाठी अध्यापनाचा परिणाम तपासणे.

### पारिभाषिक शब्द

१. बी.एड. प्रशिक्षणार्थी
२. 'दिवास्वप्न' पुस्तक
३. वैश्विक मूल्ये
४. रुजवणूक
५. अध्यापनाचा परिणाम

### संशोधनाची उद्दिष्टे

१. बी.एड. प्रशिक्षणार्थींच्या वैश्विक मूल्यांबाबतचा दृष्टिकोन तपासणे.
२. वैश्विक मूल्यांच्या रुजवणूकीसाठी 'दिवास्वप्न' पुस्तकाद्वारे अध्यापन कार्यनीती तयार करणे.
३. बी.एड. प्रशिक्षणार्थींवर 'दिवास्वप्न' पुस्तकाद्वारे तयार केलेली अध्यापन कार्यनीती वापरणे.
४. वैश्विक मूल्य रुजवणूकीसाठी तयार केलेल्या अध्यापन कार्यनीतीचा बी.एड. प्रशिक्षणार्थींवर झालेला परिणाम तपासणे.

### संशोधनाची गरज व महत्त्व

मानवी जीवनाशी संबंधीत प्रत्येक क्षेत्रात आज परिवर्तन होत आहे. माहितीचा प्रस्फोट, तंत्रज्ञानात झपाट्याने बदल होत आहे. माणूस अधिकाधिक प्रगती करत असताना कुठेतरी मानवी मूल्यांची घसरण व असुरक्षितता वाढत आहे. सद्यस्थितीत मानवाला अनेक समस्यांना तोंड द्यावे लागत आहे. जसे की, दहशतवाद, अशांतता, बेरोजगारी, अन्याय, दंगली इ. होय. बालपणातच विविध मूल्ये बालकात रुजली तर त्याला या समस्यांना सामोरे जावे लागणार नाही. कुटुंबाप्रमाणे शाळेमध्ये देखील शिक्षक ही मूल्ये रुजविण्याचे कार्य योग्य प्रकारे करू शकतात. म्हणून त्यांच्यात प्रशिक्षणामध्ये मूल्ये रुजवणूक झाली तर ते शिक्षक विद्यार्थ्यांमध्ये रुजवू शकतील. शिक्षणतज्ज्ञ गिजुभाई बंधकांनी 'दिवास्वप्न' पुस्तकातून एका शिक्षकाद्वारे विद्यार्थ्यांमध्ये जी मूल्ये रुजविली त्यांची गरज आजही संशोधकाला वाटली.

बी.एड. प्रशिक्षणार्थींमध्ये 'दिवास्वप्न' पुस्तकाच्या माध्यमाद्वारे विविध अध्यापन कार्यनीतीचा वापर केल्याने वैश्विक मूल्ये रुजविली जाईल आणि त्यांच्याद्वारे उद्याच्या बालकांमध्ये मूल्यांची रुजवणूक होईल. त्यातून वैयक्तिक, कौटुंबिक, सामाजिक, राष्ट्रीय व आंतरराष्ट्रीय स्तरावर सामंजस्य निर्माण होऊन अनेक समस्या दूर होईल. म्हणून या कार्यनीतीद्वारे प्रशिक्षणार्थींमध्ये मूल्य रुजवणूक होते का? हे पाहण्यासाठी प्रस्तुत विषयाची संशोधकाने निवड केली.

### संशोधनाची व्याप्ती (Scope of Research)

१. प्रस्तुत संशोधन हे गिजुभाई बंधकांच्या 'दिवास्वप्न' पुस्तकाशी संबंधित आहे.
२. प्रस्तुत संशोधन वैश्विक मूल्यांशी संबंधित आहे.
३. प्रस्तुत संशोधन महाराष्ट्रातील नाशिक शहरातील बी.एड. प्रशिक्षणार्थींशी संबंधित आहे.

### संशोधनाची मर्यादा (Limitation of Research)

१. प्रस्तुत संशोधन हे फक्त गिजुभाई बंधकांच्या 'दिवास्वप्न' पुस्तकातील मूल्यांशी मर्यादित आहे.
२. प्रस्तुत संशोधन हे शांतता, स्वातंत्र्य, न्याय, समानता व खरा आनंद या पाच वैश्विक मूल्यांपर्यंत मर्यादित आहे.
३. प्रस्तुत संशोधन एस.एन.डी.टी. विद्यापीठाशी संलग्नित बहिणाबाई महिला शिक्षणशास्त्र महाविद्यालय नाशिक पुरते मर्यादित आहे.
४. प्रस्तुत संशोधन २०१५-१६ या शैक्षणिक वर्षापुरते मर्यादित आहे.

### न्यादर्श (Sample)

प्रस्तुत संशोधनात नाशिक शहरातील बहिणाबाई महिला शिक्षणशास्त्र महाविद्यालयातील २५ प्रशिक्षणार्थींचा न्यादर्श घेण्यात आला. त्याची निवड यादृच्छिक पद्धतीने करण्यात आली.

### संशोधन प्रश्न (Research questions)

गिजुभाई बंधकांच्या 'दिवास्वप्न' पुस्तकाची वैश्विक मूल्ये दिली आहेत का?

१. बी.एड. प्रशिक्षणार्थींमध्ये विविध अध्यापन कार्यनीतींचा वापर करून मूल्य रूजवणूक होईल का?

### संबंधित साहित्याचा आढावा

१. बंधेका गिजुभाई (२०११) 'दिवास्वप्न' (११ वी आवृत्ती) भावनगर : नूतन बालशिक्षण संघ या पुस्तकाद्वारे गिजुभाई बंधेकांनी एका शिक्षकात असणारे वैश्विक मूल्ये दाखविली आहेत. त्याची रूजवणूक बालकात कशाप्रकारे करावी हे प्रयोगातून दाखवून दिले.
२. पवार ना. ग. (२००६) 'मूल्यशिक्षण : आजच्या संदर्भात' पुणे : नित्य नूतन प्रकाशन या पुस्तकातून मूल्यांची संकल्पना, प्रकार, मूल्य संघर्ष व शिक्षकाची भूमिका देण्यात आली आहे.
३. बोरकर विष्णू (१९९७) 'मूल्यशिक्षणाची गुरुकिल्ली', अहमदनगर : गाज प्रकाशन या पुस्तकात मूल्यशिक्षण, त्यात सहभागी घटक मूल्यांचे प्रकार, मूल्ये रूजविण्यासाठी विविध उपक्रम देण्यात आले आहेत.
४. भिंताडे वि. रा. (२००६), 'शैक्षणिक संशोधन पद्धती'. पुणे : नित्य नूतन प्रकाशन सदर पुस्तकाद्वारे संशोधकास कृती संशोधनाच्या पायऱ्या समजण्यास, व्याप्ती, न्यादर्श व संशोधन पद्धती, माहितीचे विश्लेषण व निष्कर्ष तयार करण्यासाठी उपयुक्त ठरले.

### संबंधित संशोधनाचा आढावा

१. गायकवाड शशी, (एप्रिल, मे, जून, जुलै २०१४) 'शिक्षणसमीक्षा' "शैक्षणिक परिवर्तन : संदर्भ मूल्य शिक्षण" नागपूर या नियतकालिकातून मूल्या संदर्भात होणारे परिवर्तन शिक्षणाचे मूल्यासंबंधित कार्य समजले.
२. टोपकर रेखा (एप्रिल, मे, जून, जुलै २०१५) 'शिक्षणसमीक्षा' "अध्यापन कार्यनीतीद्वारे जीवनकौशल्याची रूजवणूक" या लेखातून विविध अध्यापन कार्यनीतींचा वापर करून जीवनकौशल्यांची रूजवणूक कोणत्या प्रकारे करावी याची माहिती दिली आहे.
३. शिखरे पी. व्ही. (५ मे २०१०) 'शिक्षण तरंग' (अंक ९) 'राष्ट्रीय एकात्मता मूल्याबाबत विद्यार्थ्यांचा दृष्टिकोन' या मासिकात राष्ट्रीय मूल्याबाबत विद्यार्थ्यांचा दृष्टिकोन तपासून मूल्याबाबत प्रशिक्षण कार्यक्रम राबवून त्याची परिणामकारता तपासली आहे. वरील साहित्य व संशोधन लेख, कृतीसंशोधनामुळे संशोधकास त्याचे कृतीसंशोधन करण्यास उपयुक्त ठरले आहे.

### संशोधन पद्धती (Research Method)

सदर संशोधनासाठी गुणात्मक संशोधन पद्धतीची निवड केली असून प्रायोगिक पद्धतीतील एकल गट उत्तर-पूर्व चाचणीची निवड केली आहे.

### माहिती संकलनाची साधने (Tools for Data Collection)

सदर संशोधनात माहिती संकलनासाठी प्रश्नावली हे साधन तयार करण्यात आले आहे. त्यात मुक्त प्रश्न देण्यात आली आहेत.

### संशोधन पद्धती (Research Method)

सदर संशोधनासाठी गुणात्मक संशोधकांनी बी.एड. प्रशिक्षणार्थींसाठी वैश्विक मूल्याबाबत दृष्टिकोन पाहण्यासाठी एक पूर्वचाचणी घेतली त्यात शांतता, स्वातंत्र्य, न्याय, समानता व खरा आनंद ही पाच मूल्ये घेतली. प्रत्येक मूल्यावर चार प्रश्न याप्रमाणे एकूण २० प्रश्नांची मुक्त स्वरूपातील उत्तरे लिहिण्यासाठी पूर्वचाचणी घेतली, त्यातून वैश्विक मूल्याबाबत प्रशिक्षणार्थींचा दृष्टिकोन तपासण्यात आला. त्यानंतर शिक्षणतज्ज्ञ गिजुभाई बंधेकांच्या 'दिवास्वप्न' पुस्तकातील पाच वैश्विक मूल्ये रूजविण्यासाठी खालील अध्यापन कार्यनीतींचा वापर करण्यात आला.

वैश्विक मूल्य	अध्यापन कार्यनीती
१) शांतता	कथन
२) स्वातंत्र्य	विचार विमर्ष/सल्ला मसलत
३) न्याय	नाट्यीकरण
४) समानता	गटचर्चा
५) खरा आनंद	प्रश्नोत्तर

त्यानंतर वरीलप्रमाणे प्रत्येक मूल्यासाठी ४ प्रश्न असे एकूण २० मुक्त प्रश्न देऊन उत्तर चाचणी घेण्यात आली. पूर्वचाचणी व उत्तरचाचणी यांचे विश्लेषण व अर्थनिर्वचन करण्यात आले. शेवटी मिळालेल्या माहितीनुसार निष्कर्ष काढण्यात आला.

### माहितीचे विश्लेषण व अर्थनिर्वचन

संशोधकांनी माहितीचे विश्लेषण करताना काही मुद्यानुसार विश्लेषण करून त्यानुसार अर्थनिर्वचन केले. मुक्त प्रश्नांच्या उत्तरांचे विश्लेषण

#### १. शांतता या मूल्याबाबत

गिजुभाईंच्या 'दिवास्वप्न' तील शांतीच्या खेळामुळे बालकांमध्ये एकाग्रता वाढून योग्य निर्णयक्षमता विकसित होईल असे २५ प्रशिक्षणार्थींपैकी २२ प्रशिक्षणार्थींनी सांगितले आहे. मानवी जीवनात शांततेला महत्व आहे असे सर्वच प्रशिक्षणार्थींनी सांगितले.

### अर्थनिर्वचन

वरील विश्लेषणावरून असे दिसून येते की, जास्तीत जास्त प्रशिक्षणार्थीना बालकांमध्ये शांतता, एकाग्रता वाढविण्यासाठी शांतीच्या खेळाचे महत्त्व समजले. सर्वच प्रशिक्षणार्थीनी वैयक्तिक शांतता निर्माण झाली की, सामाजिक, राष्ट्रीय व आंतरराष्ट्रीय शांतता निर्माण होऊ शकते हे सांगितले.

### २. स्वातंत्र्य या मूल्याबाबत

२३ प्रशिक्षणार्थींच्या मतानुसार प्रत्येक बालकाला स्वातंत्र्य देणे गरजेचे आहे. स्वातंत्र्यामुळे व्यक्तीचा विकास, स्वओळख, आत्मविश्वास वाढतो स्वातंत्र्याचे स्वैराचारात रूपांतर होवू नये म्हणून बालकांना स्वयंशिस्तीची सवय लावली पाहिजे म्हणजे समाजात वावरताना ते इतरांच्या मतांचाही आदर करतील.

### अर्थनिर्वचन

वरील विश्लेषणावरून असे दिसून येते की, बहुतेक प्रशिक्षणार्थींच्या मते बालकांना स्वातंत्र्य दिले पाहिजे. पण त्याच बरोबर त्या स्वातंत्र्याचे स्वैराचारात रूपांतर होऊ नये म्हणून स्वयंशिस्त लावली पाहिजे.

### ३. न्याय या मूल्याबाबत

सर्वच प्रशिक्षणार्थींच्या मते व्यक्तीला योग्य न्याय मिळाला पाहिजे. न्याय देताना कोणत्याही प्रकारचा भेदभाव करू नये व न्याय मिळविण्यासाठी प्रत्येकाने प्रामाणिकपणे आपले काम केले पाहिजे. न्याय मिळाला तर व्यक्तीत आत्मविश्वास वाढतो, पुढील कामासाठी प्रेरणा मिळते.

### अर्थनिर्वचन

वरील विश्लेषणावरून असे दिसून येते की, सर्वच प्रशिक्षणार्थींच्या मते व्यक्तीला योग्य न्याय मिळाला पाहिजे. योग्य न्याय मिळाला तर आत्मविश्वास वाढतो. न्याय देताना कोणताही भेदभाव करू नये.

### ४. समानता या मूल्याबाबत

२५ पैकी २४ प्रशिक्षणार्थींनी सर्वांना समान दर्जा व संधी मिळाली पाहिजे असे सांगितले तर सर्वांनी स्त्री-पुरुष समानता असावी, त्यांच्या मते समानतेच्या पायावर आदर्श समाजाची उभारणी होईल या मताशी ते सहमत आहे.

### अर्थनिर्वचन

वरील विश्लेषणावरून असे दिसून येते की, सर्वांना समान दर्जा, संधी, हक्क, शिक्षण व वेतन द्यावे. स्त्री-पुरुष समानता संपूर्ण जगात असावी.

### ५. खरा आनंद या मूल्याबाबत

२५ पैकी २५ प्रशिक्षणार्थींच्या मते मानवी जीवनात खऱ्या आनंदाला महत्त्व आहे. प्रत्येक व्यक्तीला आनंद हा वेगवेगळ्या प्रकारे मिळत असतो. २० प्रशिक्षणार्थींच्या मते खरा आनंद खूप मेहनत, कष्ट घेऊन त्याचे योग्य फळ मिळते तेव्हा होतो तर १५ प्रशिक्षणार्थींच्या मते इतरांना सहकार्य करण्यात आनंद मिळतो. तर काही २२ प्रशिक्षणार्थींच्या मते खरा आनंद हा मानसिक, आत्मिक समाधान देतो.

### अर्थनिर्वचन

वरील विश्लेषणावरून असे दिसून येते की, सर्वच प्रशिक्षणार्थींना खऱ्या आनंदाला महत्त्व दिले आहे. बहुतेकांच्या मते खरा आनंद हा खूप परिश्रम घेऊन मिळालेले फळ असते तर काहींना इतरांना मदत करण्यात आनंद मिळतो. तर बहुतेकांनी खरा आनंद मानसिक व आत्मिक समाधान देतो असे सांगितले.

### संशोधनाचे निष्कर्ष (Findings of Research)

१. बी.एड्. प्रशिक्षणार्थी वैश्विक मूल्यांचे मानवी जीवनात असणारे महत्त्व सांगू शकतात.
२. प्रशिक्षणार्थींना शांततेचे मूल्य गिजुभाईंच्या 'दिवास्वप्न' पुस्तकाच्या माध्यमाद्वारे 'शांतीच्या खेळातून' रूजविण्यास मदत होते.
३. अध्यापन कार्यनीतीच्या वापरामुळे वैश्विक मूल्यांची रूजवणूक होण्यास मदत झाली.
४. नाट्यीकरणद्वारे त्यांच्यात न्याय मूल्य रूजविण्यास मदत झाली.
५. स्वातंत्र्य मूल्यांविषयी जाणीव निर्माण करण्यासाठी विचार विमर्श / सल्ला-मसलत, प्रभावी ठरले.
६. शांतता, समानता व खरा आनंद ही मूल्ये रूजविण्यासाठी प्रत्येक कथन, गटचर्चा व प्रश्नोत्तर तंत्र उपयुक्त ठरली.

### संदर्भ सूची

१. बंधेका गिजुभाई (१९९८) 'चलते-फिरते शिक्षा' जयपूर : अंकित प्रकाशन
२. बंधेका गिजुभाई (२०११) 'दिवास्वप्न' (११ वी आवृत्ती) भावनगर : नूतन बालशिक्षण संघ
३. बोरकर विष्णू (१९९७) 'मूल्यशिक्षणाची गुरुकिल्ली' अहमदनगर : गाज प्रकाशन

४. भिंताडे वि. रा. (२००६) 'शैक्षणिक संशोधन पद्धती' पुणे : नित्य नूतन प्रकाशन
५. पवार ना. ग. (२००६) 'मूल्यशिक्षण : आजच्या संदर्भात' पुणे : नित्य नूतन प्रकाशन
६. नागतोडे किरण (२००६) 'नैतिक मूल्य शिक्षण' नागपूर : विद्या प्रकाशन
७. नंदन पवार बाबा (एप्रिल, मे, जून जुलै २०१५) 'शिक्षणसमीक्षा', नागपूर : नियतकालिक.
८. नंदन पवार बाबा (एप्रिल, मे, जून, जुलै २०१४), 'शिक्षणसमीक्षा', नागपूर : नियतकालिक.
९. चव्हाण किशोर (५ मे २०१०) 'शिक्षण तरंग' नाशिक : इनसाईट प्रकाशन.

### **Websites**

1. <http://en.m.wikipedia.org>
2. [www.humanbasics.org](http://www.humanbasics.org)
3. [www.un.org](http://www.un.org)

## रत्नागिरी शहरातील अ.के.देसाई विद्यालयातील इयत्ता आठवीच्या विद्यार्थ्यांमध्ये पर्यावरणीय मानवी मूल्यांची रुजवणूक: एक अभ्यास

लेखिका: सौ. शुभदा उत्तम काटकर

पीएच.डी. संशोधक, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक  
मो.: ९९७५३३७८४८, E-mail: katkarshubhada@gmail.com

### सारांश

प्रस्तुत अभ्यास विषयाचा मूळ उद्देश इयत्ता आठवीच्या विद्यार्थ्यांमध्ये पर्यावरणीय मानवी मूल्यांची रुजवणूक करणे हा आहे.

पर्यावरणामध्ये मानवाचा हस्तक्षेप सुरू झाला तेव्हापासून पर्यावरणाचा समतोल ढळत आलेला आहे. मानवी हस्तक्षेपामुळे पर्यावरणीय समस्या मोठ्या प्रमाणात निर्माण झाल्या आहेत. नैसर्गिक व मानवी क्रियांनी पर्यावरणीय समस्या उभ्या राहतात, हे आज सिध्द झाले आहे. या दोन्ही क्रियांनी निर्माण होणाऱ्या पर्यावरणीय समस्यांची माहिती विद्यार्थ्यांना असणे गरजेचे आहे. नैसर्गिक क्रियांनी होणाऱ्या पर्यावरणीय समस्या आपणास जरी टाळता आल्या नाहीत तरी त्यापासून बचाव कसा करावा हे ज्ञात असणे जरूरीचे आहे. तर मानवी क्रियांनी होणाऱ्या पर्यावरणीय समस्या कशा टाळता येतील याची जाणीव-जागृती होणे गरजेचे आहे. तसेच ही जाणीव-जागृती विद्यार्थ्यांच्यामध्ये आली तर तो या पर्यावरणीय समस्यांना तोंड देण्याची तयारी करेल. त्या दृष्टीने शिक्षकांनी पर्यावरण शिक्षणाच्या माध्यमातून विद्यार्थ्यांना मार्गदर्शन करणे आवश्यक आहे. शिक्षकांनी विद्यार्थ्यांना मार्गदर्शन करताना पर्यावरणीय मानवी मूल्यांची रुजवणूक कशा पध्दतीने करावी याचाही विचार करणे आवश्यक आहे. पर्यावरणाचे संरक्षण व संवर्धन करण्यासाठी विद्यार्थ्यांमध्ये पर्यावरणीय मानवी मूल्यांची रुजवणूक होणेही अतिशय महत्त्वाचे आहे. त्या दृष्टिकोनातून प्रस्तुत संशोधन संशोधकेने हाती घेतले आहे.

**बीजसंज्ञा:** पर्यावरणीय मानवी मूल्यांची रुजवणूक

### प्रस्तावना

मानवी मूल्य म्हणजे मानवी वर्तन होय, मन ही मानवाला मिळलेली दैवी शक्ती आहे. कोणते कार्य, वर्तन चांगले-वाईट त्याच्या मनाला पटेल तर तो करतो, माणसाचे मन इतके प्रभावी असते की, एकदा का एखादी गोष्ट त्याच्या मनाला पटली परंतु बुध्दीला पटली नाही तरी ती तो करतो म्हणून शिक्षणाने बुध्दीचा विकास करता येतो. मनालाही चांगले वळण लावता येते. यासाठी मनावर चांगले मूल्यसंस्कार, चांगल्या सवयी लावल्या तर त्याच्या चारित्र्याची चांगली जडणघडण होऊन त्यातून सुजाण व शीलवान नागरिक तयार होत असतात. विविध वैज्ञानिक शोधांमुळे मानवी जीवन अधिकच असुरक्षित झाले आहे. सध्याची परिस्थिती अत्यंत धकाधकीची आहे. त्यामुळे पर्यावरणीय मूल्यशिक्षणाची अत्यंत तीव्रता भासत आहे. कारण भावी पिढ्यांसाठी नैसर्गिक साधनसंपदांचे जतन करणे अत्यंत आवश्यक आहे. ही जाणीव विद्यार्थ्यांमध्ये येणे गरजेचे आहे. त्यासाठी विद्यार्थ्यांमध्ये पर्यावरणविषयक मूल्यांची रुजवणूक होणेही तितकेच आवश्यक आहे.

पर्यावरणाच्या किंवा निसर्गाच्या संरक्षणासाठी आवश्यक असणाऱ्या मूल्यांना पर्यावरणविषयक मूल्ये किंवा नैसर्गिक मूल्ये असे आपण म्हणतो. अशा प्रकारची पर्यावरणीय मूल्ये पुढीलप्रमाणे सांगता येतील.

- |                      |                    |
|----------------------|--------------------|
| १. पर्यावरण साक्षरता | २. निसर्गप्रेम     |
| ३. प्राणिप्रेम       | ४. वनस्पतीप्रेम    |
| ५. जलप्रेम           | ६. परिसंस्था प्रेम |
| ७. प्रदूषणविरोध      | ८. सौंदर्याभिरूची  |
| ९. करुणा, भूतदया     | ११. काटकसर         |

यांसारखी अनेक पर्यावरणीय मूल्ये आपल्याला व्यक्तीच्या कृतीतूनही दिसून येतात व ही सर्व पर्यावरणीय मानवी मूल्ये पर्यावरणाच्या दृष्टिकोनातून अतिशय महत्त्वाची आहेत. शिक्षकांनी ह्याच पर्यावरणीय मानवी मूल्यांनुसार पर्यावरणाच्या शाश्वत विकासासाठी प्रयत्नशील असले पाहिजे. मूल्यशिक्षणामधून विद्यार्थ्यांच्यामध्ये पर्यावरणविषयक मूल्ये विविध उपक्रमांच्या साहाय्याने रुजविता येतील. तसेच नैसर्गिक मूल्यांची जपणूक कशी करावी याची जाणीव विद्यार्थ्यांमध्ये निर्माण करता येईल. या दृष्टिकोनातून पर्यावरणाचे संरक्षण व संवर्धन होण्यास मदत होईल. म्हणूनच विद्यार्थ्यांमध्येही पर्यावरणीय मानवी मूल्यांची रुजवणूक होणे अतिशय महत्त्वाचे आहे.

### कार्यात्मक व्याख्या

**रत्नागिरी शहर** – महाराष्ट्राच्या किनारपट्टीवरील एक रत्नागिरी हे शहर शहरी समुदायात येते.

**अ.के.देसाई विद्यालय** – अन्नपूर्णा केशव देसाई हे विद्यालय रत्नागिरी शहरात आहे.

**इयत्ता ८वीचे विद्यार्थी** – माध्यमिक स्तरावरील इयत्ता ८वीच्या वर्गातील किशोरवयीन विद्यार्थी.

**पर्यावरण** – सजीवाच्या सभोवताली असणाऱ्या जैविक व अजैविक घटकांचा समूह म्हणजे 'पर्यावरण' होय.

**पर्यावरणीय मानवी मूल्ये** – पर्यावरणाच्या किंवा निसर्गाच्या संरक्षणासाठी आवश्यक असणाऱ्या मूल्यांना पर्यावरणविषयक मूल्ये किंवा नैसर्गिक मूल्ये असे म्हणतात. उदा. पर्यावरण साक्षरता, निसर्गप्रेम, प्राणिप्रेम, वनस्पतीप्रेम, जलप्रेम, परिसंस्थाप्रेम, प्रदूषणविरोध नैसर्गिकता इत्यादी.

### **संशोधनाची उद्दिष्टे**

प्रस्तुत संशोधनाची उद्दिष्टे पुढीलप्रमाणे आहेत.

१. मानवी विकासात नैसर्गिक साधनसंपत्तीचे महत्त्व पटवून देणे.
२. नैसर्गिक साधनसंपत्तीचा वापर काटकसरीने करावा याबाबतचे ज्ञान देणे.
३. सार्वजनिक स्वच्छतेचे महत्त्व पटवून देणे.
४. विद्यार्थी स्वतःच्या आरोग्याची काळजी घेतो का ते पहाणे.
५. ध्वनिप्रदूषण होणार नाही याबाबतची काळजी घेण्यास प्रवृत्त करणे.
६. वीज वापराबाबत कोणती दक्षता घ्यावी याबाबतचे मार्गदर्शन करणे.
७. कचरा, प्लॅस्टिक पिशव्या याबाबत योग्य ती जाणीव जागृती निर्माण करणे.
८. विद्यार्थ्यांना पर्यावरणविषयक कार्यक्रमात सहभागी होण्यासाठी प्रोत्साहित करणे.

### **संशोधनाची गरज व महत्त्व**

पर्यावरणाचे रक्षण करण्यासाठी आणि त्याचा समतोल टिकविण्यासाठी पर्यावरणविषयक जाणिवेची अत्यंत गरज आहे. आपल्या देशात ६०% लोकांना पर्यावरणाचा अर्थ माहीत नाही. म्हणूनच प्रत्येक व्यक्तीमध्ये पर्यावरण संरक्षणाबाबत जाणीव निर्माण करण्याची तसेच वातावरण स्वच्छ व हिरवेगार ठेवण्याची भावना निर्माण होण्याची गरज आहे. शालेय स्तरावर विद्यार्थ्यांमध्ये पर्यावरणीय मूल्ये रुजविणे व त्याबाबत शिक्षकांनीही दक्ष राहून विद्यार्थ्यांना मार्गदर्शन करणे गरजेचे आहे. तसेच शिक्षक व मुख्यअध्यापकांनी पर्यावरणातील विविध घटकांचे विश्लेषण करून परस्परसंबंध विशद करावेत. त्यामुळे विद्यार्थ्यांना पर्यावरणातील विविध घटकांची अधिक माहिती होण्यास मदत होईल. त्यातून पर्यावरणाच्या समस्या विद्यार्थ्यांना समजतील व त्या समस्या सोडविण्यासाठीचे कौशल्यही विद्यार्थ्यांमध्ये विकसित करणे महत्त्वाचे आहे. यासाठी शाळांमधून असे प्रयत्न होणे गरजेचे आहे. त्यामुळे विद्यार्थ्यांमध्ये अनेक पर्यावरणीय मूल्येही रुजण्यास मदत होईल व यातूनच पर्यावरणीय जाणीव जागृतीही होईल.

विद्यार्थ्यांनी आपल्या दैनंदिन जीवनात विविध पर्यावरणीय मानवी मूल्यांना महत्त्वाचे स्थान देऊन आपले वर्तन आचरणात आणले पाहिजे. यासाठी शिक्षक व पालक यांनी विद्यार्थ्यांना योग्य मार्गदर्शन करणेही महत्त्वाचे आहे. कारण पर्यावरणीय मानवी मूल्यातूनच पर्यावरणाचा समतोल टिकविणे महत्त्वाचे आहे. त्याचप्रमाणे भावी पिढ्यांच्या गरजा भागविण्यासाठी नैसर्गिक साधनसंपदांचे संरक्षण व संवर्धन कसे करावे याबाबतचे विचारही विद्यार्थ्यांमध्ये रुजविणे गरजेचे वाटते. या दृष्टिकोनातून संशोधनेने प्रस्तुत संशोधनातून विद्यार्थ्यांमध्ये पर्यावरणीय मानवी मूल्ये रुजविण्याविषयीचे संशोधन हाती घेतलेले आहे.

### **संशोधनाची व्याप्ती व मर्यादा**

प्रस्तुत संशोधनात विद्यार्थ्यांमध्ये पर्यावरणीय मूल्यांच्या रुजवणुकीसंदर्भातील अभ्यास करण्यात आला आहे. आज पर्यावरणाचे रक्षण करण्यासाठी आणि त्याचा समतोल टिकविण्यासाठीही पर्यावरणविषयक जाणिवेची अत्यंत गरज आहे. त्यानुसार पर्यावरणीय मानवी मूल्यांची रुजवणूक होणेही महत्त्वाचे आहे. याचाही विचार प्रस्तुत संशोधनात केला आहे.

