1st 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 3- Papers Presented (Continuation)

THE COMPASS

Special Issue
Vol.10, No.1
November 2016
Part 3: Papers Presented (Continuation)

Actions and Reflections:
Proceedings of the
1st International Conference
On
"Universal Human Values"

**Organized by the Bahá'í Academy, Panchgani
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*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.*

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Human Values' Education for Adolescents: Its Relevance and Importance

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ABSTRACT

The purpose of this study is to explore how human values education is being implemented in middle schools. It will investigate teachers', parents', and students' perception and attitude towards human value education. It will also investigate what methods are teachers using to develop human values and what are the challenges for providing human values education to adolescents in middle schools.

Adolescence is popularly known as the age of transition. It is marked by rapid growth and development. In this time individuals are pigeonholed by drastic changes in physical, psychological and social maturities. It is the period in which he/she starts to integrate him/herself as a part of society and is resulted in the realization of morality and ethical principles. Identity seeking is the key phenomena of adolescence. They have also a tendency to watch life through rose-tinted glass. They see others rather than what the people are. So it is concluded that it is a period of unrealism. Adolescence is also known as the period of stress and storm. Because their mind is pooled with limitless thoughts, this results in stress and frustration.

The end of twentieth century can be considered as both the best and worst time for adolescents. It provided maximum opportunities to grow independently. But at certain extent, unimaginable developments of technologies diverted their capabilities to unfertile engagements. The psycho-social factors of adolescents are themselves a contributing factor to their misbehavior. Being the turning period of life, this is the right time to take right decision. In this condition, human values education have an important role in their future determination. Human values education will enable individuals to cope effectively with their life challenges. This research will investigate how the human values education contributes to the individual development of adolescents.

Keywords

1. **Human Values: 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** thus **defined** are universal; they are shared by all **human** beings, whatever their religion, their nationality, their culture, or their personal history.

2. **Relevance:** Relevance is the concept of one topic being connected to another topic in a way that makes it useful to consider the first topic when considering the second.

3. **Adolescence:** Adolescence is a transitional stage of physical and psychological human development that generally occurs during the period from puberty to legal adulthood. In this research we are studying the early adolescence, generally ages 11 to 14.

Introduction

Significance of the Topic

The National Curriculum Framework (NCF), 2005 strongly advocates values like cooperation, respect for human rights, tolerance, justice, responsible citizenship, diversity, reverence towards democracy and peaceful conflict resolution. The idea of imparting values education is also closely linked with the educational reforms that have been introduced under the scheme of Continuous and Comprehensive Evaluation (CCE). Researcher has considered the following values in this study.

"Think positive" is a self-empowering concept that allows the student to have a positive self-image and values himself/herself and life in all forms.

"Be compassionate and do no harm" attempts to inculcate love, kindness and friendliness that are important to respond to intolerance and violence in society.

"Discover inner peace" enables an individual to understand the self at a deeper level of consciousness. It also addresses a person's spiritual needs.

"Learning to live together" seeks to promote the qualities of sharing, cooperation, mutual help, building trust and team work. Working harmoniously in groups with others reduces competition and

emphasizes the joy of working as a team.

"Respect human dignity" is based on the concepts of Human Rights and Justice. Its objective is to develop a consciousness that recognizes rights of others along with one's own.

"Be your true self" builds behavioural skills such as time management, honesty and strength of character that are essential for resolving conflicts and for effective social interaction.

"Developing critical thinking" involves the ability to think with logic and reason. It also includes decision-making and is an important component of democratic institutions.

"Resolve conflict non-violently" is a basic component of Values Education. It encompasses skills necessary for conflict resolution, active listening, mediation, creative solution and alternative solution seeking.

"Build peace in the community" provides an opportunity for young learners to be exposed to social realities and to understand people's problems as well as their own responsibilities and duties.

"Caring for the planet" is a global educational need for children and adults alike. The health of the planet has a direct and immediate influence on the destiny of humankind.

As adolescents move from childhood to adolescence, they tend to have increased conflicts with their parents due to the drive for independence. At the same time, adolescents have increased time spent with peers, and peer relationships become especially important in their life. Peer difficulties, including perceived peer rejection, are significantly associated with self-reported depression in adolescents. Depressed mood and anxiety increase throughout the adolescent period. Teen stress is often difficult to recognize and parents and educators need to know the impact of stress on adolescents in order to provide the necessary support and open communication to help them deal with multiple issues.

Human values educational programs emphasize not only to promote a healthy lifestyle for adolescents, but also encourage a healthy and productive future. It is a great challenge to the educator, how the educator will successfully guide and facilitate the learner's ability to actualize the very **core values** that lead to experience the art of being fully human which would require great sensitivity and responsibility .

Objectives
1. To investigate teachers, parents and students perception towards human value education.
2. To examine pupils' knowledge and awareness of human values in their day to day experiences.
3. To examine how the different methods used in middle school facilitate pupils' value education development.
4. To identify challenges in value education in middle schools.
5. To recommend strategies for implementing and promoting pupils' value education in middle school.

Scope and Limitations
Such study can be undertaken for students of higher stage of adolescence. The researcher has limitation of access to students of higher stage of adolescence.

Research Questions
1. What is the perception of teachers, parents and students towards human value education?
2. Are pupils aware about human values in their day to day experience?
3. Which are the different methods used in middle schools to inculcate human values?
4. What are the challenges in middle schools regarding value education?

Review Of The Related Literature

Several studies indicated a need to impart human values in school during daily teaching. Students are being pressured frequently by a variety of factors which cause them to have stress in one or more ways (Strong, De Vault & Cohen, 2008).

Throughout the processes of maturation and learning, children and adolescents construct a way of being in a world, a self-concept, a knowledge of that which surrounds them, a confidence in their possibilities of transforming the environment, self-efficacy and their own way of relating to others'

social skills. In these processes they gain knowledge, learn forms of behaviour, attitudes and values, and consolidate beliefs.

Methodology

The present study is based on descriptive research. According to the nature of the study, the investigator adopted survey method.

Tools

A self-structure questionnaire for students, teachers and parents was used as the main tools for data collection. The researcher has chosen a sample of 61 students, 25 teachers and 25 parents.

Results

Data Analysis

In order to interpret and analyze the data, the investigator used both qualitative and quantitative analysis. Percentage calculation was used as the main technique for analysis of quantitative data.

Findings

It is found from the students' questionnaire that the value **"Think Positive",** 51.10% adolescents think positive; **"Be compassionate and no harm",** 40.98% adolescents do not harm others; **"Discover inner Peace"**, 32.79 % discovered inner peace; **"Learning to live together",** 77.05% agreed that they enjoy learning to live together; **"Respect to human dignity"** 52.06% have respect towards human dignity; **"Be your true self",** 49.18% are honest, **"Developing critical thinking",** 42.62% think logically; **"Resolve conflict non-violently"** 40.98% are able to resolve conflict non-violently; **"Build peace in the community"** 49.18% understand their responsibilities and duties.

It is found from the teachers' questionnaire that many teachers do not have clear vision about imparting values effectively. Although values education goes on constantly in schools, it is also true that in order to be effective, there must be clearly defined and explicit focus, direction and commitment for fostering values in the agenda of the school. Values can only be inculcated through the situations deliberately planned while teaching various school subjects. Different methodologies can be used to inculcate values like group discussion, group projects, debate, exploring possibilities, quiz, role play, brainstorming, display board competitions, exhibition, thinking critically, etc..

From the teachers' questionnaire it is found that there is need to prioritize values education in the curriculum, and there should be integrating values education into school activities. The transaction should be both through formal modes of learning as well as through co-curricular activities and other informal approaches to learning.

From the parents' questionnaire it is found that parents feel that they become less important to children as they move into the adolescence, parenting an adolescent is not an easy job. They have problems with them regarding talking on cell phone, instant messaging, and overuse of social media (internet) which make them less communicative, along with other problems like hanging out with friends, wearing weird clothes, acting rudely, stopping sharing anything with parents etc. .

Interpretation

Teachers, who have more interaction with students, are more likely to build trust and rapport. Reducing stress may eventually improve student achievement as well. School counselors would need the resources to promote and present stress related programs to students. The primary concern is the student's safety and physical and emotional well-being. Providing adolescents with a positive role model to help them with other areas besides academics may have a positive impact on adolescents' behavior. Teaching value education in an innovative way in schools may improve the school as a whole, and help prepare students with the tools needed to recognize and manage stress in an effective and positive manner.

Conclusion

Adolescence is a period when the intellectual, physical and all the capabilities are very high, but their antisocial activities and behaviors are deteriorating all their capabilities and they are becoming a burden to the society. Imparting human value education through daily teaching will help our adolescents to overcome such difficulties in life. Value education can serve as a remedy for the

problems as it helps the adolescents to lead a better life. Therefore value education is a need of the society and every education system should impart human value education as a part of its curriculum as it is capable of producing positive health behavior, positive interpersonal relationships and wellbeing of individuals.

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Weaving a Global Social Fabric by Promoting Education in Universal Human Values

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ABSTRACT

The indispensable role universal human values play in weaving and preserving the global social fabric from disintegrating in the face of varied and rapidly multiplying social ills afflicting humanity today, and in promoting the unity, harmony, peace, and prosperity of mankind, is yet to be explored in depth. So also does the crucial role of education in promoting the understanding and application of human values at all levels of human interactions and relationships need to be understood in depth. In the past over one century, the peoples and nations of the world have increasingly been found compelled to come together in cooperation in the pursuit of their common goals and aspirations, and in seeking to solve to their rapidly increasing common problems which have defied national boundaries and assumed global proportions. In spite of two world wars, mankind has irresistibly moved towards this age of globalization which "is changing the fundamentals of human relations and social life."[1] Consequently, the meaning of universal human values governing human conduct and interactions at all levels of human society must evolve, be redefined, and assume wider meanings, in order to respond to the needs of this age. In the backdrop of this new reality then, promoting education in universal human values will have a direct bearing on the unity, prosperity, progress and happiness of mankind as well as the advancement of civilization. Education can create the kind of global social environment which is indispensable for peaceful and harmonious interactions and activity between nations and peoples of the world. With the help of statements of contemporary social psychologists and theorists, international organizations, and leaders of thought, as well as based on interviews of a group of individuals from varied backgrounds, this paper seeks to conclude that promoting the understanding of the application of universal human values through education worldwide and redefining the meanings of human values commensurate with the requirements of this age is the need of the hour and must therefore be given the utmost priority, if the global social fabric is to be preserved from being torn apart by the forces of social disintegration, and an environment conducive to the advancement of a materially and spiritually glorious civilization is to be created.

Keywords

1. Social Fabric is used as a metaphor for how well the community members interact amongst themselves. If you consider all the individual members as threads, the "social fabric" is made by having those members interact, thus weaving the threads together. The tighter the weave (i.e., the more frequently and positively the members interact with each other), the stronger the fabric is; the looser the weave, the weaker the fabric, and the more likely to tear (i.e., have conflicts that pit one group against another), fray (i.e., lose members), develop loose threads (criminals), and otherwise suffer."

2. Weaving creating a single design, and a pattern that is internally consistent in which the contribution of every single member adds to the strength and beauty of the whole. This is not only highly desired, but is the most organic and natural way of the fulfillment aspirations of individuals and the collective humanity as well.

3. Global of, relating to, or involving the entire world.

4. Role of Education the position and purpose of education.

5. Human Endeavor human activity leading to the advancement of civilization.

6. Promoting supporting, assisting and facilitating.

7. Practical Application the act of bringing something to bear; using it for a purposeful ends.

8. Wider meaning adding to the meaning of something so as to increase its scope of influence.

Introduction

<u>Significance of the Topic:</u> In the past one century, the peoples of the world have found themselves

drawn into ever-widening circles of unity and collective life, i.e., from the village community life to, tribal, city-state, national, international and global community life. As a result of this phenomenon, unprecedented changes have occurred in the social, political, economic, industrial, religious, educational, and cultural spheres of life. This change has been facilitated by remarkable and unprecedented achievements in the field of scientific discovery and technological inventions, the effects of which have subjected everything to the throes of change worldwide, giving rise to a new global culture in which can be discerned the first glimmerings of a global social life. Terms and concepts such as: world citizen, United Nations, global community, global society, global warming, World Health, World Bank, International Community, International cooperation, World Health Organization, United Nations Educational, Cultural and Scientific Organization, United Nations Children's Emergency Fund, International Monetary Fund, Earth, Summit, International Tourism, International Sports, internet, World Trade, Economic globalization, Socio-cultural globalization, Global natural environment, etc., have become commonplace and reflect this change. This has resulted in a growing consciousness of the principle of the oneness of mankind in the world. It is primarily concerned with "the nature of those essential relationships that must bind all the states and nations as members of one human family....It implies an organic change in the structure of present-day society, a change such as the world has not yet experienced...It represents the consummation of human evolution -- an evolution that has had its earliest beginnings in the birth of family life, its subsequent development in the achievement of tribal solidarity, leading in turn to the constitution of the city-state, and expanding later into the institution of independent and sovereign nations."[2]

Emphasizing the interconnectedness and interdependence of the peoples of the world, Jacques Delors, speaking at the UN Conference on Environment, Rio de Janeiro, 1992 stated that "The world is our village: if one house catches fire, the roofs over all our heads are immediately at risk. If anyone of us tries to start rebuilding, his efforts will be purely symbolic. Solidarity has to be the order of the day. We need a global ethics to guide us in solving global issues, in strengthening our global interdependence and solidarity."[3] This concept of 'global ethics' then has basic implications for education. A global unified approach to the promotion of education in universal human values is the only way ahead.

These words of Jerry and Pat Mische, founders of Global Education Associates (GEA) also justify this unified approach: "'We have but one world, or none at all, we either work together to build the earth or perish together with it." We have only one home, one body of waters, one atmosphere, one environment. We live under one sky. What happens in one place, affects all the rest.'[4]

Role of Education in Promoting Universal Human Values: This is a time to celebrate the creative power latent in human diversity and enjoy the fruits of the unity of mankind; however, this occasion is marred by an unprecedented and rapid rise in the forces of social disintegration, such as crime, corruption, moral decay, breakdown of the family system, environmental, political, and economic degradation, religious, racial, and national conflicts, disunity, terrorism and warwhich, if allowed to go unchecked, will completely destroy the human race.

That the above problems are man-made, few would deny, but where do they spring from? " The root cause of wrongdoing is ignorance, and we must therefore hold fast to the tools of perception and knowledge."[5] In order to overcome these powerful and destructive forces then, the light of knowledge and understanding will have to be kindled in the minds and hearts of the peoples of the world. The most powerful means at humanity's disposal for accomplishing this feat is education of the masses in universal human values through the systems of education throughout the world. This demands a radical shift in our way of thinking from the circumscribed to the all-embracing. Referring to the revolutionary changes that must be brought about in education in the 21st century, Paul Kennedy states that ""Nothing less than the re-education of humankind will do."[6] This calls for a paradigm shift in our educational philosophy and practice.'" This, of course, is not a matter of choice.

Unity is an essential prerequisite for the lasting success of any collective human endeavor aimed at the well-being and happiness of mankind, and the global endeavors for the promotion of education in universal human values worldwide is no exception. "The well-being of mankind, its peace and security, are unattainable unless and until its unity is firmly established."[7]

Stressing on the imperative need of promotion of values through education, the UN Declaration on a Culture of Peace, stated that "progress in the development of a culture of peace comes through values, attitudes, modes of behavior and ways of life conducive to the promotion of peace among individuals, groups and nations".[8]

UNESCO further underscores the priorities of education systems stating that, "As nations and cultures become ever more entwined, education systems must give priority to:...promoting social cohesion through education, through the development of citizenship education programmes emphasizing core values (e.g. pluralism, human rights, tolerance, participatory democracy, equality of opportunity, justice)"[9]

A Holistic Approach to Education : The approach to education then, must not only be integrated and holistic, but must also be unified and global. It must contribute to weaving of a global social fabric which would bind the members of the human family in loving cooperation in pursuit of the well-being, happiness and progress of all. For this to take place, Quisumbing explains, "...we should adopt a more holistic view of education which aims at the development of the faculties and powers of the whole person; a teaching-learning approach... that educates the heart and the emotions... The heart of education is the education of the heart."[10]

Objectives: Viewed in the light of the requirements of this new age, this paper seeks to highlight the role of education in promoting the understanding and application of universal human values, with special focus on redefining the meaning of universal human values to correspond to the needs of this age of globalization, which, of course, will have far reaching, basic, and ever-evolving implications for the system of education, and its aims, approaches, and methods.

Scope and Limitation: However owing to its limitations, this paper can only convey the urgency of promoting universal human values through education worldwide. It cannot undertake to discuss in detail the underlying principles and concepts. It is also beyond the scope of this paper to redefine the meaning of universal human values in the context of global relationships and interactions.

Hypothesis: Educating and imbuing the members of the global society with the knowledge, understanding, and application of universal human values in the contexts of the needs of the age we live in is of paramount importance. This will not only rid humanity of all its self-inflicted sufferings, but will also facilitate the establishment of world unity, and usher in an era of peace and prosperity of mankind.

Research Questions: How will the global social environment be affected if the understanding and application of universal human values is promoted through education throughout the world?

By promoting education in universal human values among the masses, which problems afflicting mankind today will be permanently solved,? How is this related to the attainment of world peace, human prosperity, and happiness?

Review of Literature/Researches

Defining Universal Human Values and discussing their role in society: Delving into the study of human values, one discovers the need of arriving at a universal consensus regarding what constitutes universal human values. According to 'Powerful Information', a British charity specializing in grassroots international development, "there appears to be no definition of 'values' that is universally accepted... In an important sense it might be concluded that values do not lend themselves to ready definition… Equally, no-one has been able to identify a core set of values on which people from different societies and cultures can agree."[11]

According to British social and political theorist Isaiah Berlin, "…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."[12]

Based on his empirical research, social psychologist Shalom H. Schwartz defined 'values' as "conceptions of the desirable that influence the way people select action and evaluate events."[14] However, there is much confusion surrounding the definition of values. Kurt Baier (1969) noted that in defining human values, "sociologists employ a bewildering profusion of terms."[13]

Suggesting that Universal Human Values are, in essence, spiritual attributes, "… a Club of Rome report for UNESCO (1987) noted that:… Among such spiritual values are freedom, peace, justice, equity. A value system is a group of interconnected values that form a system and reinforce each other. They are anchored in religion or in humanist traditions...'"[14]

'Powerful Information' offers a very interesting clarification about which attributes can be regarded as universal human values. It states that "no problem is recognizable except in the light of a value. If 'justice' is not a recognized 'value', then 'injustice' cannot be recognized as a problem."[15] From this it can be inferred that every problem existing in society, is due to the absence of a corresponding universal human value in human relationships and interactions. For instance, today we see increasing signs of hatred, disunity, greed, untrustworthiness, dishonesty, insincerity, inequality, unfairness, inequity, pride, selfishness, oppression, cruelty, etc., in the world. This indicates the growing absence of corresponding human values like love, unity, generosity, trustworthiness, honesty, sincerity, equality, fairness, equity, humility, selflessness and kindness in the relationships at all levels throughout the world. Therefore these human attributes can well be regarded as universal human values.

Every individual potentially possesses the aforementioned values by virtue of being human. Therefore these values reveal the inherent nobility of the human race and are an expression of our higher nature. With proper education this inherent human nobility reveals itself in the expressions of the highest standards of justice, equality, fairness, honesty, trustworthiness, truthfulness, humility, generosity, sincerity, sacrifice for the common good, selfless love, and service to humanity. This, of course, can become a reality only through a long and systematic process of education which begins in the family and continues through the formative years of human life, during which the foundations of its future development are permanently laid.

Stressin the decisive role of education in releasing latent human potentialities, the Baha'i Writings explain: "Regard man as a mine rich in gems of inestimable value. Education alone, can cause it to reveal its treasures, and enable mankind to benefit there from."[16]

Throwing more light on the above quotation, the Ruhi Institue, Columbia, suggests considering whether virtues such as love, kindness, justice, truthfulness, trustworthiness, constancy, integrity and sincerity, as well as the capacities of the human mind, and its powers to discover the world of nature, to produce beautiful works of art, to express beautiful and noble thoughts can be regarded as 'gems' of inestimable value and whether it can ever be possible to develop these latent human potentialities without education.[17]

An integrated approach to education: From the foregoing passages it is clear that education must be accorded the utmost priority to save the world from the life-threatening crisis it has gotten itself into. Through an integrated and holistic approach, education will need to be so designed that it facilitates the simultaneous processes of the acquisition of knowledge about universal human values and their role in human and societal life, and the development of the understanding of their conscious application to the relationships, interactions, and conditions of life rooted in service to humanity. Such a process of education would need to promote the simultaneous and mutually reinforcing processes of "being and doing"[18] – i.e., striving for one's own intellectual and moral development and at the same time contributing to the transformation of society by striving for the well-being, development and happiness other in one's family, community, the society and the world at large. The Delors Commission further defines Learning to Be as "a dialectical process, which starts with knowing oneself and then opens out to relationships with others. In that sense, education is...a very individualized process and at the same time a process of constructing social interaction."[19]

At the fifth session of the UNESCO Advisory Committee on Education for Peace, Human Rights, Democracy, International Understanding and Tolerance, the Director-General of UNESCO, emphasized the need for innovative approaches to an integrated concept of education...so as to respond more effectively to the demands of the twenty first century. The Committee therefore resolved that what was needed for a culture of peace was an "integrated, comprehensive education...at every level in the education system..."[20]

The Power of Human Values: Juan Somavia, the 9th Director General of the International Labor Organization regards "the strength of human values" as "a common force" that "has remained throughout history". He affirms that as human beings, no matter what our background or homeland, "we seek to find fulfillment and peace in life. …Speaking of the universal effect and the influence human values exert in all settings, he says, "If our decisions are truly guided by values, we are more likely to find harmony within ourselves, our homes and families, our neighborhoods and nations."[21]

Similarly, Milton Rokeach's in his book The Nature of Human Values, proclaiming the unifying power of universal human values and the centrality of the value concept, states that "The value concept… (is) able to unify the apparently diverse interests of all the sciences concerned with human behavior." (Rokeach, 1973)[22]

From the foregoing paragraphs we can conclude that universal human values, are not only potentially present in human nature, but are also valued by the vast majority of mankind. To confirm this fact, some fifty individuals from various backgrounds and groups, and different genders were interviewed in order to obtain their views and understanding about the power, nature, role and influence of universal human values and the need for promoting them through education.

Tools and Methods: In this research paper, the interview method was used and a questionnaire containing 27 simple, closed questions was used as a tool to collect the required information. The questionnaire contained 27 clearly worded, simple, closed questions and was given to 50 respondents of varied backgrounds, age groups, and gender, to find out what was the general understanding about what constitutes universal human values, and the nature, power and scope of their application and influence, as well as the role of education in promoting them in the world.

Results
Data analysis: All the data thus collected through the questionnaire were compiled and typed in a table which made it possible to arrive at a comparative analysis of the responses for each question.

Findings: The analysis resulted in the following findings.
1. 46 out of 50 respondents believed that human values are the expressions of man's higher nature.
2. 45 out of 50 respondents regarded justice, honesty, service, generosity, trustworthiness, sincerity, fairness, selflessness, sacrifice for the welfare of all, and quality as universal human values.
3. 45 out of 50 respondents believed that application of human values in interactions within a family can establish unity within that family.
4. 45 out of 50 respondents believed that application of human values at all levels of society can end crime.
5. 43 out of 50 respondents believed that application of human values at all levels of society can end wars.
6. 45 out of 50 respondents believed that at all levels of society can end religious strife, conflict and bloodshed.
7. 43 out of 50 respondents believed that application of human values at all levels of society can ensure the happiness, well-being, development and prosperity for all.
8. 34 out of 50 respondents believed that application of human values at all levels of society can end extremes of wealth and poverty.
9. 46 out of 50 respondents believed that application of human values at all levels of society can rid the world of environmental crisis.
10. 39 out of 50 respondents believed that application of human values at all levels of society can rid the world of the problem of terrorism.
11. 40 out of 50 respondents believed that application of human values at all levels of society can save the world of various health related crisis.
12. All 50 respondents believed that education is a powerful medium for promoting the understanding of universal human values worldwide.
13. All 50 respondents believed that extremely educated and capable individuals can be of no benefit to the world if their conduct and interactions are not governed by universal human

values.

14. All 50 respondents believed that today there is need for promoting a deeper understanding of universal human values among the peoples of the world at every level of education.

Interpretation: The findings imply that people regard justice, love, trustworthiness, selflessness, honesty, equality, generosity, fairness, equity, sacrifice for the common good, and sincerity as universal human values and strongly believe in their power to establish the bonds of unity and harmony, promote peace and facilitate cooperation in the world and rid human society of all man-made problems, ushering in an era of human prosperity and happiness. They also strongly believed that education has a vital and indispensable role to play in promoting the understanding and application of human values in society at all levels.

Conclusion: Linking the above results to the United Nations declaration of Human Rights (UDHR), drafted by representatives with different legal and cultural backgrounds from all regions of the world, we can safely conclude that the attributes mentioned above are, indeed, universal human values, and proclaim the oneness of mankind; and conclude that education has a vital role to play in redefining universal human values in the context of their role in this age, and in promoting the understanding of their application at all levels of human interactions. This has deep rooted implications for the aims, approaches and methods of education and the systems of education worldwide.

"Unification of the whole of mankind is the hall-mark of the stage which human society is now approaching. Unity of family, of tribe, of city-state and nation have been successively attempted and fully established. World unity is the goal towards which a harassed humanity is striving. Nation-building has come to an end. The anarchy inherent in state sovereignty is moving towards a climax. A world, growing to maturity, must abandon this fetish, recognize the oneness and wholeness of human relationships, and establish once for all the machinery that can best incarnate this fundamental principle of its life."[23]

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स.म.शं.मोहितेपाटील महाविदयालय रहिमतपूर येथील विवेकवाहिनी उपक्रमातील विविध मूल्यांच्या उपयोजितेच्या अभ्यास

लेखक: श्री. प्रशांत मोहन साळवे

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──── **सारांश** ────

विवेकवाहिनी हे प्राध्यापक, शिक्षक, विदयार्थी यांनी चालविलेला उपक्रम असून यामध्ये समाजभिमुख अभिनव उपक्रमातून वेगवेगळ्या मुल्यांची जपवणूक व विकास घडवून आणला जातो. २००२ मध्ये लातूर येथे झालेल्या परिषदेत वैज्ञानिक जाणिवा महाविदयालयात पोहचविण्यासाठी विवेकवाहिनी हे संघटन चालू करण्याचा निर्णय झाला. हे संघटन शिक्षणसंस्था व आजी माझी प्राध्यापक यांच्या सहकार्याने उभे करावे. आणि महाविदयालयातील विदयार्थ्यांना कार्यरत करावे असे ठरले. मक्कविदयालये , विदयापीठ शिक्षण संचनालय, उच्च शिक्षणाचे मंत्री या सर्वांनी या कल्पनेस पाठिंबा दिला. व शिक्षण संचलनालयाने परिपत्र काढले.

स.म.शंकरराव मोहितेपाटील महाविदयालय रहिमतपुर येथील महाविदयालयात विदयार्थ्यांचा मूल्यवर्धित विकास करण्याच्या हेतूने तसेच सामाजिक जाणिवा विकसित करण्यासाठी विवेकवाहिनी विभागाच्या वतीने अनेक मूल्यवर्धित कृतीशील उपक्रम घेतले आहेत.

विवेकवाहिनीतून विदयार्थ्यांमध्ये वैज्ञानिक दृष्टीकोन म्हणजे काय? भारतीय राज्यघटनेत व शिक्षणात त्याचा समावेश का केला आहे ते समजते. व्यसन म्हणजे काय ते कसे लागते व व्यसन कसे सुटे शकते, व्यवसानाची घातकता लक्षात आणून दिली जाते. धर्मनिरपेक्ष आचारविचार , भारतीय संविधानात धर्मनिरपेक्षेतचा अर्थ विवेकवाहिनीतून लक्षात आणून दिला जातो. विवेकीजीवन जगणे, स्वत:पासून परिवर्तनाची सुरुवात करणे, निर्णय घेणे, प्रश्न सोडविणे, वाटाघाटी, आस्था, सृर्जनशीलता,संवाद, इत्यादी जीवन कौशल्य तसेच तरुण वयाच्या दृष्टीने जोडीदाराची निवड, करिअर काऊन्सिलिंग, ताणतणावावर मात कशी करावी याची माहिती व प्रशिक्षण दिले जाते.

विवेकवाहिनीच्या सदस्य विदयार्थ्यांकडून संकल्प अभियान राबविले जाते. वर्षातून एकदा रक्तदान करणे, अन्यधर्मीय व्यक्कीशी जाणीवपुर्वक मैत्री करणे, रोज व्यायाम व अभ्यासेतर वाचन करणे, व्यसन मुक्त जीवन जगणे, खादीचे वस्र विकत घेणे व प्रदुषण मुक्त दिवाळी साजरी करणे असे संकल्प सदस्यांकडून घेतले जातात निसर्ग सहली, चमत्कारांचे सादरीकरण रंजकपणे करुन त्यातून वैज्ञानिक दृष्टीकोनाचा प्रचार व प्रसार केला जातो. दिवाळीत फटाके व शोभेची दारु यामुळे हवेचे प्रचंड प्रदुषण होते,अपघात होतात, विदयार्थी वृध्द आजारी यांना त्रास होतो त्याऐवजी हे पैसे वैज्ञानिक खेळ, पुस्तके, किल्ले करणे अशा गोष्टीस वापर करण्याची प्रेरणा विदयार्थ्यांना मिळते.डॉ.बाबासाहेब आंबेडकरांनी १८–१८ तास ग्रंथालयात बसून अभ्यास केला. यांच्या स्मृतीदिनी विदयार्थ्यांनी ग्रंथालयात बसून ६तास वाचनाचा उपक्रम घेतला. ३१ डिसेंबर हा दिवस व्यसनविरोधी निर्धारदिन म्हणून साजरा केला. संविधानाचा आशय विदयार्थ्यांच्या पर्यंत पोहचविण्यासाठी सामुहिकपणे घटनेचे प्रियांबल वाचनाचा कार्यक्रम घेतला. तसेच बुवाबाजी भांडाफोड सारख्या सी.डी.विदयार्थ्यांना विवेकवाहिनी अंतर्गत उपक्रमात दाखवून त्यांच्या व्यक्तिमत्वाचा मूल्यवर्धित विकास केला आहे.

शैक्षणिक वर्ष २०१५–१६ मधील विवेकवाहिनीच्या ३० सदस्य विदयार्थ्यांकडून वरील उपक्रमांची उपयोगिता प्रश्नावलीच्या सहाय्याने भरुन घेतली या उपक्रमाची उपयोगिता टक्केवारीमध्ये मोजल्यानंतर पुढील महत्त्वाच्या बाबी आढळुन आल्या. विदयार्थ्यांनी रक्तदान शिबिरात भाग घेतला, ग्रंथालयात विवेकवाहिनी सदस्यांची संख्या वाढली, फटाके मुक्त दिवाळी साजरी करुन पैसे वाचविले,व्यसनाचे दुष्परिणाम कळाले,विदयार्थ्यांनी निसर्ग सहली काढून बिजारोपना सारखे कार्यक्रम केले, चमत्कारांचे प्रशिक्षण घेऊन अंधश्रध्देला फाटा दिला, विदयार्थ्यांनी प्रदुषणमुक्त फटाके विरहित दिवाळी साजरी केली तसेच व्यसनांची प्रतिकात्मक होळी करुन जनसंदेश दिला. विदयार्थ्यांना नागरी कर्तव्य व हक्क समजले.

वरीलउपक्र मातूनअंधश्रध्दा,निसर्गप्रेम,जाणीवजागृती,बंधूभाव,भुतदया,वैज्ञानिकदृष्टीकोन,चिकित्सा,सकारात्मकता,विश्लेषण क्षमता,देशप्रेम,निष्ठा,इ.मुल्यांचा विकास झालेला दिसतो.

वरील उपक्रमाच्या उपयोगितेचे मुल्य ८० ते १०० % पर्यंत मोजता येते. शिक्षणातील या समाजभिमुख उपक्रमशिलतेची दखल महाविदयालयाच्या नॅकच्या अहवालात घेतलेली दिसून येते.

बीज संज्ञा: विवेकवाहिनी उपक्रम

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प्रस्तावना

विवेकवाहिनी हे प्राध्यापक, शिक्षक, विद्यार्थी यांनी एकत्रितपणे चालविलेला उपक्रम असून यामध्ये समाजभिमूख अभिनव उपक्रमातून वेगवेगळ्या मूल्यांची जपवणूक व विकास घडवुण आणला जातो. डॉ. नरेंद्र दाभोळकर व त्यांच्या सहकाऱ्यांनी महाविद्यालयीन स्तरावर विवेकवाहिनीची सुरुवात अत्यंत प्रभावीपणे केली. स. म. शं. मोहिते पाटील महाविद्यालयात २००१ पासून विवेकवाहिनी अंतर्गत वेगवेगळे

समाजोपयोगी मूल्यवर्धित कृती कार्यक्रम आयोजित केले जातात. या उपक्रमामुळे विद्यार्थ्यांच्या जाणिवा व व्यक्तीमत्वाचा विकास होवून त्यांचा समाजास उपयोग होत असल्याचे दिसून येते.

उद्दिष्टे

१. विवेकवाहीनीतील मूल्यवर्धित उपक्रमांचा अभ्यास करणे.

२. विवेकवाहीनीच्या उपयुक्ततेचा अभ्यास करणे.

३. विवेकवाहीनीतील मूल्यवर्धित उपक्रमातून विद्यार्थ्यांमध्ये झालेले बदल अभ्यासणे.

माहिती संग्रह व संशोधन पद्धती

प्रस्तुत शोधनिबंधात गुणात्मक व संख्यात्मक माहितीचा वापर केला आहे. शोधनिबंधात घेण्यात आलेली माहिती प्राथमिक व दुय्यम सामग्रीतून संकलित करण्यात आली असून प्राथमिक माहिती विवेकवाहीनीचे सदस्य असलेल्या विद्यार्थ्यांकडून प्रश्नावलीच्या माध्यमातून गोळा करण्यात आली आहे. संख्याशास्त्रीय पद्धतीचा वापर करून आकडेवारीवर संस्करण करून विश्लेषण केले आहे.

व्दितीय स्वरुपाच्या सामग्रीमध्ये पुस्तके, संदर्भग्रंथ, मॅगझिन इत्यादीचा आधार घेण्यात आलेला आहे.

नमुना निवड

स. म. श. मोहिते पाटील महाविद्यालयातील विवेकवाहीनी उपक्रमाचे सदस्य असलेली ३० विद्यार्थी या संशोधनासाठी न्यायदर्श म्हणून निवडली गेली आहेत.

विषय विवेचन

- **विवेकवाहीनीचा अर्थ**

विवेकी विचारांच्या आधारे स्वत: व समाजाचा विकास विधायक कृतीशील मार्गाने करु इच्छिणाऱ्या महाविद्यालयीन विद्यार्थी, प्राध्यापकांचे संघटन आहे.

- **विवेकवाहीनीतून काय मिळते ?**

१) **वैज्ञानिक दृष्टिकोन म्हणजे काय ?** भारतीय घटनेत व शिक्षणात त्याचा समावेश का केला आहे.

२) **व्यसन मुक्ती :–** व्यसन म्हणजे काय, ते कसे लागते? ते सुटते कसे, व्यसनाची घातकता.

३) **धर्मनिरपेक्षता :–** विचार, आचार, भारतीय संविधानाची भूमिका

४) **विवेकवाद :–** विवेकी जीवन जगणे व स्वत:पासून परिवर्तनाची सुरुवात करणे, निर्णय घेणे, प्रश्न सोडविणे, वाटाघाटी, आस्था, सृजनशीलता, संवाद ही जीवन कौशल्ये तसेच तरुण वयाच्या दृष्टिने जोडीदाराची निवड, करियर काऊन्सिलिंग, ताण–तणावावर मात कशी करावी याची माहिती व प्रशिक्षण दिले जाते.