प्रस्तुत संशोधनासाठी फक्त रत्नागिरी शहरातील अ. के. देसाई विद्यालयातील इयत्ता ८वीच्या विद्यार्थ्यांमध्ये पर्यावरणीय मानवी मूल्यांची रुजवणूक करण्याविषयीचा विचार केला आहे.

### **संशोधन पद्धती**

संशोधन समस्येच्या स्वरूपानुसार संशोधनासाठी वापरली जाणारी पद्धती निश्चित केली जाते. सदर संशोधन वर्तमानकाळाशी निगडित असल्यामुळे वर्णनात्मक/सर्वेक्षण पद्धतीचा वापर केलेला आहे.

### **संशोधन साधने**

प्रस्तुत संशोधनामध्ये निरीक्षण हे साधन वापरण्यात आले आहे.

### **संशोधनाची कार्यपद्धती**

संशोधन समस्येच्या उद्दिष्टांना अनुसरून संशोधनेने निरीक्षण सूची तयार केली व ही निरीक्षण सूची तज्ज्ञ मार्गदर्शकांकडून तपासून घेण्यात आली व त्यानुसार मार्गदर्शन घेतले व या निरीक्षण सूचीच्या मुद्द्यांनुसार विद्यार्थ्यांचे वर्गात व वर्गाबाहेर निरीक्षण करून सदर संशोधनामध्ये

पर्यावरणीय मानवी मूल्यांच्या रुजवणुकीसंदर्भातील विश्लेषण केले आहे.

### माहिती संकलनाची साधने

प्रस्तुत संशोधनात माहिती संकलनासाठी निरीक्षण या साधनाचा वापर करण्यात आला. निरीक्षण करण्यासाठी निरीक्षण सूची तयार करण्यात आली व निरीक्षण सूचीच्या मुद्द्यांनुसार विद्यार्थ्यांचे निरीक्षण करण्यात आले व या निरीक्षणावरून मिळालेल्या माहितीचे विश्लेषण व अर्थनिर्वचन करण्यात आले व त्या आधारे निष्कर्ष काढण्यात आले आहेत.

प्रस्तुत संशोधनासाठी शेकडेवारी या संख्याशास्त्रीय साधनाचा वापर केला आहे.

### संशोधनाचे निष्कर्ष

प्रस्तुत संशोधनामध्ये निरीक्षण या साधनाच्या सहाय्याने संशोधनाचे निष्कर्ष पुढीलप्रमाणे आलेले आहेत.

१. इयत्ता आठवीच्या ६५% विद्यार्थ्यांना नैसर्गिक साधन संपदाविषयीचे महत्त्व माहीत आहे.
२. इयत्ता आठवीच्या ६०% विद्यार्थ्यांना पाण्याचा वापर काटकसरीने करावा याबद्दलचे ज्ञान आहे.
३. इयत्ता आठवीचे ७४% विद्यार्थी स्वतःच्या आरोग्याविषयीची काळजी घेतात.
४. इयत्ता आठवीचे ७९% विद्यार्थी स्वच्छ व धुतलेले कपडे वापरतात.
५. इयत्ता आठवीचे ६५% विद्यार्थी हाताच्या व पायांच्या बोटांची स्वच्छता ठेवतात.
६. इयत्ता आठवीचे ७८% विद्यार्थी ध्वनिप्रदूषण होऊ नये याबद्दलची काळजी घेतात.
७. इयत्ता आठवीचे ७०% विद्यार्थी सार्वजनिक स्वच्छतेच्या कार्यक्रमांमध्ये भाग घेतात.
८. इयत्ता आठवीचे ७८% विद्यार्थी मध्यान भोजनानंतर स्वतःच्या परिसराभोवतीची स्वच्छता ठेवतात.
९. इयत्ता आठवीचे ७७% विद्यार्थी शाळेभोवतीची झाडे व कुंड्या यांची निगा ठेवतात व दररोज झाडांना पाणी देतात.
१०. इयत्ता आठवीचे ८१% विद्यार्थी वर्गखोलीतील, शाळेतील कचरा, प्लॅस्टिक पिशव्या, इ. कचरा कचराकुंडीतच टाकतात.
११. इयत्ता आठवीचे ७५% विद्यार्थी शाळा सुटल्यानंतर वर्गखोलीतील पंखे, बल्ब बंद करून जातात.
१२. इयत्ता आठवीचे ८२% विद्यार्थी पर्यावरणविषयक कार्यक्रमात सहभागी होतात.
१३. इयत्ता आठवीचे ७५% जाणीवजागृती संदर्भातील कात्रणे शाळेच्या काचफलकामध्ये लावतात.
१४. इयत्ता आठवीचे ८४% विद्यार्थी पर्यावरणविषयक व्याख्याने, पथनाटय, रॅलीमध्ये सहभागी होऊन पर्यावरण जाणीवजागृतीसाठी प्रबोधन करतात.
१५. इयत्ता आठवीचे ९२% विद्यार्थी पर्यावरणासंदर्भातील सहली व क्षेत्रभेटीमध्ये सहभागी होतात.

### शिफारशी

प्रस्तुत संशोधनात निष्कर्षावरून पुढील शिफारशी करण्यात आलेल्या आहेत.

१. विद्यार्थ्यांना नैसर्गिक साधनसंपदाविषयीचे महत्त्व पटवून देण्यासाठी शाळेने पर्यावरणविषयक तज्ज्ञांची व्याख्याने आयोजित करावीत.
२. विद्यार्थ्यांनी पाण्याचा वापर काटकसरीने करावा.
३. विद्यार्थ्यांनी स्वतःच्या आरोग्याविषयीची अधिक चांगली काळजी घ्यावी यासाठी तज्ज्ञ डॉक्टरांची व्याख्याने आयोजित करावीत.
४. विद्यार्थ्यांना स्वच्छ व धुतलेले कपडे वापरण्यासंदर्भातील मार्गदर्शन वर्गशिक्षकांनी करावे.
५. विद्यार्थी हाताच्या व पायांच्या बोटांची निगा ठेवतात की नाही याबद्दलचे निरीक्षण शिक्षकांनी करावे व त्याबाबत योग्य मार्गदर्शन करावे.
६. शाळेने पर्यावरणाच्या संरक्षण व संवर्धनासाठी पर्यावरण साक्षरता, निसर्गप्रेम, प्राणिप्रेम, वनस्पतीप्रेम, जलप्रेम, परिसंस्थाप्रेम, प्रदूषणविरोध, इ. पर्यावरणविषयक मूल्यांविषयीची जाणीव विविध पर्यावरणविषयक कार्यक्रमांचे आयोजन करून निर्माण करावी.
७. शिक्षकांनी विद्यार्थ्यांना सार्वजनिक स्वच्छतेच्या कार्यक्रमांमध्ये सहभागी होण्यास प्रोत्साहित करावे.
८. मध्यान भोजनानंतर विद्यार्थ्यांनी परिसर स्वच्छ ठेवावा.
९. विद्यार्थ्यांनी शाळेभोवतीची झाडे, कुंड्या यांची निगा राखावी व झाडांना दररोज पाणी द्यावे.
१०. शाळेतील व वर्गातील कचरा, प्लॅस्टिक पिशव्या, इ. कचरा कचराकुंडीतच टाकावा.
११. विद्यार्थ्यांनी शाळा सुटल्यानंतर, वर्गखोलीतील पंखे, बल्ब बंद करून जावेत.
१२. मुख्याध्यापक व शिक्षक यांनी पर्यावरणविषयक कार्यक्रमांचे आयोजन करावे व त्यातून अधिकाधिक विद्यार्थी सहभाग वाढवावा.
१३. पर्यावरणाच्या जाणीव जागृतीसाठी विद्यार्थ्यांनी काचफलकात पर्यावरणाच्या संदर्भातील कात्रणे लावावीत. यासाठी शिक्षकांनी विद्यार्थ्यांस प्रोत्साहित करावे.
१४. पर्यावरणविषयक व्याख्याने, पथनाटय, रॅलीमध्ये विद्यार्थ्यांनी सहभागी होणे आवश्यक आहे.
१५. विद्यार्थ्यांनी ध्वनिप्रदूषण होऊ नये याबाबतची काळजी घ्यावी.
१६. जलप्रदूषण, ध्वनिप्रदूषण, वायुप्रदूषणाविषयीची प्रत्यक्ष माहिती विद्यार्थ्यांना करून देण्यासाठी फिल्ड ट्रिप आयोजित करावी.

**संदर्भसूची**

१. अहिरराव वा.र. व इतर (१९९५) 'पर्यावरण विज्ञान' निराली प्रकाशन, तृतीय आवृत्ती, पुणे.
२. डॉ. सीमा येवले (संपादिका (१९९८) 'पर्यावरण जाणीव जागृती' शिवाजी विद्यापीठ, कोल्हापूर.
३. पाटील गजानन (१९९९) 'पर्यावरण शिक्षण' निराली प्रकाशन, प्रथमावृत्ती, पुणे.
४. डॉ. मुळावकर संतोष, डॉ. सौ. मुळावकर कल्पना (२००५) 'मूल्यशिक्षण: सुसंवाद', विद्याप्रकाशन, प्रथमावृत्ती, नागपूर.
५. नागतोडे किरण (२००६) 'नैतिक मूल्यशिक्षण', विद्याप्रकाशन, नागपूर.
६. कृष्णमूर्ती जे. (२०१०) 'शिक्षणसंवाद' औरंगाबाद, साकेत प्रकाशन.
७. पाटील वसंत (आदिनांकित) 'मूल्यांचे शिक्षण', शिक्षकांसाठी हस्तपुस्तिका (इयत्ता १ ते ८) पुणे: महाराष्ट्र राज्य शैक्षणिक संशोधन व प्रशिक्षण परिषद.
८. पाटील वसंत (१९९६) 'शिक्षण संक्रमण' पर्यावरणीय मूल्यशिक्षण विशेषांक (मासिक ऑगस्ट) पुणे: महाराष्ट्र राज्य शैक्षणिक संशोधन व प्रशिक्षण परिषद.
९. शिक्षक हस्तपुस्तिका मूल्यशिक्षण, इयत्ता नववी व दहावी (१९९९) (पुनर्मुद्रण) पुणे: महाराष्ट्र राज्य माध्यमिक व उच्च माध्यमिक शिक्षण मंडळ.
१०. बाबा नंदनपवार (एप्रिल, मे, जून, जुलै २०१३) 'शिक्षणसमीक्षा', नियतकालिक, नागपूर.

## **A Retrospective Study of Retention of the Impact of Education in Universal Human Values Program Implemented Among Undergraduate Students Who Had Pursued their Studies at Motiwala Homoeopathic Medical College and Hospital, Nashik**

**Authors: Dr. F. F. Motiwala<sup>1</sup>, Dr. Mita Gharte<sup>2</sup> and Prof. Sadashiv Kalamkar<sup>3</sup>**

<sup>1</sup> Dean, Motiwala Homoeopathic Medical College & Hospital And F. G. Motiwala P. G. Institute of Homoeopathy & Research Center

<sup>2</sup> Professor, Motiwala Homoeopathic Medical College & Hospital And F. G. Motiwala P. G. Institute of Homoeopathy & Research Center

<sup>3</sup> Professor, Motiwala College of Educational Sciences

---

### **ABSTRACT**

Motiwala Homoeopathic Medical College is an institute imparting training in homoeopathic science for the last twenty five years. To develop academically and spiritually proficient homeopathic practitioners has been our vision. Having strong human values in our education system is one of the most important requisite of a true Physician. In today's society materialism has become a false god which unconsciously the professionals worship and this is undermining the very nature of Humanism. It has been universally accepted that one of the major drawbacks of our Education system is the lack of human values in our education.

Value education has somehow become synonymous with religion, caste, culture, or even tradition and this has hampered every effort of good willed institution to incorporate it into its Value Added Curriculum.

With this intention our institute in collaboration with Bahá'í Academy started a four year program in universal human values. According to this we run a parallel course in universal human values with homoeopathic science.

A true education should aim to bring out permanent change in attitude and behavior of a learner. This will finally be reflected in his personal, professional as well as social life .To study this effect on our ex-students who had taken up this program we decided to carry out this survey based research to see the Retention of the Impact of this Value Education in their Social and Professional lives.

**Keywords:** Retention of Impact

---

### **Introduction**

The rate of literacy has been ever rising since the Second World War but so is the unrest in our society. The forces of integration and disintegration seem to be affecting our society simultaneously and at times it seems there is more of the negative forces; this unrest is resulting in the increase in prejudices of various kinds from religious to national to race and ethnicity. The cat and mice race to excel over each other has lead to a state of jealousy and malice at the individual level, the level of society and even the nations. Leadership has become synonymous with thirst for power and corruption; in all these conditions one is forced to question the relevance of literacy to education and learning to development. In this condition one has to accept that our education system has failed miserably, for it has failed to uplift mankind as a whole and each individual as its basic unit. During schooling phase of our education system we have weekly class for moral education, which in many schools is conducted as a routine with no emphasis on its practical aspects and it is considered that Values would be taught and learned at home or through society As the Student grows, his understanding of conflict resolution is challenged by what he sees, hears, and understands from his exposure to family, the society, what he learns from history, and last but not the least is the media, "Essentially, while conflict-promoting attitudes and behaviors are characteristic of earlier phases of human development, unity-promoting attitudes and behaviors emerge in later phases of healthy development."<sup>1</sup>

At the Motiwala Homoeopathic Medical College and Hospital Nashik, over the years since its inception, the institution has always worked on imbibing in its student some very basic human values of which respect for gender, removal of prejudices, Consultation as a tool for Conflict Resolution, Respect For Each Other, Respect For All Religions, Oneness of Mankind and Selfless

leadership were values that were a culture of our institution-- and in 2001 the institution first conducted a participatory learning program developed by the Ruhi Institute In Columbia. The book 1 was done with the students, called as "REFLECTION ON THE LIFE OF THE SPIRIT"

The student's interest for the same prompted our College to make this a part of our value added curriculum and we implemented the program of Universal Human Values Education Program that was being conducted by the Bahá'í Academy for the Shivaji University at Kolhapur.

### **Objectives**

1. To study the retention of the impact of EUHV program and its influence on personal level of the learner
2. To study retention of the impact of EUHV program and its influence at professional level of the learner
3. To study retention of the impact of EUHV program and its influence at social level of the learner.

### **Research Hypothesis**

There is a significant retention of the impact of Universal Human Value Education program at personal, professional and social level of a learner.

### **Null Hypothesis**

There is no retention of the impact of the Universal Human Value Education program at the personal, professional and social level of the learner

### **Methodology**

Sample size taken is 30. Incidental sampling method was used.

1. It was decided to take 15 students from amongst the ones who were still doing their internship in the college, as their retention of the program would still be fresh as they were still in the same environment; they are referred to as Group I.
2. The other 15 were to be selected from students who had completed their Internship more than three years previously and students who lived in and around Nashik and were available easily; they are referred to as Group II, and this group was of only nine students as explained hereunder.
3. During the evaluation process we came across six students who had not done the EUHV program, as these were the students who had been transferred to our college from one college in Nagpur that had closed down. Hence they had not done the program; these six students were then taken out of Group II and thereby Group III was formed of these six students who had not done the EUHV program, and this Group III, served as the Control group.
4. By removing three students from Group II that is student number 1, 6 and 9 Group IV was formed as an experimental group.
5. By removing three students from below and three students above the center of Group I, another Group V was formed as an experimental Group to compare and contrast our study with the control Group III.

The Study setting was the Motiwala Homoeopathic Medical College, Nashik. The study population-comprised only students those who have passed out from the college not more than five years previously.

**Type of Study:** Analytical, Retrospective Study.

**Tools Used:** Questionnaire designed by researchers based on the objectives and some of the concepts and values that form part of the EUHV program

**Statistical Tools:** Following statistical tools were used for the analysis of the data Percentage, Mean, Standard Deviation, One-Way ANOVA (F Test) (Garett, 2012).

A Questionnaire was made keeping in mind the concepts and values that one would be faced with, in their day-to-day life.

It was important to keep the questionnaire as simple as possible and at the same time to convey the situation that one does face in day-to-day life.

Some concepts and values that we tried to cover were:

1. Science and Religion
2. Consultation and Conflict Resolution
3. Gender Equality
4. Equality of Mankind
5. True Leadership
6. Social Justice
7. Responsibility
8. Sacrifice
9. Spirituality.

A questionnaire was delivered to participants by hand. They were informed that the purpose of this survey was to get information related to our students understanding of Value Education.

Analysis of data was done by panel of three members.

#### **Inclusion Criteria**

Students who had taken up the course in homoeopathy at the Motiwala Homoeopathic Medical College, in the last 10 years were included in the study.

#### **Exclusion Criteria**

All students admitted in the college prior to the academic year 2004-2005.

#### **Review of literature**

Concept of universal human values:

Human values are virtues of the human race that have evolved through years and aim at spiritual and material development of mankind. They are nothing but reflection of the qualities of our Creator. Man is a mini universe in himself and yet a part of the majestic universe around him. He is continuously being influenced by this natural environment and learns from it. It is expected that he too must imbibe in himself qualities of the universe. Nobody has ever experienced that it rained only for rich and not poor, or for any caste or creed. Nature treats everybody equally.

Love, peace, freedom, respect, generosity, kindness, humility, justice are some of the other values learned from nature.

These values don't change according to time, place and person and hence they are universal human values.

Need of Education in Universal Human Values:

Basic understanding of our values influences all the decisions we take in life.

So far the only source of the so called moral values or value education has been the various religious scripture or the mythologies that have been taught as a tradition or incorporated into the school curriculum based on religious or community values.

However with the growth of wealth and decline of faith in the religions, in the modern and westernized societies value education has by and large declined as well. In our day to day lives we see that the vast majority going about their work and service do so with the least concern of Values or its applicability. They seem to be naïve about its importance in a world dominated by a materialistic and narcissistic attitude. 'Hence the premise that our contemporary modern world, is in an urgent need for a universal and religion-independent social and moral education'.<sup>2</sup>

Curriculum of Education in Universal Human Value Program taken up by Motiwala Homoeopathic Medical College:

This curriculum is being designed by Bahá'í academy, Panchgani in collaboration with FUNDAEC, university of Columbia.

#### **Level 4: Advanced Diploma Level**

**Duration:** 140 hours of contact sessions, 40 hours of practical(s) and 100 hours of Service Learning Activities. Course includes four modules.

#### **Module -1: Moral Capabilities: Fundamentals**

Students study a module designed to help develop moral capabilities such as: Managing one's affairs with rectitude of conduct, building environments of unity built on diversity and fostering initiative. Together with this module is a module on service learning activities that is described below. Training on cooperative learning and Happy Hippo Show are also included

### **Module -2: Beauty, Knowledge and Transition**

The two moral forces of "Attraction to Beauty" and "Thirst for Knowledge" are discussed. The impact of change, forces of destruction and construction, destiny of mankind, Human Rights and Duties and influencing and being influenced by the environment are among other themes of this module.

### **Module-3: Basic Concepts in Education**

This module presents eight aspects of education: its nature; aim; the nature of understanding; concepts and information; the twofold purpose of education; investigation of truth; building capabilities; and integration.

### **Module -4: True Happiness, Social Harmony and Peace**

This module introduces the concepts of True Happiness, Morality and Spirituality and Promoting Social Harmony and Peace: A Prerequisite for National Development. Action Research: 'How am I improving what I am doing?' is included in this Course. Students learn preparing a research proposal, conduct research, analyze the data, and prepare the report.

### **Application of Universal Human Value Program:**

**Without knowledge and understanding of the very most basic human values, nobody can give a direction to one's life that makes sense.** Hence this knowledge should influence one's personal, professional and social well being. When it comes to medical field in particular, we know that it is one of the noblest professions, at the same time it can be most misused instrument leading to social destruction. Practice of profession guided by values can only make a doctor a true servant of humanity. This course will enhance students' personal progress. It will not stop here, but he becomes an active contributor towards social progress.

### **Impact of Value Education**

Many educational institutes have now made value education a part of their curriculum; Case studies carried out by some researchers have shown a very positive impact on a student and on social environment too. Most of these studies are carried out in school but there are no reports on students pursuing higher education. There are no reports regarding long term retention of this impact.

Retention Capacity of an Individual '..... Without retention there can't be a successful transfer of knowledge from one subject area to another. The forgetting curve supports one of the seven kinds of memory failures: transience, which is the process of forgetting that, occurs with the passage of time. Forgetting curve purports to show that humans tend to halve their memory of newly learned knowledge in a matter of days or weeks unless they consciously review the learned material. The mind decides what information is unimportant and immediately disregards it. What your mind remembers is what you need to function.....<sup>3</sup>

### **Data Analysis**

For the tabular format of the marks, each answer was given maximum of 3 marks: 1 mark for the concept rightly represented; 1 mark for the expression of the solution; and 1 mark if it was realistic in its presentation. Although these marks solely depended on the judgment of the mentors, the Unanimous evaluation was of utmost value. For answers that did not cover the concept, or lacked in expression or were found to be idealistic rather than realistic, the marks in this case were made accordingly.

The marks so collected were analyzed and the statistical data so collected were interpreted.

The groups I & II are with the mean value 14.47 and 16.56 respectively along with their standard deviation 5.75 and 6.5. The average mean and standard deviation of these groups are 15.51 and 6.12, based on this finding it is seen that the average score of group I and II is seen to be 15.51 which is 55.39% hence it is seen to be a acceptable level of retention of the impact of Universal Human Value Education.

The average Standard Deviation of Group I and Group II is seen to be 6.12 this signifies that there is

an appreciable Homogeneity in the absorption of the learning from the EUHV program. It was found that:

1. 23.33% of the participants strongly agreed that EUHV should be conducted in the Institutions of higher education
2. 36.66% students are agreed to the same.
3. 16.67% of the students were not sure if this program should be conducted
4. 23.33% felt that there was no need for this program.

From the Descriptive Statistics and the result of one way ANOVA, It was found that 6 of the students filled the questionnaire but had not done the EUHV program. Based on this, the researchers decided to make a further evaluation to see the result of the scores on students that had not done the EUHV program and to compare them with 6 students that had done the program. These were selected by taking the three students from either side of the middle of group I; the results so obtained are seen in Table No. 2. Here it is seen that the score of Group III, i.e, those that have not done the EUHV program, is 10.5 which is equal to 37.5% --way below the ones that had done the program.

To find an answer to the Hypothesis, One-way-ANOVA (Analysis Of Variance), also called as the 'F' Test ,was applied amongst the three groups as shown in Table No. 2.

The result of the One-way-ANOVA test revealed that the difference amongst the Group III that had not done the EUHV program, Group IV are six students from amongst the Group II that have done the EUHV program over 3 years back since passing out from the institution, and Group V are the 6 students from amongst the group I that have done the EUHV program recently and are still in their Internship program.

The one-way ANOVA was applied to find the Retention of Impact of the EUHV program on the experimental groups and the control group.

As there was significant difference between the Experimental and the Control group observed as seen in Table No. 2, the results are interpreted as the obtained 'F' value is seen to be 4.83, which is greater than the Table F value, which is 3.68 at 0.05 level of significance, It means the obtained F value is significant; hence the Null Hypothesis is rejected and the Research Hypothesis is accepted This asserted that the program of EUHV has had a highly significant retention of the impact of value education and this confirms the research Hypothesis that is "Universal human value program produces a significant impact at personal, professional and social level of a learner".

### **Discussion**

Value education is misunderstood, and it is argued by many that these are Values that are imbibed by the students from home or through society their religion and even to some extent their Culture. Hence they do not need to be practiced or taught in a regular education program,

And the reasons given are that these values are related to religion or aligned with some fixed beliefs or ideology and this creates a prejudice for the study of such programs.

The questions that were put before the participants of this research were purely related to Universal values that affect the Individual outlook to society, the well-being of the society that we live in, as well as the participant's contribution in the development of his immediate as well as extended family.

It was interesting to note that 60% of students felt the need of including this program for higher studies, though 17% were not sure. 23% did not feel the need and these were the students who actually have not done the program.

Further, the participants who have done the program were able to express themselves more appropriately based on the above Values and Concepts as compared to the participants who have not done the program.

This study, although it has just taken a very small sample size of the control group, showed much potential for doing a survey taking another Homoeopathic College as a Control and The Motiwala College as the experimental group. That study would give us a better idea of the effectiveness of Value Education in Institutions of Higher Education.

### **Conclusion**

The one way ANOVA or the F test has shown that the Research Hypothesis is accepted. This goes

to say that a program of Value Education has a significant effect on students of Higher education on personal, professional, and social level even after five years of completion of course.

**References- (Bibliography)**

1. Danesh, H.B. Unity-Based Peace Education: Encyclopedia of Peace Education, Information Age Publishing, 2008. 14756.
2. Kofi Annan, entitled *Do We Still Have Universal Values?*, lecture delivered at Tübingen University, Germany:SG/SM/9076, 15 December 2003
3. The effects of time span on memory retention among secondary school...[www.academia.edu/.../the\\_effects\\_of\\_time\\_span\\_on\\_memory\\_retention](http://www.academia.edu/.../the_effects_of_time_span_on_memory_retention)
4. T Lovat, Evaluating the Impacts of Value Education: Some Case Studies, [www.ripublication.com/ijepa/ijepav](http://www.ripublication.com/ijepa/ijepav)
5. Values Education - Wikipedia, the free encyclopedia [https://en.wikipedia.org/wiki/Values\\_Education](https://en.wikipedia.org/wiki/Values_Education)
6. Values, Education and Human Rights: Challenges and Suggestions [www.indigenoussherald.com](http://www.indigenoussherald.com) › *Education*
7. Importance of Human Values in the Society - IJELLH [ijellh.com/.../Importance-of-Human-Values-in-the-Society-by-Dr-Mohan-Debbarma...](http://ijellh.com/.../Importance-of-Human-Values-in-the-Society-by-Dr-Mohan-Debbarma...) Volume II Issue I, April 2014
8. Values Education - UNESCO [www.unesco.org/education/tlsf/mods/theme\\_d/mod22.html](http://www.unesco.org/education/tlsf/mods/theme_d/mod22.html)
9. Bahá'í Academy: Education in Universal Human Values- [www.bahaiacademy.org/bahaiacademy/](http://www.bahaiacademy.org/bahaiacademy/)
10. Human Values: role of family, society and educational institutions in... [www.civilserviceindia.com](http://www.civilserviceindia.com) / Subject ›/General Studies › Notes
- 11..Importance and Role of Value Education in Ancient India/[ijellh.com/importance-and-role-value-education-ancient-India/](http://ijellh.com/importance-and-role-value-education-ancient-India/)
12. Forgetting curve - Wikipedia, the free encyclopedia/ [https://en.wikipedia.org/wiki/Forgetting\\_curve](https://en.wikipedia.org/wiki/Forgetting_curve)
13. Memory - Wikipedia, the free encyclopedia/<https://en.wikipedia.org/wiki/Memory>

## The Importance and Need of Universal Human Values in Engineering Student's Life

Authors: Dr. Jalindar R. Patil<sup>1</sup>, Prof. DhananjayThombare<sup>2</sup> and Mr. Ratnakar A. Kharade<sup>3</sup>

<sup>1,3</sup> Principal, Professor, Dr. Daulatrao College of Engg., Karad,

<sup>2</sup> Dean, Rajarambapu Institute of Technology, Sakharale,

---

### ABSTRACT

Universal human values play an important role in the life of human being at various stages including education and career. When a child enters in school, her/his behavior depends on the home culture that is the family circle. In primary and secondary school life, there is major influence of friends and teachers on her/his behavior that is the school circle. When she/he enters the college or professional course, the social circle plays an important role which has dominant impact on the humanity and moral capabilities. The overall personality of individual depends on those circles. This paper discusses the tilt of student towards good behavior or aggression and misbehavior. Those are critically evaluated by the two methods named Value Survey and Value Questionnaire. The article clarifies how education in universal human values is deeply essential to nourish the moral capabilities in the student and ultimately in society in a positive way.

**Keywords:** Home Circle, School Circle, Social Circle, Family Circle, Human Values, Cultural Impact

---

### Introduction

The life of children has a great impact of three circles, namely home circle, school circle and social circle, at different stages in their development. When children enter in primary school they have a different status of a new recruit compared to their individual status at home. His/Her behavior depends on the home culture. They had a major role of son or daughter in a family. Now the children have achieved roles as students. Families are the central and enduring influence in children's life regardless of their education, composition and income. Children receive care from their parents for their dependency and attention, but the way children are nurtured in childhood influences their relationships towards teachers, friends and overall society. While entering the school, he/she goes under the influence of two major social agents like school teachers and friends. Now the school circle plays major role in his/her life and may decline the influence of home culture.

School students are members of a small group which provides a tremendous influence on their moral development. Teachers are the role models to students in school; they play a major role in developing their ethical behavior. Though there are rules and regulations of school, school circle peers' may show boldness about misbehavior like lying, cheating, stealing and considering others.

The social circle has a dominating impact on youth during his/her education in professional institutions like engineering. The complete technical environment and working with machines/computers may decline the human values in students.

Social media is used by students to exchange information, (audio and video contents) and spread different ideas in a virtual community. The way social media is being used these days brings lots of side effects with it, the most important being on human ethics. Ethics play an important role in interpersonal conflict. Lack of respect for each other leads to poor human relations between them. Students who have warm relations and respect towards teachers are empowered to think for themselves and are more apt to communicate openly with others. "If you give respect to others, you will receive respect from others in return." The engineering institutions infuse value education to the children in an informal way. They play a major role in developing ethical behavior in students.