- **विवेकवाहीनीचे मूल्य विकास व जीवन कौशल्ये वाढविणारे उपक्रम**

१) **संकल्प अभियान**

- चांगल्या वक्त्याचे भाषण आयोजित करुन त्याव्दारे विवेकवाहीनीच्या सदस्य विद्यार्थ्यांना प्रेरित केले जाते व त्यांना काही संकल्प स्वीकारण्यास प्रोत्साहित केले जाते व ते संकल्प विद्यार्थ्यांकडून अंमलात आणले जातील ते पाहिले जाते. संकल्प हे पत्रक या स्वरुपाचे असतात ते खालीलप्रमाणे :–
- मी वर्षातून एकदा रक्तदान करेन.
- मी एका अन्यधर्मीय व्यक्तीशी जाणीवपूर्वक मैत्री करेन.
- मी रोज अर्धातास व्यायाम करेन.
- मी रोज अर्धातास अभ्यासेत्तर वाचन करेन.
- मी व्यसनमुक्त जीवन जगेन.
- मी वर्षातून खादीचे एक वस्त्र विकत घेऊन स्वतंत्र लढा व देशातील गरिबांशी नाते जोडेन.
- प्रदुषणमुक्त दिवाळी साजरी करेन.

२) **एक दिवसाची वर्षासहल व निसर्गरम्य भागात ट्रेकिंग**

३) **चमत्कारांचे सादरीकरण रंजकपणे करुन त्यातून वैज्ञानिक दृष्टिकोनाचा प्रचार व प्रसार केला जातो.**

४) **प्रदुषणमुक्त दिवाळी**

दिवाळीतील फटाके व शोभेची दारु यामुळे हवेचे प्रचंड प्रदुषण होते, अपघात होतात, आगी लागतात, विद्यार्थी, वृध्द, आजारी यांना त्रास होतो. त्याऐवजी हे पैसे खेळणी, वैज्ञानिक खेळ, पुस्तके, किल्ले करणे अशा गोष्टीस वापरण्यास प्रेरित केले जाते.

५) डॉ. बाबासाहेब आंबेडकर स्मृतीदिन

डॉ. बाबासाहेब आंबेडकर यांनी अनेक वर्षेदिवसातील १८-१८ तास ग्रंथालयात बसून अभ्यास केला. त्यांच्या स्मृतिदिनी (६ डिसेंबर) विद्यार्थ्यांनी ग्रंथालयात सलग ६ तास वाचन करण्यासारखा उपक्रम घेतला जातो.

६) ३१ डिसेंबर – व्यसन विरोधी निर्धार दिन

या दिवशी नववर्षाचे स्वागत म्हणून मद्यपान करण्याची अयोग्य पद्धत रूढ होत आहे. यासाठी विद्यार्थ्यांकडून ''हॅपी न्यु इयर, हॅपी न्यु इयर खाणार नाही गुटखा, पिणार नाही बियर'' अशा घोषणा विद्यार्थ्यांकडून घेतल्या जातात व व्यसनांची प्रतिकात्मक होळी केली जाते.

७) संविधान बांधिलकी महोत्सव – (२६ जानेवारी ते ३० जानेवारी)

संविधानाचा आशय विद्यार्थ्यांपर्यंत पोहोचविण्यासाठी सामूहिकपणे भारतीय संविधानाच्या प्रियबंल किंवा प्रास्ताविक वाचन विद्यार्थ्यांकडून करुन घेतले जाते.

८) अन्य काही उपक्रम

१) महापुरुषांच्या स्मृतिदिनी गावाच्या चौकाचौकात देशभक्तीपर घोषणा देणे. २) सर्पविज्ञान दृष्टिकोन, बुवाबाजी भांडाफोड अशा सी. डी. दाखविल्या जातात.

वरील उपक्रमातून अंधश्रद्धा, निसर्गप्रेम, जाणीव–जागृती, बंधूभाव, समानता, सहिष्णूता,भूतदया, विवेकवाद, वैज्ञानिक दृष्टिकोन, चिकित्सक दृष्टिकोन, सकारात्मकता, विश्लेषण क्षमता, देशप्रेम, निष्ठा, त्याग इत्यादी मूल्यांचा विकास झालेला दिसतो.

विवेकवाहीनीच्या उपक्रमाची उपयुक्तता

विवेकवाहीनीचे उपक्रम	विवेकवाहीनीच्या उपक्रमातील निष्कर्ष	विवेकवाहीनीच्या उपक्रमाचे उपयोजन	उपयोगितेचे मूल्य (%)
संकल्प अभियान	रक्तदानाचे, व्यायामाचे, वाचनाचे, व्यसनमुक्त व प्रदूषणमुक्त दिवाळीचे महत्व समजले.	रक्तदान शिबिरात भाग घेऊन रक्तदान केले, ग्रंथालयात वाचकांची संख्या वाढली, फटाकेमुक्त दिवाळी साजरी करुन पर्यावरण संवर्धन केले. व्यसनमुक्त जीवनाचे महत्व कळाले.	९३.३३%
निसर्गसहल	निसर्गप्रेम, भूतदया, वृक्षारोपन, बीजरोपणाचे महत्व समजले.	विद्यार्थ्यांनी निसर्गसहलीत भाग घेऊन विविध फळांच्या बियांचे रोपण केले.	९०%
चमत्कारांचे सादरीकरण	नारळ उभा राहणे, उदबत्ती फिरणे, जळता कापूर गिळणे, लिंबाचा पाला गोड लागणे यामागील शास्त्रीय कारणे समजले.	विद्यार्थ्यांनी स्वत: चमत्कार सादरीकरणाचे प्रशिक्षण घेतले.	१००%
प्रदुषणमुक्त दिवाळी	फटाक्यामुळे ध्वनी, हवा प्रदुषण व खर्च यांचा कार्यकारण भाव समजला.	विद्यार्थ्यांनी फटाके न फोडता पुस्तके विकत घेतली, खर्च वाचवला व प्रदुषण निर्मूलनास हातभार लावला.	८८.३३%
डॉ.बाबासाहेब आंबेडकर स्मृतीदिन	विद्यार्थ्यांना वाचनाचे महत्व समजले.	ग्रंथालयात वाचनाचे प्रमाण वाढले	८०%
३१ डिसेंबर – व्यसनविरोधी निर्धार दिन	विद्यार्थ्यांना व्यसनाचे दुष्परिणाम समजले.	विद्यार्थ्यांनी दारु नको दुध प्या या कार्यक्रमात भाग घेतला व व्यसनांची प्रतिकात्मक होळी केली व व्यसन न करण्याचा संकल्प केला.	८०%
संविधान बांधिलकी महोत्सव	विद्यार्थ्यांना भारतीय राज्य घटनेची माहिती मिळाली.	विद्यार्थ्यांना नागरी कर्तव्य व हक्क समजले. भारतीय राज्यघटनेच्या प्रियबलच्या सामूहिक वाचनात सहभाग घेतला.	९३.३३%
बुवाबाजी पर्दाफाश	बुवाबाजीचे दोष व परिणाम कळाले.	विद्यार्थ्यांनी नरेंद्र दाभोळकरांनी तयार केलेल्या सी.डी. (बुवाबाजी पर्दाफाश) पाहिल्या व त्यातून प्रेरणा घेतली.	८०%

निष्कर्ष

वरील संशोधनावरुन असा निष्कर्ष काढता येतो की, स.म.शं. मोहिते पाटील महाविद्यालयातील विवेकवाहीनी विभागाच्या वतीने घेण्यात येणाऱ्या विविध उपक्रमांमुळे विद्यार्थ्यांना सामाजिक उत्तरदायित्वाची जाणीव होताना दिसते व या जाणीवेतून रक्तदान, अंधश्रध्दा निर्मूलन, धर्मनिरपेक्षता, पर्यावरण संरक्षण, भारतीय राज्य घटनेचा अभ्यास, व्यसनाधिनता इत्यादी अनेक मूल्यवर्धित उपक्रमात विद्यार्थी भाग घेत असून त्यांच्या व्यक्तिमत्वावर वरील उपक्रमांचा विधायक परिणाम झालेला दिसतो. ८०% पेक्षा जास्त विद्यार्थ्यांना या उपक्रमाची उपयुक्तता वाटते.

शिक्षणातील या समाजाभिमुख उपक्रमशीलतेची दखल महाविद्यालयाच्या नॅकच्या अहवालात घेतलेली दिसून येते.

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A Study of the Impact of 'Module One: Moral Capabilities' on the Mentors of the Programme "Education in Universal Human Values"

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ABSTRACT

Universal human values are those values that are considered to be the standard norms held by human groups about what is desirable, proper, beautiful, and good that serve as the guidelines for social life. They are the same worldwide, anywhere, anytime, for anyone-- and thus are known as universal. To abide by them requires capability to understand, internalize and then practice with perseverance. Every individual has certain capacity to grasp them, and has certain power of mind to act persistently and accordingly, thereby enhancing the practical ability that eventually becomes their nature. A 'guru'-mentor is a 'must', to guide-- for not every individual is capable to practice the values, due to the influences of certain external factors which overpower one's ability to do so in the 'world of fast wave' where s/he is carried away with the wave, and is forced to neglect the right path. Unknowingly, one is trapped in the ills of the materialistic world. It requires perseverance, courage, and determination to follow the right path. The guru is the one who is powerful mentally, emotionally, and physically to help an individual not only to overcome the undesired influences but also to develop qualities that influence the environment to make it a better place. Bahá'í Academy conducts a training program for the individuals who play the role of a mentor for the students who opt for the Academy's course "Education in Universal Human Values." This paper is an attempt to find the impact of the training on the mentors. The mentors help the students to foster their own personal development and contribute for the social progress, by helping them to understand certain concepts, develop certain skills, and grow in moral and spiritual qualities required for becoming morally capable to walk the straight path.

Keywords: Impact of the Module, Mentors

Introduction

Fast Food, Fast Technology, and the Fast Process of Globalization give no space for individuals to peep into the moral and spiritual aspects in their lives. The value prevailing today is how fast one can achieve what one desires, and desires without giving a thought. It's not that the individuals are not thoughtful and noble (for every individual is born noble and pure) but the economical, political, and social changes taking place in the society have a great influence on the their lives. The impacts of the fast advancing information-communication technologies (ICT) in the world are other factors that affect one's life. The favorable effects of ICT, of course, cannot be denied-- in the sense that one progresses and advances with the fast wave due to advanced materialistic developments, e.g., the gadgets, the technology that makes things easy for him/her. Again it requires critical and deep thinking into how far one should be controlled by these gadgets and materialistic desires. Here comes the role of values and ethics, and of course value education, as it is said 'wars begin in the minds of the people.' If the minds are sound, healthy, peaceful, and ego-free and selfless as a result of value education, the wars would not take place. A person regulated by one's own principles and values will have inner peace and will be able to induce outer peace, very much required today.

Ethics also play a crucial role in cultivating minds and are not far from values. Ethics are moral principles that govern a person's behavior or the conducting of an activity. It is the branch of knowledge that deals with moral principles. (URL1.)

Ethics are the basic concepts and fundamental principles of decent human conduct. It includes study of universal values, such as the essential equality of all men and women, human or natural rights, obedience to the law of land, concern for health and safety, and, increasingly, also for the natural environment. (URL3.)

The meaning of "ethics" is hard to pin down, and the views many people have about ethics are shaky. Many people tend to equate ethics with their feelings or identify ethics with religion. Ethics comprises two things. First, ethics refers to well-founded standards of right and wrong that prescribe what humans ought to do, and ethics refers to the study and development of one's ethical

standards. Thus ethics refers to those standards that impose the reasonable obligations to refrain from rape, stealing, murder, assault, slander, and fraud. Ethical standards also include those that enjoin virtues of honesty, compassion, and loyalty. And ethical standards include standards relating to rights, such as the right to life, the right to freedom from injury, and the right to privacy. Such standards are adequate standards of ethics because they are supported by consistent and well-founded reasons. So it is necessary to constantly examine one's standards to ensure that they are reasonable and well-founded. Ethics also means, then, the continuous effort of studying our own moral beliefs and our moral conduct, and striving to ensure that we and the institutions we help to shape, live up to standards that are reasonable and solidly-based.(URL2.)

Values: Values are the ideas, beliefs or norms which a society or a large majority of a society's members hold. (Kane, quoted Puri URL5.)

 A value is what is desired or what is sought. Value may be operationally conceived as those guiding principles of life which are conducive to one's physical and mental health, as well as to social welfare and adjustment, and which are in tune with one's culture. (Ram, ibid)

Values are the criteria for determining the level of goodness, worth or beauty. Values guide our ways, our path of life, and help us identify right and wrong. They are the guiding principles in one's life. The Indian Constitution provides the baseline in working out the framework of values to be nurtured in students. It is an enabling and promising document leading individuals and society towards the process of transformation. The Constitution encompasses the values for living in harmony with oneself and one's natural and social environment as well as in harmony with the universal human values, inherent in the human nature, which have stood the test of time.

A value has three dimensions that cover all the possible aspects of human personality.

Cognitive Aspect (Thought) A value is an idea abstract in nature. More is the idea clear, stronger will be the value. That means that value is related to mental activity and cognitive development about the idea.

Affective Aspect (Emotion/Feeling) A value possess strong emotional bond with the idea. This in turn strengthens the feelings positively.

Psychomotor Aspect (Action/Behaviour) A value results into action or behavior. This aspect is the final stage of culmination of a value. It is the acid-test of one's values in life.

This is well depicted through a figure in the UNESCO'S Document 'Learning To Be', in chapter three, page 13.

VALUING PROCESS
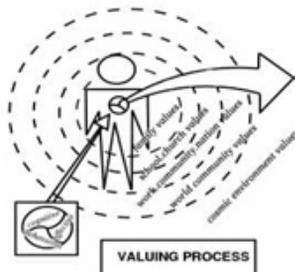
The document explains the figure thus: '…. In the humanistic model however, there is a shift. The stress is from content- to process based, values- to valuer-focused and teacher- to student-centred orientation. The greater part of the learning this time will involve the valuing process where a dynamic interaction within the individual learner (and educator) and between each other occurs. ……. Here, the educator awakens the consciousness of the learners in terms of their responsibility as the valuer, the ones who determine their own value system. This is achieved by inviting the learners to look inward to their inner self and to examine how the various systems of which they are a part, have had an influence on their development of values. These systems include the family unit, the school, the Church, the workplace, the community, the nation, the world and even cosmic realities, i.e. the experience of a higher power'.

'Education in Universal Human Values' is a programme conducted by the Bahá'í Academy, in Panchgani having emphasis on building moral capabilities. The five components that lead to such abilities include clarifying concepts, practicing necessary skills, developing healthy attitude, strengthening spiritual qualities and acquiring relevant information. '….There is a practical application of the values and principles. Exercises and activities prepare the participants to apply what they learn in the face-to-face sessions through service learning activities for situational development at personal and community level.' (Azadi 2011)

Value education should bring change in all the three domains-- cognitive, affective, and psychomotor. At the same time, they need to be a joint venture of all the individuals with an aim to bring peace and harmony in one's own community which further will be extended into the society and by and large to the globe.

The mentors try to enable the students to begin transformation by trying to touch all the three domains. They give them the knowledge (cognitive domain) that helps them to bring about changes in their feelings and attitudes (affective domain) and make them carry out activities (psychomotor domain). The efforts of the mentors help the student to change themselves little by little, day by day. The content matter of the course (and so the Module Moral Capabilities) is interwoven with values that help removing the gap between theory and practice, which prominently prevails in the curriculum in the schools and colleges.

'The importance you give to the transformational value of the course and how you show your own personal growth is the most effective method for encouraging student participation.

Encouragement and acceptance are the key practices of the programme. This programme does not ask students to simply memorize lists of words or concepts to pass a test. It encourages them to develop their latent powers and capacities and build their moral capabilities based on universal human values in order to contribute to social progress and make a better world. The most important role of a mentor is to encourage them to be their best, and accept their efforts, while continuing to exert them to greater awareness and service is the component in the success of the Universal Human Values classroom. The importance you give to the transformational value of the course and how you show your own personal growth is the most effective method for encouraging student participation. '

Deep Discussion
One cannot underestimate the power of forming groups to discuss and better understand matters of meaning. Guiding the students in the process of consultation leads to better understanding.

Cooperative Games
Cooperative games are a big part of our courses. Whether students are trying to keep seven balls in the air or attempting to multi-task by drawing a star and a circle at the same time, the underlying meaning is the same: working in unity produces results.

Creative Expression
Our students have different learning styles. The components of the Universal Human Values program are designed to address the needs of visual, auditory and kinesthetic learners. Art, music, drama, presentation, practical, home activities and service learning are all ways to internalize the concepts through action. (Mentors Energizer 2014**)**

So far above 1000 students from various disciplines, viz., Medicine, Pharmacy, Computer Sciences, Nursing and Education have completed the first Module   Moral Capabilities: Fundamentals. The mentors who mentored them were trained for mentorship first. Collection of their feedback (students as well as the mentors) is a continuous process.

The students identify the situations of inequality between men and women in their extended families; their communities and make action plans to minimize/ remove that inequality. They implement their action plans, record their findings, and report in the format supplied to them. The documentation of the learning that takes place is a part of the report.

The mentors give their feedback regarding their experience of taking the training and its impact, their experiences about being a mentor, the kinds of transformations that they have seen in their

students. They also share the difficulties they come across and how they handled the situation.

A few glimpses are presented here from the mentors' reflections:

Responses

- "At the end of the training, we felt like family."
- "I never thought about values in this way. Taking the Bahá'í Academy course has changed my life." "I love my students. They tell me of their problems at home and I am humbled by their desire to serve despite difficulties."
- "At first I thought it would just be more work for me. I already have so much to do. But it has made my life easier, because the students have a much better attitude.
- "The teachers have become true friends after the course. We still stay in touch, even though we live in different cities. We encourage each other and support each other. There is no self-centeredness or self-righteousness. We all help each other."
- "My own actions and thoughts seemed to develop and change. My nature changed into one which was cooperative. My characteristics of anger and gossiping were pushed far away. I developed inspiration, especially positive thinking. My relationships at work, as well as with my family, became better"
- " I was able to know my students' true nature, the essence of their personalities. It has reduced the distance between the podium and the benches. I also learnt that students [youths] have the potential for great creativity, which can be channeled for good social causes. A child of around six years was really motivated and excited after watching the Happy Hippo Show. The whole crowd was thrilled and clapped for him. Through his participation and answers the message percolated more strongly and influenced the sarpanch, panchayat samiti".
- "I learnt we are the keys to exploring the precious mines of human potentials. I have benefitted personally as a mentor in several ways. It has sensitized me towards all the wrong things going on in our society. Yet, without creating a sense of helplessness it has empowered me to stand against them in a decoupled way. Experience of conducting various service learning activities has boosted my belief that, yes, change is possible"
- "The mentorship has evolved me into a better teacher! For myself I got a better and deeper understanding of human values. I have made some positive changes in teaching methodology, particularly use of „Quite Signal‟ and „more involvement of students in the form of group discussions on various difficult topics, even in subjects like chemistry and analysis"
- "Values are to be practiced and not preached was the lesson I learnt and followed. Various educational games enhance the thinking power. The best part is learning to solve serious social problems with the help of Happy Hippo Show."
- "Cooperative learning methodology that is followed in mentoring, enables every participant to express one's own ideas and thoughts, this reduces the gap between the teachers and students and develops a new synergy between them. The second point is about the impact of service learning activities. It gives an opportunity to the students to practice their classroom learning and makes the training more effective."
- "I could use and experiment with many new techniques of teaching, which added to my skills as a teacher. Particularly, this training enriched my personality with the help of self-examination. I tried to overcome some of my drawbacks"
- "I really felt a deep sense of happiness after completion of entire training it brought changes in my life style, rectitude of conduct, and contribution to society through social work and education. After implementing the program at my college, a positive environment and atmosphere has been created that encourages learning."
- "It was really a path setting experience for me. Mentorship brings several changes in one's personality, making one capable of delivering to others."
- "The training created right attitude among mentors by transforming the local and narrow sensibilities to universal ones and gave effective plan of action for dealing with the target community. Working with a group of 25 students was a wonderful experience. Both I and the students learned a lot with a great pleasure. We worked madly with the Shindewadi villagers and became an integral part of the village."

Transformations Observed

"Students became more conscious about the values in their lives, actively participated in various activities, introvert became expressive, their confidence to speak in public was boosted, their vocabulary improved, they explored their creative minds."

"They learn how to cooperate and coordinate with each other and a sense of unity developed among them, some of the students who sit silently in the classroom become active during these sessions."

"I have noticed that students who previously discussed only about gadgets and movies now talk on concepts like true happiness and the purpose of life,

Students are seen more focused and attentive now, their lack of initial interest turned into growing enthusiasm."

"The challenges allow a mentor to be creative and to be subtle in tackling sensitive issues, they have become serious about value education; they also conduct various activities and games included in the modules for better development of their self and school."

"They share various problems they have solved related to their students, teachers, schools; even some extend their efforts to the society by addressing the problems in the places they live."

"Their confidence level increased, motivation built up, communication abilities enhanced, Students also got an idea of preparing action plans and implementing the same for improving their own life."

"Those who did not dare to talk and stand on the stage started talking and responding confidently. The students got a better insight of the difficulties faced by villagers where they performed their service learning activities. This experience would come handy for them throughout their life. They have started to believe in more meaningful contributions towards our society. "

"I observed that the students develop and enhance their capabilities and gain self-confidence, become honest, develop service attitude and helping nature and shed their negative attitudes and bad habits."

"They are able to establish their own value-based identity in this competitive world. They make efforts to not only develop their own personality but also develop the community and society."

"One of the best experiences was the opening-up of the girl-students who initially were reluctant to join the training. All my students transformed from an ugly caterpillar to a lovely butterfly, independent to think and act by themselves."

"Students developed better attitudes and behavior, better school and college attendance, completing more home assignments, higher EQ, and higher grades."

"Majority of the B.Sc. students come from rural areas close to Kolhapur city. They are changed them to be bold, expressive, open- minded and well behaved citizens."

"The training and service project made a great transformation among them. After ten years I see the students being stable in their lives and working for social upliftment."

The reflections stated by the mentors and their observations regarding the transformation in the students, although it be little, yet is very important. The Academy is encouraged that its efforts have started bearing fruits, and looks forward to many steps further.

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शालेय स्तरावर स्वप्नभूमी सेवाभावी संस्थेमार्फत बालकांच्या सामाजिक समावेशनासाठी घेण्यात येणाऱ्या कार्यक्रमातील मानवी मूल्यांचा अभ्यास

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सारांश

बालकाला सामाजिक समावेशनासाठी मानवी मूल्यांची खूप गरज आहे. त्यांची ती गरज लहानपणापासून कुटुंबातून नंतर समाजातून, शिक्षणातून, मित्रपरिवारातून काही प्रमाणात पूर्ण केली जाते. मानवी मूल्यांमुळे बालकांच्या वर्तनात स्थायी स्वरूपाचा बदल घडून येतो. देशासाठी आदर्श नागरिक तयार करावयाचे असतील तर मात्र मूल्यांची रुजवणूक सर्व बालकांमध्ये बालपणापासूनच व्हायला हवी त्यामुळे शाळेतून मानवी मूल्य रुजवण्याचा आपला मानस आहे. त्याला हातभार म्हणून काही स्वयंसेवी संस्था मानवी मूल्यासंदर्भात स्वयंप्रेरणेने कार्य करतात. भारतात अनेक स्वयंसेवी संस्था कार्यरत आहेत. या स्वयंसेवी संस्था देशहिताचे कार्य स्वयंप्रेरणेने हाती घेत असतात. आज समाजातील लोकांची मानसिकता पाहिली तर खूप वाईट वाटते. संतांची, समाजसुधारकांची, वैज्ञानिकांची भूमी असलेला आपला देश आज खूप मोठया संकटात सापडला आहे असे वाटते. देशात वाढलेला अनाचार, अनास्था, नक्षलवाद, दहशतवाद, हिंसाचार या गोष्टी ऐकून किळसवाने वाटते देशातील अनिष्ट चालीरिती व देशाचे झालेले पाश्चिमात्यकरण या गोष्टींचा विचार केला तर आपला विकसनशील असलेला देश विकसित कसा होणार हा प्रश्न निर्माण होतो. जर देश विकसित झाला तर देशातील सर्वसामान्य लोक आनंदाने आपले जीवन जगतील. यासाठी मानवाच्या अंगी पूढील मानवी मूल्ये विकसीत होणे आवश्यक आहेत. जसे वक्तशीरपणा, सौजन्यशीलता, सर्वधर्म सहिष्णूता, स्त्री पुरुष समानता, निटनेटकेपणा, श्रमप्रतिष्ठा, वैज्ञानिक दृष्टीकोन, संवेदनशीलता, राष्ट्रभक्ती, राष्ट्रीय एकात्मता या मूल्यांची रुजवणूक करण्यासाठी समाजातील प्रत्येक घटकाने आपली जबाबदारी म्हणून हे मूल्य रुजविण्याचे कार्य केले तर हे कार्य सहज पूर्ण होईल असे कार्य मराठवाडयातील अनेक स्वयंसेवी संस्था करतात पण संशोधकाने स्वप्नभूमी सेवाभावी संस्था भोपाळगड (केरवाडी) ही संस्था बालकाच्या सामाजिक समावेशनासाठी शालेय स्तरावर पूढील प्रमाणे विविध कार्यकम घेत असते. जसे पर्यावरण विषयक कार्यक्रम, स्वच्छता विषयक कार्यक्रम, लोकसंख्या वाढ जाणीव जागृती, वैज्ञानिक जाणीव जागृती कार्यक्रम, अपातकालीन मदत जाणीव जागृती, स्त्री भ्रूण हत्या, बेटी बचाव, बेटी पढाव कार्यक्रम, हुंडाबळी कार्यक्रम, अंधश्रध्दा निर्मुलन, हगंदारी मुक्त गाव, अस्पृश्यता निवारण कार्यक्रम, समाज सुधारकांच्या जयंती व पुण्यतीथी कार्यक्रम, अपंगासाठी समुपदेशन कार्यक्रम, अनाथांना अन्न, वस्त्र, निवारा उपलब्ध कार्यक्रम अशा विविध कार्यक्रमातून शालेय स्तरावरील मुलांमध्ये किती प्रमाणात मानवी मूल्य रुजवली जातात. याचा संशोधकाने सर्वेक्षण पध्दतीने शोध घेतला आहे. त्यासाठी संशोधकाने शालेय स्तरावरील ५० विद्यार्थ्यांची नमूना म्हणून निवड केली व त्यांच्या कडून प्रश्नावली भरून घेतली तसेच स्वप्नभूमी स्वयंसेवी संस्थेच्या ५ पदाधिकाऱ्यांच्या मुलाखती घेतल्या. या प्राप्त माहितीवरुन संशोधकाने शालेय स्तरावर स्वयंसेवी संस्थामार्फ त बालकांच्या सामाजिक समावेशनासाठी घेण्यात येणाऱ्या वरील कार्यक्रमातून मानवी मूल्य किती प्रमाणात रुजवली गेली याचा अभ्यास केला आहे व त्या संदर्भातील अंतिम निष्कर्ष मुख्य शोधनिबंधात नमुद केले आहेत.

बीजसंज्ञा: स्वयंसेवी सेवाभावी संस्था, बालकांचे सामाजिक समावेशन

प्रस्तावना

विविधतेत एकता असणाऱ्या शांततापूर्ण जगातील, नव्या सामाजिक व्यवस्थेला पूरक असणाऱ्या मूल्यांचा स्वीकार करणे बालकांपुढील मोठे आव्हान आहे. हा संपूर्ण विषय इतका मोठा आणि गुंतागुंतीचा आहे की, आपण एकाच अंगाचा शोध घेणे इष्ट असेल. ते म्हणजे बालकांच्या सामाजिक समावेशनासाठी मानवी मूल्यांची गरज आहे का? आणि असेल तर ती गरज पूर्ण करण्यासाठी आपण काय करायला पाहिजे. मुळात पाहिले तर मानवी मूल्ये बालकांना लहानपणापासूनच त्यांच्या कुटुंबातून, मित्रपरिवारातून, समाजातून व शिक्षणातून त्याला दिले जातात व तो त्याचे वेळोवेळी अनुकरण करताना आपण पाहतो. तरीदेखील काही बालके वेगळ्या वळणाला लागतात. व त्यांच्यातून भविष्यातील आदर्श नागरिक घडत नाही म्हणून शालेय स्तरावर स्वप्नभूमी सेवाभावी संस्थेमार्फ त बालकांच्या सामाजिक समावेशनासाठी काही कार्यक्रम घेतले जातात व त्यातून मानवी मूल्य रुजविली जातात. जेणे करुन भविष्यात ही मुले आपले जीवन चांगल्या पध्दतीने जगतील. देश हीताचे कार्य करतील.

महत्वाचे शब्द
सेवाभावी संस्था

आर्थिक लाभाची अपेक्षा न करता, स्वयंप्रेरणेने समाजहिताचे कार्य करणाऱ्या संस्था.

सामाजिक समावेशन

बालकांचे समाजात प्रेम, आपुलकी, जिव्हाळा एकंदरीत नैतिकतापूर्ण वर्तन.

स्वप्नभूमी सेवाभावी संस्था

या सेवाभावी संस्थेची स्थापना १० मे १९८० रोजी मराठवाडयातील छोटयाशा खेडयात झाली. समविचारी लोकांनी एकत्र येऊन भोपाळगड (केरवाडी) जि.परभणी येथे स्थापन झालेल्या या संस्थेचे कार्य सुरु झाले. या संस्थेने आपले कार्य खालील घटकांच्या अनुषंगाने सुरु केले.

१. शिक्षण व समानता   २. विज्ञान शिक्षण
३. स्त्रियांचे सक्षमीकरण   ४. सामाजिक विकास
५. नैसर्गिक संसाधनाचे व्यवस्थापन   ६. एड्सग्रस्तांना समूपदेशन
७. उद्योगधंदे

यासंदर्भात ग्रामीण व शहरी भागात कार्याला सुरुवात केली व आजपर्यंत चालू आहे. काळानुसार त्यात बदलही केले गेले. अनाथांसाठी स्वप्नभूमी सेवाभावी संस्था एक परिवार म्हणून कार्य करते. त्यांचे पालनपोषण, संस्कार व शिक्षण या गरजा ही संस्था पूर्ण करते. त्यानंतर २०१० मध्ये या संस्थेने शालेय स्तरावर बालपंचायती स्थापन केल्या आहे. त्यामाध्यमातून गावाची, शाळेची, सार्वजनिक ठिकाणे याची स्वच्छता व देखभाल करण्यात येते.

संशोधन समस्येचे महत्व

सामाजिक जीवन जगताना मानवी मूल्यांची आवश्यकता असते. ही मूल्य वेगवेगळ्या कार्यक्रमातून रुजविली जातात. ही मूल्य शालेय स्तरावरच दिली गेली तर आदर्श नागरिक घडायला वेळ लागणार नाही. त्यासाठी स्वप्नभूमी सेवाभावी संस्थेने ज्याप्रमाणे विविध कार्यक्रम घेतले व या मुलांच्या मानवी मूल्यांची वाढ केली व त्या मुलांना समाजात प्रतिष्ठा मिळवून दिली. याची प्रेरणा इतर स्वयंसेवी संस्था घेतील व बालकांच्या सामाजिक समावेशनासाठी कार्य करतील. त्यामुळे समाजातील प्रत्येक बालक प्रेम, आपूलकी, जिव्हाळा, या नैतिकतापूर्ण वातावरणात आपले जीवन जगेल. अर्थात त्याचे सामाजिक समावेश होईल. व तो भविष्यात आदर्श नागरिक म्हणून आपले जीवन जगण्यास तयार असेल. यासाठी संशोधन महत्वाचे आहे.

संशोधनाची गरज

एक सेवाभावी संस्था बालकांच्या मानवी मूल्यासाठी कार्य करु शकते. हे इतर सेवाभावी संस्थांना कळेल व बालकांच्या सामाजिक समावेशनासाठी मानवी मूल्य किती आवश्यक आहेत ते कशा पध्दतीने बालकांत रुजविता येतील त्यासाठी कोणते कार्यक्रम घेतले जातात. ते कार्यक्रम कळतील. मूल्यांमूळे आपल्या सभोवतालच्या जगाशी आणि एकमेकांशी अनुबंध कसा जोडला जातो तसेच समाज हा सजीव प्राण्यासारखा असतो. त्याच्या सर्व अवयवांची वाढ होते आणि इतरांशी झालेल्या आंतरक्रियेमुळे त्यात बदल होतात. या सर्व बाबी सदरील संशोधनातून कळतील म्हणून हे संशोधन गरजेचे आहे.

संशोधन प्रश्न

१. बालकांच्या सामाजिक समावेशनासाठी आवश्यक मानवी मूल्य कोणते?
२. बालकांत मानवी मूल्य रुजविण्यासाठी सेवाभावी संस्था कोणते कार्यक्रम घेतात?
३. सेवाभावी संस्था कोणकोणते कार्यक्रम घेतात, ज्यातून मानवी मूल्य रुजविली जातात, त्या कार्यक्रमाचा व मूल्यांचा शोध कसा घेता येईल.

वरील संशोधन प्रश्नांमधून संशोधन समस्या निश्चित करण्यात आली.

संशोधन समस्या

शालेय स्तरावर स्वप्नभूमी सेवाभावी संस्थेमार्फ त बालकांच्या सामाजिक समावेशनासाठी घेण्यात येणाऱ्या कार्यक्रमातील मानवी मूल्यांचा अभ्यास.

संशोधन उद्दिष्टये

१. शालेय स्तरावर स्वप्नभूमी सेवाभावी संस्थेमार्फत घेण्यात येणाऱ्या कार्यक्रमांचा शोध घेणे.
२. स्वप्नभूमी सेवाभावी संस्थेमार्फत घेण्यात येणाऱ्या कार्यक्रमातील मानवी मूल्यांचा शोध घेणे.
३. स्वप्नभूमी सेवाभावी संस्थेमार्फत घेण्यात येणाऱ्या कार्यक्रमातून बालकांच्या सामाजिक समावेशनासाठी रुजविल्या जाणाऱ्या मानवी मूल्यांची परिणामकारकता तपासणे.

संशोधनाची व्याप्ती

सदरील संशोधन २०१५-१६ च्या माध्यमिक स्तरावरील शालेय विद्यार्थ्यांच्या सामाजिक समावेशनासाठी स्वप्नभूमी सेवाभावी संस्थेने ज्या शाळेत कार्यक्रम घेतले. तेथील विद्यार्थ्यांच्या मानवी मूल्यांसंदर्भात आहे.

संशोधनाची मर्यादा

सदरील संशोधन २०१५–१६ च्या माध्यमिक स्तरावरील ज्या शाळेत स्वप्नभूमी सेवाभावी संस्थेने कार्यक्रम घेतले. त्या शाळेतील विद्यार्थ्यांच्या सामाजिक समावेशनासाठीच्या मानवी मूल्यापुरतेच मर्यादीत आहे.

संबंधित साहित्याचा आढावा

१. यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ आणि बहाई अकादमी यांच्या संयुक्त उपक्रमासाठी विकसित करण्यात आलेल्या प्रमाणपत्र मॉड्यूल व कार्यपुस्तिका या संदर्भ साहित्यातून विविध संकल्पना स्पष्ट झाल्या.

२. मूल्यशिक्षण विषय पुस्तकांमधून मूल्यांची मानवी, सामाजिक जीवनातील स्थान, महत्व, गरज याचा आढावा घेण्यात आला.

संशोधन कार्यपध्दती

सदरील संशोधनासाठी सर्वेक्षण संशोधन पध्दतीचा वापर करण्यात आला आहे. माहिती संकलनासाठी स्वप्नभूमी सेवाभावी संस्थेला भेट देण्यात आली. त्यांच्या पदाधिकाऱ्याकडून शाळेचे नाव सांगण्यात आले की, या शाळेत आम्ही अशा प्रकारचे कार्यक्रम घेतले आहेत. ती शाळा होती बळीराजा माध्यमिक व उच्च माध्यमिक विद्यालय, केरवाडी (भोपाळगड) तेथील विद्यार्थी व शिक्षक यांची भेट घेवून ५० विद्यार्थ्यांची असंभाव्य नमुना निवड पध्दतीने निवड करुन प्रश्नावली भरुन घेण्यात आली. त्यानंतर स्वप्नभूमीच्या ५ पदाधिकाऱ्यांच्या मुलाखती घेण्यात आल्या. या माहितीच्या आधारे शेवटी निष्कर्ष काढण्यात आले.