### Importance of the Study

This study points towards the need of universal human values in the life of engineering students. It is very important to cultivate humanity and moral capabilities in a student to be a good human being along with good engineer. The present study focuses on the need of education in human values and the stages where it should be implemented to furnish the moral capabilities. Organizations are giving a message of humanity by providing a quality culture and environment and introducing human value education to the students.

---

### Objective of the Study

The objective of the study is to find out and analyze the need of universal human values in the life of engineering students to become a good human along with good engineer, To analyze the effect of different circles, and to analyze the importance of human values for the success of the Organization.

### The Universal Human Value

The human, ethical and moral values are universal values. Universal human values are the basis of human relationships, in a spirit of reciprocity and mutual respect of those values.

Universal Human Values as a whole defines one's individual personality and is defined in literature with different ways as:

- By the social value we understood any datum having an empirical content accessible to the members of some social group and a meaning with regard to which it is or may be an object of activity.
- A thing has or is a value if and when people behave towards it so as to retain or increase their possession of it.
- Values are the obverse of motives...the object, quality, or condition that satisfies the motivation.
- Values are the desirable end states which act as a guide to human endeavor or the most general statements of legitimate ends which guide social action.
- What we properly call a value in life is an organic mixture of need, interest, feeling, purpose and goal, the production and conservation of values is one of the main concerns of human existence.
- A value is a conception, explicit or implicit distinctive of an individual or characteristic of a group of the desirable which influences the selection from available means and ends of action.

### Home Circle

The home circle is important in developing the moral values of a child. There is a close contact between the parents and children. Home culture determines the personality of a child. It is the foundation on which values are built. Human values like truthfulness, peace, justice are instilled in child. The home circle shapes the child's attitude towards people and society. It plays a vital and effective role in social and moral development of the child. Children identify themselves with their parents and other family members, and adopt them as their role models for emulation and imitation. In this circle, behavioral problems are due to family dispute between their parents.

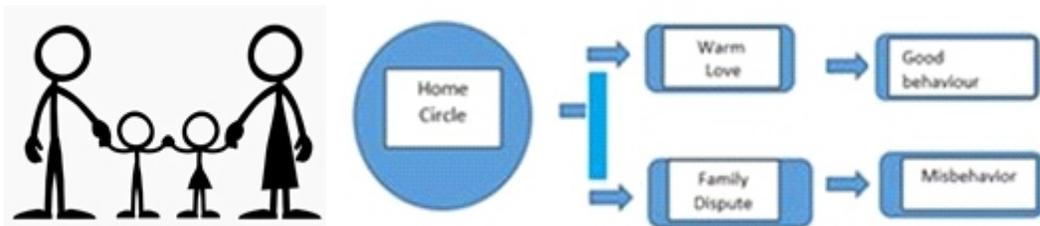


Fig. Child Behavior Home Circle

### School Circle

The school circle includes the influence of the schoolteacher and friends of a student, and the concept of equality in diversity, mutual interdependence and tolerance in this small part of society. It enables children to experience dignity and boost their confidence as well as self-esteem and ethics. It has great impact on a student's behavior towards others. The biased attitude of a teacher may push the student towards aggression and misbehavior. School circle affects the sensitivity to others, wellbeing and feelings on the basis of rational commitment to values. Polite friends and warm relations with teachers cultivate human values in students.

### Social Circle

The social circle, like media and science/technological environment, have the major influence on engineering student's behavior. The engineering student may be tilted towards aggression and

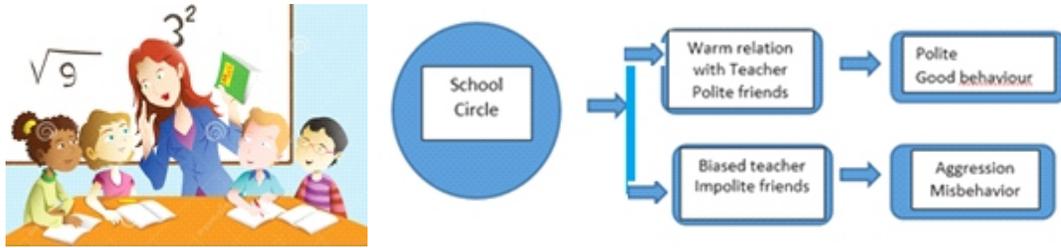


Fig. Student Behavior School Circle

misbehavior due to continuous working with machines / computers and the effect of media. The engineering student has a greater explosion of science and technology. Application of science and technology in a more human and rationale way is related to moral and ethical responsibility. A major ubiquitous aspect of contemporary society is the intrusion of the social media. The youth, instead of learning how human beings are equal, grow up with prejudices injurious to society. Students should go through the process of learning universal human values in institutes for propagation of positive messages.

### Methodology

The batch of students of AGTI's Dr. Daulatrao Aher College of Engineering, Karad, have been selected and formally trained for a day by Experts from Bahá'í Academy, Pachagani. The training was done on the topic of moral capabilities.

### Value Survey and Value Questionnaire

50 engineering students are requested for demographic data in addition to the responses to the survey questionnaire with five questions about each circle. 25 students are those who have attended the workshop of universal human values and 25 have not attended the workshop.

In order to understand students values, a scale was used consisting of 15 items to measure the impact of each circle and also the effect of education of human values. The scale consists of 15 items with four response/choices for each item, i.e. 1.Strongly disagree, 2. Partial agree, 3. Undecided, 4. Agree, 5.Strongly agree. The statistical data were then analyzed for conclusion.

### Results & Discussions

The various responses to the given questionnaires by the students (Course attended/ Course not attended) has been tabulated, analyzed and conclusion.

#### SET 1:

The findings from the study are that there is a major impact of the home circle on a child's behavior. For questionnaires related to home circle, about 56% students who attended the course have given response as strongly agree as per as the human values are concerned. Also 29% students have given response as agree (Total 85% responds as strongly agree/agree).

The students who have not attended the course have given 37% response as strongly agree and 34% as agree (Total 71% responds as strongly agree/agree). The children who are well nurtured in childhood have positive impact on their feelings and behavior towards others. Parents have an important role in the nourishment of human values in a child.

#### SET2:

The findings from the study are that there is misbehavior and aggression of a student depending on the relation with teachers and nature of friends. The responses of course attended students and non-attended students are 60% and 66% as strongly agree/agree. Irrespective of trainings, the students had given nearly the same response towards human values. Education in human values prepares a student to develop healthy interpersonal relationships at home and in school.

#### SET3:

The findings from the study are that an engineering student tilts due to the continuous exposure of technology/science and working with machines. About 74% of course attended students respond as strongly agree/agree and 50% of course not attending students respond accordingly. Here the

comparison clearly shows the positive effect of education of universal human values. The engineering students, those who have attended the course, are more polite and accept realities, which reflects in their responses.

### **Conclusions**

There is great impact of three circles on the engineering student's life. The different aspects of family, school teacher, friends and society play a vital role in an engineer's personal life as well as in society. The crucial change in behavior of a student is the outcome of education in human values. The findings suggest that there is a deep need for education of Universal Human Values in an engineer's life. With this education, the society will be gifted with good professional engineers along with good human beings.

### **Acknowledgement**

The authors are thankful to the Secretary of AGTI's Dr. Daulatrao Aher College of Engineering, Karad for their kind and valuable support for arranging the training by Baha'i Academy, Pachagani on "Moral Capabilities" for engineering students and submitting the paper for this International Conference.

### **References**

1. Schwartz, S.H. (1994), "Are there universal aspects in the structure and conduct of human values?" *Journal of Social Issues*, 50, no. 4, 19-45
2. Schonpflug Ute (2001), Intergenerational Social Value of Parents and Children *Psychology*, 53, 550-562
3. Javier Guzman O bando (2008), Methodology too brain teaser's human values scale from smart user models 'ISBN: 978-84-691-5832-6 Deposit legal: GI-1063-2008
4. Bharati, D. (1990), *Mnav Mulya Aur Shitya* (in Hindi; transl.: "Human Values and Literature") Delhi, Bhartiya Jnanpith
5. Tripathy, Preeti (2011), *An Introduction to Moral Philosophy*, Axis Publications, New Delhi, 2011, p. 1
6. Giddens, Anthony (2011), *Introduction to Sociology*, Seagull Publications, London, 2011, p. 12
7. Schwartz, S.H., Sagiv, I., & Boehnke, K. (2000), Worries and values. *Journal of Personality*, 68, 309-346

## Impact of the Program of Education in Universal Human Values on the Students of SMBT College of Pharmacy: A Study

Author: Dr. Prasad Dahivelkar<sup>1</sup>, Dr. Avinash Dhake<sup>2</sup>

<sup>1, 2</sup> SMBT College of Pharmacy, Nandi Hills, Dhamangaon, Nashik

---

### ABSTRACT

Pharmacists perform crucial roles, by involving in production of pharmaceutical formulations, Quality Control, Quality Assurance and Rational dosage of medicines for human as well as animals. The pharma professional is dedicated to medicines and patients with a special focus on the Research & Development - with an aim to ensure that the patient consumes the effective medicines and obtains relief from the ailment. Hence, Pharmacy is a vital part of overall Healthcare System of a nation.

Society in general is losing moral, ethical grounds and human values at an un-imaginary high rate. Hence Education in Universal Human Values has become a Global Need Particularly in a field like Pharmacy where a Pharmacist has to understand, empathize, support and guide patient on proper and rational use of medicines. More than any other profession, a pharma personnel has to inculcate human values in a larger interest of mankind. Understanding this need of Imbibing Human Values amongst budding pharmacists, SMBT College started the program "Education in Universal Human Values" of Bahá'í Academy, Panchgani.

The researcher has been a Institute Course Coordinator for Education in Universal Human Values Program since 2013 (3 years) and this study is undertaken in order to assess the positive impact of conducting the course at SMBT College of Pharmacy, Nandi Hills, Dhamangaon, Nashik.

**Keywords:** Pharmacy Students, National Healthcare System

---

### Introduction

Since its inception in 1983 at Sangamner (Maharashtra), SMBT Sevabhavi Trust has been on a roll to cater the needs of large section of society. Medical field, pharmacy field and overall healthcare improvement have been the agenda so far. It has spread its wings and one of its pharmacy college situated at a beautiful campus of Nandi Hills, Dhamangaon has emerged as one of the finest education provider in pharma field across its affiliated Savitribai Phule Pune University. Education in Universal Human Values course has been started in collaboration and guidance of Baha'I Academy, Panchagani since 2012. The author feels honored to mentor SY B Pharm Students and co-ordinate the activities for the course during 2013 to 2015, three batches of SY B Pharm students.

The present study is conducted with SY B Pharm students of SMBT College of Pharmacy, Nandi Hills, Dhamangaon, Taluka-Igatpuri, District-Nasik during 2013-14. The age group of students is 17-18 years. Majority of the students come from deprived socio-economic background. The sample audience is new to the concepts of Education in Universal Human Values.

About the Course Module The moral capabilities "Fundamentals" module has been designed to introduce a novel concept of Human Values with simple and rational examples in day-to-day living. We are aware the everlasting chaos and social injustice has been prevailing across the globe, and it's a moral responsibility of an individual to un-leash the potential and use it towards the betterment of society. The comprehensive structure of 9 units presented in the Module-I encourage students to think and act independently.

Various aspect of course include understanding of the concept of Family, Extended Family, ways of communication across extended family, rectitude of conduct, ability to promote rectitude of conduct in extended family, unity of vision, unity of thought and unity of action, ways to learn through action etc. The course achieves a peak response during student's Service Learning Activities, during which they learn things practically.

### Objectives

1. To create awareness of practicing human values among students
  2. To find out what qualities have developed in students
  3. To find out students attitude towards discipline
-

4. To find out the attitude towards challenging situations in day to day life
5. To find out which concepts of Human Values are clear to the students

### **Tools and Methods**

The experimental method was used for the study. The data was collected with help of the format and questionnaire developed by the author for this research. A total of 50 students from S.Y. B. Pharm Batch of Academic Year 2013-14 were subjected to the study.

As a course structure students have to undergo first practical of “Equal Wings” after completion of Unit 2. During practical work students spontaneously handled Gender inequality issues in the society and their extended families. After completion of Unit 5, students were required to do second practical viz. Uprightness. During this students understood as to what it takes to learn, develop and nurture “Rectitude of Conduct”. As Unit 8 is completed, students were required to do third practical viz. preparing their Evolving Conceptual Framework of Social Action. “Service Learning Activity” is a phenomenal and Personality changing activity for these students. During the course students have learned and developed various skills which are used to promote a social cause through the Service Learning Activity. Undoubtedly, the social service part of this activity transforms students all together.

### **Results**

Students exhibited overall positive impact in number of aspects after completion of Module-I, the table below gives us a complete idea of students changed attitude, perception and overall success of the course of “Education in Universal Human Values Module I”

### **Discussion**

The responses of the students show that the course of “Education in Universal Human Values Module - I” has shown a positive impact on the SY B Pharm students of SMBT College of Pharmacy in various aspects of their personal and professional development. It's a journey of all the students towards attaining a better career through better and developed human values. As it is said “A good soul irrespective of surrounding attains a spiritual strength and shines across all walks of Life” for the students of SMBT College of Pharmacy, “The journey has well begun”

### **Acknowledgements**

Authors are thankful to the management of SMBT Sevabhavi Trust and particularly so to Dr Harshal Tambe (Managing Trustee, SMBT Sevabhavi Trust, Sangamner) and Shri Shriram Kurhe (Chief Officer, SMBT Sevabhavi Trust, Sangamner) for lending a formidable and generous support for this social activity.

### **Reference**

FUNDAEC, Moral Capabilities: Fundamentals, Bahá'í Academy, Panchgani

## Inculcation of Human Values Through Biology Textbook among Junior College Students

Authors: Mr. Rajendra L. Chavan<sup>1</sup>, Dr. Pratibha S. Patankar<sup>2</sup> and Ms. Nagina S. Mali<sup>3</sup>

<sup>1</sup> Ph.D. Research Scholar, UGC NET-Senior Research Fellow, Department of Education, Shivaji University, Kolhapur(MS) India-416004, Mob.: +91 9665318867, E-mail: rajendrachavan1@gmail.com

<sup>2</sup> Professor & Head, Department of Education, Shivaji University, Kolhapur (MS), India- 416004, Mob.: +91 9960192103, E-mail: pratibhaspatankar@gmail.com

<sup>3</sup> Ph.D. Research Scholar, Departmental Research Fellow, Department of Education, Shivaji University, Kolhapur (MS) India-416502, Mob.: +91 8975295297, E-mail: naginamali2012@gmail.com

---

### ABSTRACT

School is the place where the formal education is implemented through well defined curriculum. Curriculum enlists subjects to be taught, practicals to be conducted, as well as co-curriculum & extra-curricular activities. Biology is one of the important subjects in the curriculum in junior college level. Biology subject is a study of living organisms. It is concerned with the characteristics, classification, and behaviors of organisms, how species come into existence, and the interactions they have with each other and with the environment. Biology encompasses a broad spectrum of academic fields that are often viewed as independent disciplines. Another thought is biological studies emphasise on environmental awareness, animal protection and scientific attitude. The aim of the present paper is to know how the Biology subject is inculcating the Universal Human Values among Junior College Students. The Objectives of the present paper are 1) To analyze the content of XI std Biology Textbook with reference to Universal Human Values. 2) To study the role of Biology Teachers about Biology Textbook with reference to Universal Human Values. 3) To study the opinions of the Biology Teachers and Biology Students about the role of the Biology textbook in inculcation of Human Values. The present study is descriptive in nature, and purposive sampling method is used for sample selection. The data are collected with help of content analysis method, questionnaire and unstructured interview technique.

The present paper is helpful for society to know more about the Universal Human Values and also to know how Universal human Values can be inculcated through the Biology subject among the Junior College students.

**Keywords:** Universal Human values, Biology, Junior College Students

---

### Introduction

Education is necessarily a process of including values to equip the learner to lead a life that is satisfying to the individual in accordance with the cherished values and ideals of the society. Philosophers, spiritual learners and educationists of our country, all in various ways, have emphasized the role of education for 'character development', 'bringing out the latent potentialities and inherent qualities' and developing an 'integrated personality' for the well-being of the individual and society at large. The concerns for value education are reflected in our key policy documents from time to time.

One of the most important reasons for reorienting education for values is the fact that the current practices in school education by-and-large contribute to the lopsided development of students. These put exclusive focus on cognitive to the total neglect of the affective domain, and present alienation between head and heart. Students are nurtured in a spirit of excessive competitions, are trained right from the beginning to relate to aggressive competition, and learn facts detached from contexts. They hardly know how they should live their lives, commit themselves to the welfare of the country, or care about the environment and other social and moral issues. They are not clear as to what sort of persons they hope to become when they complete their school education.

This kind of education turns children into machines. Such a perspective defeats the very purpose of education the wholesome development of personality including ethical development which is fundamental for responsible decision making in case of moral conflict. Children and youth need to be educated to practice the commonly held values of harmony and peace with self and others. Children are envoys of the future. As per population projection, India will have one of the youngest populations in the world by 2020. This vast human resource will shape the nation and the world. What is urgently needed is a re-examination of the content and process that each school adopts to

educate children under their charge. Although value education is the responsibility of both parent and public, the school, due to its institutionalized nature, ought to take the major responsibility. There is general acceptance that education must provide the thrust for nurturing values. The spirit of values lies implicit or hidden in the textbooks.

### **Need and Significance of the Study**

The National Curriculum Framework for School Education (2005) brought to focus the erosion of human values and suggested the integration of values in the curriculum. Almost in all textbooks, values are embodied. The Biology subject also reflects some values such as Love with nature, Care of the nature, Environmental awareness, Respect to biodiversity, Organizing, Scientific attitude, Non-violence, Atheistic view, Integrity, Sensation with nature, Dependent attitude, Cooperation, Human Health etc..

### **Objectives of the Study**

1. To analyze the content of XI std Biology Textbook with reference to Universal Human Values.
2. To study the role of Biology Teachers about Biology Textbook with reference to Universal Human Values.
3. To study the opinions about the Biology Teachers and Biology Students about the role of Biology textbook in inculcation of Human Values.

### **Research Methodology**

#### **Research Method**

For the present study, Descriptive Research method is used where Documentary analysis was done qualitatively.

#### **Tool for Data Collection**

For the present study following tools and techniques were used:

1. Check list-For reflection of Universal Human Values in XI std. Biology textbook.
2. Interviews-Interviews of the Biology teachers and XI std. Science students to find out the reflected Universal Human Values in the Biology textbook.

#### **Statistical Technique**

The collected data are analyzed through Suitable statistical technique as percentage.

#### **Delimitations of the Study**

The study is delimited to only Biology textbook, Biology teachers and XI std. Science students

#### **Analysis of Data**

The data were analyzed qualitatively:

Study of Universal Human Values reflected in Biology Textbook according to Biology teachers.

1. Most teachers(95%) agreed std Biology Textbook content reflected the some universal human values, but did not cover all the universal human values.
2. Many teachers (75%) agreed that Biology Textbook content is enriched with universal human values and they are trying to inculcate these human values in their students at the time of lecture and practical.
3. Half of the teachers (50%) agreed that at the time of Biology lecture they are focused on the Human Values through the biology content
4. Most of the teachers (80%) agreed upon different universal human values like love, care, justice, universalism etc.

#### **Study of Universal Human Values reflected in Biology Textbook according to XI standard Biology students-**

1. Most of the students (95%) agreed that Biology Textbook is useful for inculcation human values.
2. Most of the students (90% ) agreed that their teacher instructed them about the human values at the time of biology lecture or practical work.
3. Very few (2%) students agreed that their teachers tried to inculcate values by different ways for students, but students are unaware about it.

#### **Conclusions**

1. For the objective No. 1 it is concluded that the Biology textbook reflects some Universal Human

Values such as Love with nature, Care of the nature, Environmental awareness, Respect to biodiversity, Organizing, Scientific attitude, Non-violence, Atheistic view, Integrity, Sensation with nature, Dependent attitude, Cooperation, Human Health etc.. Biology is a very interesting subject in Junior college Level. Biology textbook justifies reflection on Universal Human Values by providing its content.

2. For the objective No. 2 it is concluded that the Biology textbook reflects some universal human values but does not cover the all universal human values. (Source: Aswathy Raveendran and Sarga chunawala. Reproducing Values: A Feminist Critique of a Higher Secondary Biology Textbook Chapter on Reproductive Health)
3. For the objective No. 3 it is concluded that the Biology Textbook is useful for inculcation human values. (Source: Robert Brooker. The Value of a Textbook)

### References

1. Education for Values in Schools A Framework. (Oct.,2012) National Council of Educational Research and Training. 1st Edition. New Delhi. ISBN-978-93-5007-220-2
2. Kulbir Singh Sindhu. (1984). METHODOLOGY of RESEARCH in EDUCATION. (1<sup>st</sup> ed.). New Delhi: Sterling Publishers Pvt. Ltd.
3. Khan, J.A. (2008). Research Methodology. New Delhi: S.B. Nangia. A P H Publishing Corporation.
4. Kothari, C.R., & Garg, Gaurav. (2014). RESEARCH METHODOLOGY. (3<sup>rd</sup> ed.). New Delhi: New Age International (P) Ltd.

### Web References

1. Aswathy Raveendran and Sarga chunawala. Reproducing Values: A Feminist Critique of a Higher Secondary Biology Textbook Chapter on Reproductive Health. Retrieved June 12, 2016, from <http://ijg.sagepub.com/content/22/2/194.abstract>
2. David S. Fay and Ken Gerow. A biologist's guide to statistical thinking and analysis Retrieved June 23, 2016, from
3. National Geography Standard. The changes that occur in the meaning, use, distribution, and importance of resources. Retrieved April 25, 2016, from [http://www.wormbook.org/chapters/www\\_statisticalanalysis/statisticalanalysis.html](http://www.wormbook.org/chapters/www_statisticalanalysis/statisticalanalysis.html)
4. Robert Brooker. (June 2, 2008). The Value of a Textbook. Retrieved June 12, 2016, from <https://www.insidehighered.com/views/2008/06/02/value-textbook>
5. Mustafa Serdar Köksal and Süleyman Yaman. (2013). DEVELOPMENT OF "TASK VALUE" INSTRUMENT FOR BIOLOGY AS A SCHOOL SUBJECT. Retrieved June 12, 2016, from [http://dppd.ubbcluj.ro/adn/article\\_6\\_2\\_1.pdf](http://dppd.ubbcluj.ro/adn/article_6_2_1.pdf)
6. Danton H. The Value of Animations in Biology Teaching: A Study of Long-Term Memory Retention. Retrieved June 21, 2016,

## **A Study of the Perception of Business Ethics Among the Junior College Students of Commerce**

**Author: Mr. Rohan Kishor Manerkar**

Teacher Grade I

(Lecturer in Commerce and Business Management)

D.M.'s PVS S.M. Kushe Higher Secondary School & Institute of Vocational Studies, Mapusa, Bardez - Goa

---

### **ABSTRACT**

In today's economic scenario and competitive business world it has been observed that the social responsibility of business is ignored by many entrepreneurs. This has an adverse effect on their profits and goodwill. Apart from the basic organizational objectives such as profit maximization, diversification, customer satisfaction, survival and growth; there are two other important objectives which a businessman should consider and those are Social Objectives (concern towards Society, Government, environment etc.) and Personal Objectives (concern towards the Human Resources / Employees). Social and Personal Objectives focus on ethical behavior and social obligation of an entrepreneur. A businessman can achieve the Social and Personal objectives only when he practices Business Ethics at his work. These ethics are socially determined moral principles / code of conduct which governs the business activities.

The basic purpose of this paper is to introduce, discuss and analyze the topic of "Business Ethics" and to know the perception of junior college commerce students (age group 16 to 18 years.) about business ethics. The researcher has conducted a survey and has collected the data from students whose aim in life is to become successful entrepreneurs. In this paper the students' observations on today's unethical business practices, the suggestions given by them to businessmen, their views on significance of ethics, and how they will foster business ethics in their planned business are presented. This will help the researcher to guide the students to understand what is right and what is wrong (ethical and unethical) in business, so that in future these students apply proper principles and values in their business.

**Keywords:** Students Perception on Business Ethics.

---

### **Introduction**

In the field of business, Ethics matter a lot because there is much evidence to prove that unethical behavior can cost a company its reputation, affect its share price and lower its profits. Some of the scandals in the business world had their origin in scant regard to morality. Business ethics is a growing and developing discipline. It may rightly be called an American subject in the sense that ethics was first introduced in most management courses in U.S.A.. Business ethics is a branch of Social Science. Business ethics are rules of business conduct, by which propriety of business acts may be judged. There is a growing realization all over the world that ethics are vitally important for any business and for the progress of any society. Ethics and profits go together in the long run to protect society. Corruption in commerce is degradation of values and professional ethics. Tenets of business ethics operate as a system of values that are concerned primarily with the relationship of business goals to human ends. In business, no universal set of ethical principles exists, and what is right and what is wrong often depends on circumstances. In order to successfully conduct an ethical business and to enjoy its fruits, businesses must have a vision about why they exist. And they must also have shared beliefs about acceptable standards of behavior in the business world.

In today's economic scenario and competitive business world it has been observed that, in order to achieve organizational goals of profit and growth, a businessman indulges himself in many unethical acts. These acts are cheating customers and workers and also affecting the environment adversely. Therefore there is a need to clearly understand and foster ethics by every entrepreneur to grow and diversify ethically. This will satisfy the consumers, environment and also he himself will remain happy and satisfied with his business activities.

### **Objectives**

Here, through the medium of a research conducted on commerce student's perception on business ethics, the researcher's objectives are:

1. To find the knowledge of business ethics among the junior college students of commerce
-

discipline.

2. To know the conceptual understanding of business ethics among the junior college commerce students.
3. To be aware about the benefits of practicing business ethics to an entrepreneur and to the society.
4. To know the ways of inculcating business ethics among the students who desire to become entrepreneurs.
5. To guide the students to understand the ethical behavior in business, so that in future they can apply the same and ethically prosper in their business activities.

**Scope:** Such type of study on business ethics can be conducted in various commerce and management institutes to know the perception and understanding about business ethics among students. Based on the study, a commerce teacher can guide and inculcate values among the students, which is a need in today's economic scenario. This will also help students in making moral judgments in business.

**Limitation:** Researcher has conducted research on the perception of commerce students on business ethics in junior college on 16 students only.

**Method Used for Research:** Researcher used the survey method. Students were made to answer a questionnaire. Students were allowed to discuss and then answer a few questions.

### **What are Ethics?**

The word 'ethics' is derived from an ancient Greek word 'ethikos', which means "relating to one's character." Ethics concern attempts to distinguish 'right' from 'wrong', 'good' from 'bad', and what constitutes desirable conduct in a particular set of social circumstances. The Institute of Global Ethics defines ethics as 'obedience to the unenforceable'.

Ethics means adhering to moral principles, being guided by particular values and behaving in a way people ought to act. Ethics is a normative science of conduct, its function is to judge the moral worth of conduct with reference to a norm or ideal or standard. Ethics can be also referred to the codes or other systems for controlling means so that they serve human ends. It can be said that ethics are codes/standards/body of moral values which control the human behavior and their actions.

### **What are Business Ethics?**

Business Ethics originated in U.S.A in 1970's. Business Ethics highlights social values and society's concerns in relation to business. It forced the corporate in that country to abstain from policies and practices which were hostile to consumers and for environment protection.

According to John Donaldson, "Business Ethics in short, can be described as the systematic study of moral matters pertaining to business, industry or related activities, institutions or practices and beliefs."

Business Ethics refers to the socially determined moral principles which govern business activities. Business Ethics are principles which may be written or unwritten codes which governs professional activity.

For example: Charging reasonable prices from consumers, using fair weights for measurement of commodities, giving fair treatment to employees, etc..

### **What is Unethical Behavior in Business?**

When we talk about unethical behavior in business, we are talking about actions that don't conform to the acceptable standards of business, in other words, failing to do what is right in situations.

In some cases, it may be an individual within a business who is unethical in the course of his or her job and at other times. While in others it may refer to a corporate culture, where the whole business is corrupt from top to down with disastrous results to society. It's important to realize that what is unethical may not always be illegal (though sometimes it is both). There are many instances where an entrepreneur may act within law, but his actions may hurt society, then it is considered to be unethical.

### **Unethical Behavior Observed in Business World**

There are many ways that businesses engage in unethical conduct such as:

1. Bribery and theft.
2. Coercive acts such as setting higher prices and selling poor quality products.
3. Providing deceptive information which creates false impressions on the consumers.
4. Misleading advertisements and faulty sales promotion acts.
5. Discrimination while selling products.
6. Unfair judgment from the employer towards employee.
7. Redressing consumer grievances on time.
8. Unfair labour practices. (Exploitation of workers)
9. Frequent transfers of employees.
10. Partiality in selection of employees (influence).
11. Favoritism in promotions.
12. Tax loopholes.
13. Harassment of workers at work place.
14. Adulteration in milk, food grains or food products.
15. Carelessness by Human Resource Departments towards training programs.
16. Long working hours.
17. Neglecting employee's personal goal.
18. Polluting environment and not following proper policies to protect our natural resources.
19. Not giving timely returns to shareholders and debenture holders.
20. Not providing accurate information to consumers and government authorities.
21. Not respecting democratic rights of workers.
22. Neglecting CSR (Corporate Social Responsibility).
23. Centralization in decision making.
24. Adapting child labour.
25. Dumping Toxins, etc.

#### **How are Business Ethics beneficial to the Businessman and Society?**

1. Creating and maintaining goodwill, consumers will trust the businessman's products and services.
2. Employer-Employee relation becomes strong which leads to employee satisfaction and which in turn leads to production and sales consequently.
3. Profit maximization, growth and survival these basic objectives will be achieved.
4. Retention of consumers and inculcating a sense of belongingness and loyalty.
5. Trustworthy and honest business enterprises are always accepted by everyone.
6. Good quality, prices and quantity will lead a business towards profits and will maintain its image in the competitive world.
7. Attending employee's grievances will reduce employee turnover and labour absenteeism.
8. Setting ethical standards brings discipline in an organization.
9. If there is already goodwill created among the target customers, then the cost of advertisement and sales promotion will be less, even if the company comes up with diversified products.
10. A businessman who runs his business on ethical norms will be relaxed and will sleep peacefully, because there is no fear or sense of any insecurity.
11. Competitive edge.
12. Ethics in business makes an entrepreneur understand the relevance of ethical life and helps him to achieve humanistic attitude and concern towards others.

#### **Social responsibility of a Businessman towards various interest groups to foster ethics.**

1. Responsibility towards shareholders/owners  
A business enterprise has the responsibility to provide a fair return to the shareholders or owners for their capital investment. Accurate and regular information regarding working on a business should be provided to shareholders, etc..
2. Responsibility towards workers  
Every business enterprise must create right kind of working conditions for its employees, must respect trade unions and democratic rights, must attend to the grievances and solve them, decentralization is necessary in some cases, fair wages/salary, giving importance to worker's

personal objectives, cooperating with workers, providing proper information, conducting meetings between top level management, operational level and supervisory level staff, etc..

3. Responsibility towards the consumers

It is said that "Customer is the king", so an entrepreneur has to supply the right quality and quantity of products at a reasonable price, should provide desired service, provide correct information through the medium of sales promotion and advertising, should not cheat consumers by adulteration and by being dishonest, no discrimination while selling, etc.. Every business organization should aim at customer satisfaction, because if a customer is satisfied and happy, then he will be retained and would create more customers.

4. Responsibility towards the government and community

A businessman must respect the laws of the country, should pay tax, and repayment of loans should be also done regularly and honestly. He should behave like a good citizen and act according to the values of society. He should operate within the laws of the land, respecting the religious sentiments and dignity of people while advertising a product. Every business enterprise should protect the biodiversity and resources, and should develop proper image in the society through continuous interacting with various groups of people. It should work towards Corporate social responsibility etc..

### **Sources of Business Ethics**

The sources which can foster ethics in a businessman are:

1. Firstly, an enterprise must be clear about its vision which is necessary to build up their principles which will govern the ethical behavior. A Memorandum of Association and Articles of Association should be ethically drafted, so these documents can be the sources by themselves.
2. Self, others (parents, teachers, friends, elders.)
3. Consumer's advice.
4. Religions, customs, traditions and culture.
5. Educational Institutes and Commerce and Management colleges.
6. Co-curricular activities such as NCC, NSS, Scouts/Guides, Red Cross camps, social services and cultural programs, sports, games, these activities build a person's character which is essential for a businessman.
7. Value education as a subject in schools and colleges.
8. Through the subjects like Business Studies, Human Resource Management etc... students are thought about ethics in business.
9. Print media, audio visual aids, dramas, street plays on topics like consumer protection, businessman and value education etc.
10. CSR policies of various other organizations.
11. Business magazines, research material, market information etc.
12. Training and development programs, seminars and workshops conducted on positive attitude, stress management at work place.

### **How can business ethics inculcated in youth (Commerce Students) in educational institutes with the help of various methods?**

"My hope of the future lies in the youth of character intelligent, renouncing all for the service of others, and obedient who can sacrifice their lives in working out my ideas and thereby do good to themselves and the country at large." Swami Vivekananda.

Swami Vivekananda repeatedly called upon the youth to follow the ideals of 'Tyaga' or Sacrifice and Seva or selfless service. The beauty about Swami Vivekananda's philosophy is that spirituality is made practical through Service. He wanted the youth to live a noble life with lofty ideals and wished that the youngsters cultivate and nurture the ability to feel for others. This is possible when the youth are able to differentiate between ethical and unethical behavior. Value inculcation develops a critical consciousness and humanistic attitude among youth.

Values are obtained in different ways. The most important place for building values is a person's family. The family is responsible for teaching a child what is right and what is wrong long before there are other influences. The second way is the school or educational institutes. The inculcation of business ethics among students is necessary in educational institutes so that the students who

desire to become businessman can grow up ethically.

**Some of the methods of inculcating business ethics in students are**

1. Value Education as a subject in schools and colleges to inculcate basic universal human values among students.
2. Seminars conducted on topics like Entrepreneurship, Setting Goal, Team Spirit, handling Conflicts, Time Management, Risk Management, Anger Control etc.; this will help students to shape their character at an initial stage, so that in future, they can handle difficult business situations in a better manner.
3. Through the medium of audio visuals and PowerPoint Presentations, success stories of business organizations and their contribution to the economy can be shown. The current problems in business and their effect on environment can be highlighted.
4. Group discussions, debates can be organized to know students views on business situations.
5. Talks by eminent speakers, life coaches, counselors.
6. Conducting business games, quiz competitions etc.
7. Dramatization, role playing and street play.
8. Group project.
9. Visit to various companies and observing discipline in different department in the company.
10. Hands-on experience of the working of Consumer Co-operative Stores.
11. Motivating students in preparing wallpapers/magazines, articles on business ethics.
12. Assignment on relevant topics can be given on comparative study of corporate social responsibility of two different companies in same industry, Misleading advertisements etc.
13. During morning assembly, articles on ethical conducts, environment protection etc can be read.
14. Watching movies which teach good morals.
15. Explaining with examples on charity work.
16. Workshop on shell craft, candle making, artificial flower making, plumbing, basic electrical repairs etc can be conducted to help students to develop skill which can make them self reliant.
17. Talks on consumer protection, environmental education, non discrimination in business, non-favoritism, fair pricing policy, value judgment, labour rights, etc can be given by legal advisors and Human Resource Managers.
18. Class activity can be given to students to make them think on principles/code of conduct in business.
19. Case study can be conducted, survey method and other data collection methods can be used to know the working condition of employees and also market surveys also can be conducted. Students can be then told to suggest measures to solve the problems in an industry.
20. Celebrating the days like Labour Day, Consumer Protection Week etc and creating awareness on the same.

**Questionwise Data Analysis, Interpretations and Conclusions**

**Q. No. 1) Who is an Entrepreneur?**

**Interpretation:** Students are aware about the meaning of an entrepreneur and his motive of making profit.

**Q. No. 2) Do you want to become an Entrepreneur?**

**Interpretation:** All students want to become an entrepreneur and want to take it as a career.

**Q. No. 3) Which area of business would you like to work for?**

**Interpretation:** Students have selected the field of business which they want to serve. It is really good to know student's career plans at this age.

**Q. No. 4) Why have you selected the above mentioned field for your business activity?**

**Interpretation:** The responses given for this question are divided into two categories.

It was observed that 7 students had decided to start the business activity because of the convenience of the villagers, to make people happy in case of cyber games, they felt that catering service is a great service as it provides food to people and makes their work easy, and a medical stores is one of the important stores and is necessary in every village. So here students are concerned about society, and customer satisfaction is given importance.

The second category is of materialistic gains; 9 students had responded saying that high profits, easy to start business and more demand, were their criteria.

The interpretation is that majority of the students are concerned about their individual materialistic gains.

**Q. No. 5) What kind of priorities would you like to have, being an Entrepreneur in your business?**

**Interpretation:** Here it was observed that majority of students have answered saying they give priority to healthy pure products, reasonable price, new and creative things to consumers, good quality products and properly measured (quantity), so these 11 students are concerned about customer satisfaction which will help them to grow and maintain goodwill in the market. 5 students have responded saying they give priority to profit making, so these students were told by the researcher that if consumers are satisfied then definitely profits will be high. So consumer satisfaction should be given priority.

**Q. No. 6) What are Business Ethics?**

**Interpretation:** Students have knowledge and understanding about Business Ethics. They are aware that ethical business is beneficial to the businessman and to society.

**Q. No. 7) Is ethical business beneficial to all the social interest groups?**

**Interpretation:** All students gave a positive answer.

**Q. No. 8) How will you foster ethics in your business?**

**Interpretation:** Students responses were really appreciable, as they are value-based. The majority of them justified themselves by saying that producing good quality products is a must. Second was about reasonable price, which is also neglected by many entrepreneurs, therefore consumers are cheated.

**Q. No. 9) As a consumer and an element of society what unethical acts have you noticed recently among business groups?**

**Interpretation:** The majority of students have observed that advertisements mislead the public and are absolutely unethical. Secondly, Quality of products is poor, and wrong pricing policies and corruption in business is rampant. So students are aware about the unethical acts in business world.

**Q. No. 10) As a student of Business Studies (Commerce), what steps would you like to take in order to eradicate unethical acts in business.**

**Interpretation:** Students suggestions were good. Firstly, they preferred to directly inform the businessman about unethical acts and will also tell him what is right. The majority of students were ready to personally meet many businessmen and educate them about values in business. Reframing business policies and creating awareness among consumers. The answers indicate that students want to bring a change in the business policies and are ready to take initiative to make people conduct their business ethically.

**Q. No. 11) List out the values in business which you would practice as a businessman?**

**Answer:** Honesty, care for society, environment protection, correct information, kindness, love, equality, truth, helping, punctuality, hard work, dignity towards labour, team work, politeness, fair judgment, respecting staff at every level of management, customer satisfaction as priority, patience, adjustments, understanding, solving of consumer and employee grievances on time, producing and selling good quality products and of proper quantity, selling goods on credit in certain cases.

**Interpretation:** Students have knowledge and understanding about values which are practiced in business. They were aware of many values.

**Q. No. 12) Ten years down the line, how would you like to see yourself as an Entrepreneur?**

**Interpretation:** This question was raised by the researcher to know whether the students are really serious about their aim of taking up business as a career. Researcher was really happy to know where these little entrepreneurs want to see themselves in next 10 years as shown in the above chart. The majority of them wanted to satisfy their consumers and want their products to be widely accepted. They also want a good name in market, some want to be No. 1 businessman and innovative. All these responses are really appreciable.

## Conclusion

Business Ethics is a growing and developing discipline. Ethics matters a lot in business and should be practiced by every businessman. A business cannot be operated in an isolated place; it is part of society. A businessman should perform his responsibilities towards customers, employees, shareholders, government, environment and society in general. Corporate social responsibility should be given a priority. When a consumer is satisfied with a product/service of a businessman, then he himself will get retained and will create more consumers. Consumer satisfaction should be the aim of every business, because when the customers are satisfied the objective of making profit and growth will be achieved easily by a businessman.

In business, a particular thing can be correct and from social perspective it might be not ethical. So values and its implementation might be a difficult task in business world to prosper and to survive. There have been arguments against social responsibility earlier saying that values in business violate the objective of profit maximization. But, if we bring a change in our thinking, saying that customer satisfaction is the initial objective of a businessman, then achieving profit maximization is not a difficult task.

The researcher, through the medium of a survey, could test the knowledge and understanding about business ethics among the Junior college students of commerce who wish to become successful entrepreneurs. It was seen that students give importance to ethics and they are aware about the benefits of the same. They have noticed unethical practices in business; many have mentioned misleading advertisement and poor quality products which are really unethical. Students want to eradicate these unethical practices by the measures which they have mentioned. In future, in their own business, they have said that they would practice the principles which they have mentioned. Student's responses were appreciated and the Researcher motivated them by giving guidance in ethics in business.

In Commerce and Management Studies, "Business and professional ethics" is an important subject which should be taught even at junior college level because there is a need to implement business values among students. This will definitely help the youth to become successful and ethical entrepreneurs. In colleges, various methods should be used to inculcate values and handling business problems ethically should be also discussed.

Basically, every businessman is full of bliss and happiness He does not want to harm or cheat the society but certain situations make him to behave in an unethical way. So, there is a need for timely guidance, to all the staff, at all management levels. Healthy competition, patience, responsibility, self confidence, punctuality, cooperation, honesty, hard work etc are some of the core values in business. Practicing values in business will definitely make our economy grow and prosper.

## Bibliography

### Books Referred

1. Dr. Saksena .S.C., Business Administration and Management, 1994, published by Sahitya Bhawan, Agra.
2. Ghosh Bishwanath, Ethics in Management and Indian Ethos, 2<sup>nd</sup> edition, Vikas Publishing House Pvt. Ltd., Noida.
3. Giri Ramdhar, Business Ethics and Corporate Governance, 2007, Adhyayan publishers and distributors, New Delhi.
4. Business Studies (Organisation of Commerce), Std. XI th text book, published by Goa Board of Secondary and Higher Secondary education, Alto Betim, Goa.

### Website Referred

1. [www.scu.edu/ethics](http://www.scu.edu/ethics).
2. [www.investopedia.com/terms/b/business-ethics.asp](http://www.investopedia.com/terms/b/business-ethics.asp)

## The Role of Universal Human Values in Life, in the Success of Warana Bazar Consumer Cooperative at Warananagar (M.S.)

Authors: Mr. Sharad A. Mahajan<sup>1</sup> and Mr. Pratik A. Patil<sup>2</sup>

<sup>1</sup> B. Sc., M.B.A., General Manager, Warana Bazar, Warananagar, Dist. Kolhapur, Maharashtra, India,  
Mob: 09225533500, E-mail: sharadmahajan29@gmail.com

<sup>2</sup> M. Tech (Mechatronics), Assistant Professor, AMGOI, Vathar Tarf Vadgaon, Dist. Kolhapur, Maharashtra, India,  
Mob: 07741814181, E-mail: pratikpatil@live.in

---

### ABSTRACT

This paper is intended to focus on the universal human values in life. All human beings are required to follow certain human values in day-to-day life, in order to have peace, pleasure and stress-free life. Happiness is the most important element which everyone wants to achieve but very few get it at the end. Money alone cannot buy happiness, but in spite of this, knowingly or unknowingly everyone is running after money, name and fame, ignoring the human values in one's life. The result is best known to all. Human values in life can be discussed with the reference to three aspects, viz. cultivating human values in family itself, nurturing those human values in cooperatives or organizations, and utilizing these values for the social benefits of the people at large, for the betterment of society. Love, affection and respect are the three pillars of human values in family, while honesty, sincerity and integrity, along with hard work, are human values much needed in any form of organization (private, public, cooperatives, etc.) for success.

Warananagar is considered to be one of the best examples in the cooperatives all over the India. Established by Late Shree Tatyasaheb Kore in the year of 1956, with Sugar factory as a nucleus and expanded with Warana dairy, cooperative bank, educational complex, Waranabazar, hospital, irrigation societies and many other projects.

Within the span of 60 years, many principles of life were put into practice. The paper includes the analysis of the feedback collected from the discussions in the regular meetings, which have enabled the complex to progress and serve the society for good.

**Keywords:** Affection, Integrity, Honesty, Love, Respect, Responsibility and Sincerity

---

### Introduction

It is well known that India lives in villages. There are six lakhs villages in India and almost 60% of the population lives in villages. For all-round development of the country, one has to develop villages on priority basis. Government has given priority to this sector and, to enhance the speed of the development, the Cooperative Movement in India was formally introduced with the promulgation of Cooperative Societies Act in 1904. The National Cooperative Union of India, (NCUI), which represents the entire cooperative movement in the country, was established in 1929. The objectives of any cooperative society are to promote and develop the cooperative movement, to educate, guide and assist the people in their efforts and to build up and expand the cooperative sector.

In the last 112 years, cooperatives in our country have grown up in big numbers. The cooperative movement has done remarkable progress in sugar cooperatives, dairy cooperatives, housing cooperatives, village level societies and consumer cooperatives, etc. Only a few number of consumer cooperatives are successful in India. Warana Bazar, Warananagar is one of the successful consumer cooperatives in India. Looking to the success of Warana Bazar, many more consumer cooperatives have been started in different parts of Maharashtra and Goa. Warana Bazar is a living example wherein one can see the human values are given a top priority.

This paper is an attempt to explore the importance of human values in the global society. Human society may not significantly sustain without human values. Hence, it is necessary to talk on the subject and bring about awareness of human values into the modern society. There is no denying the fact that the present global society is facing a lot of crises. Human value crisis is a known fact of the modern society. Indeed, human beings are aware of the global and national problems which they are currently facing. The impact of human activities on the earth in various ways is placing a significant amount of stress.

### **Importance of the topic**

Human values are the basic necessary elements for every individual, family, organization and society. Values are generally regarded as the moral standards of human behavior in the society. It is a kind of quality of humans, which is applied to human activities. It is transmitted by a circumstantial factor which depends upon the judgment of the fact. Value is a mixture of three concepts such as Idea, Quality and Supervention. Values can be defined as the principles that guide people's lives, and have varying significance. Values are the essence of our personality, and affect us to make decisions, trust people, and arrange our time and energy in our social life. Values may be treated as keys to solving many world problems.

Human values play a vital role in the society, as they are said to be the basic of human beings for leading a better life. It is believed that all holy books of all religions contain the values of good human life.

### **Problem Statement**

Day by day human values are deteriorating and hence affecting the peacefulness of family life and growth at organizational level. Therefore the need for study and practicing the human values is important in the changed scenario.

### **Theme of the Paper**

The first section of this paper describes the importance and problem statement of the topic. Second section focuses on the literature survey through review of different research papers based on the human values in the success of cooperatives and along with the method of study defines an objective of this paper. Third section deals with the success of Warana Bazar, with special reference to the various human values used in day to day management of the cooperative bazaar in last 38 years. Last section of the paper deals with the conclusion, future scope and the references used in this research paper.

### **Literature Survey**

Human values play a very leading role in society and take precedence over social values. Human values are the conception of mankind in general. It is true that the individual is the chief concern, but as long as individuals exist in society, it may be firmly said that the modern society will never outgrow its existence. Today, with the technological advancement, communication has tremendously improved, therefore anything that we say, do or even think will have a direct bearing upon a larger group of people. Thus, one can finally arrive at a conclusion that the moral behavior of an individual or a group of individuals affects the society at large. Consequently, human values play a vital role both for the integrity and longevity of any human society (L. B. Mawrie, 2005).

Human values are generally known to be a moral standard of human behavior. Social and moral values are essential elements of the collective living of any community, without which the present modern human society may not be able to continue to sustain. Therefore, human values should be preserved and protected. Looking at today's human society, one can see that the human values are losing their importance. The spirit of personal freedom has brought about the degradation in the moral life of the human community. Loss of moral integrity has always been responsible for the destruction of civilization in the past. There should be a general awareness being created by socio-cultural groups, concerning the value of traditional customs and heritage. Today, many researches and publications should be done on several aspects of the society which help to perpetuate the human values of the human community in the post-modern era. Human values may be treated as keys to the solution of the global problems. (Dr. Mohan Debbarma, 2014).

There are different factors which affect human values in the life of an individual and the society. Value education starts from families and it continues at schools with the help of educators. Because of this, families, teachers and educational programs are crucial to value education. Families are the first source of information, so they should be careful about their behaviors and attitudes, as children see them as a model. Cooperation within families and teachers is very important for the thing that affects the children most is what the teacher does in the classroom. Besides this, education programs must be reorganized according to this cooperation. Also in this period, by the help of educational activities like seminars, conferences; families can take an active part in organizing

these programs. So that, there can be an effective harmony among families, educators and educational programs. It may be mentioned that value is a theory about “what things in the world are good, desirable, and important.” (S. C. Sinha, 1990).

There are many human values which are needed to be adopted by every individual for the better society and a successful organization. One of the successful consumer cooperative organizations, Warana Bazar at Warananagar, which follows the basic human values in life, is high lightened in this paper. Warananagar is considered to be one of the best examples in the cooperatives all over the India. Late Shree Tatyasaheb Kore founded this cooperative complex in the year of 1956 with Sugar factory as a nucleus and he added Warana dairy, cooperative bank, educational complex, Waranabazar, hospital, irrigation society and many more projects. Within a span of 60 years he put into practice many principles of life which are nothing but human values in individuals, organization and in the society at large.

### **Method of Study**

The author has gained experience during the last 4 decades and has faced many varieties of problems of human nature. Whatever experience he has gained from different sections of the society and organization has been studied, analyzed personally, and the interactions with the concerned people and through various literature surveys are presented in this paper.

### **Objective of the Paper**

The objective of this paper is to make readers aware and inculcate the human values in the minds of the readers.

### **Warana Cooperative Complex**

Sixty years ago Warana area was a barren tract of land and Late Shree Tatyasaheb Kore was much concerned about the well being of the farmers at large. An ordinary farmer was put at the mercy of the nature and the majority of the farmers were living below poverty line. He therefore thought of cooperative sugar factory and the sugar factory was registered in the year 1956. Sugar factory started its first crushing season in 1959, but Tatyasaheb Kore, a visionary leader, did not stop there. In fact he added an educational complex (1962) to take care of the educational needs of the society, right from the primary level to the college level. Afterwards, an engineering college and Pharmacy College were added and an industrial training institute and training cum production centre was set up. In order to cultivate the habit of savings in the society at large, he founded a cooperative bank (1967). This bank has its head office in the rural area and many braches in the urban areas. At present the bank has 36 branches and deposits to the tune of 750 crores. Tatyasaheb Kore knew that, for many farmers who have marginal land holding or did not have land holding and having no source of water irrigation, the sugar factory was not in a position to help them directly. Therefore he thought of Warana cooperative dairy (1969).

The most important activity for workers' economic welfare was to provide work opportunity to housewives. With starting of the branch of “Lijjat Papad Mahila Udyog”, many workers' wives got work of rolling papad and they earn good amount of money per day, working at leisure time. Many other products like Pickle, Masala, etc. are manufactured and sold by 'Bhagini Mandal', creating work for housewives. A separate sewing unit is set up. Warana Bazar supplies cloth to this unit and readymade items are supplied to Warana Bazar for marketing. This is a very important point-- that readymade market is available for goods manufactured locally. In other words we can say local markets are developed for locally manufactured items.

One can say, more and more jobs are created and students passing out from the educational complex are absorbed to some extent locally. The purchasing power of farmers, marginal farmers, landless labors, housewives, etc. is being increased. The sugar factory pays better price for sugarcane and the dairy does so in the case of milk. A network of dairies is established in all the villages which enable the dairy unit to collect milk from all.

Warana cooperative sugar factory, Warana cooperative dairy, educational institutions, cooperative Warana Bazar and all the other Warana cooperative organizations make payments to the cooperative bank; all the institutions make salary payments through this bank. In short, income generated by the setting up of sugar factory and allied resources is deposited with the bank; the

bank in turn gets ready money and deposits. The bank advances finance to the projects coming up in this area. In short, one can say, the money is generated in Warana and is utilized at Warana. Small farmers need agricultural loans, entrepreneurs need loans for setting up industry, interest free loans are required by students for higher studies, and all such types of banking needs are taken care of by this bank. In other words, we can say local funds are used for local development through a local bank.

International Cooperative Alliance (ICA) with its Headquarters at Geneva is a non political organization and it has accepted seven principles of cooperation. During a period of the last 38 years, Warana Bazar has grown in such a way that all these seven principles of cooperation are being practiced in day to day management. Warana Bazar is not just a commercial organization; in fact it touches the lives of many people. One can say Warana Bazar has become the part and parcel of lives of many people residing in the area of operation, such as farmers, housewives, consumers, students, suppliers, vendors, etc..

Warana Bazar is practicing the seven principles of cooperation, which are accepted by ICA. These principles are mentioned with some examples, in accordance with the universal human values, as follows:

### **1. Economical Values**

- a) For Members 30% Rebate on their investment in shares
- b) For staff Besides salary and other benefits, every staff is a member of the society (Sense of Belongingness)
- c) For society Due to the presence of Warana Bazar in villages, there is a control on the prices of all the retailers. Customers can get minimum 3% saving due to Warana Bazar. Hence, consumers get fair price, good quality and better service, etc.

### **2. Health Values**

- a) Personal Accident Policy for customers (Rs. One lakh per annum)
- b) Mediclaim + Personal Accident Policy for staff (Rs. Three lakhs per annum)
- c) Mediclaim + Personal Accident Policy for directors (Rs. Three lakhs per annum)

### **3. Educational Values**

- a) For Members- Seminars are arranged on different subjects on current topics
- b) For staff- 'Shree Vilasrao Tatyaso Kore Consumer Cooperative Training Center', which is recognized by Shivaji University and assisted by NABARD, Pune
- c) For society- 'Jago Grahak Jago' Mobile van for two months in several schools, colleges and weekly bazaar (Sense of Awareness)
- d) On the Job training for staff
- e) Advance Training in Retail management, to the deserving candidates, in Japan for 15 days (Till date 15 persons have been trained in Japan)
- f) 5 persons have visited Singapore, Malaysia and Sri Lanka (Sense of Motivation)
- g) Book fair
- h) Education of the customers, regarding protection of their rights

### **4. Women Participation & Empowerment Values**

- a) 82% members are ladies
- b) 50% staff is ladies
- c) Employment to women who support their families for income
- d) Employment to widows
- e) Providing market for goods manufactured by women associations
- f) 'Haldi-Kunku' Ceremony (coming together with love and affection)
- h) Majority staff is from economically weaker section

### **5. Holistic Health Camps Universal Health Value**

- a) To make society aware about Yoga and health, the management of Waranabazar every year arranges Holistic Health Camp at Warananagar & Vadgaon for the benefit of all. Dr. Dhananjay Gunde, Kolhapur (MS, Ortho), international well known person in this field, conducts these classes for eight days every year in the month of August

b) Arranging laughter clubs, daily at Vadgaon and Warananagar

### 6. Social Values

- a) Save the baby girl program, in order to maintain the sex ratio in the society
- b) Looking to the success of Waranabazar, many more stores have been started in different parts of Maharashtra & Goa. Waranabazar has provided free consultancy to many of these stores.
- c) Donation to charitable institutions

### 7. Motivational Values

- a) Felicitation of best staff members every year on 1<sup>st</sup> May
- b) Incentives to workers for better performance
- c) Staff children are awarded with various scholarships
- d) Employment to students on part time basis to support their education
- e) Employment to physically handicapped persons
- f) Providing market for small entrepreneurs

All the above information shows, in nutshell, how management of Waranabazar is concerned about the universal human values in day to day life. Due to the implementation of the various human values in Waranabazar, long term success is made possible.

The following chart (Figure 2.1) shows the various human values, at different levels, put into practice in the day to day management of Waranabazar consumer cooperative stores. In order to cultivate various human values in life, one has to carry the sense of belongingness, sense of authority, sense of responsibility, sense of awareness, sense of unity, sense of gratitude, etc.

Figure 2.2 represents the tools to cultivate universal human values in life.

While summarizing, one can say that late Shree Tatyasaheb Kore knew the importance of human values and throughout his life he preached and practiced these values in each and every institution. All the fellow cooperators believed in him and they also supported him whole heartedly. As a result Warana could get the best run cooperative sugar factory, dairy, bank, consumer cooperative store, educational complex and many more institutions. This has changed lives of millions of people in the area of 100 villages from 5 talukas comprising 2 districts.

It is Warana's value based Co-operative movement which propagated for the transformation of society as a whole, for its better future.

## Conclusion and Future Scope

### 1. Conclusion

It is well known that, amongst different forms of business organization, a cooperative is very difficult to manage successfully. In the cooperative sector, management of consumer cooperative stores is again a difficult job. Looking to the success of Waranabazar over a period of last 4 decades, many more consumer cooperative stores in different parts of Maharashtra and Goa have come up and it is certain that one can manage consumer cooperative stores, provided one can implement the universal human values discussed in this paper.

This paper therefore concludes that, if one can strictly follow the various universal values discussed in this paper earlier, right from the top management level to the line below till the last employee and the people concerned with the business in various capacities like members, consumers, suppliers, etc., then and then only, long term success is possible.

### 2. Future Scope

**Human nature is like human nature because it is human nature and it will remain as human nature.** Still there is a scope for implementation of human values in everybody's life and in every walk of life. It is certain that the more one puts these universal human values into practice, one will be benefited more. In my society, our slogan is "My happiness lies in your happiness". In fact, our slogan should be "**Real happiness lies in others' happiness**".