माहिती संकलन साधने – प्रश्नावली, मुलाखत या साधनाचा वापर केला.

स्वप्नभूमी सेवाभावी संस्थेमार्फत घेण्यात येणारे कार्यक्रम व त्यातील मानवी मूल्य.

१. **कार्यक्रमाचे नाव – स्त्रीभ्रुण हत्या जनजागृती.**

   मूल्य – प्रेम, आदर, स्त्रीपुरुष समानता, सहानुभूती.

   कृती – नाटक– मुलगा–मुलगी एकसमान.

   परिणामकारकता – परिणामी मूलींची संख्या कमी होईल याची जाणीव झाली.

२. **कार्यक्रमाचे नाव – बेटी बचाव–बेटी पढाव, हुंडाबळी**

   मूल्य – स्त्री–पुरुष समानता, साक्षरता, सहानुभूती, सामाजिकता.

   कृती – प्रभात फेरी, घोषणा, नाटक–शिकलेली आई घर पुढे नेई.

   परिणामकारकता – मुले–मुली भेदभाव कमी झाला, शिक्षणाचे महत्व कळाले, पैस्यापेक्षा शिक्षण व गुण (वर्तन) पाहणे.

३. **कार्यक्रमाचे नाव – लोकसंख्या वाढ– आज आणि उद्या**

   मूल्य – प्रेम, राष्ट्रभक्ती, दूरदृष्टी, संवेदनशीलता, सदाचरण.

   कृती– घोषणा – हम दो हमारे दो, हम दो हमारा एक, कुटुंब लहान सुख महान, निबंधस्पर्धा.

   परिणामकारकता – भविष्यातील प्रश्नांची जाणीव झाली, नैसर्गिक साधन संपत्ती अपुरी पडेल.

४. **कार्यक्रमाचे नाव – स्वच्छताविषयक– स्वच्छ गाव, सुंदर गाव**

   मूल्य – श्रमप्रतिष्ठा, निटनेटकेपणा, आरोग्य संवर्धन, सहकार्य वृत्ती, ऐक्य, सेवाकार्य.

   कृती – ग्रामस्वच्छता अभियान, समाजसेवा शिबीर.

   परिणामकारकता – स्वच्छतेचे महत्व कळाले, आरोग्य धनसंपदा जाणीव झाली.

५. **कार्यक्रमाचे नाव – पर्यावरण जाणीव जागृती – वृक्षारोपण, जलसंवर्धन**

   मूल्य – पर्यावरण साक्षरता, संरक्षण, संवर्धन, ऐक्य

   कृती – झाडांची देखभाल, पालनपोषण, झाडे लावा झाडे जगवा.

   परिणामकारकता – पर्यावरणाची जाणीव निर्माण झाली, पर्यावरण रक्षण आवश्यकतेची जाणीव झाली

६. **कार्यक्रमाचे नाव – वैज्ञानिक दृष्टीकोन – विज्ञान शिक्षण**

   मूल्य – सत्याची पारख, सर्जनशीलता, वक्तशीरपणा

   कृती – डिस्कवरी सायन्स सेंटरला भेट

   परिणामकारकता – अज्ञान, अंधश्रध्दा दूर झाली

७. **कार्यक्रमाचे नाव – समाजसुधारकांच्या जयंती**

   मूल्य – आदर, सन्मान, प्रेम, राष्ट्रभक्ती, स्त्री–पुरुष समानता, सहकार्य, ऐक्य, सेवाकार्य

   कृती – समाजसुधारकांच्या जयंत्या प्रतिमा लावून साजऱ्या करणे, व्याख्यान देणे.

   परिणामकारकता – इतिहास माहिती झाला. त्यांच्या कार्याची जाणीव होऊन त्यांच्याविषयी आदर निर्माण झाला.

प्रश्न १) बद्दल संदर्भ साहित्यातून मिळालेले निष्कर्ष

१.१) प्रेम, १.२) आदर १.३) स्त्री-पुरुष समानता १.४) सहानुभूती १.५) सामाजिकता १.६) राष्ट्रभक्ती १.७) दूरदृष्टी १.८) संवेदनशीलता १.९) सदाचरण   १.१०) श्रमप्रतिष्ठा   १.११) नीटनेटकेपणा   १.१२) आरोग्य संवर्धन   १.१३) सहकार्य वृत्ती १.१४) ऐक्य १.१५) सेवाकार्य १.१६) पर्यावरण साक्षरता – संरक्षण, संवर्धन १.१७) सत्याची पारख १.१८) सर्जनशीलता १.१९) वक्तशीरपणा १.२०) सन्मान

प्रश्न २) बद्दल संदर्भ साहित्यातून मिळालेले निष्कर्ष

२.१) स्त्रीभ्रूण हत्या जनजागृती २.२) बेटी बचाव, बेटी पढाव, हुंडाबळी २.३) लोकसंख्या वाढ, आज आणि उद्या २.४) स्वच्छता विषयक कार्यक्रम २.५) पर्यावरण विषयक कार्यक्रम   २.६) वैज्ञानिक दृष्टीकोन २.७) समाजसुधारकांच्या जयंत्या २.८) हागंदरी मुक्त गाव २.९) अंधश्रध्दा निर्मुलन २.१०) अस्पृश्यता निवारण कार्यक्रम   २.११) अपंगांना समुपदेशन

संशोधन निष्कर्ष

प्रश्न क्र. ३ नुसार संशोधनातून आलेले निष्कर्ष

३.१ शालेय स्तरावर स्वप्नभूमी सेवाभावी संस्था बालकांच्या सामाजिक समावेशनासाठी कार्यक्रम घेते.

३.२ स्वप्नभूमी सेवाभावी संस्थेने घेतलेल्या कार्यक्रमात बालकांच्या सामाजिक समावेशनासाठीची मानवी मूल्य होती.

३.३ वेगवेगळ्या कार्यक्रमांतून मानवी मूल्यांची परिणामकारकता दिसून आली.

३.४ बालकांमध्ये सामाजिक समावेशनासाठीच्या मानवी मूल्यांचा परिणाम दिसून आला.

३.५ बालकांच्या सामाजिक वर्तनात अपेक्षित बदल दिसून आला.

शिफारशी

१.   इतर सेवाभावी संस्थांनी शालेय स्तरावर विविध कार्यक्रम घ्यावेत.

२.   शिक्षकांनी शाळेतील सर्व विद्यार्थ्यांचा कार्यक्रमात सहभाग वाढवावा.

३.   शाळेतील बालकांना कार्यक्रमात विचार व्यक्त करण्याची संधी उपलब्ध करुन द्यावी.

४.   शाळेतील सर्व शिक्षकांनी अशा कार्यक्रमात सक्रीय सहभाग घ्यावा.

विचारार्थी प्रश्न

१.   कार्यक्रमातील मानवी मूल्य बालकांत चिरकाल टिकतील का?

२.   इतर सेवाभावी संस्था शालेय स्तरावर स्वयंप्रेरणेने असे कार्यक्रम घेतील का?

संदर्भग्रंथ सूची

१.   यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ आणि बहाई अकादमी यांच्या संयुक्त उपक्रम कार्यपुस्तिका व दोन मॉड्यूल.

२.   सहस्रबुद्धे वी. ह. (१९८४), शिक्षणातून नैतिक मूल्यसंवर्धन, साधना प्रकाशन, पूणे

३.   भिंताडे वि. (१९८९), शैक्षणिक संशोधन पद्धती, मेहता पब्लिकेशन, पूणे

४.   करंदीकर सु. (१९९७), मूल्यशिक्षण, फडके प्रकाशन, कोल्हापूर

५.   पंडित बी. बी. (१९९७), शिक्षणातील संशोधन (संकल्पनात्मक परिचय), नुतन प्रकाशन, पूणे

६.   दुनाखे अ. (१९९८), प्रगत शैक्षणिक तत्वज्ञान, नुतन प्रकाशन, पूणे

७.   रेवाडकर भारती (१९९८), मूल्यशिक्षण, निराली प्रकाशन, पूणे

८.   जोशी अ. आणि महाले संजीवनी (१९९९), संशोधन मार्गदर्शन मालिक, यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ, नाशिक

९.   कांबळे दि. (२०००), मूल्यशिक्षण, मेहता पब्लिकेशन, पूणे

१०. नैतिक सक्षमता (२००३), बहाई अकादमी, पांचगणी

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१४. www.sedkerwadi

Need to Educate the New Generation About Human Values Related to Aged People

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ABSTRACT

There is rapid change in human life due to modern medical science, industrialization, and urbanization, etc.. The number of old age population and the average age is increasing. Family structure is changing in nuclear families where the aged have very little value. It is very essential to study and work for the physical, social and psychological needs of aged people. New generations should be sensitized about human values concerning old age people which will help them to have a peaceful life.

Healthy family relationships, sound attachments, respect, and sharing is reducing hence. Old age people want to isolate them or admit in old age homes. Recognition, acceptance, empathy, care and support of aged people are needed these days. It is essential to fill the gap of generations; bonding and love should honestly be considered while living with the aged.

This paper is based on primary and secondary data from inmates of Vrudha Sevashram Sangli. The study will focus on the present reality of old aged people related to human values and will suggest value education for the new generation.

Keywords: Human, Value, Education, Generation Gap, Vrudha Sevashram, Sangli

Introduction

Understanding the aged persons and their concerns and values is very important and it is the fastest growing challenge of mankind. In 2001, the census India had 77 million elder populations. In next 25 years, the number will increase up to 177 million. In 1961, there were 5.6% old age population and in 2011 it was 8.6% (Census of India, 2011). Expectancy of life was 40 years in 1951 and it was increased upto 66.7% years in 2011.

Demography change, migration, industrialization, urbanization, changing family structure into nuclear family, changing economy, etc. are some of the reasons of problems related to old age people. Multiple socio-economic problems have placed burdens on the new generation, hence there should be systematic action plans to overcome these challenges.

India has been subjected to the ravages of demographic transition, migration, modernization, decreasing joint families, fluctuations in market economy, poor public health and hygiene, and low social and economic security (Ramamurthy, 2003).

Old age people are facing many physical and psychosocial problems. There are different age- wise problems. The old age persons who are above 80 have to face feelings of dependency, fear, anxiety, depression, loneliness, and life with no hopes. They have to face emotional problems, sense of insecurity, abuse, negligence, and avoidance. The changes in family structure and mode of retirement adversely affect the old, who are losing their status and the security which they enjoyed in the traditional Indian family structure (D. Souza, 1989).

The Indian constitution gives us rights like equality, but unfortunately real practice is very different. We do not have any clearcut action plan to face these future challenges. The government of India adopted a national policy for older people in 1999, but there are many problems in implementing it. It is an urgent need to have systematic value-based education. Indian culture is based on ethical education, which starts in family.

It is high time to have a fixed plan of action, to place the responsibility of families, social institutions, organizations, and government and of course the association of senior citizens. It is definite that old age people are in need of materialistic help but also in need of support for their values. Unfortunately, policy makers, politicians, NGOs and society have not given much importance to this issue.

It is very necessary to think and work on values concerning the old age population. Therefore the present study focuses on the role of family and society about values and support given to the aged persons.

Scope of the Study

The study is limited to inmates of Vrudhsevashram Sangli and focused on the need for human value education related to old aged people.

Importance of the Study

The study will be important for the systematic implementation of human values education in families. It will also help the social scientist for further studies. The study will be definitely important for policy makers, NGOs, and government to understand the need for human values regarding old age people. This will definitely helpful for the new generation to understand the old age population and to reduce physical, psychological, and social problems of aged peoples.

Objectives

1. To understand family relationship with old age persons.
2. To study the need of value education to the new generation related to aged.
3. To study the role of family in the care and support for old aged people.

Methodology

This paper is based on primary and secondary data. The primary data were collected from inmates of Vrudhsevashram Sangli in Maharashtra State. The list of inmates was available at Vrudhsevashram, Sangli. The sample of 50 inmates who were above 60 years was collected through quota sampling method. Data were collected during April and May 2016. The secondary data were collected from journals, books, newspapers, periodicals, organizations' documents, etc.. The descriptive research design was used for this paper.

The respondents were interviewed by using scheduled interview and information was collected from observation and group discussion. An analysis was done. Variables considered were age, sex, marital status, number of children, caste, education, occupation, accommodation, relationship, behaviors, bonding, abuses, health problems, participation, communication, etc,. The data were collected about their past lives in their families.

From the responses of the respondents regarding age and Education, it was found that Age is one of the important variables in understanding the personality of an individual. From the collected sample in the study, it can be observed that the major proportion (40%) are in the age group of 60 to 69, followed by 34% in the age group 70 to 79 years. However, the upper age group above 80 years is above 26%. Gender equality plays an important role for family life. In the study, the number of females is more than men. It shows that women are more sufferers, hence women should be equally respected.

Sex: In the study, 60% respondents are female and 40% are male who are residing in Vrudhsevashram, Sangli.

Regarding education status of respondents, the study shows a majority of 38% are from illiterate group, followed by primary educated 36%, whereas 16% are secondary educated, 2% are higher secondary, and 8% respondents are graduate. Education is important for personality development and life understanding, hence every person should be academically and culturally educated.

Among the females, a great number are illiterate, followed by primary educated. The data, on the whole, show the education is an important factor which influences income and adjustment in life and life as a whole.

The religionwise distribution show that 72% of respondents are from Hindu religion, out of which 28% are Brahmins. A similar proportion of 4% is found in both Boudh and Muslims. 12% are Christian and 8% are from Jain religion.

From the Marital Status of the respondents, it is clear that 88% are married and 12% are not married. Out of married respondents, 54% are widows and 18% widowers. Unfortunately, 14% are separated from spouse. The data show that the number of widows, widowers & separated is more (88%), which is very high. Loss of marital life can create many domestic and psychosocial problems.

Unfortunately, the maximum numbers of respondents have lost their life partner. Every person wants to share their thoughts and sorrows with a life partner but unfortunately in old age they have to live single or separated. They are in need of companionship, respect, and bonding.

Occupation and Health Status of Respondents, it was found that Occupation plays an important role in settlement. Occupation develops opportunities to conduct onself with large numbers of people. The data make it clear that out of 60% female respondents, 40% are housewives, and 34% had private service. Only 4% are retired from government services, 10% were farmers, and the same percentage were laborers. It suggests that most of respondents are not earning salaries or are low salary earners.

It is also found that a remarkable number, 72% of respondents, are having very serious health problems and only 8% are healthy. It suggests that the majority of aged people are having multiple health problems. Families play very important roles for their treatment, care, and services. One of the important factors affecting a citizen's life is health status. Persons of 80-plus years can have many physical problems where they need emotional support, health care facilities, and free medical services.

The data reveal that 12% are unmarried and most of respondents have lost their close one. It is also assessed that 34% had very bad relationship with brothers and 18% had better relations. Healthy relationship plays a vital role in old age, hence every person should have sound relationships with senior citizens. 34% of respondents did not have good relationships with their spouses. 26% of respondents had sisters but very bad relationships? Unfortunately only 14% who had daughters-in-law had better relationships.

Good behavior of families with old aged person plays a very important role, which gives happiness in life, but unfortunately the data depicts that 32% of respondent's brothers/sisters had very bad behaviors with them. Only 16% had better behaviors. It is observed the 36% with spouses had bad behaviors. 52% of son/daughters were having misbehavior with old age parents. Behaviour of family members with aged should be culturally healthy for their happy life.

The study also presents data regarding participation of respondents in their family. 76% of old age people could not participate in their family discussions. Only 24% were allowed. Unfortunately, 53% had no emotional support by family members. Only 35% had better support and only 12% are being supported well.

Form the Abuses by Family Members to the Respondents, it was found that old age people were abused through threatening, isolation, ignorance, denial of basic rights, insults, no food, no communication, and problems of shelter. Only 34% were not abused and 66% were abused by different ways. Abuses in families are a serious issue in old age life, hence there should be ethical education to the new generation.

Type of Abuses: It is observed that most of the old age respondents have suffered with abuses in their families. A total of 48% were isolated, similarly with insults and no food; 30% of respondents were denied basic rights and 34% had been threatened by their close ones. 42% were ignored by family members and in their domestic life. It is also observed that 42% families were not talking with respondents. 10% of abuses were by brother/sister, and 8% abuses is done by daughter and daughters- in-law.

It is noticeable that 36% of respondents are from joint families and 64% were from nuclear families. The joint family system has been the most important structural unit in Indian society. But due to many factors, the traditional system of living together under one roof is undergoing vast changes in nuclear families. The data reveal that most of respondents are from nuclear families, which had negative impact on the old age life. 84% of respondents are depending on others and only 16% are pension-holders. The joint family system has been the important structural unit. Aged person are always in need of such families rather than nuclear families.

General Observation and Discussion: Bonding in the families plays a very important role for life satisfaction. 82% of respondents answered that they had unsatisfactory family bonding and only 18% were satisfied with bonding. The majority (80 %) of respondents' opinions in their family were not considered at all. Family life should include bonding with strong relationship.

Out of the total respondents, 70% were not accepted by their own families and not respected in their own relationships. Acceptance in every sense is important, hence the new generation should accept the age factor. It is also noticed that only 22% of respondents can attend their family programs. It shows that a majority number of old aged peoples could not attend their domestic programs.

Accommodation in the family is very important; the data depict that 64% of respondents had no living place. Every person is in need of proper accommodation and privacy. The significant difference found was that 82% of old age respondents were not taking food together with their families. The study shows that 66% of old age people were not getting support for their medical treatment, which is very essential in old age life. It also highlights that 70% of respondents had no social status or friends. Only 4% had good social relationships. 26% had better relationships. Everybody should talk to each other with respect.

Suggestions
1. There should be surveys of old age population to understand their real needs and problems,which will help us for human value education.
2. There is an urgent need of ethical education for the new generation to sensitize them for their responsibilities regarding parents.
3. Old age acts should be properly implemented and reach to every senior citizen.
4. Separate counseling centers should be started to build the physical and psychological capacity of aged.
5. It is also important to educate old age people to live an independent life with the acceptance of the life cycle.
6. Government and NGOs should have proper action plans for services for old age people, like quality old age homes, tertiary care centers, drop in centers, day care centers, etc.
7. Families should be sensitized to accept the reality with positive ways and support to senior citizens.

Conclusion
Education plays a vital role in the family, which can give skills to understand life and cope with problems. Families and the new generation should have ethical education based on caring values for human beings. Increasing average life, industrialization, changing family structure, globalization and rapid growth of urbanization are some of the major causes which are directly affecting human values of aged people. Hence it is time to think and systematically implement support for the needs of senior citizens in the psychosomatic and social aspects regarding old aged people. Every sectors of society should have an agenda to support senior citizens in all respect.

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माध्यमिक स्तरावरील शिक्षकांमध्ये असणाऱ्या विविध मूल्यांचा शोध घेऊन ते वाढविण्यासाठी उपाय योजना सुचविणे

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सारांश

मूल्य या संकल्पनेला बरीच मोठी ऐतिहासिक पार्श्वभूमी लाभलेली आहे. मानवाचे संपूर्ण जीवनच आज सामाजिक, आर्थिक, राजकीय राष्ट्रीय व आंतरराष्ट्रीय अशा बहुविध क्षेत्रांशी निगडीत झाले असल्यामुळे निरनिराळ्या क्षेत्रांमधून बहुविध मूल्य आलेली आहेत व विकसित झालेली आहेत. मूल्यशिक्षण या विषयाचा एक्किडे संबंध शिक्षण क्षेत्राशी आहे तर दुसरीकडे त्याचा संबंध शासन, समाज, शिक्षक व पालक यांच्याशी व्यापक प्रमाणात प्रस्थापित झालेला आहे. त्यामुळे मूल्य शिक्षणाची जबाबदारी शैक्षणिक संस्थांची न राहता ती एक सामुहिक जबाबदारी झाली आहे असे मान्य केले तरी शासन व समाज यांचे सहकार्य मूल्यशिक्षणाच्या सुयोग्य नियोजनाकरीता व त्यातील प्रगतीचे टप्पे गाठण्याकरीता आवश्यकच आहे.

१९८६ साली नवे राष्ट्रीय धोरण जाहीर झाले या धोरणात शिक्षणाचे महत्व स्पष्ट करतांना म्हटले आहे की, सामाजिक व नैतिक मूल्ये रूजविण्यास शिक्षण हे समर्थ साधन बनावे. सांस्कृतिक दृष्टया बहुविध असणाऱ्या आपल्या समाजात सर्व सामान्य जनतेत ऐक्य व पूर्णत्व येण्यासाठी शिक्षणाने वैश्विक व शाश्वत मूल्यांना उत्तेजन दिले पाहिजे. शिक्षणाच्या या धोरणानुसार प्रत्येक राज्याला प्राथमिक व माध्यमिक शिक्षणासाठी नवे अभ्यासक्रम तयार करण्यास सुचविले.

मूल्य शिक्षण विषयाचे विस्तृत स्वरुप लक्षात घेता या विषयात संशोधनात्मक कार्याला बराच वाव असल्याचे दिसुन येते. मूल्यांची संकल्पना कोणती, मूल्ये निर्मितीचे क्षेत्र वर्गीकरण, नैतिक शिक्षण, धार्मिक शिक्षण व मूल्यशिक्षण यांचे परस्पर संबंध, नवीन मूल्यांची निर्मिती व या नवीन मूल्यांचा जुन्या मूल्यांशी सहसंबंध प्रभावी मार्ग हे सर्व संशोधनाचे विषय आहेत. मूल्य निर्मितीची आमचीच जबाबदारी आहे काय? आणखी एका विषयाचे अध्यापनाचे ओझे कशाला वाढवायचे? पण अशा प्रकारचे संशोधन करतांना संशोधनकर्त्यांनी पूर्वग्रह दूषित दृष्टी सोडली पाहिजे. व शिक्षकांनी सुध्दा अशा संशोधनामधून आलेले निष्कर्ष प्रामाणिकपणे राबविले पाहिजे तरच मूल्य शिक्षणाच्या क्षेत्रातील बराचसा अंधकार नाहीसा होऊ शकेल व यशाचा मार्ग दृष्टीपथात येवू शकेल.

संशोधक शिक्षक प्रशिक्षक असल्यामुळे सातत्याने शिक्षकांबरोबर काम करत असतात. काम करत असतांना मूल्यांची रुजवणूक कशी करता येईल त्यासाठी संशोधनाचा उपयोग करता येवू शकेल का? शालेय शिक्षकांमध्ये मूल्यांची रुजवणूक झाली आहे का? आपल्या विषयाचे अध्यापन करतांना जाणीव पूर्वक ते मूल्यांची रुजवणूक करतात का? इतर विषयांशी समवाय साधून मूल्यांची रुजवणूक कशी करतात? यासाठी संशोधकांनी एक प्रयोग राबविला त्यासाठी Teacher Value Inventory ही प्रमाणित चाचणी वापरून वरील सर्व प्रश्नांचे उत्तर मिळविण्याचा प्रयत्न करून प्रयोगातील निष्कर्ष व उपाययोजना मांडण्याचा प्रयत्न केला आहे.

सदर प्रयोगासाठी सैध्दांतिक, आर्थिक, सौंदर्यात्मक, सामाजिक, राजकीय व धार्मिक या मूल्यांचा विचार करण्यात आला आहे.

बीजसंज्ञा: सामाजिक दृष्टीकोन, शैक्षणिक दृष्टीकोन

प्रस्तावना

मूल्य या संकल्पनेला बरीच मोठी ऐतिहासिक पार्श्वभूमी लाभलेली आहे. मानवी प्राण्यांच्या उत्क्रांत अवस्थेपासून मूल्यांची सुरुवात होते. आजही त्यात भरच पडत असल्यामुळे मूल्यांची संख्या वाढलेली आहे. मानवाचे जीवनच आज सामाजिक, आर्थिक, राजकीय, राष्ट्रीय व आंतरराष्ट्रीय अशा बहुविध क्षेत्रांशी निगडीत झाले असल्यामुळे निरनिराळ्या क्षेत्रांमधून बहुविध मूल्ये आलेली आहेत व विकसित झालेली आहे. मुल्य या संकल्पनेचे उगमस्थान आर्थिक असले तरी मूल्य संकल्पनेने आर्थिक क्षेत्राच्या सीमारेषा केव्हाच ओलांडून पार केलेल्या आहेत.

मूल्य या संकल्पनेचा जुजबी स्वरूपात विचार केला की आटोपले अशी आज स्थिती राहिलेली नाही. मुल्यशिक्षण असा एक स्वतंत्र विषयच तयार झाला आहे. या विषयाचा आवाकाही वाढलेला आहे. प्राथमिक शिक्षण स्तरापासून त्याची सुरुवात होते असे मानले तर माध्यमिक शिक्षण, महाविद्यालयीन व विद्यापिठीय शिक्षण या स्तरावर या मूल्य शिक्षणाचा अंतर्भाव करणे व त्याचा पद्धतशीर अभ्यास करणे आज अपरिहार्य झाले आहे. मूल्यशिक्षण या विषयाच्या कक्षा रुंदावलेल्या आहे. कारण या विषयाची समन्वयात्मक भूमिका ही महत्वाची ठरत आहे.

व्याख्या

१. मूल्य म्हणजे व्यक्तीने काय केलेच पाहिजे याचे उत्तर होय.

२. परंपरेला धरून एखाद्याच्या शारीरिक किंवा मानसिक स्वास्थाला तसेच समाजहिताला, समायोजनाला उपयुक्त ठरणारी मार्गदर्शक जीवनत्त्वे

म्हणजे मूल्य होय.

३. पैशांपेक्षाही श्रेष्ठ असे आदर्श विचार, तत्त्वे, आचरण आणि सद्गुण असतात त्यांना मूल्य असे म्हणतात.

४. जे विचार, तत्त्वे आदर्श आचरण आणि सद्गुण हजारो लोकांना प्रदीर्घ काळ मार्गदर्शन करतात, त्यांच्या जीवनाचा आधार बनतात. राष्ट्रजीवनाला प्रेरणा देतात त्यांना मूल्य असे म्हणतात.

आपल्या भारतीय संस्कृतीच्या इतिहासाच्या आणि महापुरुषाच्या चरित्रांच्या अभ्यासातून आपल्याला असंख्य मूल्यांचा शोध घेता येतो. मूल्य शिक्षण आपल्याला व्यापक विचार करायला शिकवते आणि त्याप्रमाणे वागण्याची प्रेरणा देते. आपल्या मनाला शांती, समाधान, स्थिरता देण्यासाठीही मूल्यांचे चिंतन उपयुक्त ठरते ही मूल्ये ज्यांच्या जीवनातून प्रगत झाली, त्यांच्या जीवन चरित्रांचा अभ्यास आपल्याला ध्येयाचा मार्ग शिकवतो. आपले मन, भावना विचार यांना वळण लावण्याचे कार्य घरात आई, वडिल, आजी, आजोबा करत असतात. त्याचबरोबर शाळेतील अध्ययन, अध्यापन, अनेकविध प्रकारचे वाचन यातून आपण विचार करू लागतो. चांगले विचार त्यानुसार आपले वागणे, त्यातून आपल्यासमोर ध्येय, आदर्श साकार होतात. अशा आचारविचारांना आपण संस्कार म्हणतो. अशा संस्कारांनी आपले व्यक्तिमत्व संपन्न होते. व्यक्तिमत्व जसे आपोआप घडते तसे आपणच आपले व्यक्तिमत्व घडवतो हेही खरे.

मूल्यशिक्षणाची काही उद्दिष्ट्ये पुढीलप्रमाणे

१. विद्यार्थ्यांना मूल्यांचा अर्थ समजण्यास सहाय्य करणे. उदाहरणादाखल काही मूल्यांची ओळख विद्यार्थ्यांना करुन देणे.

२. राष्ट्रभक्ती राष्ट्रीय एकात्मता संवेदनशीलता इत्यादी शालेय शिक्षणातून येणाऱ्या मुल्यांचे संस्कार विद्यार्थ्यांवर करणे.

३. व्यक्तिगत व सामाजिक जीवनाची जबाबदारी पेलू शकणारे नागरिक निर्माण करणे.

४. विद्यार्थ्यांमध्ये विज्ञाननिष्ठा निर्माण करणे.

५. आपल्या परिसरात असलेल्या ऐतिहासिक, सांस्कृतिक वारशाची जपणूक करण्याचे महत्त्व विद्यार्थ्यांना पटवून देणे.

६. मूल्यांच्या संस्कारासाठी मूल्यांना पोषक असे उपक्रम शाळेमध्ये राबविणे.

७. मूल्य अंगी बाणविण्यासाठी विद्यार्थ्यांकडून काही उपक्रम व प्रकल्प करवून घेणे.

८. मूल्यांच्या जोपासनेसाठी विद्यार्थ्यांना प्रेरणा देणे.

९. चारित्र्यनिर्मिती व संवर्धन करणे.

१०. व्यक्तिमत्त्वाचा संतुलित विकास करणे.

११. सौंदर्यात्मक दृष्टीच्या विकासास मदत करणे.

१२. मूल्य शिक्षणामुळे नागरिक कर्तव्याची जाणीव निर्माण करुन देणे.

पर्यावरणात्मक जागरुकता निर्माण करणे.
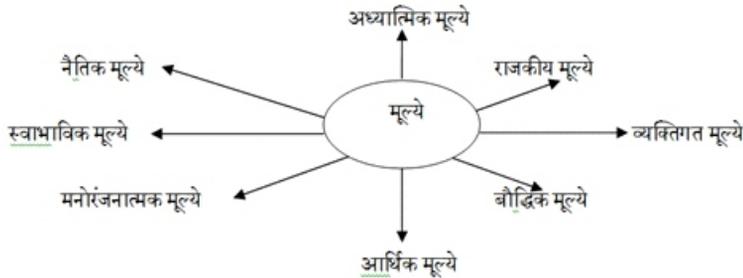
मूल्यांचे वर्गीकर

१) मिल्टन रॉकी: (१) शाश्वत मुल्ये   (२) पांरवर्तन मूल्ये या दोंहामुळे व्यक्तिंवकासाला हातभार लागतो.

२) डॉ. विद्या ठोंबरे यांनी त्यांच्या 'नितीमूल्ये व शिक्षणम या पुस्तकात मूल्यांचे दिलेले वर्गीकरण पुढीलप्रमाणे :

   (१) भारतीय संविधानातील प्रमुख मूल्ये

   (२) भारतीय परंपरेतून मिळणारी मूल्ये: सत्य, अहिंसा, शांती, दया, क्षमा, संस्कृती रक्षण, सहानुभूती, ज्ञानलालसा, सहकार्य, इत्यादी

   (३) राष्ट्रीय पंचशील : स्वच्छता, सत्यनिष्ठा, परिश्रम, समानता, सहकार

   (४) गुरुकुल पंचशील : शील, ज्ञान, प्रेम, सेवा, त्याग

   (५) स्वविषयक (व्यक्तिगत) : नैतिकता, सेवावृत्ती, संशोधनवृत्ती, सहकार्य, सत्यनिष्ठा, सचोटी, शिस्त, सहिष्णुता, स्वच्छता, व्यवस्थितपणा, शांत मनोवृत्ती, आरोग्य संवर्धन, आत्मपरिक्षण, क्रियाशीलता, चिंतनशीलता, नि:स्वार्थीवृत्ती, विनयशीलता, सहनशीलता, तारतम्यभाव

   (६) समाजविषयक मूल्ये: सार्वजनिक स्वच्छता, ऋजुता, समाजनिष्ठता, सामाजिक न्याय, इतरांबद्दल आदरभाव, सार्वजनिक

हितबुद्धी, सामाजिक जबाबदारी, मानवी हक्क व प्रतिष्ठा याबाबत आदरभाव, श्रमप्रतिष्ठा, स्वकर्तव्यदक्षता, सामाजिक बांधीलकी, सामाजिक समीलकी, परोपकार

(७) राष्ट्रीय व आंतरराष्ट्रीय जीवनविषयक मूल्ये: राष्ट्रभक्ती, राष्ट्रीय अस्मिता, राष्ट्रांच्या परस्पर सहकार्याची जाणीव, शांतता प्रिय नागरिकत्व, आंतरराष्ट्रीय सामंजस्य, विश्वबंधुत्व, मानवतावादी दृष्टिकोन, राष्ट्रीय एकात्मता, राष्ट्रीय वारसा, प्रेम.

(८) वर्तमान संस्कृतीविषयक मूल्ये: विज्ञाननिष्ठा, विवेक, सत्याचा शोध, नवनिर्मितीक्षमता, सर्जनशीलवृत्ती, वैज्ञानिक दृष्टिकोन, निसर्गप्रेम, भूमीप्रेम, मातृपितृप्रेम, खेळकर जीवनदृष्टी, सौंदर्याभिरुची, दातृत्व

(९) समाजजीवन विकसित करणारी मूल्ये: आत्मविश्वास, आदरातिथ्य, औदार्य स्वार्थत्याग, क्षमाशीलता, स्वावलंबन, स्वाभिमान, समूहभावना, सद्सद्विवेकबुद्धी, सोशिकता, शुश्रुषावृत्ती, भूतदया, खिलाडूवृत्ती, नम्रता, नेतृत्वपणा, नि:स्वार्थीवृत्ती, निसर्गप्रेम, प्रसंगावधान, प्रयत्नशीलता, गुणग्राहकता, जिद्द, धर्म, जात, भाषा व लिंग याबाबत पूर्वग्रह नसावा.

३) गावंडे यांनी मांडलेले मूल्यांचे वर्गीकरण

मूल्यांचे प्रकार

(१) मानवी मूल्ये	(२) राष्ट्रीय किंवा घटनात्मक मूल्ये	(३) सामाजिक मूल्ये	(४) व्यवसायिक मूल्ये	(५) धार्मिक मूल्ये	(६) सौंदर्याधिष्ठित मूल्ये
मानवी वर्तन	संविधानात्मक नियम	समाजसंबंधी नियम	विविध व्यवसायांतील आदर्श	धर्मसंबंधित आदर्श	कला व वाङ्मयातील मूल्य
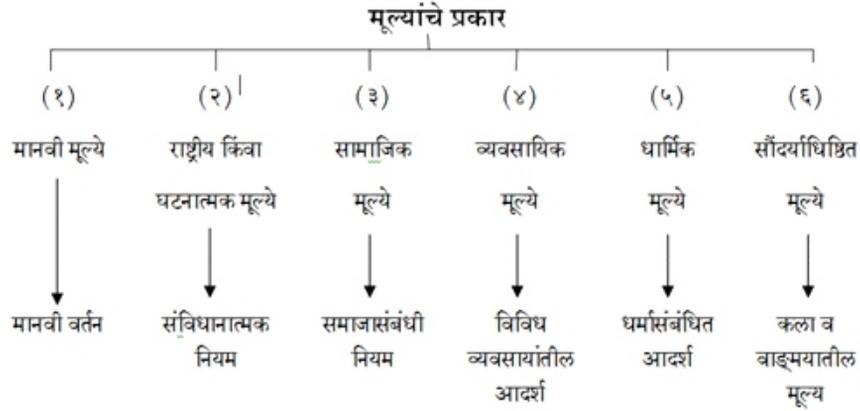
मूल्य शिक्षणाची समन्वयात्मक भूमिका

मूल्य शिक्षण या विषयाची समृद्धता ही या विषयाच्या समन्वयात्मक भूमिकेमुळेच निर्माण झाली आहे. शिक्षणामध्ये आंतरशिस्तीचा दृष्टीकोन स्वीकारला गेल्यामुळे एका विषयाचा अनेक विषयांशी समन्वय साधणे शक्य झाले व त्यामुळे मूळ विषयाचा विविधांगी अभ्यास शक्य झाला. मूल्य शिक्षण ह्या विषयाची समृद्धता अशाच प्रकारची आहे.