### References

1. Amit Kumar Srivastava, "Corporate Social Responsibility: A Case Study of TATA Group", Journal of Business and Management, Volume 3, Issue 5, 2012, PP 17-27

2. Ananda Das Gupta, "Lijjat Papad: A Case Study of Inclusive Responsible Leadership", Voice of Research, Volume 3, Issue 1, 2014, PP. 59-62
3. B. Bowonder, et. al., "ICT application in a dairy industry: the e-experience of Amul", International Journal of Services Technology and Management, 2005
4. Dr. Mohan Debbarma, "Importance of Human Values in the Society", IJELLH, Volume II Issue I, April 2014, PP. 1-15
5. Dr. Tanu Sharma, "Corporate Social Responsibility: A study of Tata and Aditya Birla Groups", International Journal of Scientific and Engineering Research, Volume 5, Issue 5, May-2014, PP. 35-39
6. Giddens, Anthony, Introduction to Sociology, Seagull Publications, London, 2011, PP. 4-12
7. Malathi Ramanathan, "Women and empowerment: ShriMahila Griha Udyog Lijjat Papad", Economic and Political Weekly, Vol. 39, 2004, PP. 1689-1697
8. Mawrie, Barnes L, "Introduction to Khasi ethics", DBCIC Publications, Shillong, 2005
9. S. C. Sinha, "Anmol' s Dictionary of Philosophy", Anmol Publications, 1990
10. Teichmann, Roger, "Nature, Reason and the Good Life-Ethics for Human Beings", Oxford University Press, Oxford, 2011, PP.1-9
11. Venkatamallu Thadaboina, "ICT and Rural Development: a Study of Warana wired village project in India", Springer, 2009, vol. 16, PP. 560-570

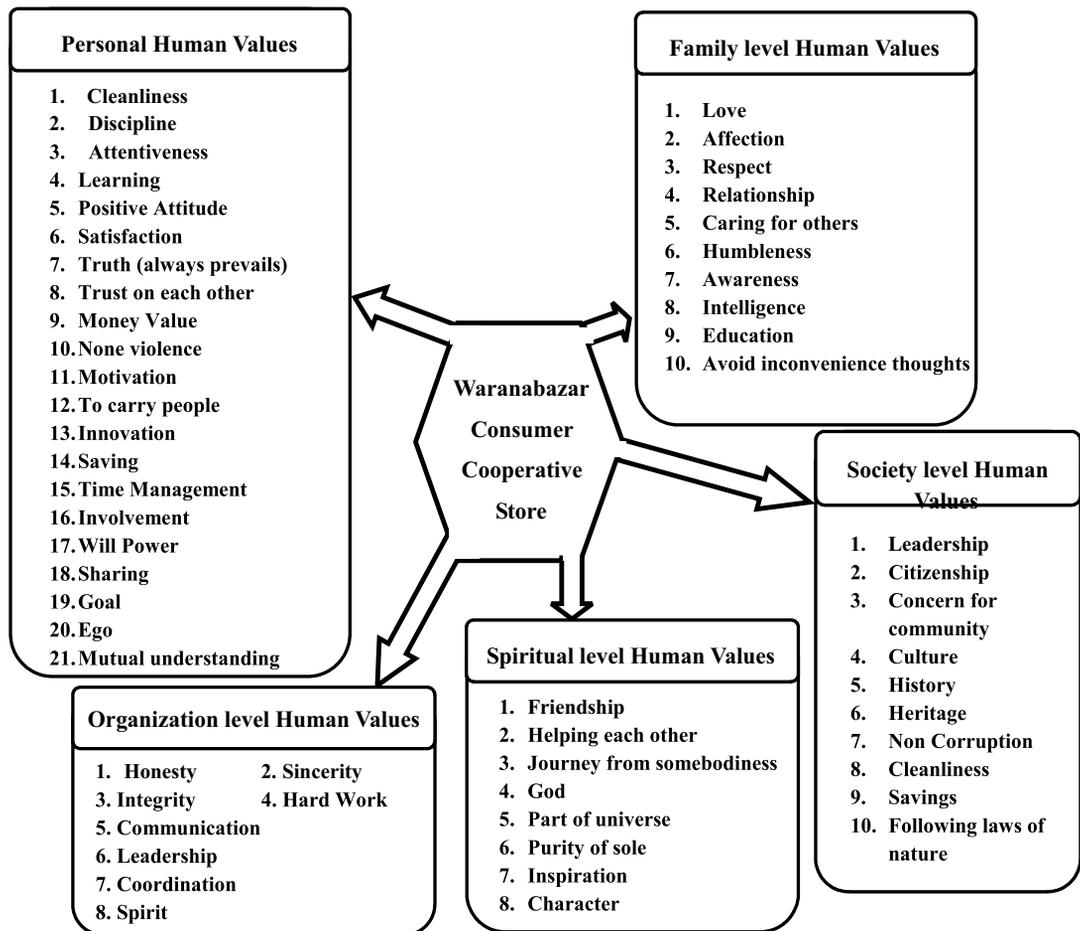


Figure 2.1 Universal Human Values in Life practiced at Waranabazar

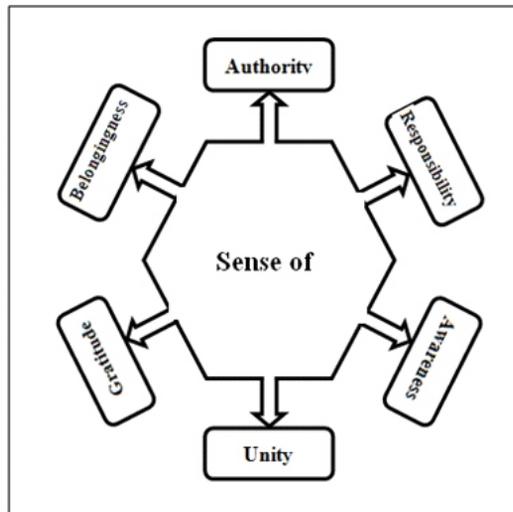


Figure 2.2 Tools to cultivate human values in life

## **A Study of the Impact of the Training on the Members of Highly Ambitious Students' Association (HASA)**

**Author: Mr. Vinodkumar Ashok Pradhan**

Asst. Professor, Department of English, Sadashivrao Mandlik Mahavidyalaya, Murgud, Tal.: Kagal, Dist.: Kolhapur,  
Mob.: 9960733174, E-mail: pradhanvinod99@yahoo.com

---

### **ABSTRACT**

Human Values have got utmost importance nowadays that we are compelled to call it 'Universal'. It is very crucial in what circumstance a man is born and brought up. It is first of all his family, then society where his personality is shaped. It is higher education that makes a person learn, experience and teach others in the society.

Although the world is divided into a number of continents, countries, states, cultures, languages, traditions etc., but human values all the time and all over the world are the same. In the era of modernization, the countries that want to be a superpower are winking at these values and are ready to crush each other. The daily newspapers prove the loss of human values around us rather within us.

Liberty, Equality and Fraternity are the pillars of Human Values on which mankind can sustain itself. Hence, "Purpose of Education is to moralize and socialize the people" (URL 1).

The S. M. College, Murgud, Dist. Kolhapur has formed an association entitled Highly Ambitious Students' Association (HASA). It is an association of students who are highly ambitious in their life to achieve their goals. They are talented in various fields, e.g., oratory, drawing, dancing, singing, creativity, etc.. Training is given about how to behave and respect everyone in the premises of institutes and society etc. that helps to imbibe Universal Human Values among the students, to moralize and socialize them. It contains approximately 100 students each year. At the end of the year their feedback is taken and analyzed. This paper gives details of the Association and its activities and their impact on the HASA Scholars.

**Keywords:** Impact of the Training, Highly Ambitious Students

---

### **Introduction**

Highly Ambitious Students' Association (HASA) works for the students of rural area scattered in and around Murgud city. The principal of S. M. College, Murgud conceptualized the idea in his mind and a team in the college materialized it. Higher education is such a place where teenagers turn into adults having their own power of thinking and decision-making. It is a stage in human life where they can differentiate right from wrong. But what it needs to decide this is inspiration, knowledge, proper guidance, well-cultured atmosphere and, last but not least, a role-model. This association genuinely works for a specific group of students for their overall personality development. Human values are the base of this association. The activities conducted under this association revolve around these human values. The focus always remains on educating, socializing and moralizing students. The present paper deals with select activities that association deal with.

### **Significance of the Topic**

Education and Human Values have a great correlation between them. They are two sides of a single coin, i.e., man. Man is a product of society. Hence, he is accountable for its sustenance. But in the course of time, Human Values are diminishing and man is shading them away. Higher education is the stage where learners are supposed to take education and are convinced of their responsibility towards society and humanity.

### **Objectives**

- To focus on the importance of human values
- To present the idea of HASA
- To verify the efforts taken for the success of HASA formation

### **Scope**

1. Present research paper highlights select human values
2. The research focuses on HASA

3. The research discusses HASA activities
4. The research will be helpful to those who study Universal Human Values

### **Limitation**

The research has experimented just on the group of students in HASA in S.M. College, Murgud, Dist. Kolhapur. With the positive results of the experiment, it is applied for all the students directly and indirectly in the college.

### **Hypotheses**

The innovative concept HASA and the activities therein will help the students to change their all-round personality.

Their Social and Educational perspective of the basis of Human Values will be developed.

### **Review of Literature**

Since HASA is an innovative concept, very little literature is available of this sort. However, the researcher has surfed internet, referred educational journals and magazines, e.g., University News.

### **Research Methodology**

The following methodology was followed for the research:

1. **Sample Selection:** 100 students of HASA were selected
2. **Tools**
  - a) A questionnaire consisting of 10 questions was administered
  - b) The annual activity reports of HASA
  - c) HASA whatsapp group
3. The data were analyzed and the findings were presented with the help of graphical exposition.

### **Formation of HASA**

Highly Ambitious Students' Association is formed every year. It works for the students having rural backgrounds. It saves them from being deprived of the resources to fulfill their dreams in comparison with students of urban area. It is a heterogeneous group of Arts, Commerce, Science and BCA students of Part I, II & III. The college prospectus, co-ordinator, teachers, HASA scholars of previous year and notices inform about it to the newcomers. They have to apply in a prescribed form; a common entrance test is conducted; a merit list is prepared and displayed; and meritorious students are interviewed by the interview panel including the principal, HASA co-ordinator, NAAC co-ordinator, and IQAC co-ordinator. Thus, only 40 new members are selected and added into 60 members of the previous year batch. These 100 members of the association are given a questionnaire to check which universal values they already have and which are to be imbibed in them. Let us see how HASA inculcates following Universal Human Values in them through various activities:

### **Stage Daring through Providing Opportunities**

HASA starts to imbibe this from very first day of its new batch each year. In the inauguration ceremony students are stimulated, inspired and guided to go on stage and compere, introduce guests, welcome them by offering flowers, bouquets, books etc., express their views about getting through HASA selection procedure, express vote of thanks, accepting a welcome flower, an extra library card, a special identity card. Going on stage for casual responsibilities automatically makes them friendly with the stage and the activity.

### **Leadership through Event Management**

HASA has a major focus on developing this quality among the students. As above, some of the students already have experience of event management (as it is noticed at the time of interview by the panel and their names are marked) and are given first chance accompanying inexperienced students. They apply own ideas to make the even successful. This activity develops self-confidence among them. As a result, one of our HASA scholars has become vice-president of Young Inspirator Network (YIN), Kolhapur. One has created their group on Whatsapp, being admin, entitled 'HASA ACTIVITIES'. They share every social welfare, personality development, humanity sustaining messages, audios, images and videos.

### **Feeling of Varied and Exciting Life through Lectures**

It is observed that some students may have problems in their life or they might have read, heard, and seen pitiable condition of some people around them. It may damage their attitude towards life. HASA organizes a lecture on 'Know Thyself' of college principal Dr. A.D. Kumbhar and renowned personalities from various fields. 'Life is an ice-cream, enjoy it before melt' is the motto of HASA. HASA scholars are trained to participate and organize activities, perform various responsibilities efficiently. Thus they work happily in any ceremony or function sparing more time and efforts. They easily accept the favourable changes occurring in their day-to-day life.

### **Positive Attitude towards Life and Independence through Speeches**

J. Krishnamurthi says, 'the teacher should develop among the students the spirit of individual freedom' (pg. 17, University News, September 9-15, 2013). HASA provides an open and friendly atmosphere for students. It paves the way for reserved, introvert students from rural backgrounds. Their hesitant nature evaporates when they devote for HASA activities. They actively partake in it and get mastery over communication skills by using famous quotations and poetry relevant to the occasion. They are enabled to manage everything independently. The association announces upcoming activity and programme/s which makes them curious. In the programmes they receive knowledge about the world around. And that motivates them to materialize.

### **Creativity through Workshop and Seminar**

Creative talent of students is the asset of HASA. They pour their inborn talent in the activities. The auditorium is decorated innovatively with unique rangoli and flower designs, PPT slides of welcome, inauguration, session I & II, valedictory etc. on projector. Not only in HASA activities but in each and every programmes organized by any faculty and department of the college, our scholars voluntarily exhibit their creativity. Occasional paintings and poetry on burning issues are displayed. HASA contains students of all faculties from first year to the last. Thus, HASA promotes exposure to their creativity.

### **Awareness of Equality**

Articles 14, 15, 15(3), 16 and 45 confer gender equality in all political, economic, education and social spheres. This concern has been reflected in our education policies of 1968 and 1986. Both these policies prioritize education for girls to initiate change in society (University News pg. 6). Accordingly, it is an extraordinary facet of HASA that a heterogeneous group of students works together. They nurture moral, political, cultural, and aesthetic values to respect all forms of life and a commitment in harmony with nature and with human societies across geographical borders as well as diverse cultures. This carries a message of a famous American poet Walt Whitman through the following lines:

Come, let's make the world indissoluble,  
Let's make the most splendid race,  
The sun has ever shone upon,  
With the love of comrades,  
With lifelong love of comrades.

(pg. 6, University News, July 8-14, 2013)

### **Helpfulness through Shouldering Various Responsibilities**

V. Balakrishnan, Annamali University, Tamil Nadu, in his article on 'Value-Oriented Higher Education: Issue of Concern' says, 'if the teacher does not care, he cannot expect his students to care either. If he does not know what tenderness or kindness is, he has the impossible task of fostering compassion in others. The teacher will indeed prepare students for examinations and open to them the world of knowledge. But these will count for little unless he has helped them become persons of character' (pg. 17, col. II, b2). HASA includes students from first to final year B.A., B.Com, B.Sc. and BCA. Students of second and third year help the newly admitted students the concept of HASA and its functions. They become friend, instructor, guide, helper, inspirers and role-models for the newcomers. The students get training of being a complete ideal person. What they become joining HASA in the words of Shakespeare is:

What a piece of work is man!  
How noble in reason!  
How infinite in faculties!  
In action, how like an angel!  
In apprehension, how like a god!

(pg. 3, University News, July 8-14, 2013)

### **Respect for Tradition through Traditional Festivals**

Bertrand Russell said, 'Knowledge only satisfies curiosity. It is culture that refines personality. Culture is what produces the sweetness of temper, the sanity of mind and the strength of spirit' (pg. 9, University News, July 8-14, 2013). HASA scholars take initiative to follow tradition and culture by celebrating ceremonies like Rakshabandhan. Girl students tie Rakhi to Boys. Similarly, Republic Day and Independence Day are celebrated innovatively by projecting inspirational photographs of martyrs, national heroes, quotations and events of celebration all over the country. Birth and death anniversaries of the social reformers and great people are celebrated by displaying wallpapers of brief biography, giving speech, singing songs etc.. The message of humanity is given through all these activities.

### **Self-discipline and Obedience through Various Activities**

HASA scholars become an inseparable part of the association and take care of maintaining discipline. Newly joined students obey the co-ordinator, teachers, and feel respect for senior students more than before. Every student becomes habitual to organize any programme neatly. They attend each activity and observe how every guest on the dais and off the dais is treated and honoured. Besides, every HASA student feels him/herself a responsible person in and out of the classroom and college premises. It helps them develop morality among them. In the words of Albert Einstein 'The most important human endeavor is the striving for morality in our actions. Our inner balance and even our very existence depend on it. Only morality in our actions can beauty and dignity to life' (pg. 13, University News July, 8-14, 2013).

### **Cleanliness of Thoughts and Actions through Social Awareness Programmes:**

HASA gives value to all those things which are ideal. Cleanliness refers to one's outward look of clothes and being neat and tidy. It also refers to the cleanliness in thought and action. The modern world is speeding up progress, polluting nature behind it. NSS department, geography department and Environment Resource Centre in the college celebrate Save Water Day, World Blood Donation Day, World Cancer Free day, and World Environment Day by planting various seedlings in and around college premises, displaying wallpapers, organizing rally etc. HASA contributes for the same.

### **Results:**

- Human Values can be successfully imbibed among the students through HASA in higher education.
- Students at Higher Education level are mature enough to understand difference between right and wrong.
- The students will appreciate the activities organized under HASA.
- Feeling of moral responsibility compels every student to use his potential without hesitation.
- Positive change in the students' behaviour and thinking is noticed through the feedback forms received at the end of year.

**After analysis and interpretation of the data collected the conclusions are drawn as follows:**

### **Conclusions**

- It can be concluded here that HASA proves to be effective to imbibe human values among rural area students.
- It is also sure that it is very easy to imbibe human values when students are taking Higher Education.

- After a test HASA can bring awareness about those human values of which the students were unaware before.
- It can also be predicted that with the help of HASA we can make an ideal citizens.

HASA's efforts in the words of Dawoodbhai Ghanchi, Former VC, NGU., Gujarat, are inculcating in students sound traits of world citizenship and comradeship by nurturing in them generously cross cultural values of friendship, brotherhood, equality, compassion, mobility both physical and cultural, adjustment across cultures, empathy and a warm humanitarian approach to life and its problems.

### **References**

#### **URL 1**

1. <https://www.google.co.in/search?q=dr.+br.+ambedkar+quotations+on+human+values+IMAGE>
2. <http://www.yinforchange.org/>
3. <https://www.google.co.in/webhp?sourceid=chrome-instant&ion=1&espv=2&ie=UTF-8#q=admin%20of%20whatsapp%20group>
4. Ghanchi Dawoodbhai, July 8-18, 2013, pgs. 6,9,13,15, The End of Education is Character, New Delhi, University News
5. Srivastava, Gouri, July 1-7, 2013, pg. 12, Gender Equality: Commitments, Concerns and Barriers, New Delhi, University News
6. Balakrishnan, V., September 09-15, 2013, pg. 15, Value-Oriented Higher Education: Issue of Concern, New Delhi, University News
7. The Time of India, Saturday, May 28, 2016, pg no. 12, An Ecstasy of Ideas, Kolhapur Edition

## Ecology or the Human Mind- Where is Home?

Author: Ms. Shweta Gupta

Assistant Professor, BMS School of Architecture, Bengaluru

---

### ABSTRACT

The past few years have been signalling a huge wake up call to humanity; tsunamis, earthquakes, cyclones, rising sea levels, mass areas being destroyed, thousands losing their lives and thousands having to start from scratch.

How did all of this happen? And how did it happen so fast? Let us make an attempt to understand the immediate past. The following statement needs to be examined in some detail for us to be able to understand and decode patterns, start points, triggers and catalysts which contributed to this unprecedented change.

**"The 20<sup>th</sup> century is a testimony to HUMAN AMBITION, to the WILL OF MAN. "**

The century had the first global-scale total wars between world powers across continents and oceans in World War I and World War II. **Nationalism became a major political issue in the world in the 20th century**, acknowledged in international law along with the right of nations to self-determination, official decolonization in the mid-century, and nationalist-influenced armed regional-conflicts. Due to continuing industrialization and expanding trade, many significant changes of the century were, directly or indirectly, economic and technological in nature. Inventions such as the light bulb, the automobile, and the telephone in the late 19th century, followed by airliners, motorways, radio, television, antibiotics, frozen food, computers and microcomputers, the Internet, and mobile telephones affected people's quality of life across the developed world. Scientific research, engineering professionalization and technological development drove changes in everyday life. (Wikipedia)

As much as all of these advancements brought the world closer, they still reflect the underlying power play yet a part of nations-- one which competes for resources, competes for a better quality of life, for survival and superiority. The wars were over, but another inward looking war had begun, an attitude of society which wanted to forget all of the past burdens - slavery, colonialism, racism, sexism to name a few. The developed world marched forth with its advancements at the cost of the developing nations; the developing countries succumbed to developmental demands to bring themselves out the peril colonialism had imposed on them.

**"Capitalism became the new Colonialism in a GLOBAL Economy."**

The ONE common sufferer in this story common to all geographies and cultures is MOTHER NATURE. The fierce desire of PROGRESS embedded in every nation's DNA has led to mindless extraction of natural resources focusing only on economic needs and new-found desires of man. This has also created vast inequity in Socio-economic realities of people.

It is extremely urgent to understand that NATURE is the common thread amongst all nations for their survival and prosperity. And without everyone understanding that, not only in essence but also in terms of its operating logic, we cannot achieve a coherent future for either the current 6 billion or the rising numbers in the next 20-30 years.

For this reason a common understanding, a unanimous thinking is needed. An excellent method to achieve this desired common ground is an education in Universal Human Values for all. The proposed paper would like to examine and advocate the role of universal human values in the background and future imagination of our planet from an environmental perspective.

**Keywords:** Global world, Power play, Survival and Superiority

---

### Introduction

#### Significance of the Topic

70,000 years ago humans were insignificant animals. The most important thing to know about prehistoric humans is that they were unimportant. Their impact on the world was very small, less than that of jellyfish, woodpeckers or bumblebees.

Today, however, humans control this planet. (1)

### **Objectives**

In light of this fact it becomes worthwhile to examine the acts and thinking of humans across history. How did the significance grow? What were the events and processes that shaped this dominance? And most importantly, how has this control been won in human hands amongst the myriad ecological actors which constitute the earth?

Also, if indeed humans control the planet, then why is nature seeking such vengeance, and why are we so helpless about it?

### **Scope and Limitation**

This paper will make an attempt to identify connections between multiple truths, an attempt to read the big picture and highlight broader issues related to the differentiation that has shaped global history. Rather might we call it global ecological history?

Unfortunately all such documentations are extremely compartmentalised. Global history is full of human history, of human conquests, wars, treaties, land ownership, kingdoms etc.. Within the more evolved and varied researches of the later 20th century, one finds there is still a struggle to bring forth many serious issues, like those of slavery, sexism, socio-economic inequity to name a few. And then there is the problem of this discourse being uneven across geographies owing to difference in culture, religious beliefs, political regimes, law and order setups, and so on.

Needless to add, the differences extend to ecological frameworks as well, since each land mass has a specific geographic orientation and resources of its own.

The scope of this study is to understand humans and the dialogue humans have with elements other than themselves, or the lack of it, since it is imperative for us to understand the role humans play in the current ecological setup.

However, a holistic examination is a much longer discourse and cannot be contained in 2500 -3000 words. This paper will restrict itself towards creating an outline which can be a serious trigger for the thinking that is needed for future dialogue.

**Hypotheses-** The human mind as the pivot; perhaps the most widespread and insidious form of human violence is ideological control (2)

How have humans become the prime actor ?

### **Review of Literature/Researches**

One assumed reason because of which humans have risen to the top of the ecological chain is the human ability to think and imagine. Modern evolutionary theory has it that we owe our brains - our art, our inventiveness, and presumably much of our deviousness - to our sexuality. We dance and paint and joke and tell stories to impress potential mates- or such at least was the crude beginning of our wits, on which we have built. But pigs and squirrels and elephants are clever too. They must also attract mates. So why have pigs produced no concert pianists, or professors of jurisprudence? Another ingredient is needed - one suggested a long time ago by more conservative biologists - dexterity. Our brains and our dexterity evolved together : they are an exercise in co-evolution. Pigs are clever, but their hands are hoofs: nothing there with which to express their dreams and insights. We by contrast can translate our thoughts into action: our artefacts are ideas in space. Hands provided the encouragement, the selective pressure, to make our brains even brainier; and the growing brains in turn encouraged more dexterity. But the only reason we have such dextrous hands and whirling arms is that our ancestors had spent 80 million years or so in the trees. Arboreal life requires dexterity and hand-eye co-ordination. Squirrels almost became intellectuals, but not quite. Our ancestors, somewhere in Africa, came to the ground when the climate dried up and the trees retreated. They learned to walk on two legs and freed their versatile hands and arms for other purposes. Were it not for that pedigree we would remain as intellectually frustrated as elephants and dolphins sometimes seem to be. (3)

And then there is the fact that human beings can talk, and write and hold conferences amongst a variety of communication methods they have invented thus far. Steven Pinker, in his book - The Language Instinct, defines language as an instinct to acquire an art. To Quote - " For you and I

belong to a species with a remarkable ability: we can shape events in each other's brains with exquisite precision. That ability is language. Simply by making noises with our mouths, we can reliably cause precise new combinations of ideas to arise in each other's minds." This also forms the basis of storytelling, of fables and is a pertinent reason humans exist in groups, as friends, family, colleagues, villages, cities and nations.

A common language connects the members of the community into an information sharing network with formidable collective powers. Anyone can benefit from the strokes of genius, lucky accidents, and trial and wisdom accumulated by anyone else, present or past. And people can work in teams, their efforts coordinated by negotiated agreements. As a result, Homo sapiens is a species, like blue green algae and earthworms, that has wrought far-reaching changes on the planet.

Archeologists have discovered the bones of ten thousand wild horses at the bottom of a cliff in France, the remains of herds stampeded over the cliff top by groups of paleolithic hunters seventeen thousand years ago. These fossils of ancient co-operation and shared ingenuity may shed light on why saber-tooth tigers, mastodons, giant woolly rhinoceroses and dozens of other large mammals went extinct around the time that modern humans arrived in their habitats. Our ancestors apparently killed them off. (4) The real difference between us and other animals is on the collective level. Humans control the world because we are the only animal that can cooperate flexibly in large numbers. Ants and bees can also work together in large numbers, but they do so in a very rigid way. If a beehive is facing a new threat or a new opportunity, the bees cannot reinvent their social system overnight in order to cope better. They cannot, for example, execute the queen and establish a republic. Also only Homo sapiens can cooperate in extremely flexible ways with countless numbers of strangers. One-on-one or ten-on-ten, chimpanzees may be better than us. But pit 1,000 Sapiens against 1,000 chimps, and the Sapiens will win easily, for the simple reason that 1,000 chimps can never cooperate effectively. Put 100,000 chimps in Wall Street or Yankee Stadium, and you'll get chaos. Put 100,000 humans there, and you'll get trade networks and sports contests.

Cooperation is not always nice, of course. All the terrible things humans have been doing throughout history are also the product of mass cooperation. Prisons, slaughterhouses and concentration camps are also systems of mass cooperation. Chimpanzees don't have prisons, slaughterhouses or concentration camps.(5) Incidentally, they also don't tell each other what to wear, or other such lifestyle diktats.

Yet how come humans alone of all the animals are capable of cooperating flexibly in large numbers, be it in order to play, to trade or to slaughter? The answer is our imagination. We can cooperate with numerous strangers because we can invent fictional stories, spread them around, and convince millions of strangers to believe in them. As long as everybody believes in the same fictions, we all obey the same laws, and can thereby cooperate effectively. This is something only humans can do. You can never convince a chimpanzee to give you a banana by promising that after he dies, he will go to Chimpanzee Heaven and there receive countless bananas for his good deeds. No chimp will ever believe such a story. Only humans believe such stories. This is why we rule the world, whereas chimps are locked up in zoos and research laboratories.

A mountain is something real. You can see it, touch it, smell it. But the United States or Israel are not a physical reality. You cannot see them, touch them or smell them. They are just stories that humans invented and then became extremely attached to. Indeed, money is probably the most successful fiction ever invented by humans. Not all people believe in God, or in human rights, or in the United States of America. But everybody believes in money, and everybody believes in the dollar bill. (6)

### **Money is a Universal Entity.**

#### **Data Analysis**

One key difference we can understand from the research is that humans have benefitted hugely from some unique characteristics which belong only to them. Thinking, Imagination, Dexterity, Hand-eye coordination, Language, Fiction, Ideologies, Beliefs etc. A significant one also being MOBILITY. Mountains cannot move and so can't trees. Rivers will flow where the path is; even when rivers shift they do so because of the volume and velocity of water governed by external factors, climatic conditions, the melting of ice, glaciers etc. Rivers cannot look at a map and decide where to

go, they simply follow the principle of flow.

Yet it is the human who has acquired language, thinking, tools and techniques to look at a map, to decide where to go, what to do, how to be. A river is pure material behaviour with no fixed agenda, no manipulation and not necessarily a mind of its own. It is only guided by its intrinsic material logic. And the innate logic of the human is the mind or inner drive.

The human mind with its beliefs and thinking have shaped our history, and in the context of that a few questions arise -

- How do Humans identify and treat each other?
- How do Humans identify and treat other non-human life forms?
- What is the relationship between Humans and Nature- past and present?

## **Findings**

### **1. How do Humans identify and treat each other ?**

- Child Slavery in the LRA**- For 18 years, the Lord's Resistance Army (LRA) guerrillas of northern Uganda has been kidnapping boys to train them as soldiers and girls to turn them into sexual slaves of the commanders. In 2002, as many as 20,000 children were controlled by the LRA.
- Forced sterilization for disabled underage girls** - The involuntary sterilization of disabled underage girls in Australia is still lawful in 2014.
- Forced vaginal examinations of Afghan women** - In Afghanistan, invasive vaginal examinations are forced on women to test "virginity" every time a girl is arrested on a morality charge.
- Uganda's "Anti-Gay Bill"** - Uganda has recently signed into law a bill that toughens penalties against individuals who are gay and defines homosexual acts as crimes punishable by life in prison.
- Slavery in The United States** - After being brought to the American colonies, Africans were stripped of human rights, enslaved, brutally treated and considered lesser than their fellow human beings for centuries.
- The Holocaust** - The Holocaust is among the most systematic and well-known violations of human rights in recorded history. Adolf Hitler's plan to "cleanse the world" denied humanity to Jews, homosexuals, communists, Slavs and more.
- Modern Sex Trafficking** - The international sex trade remains a huge problem around the world and may involve upward of 27 million people. The sale of the women's and girls' bodies is a result of gender inequality and is viewed as acceptable by many countries. (7)
- Dowry deaths** - are deaths of women who are murdered or driven to suicide by continuous harassment and torture by husbands and in-laws in an effort to extort an increased dowry. India reports the highest total number of dowry deaths with 8,391 such deaths reported in 2010. (8)

### **2. How do Humans identify and treat other non-human life forms?**

Every day in countries around the world, animals are fighting for their lives. They are enslaved, beaten, and kept in chains to make them perform for humans' "entertainment"; they are mutilated and confined to tiny cages so that we can kill them and eat them; they are burned, blinded, poisoned, and cut up alive in the name of "science"; they are electrocuted, strangled, and skinned alive so that people can parade around in their coats; and worse.