अन्न, वस्त्र व निवारा या मानवाच्या मुलभूत गरजा आहेत पण या जीवनावश्यक गरजांपासूनच जेव्हा मानवाला वंचित केले जाते तेव्हा सर्वच मानवाधिकार संपुष्टात येतात. मानवाधिकार म्हणजे एका मानवाने दुसऱ्या मानवाशी मानवाप्रमाणे केलेली वागणूक होय व त्याला स्वतंत्रपणे मार्गक्रमण करण्याचा अधिकार प्रदान करणे होय. जे मुलभूत अधिकार मान्य आहेत ते मानवाचे कमीत कमी अधिकार होत व त्यापासूनच मानवाला वंचित करणे म्हणजे त्याचे मानवी अस्तित्त्व हरण करून त्याला पशुतुल्य जीवन जगण्यास भाग पाडणे होय.

मानवाधिकाराची आंतरराष्ट्रीय मान्यता

मानवाधिकार ही आंतरराष्ट्रीय समस्या आहे. या समस्येचे निराकरण करणे ही एका व्यक्तीची किंवा राष्ट्राची जबाबदारी नव्हे. गेल्या ५० वर्षांपासून युनो या आंतरराष्ट्रीय संघटनेने ही समस्या त्यांच्या सदस्य राष्ट्रांच्या सहकार्याने सोडविण्याचा प्रयत्न केला आहे. तो अनेक परिषदांच्या द्वारे झालेला आहे. त्यापैकी खालील प्रमुख आहेत.

१. मानवी अधिकारांचे वैश्विक घोषणापत्र   –   १९४८
२. रेडक्रॉस परिषद, जिंवा   –   १९४९
३. मानवीय अधिकार परिषद, युरोप   –   १९५०
४. युरोपची सामाजिक सनद   –   १९६१
५. अमेरिकेची मानवी अधिकार परिषद   –   १९६९
६. क्रेलिसिंकी घोषणापत्र   –   १९७५
७. मानवीय अधिकार संबंधी आफ्रीका सनद   –   १९८१

मानवी अधिकारांचे वैश्विक घोषणापत्र

संयुक्त राष्ट्रसंघातर्फे १० डिसेंबर १९४८ ला मानवी अधिकारांचे घोषणापत्र प्रकाशित करण्यात आले. त्याचा उद्देश जगातील सर्व व्यक्तींना

शिक्षणाच्या द्वारे राष्ट्रीय व आंतरराष्ट्रीय स्तरावर जागृत करणे व त्याची अंमलबजावणी हा होता. या घोषणापत्राच्या खालील कलमामधून मानवी अधिकाराचे रक्षण स्पष्टपणे प्रतीत होते.

या सर्व जीवनमूल्यांचा व मूल्य शिक्षणाचा अभ्यास केल्यावर त्याचे गांभीर्य प्रकर्षाने जाणवले. त्यासाठीची समाजजागृती करणे अत्यावश्यक आहे. माध्यमिक स्तरावर अध्यापनाचे काम करणारे शिक्षक विद्यार्थ्यांमध्ये मूल्य उत्तमरित्या रूजवू शकतात हे जाणवल्याने संशोधकांनी प्रथम शिक्षकांमध्ये कोणकोणती मूल्ये व किती प्रमाणात रूजवली आहेत हे तपासण्यासाठी डॉ. सौ. हजभजनसिंग आणि डॉ. एस. पी. अलुषालिया यांची Teacher Value Inventory वापरली.

उद्दिष्ट्ये
१. मूल्यांशी संबंधित असणाऱ्या प्रमाणित चाचणीचा शोध घेणे.
२. माध्यमिक स्तरावरील शिक्षकांमध्ये मूल्ये कितपत रूजली आहे याचे मापन करणे.
३. विविध मूल्यांच्या विकासासाठी उपाययोजना सूचविणे.

संशोधनाची व्याप्ती
मूल्यशिक्षण सर्व स्तरातील वर्गासाठी व्याप्त आहे.

मर्यादा
१. प्रस्तुत संशोधन हे के. के. वाघ माध्यमिक शाळेतील शिक्षकांपुरतेच मर्यादित आहे.
२. प्रस्तुत संशोधन हे केवळ स्त्री शिक्षकांपुरतेच मर्यादित आहे.

संशोधनाची कार्यपद्धती: या संशोधनासाठी सर्वेक्षण संशोधन पद्धती वापरण्यात आली आहे.

न्यादर्श: के. के. वाघ सीबीएससी व एसएससी शाळेतील २० स्त्री शिक्षकांपुरतेच मर्यादित आहे.

साधने: डॉ. सौ. हरभजनसिंग आणि डॉ. एस. पी. अलुवालिया यांची Teacher Value Inventory प्रमाणित चाचणी.

संशोधन कार्यवाही

संशोधन प्रश्न
↓
डॉ. सौ. हरभजनसिंग आणि डॉ. सौ. एस. पी. अलुवालिया यांची चाचणी
↓
माहिती संकलन
↓
माहिती संस्करण व विश्लेषण
↓
अर्थनिर्वचन व निष्कर्ष
↓
मूल्यांच्या विकासासाठी उपाययोजना
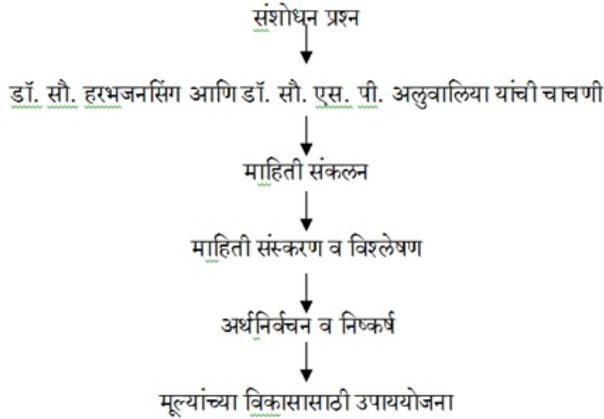
निष्कर्ष
१. माध्यमिक स्तरावरील स्त्री शिक्षकांमध्ये मूल्यांची रुजवणूक झाली आहे.
२. सामाजिक, सौंदर्यात्मक व सामाजिक मूल्ये मोठ्या प्रमाणावर रूजलेली आढळतात.
३. सैद्धांतिक व धार्मिक मूल्यांची रूजवणूक कमी प्रमाणात आहे.
४. राजकीय मूल्यांची रूजवणूक फारच कमी प्रमाणात आहे.
५. मूल्य रुजवणूकीसाठी उपाययोजनांची माहिती मोठ्या प्रमाणावर आहे. परंतु त्याचे प्रत्यक्ष उपयोजन होत नाही.
६. सर्व माध्यमिक स्तरावरील शिक्षकांना शालेय विषयातून मूल्य शिक्षण देण्याचे प्रशिक्षण द्यावे.

कृतीयुक्त मूल्यशिक्षण देण्यासाठी उपाययोजना
मूल्यशिक्षण ज्या माध्यमातून विद्यार्थ्यांमध्ये संक्रांत करायचे आहे, त्या माध्यमांचा अभ्यास करणे त्या माध्यमांचा प्रभावी उपयोग करण्याची कौशल्ये संपादन करणे, त्या माध्यमांचा उपयोग करुन विविध प्रयोग करणे आणि त्यात जास्तीत जास्त विद्यार्थ्यांना सहभागी करून घेणे यावर मुख्यत: शिक्षकांनी आपले लक्ष केंद्रित केले पाहिजे.

मूल्यशिक्षण प्रभावी होण्यासाठी केवळ स्पष्टीकरण, माहिती सांगणे, लिहून देणे यांचा उपयोग करून चालणार नाही. मूल्यांचा उपयोग आचरणात आणणे महत्त्वाचे आहे. त्यासाठीच भिन्न माध्यमांचा शिक्षकांनी चातुर्याने उपयोग केला पाहिजे. ही माध्यमे पुढीलप्रमाणे आहेत.

(१) परिपाठ (२) प्रार्थना (३) कथाकथन (४) वृत्तपत्रातील निवडक बातम्या वाचणे, त्यावर विचार करायला लावणे, (५) राष्ट्रीय गीते व भक्तिगीते यांचे समूह गायन स्पर्धा, त्यांचा अर्थ, मर्म व महत्त्व सांगणे, (६) सुविचार, सुभाषिते सांगून त्याचा अर्थ, महत्त्व, वागण्यात त्याचा उपयोग कसा करता येईल हे सांगणे (७) भूमिका ग्रहण (८) मान्यवरांच्या किंवा समवयस्कांच्या मुलाखती घेणे (९) गटचर्चा आयोजित करून विद्यार्थ्यांना आपले विचार व्यक्त करण्याची संधी देणे (१०) चर्चासत्रे आयोजित करून विद्यार्थ्यांना एखाद्या मूल्यासंबंधीच्या, विचारासंबंधीच्या अनेक बाजूंचा परिचय करून देणे (११) मान्यवर व्यक्तींची व्याख्याने घडवून आणणे. (१२) अनुभव कथनाचे कार्यक्रम घडवून आणणे (१३) पथनाट्ये घडवून आणणे. त्यात विद्यार्थ्यांना सहभागी करून घेऊन उद्बोधन करणे (१४) मूल्यांशी संबंधित प्रकल्प आयोजित करणे (१५) विभिन्न क्षेत्रांतील व्यक्तींच्या चरित्रकथनांचे कार्यक्रम घडवून आणणे. (१६) नाट्यीकरण (१७) 'नाट्यवाचनाचेम प्रयोग घडवून आणणे.

दिनविशेषातून मूल्यांची रुजवणूक

दिनांक महिना	विशेषदिन कार्यक्रम	रुजणारी मूल्ये
५ जून	जागतिक पर्यावरण दिन	विज्ञाननिष्ठा, निसर्गप्रेम
११ जुलै	जागतिक लोकसंख्या दिन	कर्तव्यनिष्ठा, लोकमत जागरुकता
१ ऑगस्ट	मित्रत्व दिन	मैत्री, बंधुभाव, समता
१५ ऑगस्ट	स्वातंत्र्यदिन	राष्ट्रप्रेम, आदर्श
५ सप्टेंबर	शिक्षक दिन	कृतज्ञता, आदरभाव
७ सप्टेंबर	जागतिक साक्षरता दिन	शिक्षण निष्ठा
१४ सप्टेंबर	हिंदी दिन	राष्ट्रीय एकात्मता
२७ सप्टेंबर	जागतिक पर्यटन दिन	विश्वबंधुता, निसर्गप्रेम
७ ऑक्टोबर	वन्यपशूदिन	संवेदनशीलता, भूतदया
१५ ऑक्टोबर	जागतिक अंधदिन	मानवता, बंधुता समता
१९ ऑक्टोबर	मानव अधिकार दिन	समता
२० ऑक्टोबर	राष्ट्रीय एकात्मता दिन	राष्ट्रप्रेम
२४ ऑक्टोबर	युनोस्थापना दिन	आंतरराष्ट्रीय सामंजस्य
३० ऑक्टोबर	जागतिक काटकसर दिन	समता
३१ ऑक्टोबर	जागतिक एकात्मता दिन	मानवता
३ नोव्हेंबर	जागतिक दिन औद्यागिक सुरक्षा दिन	वैज्ञानिकता, विश्वबंधुत्व
५ नोव्हेंबर	मराठी रंगभूमी दिन	कलासक्ती
२ मार्च	कवयित्री सरोजिनी नायडू स्मृतिदिन	राष्ट्रप्रेम, काव्य अभिरुची
५ मार्च	समता दिन	समात, बंधुता
८ मार्च	स्त्री मुक्तिदिन (महिला दिन)	स्वातंत्र्य, समता
९ मार्च	संत तुकाराम महाराज यांचा निर्वाण दिन	संतनिष्ठा, संतमहात्म्य, सांस्कृतिक आदर
२३ मार्च	भगतसिंग, राजगुरु, सुखदेव या क्रांतिकारकांचा स्मृतिदिन	त्याग, धैर्य
२९ मार्च	राष्ट्रीय नौका दिन	साहस, धैर्य
३१ मार्च	प्रार्थना समाजाची स्थापना	समानता, मानवता
७ एप्रिल	जागतिक आरोग्य दिन	स्वच्छता, अंधश्रध्दा निराकरण
१० एप्रिल	आर्य समाजाची स्थापना	समता, मानवता
१४ एप्रिल	भारतरत्न डॉ. बाबासाहेब आंबेडकर जयंती	देशप्रेम, सर्वधर्म समभाव, त्याग.

१५ एप्रिल	शीख धर्म संस्थापक गुरुनानक जयंती	समता, मानवता सर्वधर्म सहिष्णुता
१८ एप्रिल	आइनस्टाईन यांचा मृत्यू	विज्ञाननिष्ठा
	शिक्षणमहर्षी धोंडो केशव कर्वे जयंती	स्त्री पुरुष समानता
२२ एप्रिल	जागतिक वसुंधरा दिन	विज्ञाननिष्ठा
२४ एप्रिल	जलसंपत्ती दिन	विज्ञाननिष्ठा, संशोधन वृत्ती
१ मे	महाराष्ट्र राज्य स्थापना दिन	राज्यप्रेम, समता
८ मे	जागतिक रेडक्रॉस दिन	मानवता, सेवाभाव
९ मे	कर्मवीर भाऊराव पाटील पुण्यतिथी	स्वावलंबन, समता
१७ मे	जागतिक दूरसंचार दिन	विज्ञाननिष्ठा
२० मे	महात्मा कबीर जन्मदिवस	सर्वधर्मसमभाव
२१ मे	माजी पंतप्रधान राजीव गांधी पुण्यस्मरण	राष्ट्रप्रेम, त्याग

संस्कारातून मूल्यांची रुजवणूक

मूल्यसंस्कारात प्रत्येक विद्यार्थ्याला प्रत्येक मुल्याचे ज्ञान व्हावे, त्याबद्दलची अनुकूल वृत्ती घडावी व त्याचे अपेक्षित असे वर्तन घडण्याची गरज आहे. त्यासाठी शिक्षकांनी अनेक चरित्रे अभ्यासली पाहिजेत, अनेक प्रसंग शोधले पाहिजेत, आपल्या समाजसुधारणांचा अभ्यास केला पाहिजे. संत राष्ट्रीय नेते, शास्त्रज्ञ, जगप्रवासी, विचारवंत, साहित्यिक, शिक्षणशास्त्रज्ञ, उद्योजक, यशस्वी महिला इत्यादींच्या चरित्रांच्या अभ्यासाचा व्यासंग सातत्याने ठेवला पाहिजे.

प्रत्येक मूल्याची कार्यात्मक व्याख्या, त्या मूल्याचे अपेक्षित वर्तनाबद्दल व आवश्यक असे उपक्रम असा अभ्यास स्वतंत्रपणे केला पाहिजे. मूल्यांचा संबंध दैनंदिन जीवनाशी, दैनंदिन वास्तवाशी आहे. याचा विसर पडू न देता, सुयोग्य असे जीवनसंदर्भ दिले पाहिजेत. मूल्यांशी निगडित काही निवडक शैक्षणिक उपक्रमांची उदाहरणे दिली आहेत.

मूल्य आणि उपक्रम

१. नीटनेटकेपणा

- विद्यार्थ्यांना स्वत:चे कपडे, वस्तू स्वत: स्वच्छ ठेवण्यास सांगावे, क्रमाने त्यांच्यातील बदल नोंदवावेत. स्वच्छता, नीटनेटकेपणा यासाठी पैशाची गरज नसते, तर मनाच्या वृत्तीची गरज असते हे सुचवावे.

आई, वडील, थोरला भाऊ यांना स्वच्छता, टापटीपपणा यांसाठी मदत करण्यास सांगावे, त्यांची दैनंदिनी लिहिण्यास सुचवावे.

'संत गाडगे महाराज स्वच्छता अभियानाचेम महत्त्व सांगून विद्यार्थ्यांच्या गटांना व त्यांच्या नेत्यांना सामाजिक कामांची संधी द्यावी.

'स्वच्छतागीतेम म्हणण्यास प्रवृत्त करावे.

शाळेचा परिसर, घरचा परिसर स्वच्छ ठेवण्यासाठी प्रवृत्त करावे.

आपली वह्या, पुस्तके, अक्षर यांचा स्वच्छपणा, रेखीवपणा महत्त्वाचा आहे, हे पटवून द्यावे. त्यानुसार त्यांनी वागावे, त्यासाठी योजना आखावी.

शरीराचे आरोग्य, मनाचे आरोग्य यासाठी व्यायाम, आसने यांची प्रात्यक्षिके आयोजित करावीत. विद्यार्थ्यांचे अनुभव त्यांच्यातील बदल नोंदवावेत.

२ वक्तशीरपणा

शाळेच्या वेळापत्रकाप्रमाणे आपले स्वत:चे वेळापत्रक विद्यार्थ्यांनी आखावे. त्याप्रमाणे वागण्याचा प्रयत्न करावा. त्यासाठी 'दैनंदिनीम लिहावी.

शाळेतील व्याख्याने, समारंभ यांचे आयोजन करताना वेळेचे काटेकोर भान ठेवावे. त्याचा अनुभव प्रत्यक्ष विद्यार्थ्यांना यावा. या कामात विद्यार्थ्यांना सहभागी करून घ्यावे.

श्रेष्ठ माणसांनी आपल्या आयुष्यात वेळेला महत्त्व कसे दिले याच्या कथा, प्रसंग यांचा संग्रह करण्यास सांगावे. त्यावर आधारीत हस्तलिखित तयार करण्यास विद्यार्थ्यांना प्रवृत्त करावे.

३. सौजन्यशीलता

विविध शिष्टाचाराच्या पद्धती व त्यांचा वागण्यात वापर यावर आधारलेले कार्यक्रम घ्यावेत.

आपल्या शाळेत समारंभ, स्नेहसंमेलने, व्याख्याने अशा प्रसंगी विद्यार्थ्यांचा सहभाग वाढवावा. मोठ्या माणसांशी आदराने, सन्मानाने कसे वागावे याची संधी विद्यार्थ्यांना द्यावी.

शांतपणा, हळुवार आवाजात बोलणे, दुसऱ्याचे म्हणणे शांतपणे ऐकून घेणे, मतभेद असतानांही न चिडता आपले मत मांडणे व त्यात कटुता येऊ न देणे हे अनुभव विद्यार्थ्यांना प्रत्यक्ष आले पाहिजेत. त्यासाठी प्रसंगनाट्य, संवाद, वादसभा यांचे आयोजन करावे.

४. संवेदनशीलता

दुसऱ्याच्या वेदना, दु:खे, काळजी समजून घेणे, त्यानुसार आपण दुसऱ्यांशी वागणे अशी संधी विद्यार्थ्यांना मिळाली पाहिजे, म्हणून क्रीडा स्पर्धा, सहली अशा वेळी 'स्वयंसेवकम म्हणून विद्यार्थ्यांना काम करण्याची संधी द्यावी. जखमी मुले, आजारी मुले यांच्याशी जबाबदारीने वागणाऱ्या मुलांचे जाहीर कौतुक करावे.

फुले, पाने, झाडे, पाळीव प्राणी, पक्षी यांच्या भावना समजून घेणे, त्यांना त्रास न देणे हा संस्कार घडवणाऱ्या कथा, घटना, कविता यांचे कार्यक्रम आयोजित करणे.

संवेदनशील कवी, लेखक, शास्त्रज्ञ, संत यांच्या चरित्रांतून प्रसंगनाट्ये निवडून सादर करणे.

५. स्त्री–पुरुष समानता

घरामध्ये, समाजात, शाळेत सर्व प्रकारची कामे मुलामुलींनी करण्याची सवय लावणे, मुख्यत: 'मुलींची कामेम, 'मुलांची कामेम अशी वाटणी न करण्याविषयी दक्ष राहणे.

स्त्रीविश्वातील पराक्रमी स्त्रियांची चरित्रे विद्यार्थ्यांना अभ्यासावयास लावणे.

आई, बहिण, आजी, शिक्षिका अशा नेहमी परिचयात असणाऱ्या स्त्री व्यक्तिमत्त्वांबद्दल आदर बाळगणे, त्यांच्या कामात स्वत: मदत करण्यास पुढे येणे. तशा संधी विद्यार्थ्यांना देणे.

वादविवाद सभा, वक्तृत्व सभा, निबंध यातून स्त्रीपुरुष समानताविषयक विषय देऊन विद्यार्थ्यांमध्ये जाणीव जागृती करणे.

पराक्रमी स्त्रियांच्या जयंती कार्यक्रमांचे आयोजन करणे.

वृत्तपत्रातील किंवा दूरचित्रवाणीवरील बातम्यांमध्ये स्त्रियांचे पराक्रम आढळल्यास त्यांचे महत्त्व सांगणे, तसेच स्त्रियांवरील अन्यायाच्या वार्तेबद्दल विद्यार्थ्यांना विचार करण्यास प्रवृत्त करणे.

विद्यार्थिनींना आत्मविश्वास, स्वावलंबन, शिक्षण, समन्याय, समता, पराक्रमाची ईर्षा यांचे महत्त्व पटवून देणे. त्यासाठी त्यांना संधी देणे.

समारोप

शिक्षकांनी 'मूल्याधिष्ठित शिक्षणम या विषयाकडे एक आव्हान म्हणून पाहावे व विद्यार्थ्यांच्या वर्तनातून मूल्ये कशी विकसित होतील व विद्यार्थी कसे सुसंघटित होतील हे पहावे.

संदर्भग्रंथ सूची

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An Empirical Study of Teenagers' Attitude towards Gender Equality

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───── **ABSTRACT** ─────

Among the human values equality is a key value which is universal in nature. History denotes remarkable evidences of struggle by visionaries to establish equality in different aspects of society. Yet the realms of society exhibit gender inequality which tends to segregate the roles of men and women all over the world. United Nations Charter (1945) conferred equal rights to both the sexes. Yet the Millennium Development Goals (2000) have put forth the need of gender equality promotion which was already highlighted by the World Conference of Human Rights and the International Year on Women. Indian constitution supports the same.

There are many models and approaches to eliminate the gender discrimination, some of which tends to strengthen women health, hygiene, productive skills and competencies but they exhibit a single sided approach. However some approaches like Gender and Development (GAD) understands both the sexes contribute equally to the society hence they should together fight against the mentioned social evil.

Gender discrimination is revealed through certain practices in society which clearly exhibits its roots emerging from attitude of people to look towards women as a second gender. Attitude plays a key role in decision making. In teen ages abstract thinking becomes more prominent. Also logical and reasoning abilities get expanded. This is the budding stage of attitude stabilization.

This research paper has focused on attitude of teenagers towards social, education - vocational and health -dietetics aspects of gender equality for which survey method is used to study the present status.

Keywords: Attitude, Gender Equality

Introduction

Values play vital role in the development of human being. It is said that values are arisen with human being and the end of human values will lead to the destruction of the world. Among the human values equality is a key value which is universal in nature. History denotes remarkable evidences of struggle by visionaries to establish equality in different aspects of society. But today also the realms of society exhibit gender inequality which tends to segregate the roles of men and women all over the world. United Nations Charter (1945) conferred equal rights to both the sexes. Yet the Millennium Development Goals (2000) have put forth the need of gender equality promotion which was already highlighted by the World Conference of Human Rights and the International Year on Women. Indian constitution supports the same.

There are many models and approaches to eliminate the gender discrimination, some of which tends to strengthen women health, hygiene, productive skills and competencies but they exhibit a single sided approach. However some approaches like Gender and Development (GAD) understands both the sexes contribute equally to the society hence they should together fight against the mentioned social evil as gender equality is not against men, it supports healthy relationship in of men and women.

Gender discrimination is revealed through certain practices in society which clearly exhibits its roots emerging from attitude of people to look towards women as a second gender. Attitude plays a key role in decision making. In teen ages abstract thinking becomes more prominent. Also logical and reasoning abilities get expanded. This is the budding stage of attitude stabilization. So researchers had certain questions in mind as do teenagers have positive attitude towards gender equality? What is the present status of their attitude towards gender equality? Is there any difference in level of attitude between girls and boys?

So researchers studied attitude of teenagers towards three aspects of gender equality (social,

education- vocational and health dietetics)by survey method. It has provided with critical insight about status Universal Human Values and need of Education in it.

With this considerations researchers carried out the present study.

Statement of the Problem
An Empirical Study of Teenagers' Attitude towards Gender Equality

Objectives of the Study
1. To find out teenagers attitude towards social aspect of gender equality.
2. To compare score values of girls and boys attitude towards social aspect of gender equality.
   To find out the teenagers attitude towards education and vocational aspect of gender equality.
   To compare score values of girls and boys attitude towards education and vocational aspect of gender equality.
   To find out the teenagers attitude towards health and dietetics aspect of gender equality.
   To compare score values of girls and boys attitude towards health and dietetics aspect of gender equality.
   To find out the teenagers integrated attitude towards gender equality.
   To compare score values of girls and boys integrated attitude towards gender equality.

Scope & Delimitations
This study is delimited to three aspects of gender equality: They are social, education vocational and health dietetics. Also integrated aspect of these three dimensions together is studied. Considering the following two facts the scope of the results is delimited only to the sample:
1. This research is based on incidental sampling of only 20 girls and 20 boys.
2. The tool collects the self-reported data by teenagers and no multiple tools are used to do triangulation of the data.

Assumptions
1. Among the universal human values gender equality is vital for balanced development of the society.
2. Positive attitude towards gender equality is essential for education in universal human values.

Hypotheses

1. There is no significant difference between score values of girls and boys with respect to social aspect of gender equality.
2. There is no significant difference between score values of girls and boys with respect to Education - Vocational aspect of gender equality.
3. There is no significant difference between score values of girls and boys with respect to health & dietetics aspect of gender equality.
4. There is no significant difference between integrated gender equality score values of girls and boys.

Review of Literatures & Researches
The International Center for Research on Women (ICRW), in partnership with the Committee of Resource Organizations for Literacy (CORO) and the Tata Institute for Social Sciences (TISS), developed a school-based program entitled "Gender Equity Movement in Schools," or GEMS, for students in Grades VI and VII. The research team developed a scale for measuring students' attitudes toward gender equality. The students were grouped into three categories for further analysis: 1) those with low equality scores of 0-10; 2) moderate equality scores of 11-20; and 3) high equality scores of 21 to 30. More girls than boys had high gender equality scores at baseline, only a minority of students overall were highly gender equitable. Boys and girls in the schools reported greater changes in their own behavior than those in the campaign only schools.

Bakken, Linda et.al. (2005) carried out research on Gifted Adolescent Females' Attitudes toward Gender Equality in Educational and Intergender Relationships. Gifted adolescent females (N=122) in a seminar on careers and intellectual opportunities for women were surveyed for attitudes toward gender equality. Although 75 percent of the sample strongly agreed that women should expect equality in professional and academic domains, belief in equality in dating, marriage, and etiquette

was far more variable.

Kalayci, Nurdan; Hayirsever, Fahriye(2014),analyzed text book of Citizenship and Democracy Education in the Context of Gender Equality and Determining Students' Perceptions on Gender Equality. This is a descriptive study using both qualitative and quantitative research models. The study group consisted of a total of 160 students in 8th grade from four primary education schools from the lower, middle, and upper socio-economic levels (SEL) (three public schools, and one private school) in inner-city Ankara, Turkey. While descriptive statistical techniques were used to analyze the quantitative data, content analysis was used to analyze the qualitative data. According to the findings of the study, the activity selected for testing by the researchers found content is not adequate in strengthening gender equality awareness. The ratios of these types of gender inequality based views were found to be higher particularly at the lower socio-economic level.

Tinklin, Teresa; Croxford, Linda; Ducklin, Alan; Frame, Barbara (2005), in their article namely Gender and Attitudes to Work and Family Roles: The Views of Young People at the Millennium focused on views of 14 to 16 year olds in the year 2000 on work and family roles, exploring both their general views on gender roles and their own personal aspirations for the future. In general the young people believed that it was equally important for males and females to get good qualifications at school, to have worthwhile careers and that childcare should be a joint responsibility. They also believed that males and females could do any job they wanted to these days. Their views were tempered, however, by the inequalities that they saw around them in the workplace and in their own families. While young people's attitudes may have changed, they are still choosing fairly gender-typical subjects at school and aspiring to different types of occupation. The article concludes that while great strides have been made in changing attitudes towards gender equality, there is still a long way to go before equal opportunities are really achieved

Chen, Shan-Hua(2013) carried out research on Traditional Ethnic Culture Encounters Gender Equality: The Dilemma of Multicultural Education. This research examines the views of indigenous girls attending secondary school with respect to the gender divide in their traditional culture, whether or not they support the concept of gender equality, and how their career plans are associated with their gender perceptions. Data were collected through participant observation and group interviews. The results indicate that female aboriginals of higher socio-economic standing are becoming less constrained by traditional gender limitations. Although their traditional culture may run counter to the ideology of gender equality, in reality many are learning how to draw on the wisdom of their traditional culture without adopting the concept of masculine domination.

Researchers found few directly related researches in Indian context related to attitude towards gender equality. However beside the actual practices the attitudes reported in researches by respondents are positive and support equality. Review supports equality in educational and professional aspects however the health and dietetics aspects are not studied in interviewed researches.

Tools & Methods

Research Method
Researchers attempt is to find out the present status of teenagers attitude towards social, education vocational and health- dietetics aspects of gender equality. Hence researchers select survey method from descriptive study.

Sampling Procedure
Incidental sample of 40 teenagers (20 girls and 20 boys) was selected for the study. Students are about 17 to 19 years old. They have given exam of 12th standard and preparing for further entrance exams in Kolhapur city. They are of science stream and belong to different colleges. Most of the students seem to be from middle class families.

Tools for Data Collection

Researchers Made Five Point Attitude Scale
Researchers attempt to measure the teenager's attitude towards social, education vocational and health - dietetics aspects of gender equality by using attitude scale. For the preparation of attitude

scale researchers have used Likert method with little alteration in process. Detail procedure implemented by the researchers for the preparation of attitude scale is given in Appendix 'A'

Research Procedure

Research procedure followed for present study is as given below-

1. Development of the attitude scale is the first step carried out by researches. (Details are given in Appendix ('A')
2. Selection of the sample is the second step.
3. Step third involves actual administration of attitude scale on students to collect the data.

To find out the attitude of teenagers towards social, education vocational and health - dietetics aspects of gender equality; data analysis is carried out.

Results

Data Analysis, Interpretations and Results

Researchers assigned a score value to each of the five responses in Attitude Scale to obtain total score of each respondent. Details of procedure of the data analysis of teenager's attitude towards social, educational- vocational and family-dietetics aspects of gender equality and interpretations are as follows:

Observations and Interpretations

Extreme Negative, Negative, and Moderate Negative levels of attitude are not revealed in teenagers attitude towards aspects of gender equality.

Most of the boys show 'Moderate Positive' attitude towards all the aspects of gender equality.

Most of the girls show 'More Positive' attitude towards all the aspects of gender equality.

Negligible girls and boys show neutral and extreme positive attitude towards all the aspects of gender equality.

Number of girls showing more positive attitude towards all the aspects of gender equality is higher than number of boys.

To check whether the above difference is statistically significant researchers selected chi square test of significance because the data is non-parametric (discrete) in nature, it is in the form of frequencies and these frequencies seem in independent form.

As researchers are interested to check whether significant difference exists in score values of selected aspects of gender equality of girls and boys; levels of attitudes in table no. 1 showing no frequency are not considered for further statistical processes and levels with negligible frequencies are merged to form appropriate contingency tables to calculate chi square.

Observations regarding teenager's attitude towards social, education vocational and family- dietetics aspects of gender equality are as below:

1. Calculated chi- square value for social aspect of gender equality is 4.10.
2. Calculated chi- square value for Education- vocational aspect of gender equality is 2.50
3. Calculated chi- square value for Health - dietetics aspect of gender equality is 4.62
4. Calculated chi- square value of all integrated aspects of gender equality is 3.68.

Interpretations

The difference between score values of girls and boys with respect to social aspect of gender equality is found to be significant.

The difference between score values of girls and boys with respect to Education - Vocational aspect of gender equality is found to be insignificant.

The difference between score values of girls and boys with respect to health & dietetics aspect of gender equality is found to be significant.

The difference between score value of girls and boys with respect all integrated aspects of gender equality is found to be insignificant.

Therefore (null) hypotheses no. 1 and 3 are rejected while (null) hypotheses no. 2 and 4 are accepted.

Results and Conclusions

It has been found that all sampled teenagers have favorable attitude towards all the aspects of

gender equality.

It is observed that sampled girls have more favorable attitude than sampled boys. But statistically the difference is significant in social and health - dietetics aspects which concludes that girls' attitude is more positive than the attitude of boys in these two aspects of gender equality with respect to present sample. The similar findings are reported by Achyut P., Bhatla N., Khandekar S., Maitra S. and Verma R.K. (2011) that more girls than boys had high gender equality scores at baseline, only a minority of students overall were highly gender equitable.

Sampled girls attitude in the present study is remarkably positive towards gender equality. They seem free from the traditional male biased attitude which supports the conclusion of Chen, Shan-Hua (2013) that female aboriginals of higher socio-economic standing are becoming less constrained by traditional gender limitations. Although their traditional culture may run counter to the ideology of gender equality, in reality many are learning how to draw on the wisdom of their traditional culture without adopting the concept of masculine domination.

Kalayci, Nurdan; Hayirsever, Fahriye (2014) found gender inequality based views were higher particularly at the lower socio-economic level. However present study don't peep in the economical aspect directly.

Sampled teenagers both girls and boys show positive attitude towards education- vocational aspect. It supports Bakken, Linda, (1990). In their research they found that 75 percent of the sample strongly agreed that women should expect equality in professional and academic domains. Also Tinklin, Teresa; Croxford, Linda; Ducklin, Alan; Frame, Barbara. (2005) in their article focused that in general the young people believed that it was equally important for males and females to get good qualifications at school, to have worthwhile careers and that childcare should be a joint responsibility. They also believed that males and females could do any job they wanted to these days.

It is clear from the preceding discussion that there is still a long way to go before equal opportunities are really achieved by both the genders.

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A Study of the Awareness Among People Regarding Eye Donation

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─── **ABSTRACT** ───

India has the largest number of corneal blindness in the world, while this kind of blindness can be cured by corneal transplantation, a <u>surgical procedure</u> where a damaged or diseased <u>cornea</u> is replaced by donated corneal tissue. Corneal transplantations have a favorable outcome, and success rates are rising as techniques and training methods improve. Human being perceives up to 80 per cent of all impressions by means of sight. Corneal blindness can be cured by corneal transplantation, which improves someone's life quality, so it worth encouraging people to donate their eyes after death.

But unfortunately still there are many corneal blinds that are waiting for years in a long queue for corneal transplantation, since there are not enough corneas available in eye banks. What's the reason behind that?

In this paper, I'm going to find out the reasons why only very less people registered for donating eyes. Is it because of lack of awareness and information? Is it because of people's belief and culture? Is it because of society limitations?

People who donate their eyes have strong moral values. Values such as love, cooperation, sacrifice and sympathy. Love is a core value of all values. The reason of our creation is love. By donating eye, or better to say gifting the sense of sight to people who are suffering from blindness, we let them enjoy life and its beauties hundred times more than before.

The aim of this paper is to find out the reasons so that we can find a solution for that. Whether we need to inform people more about eye donation? Are advertisements are more required even in the Media? If the problem is a result of people's beliefs and culture, vast culture-building practices are required. It would be better to focus people's mind on human values.

This project includes a questioner of about 10 questions. Fifty people were randomly chosen. They could be students, entire people, shopkeepers, housewives, rich, poor, teachers, etc.

Hoping the day comes that all corneal blindness is cured.

Keywords: Eye Donation

Introduction

Corneal diseases (corneal ulcer, trauma, bullous keratopathy, keratokonus) constitute significant causes of visual impairment & blindness worldwide, especially in developing countries. Corneal transplantation offers the potential for sight restoration to those who are blind from corneal diseases. But, the number of corneal transplantation done in India is less than the actual requirement. This is largely due to inadequate number of corneas has been collected in eye banks. Approximately 18.7 million people are blind in India and 190,000 are blind from bilateral corneal disease. According to eye bank association of India, the current cornea procurement rate in India is 22,000 per year this is approximately 20 fold less than that what we need. Corneal transplantation is the most successful surgery among all forms of organ transplant Surgeries. There is 95% success rate in corneal transplants.

Keywords

Corneal Transplantation: also known as corneal grafting, is a surgical procedure where a damaged or diseased cornea is replaced by donated corneal tissue.

Eye donation: is an act of donating one's eyes after his/her death. Only corneal blinds can be benefitted through this process not other blinds. It is an act of charity, purely for the benefit of the society and is totally voluntary. It is done after death.

Eye Bank: Eye bank retrieves and store eyes for cornea transplants and research

Bullous keratopathy is a pathological condition in which small vesicles, or bullae, are formed in the cornea due to endothelialdys function.

Keratoconus: is a degenerative disorder of the eye in which structural changes within the cornea cause it to thin and change to a more conical shape than the more normal gradual curve.

Aim

- To find out the reasons why only very less people registered for donating eyes.
- The reason can be because of lack of information or people's beliefs.

Objectives/Need for Study

- To assess a solution to increase the number of donated cornea.

Review of Literature

1. Anita Gupta, Sudhir Jain, Tanu Jain, and Karan Gupta: Indian Journal of Community Medicine
The aim of this study was to assess the awareness and perception of 188 first- and second-year nursing students towards eye donation in Bangalore. The results found were the majority (96.8%) of students knew that eyes can be donated after death but only 38.2% knew that the ideal time of donation was within 6 hours of death. Most participants (85.1%) were either willing or had already donated their eyes. Nobility in the act of eye donation was the main motivational force for eye donation according to 85.6% of students. Perceived reasons for not pledging eyes by the students were: the unacceptable idea of separating the eyes from the body (67.9%), lack of awareness (42.8%), objection by family members (28.5%), and unsuitability to donate because of health problem (10.7%).

2. Meghachandra M Singh**,** Manju Rahi**,** Deepti Pagare**,** G.K. Ingle: Indian Journal of ophthalmology

The aim of this study was to assess the perception and willingness of 180 first-year medical students towards eye donation in Delhi. The result of this study was 180 students participated in the study. The age distribution of the students was: 18 years (39, 21.7%), 19 years (96, 53.3%), 20 years (38, 21.1%) and 21 years (7, 3.9%) with a mean of 19.07 $\pm$ 0.76 SD years. There were 96 males (53.3%). The majority, 145 out of 180 (80.5%) of the students studied in public and private schools and only 35 out of 180 (19.5%) had done their schooling from government and government-aided schools. There was no significant difference in the distribution of male and female students with regard to age and schooling background.

It was observed that 179 (99.4%) out of 180 students knew that eyes can be donated after death and ideally within six hours of death was known to 74 (41.1%) of 180 students [Table - 1]. The contact place for donation was known to only 49 (27.2%) of 180 students. The majority of the participants, 157 (87.2%) of 180 students were willing to donate eyes.

The distribution of perceived reasons to the students for eye donation by the donors is shown in [Table - 2]. Nobility in the act of eye donation was the main motivational force according to 154 (85.5%) of the 180 students. Lack of awareness was cited as an important reason for people not donating their eyes among 59 (32.7%) of 180 students [Table - 3]. Twenty-three (12.8%) of 180 students each perceived objection by family members or disliking to separate the eye from the body as the single most important reason for not donating the eyes.

Nearly half of the respondents, 89 out of 180 (49.4%) opined that donors' consent should be mandatory and it should be expressed before death, whereas according to 27 out of 180 (15%), consent should be mandatory but may be given by another adult family member. According to 56 out of 180 (31.1%), consent is not necessary but can donate if the donor alone wishes and among 8 out of 180 (4.4%), consent is not necessary but can donate if the family members of the donors wish to do so.

Methodology

- Study design: cross sectional study, Questionnaire survey
- Subjects: are low vision patients with peripheral field loss .
- Sampling Method: subjects were selected randomly.
- Sample size: 50 people
- Study setting: Senavihar, Bangalore

Inclusion/Exclusion Criteria

Inclusion Criteria: people above 20 years old age.

Exclusion Criteria: people below 20 years old. People with diabetes mellitus, hypertension, Asthma, and those who suffer from diseases which affect the eye.

Questionnaire

1. Eye can be donated.
    Yes -----   No -----
2. Eye can be donated only after death.
    Yes -----   No -----
3. Ideal time for collection of eyes after death is within 6 hours.
    Yes -----   No -----
4. Eyes can be preserved in eye bank.
    Yes -----   No -----
5. I'm aware of places for signing card for eye donation.
    Yes -----   No -----
6. Donated eye can be used in corneal blindness and diseases related to cornea which affects the vision.
    Yes -----   No -----
7. I'm willing to donate my eyes.
    Yes -----   No -----
8. My religion support organ donation & transplant
    Yes -----   No -----
9. Eye donation doesn't makes you blind in next birth.
    A) Agree   B) Disagree
10. I'm willing to donate my eyes to any religion.
    Yes -----   No -----
11. I'm willing to donate my eyes to any gender.
    Yes -----   No -----
12. I'm willing to donate my eyes to any race.
    Yes -----   No -----

Analysis

*   There were 50 samples.
*   From 50 people, 45 people (90%) knew that eye could be donated and 5 people (10%) didn't know that eye could be donated.
*   From 50 people, 27 people (54%) were aware that eyes could be donated only after death and 23 people (46%) were not aware .
*   From 50 people, 21 people (42%) were aware that ideal time for collection of eyes after death is 6 hours. And 29 people (58%) were not aware about this.
*   From 50 people, 30 people (60%) were aware that eyes could be preserved in eye bank and 20 people (40%) were not aware about this.
*   From 50 people, 14 people (28%) were aware of places for signing card for eye donation and 36 people (72%) were not aware about this.
*   From 50 people, 31 people (62%) were aware that donated eyes could be used in corneal blindness and diseases related to cornea which affects the vision. And 19 people (38%) were not aware about this.
*   From50 people, 3 people (7%) are willing to donate their eyes. And 1 people (2%) were not willing to donate their eyes.
*   All the people who were willing to donate their eyes were willing to donate to any religion, race and gender.
*   Only 10% of people (5 people) were willing to donate their eyes as well as signed the card.
*   32 people 64% , were willing to donate their eyes , but hadn't signed the card yet, because A) might not be aware of places to sign the cart or B) might be aware of the places but because of some reasons didn't go for signing. Reasons like: lack of time, busy life, not caring about it…
*   A) 23 people (46%) were willing to donate their eyes but not aware of places to sign the card.

- B)9 people (18%) were willing to donate their eyes and were aware of places to sign the card, but still haven't gone for registration.

Findings
- Not all people who are willing to donate their eyes, signed the card. Only 10% of people are willing to donate their eyes as well as signed the card.
- From 74% people who are willing to donate their eyes, only 13% signed the card (5 people). While in this 74%, 32 people, (87%) hasn't signed the card. It means that people, who haven't signed, A) might not be aware of places to sign the cart or B) might be aware of the places but because of some reasons didn't go for signing. Reasons like: lack of time, busy life, not caring about it…
- Out of this (32 people,) 87% who hasn't signed the card, (23 people) 72% are not aware of places to sign the card.
- Out of this (32people) 87% who hasn't signed the card, (9 people) 28% are aware about the place to sign the card , but still didn't go for signing

Interpretation
10% of people is willing to donate their eyes as well as signed the card for eye donation. They have a very strong human value. They have values like love, cooperation, sacrifice and sympathy. Except people who signed the card, there are three groups of people who haven't signed the card yet:

1. First group of people are those who are aware about eye donation and are willing to donate their eyes:
   A) 46% people, are willing to donate their eyes but not aware of places to sign the card. They also have strong moral value, but they should be informed about the places to sign the card.
   B) 18% people, are willing to donate their eyes and are aware about the places to sign the card, but still haven't signed the card because of some reasons. They have strong values like love and sympathy, but it seems that they haven't understood the importance of eye donation.
2. Second group of people are those who are not aware about eye donation: 10% of people are not aware that eye can be donated. There is a great need to inform them.
3. Third group of people are those who are aware of eye donation but are not willing to donate their eyes. The reason can be because of some inner fears or can be related to society limitations, or related to their beliefs. For this group a culture building is required to let them know the importance of moral values of Eye donation.

Conclusions
Based on present study, we come to know that the majority of people have a strong moral value. Most of them are eager and willing to help. The main problem is lack of knowledge about eye donation. So increasing awareness about eye donation must be a priority solution. Using mass media to increase the awareness regarding eye Donation, educating people in camps and workshops, using Billboards, can be options of informing people.

Also a vast culture building is required to let people know the importance of moral values of Eye donation such as love, cooperation, sacrifice and sympathy.

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Engendering Trust Through Interactive Theater

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ABSTRACT

Interactive theater can have a powerful influence in promoting trust among community members. This paper will develop a definition of trust and then look for indications of trust in conversations with both performers and audience members of Happy Hippo programs.

Keywords: Interactive Theater

Introduction

"The fruits of the tree of existence are trustworthiness, loyalty, truthfulness and purity."

(Baha'u'llah: Family Life, A Compilation by the Universal House of Justice)

In contemporary times individuals and groups regard one another with suspicion. It is this mistrust that creates conflict and violence. Yet one of the values most honored in people is their trustworthiness. By the philosophy of seeing the good in people, the most rewarding and productive attitude is to trust everyone, almost beyond reason (Autry, 1991).

Trust is believed to have a powerful and pervasive influence on overall peace in society. There is a growing awareness of the importance of trust among individuals and communities. (Autry, 1991; Handy, 1995; Marcic, 1997; Senge, 1990; Shaw, 1997). In many ways, trust is the key to unity. A better understanding of trust building helps create more peaceful communities in the long run.

According to Shaw (1997), trust is a means of enhancing community performance over time. This is essential at the neighborhood level in order for a community to grow and prosper. An early study by Luhman (1979) concluded that, while trust may not be the sole foundation of society, a structured conception of the world could not be established without trust. Trust then becomes essential in an increasingly complicated world.

In the view of Fukuyama (1995), trust is the expectation that arises within a community of regular, honest, and cooperative behavior, based on commonly shared norms, on the part of other members of that community. These norms can be about values, standards, or codes of behavior. In this researcher's view, the most effective communities are based on shared ethical values because prior moral consensus gives members of the group a basis for mutual trust. In summary, trust in this context becomes a value that helps guide a community in establishing norms. The community needs to adopt common norms as a whole before trust can become generalized among its members. As trust is established, social capital is formed . This, in turn, allows risks to be taken and interactions to be generated into new areas.

Purpose of the Study

This qualitative study will investigate how interactive theater builds and maintains trust through consultation with audience members at a Happy Hippo Show. The specific words and actions that indicate the level of trust among the performers and the audience will be collected and analyzed, and the growth of trust will be shown through their words and actions. Findings will lead to a more complete understanding of the role of trust in the Happy Hippo Show.

Definition of Terms

The definitions of trust and consultation are unique to the proposed study. The following are defined to convey the meaning that is given to them in this article and are defined as follows:

Trust: This term refers to the firm reliance on the integrity, ability, or character of a person or thing. Trust varies between the rational and the emotional. Shaw (1997) says that trust is based in part on faith.

Consultation: The term in the study is used for any form of group problem solving or decision making. Schwarz (1994) and Senge (1990) will provide the basis for a model of group process that both develops and uses trust in a group setting.

Community and Organization: This study uses research from organizational studies and applies it to community life. For purposes of this paper, organization and community can be seen as synonymous.

Research Question

The proposed research investigation will compare the hallmarks of trust identified in the research section with the conversations with audience members. Simply put the research question is: To what extent and in what way is trust established as a result of an interactive theatrical performance?

Limitations

The conclusions reached by the research study will be limited by the amount of data collected from informal interviews. But similar limitations inhibit the validation of findings of any study or research project, whatever the method or type (Babbie, 1990; Emory & Cooper, 1995; Zikmund, 1991; Yin, 1994).

Review of Related Literature

Trust is a multi-faceted concept that has a different definition for each application and discipline (Lewicki & Bunker, 1995b). Psychologists working from personality theory have conceptualized trust as a psychological construct or trait that individuals develop in varying degrees, depending on personal experiences and prior socialization (Lewis & Weigert, 1985). In social learning theory, trust has been defined as a generalized expectancy held by an individual that the word, promise, oral or written statement of another individual or group can be relied upon (Rotter, 1980). In a very general sense these constructs point to the social basis for trust.

Lewis and Weigert (1985) lead researchers from a secure present to uncertain future when they say that trust begins where prediction ends and that a survey of trust studies fails to reveal a common working definition. Trust has been variously defined in the following ways: (a) An assured reliance on the character, ability, strength, or truth of someone (Merriam -Webster's Collegiate Dictionary, 1997, p. 1269); (b)integrity times competence (Marcic, 1997, p. 54); (c) an ambiguous situation where trusting another is at least partially dependent on the other person for the determination of the outcome and there is a degree of confidence in the altruism of the trusted person (Frost, Stimpson, & Maughan, 1978, p. 104); (d) actions that increase one's vulnerability to another whose behavior is not under one's control in a situation in which the penalty one suffers if the other abuses that vulnerability is greater than the benefit one gains if the other does not abuse that vulnerability (Zand, 1972, p. 230); (e) a particular level of the subjective probability with which an agent assesses that another agent or group of agents will perform a particular action, both before he can monitor such action and in a context in which it affects his own action (Gambetta, 1988, p. 217); (f) a relatively simple expectation of the other party in a transaction that the other will behave in a certain way, be cooperative or uncooperative, have a differential readiness for coordination or be exploitative or accommodative (Lewicki & Bunker, 1995a, p. 137); (g) a belief in the other's truthfulness and that the other party is concerned about our interests (Pruitt, 1995, p. 37); (h) letting other persons take care of something the truster cares about, where such caring for involves some exercise of discretionary powers (Baier, 1986, p. 240); (i) the correct expectations about the actions of other people that have a bearing on one's own choice of action when that action must be chosen before one can monitor the actions of the others (Dasgupta, 1988, p. 51); (j) the belief that those on whom we depend will meet our expectations of them (Shaw, 1997, p. 21); (k) and the willingness of a party to be vulnerable to the actions of another party based on the expectation that the other will perform a particular action important to the truster, irrespective of the ability to monitor or control the other party (Mayer, Davis, & Schoorman, 1995, p. 724).

Trust is easier to define when specific cases are considered, rather than global issues. Personal trust is defined as the integrity and competence of an individual (Lewis and Weigert, 1985). Relational trust is defined as the intersection between the actions and expectations of two or more parties. These actions and expectations include integrity and competence. If the actions and expectations of the parties are in total agreement, there is perfect trust. Because the actions and expectations of others always have a degree of uncertainty, perfect trust can never be achieved.

It is clear that all the definitions provided above deal with uncertainty and action. Actors rely upon

each other to perform in a specific way without any assurance that it will be so. The words underlined in the preceding paragraph provide the keys to trust. Trust is every individual's greatest desire and their biggest disappointment. Trust can be ambiguous, altruistic, uncertain, and discretionary. It can place people in vulnerable situations where they are unable to monitor the actions of others and thus rely on their expectations. Trust is ultimately an act of faith.

Consultation

Group learning for Senge (1990) is the process of aligning and developing the capacity of a group to create the result its members truly desire. The group needs to think insightfully about complex issues and that through innovative coordinated action the learning team continually fosters other learning teams by inculcating practice and skills of group learning. Group learning balances process/consultation with the vision of the group. Senge quotes Bohm (1990,p. 239) when he says that the "group needs to become open to the flow of the larger intelligence and go beyond any individual's understanding." The group then participates in a pool of common meaning and becomes observers of their own thinking. Groups can learn to develop a joint skill where the team intelligence exceeds the intelligence of the individual members.

In the view of Senge (1990, p. 236), the only visions to which an individual can truly become committed are those that are "rooted in an individual's own set of values, concerns and aspirations." The power of trust based consultation is that people are committed to a vision based on a common value. This committed vision leads the group to decisions that are consistent with its set of core values. Only through the growth of the individual can the community grow.

Conclusion

The research for the present examination led to following conclusions about how to build trust with consultation. These observations guide the fieldwork for this study, and form the foundation for the results and discussion.

Methodology

The Happy Hippo Show began in 1992 when Shamil Fattakhov, a Russian television producer in Kazan, was looking for a program that focused on positive solutions. The program he created teaches script writing, acting and directing. The group writes skits around difficult issues in the their community. These skits are presented to the community at large. The skits stop at the high point of the conflict and the audience is asked 3 questions: what is the truth of the situation?, what are the principles involved?, and what are the choices available?   In addition to discussion, audience members may also act out the ending.

This type of program allows for a meaningful discussion of important issues without anyone having to take ownership of a particular position. Interactions with audience members will be used to show how the program aids in promoting trust.

Study Design

A social constructivist theoretical frame guides this study. Trust is considered as a social property of the group. According to Schwandt (1997), it exists in relationships and is viewed from the perspective of each participant to help understand his/her perception of the role of trust and the change in the level of trust of the parties. In the view of Steyaert and Bouwen (1994), social constructivism emphasizes the relational qualities as well as the multiplicities of social realities. Therefore the researchers find it an appropriate theory to guide qualitative research in group context.

Results

Data was collected by Shamil Fattakhov directly from the affected parties. Stories are shared under the appropriate hallmark. Six stories were selected and matched to an individual hallmark.

Trust can be built from cooperative or competitive relationships (Lewicki & Bunker, 1995 a, 1995b);

In Kazan, Russian Federation, ZIPoPo was performed many times in the Youth Penitentiary for a group of 100 young men."Young people must be taught in schools, even in the kindergarten, that before doing something you have to think thoroughly what will happen then", many of them said. "Thanks to ZIPoPo I acquired a habit to analyze before acting", said one of them. "This is something

I will never forget in my life", said another one.

Youth offenders exist in a very competitive environment, however they still need to be able to trust one another. Behavioral predictability is the most basic type of information relevant to trust building (Holmes & Rempel, 1989);

In Germany in Erfurt a ZIPoPo show was performed in the Youth Center, the topic was drug addiction. The discussion, in which many young people participated, covered many facets of this problem. After the show was over one of the girls said now she understands what is going on with her boyfriend, she didn't realize he was on drugs! She said she will immediately visit him and help him to overcome the addiction. She said: "I don't want him to be a werewolf, he is a good soul".

She recognized his behavior in the show, and now that she knows what it is she can trust it.

Allowing the parties to signal their desires before being in a situation where they must decide whether to trust, and having cooperative intentions, greatly increases their ability to trust in critical moments (Swinth, 1967).

In Argentina, province of Chako, ZIPoPo was taught to a group of ethnic Indians of the Toba tribe. Anna Martinez, one of the trainees, wrote a story titled "Bucket full of love" about a young girl who is getting ready to go for a date. After a family consultation they decide to invite a young man to visit them in their house. After this play was performed at the final ZIPoPo show, one of the participants said this is a great solution of her problem which is quite similar. She said she didn't know how to solve conflict between her and her Mom and added that the idea of inviting the young man never came to her mind before and that it gives her a whole new perspective of mutual relationship and responsibility both of women and men.

Allowing the young man to visit the family was a building block for trust in the relationship.

Social Exchange should be open, honest, and clear. In such an environment feelings can be shared, and what went wrong or right can be openly discussed. Social exchange should lead to repeated interactions, interdependence, and continuity of relationships. Parties should be reciprocally oriented to the welfare of each other.

In India among the ZIPoPo trainees there were several young men from the cast of untouchables from Tamil Nadu state. Although the term "untouchable" is forbidden to use in India since the Constitution was adopted in 1950, still there are remnants of this ancient attitude to this group of people. They wrote and staged a script titled "When the wells go dry" about building trust and peaceful relationship between the population of two villages where people of different castes lived side by side. Interestingly, the roles of the lower higher caste villagers were played both by the lower class and the higher class trainees. In the group photo they all stood with their arms on the shoulders of others and smiled happily.

ZIPoPo allowed the parties to consider the welfare of each other as a building block to trust. Risk should be present to allow trust and positive power grow, and to minimize coercive power, with rewards for performance, sanctions for violations, and absolution for violators.

In Russia, on the island of Sakhalin, in the city of Korsakov a ZIPoPo show was performed in an orphanage. Before the show started, the head of the orphanage pointed out a 6 year old girl thathad never spoken a word in two years in the orphanage. She was brought to the facility in very bad shape, being severely beaten and abused by her drunken parents. When the show started, she was sitting in the corner and watching frowningly like a little frightened mouse looking out of its hole. The drama depicted a story of a girl who was falsely accused in stealing. When the discussion started, the silent girl looked embarrassed and concerned; something was definitely going on in her little heart. All of a sudden she raised her hand. Little girl stood up and, after almost a minute of painful attempts started talking! She said: "Please, please don't blame her, she is not guilty". I looked at the facilitator and at the teachers together with the principal they all were crying. This was the first time they heard her talking.

ZIPoPo builds trust through the risk that participants take in exposing their innermost feelings.

Values should be defined, open, and lead to common goals and norms (Carpenter & Kennedy,

1988; Mayer, 1988).

When ZIPoPo was aired on the National Television Station of the Republic of Tatarstan, one of the topics was "Premarital Sex". The show was live; in the studio we had about 150 young people of 16-25 years of age. The play told the story of a girl who was visited by her boyfriend while she was alone at home, as her parents have left for the business trip. The boy starts to insist on having sex with her, she objects as this is against the principles she was raised with.At this moment the facilitator interrupts the play saying Stop! The ending of the story shows the girl standing up and jerking her hand back. Then she says to her boyfriend: "I choose love". He looks at her in bewilderment, and she continues: "I love you very much and hope that you love me too. I feel that to love means to care about the person you love. I believe that to love means to help your beloved ones to follow the truth they believe in and help them to keep their integrity. Do you agree?" And then she stretches her hand towards him. He looks at her and slowly takes her hand. End of story. The audience in the studio exploded with applause, there were many positive comments about this ending, although some participants said it is unrealistic as usually boys are successful in insisting and, secondly, not all girls have the principles like those depicted in the drama. After the show was over and people started leaving the studio, a young girl approached me, with her face wet of tears. I asked "What has happened?" She said: "You won't believe, this is exactly my story. Today my parents left for a business trip and I was at home alone. My boyfriend showed up, and after a while he started insisting on having sex with him. And then it went exactly as you played out in the sketch, even the wording was exact. How do you know? And when I was about to surrender, a doorbell rang. I opened the door, and there were my friends, girls from my class. They reminded me that earlier we agreed to go to the TV studio together to participate in the ZIPoPo show. I offered to my boyfriend to join us, but he said he wants to stay in my house and watch the show on TV. You wave me hand, he added. So I am here and now I know what to tell to my boyfriend, or even I don't need to tell him anything as he was watching the whole thing on TV and he knows it! I am so happy you helped me!" Several years passed. One day I was walking by the street near the TV studio when a young woman called me by name. She was holding a child by one hand and rolling a baby carriage with another hand. I didn't recognize her, and she reminded me that she was that crying girl in the TV studio. And then she told me she was fine, married happily with two children to that same boyfriend. I congratulated her and wished her all the best. And when I turned to go, she said: "There is something I want you to know. We made everything in a right way".

The couple were able to discuss a difficult issue in an open way leading to a common goal.

Summary
The purpose of the research was to investigate through observations and conversations the ability of interactive theater to engender trust in a community. The specific words and actions that indicated the level of trust among the performers and audience members were collected and analyzed.

The sample population of the study consisted of 6 individuals who related stories of growth and transformation. Certain limitations of the study also need to be noted at this time. It is important to explain that performances vary and reactions are only meaningful to the individuals participating. Nevertheless, this study was able to develop and explore some of the key components of individual and community trust building. These components will help lead to a better understanding of how to recognize the existence of trust.

Recommendations
In an effort to apply the findings of the study, recommendations have been formulated, as based on the findings of the present investigation. These recommendations are as follows:

1. The study recommends that future research, in an effort to support the findings of the present investigation, conduct follow-up studies, but on a broader scale as regards sample size.
2. In addition, little empirical research appears to exist validating the components of trust building in interactive theater. From the review of literature, nothing was found that specifically focused on an empirical evaluation of the interrelationship of components nor suggested an empirical connection. This is therefore recommended as a new avenue for exploration.
3. Also, it is recommended that replication of the present study should logically be made at intervals in the future in an effort to empirically detect changing or similar trends in trust building within the

sample population location so that Happy Hippo can continual evolve.

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'मीना–राजू मंच' च्या माध्यमातून विविध कृतीच्या उपयोजनातून लिंगभाव समानता जडणघडण– एक प्रयोग

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सारांश

देशाच्या प्रगतीत सर्व नागरिकांचे योगदान आवश्यक असते. त्यासाठी प्रत्येकास स्वत:च्या विकासाची संधी आणि समान हक्क मिळायला पाहिजे. भारतीय राज्यघटनेच्या प्रास्ताविकेत सुरुवातीलाच दर्जा व संधीबाबत समतेचा उल्लेख आहे.

समता म्हणजे व्यक्तींमध्ये असलेला सारखेपणा नव्हे. समता प्रस्थापित करणे म्हणजे मानवनिर्मित भेदाभेद नष्ट करून सर्वांना व्यक्तिमत्वाचा विकास करण्याची संधी देणे असा समतेचा खरा अर्थ अभिप्रेत आहे. समानता कायद्याने अभिप्रेत असली तरी आज २१व्या शतकातसुद्धा स्त्री–पुरुष समानतेच्याबाबतीत समाजाचा दृष्टीकोन फारसा बदललेला आढळून येत नाही. स्त्रियांना व मुलींना अधिकार, दर्जा व संधी यापासून वंचित ठेवल्या जाते.

महाराष्ट्र राज्य शैक्षणिक संशोधन व प्रशिक्षण परिषदेने २०१२–२०१३ पासून लिंग समभावाच्या रुजवणूकीसाठी 'मीना–राजू मंच' च्या कार्यक्रमाला सुरुवात केली. त्यासाठी शिक्षकांचे प्रशिक्षण कार्यक्रम घेतले गेले. तसेच साहित्य निर्मितीसुद्धा केलेली आहे. उपक्रम पुस्तिका व श्राव्य कार्यक्रमांतर्गत सिडीचा त्यामध्ये समावेश आहे.

संशोधिका ग्रामीण भागात जिल्हा परिषद शाळेत विषय शिक्षिका म्हणून कार्यरत आहे. मीना–राजू मंच कार्यक्रम उच्च प्राथमिक स्तरासाठी आहे. ग्रामीण भागात कार्य करीत असतान मुलामुलींमध्ये लिंगभाव असमानता आढळून येते. त्यांच्यामध्ये जवळीकता नसते. अंतर ठेवून वागण्याची मानसिकता असते. मुलींच्या मनात भिडस्त वृत्ती असल्यामुळे मुलामुलींमध्ये निकोप नातेसंबंध व मैत्रीपूर्ण स्नेहभाव निर्माण होऊ शकत नाही. हे लक्षात आल्यामुळे संशोधिकेने मीना–राजू मंच उपक्रम राबविले. त्याची परिणामकारकता या शोधनिबंधात सादर करण्याचा प्रयत्न केलेला आहे.

बीजसंज्ञा: लिंगभाव समानता, मीना–राजू मंच

प्रस्तावना

भारतीय संविधानाच्या प्रास्ताविकेत दर्जा व संधीबाबत समतेचा उल्लेख केलेला आहे. समतेच्या हक्काचे वर्णन संविधानाच्या १४ ते १८ कलमांमध्ये सविस्तर केलेला आहे. संविधानात समतेचा अर्थ ५ प्रकारचा आहे.

१. कायद्यापुढे समानता
२. भेदभाव नसावा
३. समान संधी
४. अस्पृश्यता निवारण
५. पदव्यांची समाप्ती

समानता म्हणजे व्यक्ती–व्यक्तींमध्ये असलेला सारखेपणा नसून मानवनिर्मित भेदाभेद नष्ट करणे म्हणजे समानता प्रस्थापित करणे होय. सर्व नागरिकांना म्हणजे मग ती स्त्री अथवा पुरुष असो विकासाची समान संधी उपलब्ध करून देणे म्हणजे समता प्रस्थापित करणे होय. शारीरिक भेदाच्या आधारे स्त्रियांना/मुलींना अधिकार, दर्जा, संधी आणि स्व विकासापासून वंचित ठेवल्या जाऊ नये.

मीना–राजू मंच

सांस्कृतिक अनुभव देणारी पहिली सामाजिक संस्था म्हणजे कुटुंब होय. कुटुंबातून बालमनावर संस्कार होत असतात. हे अनौपचारिक शिक्षण असते. कुटुंबातून मुले–मुली चालीरीती, परंपरा, श्रद्धा सहजतेने शिकत असतात.

कुटुंबानंतरची दुसरी सामाजिक संस्था म्हणजेच शाळा. शाळा म्हणजे समाजाची छोटी प्रतिकृती होय. शाळेमधून औपचारिक शिक्षण मिळते. औपचारिकतेतून घ्यावयाच्या सुसंस्करणाच्या प्रक्रियेत शिक्षक मुलाची भूमिका पार पडत असतो.

मीना–राजू मंच हा स्थानिक स्वराज्य संस्थांच्या सर्व उच्च प्राथमिक शाळांमध्ये स्थापन करण्यात येतो. मुला–मुलींमध्ये निकोप नातेसंबंध निर्माण करणे व समानतेचा संस्कार रुजविणे हा प्रमुख उद्देश त्यामागे आहे. म्हणूनच समानतेच्या प्रयत्नात केंद्रस्थानी दोघेही मीना आणि राजू आहेत.

मीना–राजू मंच हा मुला–मुलींचा गट असतो. या गटात एकूण २० विद्यार्थी–विद्यार्थींनी प्रतिनिधी असतात. त्यापैकी १० मुली (मीन) आणि १० मुले (राजू) जागतिक पातळीवर झालेल्या संशोधनातून हे मान्य झालेले आहे की मुलींच्या/स्त्रियांच्या स्थानात बदल घडवायाचा असेल तर मुलांचा/पुरुषांचा सक्रीय सहभाग त्यांस असायला हवा. हाच धागा पकडून शाळा स्तरावर करावयाच्या समानतेच्या प्रयत्नांसाठी मुलींसोबत आता मुलांनाही सहभागी करुन घेण्यात येते.

मीना (विद्यार्थीनी) राजू (विद्यार्थी) यांचे संशोधन एकमेकांशी असलेले सहकार्य, एकमेकांचा आदर, एकत्रित केलेले काम यातून लिंगभाव समानतेचा विचार आणि कृती यांची सांगड घालण्याचा प्रयत्न या मंचाच्या माध्यमातून करण्यात येते. हे प्रयत्न स्पर्धा, खेळ, चर्चा, उपक्रम इत्यादींच्या माध्यमातून शाळा व गाव पातळीवर करण्यात येतात. 'मीना–राजू मंच' च्या वर्षभराच्या कामामधून एक मोठा सकारात्मक परिणाम साधल्या जातो. हा परिणाम फक्त शाळेत असतांनाच नव्हे तर शाळेतून बाहेर गेल्यावरही त्यांच्या व्यक्तिमत्वावर कायम राहतो.

लिंगभाव समानता

मुलगा–मुलगी असा भेदभाव न करता समानतेने विविध कार्यक्रम राबविणे व समान संधी उपलब्ध करुन देणे होय.

संशोधन समस्येचे महत्व

उच्च प्राथमिक स्तरावर (सहावी ते आठवी) कार्य करीत असतांना मला मुला–मुलींमध्ये भेदभावाची वागणूक निदर्शनास आली. त्यांच्यामध्ये गटप्रवृती आढळून आली. मैत्रीपूर्ण स्नेहभावाचा अभाव जाणवला. मुलांपेक्षा मुलींना जास्त असमानतेची वागणूक मिळते. अशा वागणूकीची सुरुवात कुटुंबापासून होत असते. परिणामी मुलींचे गैरहजरीचे प्रमाण वाढते. अभ्यासाकडे दुर्लक्ष होते. शाळाबाह्य होण्याचे प्रमाण वाढते. पालकांना मुलांच्या भवितव्याची चिंता असते पण मुलींच्या शिक्षणाची काळजी नसते. मुलींच्या बाबतीत शिक्षणाची कमी व लग्नाची चिंता जास्त केल्या जाते. मुलींची शाळेतील अनुपस्थिती, गळतीचे प्रमाण, शाळाबाह्य होणे या सर्व कारणांच्या लिंगभाव असमानतेचा दृष्टीकोन कारणीभूत आहे, असे लक्षात आल्याने खालील संशोधन समस्या निवडण्यात आली.

संशोधन समस्या

'मीना–राजू मंच' च्या माध्यमातून विविध कृतीचा उपयोजनातून लिंगभाव समानता जडणघडण – एक प्रयोग

संशोधनाची उद्दिष्टे

१. मुला–मुलींमध्ये लिंगभाव असमानतेचा शोध घेणे.

२. मुला–मुलींमध्ये लिंगभाव समानता रुजविण्यासाठी विविध उपक्रम राबविणे.

३. 'मीना–राजो मंच' च्या माध्यमातून राबविलेल्या विविध उपक्रमांमधून लिंगभाव समानतेची जडणघडण करणे.

मीना (मुलगी)	राजू (मुलगा)
मुलगी शाळेत उशिरा पोहचते. कारण तिला घरकाम करावे लागते.	मुलगा शाळेत लवकर जाऊन बसतो. कारण तिला घरकाम करावे लागत नाही.
मुलीला लहान बहीण भावंडाना सांभाळण्यास घरी ठेवण्यात येते.	मुलगा लहान बहीण भावंडांचा सांभाळ करतांना आढळून येत नाही.
शाळेसाठी मुलींच्या विशेष तयारीकडे लक्ष देण्यात येत नाही.	मुलांना निटनेटके व व्यवस्थितपणे पाठविले जाते.
चुकांसाठी मुलींना शिक्षा करण्यात येते.	मुलांच्या बाबतीत शिक्षा नसते. असल्यास स्वरुप सौम्य असते.
मुलींना गरजेपूरते शिक्षण घेतले की, पूरे असा समज आहे.	मुलांना उच्च शिक्षणासाठी बाहेरगावी पाठवून खर्च करण्याची तयारी ठेवल्या जाते.
शाळेसाठीचे शैक्षणिक साहित्य बॅग, बुट, पुस्तके इ. मुलांना उशिरा मिळते.	मुलांना मात्र सर्व नविन साहित्य लवकर घेऊन देण्यात येते.

राबविलेले विविध उपक्रम

१. एकत्रित बैठक व्यवस्था

२. सहाध्यायी अभ्यासगट

३. भूमिका बदल

४. सहशालेय क्रिडा स्पर्धा

५. सांस्कृतिक कार्यक्रम

अ.क्र.	उपक्रम	कृती	परिणाम
१.	एकत्रित बैठक व्यवस्था राबविणे	वेगवेगळे व स्वतंत्र बसणाऱ्या मुलामुलींना जोडीने एक मुलगा व एक मुलगी याप्रमाणे बसविण्याची पद्धती राबविली.	निकोप नातेसंबंधात वाढ झाली.
२.	सहाध्यायी अभ्यासगट तयार करणे	अभ्यासाबाबत मुलामुलींचे एकत्र अभ्यासगट तयार केले. आपल्या गटातील मुलामुलींना अभ्यासाबाबत जागरूक राहून गटातील कमजोर विद्यार्थ्यांची तयारी करुन घेतली.	मुलामुलींची भिडस्त वृत्ती कमी झाली. एकमेकांचा आदर करायला लागली.
३.	भूमिका बदल करणे	मुलामुलींच्या पारंपरिक कामामध्ये व्यस्त बदल केला.	मुले आनंदाने घरकाम करायला लागले. कामाप्रती हिन भावना कमी झाली.
४.	सहशालेय क्रिडा स्पर्धा आयोजन	मुला-मुलींच्या एकत्रित क्रिडास्पर्धा घेतल्या.	मुला-मुलींमध्ये भेदभाव कमी होऊन आत्मविश्वासात वाढ झाली.
५.	सांस्कृतिक कार्यक्रम आयोजन	मुलामुलींचे एकत्रित सहभाग असलेले कार्यक्रम आयोजित केले.	सकारात्मक विचारसरणीत वाढ झाली.

संशोधन कार्यपद्धती

प्रस्तुत संशोधनासाठी कृती संशोधन पद्धतीचा वापर करण्यात आला. उपक्रम निश्चिती करण्यात आली. जाणीवपूर्वक अंमलबजावणी करण्यात आली. सामग्री संकलन करण्यासाठी संशोधन दैनंदिनी, सहभागी निरीक्षण, अनौपचारिक संवाद इत्यादी साधनांचा वापर करण्यात आला. सामग्री प्रामुख्याने गुणात्मक स्वरुपाची असल्याने विश्लेषण गुणात्मकतेने करण्यात आले.