A few examples -

- U.S. fish industry** slaughters more than 6 billion fish each year, and sport fishing and angling kill another 245 million animals annually. Without any legal protection from cruel treatment, these intelligent, complex animals are impaled, crushed, suffocated, or sliced open and gutted, all while they're fully conscious.
- Chickens** are arguably the most abused animals on the planet. In the United States, approximately 9 billion chickens are killed for their flesh each year, and 305 million hens are used for their eggs. The vast majority of these animals spend their lives in total confinement from the moment they hatch until the day they are killed.

- c. The **snakes, alligators, crocodiles, and other reptiles** who are killed for their skins suffer immensely. Snakes are commonly nailed to trees and their bodies are cut open from one end to the other as they are **skinned alive**, in the belief that live flaying keeps the skin supple. Their mutilated bodies are then discarded, but because of these animals' slow metabolism, it can take hours for the snakes to die.
- d. More than half the fur in the U.S. comes from China, where millions of dogs and cats are bludgeoned, hanged, bled to death, and often **skinned alive** for their fur.
- e. Despite the availability of more modern, humane, and effective alternatives, **rabbits** are still tormented in the notorious Draize eye irritancy test, in which cosmetics, dishwashing liquid, drain cleaner, and other substances are dripped into the animals' eyes, often causing redness, swelling, discharge, ulceration, hemorrhaging, cloudiness, or blindness. The rabbits are killed after the experiment is over.
- f. **Elephants, tigers, and other animals** that circuses use to entertain audiences do not stand on their heads, jump through hoops, or balance on pedestals because they want to. They perform these and other difficult tricks because they're afraid of what will happen if they don't. To force animals to perform, circus trainers abuse them with whips, tight collars, muzzles, electric prods, bullhooks (heavy batons with a sharp steel hook on one end), and other painful tools of the circus trade.
- g. **Animals in zoos**, pseudo-sanctuaries, traveling shows, and roadside displays are forced to spend their lives behind bars just to entertain the public. They are kidnapped from their home to live a sedentary life behind bars. This deprivation combined with relentless boredom, loneliness, and sometimes even abuse from the people who are supposed to be caring for them causes many captive animals to lose their minds.

We cause our wild neighbors far more trouble than they cause us, as each day, we invade thousands of acres of their territory, destroy their homes, and kill them and/or their family members. As an example, the following can be a simple tip for living in harmony with our wild friends:

If a bird is trapped inside your house, turn off all indoor lights, close all curtains, blinds, or shutters, and open an outside door. The bird should fly toward the light outside. If the bird does not exit, wait until dark, then open a door and put a light outside it. Turn out all house lights the bird should fly out toward the light. Be patient! This usually works. (9)

The only thing we have to acquire is some patience and wisdom to co-exist with our fellow ecological members who have inherited this earth just the same as us!

### 3. What is the relationship between Humans and Nature - past and present ?

- a. **Human consumption of animals is impacting species worldwide.** Over the past 2000 years, the spread of human societies throughout islands in the Pacific Ocean led to the over hunting of many bird species. As many as 2000 species may have gone extinct, representing 20% of all known bird species, and an extinction rate 1001000 times greater than natural rate of species loss over geological history (Pimm et al. 1995, Steadman 1995). As a result of industrialized fishing, the populations of many seafood species, including marlins, tunas, swordfish, codfish, sailfish, and sharks have declined 80-90%, pushed to the brink of extinction over the past half century (Baum et al. 2004, Myers & Worm 2003)
- b. **One of the byproducts of economic development has been the production of pollution** products and waste materials that are harmful to human and ecological health. The rise of pollution corresponds to the increased use of petroleum in the twentieth century, as new synthetic products such as plastics, pesticides, solvents, and other chemicals, were developed and became central to our lives. Many air pollutants, including nitrogen and sulfur oxides, fine particulates, lead, carbon monoxide, and ground-level ozone come from coal and oil consumption by power plants and automobiles. Heavy metals, such as mercury, lead, cadmium, and arsenic, are produced from mining, the burning of fossil fuels, and the manufacture of certain products like metals, paints, and batteries.
- c. **Aquatic ecosystems such as rivers, lakes, and coastal oceans have traditionally been used for pollution disposal** from industry and sewage treatment plants, but they have also

been subject to unintentional runoff from upland watersheds, such as nitrogen and phosphorus loss from agricultural soils and home septic systems as well as plastics washed into rivers and oceans from storm sewer systems. We often don't think of nutrients like nitrogen and phosphorus as pollutants. However, humans now add more nitrogen to the biosphere through fertilizers than is added naturally each year by all of the nitrogen-fixing bacteria on the planet (Vitousek 1994). The Pacific and Atlantic oceans now have garbage patches full of plastic that are possibly as large as the continental US. These are strong indicators of global change humanity now dominates the global movement of nitrogen and other materials on Earth. (10)

### **Inference and Conclusion**

The above examples reiterate the human drive for power, for superiority, the conflict that different ideologies present, and the ignorance that prevails. It is still a hugely disparate effort, the one we make towards material gain and one towards collective evolution and existence.

The research and the factual observation of what has been happening around us for the past so many centuries clearly speaks of the power of the human mind, of human cooperation, of human abilities that first differentiated it from other animals and are capable of application with far reaching consequences.

The pertinent question then becomes what did we do with all these abilities that we acquired? What have we really understood or made of with our extra-ordinary gifts? Much time till now has been a self absorbent exercise, we have existed only for ourselves and even among ourselves with much differentiation. Our intelligence which we have been boasting about for millions of years, has led us to differentiate and acquire a sense of superiority amongst each other based on skin colour, gender, religion, OPINION.

Trees are also different but they really don't opine much about each other. They don't tell each other which fruits to grow or that my leaves are better than yours, or that the colour of my fruit is better and that makes me superior enough to enslave you, and so on. They go about their business of sharing nutrients, pollination, letting out oxygen and absorbing the carbon dioxide without much calculation.

Now us humans can calculate. But we truly need to calculate better, understand better. In most conversations we attribute a lot of negative traits as natural, borrowing examples from the natural world, such as the nature of predator and prey, this one being a universal analogy used in all cultures. But maybe we need to look closer and deeper and maybe much longer at nature to borrow the right kind of metaphors. And we need to make this pursuit universal, because the earth is ONE entity. Us humans have divided it into nations, linguistic zones, separation based on what we eat, look like, believe in etc. but we suffer all the same when nature turns against us, or maybe it is just that we made some bad calculations and disasters happened. Just as science is a universal value and tries to uncover the mysteries of the material world, maybe we need to consider human values as a science which will help us uncover the mysteries of the existential world. And the way to do this is by better understanding, knowledge, compassion, tolerance and most importantly respect, respect towards our differences, curiosity about our differences and what it is that we can learn from each other. Aboriginals, tribes, trees, animals, modern society, to what extent can we all co-exist, will seriously depend on these virtues. But we cannot act wisely if we don't know enough, and we will not know enough if we have not acquired the curiosity and patience and commitment to know more, and be willing to accept that this is a continuous process so we will continually need to think and act with these set of values and more.

To quote Lord Buddha - "The trouble is we think we have time"

Clearly we are running out of time and running out of breath, operating in different directions simply because we are shying away from being ONE, one in our approach towards the environment that sustains us. If it is time for anything, it is the time for starting the dialogue to come to a common ground, come to universally applicable rules and thinking. A universal language of compassion, collective thought and behaviour, of universal human values. No better place to start than education, at all levels and for everyone.

(Citation and references listed overleaf)

### **Citation and References**

1. Why humans run the world, June 16, 2015, Yuval Noah Harari <http://ideas.ted.com/why-humans-run-the-world/> (accessed on 29th May 2016, 6:13pm)
2. Line 23, pg. 219, The Biology of Belief - Unleashing the Power of Consciousness, Matter & Miracles, Bruce H. Lipton, Ph.D, HAY HOUSE INC., updated copyright 2015 by Mountain of Love Productions (Kindle edition)
3. Line 5-26, 34-43, pg. 5, Line 4-13, pg.6, The Secret Life of Trees - How They Live and Why They Matter, Colin Tudge, PENGUIN BOOKS, copyright Colin Tudge 2005 (Kindle edition)
4. Line 28-42, pg. 16-17, The Language Instinct, Steven Pinker, PENGUIN BOOKS, copyright Steven Pinker 1994
5. Why humans run the world, June 16, 2015, Yuval Noah Harari <http://ideas.ted.com/why-humans-run-the-world/> (accessed on 29th May 2016, 6:13pm)
6. Why humans run the world, June 16, 2015, Yuval Noah Harari <http://ideas.ted.com/why-humans-run-the-world/> (accessed on 29th May 2016, 6:13pm)
7. 10 Worst Human Rights Violations of All Time, Audrey Grace, June 20, 2014 <http://www.borgenmagazine.com/10-worst-human-rights-violations-time/> (accessed on 1st June 2016, 5:20pm)
8. Wikipedia - Dowry Death - [https://en.wikipedia.org/wiki/Dowry\\_death](https://en.wikipedia.org/wiki/Dowry_death) (accessed on 1st June 2016, 6:06pm)
9. Source: [www.peta.org](http://www.peta.org), <http://www.peta.org/issues/> (accessed 1st June 2016, 7:02pm)
10. Source: nature.com <http://www.nature.com/scitable/knowledge/library/global-change-an-overview-13255365> (accessed on 1st June 2016, 9:04pm)

## A Case Study of 'Vivekwahini' in Inculcating the Human Values Among School and College Students

Author: Prin. Savita Shete,

Mahila Kala Mahavidyalaya, Beed 431122, Maharashtra, India

---

### ABSTRACT

Human values are the virtues that guide us to take into account the human elements when one interacts with other human beings. A value is a universal value, if it has the same value or worth for all or almost all people (Wikipedia, The Free Encyclopedia). Vivekwahini is an organization of college teachers and students who are interested in shaping their lives, adopting scientific temperament and inculcating other human values in order to attain development. Vivekwahini works for developing scientific temperament amongst students by organizing various activities. A case study was done on the role of Vivekwahini in Mahila Kala Mahavidyalaya, Beed, in inculcating the human values among school and college students. This case study reveals that Vivekwahini unit is a structured organization and has a significant role in developing scientific attitude among school and college students. This Vivekwahini unit has carried various activities to educate students and imbibe human and constitutional values among students such as scientific temperament, secularism, non-addiction, rationalism as well as gender equity, social justice and environment protection and life skills for personality development of the students. This Vivekwahini unit has reached thousands of students in school and colleges through the activities like lectures on snake science, eco-friendly Holi, cracker free Diwali, eco-friendly Ganesh festival, workshops on 'youth for scientific temperament', 'youth against addiction', 'mate selection', 'inter caste, low cost and simple marriages for casteless society'. The teachers, students in the schools and colleges reported that these activities were very useful and educative for awareness of scientific temperament. It helped them to be aware of the importance of different human values in their lives such as scientific knowledge about snakes, need of its protection, eco-friendly celebration of festivals and environment protection.

**Keywords:** Vivekwahini, Scientific temperament, School and College students, Human values, Activities

---

### Introduction

Values are cultural ideals about what is considered moral and immoral, good and evil, or proper and improper. As shared beliefs about ideal goals and behavior, they serve as standards for assessing your own behavior as well as that of others.

Human values are the virtues that guide us to take into account the human elements when one interacts with other human beings. There are many positive dispositions that create bonds of humanity between people and to have value for all of human beings. A value is a universal value if it has the same value or worth for all or almost all people (Wikipedia, The Free Encyclopedia).

Schools and colleges through subject-wise curriculum educate the moral values. Today in the age of globalization and technology the universal values have become more important than before. Many voluntary and other social organizations also work for imbibing the human values among the children and youth. "Vivekwahini is an organization of college teachers and students who are interested in shaping their lives adopting scientific temperament and inculcating other human values to attain the development."

In 2002, at Latur, Maharashtra, a conference was organized by the action committee for scientific awareness. Many experts in the field of education, Principals of colleges, professors, academicians, students, social activists working in education field and political leaders too participated this conference. Vivekwahini was the outcome of this conference, as it was decided to form an organization with the help of present and past teachers and students in the colleges. This concept was approved by the Directorate of Higher Education of Maharashtra State in 2003, and after that, many colleges started the Vivekwahini unit in their respective colleges. Hence, it was decided to do a case study of a college where Vivekwahini unit is working and study its nature, work and role in inculcating the human values.

---

## **Objectives**

1. To study the nature and work of Vivekwahini.
2. To analyze the role of Vivekwahini in Mahila Kala Mahavidyalaya, Beed, in inculcating the human values among school and college students.

## **Limitations of the Study**

This study is limited to only Mahila Kala Mahavidyalaya, Beed, affiliated to Dr. Babasaheb Ambedkar Marathwada University, Aurangabad in Marathwada region of Maharashtra state.

## **Research Question**

How effective is Vivekwahini in colleges for inculcation of human values among students?

## **Tools and Methods**

Only one college named Mahila Kala Mahavidyalaya, Beed, was selected for case study.

Data for case study was collected from:

- Vivekwahini website, database, documentation,
- Annual reports and records of Vivekwahini in Mahila Kala Mahavidyalaya, Beed, and
- Actual participation in the activities, direct observations and personal experiences during Vivekwahini work and campaigns.

It was easy and convenient to collect the factual data from own college, hence Mahila Kala Mahavidyalaya, Beed, was selected for case study.

## **Results**

Every time each work / event has a cause behind it with its effect, (cause action and effect relation) then that effect may be physical or social, which is understood by human intellect. Due to this knowledge of scientific temperament, mankind understands that we can build and develop our life on our own and no destiny plays a role in this. It has been given an important place in the Indian Constitution and National Education Policy. Individuals and society can be value based if a person has the scientific temperament and rational thinking. This stresses the need of starting and spreading the Vivekwahini activity more energetically. Hence Dr. Narendra Dabholkar had taken an initiative in starting and spreading the work of Vivekwahini in senior colleges in Maharashtra. Under his guidance and coordination, Vivekwahini units were started in many colleges in Maharashtra since 2002.

## **Vivekwahini**

Vivekwahini is an organization of college teachers and students who are interested in shaping their life, adopting scientific temperament and inculcating other human values and thus attain the development of an individual and society.

## **Membership Criteria**

- Every day minimum half an hour of thought-provoking reading other than prescribed for studies. (Scientific, Philosophical and literary books.)
- Every day minimum half an hour exercise.
- To be away from any addiction.
- To purchase at least one Khadi dress in a year to relate oneself with India's freedom movement and daily wages of poor workers.

There is no fee for membership.

## **Nature of Work of Vivekwahini**

- To establish Vivekwahini unit with the prior permission of the Principal in the college.
- To prepare a group with membership of those students who are willing to follow the given four criteria and can spend minimum one and half hours in every 15 days.
- College Principal as a chairperson.
- One teacher as a working president, one male student organizer, one female student organizer and other members in Vivekwahini.
- To conduct a meeting once in every 15 days, at a fixed place, day and time.

## **Important Organizational Factors**

- Vivekwahini is a process of self-development with a set of fixed minimum programmes to

- conduct innovatively throughout the year.
- A list of extra programs is given which is optional for each Centre.
- Programmes with no cost or low cost are to be conducted.
- College, Vivekwahini members and sponsors may help for expenses but no donation should be taken.
- A certificate will be given to a teacher and students who work regularly in Vivekwahini for a year.
- Three days duty leave for a teacher in a year is made available by Directorate of Higher Education, Maharashtra state for Vivekwahini work.

#### **How to conduct Vivekwahini meeting**

- Maximum one and half hours meeting in every 15 days at specific place, day and time.
- Discussion on a prescribed subject such as scientific temperament, Secularism, Deaddiction, Rationalism, Gender equity by teacher and students for 30 minutes.
- Demonstration on any life skill and discussion on its use for 10 minutes.
- Demonstration of one miracle 10 minutes.
- Discussion and analysis of programs conducted. 10 minutes.
- Open discussion on current events for 15 minutes.
- Honge Kamayab... song. 5 minutes.

#### **Activities of Vivekwahini**

##### **1. Oath taking program.(at least any 2)**

- I shall donate blood once in a year
- I shall plant and rear a tree in a year.
- I shall make a friend of other religion purposefully in a year.
- I shall read for minimum half an hour daily other than my studies.
- I shall keep away myself from any addiction and bad habit.
- I shall buy Khadi clothes at least once a year.
- I shall not see horoscope for my marriage.

##### **2. Workshops on Youth for Scientific Temperament or Youth against Miracles, Training of Miracles Demonstrations to Youth.**

##### **3. Pollution free Diwali**

Discouraging use of crackers and fireworks to avoid pollution, child labour and encouraging activities like constructing forts, purchasing books, toys, helping needy and orphan children and organizations.

##### **4. Dr. Babasaheb Ambedkar Death Anniversary**

6<sup>th</sup> December- continuous reading for 6/12/18 hours as possible by students.

##### **5. New Year Celebration**

31<sup>st</sup> December night -rallies with slogans "Happy new year will not drink Beer."

##### **6. Welcoming Intercaste Married Couples**

1<sup>st</sup> January welcoming intercaste married couples and asking them to narrate their experiences.

##### **7. Adherence to constitution day**

26<sup>th</sup> to 30<sup>th</sup> January Arranging flag hoisting ceremony by the hands of Dalit women in slum areas.

##### **8. Ecofriendly Holi**

Discouraging the use of woods, encouraging Holi of bad customs, traditions, thoughts; community cleanings, competitions, respect for women, gender equity.

##### **9. Ecofriendly Ganeshostav**

Discouraging use of big and plaster of paris Ganesh idols, immersion of Ganesh idols and nirmalya( leaves and flowers) in water, encouraging fertilization preparation from nirmalya.

##### **10. Other activities**

- Observation of stars in the sky.
- Tours, rain excursion.
- Expressing own views / opinions in newspapers.

- Road shows with slogans, patriotic songs on birth and death anniversaries of social reformers, scientists, great personalities.
- Video shows on snake science, magic demonstration and other subjects.

### **Benefits of Vivekwahini**

Students gain knowledge of

- Scientific temperament Its importance, inclusion in Indian Constitution and National Education Policy.
- Secularism Constitutional meaning, thinking and behaviour.
- Gender equity - Constitutional value, thinking and behaviour.
- Addiction Why does one get addicted and how to get rid of it?
- Develop life skill Such as problem solving, time management, empathy, decision making, negotiation, and communication.
- Mate selection How to select a mate rationally.

### **Vivekwahini, Mahila Kala Mahavidyalaya, Beed**

The study is done for the period of 8 years (2009 to 2016) by referring the annual reports of Vivekwahini and data available at the college Mahila Kala Mahavidyalaya.

Fortnightly meetings were conducted regularly for which a minimum of 20 students were present with the working President. The meetings were conducted on 2<sup>nd</sup> and 4<sup>th</sup> Friday of each month at 4.00 pm in the college. This meeting was conducted as per the given guidelines.

The Vivekwahini unit of the college prepared the annual plan of the activities in the beginning of the academic year and it was approved by the Principal. All activities were carried out throughout the year, as they had been earlier planned.

It is revealed that the Vivekwahini unit of this college has consistently conducted the activities for the students in college and surrounding schools. When the data were analyzed, the following results were obtained.

### **Year wise Enrolment in Vivekwahini**

<b>Academic Year</b>	<b>No. of Teachers</b>	<b>No. of Organizers</b>	<b>No. of Student Members</b>
2009 – 10	02	02	26
2010 – 11	03	03	24
2011 – 12	03	02	30
2012 – 13	03	02	25
2013 -14	03	02	27
2014 - 15	03	02	30
2015 – 16	02	02	25

### **Activities conducted by MKM Vivekwahini for college and school students**

#### **1. Activities Conducted for Awareness of Scientific Temperament**

- Celebration of National Science Day 28<sup>th</sup> February a lecture.
- Demonstration of miracles.
- Lecture on scientific temperament.
- A campaign on “Let us defame addiction.”
- Lecture on Mind and Mental disorders.
- Lecture and workshop on Youth and scientific temperament.

#### **2. Activities Conducted for Awareness of Environment Protection**

- Lecture on Ecofriendly Ganeshostav.
- Preparation of fertilizers from Nirmalya used for Ganesh idol.

- Lecture on Pollution free Diwali.
- Lecture on snake science.
- Lecture on Environmental Holi.
- Snake orientation week Exhibition of snake posters and lecture on snake science.

### **3. Activities Conducted from Educational and Social Perspectives**

- Handling Encyclopedia.
- Lectures on Environmental literacy in schools and colleges.
- Distribution of pamphlets
- Lecture on Indian Constitution.
- Preamble reading
- Continuous reading for 6 hours or 12/18 hours on death anniversary of Dr. Babasaheb Ambedkar.
- Sanvidhan Bandhilki Ustav.
- Monsoon picnics.
- Welcome of inter caste and inter-religion married couples with their experience sharing.

### **4. Competitions Conducted**

- Essay writing on life and work of Mahatma Phule.
- Essay writing on Effect of Pollution.
- Chalata Bolata Quiz on Phule, Dr. Babasaheb Ambedkar.
- Slogan competitions.
- Monoacting Me Savitri Bolate.
- Narration of incidences in the life of Savitribai Phule.

### **5. Camps, Campaigns, Workshops and Orientations**

- Orientation and lectures on Vivekwahini
- One day camps on Vivekwahini.
- Viveki yuva sankalp parishad.
- A campaign on "Let us defame addiction"
- Vivekwahini District meet.
- Workshops on Gandhi's principle of Non-violence.
- Workshop on youth for scientific temperament.
- Workshop on Rational mate selection.
- District camps for teachers .

### **6. Agitations**

- Agitation, rallies and protests against murder of Dr. Narendra Dabholkar.
- Dr. Narendra Dabholkar memory day.

### **Feedback of Teachers and Students on Vivekwahini and its activities College Teachers**

- Vivekwahini is important for personality development and rational thinking.
- Awareness programs of Vivekwahini are very much appreciated.
- We will start Vivekwahini unit in our college.
- Vivekwahini work is inspiring and very important for value inculcation.
- Response for workshop on Youth for scientific temperament is very overwhelming and this will definitely help to develop the scientific temperament among students.
- This workshop made students very active.
- Vivekwahini activities are appreciated by NAAC peer team and it has helped us for quality enhancement in Higher Education with good gradation.

### **College Students**

- Continuous reading activity helped to understand Dr. Babasaheb Ambedkar's greatness and motivated us to read and think.
- Vivekwahini means Vidnyan (Science), Vedana (Pains), Kartavya (Duty).
- Viveki Yuva Sankalp Parishad has motivated to accept human values such as secularism, gender equity, and scientific temperament.
- Got the information of ecofriendly celebration of Holi. Liked the information on not "to howl",

- giving Puran Poli to needy and poor people, than putting it in fire.
- Vivekwahini Parishad gave opportunity for working in group, introduced new friends, enjoyment of food, songs, play all things rejuvenated us.
- Inspiring lectures of expert and great personalities in educational field. Conference gave me energy and direction for building personality.
- The camp on “let us defame addiction” is a life learning experience.
- From today I will convince people to be away from addiction
- Lectures of expert on deaddiction motivated us to self-introspect.
- We understood the importance of Indian Constitution, constitutional values through the lecture and posters.
- We got the information and the need of implementing the constitutional values such as Justice, Freedom, Equity, Brotherhood and Gender Equity.
- Workshop on youth for scientific temperament was thought provoking and compelled me to introspect myself.
- We received the knowledge of Secularism, Addiction, Indian Constitution, and Science behind miracles through this workshop.
- Workshop on Life skill development taught us about decision making, time management and empathy and communication skills.
- Vivekwahini activities are very educative, inspiring and useful.

### **School Teachers**

- Snake is our friend and it is our responsibility to save snake and save environment, which we will do from now onwards.
- Received scientific information on how to celebrate Diwali.
- We had read about ecofriendly Holi, but we did not know how to do it. Lecture on ecofriendly Holi made us aware about simple, scientific and ecofriendly steps for action. Now we will make small Holi of garbage and donate Puran-Poli to the deprived.
- Lecture on snake science removed our superstitions regarding snakes.
- Lecture on pollution free Diwali will definitely help our students in their future life.
- What is the objective behind celebration of festivals? How to develop scientific temperament? How did firecrackers come to India? What are its effects? And such related topics were described in very effective manner through lectures. They have inspired us for ecofriendly celebration of Diwali.

### **School Students**

- Lectures on snake science have developed positive attitude regarding snakes and led to save them.
- Received information regarding history of firecrackers and its preparation, use of children in firecracker factories as labourers. It disturbed us a lot, therefore we have decided not to burst crackers since this year and save money and donate it to poor friends.
- How to select soil Ganesh idol to decrease water pollution, all liked the lecture.
- We were not aware of ecofriendly celebration of Holi, but this lecture through Vivekwahini has inspired us.
- Snake science lecture gave us information that snake is important in ecosystem, milk is hazardous for snake.

### **Conclusions**

Maharashtra Vivekwahini is an effective organization in the colleges. This unit has given a great platform to students for sharing their views, discussion and knowing themselves with their surroundings on scientific basis. It helped to inculcate the value of scientific temperament through various activities among the thousands of schools and college students. It is seen that students were more responsive for all the activities as they were innovative and thought provocative. Vivekwahini gave the interesting ecofriendly alternatives for celebration of festivals and helped to analyze our traditions. Knowledge on mate selection and Life skills helped many students for personality development. Though the college has NSS unit, Vivekwahini has proved that there is need of such organization for proper inculcation of human values which are universal. Vivekwahini

in Mahila Kala Mahavidyalaya has played a vital role in developing scientific temperament and inculcating other human values as secularism, gender equity among the students of surrounding schools and colleges through various activities.

### **References**

1. Bromley D. B. (1990) Academic contribution to psychological counselling: 1. A Philosophy of science for the study of individual cases. *Counselling Psychology, Quarterly* 3 (3) ; 299-307.
2. Dabholkar, N. and Dabholkar, H. (2007), Maharashtra Vivekwahini, Vichar V sanghatana Margadarshika, Vivekwahini Publication, 2007, p p. 5-11
3. Dabholkar, N. (2013) *Shraddha Andhashraddha*, 11<sup>th</sup> ed., Rajhans Prakashan, p p.26-28, 40-41.
4. Lindsey, L. L. and Beach, S, (2000), "Sociology" social life and social issues, Prentice- Hall, Inc. New Jersey, pp 401-404.
5. Mahila Kala Mahavidyalaya, Vivekwahini, Annual Reports, 2009-2016.
6. [www.vivekwahini.com](http://www.vivekwahini.com)
7. Yin, R. K. (1994), *Case study research: Design and Methods*, 2<sup>nd</sup> ed, Newbury Park, CA: Sage Publications.

## The Need to Teach Responsive Techniques and Values to Deal with 'Insults' to Enhance the Work Performance and Competitiveness of Human Resource within Organizations

Authors: Shri. Shivprasad Madhukar Shete<sup>1</sup> and Dr. A. M. Gurav<sup>2</sup>

<sup>1</sup> Assistant Professor, Department of Commerce, Nemgonda Dada Patil Night College of Arts and Commerce, Sangli, State: Maharashtra, Mob.: 9371115556

<sup>2</sup> Department of Commerce and Management, Shivaji University, Kolhapur

---

### ABSTRACT

---

In the history of mankind we can observe that insults have influenced histories. The minor insults have even remained catalysts for big destructive wars. The insults have remained causes for breaking of relationships, disturbing mindsets, turning persons into psychologically down, and even downsizing and collapsing the strongest empires on the Earth. In our personal lives, insult strongly stings us within, at the level of consciousness. It prevents us from living a progressive life. It increases inimical and hostile attitude towards the person who has insulted us. In many instances, we don't know what are the responsive techniques to deal with the situations and persons, which and who are the causes of insults in our lives. On the contrary, the situations and the insults, if taken positively, have provided impetus to develop great careers in the life of many stalwarts. It is really interesting to note the values that these stalwarts believe in, to deal with such insulting situations in the life. There is great need to teach our students these sets of values, which will help them to confront the situations and persons causing insults with high positivity. After imbibing these universal human values, the students should be in position to use insults as the stepping stones of success. The Universal Human Values filled with high amount of positivity and goodness help us to overcome grief, anger, frustration, lust, greed, stress, etc.. The aim of this research paper is to understand how the great and influential personalities dealt at the time of insults in the life. Which are the types of universal human values that these people believe in? How can our students be motivated to see the insults with positive opportunities for success? The writers are interested to prepare, plan, and implement. To know the development in skills and positive attitude, the writers will conduct before and after survey, and draw a conclusion regarding the insults.

**Keywords:** Insult, Emotional Management, Mental Disturbance And Work Performance, Positive Attitude, Human Values, Etc.

---

### Introduction

Insult is such an unexpected situation in life that more or less each one of us confronts it and needs to deal with it. In many instances we unexpectedly need to face a very awkward and self conscious situation which arises due to insults. And if the insulter has insulted us purposefully and planned in that condition, it becomes very difficult to tolerate. The situation of insult may turn very good friendship, prevailing for years, into unending hostilities. In case proper care is not taken while dealing with insulting situations, the insulted person's life may enter into perils. On the other hand, if proper steps taken, in such condition the insulted person as well as the insulter's life and career may prosper, and true bonds of friendships can be established.

### Significance of the Topic

Harmonized relationships within the dealings of human resources of the organization are the fundamental need of every organization. However under the arrangements of environmental conditions, due to misunderstandings or any other reasons, the relations between two persons get spoiled. This leads to frictions and conflicts between the relationships of human resources. There are many reasons to this, but one is that insults occurred at the time of dealings. The significance of this topic can be described within following words.

1. It will help to understand how do people deal with insulting situations in their life
2. It will help to understand motivational techniques to turn the insulting situations in upgrading our own as well as organizational career.
3. It will help to know the necessity of teaching the motivational techniques to deal with insults in the life.