उपक्रमाचा झालेला फायदा

राबविलेल्या उपक्रमाचा सकारात्मक परिणाम आढळून आला. मुलींची उपस्थिती व गुणवत्ता वाढीस प्रोत्साहन मिळाले. एकत्रित बैठक व्यवस्थेमुळे मुला-मुलींमध्ये संकोच कमी झाला. अलिप्तता कमी होऊन सरमिसळ वाढली. मुला-मुलींच्या वर्तवणूकीत बदल झाला.

सहाध्यायी अभ्यासगटामुळे मुला-मुलींची गटाने काम करण्याची वृत्ती वाढली, मैत्रीपूर्ण निर्मान झाला. गैरहजर असणाऱ्या मुलामुलींच्या घरी मुले-मुली सातत्याने संपर्क करीत असल्यामुळे अभ्यासाच्या अडचणींची वेळीच माहिती मिळायची. अभ्यास गटामुळे मुले-मुली अभ्यासविषयक अडचणींबाबत बोलायला लागले. वैयक्तिक अडचणी सोडवायल लागल्या.

भुमिका बदलमध्ये शारीरिक फरकामुळे केली जाणारी कामाची विभाफणी चुकीची आहे हे लक्षात आणून देता आले. मुलींची म्हणून समजले जाणारी कामे मुले करायला लागली. सर्व कामे सारखी आहेत हा संदेश त्यातून देता आला.

सहशालेय क्रीडांमुळे शारीरिक भेदाचा अडसर खेळामध्ये आढळून आला नाही. आपुलकी, जिव्हाळा सोबतच स्पर्धेची जिद् मुला-मुलींमध्ये आढळून आली.

सांस्कृतिक कार्यक्रमाच्या आयोजनामुळे निकोप नातेसंबंधात चालना मिळाली. ऋ्म्मान संधी शब्दातून कृतीत उतरविता आली.

अशा प्रकारे राबविलेल्या विविध उपक्रमामुळे लिंगभाव समानता जडणघडण, विद्यार्थ्यांमध्ये रुजविण्यास मदत झाली. मुला-मुलींना एकत्र समान पातळीवर आणता आले.

समारोप

उपक्रमातून मुला-मुलींमध्ये समानतेचा विचार आणि कृतीची सांगड भालता आली. त्यांच्यामध्ये परस्पर विश्वासाचे वातावरन तयार करुन त्यांनी सहकार्याने काम करण्यास शिक्सावे या प्रकारचे जीवन कौशल्य व मूल्यशिक्षण देता आले.

संदर्भ ग्रंथ

१. 'मीना-राजु मंच' मार्गदर्शन पुस्तिका
२. महाराष्ट्र राज्य शैक्षणिक संशोधन व प्रशिक्षण परिषद, पूणे– ३०

प्रशिक्षित शिक्षकांमध्ये काही वैयक्तिक, सामाजिक मूल्ये विकसन कार्यक्रमाची परिणामकारकता तपासणे

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सारांश

प्राचीन कालखंडापासून भारतीय संस्कृती ही अखिल जागतिक परिप्रेक्ष्यामध्ये स्वतःचे वेगळेपण जपून असणारी श्रेष्ठतम नागरी संस्कृती आहे. भारतीय संस्कृती, ज्ञान, साहित्य, कला, प्रथा, परंपरा, रितीरिवाज एका पिढीकडून दुसऱ्या पिढीला संक्रमित होत होते. अशी संस्कृती लाभणारा भारत हा उच्च उदात्त मूल्यांनी भारलेला आहे. मात्र औद्योगिक क्रांतीनंतर जागतिक संदर्भ बदलून आधुनिकीकरणाचे वारे वाहू लागले. आधुनिकीकरणामध्ये 'नवे ते हवे ' ही मानसिकता तयार होऊ लागली. दळणवळण व संप्रेषण क्षेत्रातील क्रांतीमुळे जग जवळ आले नव्हे तर ते खेडे बनले आणि संस्कृती संकर वाढू लागला. परिणाम स्वरुप मूल्य संघर्ष निर्माण झाला. आणि परपरागत मूल्ये दुय्यम होऊन मूल्य ऱ्हास होऊ लागला.

काही वर्षांपुर्वी महाराष्ट्र शासनाने शाळांच्या वेळापत्रकामध्ये मूल्य शिक्षणाचे तास लावले मात्र मूल्य शिक्षणाचा तास घेतल्याने मूल्ये विकसित होतातच हे तितकेसे पटणारे नाही. साहजिकच मूल्ये शिक्षणाचे तास शालेय शिक्षणातून रद्दबातल झाले. मुळात मूल्ये ही आदर्शातून संक्रमित होतात. एका पिढीचे अनुकरण दुसरी पिढी करते. मात्र औद्योगिक क्रांतीनंतर उत्पादन क्षेत्रामध्ये जे काही प्रचंड बदल झाले यामूळे सामाजिक व व्यावसायिक बदलही झाले. त्यातून फुरसत व फुरसतीच्या काळातील शिक्षण बाद झाले आणि जीवन संघर्ष उभा राहिला. म्हणून मूल्य जर रुजवायची असतील तर मुलांसमोर आदर्श निर्माण केले पाहिजेत. मात्र आदर्शांची संख्या सीमित राहते तेव्हा आजच्या शिक्षणात मूल दररोजचे ८ तास शाळेत व्यतीत करते. म्हणुन ही जबाबदारी आता शाळेवर पर्यायाने शिक्षकांच्या खांद्यावर येवून पडलेली आहे.

मूल्य संस्काराच्या व मूल्य विकसन कार्यक्रमाचे शिक्षक हे एक मुलभूत अंग आहे आणि त्याला ही जबाबदारी स्विकारावीच लागते. खरे तर पूर्वी म्हणत शिक्षक जन्माला यावा लागतो. मात्र आजच्या काळात शिक्षक घडविण्याचे कार्य शिक्षक प्रशिक्षण संस्थां करतात. अशा संस्थातुन शिक्षकांची एक फौजच बाहेर पडत आहे. मात्र हे सर्व शिक्षक मूल्य संस्कारीत आहेत किंवा कसे? आजच्या काळातील शिक्षकांमध्ये मूल्ये व मूल्यांची जाणीव व ती मूल्ये विद्यार्थ्यांवर बिंबविण्याची मानसिकता स्वतःच्या वर्तनातून, विचारांतून, उच्चारांतून जाणवते का? त्यांनी साहित्याच्या माध्यमातून मूलांवर मूल्ये रुजवावीत यासाठी त्यांना त्या पध्दतीचे मार्गदर्शन करुन काव्यातून मूल्ये कशी रुजवावीत? काव्याचा अर्थ कसा लावावा व नेमका भर कशावर द्यावा त्या संदर्भात संशोधकांनी सी.बी.एस.ई व एस.एस.सी च्या इंग्रजी माध्यमांच्या शाळेतील शिक्षकांना पूर्व चाचणी घेऊन त्यांच्यातील मूल्यजाणीवांचा शोध घेतला जाईल नंतर त्यांच्यासाठी काव्यातून मूल्य विकसनाचा कार्यक्रम राबविण्यात येईल यासाठी कुसुमाग्रजांच्या कवितांचा उपयोग करून मूल्य रुजविण्यासाठी त्या कशा सहाय्यभूत ठरतील या दृष्टीने अध्ययन अनुभव देवून त्यानंतर त्यांची पुन्हा उत्तर चाचणी घेवून कार्यक्रमाची उपयुक्तता, परिणामकारकता अभ्यासली जाईल. कारण आज मराठी संस्कृतीत वाढणा–या मुलांचे शिक्षण इंग्रजी माध्यमांच्या शाळेत जेव्हा होते तेव्हा घरातील मराठी भाषिक वातावरण व शालेय इंग्रजी वातवरणामूळे मुलांमध्ये मानसिक संघर्ष निर्माण होतांना दिसून येतो. हा संघर्ष व यातून निर्माण होणारी परिस्थिती यांची जबाबदारी शिक्षकांच्या खांद्यांवर येवून पडते. म्हणून संशोधक हे शिक्षक प्रशिक्षण क्षेत्रातील असल्यामुळे त्यांनी ही परिणामकारकता अभ्यासून निष्कर्ष अभ्यासायचे हा या संशोधन लेखाचा उद्देश आहे. तसेच साहित्य किंवा आशय कशा पध्दतीने मांडला तर मूल्य संस्कारास उपयुक्त ठरु शकेल याचाही विचार यामागे आहे.

बीजसंज्ञा: प्रशिक्षित शिक्षक, मूल्य विकसन कार्यक्रम, कार्यक्रमाची परिणामकारकता

समस्येतील संबोधाच्या कार्यात्मक व्याख्या

१. प्रशिक्षित शिक्षक: जे शिक्षक बी.एड. आणि डी.एड. पदवी प्राप्त करुन के.के. वाघ शिक्षण संस्थेच्या इंग्रजी माध्यमाच्या शाळांमध्ये कार्यरत आहेत.

२. वैयक्तिक मूल्ये: व्यक्ती समाजात वागत असली तरी तिच्या व्यक्तिमत्त्वाचा पाया वैयक्तिक 'स्व' अर्थात आत्मभाव या घटकानेच बनलेला असतो. कारण व्यक्तिमध्ये अंगभूत आणि संपादित गुणांचा अभाव असेल तर त्याचे समाजातील स्थान कधीच उच्च पदाला जाऊ शकत नाही. म्हणूनच सत्याच्या स्थित भावाला व्यक्तिमत्त्वाचा गाभा किंवा केंद्र असे म्हणतात. त्याच्या भोवती व्यक्तिमत्त्वाचा गोफ विणला जात असतो. यासाठी व्यक्तीच्या उपजत किंवा अनुवांशिक गुणांना संस्काराची व शिक्षणाची जोड मिळून त्याचा उत्तम विकास होणे गरजेचे असते. हे वर्तन स्वैर किंवा पशुवत होऊ नये यासाठी जे मूल्य संस्कार केले जातात, त्यांना वैयक्तिक मूल्ये असे म्हणतात.

३. सामाजिक मूल्ये: मानवी जीवनाचा फार मोठा भाग कुटूंब, जात, धर्म, ग्राम आणि देश इत्यादी प्रकारच्या समाज संपर्कात व्यतीत होतो.

समूह प्रवृत्ती ही उपजत सहज प्रवृत्ती आहे आणि समूहात राहिल्यामुळे व्यक्तिचे रक्षण होते, आत्मविश्वास वाढतो. एवढेच नव्हे तर व्यक्तिच्या कर्तृत्त्वाचा सर्वोच्च अविष्कार फक्तसामाजिक आंतरक्रियांमुळेच घडून येतो. सामाजिक सेवेतून व्यक्तिचा आत्माविष्कार पूर्णत्वास जातो. या दृष्टीने व्यक्तिचे समूह वर्तनासाठी आवश्यक असणाऱ्या मूल्यांना सामाजिक मूल्ये म्हणतात.

४. **काव्यसंग्रहः** कवी कुसुमाग्रजांनी ज्या अनेकविध कविता केलेल्या आहेत त्यापैकी ठराविक संख्येने कविता एकत्र करुन त्यांना काव्यसंग्रह असे म्हटले आहे व ते ठराविक काळाने प्रसिद्ध झालेले आहेत. त्यापैकी 'विशाखा', 'जीवनलहरी' हे दोन काव्यसंग्रह आहेत.

५. **परिणामकारकताः** काव्यसंग्रहांचे वाचन आणि मनन केल्यानंतर त्या मूल्यांविषयीचे आकलन झालेल्या शिक्षकांच्या संख्यांमध्ये पूर्वचाचणीच्या मानाने, उत्तर चाचणीमध्ये आलेल्या वाढीची सार्थकता ठरवणे.

प्रस्तावना

प्राचीन कालखंडापासून भारतीय संस्कृती ही अखिल जागतिक परिप्रेक्ष्यामध्ये स्वतःचे वेगळेपण जपून असणारी श्रेष्ठतम नागरी संस्कृती आहे. अशी संस्कृती लाभणारा भारत हा उच्च, उदात्त मूल्यांनी भारलेला आहे. मात्र औद्योगिकक्रांतिनंतर आधुनिकीकरणाच्या काळात नवे ते हवे अशी मानसिकता तयार होऊ लागली. दळणवळण व संप्रेषण क्षेत्राच्या क्रांतीमुळे जग जवळ आले आणि संस्कृतीसंकर वाढू लागला. परंपरागत मूल्य दुय्यम होऊन मूल्य ऱ्हास होऊ लागला. काही वर्षापूर्वी महाराष्ट्र शासनाने शाळेच्या वेळापत्रकात मूल्य शिक्षणाचे तास लावले. मात्र मूल्य शिक्षणाचा तास घेतल्याने मूल्य विकसीत होतातच हे तितकेसे पटणारे नाही. साहजिकच मूल्य शिक्षणाचे तास शालेय शिक्षणातून रद्द झाले. मुलात मूल्ये ही आदर्शातून संक्रमित होतात. एका पिढीचे अनुकरण दुसरी पिढी करते. मात्र औद्योगिक क्रांतीनंतर उत्पादन क्षेत्रामध्ये जे काही प्रचंड बदल झाला यामुळे सामाजिक व व्यावसायिक बदलही झालेच. त्यातून फुरसत व फुरसतीच्या काळातील शिक्षण बाद झाले. आणि जीवन संघर्ष उभा राहिला. म्हणून मूल्ये जर रुजवायची असतील तर त्यांच्या समोर आदर्श निर्माण केले पाहिजेत. मात्र आदर्शांची संख्या सीमित राहते तेव्हा आजच्या शिक्षणात मूल दररोजचे ८ तास शाळेत व्यतीत करते तेव्हा ही जबाबदारी आता शाळेवर पर्यायाने शिक्षकांच्या खांद्यावर येऊन पडलेली आहे.

खरे तर पूर्वी म्हणत शिक्षक जन्माला यावा लागतो. मात्र आजच्या काळात शिक्षक घडविण्याचे कार्य शिक्षक प्रशिक्षण संस्था करतांत. अशा संस्थातून शिक्षकांची एक फौजच बाहेर पडत आहे. मात्र हे सर्व शिक्षक मूल्य संस्कारीत आहे किंवा कसे? आजच्या काळातील शिक्षकांमध्ये मूल्ये व मूल्यांची जाणीव व ती मूल्ये विद्यार्थ्यांवर बिंबविण्याची मानसिकता स्वतःच्या वर्तनातून, विचारांतून, उच्चारांतून जाणवते का? त्यांनी साहित्याच्या माध्यमातून मुलांवर मूल्ये रुजवावीत यासाठी त्यांना त्यापध्दतीचे मार्गदर्शन करुन काव्यातून मूल्ये कशी रुजवावीत, काव्याचा अर्थ कसा लावावा, नेमका भर कशावर द्यावा, ह्या बाबींचा विचार करणे आज क्रमप्राप्त ठरत आहे.

समस्येचे विधानः नाशिक शहरातील सी.बी.एस.ई. व एस.एस.सी. अभ्यासक्रमाच्या इंग्रजी माध्यमाच्या शाळांतील शिक्षकांना जर कवि कुसुमाग्रजांच्या प्रेरक आणि मूल्यसंवर्धक कवितांचे वाचन, चिंतन आणि मनन करावयास लावले तर त्यांच्यातील मूल्यजाणिवा प्रगत होतात, वाढतात किंवा विकसित होतात का? या समस्येचा प्रात्यक्षिक प्रयोगांद्वारे शोध घेऊन त्याआधारे शिक्षकांत मूल्यांची विकसित जाणीव निर्माण होऊन अध्यापन करतांना विद्यार्थ्यांमध्ये मूल्ये संक्रमित करण्यासाठी उपाय योजना सूचविणे.

संशोधनाची गरज व महत्त्व

आजच्या काळात नवनवीन तंत्रज्ञानाचा मानवी पिढीवर परिणाम होतांना दिसून येतो. जगामध्ये ईलेक्ट्रॉनिक्स आणि मुद्रित माध्यमे धुमाकूळ घालत असतांना केवळ शिक्षणातून माणूस घडतो आणि समाज बदलतो असा दावा करणे फोल ठरेल.माणुस हा भोगवादाचा बळी ठरु लागलेला आहे. दररोजच्या वर्तमानपत्रांमध्ये बलात्कार, विनयभंग, चोरी, दरोडे, खून यांच्या वृत्तांकनाकडे लक्ष न देण्याइतपत मानवी मन निगरगट्ट झालेले आहे. युवा पिढी व्यसनाधीनतेकडे जाते आहे. भ्रष्टाचार, काळा पैसा, पर्यावरणाची हानी यांसारख्या अनेक ज्वलंत समस्या उद्भवत आहेत. त्यामुळे आज खऱ्या अर्थाने विचार करण्याची गरज भासते आहे. मानवतेची जाणीव ही कमीच मी होत चाललेली आहे. त्यामुळे अशा परिस्थितीत केवळ शिक्षण देऊन चालणार नाही, तर त्या शिक्षणाला मूल्य शिक्षणाची जोड द्यावी लागेल. मूल्याधिष्टीत शिक्षणानेच समाज हिंसाचारमुक्त, गैरव्यवहारमुक्त, भ्रष्टाचारमुक्त, काळाबाजारमुक्तकरता येऊ शकेल. मूल्याधिष्ठित शिक्षणामध्ये मूल्यांचे एक महत्त्वाचे उगमस्थान म्हणजे साहित्य होय. काव्य, नाटक, कथा, कादंबरी व ललित गद्य हे साहित्यप्रकारात येतात. यातील काव्य म्हणजे मानवी जीवनावरील भाष्य होय. त्यामुळे या संशोधनासाठी कवी कुसुमाग्रजांच्या काव्याचा शिक्षण वा मूल्यशिक्षणासाठी जाणीवपूर्वक निवड केलेली आहे.

या संशोधनामुळे साहित्याकडे मूल्यांच्या अनुषंगाने पाहण्याचा दृष्टीकोन तयार करता येऊ शकेल. या कवितांच्या माध्यमातून विद्यार्थ्यांवर त्यांच्या सवयींवर निश्चितच मूल्यसंस्कार करता येऊ शकतात. आजच्या समाजात मूल्यविहीनतेमुळे निर्माण झालेल्या समस्या सोडवण्यासाठी उपाय सापडू शकतात. एवढेच नव्हे तर त्या उद्भवूच नये ह्यासाठी त्यांना प्रतिबंध योजण्याचे, कामही ह्या कवितांमुळे होऊ शकते. समाजातील अत्याचार, भ्रष्टाचार यांना नष्ट करण्यासाठी व एक चांगली पिढी घडविण्यासाठी, चांगला समाज तयार करण्यासाठी सदर संशोधनाचे महत्त्व

स्पष्ट होते.

संशोधनाची उद्दिष्टे

१. प्रशिक्षित शिक्षकांत वैयक्तिक मूल्य जाणीवांचा शोध घेणे.

२. प्रशिक्षित शिक्षकांत सामाजिक मूल्य जाणीवांचा शोध घेणे.

३. साहित्य प्रकारापैकी स्फूर्तीदायी काव्यसंग्रहांद्वारे वाचन आणि मननाने शिक्षकांत मूल्याची जाणीव वाढते का? ह्याचा शोध घेणे.

४. अक्षर वाङमयामुळे मूल्यांच्या जाणीवांत वाढ होते का? याचा शोध घेणे.

संशोधनाची व्याप्ती व मर्यादा

१. कुसुमाग्रजांचे अनेक काव्यसंग्रह उपलब्ध आहेत.

२. के.के. वाघ शिक्षण संस्थेतील उपलब्ध शिक्षकांची संख्या ही जवळपास १ हजार एवढी आहे.

३. नेहमीचे काम सांभाळून मिळणारा वेळ कमीच आहे. केवळ कुसुमाग्रजांच्या 'विशाखा' व 'जीवनलहरी' ह्या दोन काव्यसंग्रहांचे शिक्षकांना वाचन व मनन करायला लावणे आणि त्यांच्या आलेल्या अडचणी (वाच्यार्थ, गर्भित अर्थ समजून घेणे) समजून घेवून प्रयोजकांनी वेळोवेळी मार्गदर्शन केले.

मर्यादा

१. कुसुमाग्रजांच्या अनेक काव्यसंग्रहांपैकी दोनच काव्यसंग्रहांचा समावेश संशोधनासाठी केलेला आहे.

२. के.के. वाघ शिक्षण संस्थेतील उपलब्ध शिक्षकांची संख्या ही जवळपास १ हजार एवढी आहे. प्रस्तुत संशोधनासाठी संशोधकांनी १० शिक्षकांची निवड सहेतुक केलेली आहे.

३. कुसुमाग्रजांच्या 'विशाखा' व 'जीवनलहरी' ह्या दोन काव्यसंग्रहांचा संशोधकांनी संशोधनासाठी विचार केलेला आहे.

संशोधनाची गृहितके

१. शिक्षण हे जीवनमूल्ये निर्माण करण्याचे महत्त्वपूर्ण साधन आहे.

२. व्यक्तीचे व्यक्तिमत्त्व मूल्यांच्या आचरणावरुन ठरते.

३. शिक्षक हे मूलांमध्ये मूल्य संक्रमित करण्याचे काम चांगल्या प्रकारे करु शकतात.

४. चारित्र्य निर्मितीसाठी वैयक्तिक मूल्ये आचरणात असणे अत्यावश्यक असते.

५. सामाजिक मूल्यांच्या आचरणामुळे व्यक्तिची समाजातील पद किंवा किंमत ठरते.

संशोधन परिकल्पना

प्रशिक्षकांचा काव्यसंग्रहांच्या अभ्यासातून वैयक्तिक आणि सामाजिक मूल्यांच्या जाणिवांत विकास घडून येतो.

संबंधित संशोधनाचा आढावा

१. फेगडे, नी.रा. (पीएच.डी., शिक्षणशास्त्र, अमरावती विद्यापीठ, २००२)''साने गुरुजींच्या आत्मचरित्रात्मक कादंबऱ्यांतून प्रकट होणारी मानवी मूल्ये व त्याद्वारे शिक्षणात संक्रमित होऊ शकणारी मानवी मूल्ये–एक चिकित्सक अभ्यास.''

२. मगर, दादासाहेब पांडुरंग (पीएच.डी., शिक्षणशास्त्र, सावित्रीबाई फुले पुणे विद्यापीठ, २००४) ''संत तुकाराम महाराजांच्या अभंगातील अनौपचारिक मूल्य शिक्षणाचा अभ्यास.''

३. पंडितराव, वसुधा वासुदेव (पीएच.डी., शिक्षणशास्त्र, सावित्रीबाई फुले पुणे विद्यापीठ, २००३) ''संत कबीरांच्या दोह्यांतून प्रतिबिंबीत होणाऱ्या मूल्याधिष्ठीत अनौपचारिक शिक्षणाचा अभ्यास.''

४. पेंडके, प्रतिभा सुधीर (पीएच.डी., शिक्षणशास्त्र, नागपूर विद्यापीठ, १९९३)''ज्ञानेश्वरीतील शैक्षणिक मूल्य ः एक अध्ययन.''

संशोधन पध्दती

नमुना

संशोधकांनी संशोधनासाठी यादृच्छिक पध्दतीने सहेतुक नमुना निवड केलेली आहे. त्यासाठी के.के. वाघ शिक्षण संस्थेतील २० शिक्षकांची सहेतुक पध्दतीने निवड केलेली आहे.

साधने

१. संशोधकांनी प्रायोगिक पध्दतीने संशोधन केलेले असल्यामुळे पूर्व चाचणी–उपचार–उत्तरचाचणी यांचा उपयोग केलेला आहे.

२. कुसुमाग्रजांच्या काव्यसंग्रहांपैकी 'जीवनलहरी' व 'विशाखा' ह्या दोन काव्यसंग्रहांचा उपचार देऊन उत्तर चाचणीने मापन करण्यात आले.

३. संशोधनात पूर्व चाचणी–उपचार–उत्तर चाचणी यांच्या आधारे येणाऱ्या अंकांवरुन संख्याशास्त्राचा उपयोग करुन संशोधनाची फलश्रुती मापण्यासाठी संख्याशास्त्रीय परिमाण टी–मूल्याचा उपयोग केलेला आहे.

संशोधन पध्दती

संस्थेच्या सी.बी.एस.ई. व एस.एस.सी. बोर्डच्या शाळा डी.जी.पी. नगर परिसरात आहेत. यचदृच्छिक पध्दतीने काही पुरुष व काही स्त्रियांचा समावेश होता. प्रशिक्षित शिक्षकांचा अनुभव २ ते ५ वर्षांचा होता. प्रथम कुसुमाग्रजाच्या कवितांतून अभिव्यक्तझालेल्या विपूल मूल्यांपैकी ५ वैयक्तिक व ५ सामाजिक मूल्ये निश्चित केली. त्यांच्यावर आधारीत व्यवहारिक प्रसंगाशी संबंधित असा एक प्रश्न तयार करुन १० प्रश्नांची पूर्वचाचणी तयार केली. ती चाचणी शिक्षकांना एकत्र करुन २० मिनिटांपर्यंत सोडविण्यास दिली. त्यांच्या उत्तरांच्या आधारे कोणते मूल्य किती शिक्षकांत आढळले त्याची नोंद केली. नंतर हया शिक्षकांना वैयक्तिक अभ्यासासाठी कुसूमाग्रजांचे 'विशाखा' व 'जीवनलहरी' काव्यसंग्रह वाचन व मनन करण्यासाठी दोन आठवड्यांसाठी देण्यात आले. कवितेचा अर्थ व गर्भितार्थ समजला नाही तर प्रयोजकांना भेटून शंका समाधान करुन घ्यावे असे शिक्षकांना सूचविण्यात आले होते. त्यानंतर पूर्वचाचणीतीलच मूल्ये घेऊन शिक्षकांनी अभ्यासलेल्या कवितांच्या आधारे त्यावर उत्तरचाचणीचे प्रत्येक मूल्यासाठी एक हयाप्रमाणे १० प्रश्न तयार करण्यात आले. त्या आधारे उत्तरचाचणी २० मिनीटे त्या शिक्षकांना देण्यात आली. पूर्वचाचणीचे मध्यमान व उत्तर चाचणीचे मध्यमान त्यांच्यातील फरक काढून त्याची सार्थकता संख्याशास्त्रीय पध्दतीने तपासण्यात आली.

निष्कर्ष

पूर्व व उत्तर चाचणीच्या आधारे माहितीचे विश्लेषण केल्यानंतर पुढील निष्कर्ष प्राप्त झाले.

वैयक्ति मुल्यांसाठी पूर्वचाचणीचे मध्यमान=५.८

वैयक्तिक मल्यांसाठी उत्तरचाचणीचे मध्यमान=९.२

वैयक्तिक व सामाजिक पूर्वचाचणीचा संयुक्तमध्यमान=५.२

वैयक्तिक व सामाजिक उत्तरचाचणीचा संयुक्तमध्यमान=३.८

वैयक्तिक मल्यांसाठी पूर्वचाचणीचे प्रमाण विचलन=०.८६

वैयक्तिक मुल्यांसाठी उत्तरचाचणीचे प्रमाण विचलन=१.४४

सामाजिक मुल्यांसाठी पूर्वचाचणीचे प्रमाण विचलन=०.६७

सामाजिक मुल्यांसाठी उत्तरचाचणीचे प्रमाण विचलन=०.९९

वैयक्तिक मुल्यांसाठी पूर्वचाचणीचे संयुक्तप्रमाण विचलन=०.७६

सामाजिक मुल्यांसाठी उत्तरचाचणीचे संयुक्तप्रमाण विचलन=–१.२४

वैयक्तिक व सामाजिक उत्तरचाचणी व पूर्व चाचणीच्या मध्यमानातील फरक=३.८

मध्यमानातील फरकाची त्रुटी=०.३

टी–मूल्य=१२.६०

अर्थनिर्वचन

ही दिशांकित परीकल्पना आहे. हयाचा अर्थ प्रगती किंवा परागती हयापैकी एकच गोष्ट उत्तर चाचणीमध्ये घडू शकते. त्यामुळे येथे शून्य गृहितकमानायचे नसते. कारण त्यामध्ये प्रगती किंवा परागती दोन्ही बाजूला होऊ शकते अशावेळी t मूल्य हे पूर्वचाचणी व उत्तरचाचणीमधील फरकाच्या विश्वसनीयतेसाठी ०.०५ स्तराला अधिक वजा १.६५ इतका यावा लागतो. म्हणजे शंभरातील ९५ वेळा ती गोष्ट खरी असते, ५ वेळा फरकाची शाश्वती देता येत नाही. तसेच दिशांकित कल्पनामध्ये दोन मध्यमानातील फरकाचा t गुणोत्तर अधिकवजा २.३३ शतांश आले तर फरकाचा स्तर ०.०१ पातळीपर्यंत जातो. म्हणजे १०० पैकी ९९ प्रयोगांत फरक हा हमखास आढळतो. फक्तएकाच बाबतीत फरकाची शाश्वती देता येत नाही. तसेच दिशांकित कल्पनांमध्ये दोन मध्यमानातील फरकाचा t गुणोत्तर अधिक वजा २.३३ शतांश आले तर फरकाचा स्तर ०.०१ पातळीपर्यंत जातो. म्हणजे १०० पैकी ९९ प्रयोगांत फरक हमखास आढळतो. फक्तएकाच बाबतीत फरकाची शाश्वती देता येत नाही. तेव्हा फरकाची सार्थकता ठरविण्यासाठी t गुणोत्तर ०.०५ इतक्या पातळीपर्यंत यावे लागते तरच तो फरक वैध व विश्वसनीय ठरतो आणि फरकाने जर ०.०१ स्तर गाठला तर तो फरक अतिशय सार्थ व विश्वसनीय मानला जाऊन जवळपास १००% फरक आहेच असे निश्चित सांगता येते. येथे t गुणोत्तर हे १२.६० इतके आलेले आहे. ते फरकाच्या विश्वसनीयतेचा अंतिम स्तर असलेल्या ०.०१ पातळीच्या t गुणोत्तर २.३३ शतांश हयापेक्षा कितीतरी जास्त आहे. त्यामुळे आम्हाला मिळालेला फरक हा १००% वैध आणि विश्वसनीय आहे असे हमखास म्हणता येईल आणि हयावरुन 'विशाखा' व 'जीवनलहरी' या संग्रहांतील कवितांचे वाचन केल्यामुळे माध्यमिक शिक्षकांच्या आम्ही निश्चित केलेल्या मूल्याविषयीच्या जाणीवांत निश्चित भर पडली, प्रगती झाली आणि त्याचा उपयोग त्यांच्या अध्यापनामध्ये परिवर्तन होऊन ते मुलांना निश्चितच चांगल्याप्रकारे मूल्यशिक्षण देऊ शकतील हयाची आम्हाला खात्री आहे.

निष्कर्ष

शिक्षकांच्या मूल्यविषयक जाणिवा जर वाढवायच्या असतील तर मूल्य समृध्द साहित्य शिक्षकांनी वाचले पाहिजे, अभ्यासले पाहिजे. त्याचे चिंतन, मनन करुन त्यातील मूल्यांचा शोध घेतला पाहिजे. आपल्या परिणामकारक अध्यापनाद्वारे मुलांमध्ये ती मूल्ये संक्रमित करण्याचा प्रयत्न केला पाहिजे. तरच खरे मूल्यशिक्षण मूलांना मिळू शकेल. तसेच शिक्षकांनी ही मूल्ये आपल्या आचरणात आणून ''बोले तैसा चाले / त्याची वंदावी पाऊले'' हे संतकवी तुकारामांचे वचन सार्थ केले पाहिजे.

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Reflection of Geographical Human Values Through Curricular Engagement

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──────── **ABSTRACT** ────────

Human values contribute to human rights and human development. This concept is gradually developing and strongly associated with educational values, social values, moral values, political values, geographical values, etc.. Many thinkers have given their thoughts for developing and implementing human values. Human Values can be implemented both by formal and non-formal educational approaches. Curricular engagement is one of the formal way to inculcate human values. In curricular engagement, society and school want to give benefits to each other. Curricular engagement is a two-way charitable process that fills a gap between school and society. School and society are universal institutions that maintain our culture, values, norms, and responsibilities. If the society provides the students and culture and resources to the school, then it is responsibility of school to give back an active, responsive citizen to the society. School and society have to follow some environmental rules that support universal human values. Values cannot be taught, but as teachers and representatives of the society we can create the environment for students to individually accept and follow the values.

There are many strategies and ways through which universal human values can be inculcated among students in the education system, and curricular engagement is one of them. Under this study, researchers would find out the geographical human values with reference to review of research in Geography subject, which is also related to human values. In this paper, researchers would try to find out the curricular engagement-based content that is also related to human geography from 8th standard Geography textbook. The reflection of selected geographical human values would be check from the analyzed content. For the purpose of this study, documentary analysis method and the researchers made the check list used. Suitable statistics were used and conclusions were drawn as per the objectives.

Keywords: Universal Human values, Curricular Engagement, Human Geography, Geographical Human Values.

Introduction
Values cannot be taught like a subject-teaching. They can only be inculcated through the situations deliberately planned while teaching various subjects. The teaching of Geography as a subject must emphasize the values of oneness, interdependence of countries, unity in diversity, responsibilities towards environment, urgency of preserving natural habitats, and respect and love for the flora and fauna. We cannot teach the values but surely can create an environment for learning values. Human values are closely related to human life. And Geography is one of the subjects that helps to create an environment for understanding human values.

Human Geography
Human Geography is a branch of Geography that focuses on the study of patterns and processes that shape the human society. It also places emphasis on the human being, natural resources, physical resources, resources' uses, living style, lifestyle, and specific culture.

Geographical Human Values: Environmental awareness, scientific attitude, sensations, culture awareness, respect to culture, friendliness, communication, active listening, active citizenship, responsive citizen, meditation, alternative solution, resource awareness, location awareness, dependent attitude, individual freedom, association, supplier attitude, sensation with globalization, good communication, etc. These geographical human values are identified with reference to research review and discussion with guide and experts.
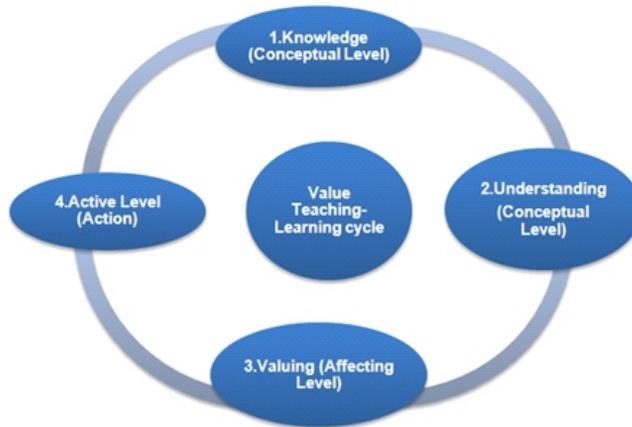
Fig.No.1. Value Teaching-Learning Cycle

Source:unesdoc.unesco.org/images/0012/001279/12794e.pdf

Selected Geographical Human Values by the Researchers: The following human values are selected by researcher: environmental awareness, culture awareness, respect to culture, scientific attitude, friendliness, active citizenship, responsive citizen, dependent attitude, location awareness, association, sensation with globalization, individual freedom, good communication. These human values are selected for identification of their reflection through curricular engagement which gives support to human values.

Curricular Engagement

Two-way Communication and Charity Process
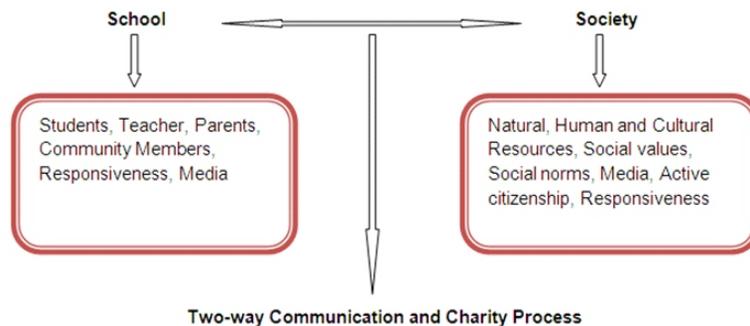
Fig. No.2. Curricular Engagement

Curricular engagement is a two-way charitable process that wants to give and take knowledge as well as provide social responsiveness among students. It is engagement of the students in the society. It is knowledge, experiences, and responsibilities in a taking and giving process.

Need of the Study

Students are a key for future development of the nation. A student's whole development includes their academic, emotional, behavioral, and physical achievement. There is a need to give right guidance to the students for their skill expansion, knowledge building, higher order thinking, decision making, problem solving, understanding responsibilities etc. Human values provide support to us to make a human being and live a happy life.

Statement of the Research

Reflection of Geographical Human Values through Curricular Engagement

Objectives of the Study

1. To identify the geographical human values
2. To select the geographical human values for documentary analysis.

3. To select the human geography content based on curricular engagement.
4. To analyze the selected content based on curricular engagement.
5. To identify the teachers' and students' roles to inculcate geographical human values through analysis of content.
6. To identify the reflected geographical human values through the analysis of content.

Delimitations of the Study

1. This study is limited to VIII standard Geography textbook.
2. This study is limited to 'Human Geography' unit from VIII standard Geography textbook.
3. This study is limited to three sub-units from VIII standard Geography textbook.
4. This study is limited to researcher selected content based on curricular engagement.
5. This study is limited to thirteen (13) geographical human values from selected content based on curricular engagement.

Procedure of the Study

I. Identification of Geographical Human Values
Researcher selects the geographical human values with the help of review of related literature & researches and discussion with the guide and experts.

II. Selection of Geographical Human Values
Researcher selects the geographical human values those support to curricular engagement term.

III. Selection of Human Geography Content Based on Curricular Engagement
Researcher selects the content based on curricular engagement under selected human geography with the help of review of related literature & researches and discussion with the guide and experts.

IV. Analysis of Selected Content
Researcher analyzes the selected content based on curricular engagement under selected human geography with the help of review of related literature & researches and discussion with the guide and experts.

V. Identification of teachers and students role to inculcate Human Values through analysis of content.
Researcher identify teachers' and students' roles to inculcate human values through analysis of content based on curricular engagement with the help of review of related literature & researches and discussion with the guide and experts.

VI. Identification of Reflected Geographical Human Values Through Analyzed Content
Researcher identifies reflected geographical human values in selected content based on curricular engagement with the help of researcher-made checklist, review of related literature & researches, and discussion with the guide and experts.

Research Methodology

Research Method

Descriptive research method was used to collect information from VIII standard Geography textbook. Documentary analyses were done qualitatively.

Tool for Data Collection

To identify the reflection of selected geographical human values with reference to curricular engagement, the researcher developed a checklist for documentary analysis.

Statistical Technique

The collected data was analyzed through suitable statistical technique for which frequency was used.

Analysis of Data

Reflected geographical human values with the reference to curricular engagement in human geography from VIII standard Geography textbook is as follows:

Unit No.	Unit Name	Content	Frequency of reflected Human Values (Out of 13)
1.	Avakash Bharari	Communication	9
		Sky pollution	5
3	Field work and Report writing	Pre-Planning, Questionnaire, Report Writing	11
11	Human and Natural Environment	Cultural environment	7
		Environment balance	9

Observation & Interpretation
1. Frequencies of reflected Geographical Human Values in Unit No.1 **Avakash Bharari** in Communication content is 9 and Sky pollution is 5.
2. Frequencies of reflected Geographical Human Values in Unit No.3 **Field work and Report writing is 11.**
3. Frequencies of reflected Geographical Human Values in Unit No.11 **Human and Natural Environment** in Cultural environment content is 7 and Environment balance content is 9.

Interpretation: From above table No.1, it is interpreted that reflection of Geographical Human Values in Unit no.3 **Field work and Report writing** is more than that of other selected contents of the units.

Conclusion and Discussion
With reference to the analysis of study it is found that:

1. For objective No.1. it identifies the geographical human values are environmental awareness, scientific attitude, sensations, culture awareness, respect to culture, friendliness, communication, active listening, active citizenship, responsive citizen, meditation, alternative solution, resource awareness, location awareness, dependent attitude, individual freedom, association, supplier attitude, sensation with globalization, good communication.(Source: Anoop Nayak and Alex Jeffrey, National Geography Standard and Rod Gerber and Michale Williams. Geography, Culture and Education)
2. For objective No.2., it selects the thirteen geographical human values are environmental awareness, culture awareness, respect to culture, scientific attitude, friendliness, active citizenship, responsive citizen, dependent attitude, location awareness, association, sensation with globalization, individual freedom, good communication. These human values are selected for identification of their reflection. (Source: Anoop Nayak and Alex Jeffrey, National Geography Standard, Rod Gerber and Michale Williams. Geography, Culture and Education and Geographical Education: How Human-Environment-Society Processes Work.)
3. For objective No.3., it selects the human geography content based on curricular engagement are communication, sky pollution, pre-planning, questionnaire, report writing, cultural, environment, environment balance.(Source: Carnegie Foundation Elective Community Engagement Classification)
4. For objectives No.4, it analyzes the selected content based on curricular engagement. *(Source: Carnegie Foundation Elective Community Engagement Classification)*
5. For objectives No.4 and 5, it identifies the teachers' and students' roles to inculcate geographical human values through analysis of content. *(Source : Teacher Training University, state of vaud, Lausanne, Switzerland. Geographical Education: How Human-Environment-Society Processes Work and National Geography Standard)*
6. For objectives No.6, it identifies the reflection of geographical human values through the analyzed content based on curricular engagement and it is concluded that: a) Field work and report writing unit frequency is higher than other units; and b) cultural environment frequency is less than other units. There is a need to give emphasis on practices of culture awarness.

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स्थानीय नगरपालिकेच्या प्राथमिक शाळेच्या विद्यार्थ्यांपुढील आव्हाने आणि मूल्यांसंबंधी अभ्यास

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प्रोग्राम सुपरवायझर, बहाई अकादमी, पांचगणी

सारांश

मानवी मूल्ये ही संपूर्ण मानवजातीला आधारस्तंभ आहेत. याच मूल्यांची जोपासना व सराव माणसाचे चारित्र्य घडवितात. या गोष्टीला लहान मुले व वयोवृद्ध कोणीही अपवाद नाही. मूल्याधिष्ठीत संस्कार प्रथम कुटुंबात आणि नंतर शाळेत होत असतात आणि त्यांचा भौतिक व अध्यात्मिक विकास घडत जातो, ही अपेक्षित परिस्थिती आहे. वास्तवात येन-केन प्रकारे अभ्यासक्रम पूर्ण करणे, आपल्या विषयाचा निकाल जास्तीत जास्त लावण्याचा प्रयत्न करणे या गोष्टींवरच अधिक भर दिलेला आढळतो. चांगल्या सवयी, मूल्ये, तत्वे या गोष्टी परिपाठापर्यंतच सीमित राहून जातात. या दोन्ही ठिकाणी प्रत्येक मुलाला ज्या प्रकारचे वातावरण मिळते त्याप्रमाणेच त्याच्या आचार-विचारांत बदल घडत असतात. त्यामुळे या दोन्ही प्रकारच्या वातावरणात लहान मुलांना चांगले शिक्षण मिळणे व त्यांच्यात वैश्विक मानवी मूल्यांची रुजवणूक होणे ही सध्या काळाची गरज बनलेली आहे. या दृष्टीने शिक्षकांची भूमिका अत्यंत महत्वाची ठरते. शिवाय मुले ही शाळांमध्येच शिक्षकांसोबत जास्त वेळ व्यतीत करीत असतात आणि आपल्या शिक्षकांचे न कळत अनुकरण करत असतात. शालेय परिस्थिती बदलता येत नाही. की लहान मुले कोणकोणत्या आव्हानांना सामोरे जातात आणि आहे त्या परिस्थितीमध्ये त्यांच्यात कोणती मूल्ये रुजविली जाऊ शकतात हे जाणून घेण्याचा प्रयत्न संशोधकाने केलेला आहे.

बीजसंज्ञा: नगरपालिका शाळा

प्रास्ताविक

आपण नेहमीच असे ऐकत असतो की घरातील किंवा आजूबाजूची माणसे ज्या पद्धतीने आपल्या आचार-विचारांची देवाणघेवाण करीत असतात, त्याचेच अनुकरण करुन लहान मुले आपल्या वर्तनात बदल घडवून आणण्याचा प्रयत्न करीत असतात. तेथील वातावरणातील आचार-विचारांतील मूल्यांचा त्यांच्यावर प्रभाव पडत असतो. पूर्वीच्या काळी शाळेच्या व्यतिरिक्त अतिरिक्त क्लासेसला मुले जात नव्हती किंवा काही ठिकाणी त्याची सोयच उपलब्ध नव्हती. त्यामुळे बहुतांश वेळ मुले आपल्या घरातील व्यक्तिसोबतच व्यतीत करीत होते. त्यामुळे त्यांच्यावर चांगले संस्कार घडत होते, त्यांच्यात मानवी मूल्यांची देखील रुजवणूक होत होती. मग ते मूल शाळेत जावो, त्याच्या मित्रांसोबत असो किंवा मोठे होऊन समाजात असो त्यांच्यातील मानवी मूल्यांचा त्यांच्या वर्तनावर पगडा दिसून येत होता. पण सध्याच्या युगात अगदी विपरीत परिस्थिती उत्पन्न झालेली आहे. दिवसभरातील बहुतांशी वेळ हा त्यांच्या त्यांच्या शिक्षकांसोबत व्यतीत होत असतो. म्हणून अध्यापनाव्यतिरिक्त मुलांच्या आचारविचार, आरोग्य, खेळ व इतर बाबींविषयी शिक्षकांनाच त्यांच्या आई-वडीलांची भूमिका बजावावी लागते आणि त्यामुळे त्यांच्यापुढे अनेक आव्हाने येऊन ठाकलेली आहेत. मुलांत मूल्याधिष्ठीत संस्कार घडविणे, त्यांच्यात चांगल्या सवयी रुजविणे ही महत्वाची गरज बनलेली आहे. परंतु, वास्तवात याच्या उलट परिस्थिती दिसून येते. येन-केन पद्धतीने फक्त अभ्यासक्रम पूर्ण करण्याचा प्रयत्न केला जातो. शिक्षकाने नेहमी आपल्या विद्यार्थ्यांना प्रेरित करणे आवश्यक आहे. मग त्याच्यामध्ये विविध घटकांचा समावेश होतो. उदा. नियमित अभ्यास करणे, नियमित चांगले बोलणे-वागणे, एकमेकांना मदत करणे आणि त्याचप्रमाणे आपल्या वैयक्तिक व आजूबाजूची स्वच्छता राखणे. या गोष्टी घरामध्ये एकतर दुर्लक्षित राहतात किंवा अगदीच गौण राहतात. कारण घरातील वातावरण अगदीच मोकळे असते. परंतु, शाळेतील वातावरण त्याच्या घरातील वातावरणाइतके मोकळे नसते. पारंपरिक शिक्षण प्रणालीमधील शिक्षकांचे मुलांवर येणारे दडपण तसेच वर्गातील इतर विद्यार्थ्यांशी जुळते घेणे हे त्यांच्यापुढील आव्हान असते. विद्यार्थ्यांपुढील आव्हाने, त्यांचा सर्वंकष विकास आणि शिक्षकांपुढील आव्हाने पेलण्यासाठी शिक्षक कोणकोणत्या पद्धतींचा अवलंब करतात हे जाणून घेण्यासाठी संशोधकाने हे संशोधन हाती घेतले.

उद्दिष्टे

१. इयत्ता १ ली ते ४ थी च्या विद्यार्थ्यांना त्यांच्या शालेय जीवनात कोणत्या अडचणींना/आव्हानांना सामोरे जावे लागत आहे याचा शोध घेणे.

२. ती मुले त्यांच्या रोजच्या जीवनात कोणत्या मानवी मूल्यांचा जास्तीत जास्त वापर करतात हे शोधून काढणे.

३. त्यांच्यातील कमी वृद्धिंगत असलेल्या मानवी मूल्यांची त्यांच्यात रुजवणूक करण्याचा प्रयत्न करणे.

व्याप्ती आणि मर्यादा

व्याप्ती: वाई शहरातील सर्व नगरपालिकांच्या शाळांमध्ये अशा प्रकारचे संशोधन केले जावू शकते.

मर्यादा: संशोधक हा बहाई अकादमीचा पूर्ण वेळ सेवक असल्याने फक्त शाळा क्र. ५ मध्येच संशोधन केलेले आहे.

जनसंख्या आणि न्यादर्श

जनसंख्या: सर्व प्राथमिक शाळेतील सर्व विद्यार्थी हे या संशोधनाची जनसंख्या होय.

न्यादर्श: वाई शहरातील नगरपालिकेच्या शाळा क्र. ५ च्या प्राथमिक वर्गाचे सर्व विद्यार्थी (३९७) या संशोधनासाठी निवडले गेले.

पद्धती आणि साधने

प्रस्तुत संशोधनासाठी प्रथम सर्वेपद्धतीचा अवलंब केला गेला. त्यासाठी एक प्रश्नावली तयार करण्यात आली. ही प्रश्नावली दोन प्राथमिक शिक्षकांकडून तपासून घेण्यात आली. विद्यार्थ्यांकडून प्रश्नावली सोडवून घेऊन प्राथमिक शाळेच्या विद्यार्थ्यांच्या अडचणी आणि आव्हाने यांचा शोध घेतला गेला. त्यानंतर विद्यार्थ्यांद्वारे काही कृती करुन घेतल्या गेल्या. या कृती त्यांच्यात मानवी मूल्यांची रुजवणूक व संवर्धन होण्याच्या दृष्टीने करवून घेण्यात आल्या. बी.सी.ए. च्या विद्यार्थ्यांद्वारे हॅपी हिप्पो शो आयोजित केले गेले त्यामुळे काही मानवी मूल्यांचे बळकटीकरण होऊन प्राथमिक शाळेच्या विद्यार्थ्यांवर प्रभाव टाकण्यात आला. १५ दिवसांनी अनुधावन घेण्यात आले आणि विद्यार्थ्यांवर झालेला प्रभाव कायम असल्याचे दिसून आले. अशा प्रकारे संशोधकाने एक गुणात्मक संशोधन करण्याचा प्रयत्न केलेला आहे.

निरीक्षण व प्राप्त माहिती

संशोधक आणि बी.सी.ए. चे विद्यार्थी मुलांचे सर्वेंगेत असताना तेथील सभोवतालचे देखील निरीक्षण करत होते. त्यांच्या निरीक्षणातून असे निदर्शनास आले की,

१. वर्गामध्ये बसण्यासाठी वापरण्यात आलेल्या सतरंजी या खूपच अस्वच्छ होत्या.

२. भिंती तेलकट होऊन त्यावर काळसर डाग होते.

३. जुन्या इमारतीमध्ये मुले मैदानात जमिनीवर जेवण्यासाठी बसत होते.

४. नवीन इमारतीमध्ये मुले फरशीवर जेवण्यासाठी बसत होते. परंतु ती फरशी तेलकट होऊन त्यावर थर जमा झालेला होता.

५. टॉयलेटची सुविधा ही व्यवस्थित नव्हती. जिथे मुले जेवण्यासाठी बसत होते अगदी नजिकच ती बांधली गेलेली होती. तसेच ती खूपच अस्वच्छ अवस्थेत होती.

६. फार कमी विद्यार्थ्यांकडे हातरुमाल होते.

७. निरीक्षण आणि प्रश्नावलीद्वारे या मुलांमध्ये कोणती मानवी मूल्ये जोपासली जात नाहीत याची प्रकाशाने प्रचिती आलेली नाही.

८. विद्यार्थ्यांनी प्रश्नावलीला दिलेल्या प्रतिसादातून असे निदर्शनास आले की,

   अ. मुलांना शाळेमध्ये शिक्षा दिली जाते.

   आ. शाळेमध्ये अस्वच्छतेचे प्रमाण खूप आहे.

अर्थनिर्वचन

- संशोधक आणि बी.सी.ए. च्या विद्यार्थ्यांच्या निदर्शनातून असे दिसून आले की नगरपालिका शाळा क्र. ५ च्या वर्गामधील कचराकुंड्या भरुन वाहत होत्या. याचा अर्थ शाळेत स्वच्छता करुन घेण्यास वेगळे मनुष्य बळ नाही. शिवाय मुलांकडून सुद्धा ही स्वच्छता रोजच्यारोज करुन घेतली जात नाही. त्याच्यामुळे मुलांमध्ये स्वच्छतेच्या सवयी पाहिजे त्या प्रमाणात रुजत नाहीत.

- विद्यार्थ्यांना ही अस्वच्छता आवडत नसल्याचे नमूद केलेले आहे. पण नाईलाजाने वर्गामध्ये त्यांना अस्वच्छ जागेत बसावे लागते. त्याचप्रमाणे जेवताना तेलकट आणि मळलेल्या अशा फरशीवर तसेच बाहेर उघड्या मैदानावर जेवायला त्यांना बसावे लागते. विद्यार्थी लहान असल्यामुळे या गोष्टीचा विरोध करु शकत नाहीत. यामुळे त्यांच्या मनावर थोडा ताण येतोच. तो त्यांच्या मानसिक व शारिरीक आरोग्याच्या दृष्टीने बरोबर नाही.

- शिक्षकांद्वारे विद्यार्थ्यांना विभिन्न कारणांसाठी शिक्षा केली जाते. हे बहुतांशी विद्यार्थ्यांनी नमूद केलेले आहे. याचा अर्थ असा की शाळेतील शिक्षक हे शारिरीक शिक्षासंबंधित शासनाच्या कायद्यापासून अनभिज्ञ आहेत. किंबहुना स्वतःच्या आव्हानांचा आणि ताणांचा अशा पद्धतीने विरेचन करतात.

- विद्यार्थी शौचालयातून बाहेर आल्यानंतर प्रथम हात धूवतात यावरुन त्यांच्यात स्वच्छतेविषयीची जाण दिसून येते.

निष्कर्ष

१. शाळेत स्वच्छता करुन घेण्यासाठी मनुष्यबळ नेमण्याची शासनाची/शाळेची तरतूद नसावी; शिवाय शिक्षक वृंदांमध्ये विद्यार्थ्यांमध्ये स्वच्छतेच्या सवयी रुजविणे याबाबत पाहिजे तितकी जागृकता नाही.

२. विद्यार्थी स्वच्छतेविषयी जागृत आहेत.

३. विद्यार्थ्यांची स्वच्छतेबाबतची सहज प्रवृत्ती दुर्लक्षित होते. त्यांची होणारी कुंचबना ही त्यांच्या मानसिक आरोग्याला अधिक आणि

शारीरिक आरोग्याला कमी प्रमाणात घातक ठरते.

४. शिक्षक वर्ग शासनाच्या आदेश / नियमांकडे दुर्लक्ष करतात किंबहुना त्याबाबत ते उदासिन आहेत.

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Promoting Gender Equality in the Extended Families of S.Y.B.Pharm Students of SMBT College of Pharmacy Dhamangaon: A Study

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ABSTRACT

Gender inequality leads to imbalanced development of the individual as well as society. In general, males are more dominant as compared to females. Data collected from 45 students participating in module 1 under the programme of Education in Universal Human Values was studied. In this module, one practical regarding gender equality was completed by each student which included identifying a situation, developing an action plan according to situation, and implementation of action plan. The impact of the activity in the family and learning during the activity were studied. This paper is about the impact of the activity done by the students.

Keywords: Gender Inequality, Human Values, Dominant

Introduction

Gender equality is expressed in attitudes, beliefs, behaviours, and policies that reflect an equal valuing and provision of opportunities for both genders. Related aspects are gender gaps favoring males in decision making power, child marriage, son preference, any risky work, bike riding, career, education and hospitality. We started this activity by giving one situation to each student for gender inequality. Then we considered some basic facts about how gender inequality hampers the development of females. Then we discussed several situations with students which may be used for resolution and how those situations will be improved for benefit of society and individual females.

Method

Data collected from 45 students doing this module under this programme of Education in Universal Human Values was studied. In this module, one practical regarding gender equality was completed by each student which included, identifying a situation, developing an action plan according to the situation, and implementation of the action plan.

Decision Making

In this situation, mainly, decisions about marriage of girls are taken only by males. Students tackled this situation by communicating with parents as well as elderly persons. After discussing the situation, some parents agreed that the opinion of female family members should also be considered.

Hospitality

Regarding hospitality (such as whenever guests come to the student's home(students found that only females were serving tea, breakfast, lunch, and dinner. Boys took initiative to tackle this situation. They themselves started serving water and tea, and helping to serve dinner and lunch to guests as well as family members.

Education

In this situation, we found that boys are favoured for further education as compared to girls. Our students tackled this situation by discussion with parents and tried to convey the proper message. Girls are also having capability to take further education which will be helpful for the development of society.

Preference in various activities

Most of parents thought that in old age only the son will take care of them, so they promoted only boys to take higher education. Boys are allowed to go outside with their friends while girls are not allowed. Students gave some examples of international players and convinced parents about this situation.

Impact of study

Most of situations were well tackled by students, like child marriage, education, decision making power regarding marriage and career by implementing an action plan.

Result

Nineteen situations of decision making, four situations of child marriage, ten situations of preference for male child, eleven situations of education, four situations of career and goals, two situations of bike riding and ten situations of hospitality were resolved by students.

Conclusion

Various situations with reference to gender inequality like education, decision making, Career and preference to sons over daughter were resolved by the students. The positive outcomes will encourage them and their extended family members to contribute to women's development and empowerment.

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A Study of the Impact of 'Properties' Book on the Participants of Preparation for Social Action Seminar in Maharashtra

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ABSTRACT

The education material in our formal education system is fragmented and students learn different school subjects without being assisted to make any interconnections between material, social and spiritual dimensions of the world around us. The result of such an education has been individuals who have a fragmented approach to life and finding solutions to the problems of the world. Education material should be an integration of subjects and a tool for development of all aspects of human life such as family life, work, education, service to society, intellectual growth and spiritual growth. The researcher believes that when moral principles are integrate with the subject like mathematics, the learner becomes very conscious of doing any wrong doing in financial transactions and accounts. In the same way mathematics can be integrated with language which will help students to give precise meanings of the mathematical definitions, formulae and concepts.

The researcher has been tutoring' Preparation for Social Action (PSA) Seminars' conducted by Regional Training Institute of Maharashtra. The PSA program was originally developed by The Foundation for the Application and Teaching of the Sciences (FUNDAEC) in Colombia in the early 1970s. "In PSA Program 'Properties' is the first unit in a series that will consider the nature of descriptions at increasingly more complex levels of sophistication, culminating in units that will explore the relationship between language, thought, and consciousness….The concept is extended, then, to include higher entities- the human being and human communities-so that, from the outset of the students' exploration of language, the integration of elements of knowledge from physical, social realms begins." (Gustavo, 2004).The researcher found that such an integrated approach has had a great inspirational impact on the students from both rural and urban areas to serve the society better. Moreover this research shows that after completing this book, high school students (both girls & boys), including some drop outs, decided to continue their education, while those with higher qualifications, such as Doctorate, were motivated to serve the society with more dedication and started to help others, and women's confidence is raised by development of their language skills and that they developed the capability to express their opinion within their local communities. Integration of subjects gives different dimensions to life and produces holistic growth.

Keywords: Properties Book, Preparation for Social Action

Introduction

If we desire to see society grow in a sustainable way and holistically then we need to have integrated education. In the early 1970s, efforts started towards this end in Colombia and this has now become an ongoing process of action and research directed towards the educational needs of young people. In 2005, New Era Teacher Training Centre (Panchgani, Maharashtra) adopted theuse of educational materials developed by FUNDAEC named "Preparation for Social Action" as part of their Primary Teacher Training Program. Those who completed the program were designated "Promoter of Community Well-being". Among the books of PSA, 'Properties' is the first unit of Primary Elements of Descriptions.

Under the guidance of Office of Socio-Economic Development, the Regional Training Institute of Maharashtra& Goa organized the special training for the people who were engaged in serving their communities for its social and spiritual progress. 24 people were identified for the training and researcher was the tutor for the 'Properties' book. The Participants were from various background of education, like middle school to college graduates. This training's aim was to develop capabilities that will assist participants in participating in the processes that will lead to the well-being of their communities- materially and spiritually prosperous communities.

Objectives

- To know the impact of the book of 'Properties' on the Participants.
- To know the impact on integration of material, social and spiritual concepts.

- To know how the participants have implemented concepts in their personal and social lives.

Tools and Methods

The experimental method was used for the study. And interview tool was used. All the 24 participants who completed the 'Properties' book in seminar are the sample for the study. After completion of each lesson, participants were asked to discuss the statements given at end of the lesson in relation with spiritual and social integration.

Result

Table showing the feelings expressed before and after the course.

Before the Course	After the Course
Interested (15), Curious (20), Blissfulness (10), exhausted (5) Interested – because wanted to learn new things and Supreme body has suggested to do. Curious- because have heard that it will help in their social services. Blissfulness –because fully trust on higher institution who requested to do the training. Exhausted – because have to give four days full time.	Confident (24), Determined (24), Satisfied (24), relieved (20). All became full energetic for service to their own community with great interest.

The study sessions were conducted with co-operative learning structures. First, the full lesson was studied in a large group and then for each lesson the researcher sent them in smaller groups. After studying the text everyone came to the large group and shared their opinion about text and discussed concepts. For the exercise, the participants again were sent in smaller groups or in pairs depending on the exercises. At the end of each lesson, a statement (except two lessons out of 16) was given to discuss which the researcher believes was the heart of that lesson as it assisted the participants to integrate social and spiritual realm. Before completion of the book the researcher talked with every individual to get to know its usefulness and their liking. It was an informal conversation and effort was made to not make the participants feel that it was an interview.

Research shows that lessons were integrated between material, social and spiritual dimensions.

The Extract from the learning expressed by the participants is as follows.

1. The book of 'Properties' has developed our capacity to understand the world around us in depth and gave language to describe it.
2. This book has helped us in our school/high school syllabus study because most of concepts are similar to our school books.
3. We found that in school books the description are given but in this book we explore the meaning of the concept susing descriptive language. We also understand the rules of mathematics and many scientific concepts.
4. In society we have rich and poor, small and big concept but this book has changed our thought on that. 'Size' is the one of the lesson in this book; it talks about different objects and their sizes. An end of the lesson a statement has given for discussion such as "Generosity is a quality of the heart and does not depend on the size of one's pocket" which has integrated with social aspect of our life.
5. I was one of the student who dropped out but after completion of this book, I came to know the importance of education and how it help us to serve the society better and it help me in my services. It gave me courage and inspired to begin of my further education.
6. This book helped us to connect our school and high school's syllabus lesson to spiritual realm. For example, the first lesson of this book is 'Shape' and we learned that each object has shaped and the end of the lesson we had statement for discussion that "meaning of the life is to be found in its spiritual dimension."
7. I came to know that, for accurate description we need to understand all the general properties of things. And it opened me to think about needs of our communities and how can we describe it. To serve the society we need to understand all the general properties of society.
8. We have better understood the things of reality which are surrounding us and we can describe it

better than before.

9. In this book, each concept such as Size, Shape, and States of Matter etc. are integrated with spiritual concepts.

10. Last four lessons of the book speak about the general and specific properties of human being. And it was clear that each substance has some specific properties then only we called that is pure substance, in same way last four lessons explains essential qualities of perfect human being. After these lessons we totally changed in our family and social life, and became holistic and got the real meaning of life.

11. In formal educational science books do not give space to understand spiritual realm, but here in 'Properties' book we have learned scientific concept in integration with spiritual concepts.

12. To understand one concept many more concepts from different subjects are connected each other and all references are given.

13. This book gave courage to study the school subjects in connection with realm of personal and social life and inspired me to study further.

14. End of each lesson in this book, there is a sentence for discussion and that is the soul of lesson which gives space to think and connect the lesson with other dimensions of life.

Discussion

The 'Properties' book has had a positive impact on the participants in various aspect of their personal and social life. It gives new dimension to education system to think and create this kind of educational material which will create interest in learner and reflect the reality of the society. The human being has to connect with every aspect of life, like family, work, social, material and spiritual.

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सामाजिक मूल्य विकसनासाठी शिक्षणाची गरज

लेखक: डॉ. श्रीमती सुजाता चं. पंडित

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सारांश

प्रस्तावना

भारत एक विकसनशील देश आहे. भारताला २०२० पर्यंत एक विकसित, स्वयंपूर्ण देश बनविण्याचे आपले स्वप्न आहे. त्यासाठी आवश्यक ते युवावर्गाचे मनुष्यबळही भारताजवळ आहे. आजचे युग हे माहिती तंत्रज्ञानाचे, जागतिकीकरणाचे व खुल्या अर्थव्यवस्थेचे युग आहे. जागतिकीकरणाच्या रेट्यात भारताला आपले स्थान निर्माण करायचे असेल तर सर्वप्रथम मानवी संसाधन संपत्तीचा विकास करण्याची आवश्यकता आहे. मानव संसाधनात भारताचा चीन नंतर दुसरा क्रमांक आहे. भारतीय अर्थव्यवस्था जगातील चौथ्या क्रमांकाची अर्थव्यवस्था आहे. पण अजूनही भारतात अनेक प्रश्न आ वासून उभे आहेत. यात अज्ञान, अंधश्रध्दा, निरक्षरता, बेरोजगारी, पर्यावरणाची हानी, जातीयता, सामाजिक न्यायाचा अभाव, लिंगभेद इ. या सर्व प्रश्नांची सोडवणूक होण्यासाठी भारतातील शिक्षण व्यवस्थेत ज्ञान, कौशल्य याबरोबरच 'मूल्यशिक्षण' याला पण अभ्यासक्रमात अतिशय महत्वाचे स्थान देणे गरजेचे झाले आहे. आज जागतिकीकरणामुळे सर्व संस्कृतीची सरमिसळ होत आहे. नवनविन शोधांमुळे आज व्यक्ती चंगळवादी होत आहे. राहणीमानाचे स्वरुप बदलत आहे. कुटुंब व्यवस्था धोक्यात येत आहे. पर्यावरणाचा ऱ्हास होत आहे. आजचा विद्यार्थी हा केवळ भारताचा नागरिक नाही तर तो उद्या विश्व नागरिक होणार आहे व त्यासाठी आवश्यक असणारी कर्तव्ये व आव्हाने स्विकारण्यासाठी आज सामाजिक मूल्य विकसनाची गरज आहे.

मूल्यविकसनाचे कार्य कुटुंबातूनही चालते पण शाळा व महाविद्यालयीन शिक्षणातून हे कार्य सहेतूक व कृती कार्यक्रमाव्दारा राबविता येणे शक्य आहे. मूल्यनिर्मितीसाठी शिक्षणाइतके महत्वाचे साधन नाही. International Commission on Education for Twenty - First Centur (१९९६) या आयोगाने शिक्षणाचे एक अत्यंत महत्वाचे उदिष्ट सांगितले व ते म्हणजे शिक्षणाने एकत्र कसे रहावे म्हणजेच समाजात एकोपा कसा टिकवावा हे स्पष्ट केले.

मूल्यांचे अनेक प्रकार आहेत.

१. तात्कालिक मूल्ये व दूरगामी मूल्ये   २. साधनमूल्ये व स्वायत्व मूल्ये   ३. बौध्दिक मूल्ये, सामाजिक मूल्ये, रसात्मक मूल्ये, नैतिक मूल्य इ.

प्रस्तुत शोधनिबंधाचा विषय ''सामाजिक मूल्य विकसनासाठी शिक्षणाची गरज'' हा आहे. शोधनिबंध वर्णनात्मक आहे. माहिती संकलनासाठी आंतरजाल व संदर्भ साधनांचा तसेच शिक्षक प्रश्नावलीचा वापर केला आहे.

बीजसंज्ञा: सामाजिक मूल्य विकसन, बी.ए.बी.एड्.

प्रस्तुत शोधनिबंधाची उद्दिष्टये

१. मूल्यशिक्षणाची गरज जाणून घेणे   २. सामाजिक मूल्यांचे महत्व समजून घेणे   ३. मूल्य विकसनासाठी शिक्षणाची गरज ४. मूल्य विकसनाच्या विविध पध्दती व तंत्रे समजून घेणे ही आहेत. ५. निष्कर्षांचा उहापोह शोधनिबंधात केला आहे.

मूल्यशिक्षणाची गरज

भारत विविधतेने नटलेला देश आहे. भारतात विविध धर्म, जाती, संप्रदायाचे व संस्कृतीचे लोक रहातात. भारतीय संस्कृतीचे महत्वाचे वैशिष्टय म्हणजे 'विविधतेत एकता होय.' पुरातन काळापासून भारतीय संस्कृती ही मूल्याधिष्ठित आहे. ऊद, उपनिषदे हे महाभारत, रामायण हे मूल्यांचे प्रेरणास्थान होते. पूर्वीची शिक्षणपध्दती ही गुरुकुल पध्दती होती. विद्यार्थी आश्रमात राहून शिक्षण घेतत्र विद्यार्थ्यांवर चारित्रसंपन्नता, संयम, सदाचार, सामाजिक ऋण इ. संस्कार केले जात.

स्वातंत्रप्राप्तीनंतर भारतीय राज्यघटना निर्माण झाली. राज्यघटनेत देखील न्याय, स्वातंत्र, समता, बंधुता या मूल्यांना महत्वाचे स्थान आहे. सामाजिक न्यायाला भारतीय राज्यघटनेत अत्यंत वरच्या दर्जाचे स्थान आहे. सन १९८६ च्या राष्ट्रीय शैक्षणिक धोरणात, नैतिक व अध्यात्मिक मूल्यांची जोपासना करणे, राष्ट्रीय एकात्मता व आंतरराष्ट्रीय सामंजस्याचा विकास करणेसाठी महत्वाचे स्थान दिले आहे.

आज जागतिकीकरणामुळे सर्व जग एक खेडे निर्माण झाली आहे. प्रत्येकाला आजच्या आर्थिक स्पर्धेत टिकायचे आहे पण कधी कधी स्पर्धेतून संघर्ष होवू शकतो व जगाला परत तिसऱ्या महायुध्दाला तोंड घ्यावे लागेल. यासाठी स्पर्धेला सहकार्याची जोड हवी. यासाठी युनेस्कोने Learning to live together हे चौथे उदिष्टय सांगितले आहे.

भारत १९४७ साली स्वतंत्र झाला पण अजूनही भारतात अनेक समस्या आहेत यात देशप्रेम, धर्मांधता, इतर संस्कृतीचा आदर न करणे, जातिवाद, दहशतवाद, भ्रष्टाचार, सामाजिक न्यायाचे उल्लंघन, स्त्री पुरुष असमानता, आरोग्याचे प्रश्न इ. वैयक्तिक प्रगती बरोबरच

सामाजिक जाणिवांचे भान असणे महत्वाचे आहे. या सर्व प्रश्नांच्या सोडवणूकीसाठी सामाजिक मूल्य विकसनाचे शिक्षण विद्यार्थ्यांना द्यायला हवे.

सामाजिक मुल्यांचे महत्व

शिक्षण ही केवळ व्यक्तीची नाही तर समाज व राष्ट्राची पण गरज आहे. शिक्षणातून व्यक्तिविकासाबरोबरच समाजविकास व राष्ट्रविकासही होतो. यासाठी शिक्षणातून मूल्यनिर्मिती करणे आवश्यक आहे. शिक्षणातून विचार करणारा, चारित्रवान असा उद्याचा आदर्श नागरिक तयार झाला तरच देशाचा विकास होईल.

मूल्ये ही मानवी जीवनातील मार्गदर्शक तत्वे असतात. त्यामुळे आपल्या जीवनाला दिशा मिळते. According to Jules Henary in, 'Culture against Man' (1963), Values are something that we consider good such as love, kindness, guiltiness, fun, honesty, decency, relaxation and simplicity थोडक्यात मूल्यांमुळे आपले जीवन अर्थपूर्ण होते.