4. It will also help us to understand the effect on work performance and competitiveness.

### Objectives

1. To understand the need to teach responsive techniques and values to deal with insults positively.
2. To understand the impact on the level of motivation after imparting motivational speech to the students to improve their work performance and competitiveness after being insulted.

### Hypotheses

Human Resource receives positive motivation in the process of teaching, the techniques and values to deal with insults to enhance their work performance and competitiveness.

### Review of Literature

- a. Poorab Aur Paschim, a Hindi Bollywood movie released in 1970. In this movie Manoj Kumar retaliates against Pran by performing Insult against India by saying Love is the thing that India taught the entire world. ([www.youtube.com](http://www.youtube.com)).
- b. Shrimad Bhagvatam Forth Canto Part One titled as "The Creation of the Forth Order" Written by His Divine Grace A. C. Bhaktivedant Swami Prabhupada (Founder Acharya of ISKCON) narrates the purport to the story of Dhruv. In his purport to the story he vividly describes personality traits of King Dhruv. In his childhood, at once King Dhruv was bitterly insulted by his stepmother Suruchi. That insult was very much painful for small Dhruv. After this incidence, Dhruv under guidance of his own loving mother took shelter of Supreme Lord and achieved highest perfection in his own life without keeping animosity against his stepmother. Rather Dhruv used insult as a stepping stone to achieve the Almighty God. (BhaktivedantSwami, 2008).
- c. Biography of Chanakya, Arya Chanakya was insulted by the then king Dhananad. Because of this insult Chanakya vowed not to tie his Shika unless and until he dethrones the king and replaces him with well trained righteous person as king i.e. Chandra Gupta Maurya. (<https://en.wikipedia.org>).
- d. **Definition of Insult:** Researchers have tried the Philosophical aspect of Insults. This philosophical aspect is expressed in the following words: From the conceptual view the insult is defined as "To do or say something that is offensive to (someone). To do or say something that shows a lack of respect for (someone). To behave with pride or arrogance (dictionary)"

The references reviewed above are the indicative cases; however, in modern organization, it seems that there is a great need to teach responsive techniques and moral values to deal with insults, and enhance the work performance and competitiveness of human resource.

### Research Methodology

The chief aim behind this research paper is to understand whether there is any need to impart the techniques and values to the human resource so as to enable them to deal with insults with positive attitude, and also to understand the level of motivation after such techniques are taught. For this purpose the researchers made interaction with undergraduate professional students like CA. The researchers have also interacted with businessmen and employees of nationalized banks, and also with the self employed people and some of the sample respondents who are earning while learning. The researchers have interviewed 22 sample respondents on case study basis. This research paper is empirical and based on field work, experiences and experiments. The researchers have collected information with help of a questionnaire from sample respondents carrying 20 questions. The research paper has its own limitations like size of sample size, selections of respondents. The research paper is also prepared on the bases of personal experiences and observations.

### Data Analysis

**Primary Data:** The Data received through field work were analyzed and the following interpretations were drawn. For collecting data, 22 sample respondents were interviewed with the help of questionnaire. These respondents were from various categories such as students, self employed, business persons, and employed people in nationalized banks. 20 questions were asked to these respondents. The findings and interpretations are presented as follows.

**Secondary Data:** Secondary Data are collected with the help of books, internet, others experiences, discussions with eminent scholars in this area.

### **Analysis and Interpretations**

1. It was found that out of 22 respondents 10 are male and 12 are female. Proportionately, out of total 22 sample respondents 45.45% are male respondents and 54.55% are female respondents. It is interpreted that both male and female genders face insulting situations in the life. It is also observed that in male dominated society, females have to face insulting situations more in numbers. It is observed that everyone, everywhere, every gender, every age group have been insulted more or less in numbers due to fault of insulter or insulted or as the situation.
2. The bifurcation of interviewed respondent on the basis of occupation. Out of 22 sample respondents 17 respondents are from student category who are educating. They are 77.27%. For representative purpose from service, self employed and business category 2, 1 and 2 numbers of respondents are interviewed respectively. Proportionately they are 9.09%, 4.55% and 9.09% respectively. From this table it is depicted that people from all occupational categories face the insulting situation in the life. However, zero number of sample size is considered from self employed and business women category which is considered as limitation of research paper.
3. Two groups of feelings were made. And sample respondents were requested to choose any one of the group out of two.

**Group A consists the feelings:** Shamed, Embarrassed, Pinched within, Sting, and Shocked.

**Group B Consists the feelings:** Happy, Meek and humble, Respectful towards the insulter, No bad feelings within, Protected and taken care of.

Thus each group consists of five types of feelings within, and the respondents were given the choice to opt any one of the two groups

Out of total sample of respondents, total 18 respondents choose for "A" group of feeling. Proportionately they consist 81.81% out of total sample size in consideration. It is interpreted that the majority number of people are Shamed, Embarrassed, Pinched within, Sting, and Shocked after being insulted.

However 9.09% of total sample respondents couldn't make a choice about the feeling that they feel after being insulted. They are 01 and 01 in numbers from male and female category respectively.

**Interpretation:** From the responses it is interpreted that insults have an effect on concentration level and work performance. The female respondents depicted considerable increase in concentration level and work performance after being insulted, which is equal to 58.33% and 8.33% female respondents showed that there is moderate increase in work performance and concentration level. Out of the total sample size,  $36.36\% + 22.27\% = 58.63\%$  experience considerable or moderated increase in concentration level and work performance after being insulted.

The reasons behind such increase will be scope for further research.

From the responses toward the person who has insulted, it is interpreted that 70% male and 50% female respondents opted for the choice to ignore the insulter and concentrate more on own work instead of getting disturbed and attack physically or verbally. 20% male and 16.67% female sample respondents are ready to forgive and continue loving and respecting the insulter.

The researchers has observed apparent and noticeable correlation between considerable or moderate increase in concentration level and work performance and people concentrating on work and ignoring the insulter.

In the Context of readiness to forgive the insulter, it was found that out of total sample of respondents, 45.45% (60% male and 33.33%) sample respondents are ready to forgive the insulter. 36.36% (30% male and 41.66% Female) sample respondents are opting for "may be" option for readiness to forgive the insulter. Thus it can be interpreted that capacity to forgive is one of the determinants of increase in work performance and concentration level of the work force.

It was found that 77.27% of total sample size i.e. (70% male and 83.33% female) perceive that

insults can be stepping stone towards the success.

It was found that 50%( 30% male and 66.67% female ) respondents show perfect positive response towards listening motivational speech and 36.36% respondents (50% male and 25% female ) opted for “may be” choice for listening motivational speech.

Therefore the researchers delivered 15 minutes of short speech and analyzed responses of the respondents.

It shows that 95.45% respondents (90% male and 100% female) positively preferred to motivational speech.

It was found that after the entire experiment, 54.54% respondents (50% male and 58% female) showed 26% to 50% level of motivation. 27.27% respondents (30% male and 25% female) showed 51% to 75% level of motivation. And 9.09% respondents (10% male and 8.33% female) showed 76% to 100% level of motivation. It can be inferred that  $54.54\% + 27.27\% + 9.09\% = 90.9\%$  respondents showed positive motivation towards dealing with insult with a view of positivity so as to develop their own career, and they use such instances of insults as stepping stones towards the success. It can be concluded from the experiment that if taught properly, the majority of the population can see the insults as the catalyst to enhance their work performance with in the organizations.

### **Conclusions and Suggestions**

A. From above findings and interpretations following conclusions and suggestions were drawn:

1. Insults are felt by both the genders, male and female, from all the age group, in all types of occupations people face insulting situations.
2. If attitude is positive, then insulting situations can be perceived as an opportunity for big success in the life.
3. In case positive attitude is not there, then it can be developed with proper training with the help of motivational speeches, reading of good biographies of eminent personalities, discussions with good friends, and mentors and counselors.

B. Suggested Definition for the concept of Insult:-

The researchers are trying to provide another definition for Insult.

“Insult is internal painful feeling implicitly experienced within consciousness by the insulted, which arises out of differences in the perceptions of two persons i.e. insulted and insulter against each other's personalities”.

If the 'insulter' considers himself over and above than 'what' he/she actually 'is' and expecting higher level of respect from others, in such conditions most probably the insulted is never going to get expected level of respect. And thus the insulted always may perceive to be insulted and ignored from others. On the other hand, in reverse condition, if person is meek and humble and expects lower level of respect for him/her than he/she deserves, in such condition the insulted will be in position to tolerate the insult. These types of insult arise out of faulty perception from insulter about the personality of insulted. In such condition the insulter actually disrespects the insulted. If the person is sufficiently humble and meek, then likely there are more chances that the he/she will take the insult positively and use it as an opportunity for success. The person must undergo through 360 degree introspection to understand 'who am I?' The person is known and admired for his/her knowledge, skills and values. If we keep on enhancing these and utilize our abilities and capacities for the betterment of society' then insults may not pain us but they will stand as opportunities for success.

### **Practical measures to be under taken to overcome the problems arising out of insult**

1. Insult can be handled with the help of family of values such as Humility, Tolerance, Patience, Calmness and peaceful mind, wittiness, humorous spirit, sincerity, ability to concentrate, self confidence, respectful, fighting spirit etc. These all values are required as a spirit to deal with the insults.
2. At the time of verbal insults, try to understand that these are mere words, sound vibrations, and

don't let your mind get agitated just because of some sound vibrations. Be peaceful and respond with goodness. Remember that Saint Tukaram says "Nindakache Ghar Asave Shejari" in means "The residence of critics must be there around us."

3. Concentrate more on our vision, mission, goal, target and ultimate purpose of our own life.
4. Always try to be in learning mode instead of being in teaching mode.
5. Try to develop a good relationship with other person based on the values like sacrifice, humility and courage.
6. Anger management and emotion management go hand in hand to deal with insults.
7. Ultimately, if we are good, we will turn all negativities into positivity and if we are bad, then we will turn all positivity into negativities.

### **References**

1. BhaktivedantSwami, P. (2008). Shrimad Bhagvatm. Mumbai: Bhaktivedant Book Trust.
2. Dictionary, m.-w. (n.d.). <http://www.merriam-webster.com/dictionary/insult>. Retrieved May 27, 2016, from <http://www.merriam-webster.com>: <http://www.merriam-webster.com/dictionary/insult>
3. <https://en.wikipedia.org>. (n.d.). Retrieved May 27, 2016, from <https://en.wikipedia.org>: <https://en.wikipedia.org/wiki/Chanakya>
4. [www.youtube.com](http://www.youtube.com). (n.d.). Retrieved may 25, 2016, from [https://www.youtube.com/watch?v=Z\\_HdXx7HRw8](https://www.youtube.com/watch?v=Z_HdXx7HRw8):

## Migration of Faculty from Indian Universities to Foreign University Campuses

Author: Dr. A. M. Gurav

Dept. of Commerce and Management, Shivaji University, Kolhapur, MS, India,  
Mob.: 09850012545, E-mail: annasahebg@yahoo.co.in.

---

### ABSTRACT

Indian higher education is on sea-saw position in the value based education system. In the globalized world, Eastern (Indian) doors have been opened for Western (Foreign) educational entrepreneurs. India has vast base in education from 'Takshashila and Nalanda' Universities to the present State, Central, Deemed, and Autonomous Universities. The Indian Universities have been increasing in number but quality of higher education is in the reverse gear which has been pushing away the talented faculty from Indian Universities to Foreign University campuses. The basic Indian higher education was and is rich but it may be floating in coming future in the areas of quality, human values and faculty. Researcher has interviewed 28 sample respondents with 20 variables of which 13 variables have analyzed and interpreted. 40% sample respondents are Ph.D. holders, 72% sample respondents' length of service is 1-10 years, 72% sample respondents level of satisfaction is 26% - 50%, 4% sample respondents are not happy about present pay package, 42% sample respondents are not getting job satisfaction and 71% sample respondents are interested to join Foreign Universities. The world higher education is marching from Global to India, (Ref. Speech at STC Arts and Commerce College, Banhatti, Dist. Balgalkot as a Chairman), Student Brain to Faculty Brain, Talented Brain to Talented Universities, Local Teaching to Virtual Teaching, ICU to FCU (Indian Campus of University to Foreign Campus of University), Macro to Nano, Quantity BE to Quality BE (Quantity Based Education to Quality Based Education), WC to IC (Western Culture to Indian Culture), LP to BP (Lesser Prospects to Better Prospects), LSF to SSF (Large Size Family to Small Size Family), Teacher Centric to Learner Centric, Conceptual base to Outcome base is today's trend which is based on human values, but in India it is in reverse gear. In higher education factory, one has to write vision statement, mission statement, core values and strategic planning for the education in order to develop the human resource and this is possible only with the visionary and value based faculty. India has one of the largest higher education systems in the world, with more than 17,000 Colleges, 544 Universities, 13 Institutes of National importance and various other Vocational Institutes. We, the teachers in higher education, should build various **remedial models** for stopping the migration of Indian faculty to the Foreign campuses. Intellectual, spiritual, value based, economical and ethical combination is required for stopping migration in higher education. The matrix model can be used for stopping migration of teachers in higher education.

**Keywords:** Higher Education, Migration of Faculty, Glob to India, ICU to FCU, Local Teaching to Virtual Teaching, Human Values,

### Introduction

Indian higher education is on sea-saw position at present. In the globalized world, eastern (Indian) doors have opened for western (Foreign) educational entrepreneurs. Due to WTO social, cultural and economical changes have taken place in the Indian educational system. India has vast base in education from 'Takshashila' University to the present modern Universities. It indicates that the size and number of Indian Universities have been increasing but at the same time quality of higher education is in the reverse gear, which will push away the talented faculty from Indian universities to foreign university campuses. The basic Indian higher education was and is rich but it may be floating in coming future in the areas of quality and faculty. In the view of vast history of higher education in India, all the stakeholders in education like Students, Society, Parents, Government etc are the 'Arjunas and we teachers are the 'Sarathis' in higher education. We, the Sarathis, are the great warriors in the Indian higher education who fight and win without lifting any weapon but these 'Sarathis' are thinking to migrate from Indian Universities to the Foreign University campuses.

### Objectives

- a To know the need of Educating the Universal Human Values.
- b To know the perception and attitude of faculty in migration of faculty from Indian Universities to

## Foreign University Campuses.

### **Hypothesis**

“Faculty values and perception have got affected by social, economical and educational parameters”.

### **Research Methodology**

The main aim of this research paper is to understand the need of human values in higher education in relation with migration of the faculty from Indian Universities to Foreign Universities. The researcher has purposefully made interaction with UG and PG Students and Teachers of Shivaji University, Kolhapur, MS, India. This research paper is the empirical based paper which is based on field work, self experience, reading, listening and observation about higher education and values in last 30 years. The researcher has collected information through questionnaire carrying 20 questions with 17 close ended and 3 open ended questions and discussion of which 13 questions have analyzed and interpreted. All information has collected with various parameters, variables and attributes for maintaining accuracy of the data. The researcher has cross checked the collected data by way of similar nature respondents' responses and personal discussions. The collected data is limited and it is only from one University campus of Art, Commerce and Science teachers. The researcher has interviewed 28 Assistance, Associate and Professors from different age group, gender, experience, faculty and qualifications. This research paper has its own limitations like sample size, use of statistical parameters, lack of scientific sample selection etc. The required references have collected from secondary data. It is experience based contribution therefore very less primary and secondary data has collected. This paper has its own limitations, generalization of the outcome of this research paper is not advisable and difference of opinions may occur with other researchers. This paper has based on Commerce and Management faculty which may or may not be applicable to other faculties. This is a sort of empirical and case study type of research paper.

### **Migration of Faculty**

#### **Introduction**

Indian higher education is marching towards 2020. Hon'ble the then President of India, Dr. A. P. J. Abdul Kalam believes, Our vision is predicted on the belief that HUMAN RESOURCES are the most important determinants of overall development.... It means that the Indian higher education is the factory where human resource develops. In this higher education factory one has to write vision statement, mission statement, define core values and strategic planning for the education in order to develop the human resource and this is all possible only with the visionary faculty, but, if the faculty is draining from Indian Universities to the Foreign University campuses, what will be the fate of pure Indian education. India has one of the largest higher education systems in the world with more than 17,000 Colleges, 544 Universities, 13 Institutes of National importance and various other Vocational Institutes. Indian higher education is rich at present. India has significant advantages in the 21<sup>st</sup> century knowledge race. India is the third largest in the world in student number, after China and the United States. Considering this positive situation, the Foreign Universities are going to come to India for selling or imparting knowledge in the vast Indian market and therefore, there are different issues, challenges and causes in the faculty migration.

#### **Data Analysis and Interpretation: Field Work Views Regarding Migration-**

1. It was found that the variables indicate designation which has correlation with migration of faculty. It was found that 36% and 36% of the respondents are Assistant and Associate Professor respectively and 28% are in Professors category.

It is interpreted that 28% respondents are in Assistant and Associate Professor category. It indicates that sample respondents are from all categories. It is depicted that 72% (36+36) teachers are young and below 50 years. Who are belonging from Assistant and Associate Professor categories. It is depicted that the young faculty value concepts are different from senior faculty.

2. It was found that 40% respondents are Ph.D. holders, 20% are only PG, 30% are NET/SET and 10% are M.Phil. holders.

It is depicted that 70% (40% + 30%) respondents are fully qualified. Referring other variables in

consideration with qualification, it has found that majority of the faculty is fully qualified faculty who is thinking to migrate from Indian campus to Foreign University campuses. It can be interpreted that there is a correlation between educational qualification and migration. It can be interpreted that the education may make migration awareness among the faculty. It is observed that highly qualified faculty having very high frequency to migrate.

3. It was found that 72% sample respondents have 1-10 years experience, 14% and 14% are in the 11-20 years and 21-30 years experience respectively.

It is interpreted that length of the service is vital for migration or non migration from Indian to Foreign Universities. It can be depicted that middle age teachers are very much interested to move from local to global. It is also interpreted that majority of the sample respondents are in the range of 11-30 years service who are very much interested to move, but which is not good for the higher education in India. Considering all other tables, it has observed that the experience and unsatisfied faculty is very much interested to migrate from Indian to Foreign University campuses.

4. It was found that the level of satisfaction regarding present academic scenario. This variable has designed to know the satisfaction level which has direct relation with mobility. The data shows that 72% sample respondents are 26%-50% satisfied, 14% sample respondents are 51%-75% satisfied and 14% are sample respondents are 1%-25% satisfied.

It is interpreted that not a single sample respondent has 0% satisfaction and 100% satisfaction. It depicted that 72% sample respondents have satisfied in 26% to 50% level of satisfaction. It is also interpreted that 50% (100% - 50%) are not satisfied fully. It indicates majority of the sample respondents are satisfied up to 50% only and not more which leads to migrate from Indian Universities to Foreign University campuses. It is also interpreted that satisfaction is very much required for retention and development of faculty. Satisfaction helps to create universal human values which will help for controlling migration.

5. It was found that 72% sample respondents say 'yes' and 28% sample respondents say 'may be'.

It is interpreted that 72% of the sample respondents are interested to visit abroad for academic activities. It is also interpreted that faculty is interested to move abroad for academic exercise. It shows the mentality and interest of the faculty to go abroad. It can be interpreted that going abroad is good for betterment and learning but at the same time referring the satisfaction level which is poor in Indian Universities, which boost to convert academic visit to abroad into migration from Indian Universities to Foreign University campuses.

6. It found that 43% and 43% sample respondents say 'no' and 'some time' respectively. Only 14% sample respondents have mentioned that we are satisfied i. e. 'yes' regarding present pay package.

It is interpreted that 86% (43% + 43%) sample respondents have 'no' and 'some time' satisfaction regarding present pay package. It is interpreted that number of migrating faculty has been increasing day-by-day. It can be narrated that, more number of faculty have been visiting abroad for conferences, workshops, research fellowship etc and the frequency and volume of visits have been increasing. At the same time visit to abroad become the modern living style, status symbol, perception, pay packages, nuclear family size, habit of luxurious life, increase corporate culture, strategic planning and core values etc., factors have been affecting on migration of faculty from Indian Campuses to Foreign Campuses. Someone has said that the world people are behind **'American salary, British bungalow, Japanese wife and Indian food'**, so faculty is interested to migrate for better pay pack to developed countries and their Universities.

7. It was found that 57% sample respondents mentioned 'cannot say' and 29% sample respondents say 'some time' and 14% sample respondents say 'no'.

It is interpreted that 100% sample respondents are in the category of 'no', 'can't say' and 'some time' and not a single person is happy with present job in comparison with International Universities. It is depicted that happiness with present job is zero. It is true that about 50% sample respondents have visited abroad universities for academic purposes. So, the sample respondents are aware very well about International Universities, their standard, their facilities and overall impression of the Foreign

Universities. It is also realized that the facilities available in International Universities are not possible to provide to the faculty at present in State Universities. Funding concept in Indian State Universities is different from the Foreign Universities. Considering above interpretation it has found that the happiness with present job of the faculty is not upto the mark.

8. It is found that 42% respondents says 'yes', 29% and 29% respondents says 'no' and 'some time' respectively.

It is interpreted that good percentage of sample respondents are in the favour of getting the freedom in research. Research is the backbone in higher education especially at Universities. Considering the responses of the respondents they have been getting freedom for research, it is a good indication for Indian researchers and to retain the talented brain in Indian Universities. In this context the research should be motivated and sufficient freedom should be given. The researchers are expected that there should be 100% freedom for research activities in the Indian Universities. Research proposal, financial support, documentation, commercialization of research, research based constancy etc should be simple and motivational.

9. It was found that 29%, 42% and 29% are say 'yes, no and some time' respectively.

It is interpreted that job satisfaction is vital element in any service and employment. It is depicted that majority [71%(42% + 29%)] sample respondents are not satisfied in their job. It depicted that they may thing to migrate from Indian to Foreign Universities due to less or lack of job satisfaction. Referring all other tables, it is depicted that majority of the variables' and attributes' responses are negative or unsatisfactory, which leads to migration from Indian Universities to Foreign Universities. It is necessary to conduct further study on faculty job satisfaction and remedies for enhancement of faculty job satisfaction.

10. It was found that 57% sample respondents have 26%-50% enjoyment of QWL and 'no one' is having 100% enjoyment regarding QWL.

It is interpreted that 57% sample respondents have been enjoying up to 50% QWL. It depicted that QWL is not fully satisfied. It indicates that there is lacuna in enjoyment of QWL including food, infrastructure, research lab, seating arrangement, cubical for research, library, ICT facilities, workload, lecture halls, washrooms, smart classrooms, relation with peer and HOD's etc. It reveals that there is a shortage of QWL in the teaching and research activities. This scenario leads to migration of faculty from Indian University campuses to Foreign University campuses.

11. It is found that 43% sample respondents say 'yes', 29% says 'may be' and 14% say 'no'.

It is interpreted that majority of the sample respondents' children are studying or likely to go abroad for study, which is a good indication in higher education. It is depicted that children education at abroad will motivate to the Parent to go abroad for academic interest. This feeling will boost positively for migration of Faculty from Indian Universities to Foreign University campuses.

12. It was found that 43% sample respondents say 'yes' and 14% and 14% sample respondents says 'no' and 'can't say' respectively. At the same time 29% sample respondents have responded that 'not yet decided'.

It is interpreted that majority of the faculty is interested to go abroad for academic activities. It is a good indication in higher education. It can be depicted that, if majority of the faculty is interested to go abroad, then this interest will tempt them to migrate from Indian Universities to Foreign Universities sooner or later. It indicates that by considering all tables, responses and present scenario in India and abroad in higher education, the Indian faculty is very much interested to migrate Foreign University campuses at abroad and / or Foreign University campuses in India.

13. It was found that 71% sample respondents are interested to join for good salary and Research Avenue and 29% says that 'may be'.

It is interpreted that almost all sample respondents shown positive interest for going abroad due to good salary and research avenue. It depicted that Indian Universities are paying less in comparison with foreign Universities and Research Avenue too. It also interpreted that the talented and competent faculty is more interested to get good salary and involvement in better research

activities, so they are interested to join Foreign University campuses. It is a brain drain problem, where talent management is required.

### **Analysis and Interpretation: Researcher Views Regarding Migration**

**1. Globe to India:: India to Glob:** At present the world higher education is marching from glob to India to study Nalanda and Takshila Universities and to start campuses in India. It means that, education and knowledge have expanded considerably from global level to local level. World eminent players are interested to start their Universities in India. Considering this scenario Indian talented brain is migrating to global level and Foreign University campuses.

**2. Talented Brain to Talented Universities:: Indian University Campuses to Foreign University Campuses:** It is predicted that the good and reputed Foreign Universities have been starting their educational campuses in India. In this situation the Indian talented brain will take VRS and join in the Foreign University campuses. Referring the example of the nationalized bank employees VRS and CVRS that the good brain took VRS from nationalized banks and joined in private banks, though a few exceptions. It can be interpreted that the same thing will happen in the Indian talented brain bank of University campuses.

**3. Local Teaching to Virtual Teaching:: ICU to FCU:** It is observed that due the LPG the concept of communication has changed in the educational world. Earlier majority of the students and teachers were using local teaching i.e. classroom teaching only for learning and teaching, but at present with the advancement in internet, virtual teaching-learning has been undertaking. Virtual teaching-learning will boost to move from Indian Campus of University to Foreign Campus of University for financial and non financial benefits.

**4. Quantity BE to Quality BE:: Macro to Nano: Based Education to Quality Based Education** means Macro to Nano system of education. In short quantity based education to quality based education with Nano approaches. The Foreign Universities will focus on quality based education, so they are in search of quality faculty, which they may expect to migrate from Indian Universities to Foreign University campuses. Considering the population size of students and faculty in India, one Q (Quality) BE is difficult and Q (Quantity) BE is possible. Indian education system believes in mass education due to population size (excluding exceptions) and Foreign Universities believe in class (quality) education (excluding exception). In class education specialization and super specialization (Nano) has been considered. The needs, characteristics, perceptions and approach of a specific class are unpredictable and drastically changing, which will be commercialized by the Foreign Universities. They will offer attractive packages to the Indian qualitative faculty, so Foreign Universities will tempt to the Indian faculty to join in the foreign campuses.

**5. LP to BP:: IC to WC: Lesser Prospects to Better Prospects and Indian Culture to Western Culture** is the journey of today's higher education and faculty too. Only limited aims become outdated in the present situation and big aims become superior in the higher education. It is observed by the paper writer that there is shortage of talented teachers (at large scale) who can teach and impart the quality education for betterment of the students in the higher education. Talented fresh brain is going to professional sectors like IT, Medical and Corporate and slow brain is coming to traditional mode of education. In this scenario some talented brain leaving Indian higher education and some are migrating to Foreign University campuses. It is a journey of Lesser Prospects to Better Prospects with Indian Culture to Western Culture for getting education and imparting education. The Indians have blindly imitating (except exception) the western educational culture without studying our educational culture and without accepting western work culture. The writer does not claim that the western education is completely bad or vice-versa, but another important point is to be noted here that majority of the Foreign Universities (except exceptions) are very much fond of Indian culture and environment, due to this attraction, Foreign Universities have been started their campuses in India and then our faculty will migrate to Foreign University campuses.

### **Conclusion and Remedies**

Considering the above mentioned reasons behind migration of Indian faculty to Foreign University campuses, it is true that, one who is competitive, will migrate and not all teachers. We, the teachers

in higher education, should build various **remedial models** for stopping the migration of Indian faculty to the foreign campuses. The model should be need based and suitable to all brilliant faculties who are thinking to migrate to foreign campuses. Intellectual, spiritual, value based and ethical blending is required for stopping migration in higher education. One can use the following Matrix Model for minimization of migration from Indian campuses to Foreign University campuses.

To fulfill expectation of all stakeholders, as per above mentioned matrix model for stopping migration of teachers in higher education demands an integrated approach. Vertical and horizontal integration is essential. In short, the world should move from capitalistic education to sustainable and value based development of students. At present it is the challenge before the higher education to develop the students. Here, we have to consider that the students are the input and afterward; some students become an output; after completion of their education. Here measurement of input-output relationship is nothing but the measurement of value addition in the students and this is one of the reasons for migration and at the same time it is a solution for stopping the migration of faculty from Indian universities to the foreign university campuses. Globalization is the buzz word in the higher education. Due to globalization, really western doors are opened for higher education. The basic Indian higher education was, is and will be rich in the global context e. g. Takshashila and Nalanda Universities, Convents Schools, Samartha Ramadas's educational thoughts, Tukarama's educational thoughts, etc and many more examples are found in Indian value based higher education. Stakeholders are the 'Arjun and we teachers are the 'Sarathi' in higher education. We Sarathi will not lift any weapon but we will be the great warriors in higher education. In higher education macro to micro , village to global, classroom teaching to virtual teaching, ICU to FCU (Indian Campus of University to Foreign Campus of University), QBE to QBE (Quantity Based Education to Quality Based Education), WC to IC (Western Culture to Indian Culture), LP to BP (Lesser Prospects to Better Prospects) , LSF to SSF (Large Size Family to Small Size Family), Teacher Centric to Learner Centric, outcome based education, lack of appreciation of teacher's work, quarter time work-part time study and full time pay (except exception) for system are the challenges in Higher Education. Considering above mentioned facts and challenges in higher education, **Vision + Action + Learning + Understanding + Employability (VALUE)** is required. Intellectual and spiritual combination with value bases is required for stopping migration from Indian University Campuses to Foreign University Campuses. Indian Faculty should ask to the students that to learn **MBA** i.e. to learn the **Mind** of the others, to develop **Buddhi** of our self and to develop **Aptitude** towards positive direction. Considering 13 parameters and 5 conceptual thoughts, the set hypothesis, "faculty values and perception have got affected by social, economical and educational parameters" has proved.

### References

1. S. Sadri, S. Jayashree and M. Ajgaonkar, (2002), Geometry of HR, Himalaya Publishing House, Mumbai
2. S. N. Pathan, (2005), Quality Improvement Programme Through NAAC A Success Stories of Maharashtra, Intellectual Book Bureau- Bhopal
3. S. V. More, (2007), Bharatratna Dr. Savapalli Radhakrishnan, Sukhada- Sourabha Prakashana, Patan, Satara
4. Shankar Acharya, (2007), Can India Grow Without Bharat, Academic Foundation- New Delhi
5. Subhash Sharma, (2007), New Mantras in Corporate Corridors-New Age International Publishers, Bangalore

<b>Stakeholders</b> 	Students	Employers	Employees	Society	University	Government
<b>Values</b> 						
Needs						
Quality in Education						
Change in Curriculum						
Methods of Teaching						
International Requirements						
Soft Skills						
Financial and Non financial Benefits						
Employability and QWL etc.						

## परभणी येथील दोन अध्यापक महाविद्यालयातील विद्यार्थ्यांवर मानवी मूल्य रुजविण्यासाठी राबविण्यात आलेल्या उपक्रमाचा चिकित्सक अभ्यास

लेखक: श्री. सचिन अशोक पोरे<sup>१</sup> आणि डॉ.कविता साळुंके<sup>२</sup>

<sup>१</sup> पीएच.डी. संशोधक, शिक्षणशास्त्र विद्याशाखा, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक,  
मो.: ९०२१२४४५७७, ई-मेल: S.spore777@gmail.com

<sup>२</sup> सहयोगी प्राध्यापक, शिक्षणशास्त्र विद्याशाखा, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक,  
मो.: ७०२८३८०९१३, ई-मेल: Kavita\_salunke@hotmail.com

### सारांश

मानवी मूल्ये ही मानवाच्या सर्वांगीण विकासामध्ये अत्यंत महत्वाची भूमिका बजावत असतात. मानवी मूल्ये म्हणजे मानवी वर्तन होय. अशी मानवी मूल्यांबाबत व्याख्या आहे. (रेवाडकर १९९८) दुसरी व्याख्या भारतीय संस्कृतीने काही मानवी मूल्ये दिली आहेत. मूल्यांचे आचरण व मनुष्याच्या मानसिकतेमध्ये टिकाऊ स्वरूपाचे परिवर्तन म्हणजे मानवी मूल्य होय. (करंदीकर १९९७)यातून मानवाने चारित्र्यशील, सुजाण व शीलवान नागरिक म्हणून जगणे अपेक्षित आहे.

देशाच्या जडणघडणीमध्ये अध्यापक खुप मोठी जबाबदारी पार पाडत असतात. समाजातील प्रश्न, वास्तवता, समस्या, भविष्यातील आव्हाने यांवर योग्य उपाययोजना करता यावी म्हणून अध्यापक हे विद्यालयात विद्यार्थ्यांवर योग्य ते संस्कार घडवित असतात.

देशामध्ये सद्यस्थितीत शिक्षणाचे प्रमाण वाढले आहे. माणूस फक्त पैसा व प्रसिध्दीच्या हव्यासापायी मूल्ये विसरत चालला आहे. उच्च शिक्षण देणाऱ्या विद्यापीठांमधील विविध घटना पाहिली असता मानवी मूल्यांची हेळसांड होताना दिसून येते. पाश्चिमात्य संस्कृतीचे आचरण, चंगळवाद, भोगवाद यास तरुण पिढी प्राधान्य देत आहे.

देशामध्ये काही लोक देशविरोधी वातावरण तयार करण्याचा प्रयत्न करित आहेत. देशाला आतंकवाद, दहशतवाद, अतिरेकी कारवाया, भ्रष्टाचार, वर्णद्वेष, स्त्री-अत्याचार इ. प्रश्न भेडसावत आहेत. सर्वधर्म समभाव, स्त्री-पुरुष समानता व वैज्ञानिक दृष्टीकोन, सौजन्यशिलता, नीटनेटकेपणा मानवी मूल्यांना ठेच पोहचविणाऱ्या घटना वारंवार घडत आहेत.

सदरील घटना घडून येत म्हणून अध्यापक महाविद्यालयातून बाहेर पडणाऱ्या भविष्यातील अध्यापकांवर खुप मोठी जबाबदारी आहे. अध्यापक महाविद्यालयातील विद्यार्थ्यांवर मूल्यांची रुजवणूक झाली तर त्यांच्याद्वारे घडणारे विद्यार्थी मूल्यांविषयी संवेदनशील असतील. त्यासाठी मानवी मूल्यांची रुजवणूक व्हावी म्हणून कोणते उपक्रम राबविण्यात येतात? हे पाहण्याचा प्रयत्न संशोधकाने सदरील शोधनिबंधाच्या माध्यमातून केला आहे.

वरिल विषयाला अनुसरून संशोधकाने परभणी येथील दोन अध्यापक महाविद्यालयातील १०० विद्यार्थ्यांची व दोन प्राचार्यांची नमूना म्हणून निवड केली. विद्यार्थ्यांसाठी प्रश्नावली या साधनांचा वापर केला व प्राचार्यांच्या मुलाखती घेतल्या व त्यासाठी सर्वेक्षण पध्दतीचा वापर केला. त्यामधून प्राप्त निष्कर्ष मुख्य शोध निबंधामध्ये देण्यात आले आहेत.

### बीजसंज्ञा: चिकित्सक अभ्यास

#### प्रस्तावना

मानवी मूल्ये ही मानवाच्या विकासामध्ये अत्यंत महत्वाची भूमिका बजावत असतात. 'मानवी मूल्ये' म्हणजे मानवी वर्तन होय. मानवी मूल्यांमूळे मानवांमध्ये प्रेम, आपूलकी सहकार्य करण्याची वृत्ती, निटनेटकेपणा, राष्ट्रीय एकात्मता, वक्तशीरपणा, सौजन्यशिलता, सर्वधर्मसहिष्णुता, स्त्री-पुरुष समानता, इ. विषयी जाणीव निर्माण होते.

अध्यापक हा राष्ट्रउभारणीमध्ये सामाजिक अभियंता म्हणून ओळखला जातो. देशाच्या जडणघडणीमध्ये अध्यापक खुप मोठी जबाबदारी पार पाडत असतात. सद्यस्थितीत देशात शिक्षणाचे प्रमाण वाढले आहे. मात्र मानवी मूल्यांची जाणीव व जागरूकता या संदर्भात रुजवणूक झाली आहे असे वाटत नाही. इहणून प्राथमिक स्तरापासून ते उच्च शिक्षणापर्यंत मूल्यांविषयी जाणीव जागृती करण्याची गरज निर्माण झाली आहे.

अध्यापक महाविद्यालयातील भावी अध्यापकांवर मानवी मूल्यांची रुजवणूक व्हावी म्हणून कोणते उपक्रम अध्यापक महाविद्यालयामध्ये घेण्यात येतात. याचा अभ्यास संशोधकांनी केलेला आहे.

**संशोधनाची उद्दिष्टे:** प्रस्तूत संशोधनाची उद्दिष्टे पुढीलप्रमाणे आहेत.

१. शालेय स्तरावर अभ्यासक्रमात समाविष्ट मानवी मूल्यांचा शोध घेणे.
२. अध्यापक महाविद्यालयांमध्ये राबविण्यात येणाऱ्या उपक्रमांचा अभ्यास करणे.

३. अध्यापक महाविद्यालयातील राबविण्यात येणाऱ्या उपक्रमातून मानवी मूल्ये रुजवणूक प्रमाणाचा शोध घेणे.

### संशोधनाची गरज व महत्व

#### संशोधनाची गरज

प्राचीन भारतामध्ये विश्वविख्यात तक्षशीला, नालंदा, कांची, काशी, विक्रमशीला, वल्लभी इ. नावाजलेली विद्यापीठे होती. केवळ भारतातीलच विद्यार्थी नव्हे तर संपूर्ण जगातील विद्यार्थी या ठिकाणी शिक्षण घेण्यासाठी येत असत. या विद्यापीठांमधून नितिमत्ता, मूल्ये, वैश्विक एकात्मता, सहानुभूती, दया, प्रेम, यावर आधारित नैतिक शिक्षण दिले जात असत.

कालानुरूप विविध शासनकर्त्यांनी शिक्षण प्रणालीमध्ये अनेक बदल केले व त्यांचे शिक्षणप्रणालीवर वर्चस्व ठेवण्यात आले. अध्यापक महाविद्यालयातून भावी अध्यापकांना मानवी मूल्यांची जाणीव जागृती व रुजवणूक झाली. तर ते भविष्यातील अध्यापनातून आदर्श नागरिक निर्माण करतील म्हणून या संशोधनाची संशोधकांना गरज असल्याचे जाणवले.

#### संशोधनाचे महत्व

भारताला जागतिक महासत्ता बनविण्यासाठी देशाच्या महान परंपरा आणि संस्कृती यांचे जतन करण्यासाठी मानवी मूल्यांची जाणीव व मूल्यशिक्षण हे प्रभावी अस्त्र म्हणून परिणामकारक ठरणार आहे.

मानवी मूल्यांची रुजवणूक होणाऱ्या उपक्रमांचा अभ्यास करण्यामागे संशोधकांचा हेतू होता की, मूल्यांची रुजवणूक अध्यापक महाविद्यालयातील उपक्रमातून होते का? नियोजन, अध्यापन व अंमलबजावणी करून सुत्रबद्ध व व्यवस्थितपणे उपक्रम राबविले जातात का? या दृष्टिकोनातून संशोधकांनी संशोधनाचा विषय हाती घेतला आहे.

संशोधकांना खालीलप्रमाणे संशोधन महत्त्वाचे वाटते.

१. मानवी मूल्यांची रुजवणूक होण्यासाठी हे संशोधन महत्त्वाचे आहे.
२. मानवी मूल्यांच्या समस्यांवर मात करण्यासाठी संशोधन महत्त्वाचे आहे.
३. मानवी मूल्यांच्या उपक्रमांमुळे सर्व पदाधिकारी, अध्यापक, विद्यार्थी यांच्यात आदर्श व्यक्तिमत्व घडण्यास मदत होईल.
४. विविध सण, समारंभ, उपक्रम, साजरे करताना मानवी मूल्यांचा विचार केला जाईल.
५. भावी अध्यापक त्यांच्या भविष्यातील सेवेमध्ये उपक्रमांद्वारे मानवी मूल्य रुजविण्यासाठी प्रभावी कार्ये करतील.
६. समाजात अध्यापक त्यांच्या भविष्यातील सेवेमध्ये उपक्रमांद्वारे मानवी मूल्य रुजविण्यासाठी प्रभावी कार्ये करतील.
७. सुसंस्कृत, चारित्र्यशील, आदर्श नागरिक या उपक्रमातून निर्माण होतील.

### संशोधनाची व्याप्ती व मर्यादा

#### व्याप्ती

१. अध्यापक महाविद्यालयातील राबविण्यात येणारे उपक्रम ही प्रस्तूत संशोधनाची व्याप्ती आहे.
२. प्रस्तूत संशोधनात परभणी शहरातील दोन अध्यापक महाविद्यालयातील प्रथम बी.एड. वर्षाच्या छात्र अध्यापकांचा समावेश करण्यात आला आहे.

#### मर्यादा

१. प्रस्तूत संशोधन अध्यापक महाविद्यालयात राबविण्यात येणाऱ्या उपक्रमांपुरतेच मर्यादीत आहे.
२. प्रस्तूत संशोधन हे परभणी शहरातील एनटीएस व शासकीय अध्यापक महाविद्यालयातील २०१५-२०१६ च्या बी.एड. प्रथम वर्षाच्या छात्र अध्यापकांपुरतेच मर्यादीत आहे.

### संशोधन नमुना निवड

प्रस्तूत संशोधनामध्ये संभाव्यता नमुना निवडीमधील यादृच्छिक पध्दतीने विद्यार्थ्यांची नमुना निवड केली आहे. यामध्ये परभणी शहरातील दोन अध्यापक महाविद्यालयातील प्रथम वर्षाच्या प्रत्येकी २५ प्रमाणे एकूण ५० विद्यार्थ्यांची निवड केली. तसेच दोन्ही महाविद्यालयातून प्रत्येकी ०२ प्राध्यापकांची मुलाखतीसाठी नमुना म्हणून सहेतूक पध्दतीने नमुना निवड केली.

### संशोधन पध्दती

प्रस्तूत संशोधनासाठी सर्व्हेक्षण पध्दतीचा अभ्यास करण्यात आला.

### संशोधनाची साधने

प्रस्तूत संशोधनात विद्यार्थ्यांसाठी प्रश्नावली तर प्राध्यापकांसाठी मुलाखत अनुसूची हे साधन वापरण्यात आले. प्रस्तूत संशोधनासाठी शेकडेवारी या संख्याशास्त्रीय साधनाचा वापर करण्यात आला. विद्यार्थी व प्राध्यापक यांच्याकडून मिळालेल्या माहितीचे विश्लेषण व

अर्थनिर्वचन करण्यात आले व त्या आधारे निष्कर्ष काढण्यात आले.

### संशोधनाचे निष्कर्ष

प्रस्तूत संशोधनाचे निष्कर्ष पुढीलप्रमाणे आहेत.

विद्यार्थी प्रश्नावलीतून आलेले निष्कर्ष –

- शालेय अभ्यासक्रमात एकूण ४० मूल्ये समाविष्ट आढळली ती, स्वावलंबन, श्रमनिष्ठा, सहिष्णूता, कर्तव्यनिष्ठा, शिस्तप्रियता, सत्यप्रियता, साधी राहणी, गुणग्राहकता, बंधुभाव, समता, व्यक्तिमहात्म्य, निसर्गप्रेम, सौंदर्याभिरुची, माणूसकी, संवर्धन, परखडता, निःस्वार्थीपणा, त्याग, संवेदनशीलता, व्यावहारिकता, वाक्चातूर्य, मानवता, परस्पर सहकार्य, राष्ट्रप्रेम, स्नेह, अहिंसा, राष्ट्रीय एकात्मता, सहनशीलता, आदरभाव, श्रुता इ. आहेत.
- ९०% छात्र अध्यापकांच्या प्रतिसादावरून मानवी मूल्यांची रुजवणूक होण्यासाठी विविध उपक्रम घेतले जातात.
- अध्यापक महाविद्यालयांमध्ये मानवी मूल्य रुजवणूकीसाठी घेण्यात येणारे उपक्रम एकूण २० आढळले ते पुढीलप्रमाणे –  
थोर व्यक्तींच्या पुण्यतिथी व जयंती साजऱ्या करणे, राष्ट्रीय सण, जागतिक महिला दिन, अपंग दिन, विषयांचे दिन, वसुधरा दिन, पर्यावरण दिन, जागतिक एड्स दिन, संविधान दिन, योग दिन, शिक्षक दिन, हे साजरे करताना श्रमदान शिबीर, अंधश्रद्धा विरोधी व्याख्याने, गुणवंत सोहळा, कार्यशाळा, चर्चासत्रे, समाजसेवा शिबीर घेतले जातात व या उपक्रमातून मानवी मूल्ये रुजविली जातात.
- दोन्ही महाविद्यालयातील ८०% छात्र अध्यापकांच्या प्रतिसादावरून महाविद्यालयाची परिपाटाद्वारे सुरुवात होते.
- दोन्ही महाविद्यालयातील ७५% छात्र अध्यापक मानवी मूल्यांची आवश्यकता असल्याचे सांगतात.
- दोन्ही महाविद्यालयातील ८०% छात्र अध्यापक दैनंदिन परिपाटाला नियमित वेळेत उपस्थित राहतात.
- ७५% छात्र अध्यापकांच्या प्रतिसादावरून दोन्ही महाविद्यालयात प्रार्थनेच्या वेळी महाविद्यालयाची स्वच्छता, पसायदान, मनाचे श्लोक, सुविचार, चिंतन, दिनविशेष, उल्लेखनीय घटना, शिक्षक मार्गदर्शन, मौन हे उपक्रम घेण्यात येतात.
- सर्वधर्मसमभाव या मानवी मूल्यांवर आधारित विविध उपक्रम घेतले जातात. असे ७६% छात्र अध्यापकांच्या प्रतिसादावरून स्पष्ट होते.
- स्त्री-पुरुष समानतेवर आधारित उपक्रम घेतले जातात. याबाबत ६०% प्रतिसादकांचे प्रमाण आहे.
- वक्तृशीरपणा या मानवी मूल्यांविषयी उपक्रम राबविले जातात. असे ७०% प्रतिसादक छात्र अध्यापकांचे प्रमाण आहे.
- संवेदनशीलता या मानवी मूल्यांबाबत जाणीव जागृती करणारे उपक्रम घेतले जातात असे ५५% प्रतिसादक छात्र अध्यापकांचे प्रमाण आहे.
- सौजन्यशीलता या मानवी मूल्याबाबत घेण्यात येणाऱ्या उपक्रमाला प्रतिसादक छात्र अध्यापकांचे ६८% प्रमाण आहे.
- नीटनेटकेपणा या मानवी मूल्याबाबत घेण्यात येणाऱ्या उपक्रमाविषयी ९०% प्रतिसादक छात्र अध्यापकांचे प्रमाण आहे.
- वैज्ञानिक दृष्टिकोनाची रुजवणूक व्हावी म्हणून उपक्रम घेतले जातात. असे ६२% प्रतिसादक छात्र अध्यापकांचे प्रमाण आहे.
- छात्र अध्यापकांमध्ये वैश्विक मूल्यांची रुजवणूक ६५% झालेली दिसते.
- अध्यापक महाविद्यालयातून आयोजित उपक्रमातून ७०% छात्र अध्यापकांत ६०% मूल्ये रुजवणूक झालेली आढळून येते.

### प्राध्यापकांच्या मूलाखतीतून आलेले निष्कर्ष

- दोन्ही महाविद्यालयांमध्ये थोर व्यक्तींच्या पुण्यतिथी व जयंती साजरी करून छात्र अध्यापकांमध्ये राष्ट्रभक्ती, सौजन्यशीलता, स्त्री-पुरुष समानता, संवेदनशीलता ह्या मानवी मूल्यांची रुजवणूक करण्यात येते.
- दोन्ही महाविद्यालयांमध्ये राष्ट्रीय सण साजरे करून राष्ट्रभक्ती, राष्ट्रीय एकात्मता, सर्वधर्मसहिष्णूता, संवेदनशीलता, वक्तृशीरपणा ही मानवी मूल्ये रुजविली जातात.
- दोन्ही महाविद्यालयांमध्ये ०८ मार्च जागतिक महिला दिन साजरा करून स्त्री-पुरुष समानता हे मानवी मूल्य रुजविण्यात येते.
- दोन्ही महाविद्यालयांमध्ये भुगोल दिन, विज्ञान दिन, गणित दिन साजरे करून वैज्ञानिक दृष्टिकोन या मानवी मूल्यांची रुजवणूक करण्यात येते.
- दोन्ही महाविद्यालयांमध्ये राष्ट्रीय सेवा योजना, रक्तदान शिबीर, पर्यावरण दिन, जागतिक एड्स दिन, जागतिक योग दिन साजरे करून वैज्ञानिक दृष्टीकोन, श्रमप्रतिष्ठा, संवेदनशीलता, राष्ट्रीय एकात्मता ही मानवी मूल्ये रुजविली जातात.
- दोन्ही महाविद्यालयांमध्ये क्रीडा स्पर्धांचे आयोजन, आरोग्य शिबीर, सण समारंभ साजरा करून श्रमप्रतिष्ठा, राष्ट्रीय एकात्मता, सर्व धर्मसहिष्णूता, निटनेटकेपणा ही मानवी मूल्ये रुजविली जातात.
- दोन्ही महाविद्यालयांमध्ये श्रद्धांजली देऊन संवेदनशीलता, अंधश्रद्धाविरोधी व्याख्याने देऊन वैज्ञानिक दृष्टीकोन, कमवा व शिका योजनेतून श्रमप्रतिष्ठा, अपंग दिन साजरा करून सौजन्यशीलता ही मानवी मूल्ये रुजविण्यात येतात.

### शिफारशी

- दोन्ही महाविद्यालयांतील छात्र अध्यापकांवर मानवी मूल्यांची रुजवणूक होण्यासाठी राबविण्यात येणाऱ्या विविध उपक्रमांची संख्या

वाढली पाहिजे.

२. दोन्ही महाविद्यालयांत विद्यार्थ्यांमध्ये मानवी मूल्यांची आवश्यकता व गरज याबाबत अधिक जाणीव जागृती करणे आवश्यक आहे.
३. दोन्ही महाविद्यालयांमध्ये दैनंदिन परिपाठाच्या वेळेस अधिक उपक्रम घेण्यात यावेत.
४. दोन्ही महाविद्यालयांमध्ये स्त्री-पुरुष समानता या मानवी मूल्याबाबत जाणीव जागृती करण्यासाठी समाजातील विविध क्षेत्रातील यशस्वी महिलांच्या मुलाखतीचे आयोजन इ. प्रकारचे उपक्रम घेण्यात यावेत.
५. दोन्ही महाविद्यालयांमध्ये संवेदनशीलता याबाबत विविध उपक्रम राबविणे गरजेचे आहे.
६. दोन्ही महाविद्यालयांमध्ये राष्ट्रीय एकात्मता या मूल्याविषयी अधिक जाणीवजागृती करण्यासाठी विविध व्याख्याने, चर्चासत्र आयोजित करावेत.

### सारांश

वर्तमानकाळात मानवी जीवन अनेक भौतिक अंगानी समृद्ध व समर्थ झालेले आहे. जगाने माहिती तंत्रज्ञानात नेत्रदिपक प्रगती केली आहे. मानवाला अशक्य असे काहीही नाही. एवढी कामगिरी आधुनिक तंत्रविज्ञानाने केली आहे. स्वातंत्र्यानंतर शिक्षणाचा विस्तार खुपच झाला. या विस्तारीकरणात शिक्षणाचा गुणात्मक विकास मात्र माझा नाही. आम्ही आमच्या शिक्षण व्यवस्थेतून अनेक डॉक्टर, वकील, इंजिनीअर्स इ. निर्माण केले. पण शिक्षणातून माणूस निर्माण करू शकलो नाही. वैज्ञानिक प्रगतीमूळे मानवाकडे सुख व समृद्धीचा भरपूर साठा निर्माण झाला. पण आमच्यातली मानवता जपणारी मूल्ये आम्ही सुरक्षित ठेऊ शकलो नाहीत. देशाच्या वर्तमान स्थितीचे अवलोकन केले तर सर्वच ठिकाणी अनैतिकतेचे साम्राज्य पसरलेले आहे. वर्तमान काळात देशात नरसंहार दरोज घडतो. त्याच्या बातम्या रेडिओ व दूरदर्शनवर येत असतात. हा नरसंहार थांबविला पाहिजे. अनैतिक कृती कमी कशा होतील यासाठी समाजाने, नागरीकांनी प्रयत्न करणे गरजेचे आहे.

संशोधकांनी अध्यापक महाविद्यालयातून मानवी मूल्ये रुजवणूकीसाठी कोणते उपक्रम घेतले जातात व त्यातून कोणकोणती मूल्ये रुजविली जातात. यासाठी हे संशोधन हाती घेतले आहे. भावी अध्यापकांद्वारे आदर्श नागरीक व सुसंस्कृत मानवी मूल्यांची जपवणूक करणारा समाज घडविण्यासाठी उपक्रमांची आवश्यकता महत्वपूर्ण ठरते.

### विचारार्थ काही प्रश्न

१. अभ्यासक्रमातून १००% मूल्ये रुजवणूक कशी साध्य होईल?
२. मूल्ये रुजवणूकीसाठी क्षेत्रीय कार्यास अभ्यासक्रमात कसे स्थान देता येईल?
३. मूल्य रुजवणूकीसाठी प्राध्यापक आचरण व व्यवहार यांत एकवाक्यतेसाठी आवश्यक घटकांचे उद्बोधन कसे करता येईल?
४. मूल्यशिक्षण तासिकेपेक्षा मूल्यशिक्षण सप्ताह महिना अधिक उपयुक्त ठरू शकेल का?

### संदर्भग्रंथ सूची

१. सहस्त्रबुध्दे वी.ह (१९८४), शिक्षणातून नैतिक मूल्य संवर्धन, साधना प्रकाशन, पुणे.
२. भितांडे वि. (१९८९), शैक्षणिक संशोधन पध्दती, मेहता पब्लिकेशन, पुणे.
३. करंदीकर सु. (१९९७), मूल्यशिक्षण, फडके प्रकाशन, कोल्हापूर.
४. पंडित बी.बी. (१९९७), शिक्षणातील संशोधन (संकल्पनात्मक परिचय), नुतन प्रकाशन, पुणे.
५. दुनाखे अ. (१९९८), प्रगत शैक्षणिक तत्वज्ञान, नुतन प्रकाशन, पुणे.
६. रेवाडकर भारती (१९९८), मूल्यशिक्षण, निराली प्रकाशन, पुणे.
७. जोशी अ. आणि महाले संजीवनी (१९९९), संशोधन मार्गदर्शन मालिका, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ नाशिक.
८. कांबळे दि. (२०००), मूल्यशिक्षण, मेहता पब्लिकेशन, पुणे.
९. नैतिक सक्षमता (२००३), बहाई अकादमी, पाचगणी.
१०. नागतोडे कि. (२००६), नैतिक मूल्यशिक्षण, विद्या प्रकाशन, पुणे.
११. खोल्लम अ. (२००७), मूल्यशिक्षण काळाची गरज, प्रगती प्रकाशन, पुणे.
१२. साळुंके कविता आणि पाईकराव वि. (२००८), शिक्षण आणि अध्यापक शिक्षण: विकिर्ण चिंतन, शिक्षक शिक्षण प्रकाशन, नाशिक.
१३. मुगळे डी (२००८), 'उस्मानाबाद जिल्हयातील माध्यमीक स्तरावरील मूल्यशिक्षणातील उपक्रमांचा अभ्यास करून नमुना उपक्रम तयार करणे.' पीएच.डी. शोधप्रबंध, य.च.म.मु.वि. नाशिक.
१४. पंडित बी. आणि महाले संजीवनी (२०१५), संशोधन गुणात्मक आणि मिश्र पध्दती, युनिक पब्लिकेशन, औरंगाबाद.



# Value-Added Courses for P.G., and U.G. Students, Research Fellows, and non-Teaching Staff members

स्नातकोत्तर आणि स्नातकपूर्व विद्यार्थी, रिसर्च फेलोज आणि शिक्षकेत्तर कर्मचारी  
यांच्यासाठी मूल्यवर्धित अभ्यासक्रम

## Courses Approved by Shivaji University, Kolhapur

1. "Fostering Personal Development & Social Progress": A DIPLOMA Level Self Development Course for U.G. Students
2. "Fostering Personal Development & Social Progress": An ADVANCED DIPLOMA Level Self Development Course for U.G. Students
3. ASHA (Abilities, Skills and Healthy Attitudes): A DIPLOMA LEVEL Skill Development Programme For P.G. Students
4. Refresher Course for Non-Teaching Staff Members: Creating Environments Based on Trust & Unity.
5. Minor Research Projects in the Area of "Value Education/Universal Human Values for Personal Development and Social Progress" (One or two years duration)
6. Leadership for Change (Personal & Community): A CERTIFICATE LEVEL Course approved by the Department for Adult and Continuing Education and Extension Work, Shivaji University (This course specially offered to the students of professional courses, such as Law, Engineering, Pharmacy, Education, B.C.A. and B.B.A., Management, etc.).

## शिवाजी विद्यापीठ, कोल्हापूर मान्यताप्राप्त अभ्यासक्रम

१. "वैयक्तिक विकास आणि सामाजिक उन्नयन वृद्धी": स्नातकपूर्व विद्यार्थ्यांच्या स्व: विकासासाठी पदविका अभ्यासक्रम
२. "वैयक्तिक विकास आणि सामाजिक उन्नयन वृद्धी": स्नातकपूर्व विद्यार्थ्यांच्या स्व: विकासासाठी उच्च पदविका अभ्यासक्रम
३. (ए.एस.एच.ए.- आशा) ॲबिलिटीज- क्षमता, स्किल्स- कौशल्ये आणि हेल्दी ॲटीट्यूड- आरोग्यदायी अभिवृत्ती: स्नातकोत्तर विद्यार्थ्यांसाठी पदविका स्तरीय कौशल्ये विकास कार्यक्रम
४. विश्वासार्हता आणि ऐक्यावर आधारित वातावरण निर्मिती: शिक्षकेत्तर कर्मचाऱ्यांसाठी उजळणी अभ्यासक्रम
५. "वैयक्तिक विकास आणि सामाजिक उन्नयन वृद्धी साठी वैश्विक मानवी मूल्ये/मूल्यशिक्षण" या क्षेत्रात लघु शोध प्रकल्प (एक किंवा दोन वर्षांचा कालावधी)
६. बदलासाठी नेतृत्व (वैयक्तिक आणि सामाजिक): प्रमाणपत्र शिक्षणक्रम प्रौढ आणि निरंतर शिक्षण आणि विस्तारकार्य विभाग, शिवाजी विद्यापीठ (हा अभ्यासक्रम मुख्यत: व्यावसायिक शिक्षणक्रमांच्या विद्यार्थ्यांसाठी आहे. उदा: विधीशास्त्र, अभियांत्रिकी, औषधीशास्त्र, शिक्षणशास्त्र, बी.सी.ए. आणि बी.बी.ए., व्यवस्थापन)



For Syllabi details and Application Form please contact:  
director@bahaiacademy.org, Ph. 02168-240100  
Bahá'í Academy, Shivajinagar, Panchgani - 412805, Dt. Satara