सामाजिक मूल्यांमध्ये बंधुभाव, पर्यावरणाची काळजी, समता, राष्ट्रीय जागृकता, इतरांच्या संपत्ती बद्दल आदर, सामाजिक न्याय यांना फार महतव आहे. सामाजिक एकोपा व शांतता राखण्यासाठी आज वरील सामाजिक मूल्यांचे शिक्षण देणे गरजेचे आहे. शिक्षणाद्वारे या मूल्यांच्या विकसनासाठी विविध उपक्रम राबविणे आवश्यक आहे.

सामाजिक मूल्यविकसनाच्या विविध पध्दती व उपक्रम : शिक्षकांचा प्रतिसाद

१. १०० टक्के शिक्षकांनी मूल्य शिक्षणाची गरज असल्याचे प्रतिपादन केले.

२. जागतिकीकरणामुळे प्रत्येक देशाची संस्कृती नष्ट होत आहे असे ५० टक्के शिक्षकांचे म्हणणे आहे तर होत नाही असे ५० टक्के शिक्षकांचे म्हणणे आहे.

३. आज शिक्षणातून समानतेची जाणिव निर्माण करणे आवश्यक आहे असे सर्व शिक्षकांचे म्हणणे आहे.

४. आजच्या युगात पर्यावरणाकडे दुर्लक्ष होत आहे असे सर्व शिक्षकांचे म्हणणे आहे.

सामाजिक मूल्य विकसनासाठी शिक्षणातून खालील उपक्रम राबवावेत असे शिक्षकांकडून सूचविण्यात आले.

१. इतर देशांची संस्कृती व धर्म याबद्दल आदर निर्माण करण्यासाठी शिक्षणातून परदेशी व स्थानिक विदयार्थी यांचे आदान – प्रदान करणे.

२. विविध संस्कृतीचा परिचय शिक्षणादवारा करुन देणे.

३. परदेशी पाहुण्यांना स्वतःच्या घरी ठेवून आदरातिथ्य करणे.

४. विद्यार्थ्यांमध्ये सर्वधर्मसमभाव, राष्ट्रीय एकात्मता, विश्वबंधुत्व याची जाणिव रुजविणे.

५. प्रत्येक देशातील विविध चालीरिती , प्रथा तसेच त्या देशातील विविध स्मारके व स्थळे यांचा परिचय करु द्यावा.

पर्यावरण संरक्षणासाठी शिक्षणातून खालील उपक्रम राबविण्यात यावे.

•   विद्यार्थ्यांना पर्यावरणाचे ज्ञान देणे व महत्व स्पष्ट करणे.

•   विदयार्थ्यांमध्ये पर्यावरणाची काळजी घेण्याची जबाबदारीची जाणिव निर्माण करणे.

घोषवाक्यादवारा ः 'झाडे लावा झाडे जगवा' इ. जनजागृती करणे.

•   वृक्षदिंडी सारखे उपक्रम राबविणे आवश्यक

•   शाश्वत विकासाचे महत्व पटवून देणे

•   राष्ट्रीय जागृकता निर्माण करण्यासाठी थोर पुरुषांची जयंती /पुण्यतिथी साजरी करुन त्यांच्या समाजकार्याची माहिती देणे.

•   विविध सामाजिक उपक्रम राबविणे उदा. रक्तदान करणे, अंधश्रध्दा नष्ट करणे, हुंडयाला विरोध करणे, समाजसेवा यासारखे उपक्रम राबविणे, श्रमदान करणे इ.

शिक्षक स्वतः विद्यार्थ्यांचे आदर्श असतात. विद्यार्थी शिक्षकांचे अनुकरण करतात. यासाठी शिक्षकांची भुमिका मूल्य संस्कारात महत्वाची आहे. Values are not taught they are caught असे म्हटले जाते. शिक्षकांप्रमाणे कुटुंबात देखील वडिलधाऱ्यांनी मुलांशी वागतांना जबाबदारीने व आदर्शव्रत वागावे, सत्य, संयम, सदाचार समानता, बंधुभाव, इतरांना त्रास न होईल असे वर्तन करणे, सर्वांना न्यायाने वागवणे याचे संस्कार कुटुंबातच होतात. अशाप्रकारे व्यक्तीविकास, समाजविकास व राष्ट्रविकास होण्यासाठी सामाजिक मूल्यांचे महत्व आहे व हे मूल्य विकसन करण्यासाठी शिक्षणाची गरज आहे.

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A Study of Effectiveness of Programme Based on Moral Values on Students of Grade VI

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ABSTRACT

Children are the most precious treasure a community can possess, for in them are the promise and guarantee of the future. Education is not only preparing a child for earning a living but also development of all powers that is moral or character development. Moral education is becoming an increasingly popular topic in the fields of psychology and education. There is a decline in the character in the upcoming generation and teenagers. Lack of moral values diverts the children on the wrong path obstructing his progress. The only solution to all these worries is the development of moral values in students.

Training in morals and good conduct is far more important than book learning. A child that is cleanly, agreeable, of good character, well-behaved even though he be ignorant is preferable to a child that is rude, unwashed, ill-natured, and yet becoming deeply versed in all the science and arts. The reason for this is that the child who conducts himself well, even though he be ignorant, is of benefit to others, while an ill-natured, ill-behaved child is corrupted and harmful to others, even though he be learned. If, however, the child be trained to be both learned and good, the result is light upon light.

The moral value programme is based upon the booklet consisting of 10 moral values based short stories focusing on the following values: Hard work, Perseverance, Service to mankind, Praiseworthy actions, Unity ,Kindness, Friendship, Rise towards excellence, Being wise, avoid backbiting and fault finding. A moral value programme using a booklet was taught to the students of grade 6 for 2 weeks using the Story telling method and Discussion method . A questionnaire based on the booklet of 10 stories was prepared by the researcher. The questionnaire consisted of 2 main questions.

The first question consisted of 5 parts. There were 5 values with four options each. The students were supposed to be selecting the phrases that conveyed the nearest meaning of the value respectively. The second question consisted of 18 subparts. They were situational based statements in which the students were supposed to be choosing the options out of the four given for each situation. A pre-test and post test was taken before and after the conduct of the programme.

The objective of the research is to implement a moral value based programme for the students of grade 6 and to study the effectiveness of the value based programme. The moral education programme as conducted by the researcher was proved effective for inculcation of moral values in the children.

Keyword: Moral values, Moral Value Programme

Introduction

Education is not only preparing a child for earning a living but also development of all powers that is moral or character development. Moral education is becoming an increasingly popular topic in the fields of psychology and education. There is a decline in the character in the upcoming generation and teenagers. Lack of moral values diverts the children on the wrong path obstructing his progress. The only solution to all these worries is the development of moral values in students, who are the future citizens of our country.

The moral value programme enhances the moral values of the students by making them able to translate high ideals and noble words into pure deeds. It gives a very effective tool to the teachers for the enhancement of moral values in the youngful minds by enabling the students recognize the moral issues underlying the choices they make. The moral value programme teachs the crucial moral, spiritual and ethical skills society often fails to transmit to the important age group of 11 to 14.

The purpose of this research is examine how moral values are developed in the students through implementing a moral booklet. The moral education booklet aids the children to acquire those virtues or moral habits that will help them individually live good lives and contribute to their

communities. Development of moral values through moral education will aid the students to become a responsible, well mannered and a social being in the society. By educating children about importance of moral values it makes them fit for the society as well as the nation .The present study contributes to the field of education in the following way: The moral value programme enables the students to master the mechanism of reading and writing, they will be able to read with great ease and will have begun to acquire the mental skills needed to express ideas with some degree of clarity. It enhances the moral values of the students by making them able to translate high ideals and noble words into pure deeds. It gives a very effective tool to the teachers for the enhancement of moral values in the youngful minds by enabling the students recognize the moral issues underlying the choices they make.

Through the booklet there is an enrichment observed in the moral structure of the students.

Objectives
- To prepare and implement a Moral Value based programme for students of grade 6.
- To study the effectiveness of Moral Value based programme.

Scope
- This study is applicable to the students, teachers and society regarding inculcation of Moral values.
- This study is applicable to the inculcation of moral value through booklet.

Limitations
- Researcher doesn't have control over the response and motivation level of the sample.
- The tool (questionnaire) was prepared by the researcher was not a standardized one.

Null Hypothesis
There will be no significant difference in the behaviour of the students in relation to 10 specific moral values after the implementation of the moral education programme.

Review of Literature

1. **A Research on "moral and Spiritual Values in the Public Schools of U.S.A."** **(By Educational Policies Commission, National Education. Association of U .S.A. a n d the   American Association of school Administrators, Washington D. C., I951)**

According to this research report the development of moral and spiritual values is basic to all other educational objectives. Education uninspired by moral and spiritual values is directionless. The most important values are:
- Sense of self-respect
- Personal integrity
- Moral responsibility
- Mental Consent
- Devotion to Truth
- Respect for excellence
- Moral equality
- Brotherhood

This association recommends a specific programme of moral and value development for the children of public school of U.S.A. They are as follows:
1. Moral and spiritual values should be stated as aims of the schools.
2. Initiative by individual teachers should be encouraged.
3. The education of teachers should deal with moral and spiritual values.
4. The teaching of values should permeate the entire educational process.
5. Schools should encourage Community relationship.

Similarities
In the present research and the referred research the moral and spiritual values are encouraged and considered as one of the most important aims of schools.

Differences
In the referred research the moral and spiritual education of the teachers are emphasized

whereas in the present research the moral education of the individuals are emphasized.

2. D. K.- A Study of Values of High School- Boys of Some Schools in West Bengal. (Ph.D. Edn.Kai U. 1974.)

The main objective of the investigation was to study the development of values of high school boys and their relation to their parents and teachers values

Findings

1. There was no significant difference in values between boys of class V and class VII.
2) The pattern of development of different living areas viz. urban, rural and industrial were not alike. There was a difference of values between these areas at class V and class IX level, but such difference was absent at class VII level.
3) There was no significant relationship between the values of boys and those of their fathers and similarly between the values of the boys and those of their mothers.
4) There was no significant relation between the values of the teachers and those of their pupils.

Similarities

The present study and the referred study studied about the value structure of the students and the development of the value in the students.

Differences

The referred study investigated the value structure of the high school boys in relation to their parents and teachers values whereas in the present study e deal with the value structure of the students of grade 6.

3. Reddy V.N.K. - Education as a Medium of Integration CF Value And Effective Value Changes. Dept. of Phil.Osm. U. 1976 (NCERT Financed)

Education as a transforming ideal tends to integrate the values in a given society. That there is an anarchy of values and the present man is panting for valuation existence is true. But his aspiration is not fulfilled through the present medium of education. For this reason, we need to develop new strategies in our lives to integrate the diverse claims into one consistent flow of ideas and, thus, assimilate the same and absorb into our being so that we may strive towards holistic goal in life. If we want to integrate the various parts of our being through conscious awareness called education.

Findings

1. Education which is not significant and real cannot effect value change.
2. The present system of education cannot be considered as relevant to the present needs of society and so cannot be called as ideal.
3. Values are not the same values all the time. They have to undergo basic changes in their patterns and structures.

Similarities

Both the research aim at development of the value structure through the education system .

Differences

The referred study suggests that the present system of Education can't be considered as relevant to the present needs of society. Whereas, the recent research believes that through inculcation of a booklet. In the education system the effectiveness of value education can be observed.

4. Patel K.M. - A Study of Value - Orientation in the Educational Institutions Run by Satfiya Sai Organisation. (Ph.D.Edn. SPU 1981)

One of the voluntary organisations which has dedicated itself for the inculcation of values among the young people is Sri Satya Sai Organisation. It has introduced a well-planned training in values through curricular and co-curricular activities. In recognition of the unique   contribution   of this   system, the Government of India approved the establishment of a full-fledged university in 1981

Findings

Mr. K. M. Patel undertook this study with the objectives of

1. Studying the impact of Sri Sathya Sai Babas teachings on the development of the concept regarding life, among students.
2. Making a comparison of value systems of students studying in Sathya Sai Organization and other educational organisations, and
3. Comparing the value systems belonging to different streams such as arts, science and commerce.

The study was limited to the final year students studying in colleges situated at Bangalore and Anantpur. The views of Sathya Sai Baba on values and specially educational values were analyzed. His views on the educational system and the characteristics of the educational institutions Fun by Sathya Sai Organisations were also dealt with_ The measurement of value orientation was done through Allport-Vernon, Lindzey Test of Values with necessary adaptations. The impact of Sathya Sai Baba's teaching was also studied through questions. The analysts was done using appropriate statistical techniques,

From the observations, conclusions were drawn with regard to the impact of educational ideology of Sathya Sai Baba.

Similarities
Both the research aim at importance and the development of the value structure in the students

Differences
The referred study studied the impact of Sri Sathyababas teaching on the students whereas the recent research studies the effectiveness of the value programme on the students.

5. **Singfi R. (1990) "the Study Of Effectiveness Of Value Analysis Model In Developing The Moral Judgement, Value Clarification And Verbal Reasoning Of School Students.**

Objectives
1. To study the effectiveness of Value Analysis Model in developing the moral judgment of school students.
2. To study the effectiveness of Value Analysis Model in developing the value clarification of school students,
3. To study the effectiveness of Value Analysis Model in developing the verbal reasoning of school students
4. To study the reactions of school students towards Value Analysis Model.

Findings
1. Value Analysis Model is an effective method for the development of moral judgment of school students.
2. Value Analysis Model is effective in developing the value clarification(preference) of school students for the value perseverance but it is not effective for other values namely co-operation, dedication to teaching profession, nationalism and scientific outlook.
3. Value Analysis Model is not effective in the development of verbal reasoning of school students,
4. School students treated with value Analysis Model have favourable reaction towards value analysis.

Similarities: both the research aim at development of the value structure

Differences: the referred research studied the effectiveness of value analysis model on the students while in our recent study the effectiveness of the programme based on value education is studied on the students.

Tools and Methods

Questionnaire
Researcher made Questionnaire based on moral values for students of grade 6 was used for data collection

Programme
The moral value programme is based upon the booklet consisting of 10 moral values stated above

based short stories focusing on the following values: Hard work,Perseverance,Service to mankind, Praiseworthy actions, Unity,Kindness,Friendship,Rise towards excellence, Being wise, avoid backbiting and fault finding.

This moral value programme using a booklet based on the above mentioned values was taught to the students of grade 6 for 2 weeks using the
- Story telling method
- Discussion method .
- Based on each value students performed a short skit.

Research Methodology
- The research method used in the study was: Experimental method
- The researcher made use of design 1 of pre-experimental designs which was one group pre-test post-test design

Results
The first question consisted of 5 subparts. There were 5 values with four options each. The students were supposed to be selecting the phrases that conveyed the nearest meaning of the value respectively.

The second question consisted of 18 subparts. They were situational based statements in which the students were supposed to be choosing the options out of the four given for each situation. A pre-test and post-test was taken before and after the conduct of the programme.

Based on the study 't'Findings of the study using 't' test calculated and the value of 't' calculated was 19.87. 't' table value for two tail = 2.01, at level of significance 0.05%

The calculated 't' value is 19.87 which is greater than table value 2.01 at the significance level 0.05%, this implies that the null hypothesis is rejected and the research hypothesis is accepted.

Hence, From the above t testing it is interpreted that there is a significant difference in the behaviour of the students in relation to 10 specific moral values after the implementation of the moral education programme.

Conclusions
- The students lacked in the moral values before the moral value programme was conducted.
- The result of pre test implied that there was a need for inculcating moral value in students.
- The moral value programme was conducted and the students found it very interesting and exciting.
- Their results showed a significant difference in the value structure of the students after conducting the moral value programme .
- The moral value programme proved to be effective for the change in value structure of the students of grade 6.
- According to the objective of research after applying the pre test the researcher observed that the students lack in following values of: perseverance; not to backbite; not to be fooled by flattery; service to humanity and unity. Hence, the booklet was focused and in post tests there was enrichment observed in the values of the students especially in values of: Service, Avoid backbiting and fault finding; unity and cooperation and not to be fooled by flattery. Through the booklet there was a change observed in the moral structure of the students.

Hence, there was a significant difference in the behaviour of the students in relation to 10 specific moral values after the implementation of the moral education programme

The conclusion is such a moral education programme as conducted by the researcher is effective for inculcation of moral values in the children.

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A Study of the Impact of SLA, Module of EUHV on National Service Scheme Programme at Motiwala Homoeopathic Medical College

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─── **ABSTRACT** ───

The NSS Unit of Motiwala Homoeopathic Medical College works with service attitude. The Motto of NSS is "Not Me but you". The youth have energy, zeal and enthusiasm. This service channels their energy, zeal, and enthusiasm for betterment of society.

The researcher observed that the services rendered by the NSS volunteers were intangible, imperceptible and insubstantial: they could not be touched, gripped, handled. Services were not quantifiable and measureable but yet they were very valuable. In the field work the researcher observed that these services were unique and one-time generated, rendered and consumed; they could never be exactly repeated at other points in time, location and circumstances. This represented an inconsistent service quality. Thus the researcher started searching for an organized and well defined quality path of service. The Motiwala Homoeopathic Medical College implemented the Bahá'í Academy programme of 'Education in Universal Human Values' for a few years. "Service Learning Activities" was one of the modules of the course. The researcher learnt that service learning activity was a tool that connected the educational goals of the course and the skills that students have developed during the course with the needs of the community through meaningful community service. It was an experiential learning tool. Through Service Learning Activities "students get better opportunity to make real decision and develop deeper insight. They can develop sense of responsibility, leadership qualities, skill of participation, team building, taking initiative, creativity, discipline. In true sense students utilizes their knowledge, skill and ability". (Bahá'í Academy, 2015)

To find a solution for the researchers' question, he decided to utilize this tool in the NSS regular and special camp activities. He started implementing this tool and found to be of great help. It encouraged students' participation in consultation and planning,- selecting community for service,- identifying the need of the selected community ensuring participation of all stakeholders, involving institutions in implementation evaluation-and presentation stages of the Service Learning Activities. It has enhanced the quality of service in NSS activities. The impact of the Service Learning Activities approach is being presented in this paper in detail [1].

Keywords: Utilization of SLA, Module of EUHV **,** National Service Scheme

Introduction

It is mandatory to learn the Conception and theme of NSS in India. In our country, the idea of involving students in the task of national service dates back to the times of Mahatma Gandhi, the father of the nation. The first duty of the students should be not to treat their period of study as one of the opportunities for indulgence in intellectual luxury, but for preparing themselves for final dedication in the service of those who provided the sinews to the nation with the national goods & services so essential to society. Advising them to form a living contact with the community in whose midst their institution is located, Researcher suggested that instead of undertaking academic research about economic and social disability, the students should do "something positive so that the life of the villagers might be raised to a higher material and moral level [2]".

The main objectives of National Service Scheme (NSS) are:

To understand the community in which they work.
To understand themselves in relation to their community.
To identify the needs and problems of the community and involve them in problem-solving.
To develop among themselves a sense of social and civic responsibility.
To utilize their knowledge in finding practical solutions to individual and community problems.
To develop competence required for group-living and sharing of responsibilities.
To gain skills in mobilizing community participation.

To acquire leadership qualities and democratic attitudes.
To develop capacity to meet emergencies and natural disasters.
To practice national integration and social harmony [3].

In the last 16 years the researcher found inconsistent service quality. The researcher started searching for an organized and well defined quality path of service. He decided to utilize the tool of SLA, of Universal Human Value Education programme in the NSS regular and special camp activities.

He tried to learn different facets of service learning activity. He found this tool can be used to render better quality of service. It is like a ladder which helps us to reach our task in the right direction and in time bound fashion.

Service-learning provides opportunity for interpersonal learning, in which the student develops his/her own values. It gives a sense of responsibility towards the community. It is experiential learning & in the true sense education in action. It involves conceptions of creative thoughts and evaluation through reflection. It generates the ability of thinking and develops the skills of solving problems. It leads the students to think of different approaches, methodologies, and innovative solutions. It brings conventional methods of text in practice. It expands the limits of the learner and explores the hidden talent. It helps to grow three domains-- academic enhancements, civic engagement, and interpersonal skill. This activity will bring transformation in the life of a student after learning social complexities. "I hear and I forget. I see and I remember, I do and I understand." Action and reflection are two complimentary processes. Each nourishes each other. When students work with the community, they learn about different diversity, like ethnicities, lifestyles, and socioeconomic statuses. It has enhanced the tolerance power of students. This tool is pedagogy, philosophy, and a model for community learning.

Significance of the Study

In today's scenario one should built the capabilities among the youth. Cognition is one side of coin, but it gets the true sense meaning when affective & psychomotor domain get added to it. One should learn the percussion after introducing our service. Reflection gives an opportunity to evaluate the efficacy of service and scope for further improvement. The objectives of a programme can be reached if they are well planned, organized and implemented. Students and stakeholders also give valuable information to develop a need based programme. Community participation in planning and organization is a key element of SLA during NSS programme.It has improved the efficiency and efficacy of NSS programme. The researcher could reach to palpable success. The SLA Model of EUHV seems to be a tool that has promoted and enhanced the service learning activity during NSS programmes.

Objectives

To read society utilizing SLA tool as described in the EUHV module.
To provide Service Learning Activity Based on Need Assessment of that society.
To study the optimal utilization of resources for Quality Service Learning Activity.
To evaluate the activity through reflection- of - action

Scope and limitation

Scope

Community based NSS programme
Utilized for administrative, geographical boundaries.
In case of large population size representative sample considered.
Based on Reading of Society.

Limitation

Non community based NSS Programme
Weak Community Participation& support

Hypotheses/Research Questions

Hypothesis -Service Learning Activity, Module of Universal Human Value Education is useful quality tool in National Service Scheme programme at Motiwala Homoeopathic Medical College during

regular and special camp activity.

Null Hypothesis -Service Learning Activity, Module of Universal Human Value Education is not useful quality tool in National Service Scheme programme at Motiwala Homoeopathic Medical College during regular and special camp activity.

Review of Literature/Researches
1. **Service Learning Reflection Journal for Kids:** Tools and Activities to Help You with Your Service Learning Project from Beginning to End-

This handbook in the Purdue University Learning and Service Engagement Series (PULSE) provides a guide for reflections and critical thought for young students engaged in Service Learning courses.

Service Learning, a subset of service engagement, is a course-based, credit-bearing educational experience in which students participate in an organized service activity that meets identified community needs; use knowledge and skills directly related to a course or discipline; and reflect on the service activity in such a way as to gain further understanding of course content, a broader appreciation of the discipline, and an enhanced sense of personal values and civic responsibility [ISBN 978-1-62671-003-0-Publication Date 2013 Publisher Center for Instructional Excellence, Purdue University-City West Lafayette, Indiana-Disciplines Educational Methods]

2. **In Critical Service Learning as a Tool for Identity Exploration by:** David M. Donahue and Tania D. Mitchell

Service learning is widely understood as a way for students to learn about others. But it also provides opportunities for students to learn about their own identities, which shape their service-learning experiences.

3. **As defined by Robert Sigmon, 1994**

Discussed about different forms of service learning activities.

Service-LEARNING: Learning goals primary; service outcomes secondary.
SERVICE-Learning: Service outcomes primary; learning goals secondary.
Service learning: Service and learning goals completely separate.
SERVICE-LEARNING: Service and learning goals of equal weight and each enhances the other for all participants

Service-learning, as defined by Robert Sigmon, "occurs when there is a balance between learning goals and service outcomes."

4. **Janet Eyler, in the book "Where's the Learning in Service-Learning?**"

Outlines the different ways the student learns through service-learning. First there is interpersonal learning, in which students re-evaluate personal values and motivations by channeling a passionate interest to service-learning projects, as well as build a connection and commitment to the community. The second form is academic material that is taught through practical application and reflective instruction, so that it may be practiced outside classrooms and test-taking. Janet Eyler explains, "It is the product of continuous challenge to old conceptions and reflection on new ways to organize information and use the new material." Thirdly is cognitive development where students are challenged to use critical thinking and problem solving skills in a context that provides additional information and experience for student evaluation, because service-learning deals with numerous problems in complex situations. The fourth form is transformation within the students, which "is about thinking about things in a new way and moving in new direction creating a new picture without relying on the old lines." Finally, service-learning focuses on effective citizenship and behavioral issues, and this helps the students better understand social issues relevant to their own community.

5. **Planning, Implementing, and Assessing Service Learning Projects:** A Multifaceted Task in Need of a Guiding Framework

The challenge of carrying out service-learning projects lies in the complexity resulting from multiple project objectives and multiple participating groups (e.g., faculty and community members, and students). The challenges are intensified by the lack of a reliable evaluation model that

systematically guides the service-learning projects (Zhang, Zeller, et al., 2008; Zhang, Griffith, et al., 2009).

The need for rigorous and authentic assessment of service learning outcomes has been increasingly recognized, and the many challenges in assessing service-learning have been enumerated (Butin, 2003; Gelmon, 2000a; Holland, 2001). Service-learning is a complex approach to teaching and learning; it needs and deserves approaches to assessment, evaluation, and reporting 60 Journal of Higher Education Outreach and Engagement that are capable of capturing that complexity (Eyler & Giles, 1999;Karayan & Gathercoal, 2005; Mabry, 1998; Moore, 1999; Pritchard, 2002; Steinke & Buresh, 2002; Troppe

6. Experiential Learning as a Useful Methodology for Value Education at College/ University levels

In his article N. Sivakumar (2013) describes Experiential Learning as a useful methodology to integrate value education into higher education. He mentions three different techniques:
- Introducing the concept of human values using experiential case-studies,
- Highlighting the importance of cooperation through experiential games,
- Teaching the value of "search for truth" through situation analysis.

In its programme "Education in Universal Human Values", the Bahá'í Academy (www.bahaiacademy.org) uses several Experiential Learning Activities to enrich the participants' learning experience: the interactive theatre used for addressing and working towards solving social issues, called The Happy Hippo Show; the Service Learning Activity, which students undertake after the completion of each module, to apply their learning to the needs of communities through Service Projects; various Cooperative Games, which are being used throughout the study of the Academy's Modules; Practical in which students identify situations and issues within their extended families and subsequently undertake actions to promote human values in the identifies situations.

Tools and Methods (What technique was used to collect data, procedure followed)
During NSS regular activity /NSS special camp following methodology is utilized

1. Selection of Community- Defining the Place
A. Place should be well defined Geographically or administratively for activity.
b. While selecting the areas following study is helpful -the distance ,the length of time required to reach the place, the mode of transportation ,
C. The nature of area tribal, rural, urban ,slum
D. Geography rivers, mountains, forest, dams, residential area [preferably map]
E. Weather Winter, summer, rain

2. Application of Service Learning activity Tool [EUHV]
A. Reading of the Society under Activity: with the help of need assessment format one will read the society. Important features of the project location like government, private, NGOs infrastructure and study has to be identified. Forces of integration and disintegration have to be identified. One has to learn the customs, beliefs, culture, traditions of given community.
B. Defining and Allocation of the Resources: One has to define the resources available like human, material and time. Allocation of appropriate resources proportionate to the need is mandatory. One should do keen study about it. Local resources are easily available with little motivation.
C. Learning and Knowing the Need Assessment: One has to know existing challenges in given community. It can be perceived in good depth after having community visit and walk-through observation. Sometimes verbal questions and answers may misguide us. It may allow intrusion of political, self beneficial aspect. House to house surveys gives elaborative perspective to the learner.
D. Promoting Community consultation and participation after having need assessment community participation and consultation is one of the important elements. Responsible people from the community play a vital role during this stage; they provide direction and valuable guidelines during planning, organizing, implementing and evaluating phases.

   Following elements found of great help
   - administration [Sarpanch, Gram Panchayat Sadasya , Tahsil , Police]

- academics [local school and college Principal]
- social segments [NGOs worker ,social workers, youths interested in social work]
- health [ASHA,ICDS worker, doctors from PHC , RH]

E. Implementation of Programme Depending on the challenges, existing service opportunities are identified. They should be realistic, feasible and valid. Activity implementation may be simple or complex. Simple activity is one objective programme and delivered with one activity. Each one work for one cause. complex activity includes multiple objective and delivered through multiple activities. Different teams carry out different activity in NSS special camps we have introduced complex activity. Students should follow their objective in most sincere manner.

F. Percolation of Services to All Strata one has to be careful that services provided should to the needy, especially for those who required more attention and care.

G.   Reflection- it is evaluation of programme. One has to judge the effect and efficacy of a programme without keeping any kind of bias. It is a method of transforming experience. A new level of understanding can be achieved, and deep insight can be developed. It gives senses of commitment and responsibility. It opens the door for much better activity--hus inconsistence performance can be transformed into progressive qualitative service.

Activities

1. **Survey-** During finding of Need Assessment we found questions of health and hygiene and maternal child health care as challenges. Thus we carried out House to House surveys about health and hygiene, Maternal child health care [3 different surveys] It has measured the problem more precisely and we could convey a message about health related   activities organized . Records are maintained .

2. **School Health Check Up-** During finding of Need Assessment, we found that if we will identify disease early among students, early treatment is possible. We created awareness about health among school-going children to prevent conditions in future. We carried screening of school-going children for diseases. Records are maintained. We provided free homoeopathic treatment for the same. Students also learn about importance of health and hygiene, cleanliness of hands, and hand washing techniques.

3. **Medical Camp**- We organized free medical camps for check up and homeopathic treatment for communicable and non-communicable diseases was organized with two prime objectives. First objective was to provide treatment to the needy. Second objective was to propagate most natural medicine of homoeopathy in rural and tribal areas.

4. **Mother Child Health Group Discussion**- Mother and child was one of the important health problem was identified. In rural and tribal areas, females could not discuss their needs and problems openly. We used method of group discussion to know their problems. When they developed their confidence, they asked several questions and we could give appropriate answers. Thus this programme created awareness about mother- child health.

5. **Happy Hippo show**- To make people sensitized about present social problems in the given community and move the audience to find out solutions for it. We had undertaken subjects like alcoholism, accidents, AIDS, superstitions and prejudices. Elements of the show include:

- Presenting moral dilemmas through the use of drama
- Freezing the drama at a moment of critical decision
- Arriving at positive solutions through cooperative discussion between a host and the audience
- Creating a supportive atmosphere in which to discuss serious topics such as drug addiction, or suicide
- Upon conclusion of the drama, discussing points written on a "Chart of Wisdom" from which the audience learns to recognize a response to the problem which was based on moral principles.

Results- Data analysis - Findings - Interpretation Conclusions

Qualitative Analysis

As we started utilizing SLA EUHV tool in NSS special and winter activities we got the following benefits, through Researcher's comparative perception.

Sr. no	Interest of study	Before use of SLA –UHVE tool in NSS A	While using of SLA –UHVE tool in NSS B	Interpretation
1	Reading of community	previously it was visiting people and places for action	Provide better opportunity for reading community. in regards with 1.Important features of the project location : Existing institutions (govt., private, NGOs, etc) and infrastructure (facilities and essential services.) 2.identifying forces of integration and disintegration 3. understanding beliefs and cultural values. 4. learning the art of consultation with community	The tool has directed us for reading and defining the community under study Thus efficacy and focus of our activity has significantly improved.
2	Need based service	Predetermined and pre planned activities were executedwithout appreciating the challenges of the said community.	Need assessment is done prior through the reading of society by conducting house to house surrey prior to the activity.	The tool identifies the needs and problems of community. Thus in B the activities can be planned as per the appropriateness of challenges.
3	Appropriate and proportionate use of Resources	As the community and challenges were not so well defined, resources allocation was one of the difficulties.	As the community and challenges were well defined ,resources were allocated with appropriateness and in the right proportion	The tool is having potential to measure human resource, material and time resource seems to be beneficial In B allocation and utilization of resources was optimal.
4	Action and Reflection-Of-Action	Preplanned action was carried out during the period of camp and reflection and feedback done the closing programme on the last day.	Action and Reflection-Of-Action carried out. Day to day reflection helps to define the objectives of the day before activity. We can measure the accomplished objective after the activity. Students reflect through the challenges and lesson in the format. At the end of activity students get opportunity to present the learning experience in front of community and all participants.	The tool helps in achieving new level of understanding and deep insight. It has given a sense of commitment and responsibility. It has given scope of further improvement. Thus inconsistence performance of activity turned in to progressive -qualitative service.

Some other observations
- Multiple activities were carried out in same time resource 3 villages in a day with 5 activities at each place.

- Well directed activities where students got motivated to follow their daily objective.
- Everyone knows their role, how to take ownership of the Activity and stay focused.
- SLA tool seems to be a probe of measurement, and an administrative tool, as well as service provider to the community.

The qualitative analysis of the data was done and the results were as follows:

$$X^2 = \sum [(fo-fe)^2/fe] = 92 + 0.071 + 12.62 + 2.1$$

$$X^2 = 106.79$$

$$df = (r-1)(c-1) = (2-1)(4-1) = 1 \times 3 = 3$$

Interpretation
The value of chi square is 11.35 and 7.82 at 0.01 and 0.5 respectively. The obtained value of chi-square is 106.79 which is greater than table value of chi-square .therefore the value of chi square is significant. The null hypothesis is rejected and it will be consider that there is difference in frequencies of the groups.

Conclusion
Service Learning Activity, Module of Education in Universal Human Value is a useful quality tool in the National Service Scheme programme at Motiwala Homoeopathic Medical College during regular and special camp activity. This tool has potential to read the community in a better way. We can identify the need and problems. We could provide need based services. It has improved resource utilization.It gives opportunity to reflection and self exploration. This tool has improved the quality of service and we could maintain it in every programme.

Resources
1. **Human Resources** NSS Student- 50, Teaching and non-teaching staff -20, local people-5
2.   **Material resources**- Medicine for patients, survey formats, health awareness pamphlets, grocery and vegetables for students, vehicle
3. **Finance**   NSS Grants form Maharashtra University Health Sciences & from Motiwala Homoeopathic Medical College

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वाई तालुक्यातील बावधन गावातील २० कुटुंबियांच्या सरळ मार्गाने चालण्यासंबंधित केलेल्या कृती: एक सर्वे

लेखक: श्री. जयवंत कांबळे[१] आणि श्री. शुभम चौगले[२]

[१,२] तृतीय आणि द्वीतीय वर्ष विद्यार्थी, सुरभि कॉम्प्युटर्स, वाई

सारांश

समाजावर नैतिक प्रभाव पाडण्यासाठी समाजातील लोकांना नैतिक मूल्यांचे महत्व कळले पाहिजे. मूल्यांचे महत्व कळल्यानंतरच मनुष्य सरळ मार्गाने चालतो. सरळ मार्गाने चालण्यासाठी खरेपणा हे मूलभूत मूल्य आहे. खरेपणा अंगी असल्यावर बाकीच्या मूल्यांची जोपासना सहजगत्या होऊ शकते. आपल्या समाजात नैतिक मूल्ये प्रस्थापित करण्यासाठी आणि एकजूटीने सातत्याने प्रयत्न होणे गरजेचे आहे. त्यासाठी एकमेकांना एकमेकांविषयी आदर असला पाहिजे. एकमेकांना समजून घेतले पाहिजे. या गोष्टी आवश्यक ठरतात. समाज किंवा समुदायात सरळ मार्गाने चालणाऱ्या व्यक्तिंची आज कमतरता जाणवते. परिणामी समाजामध्ये भ्रष्टाचार, वादविवाद, गैरसमज, स्पर्धा आणि स्वार्थ या गोष्टी रूढ होऊन एकतेला धोका निर्माण झाला आहे. किंबहुना एकतेला तडा गेलेला आहे.

वैश्विक मानवी मूल्यांचे शिक्षण या अंतर्गत सुरभि कॉम्प्यूटर्सचे बी.सी.ए. चे विद्यार्थी दरवर्षी एक याप्रमाणे तीन मॉड्यूल्स पूर्ण करतात. त्या मॉड्यूल्समध्ये विविध प्रात्यक्षिके आणि कृती करताना आम्हा विद्यार्थ्यांच्याही मानसिकतेत परिवर्तन होते. आम्हा दोन्ही सादरकर्त्यांच्या मनात असा विचार आला की आपल्या शेजारपाजारच्या समुदायात असलेल्या कुटुंबात अशा कोणत्या कृती केल्या जातात. ज्यांच्यामुळे ते सरळ मार्गावर चालू शकतात याचा शोध घ्यावा. या प्रयत्नांची निष्पती प्रस्तुत शोधनिबंधात सादर करण्यात आली आहे.

बीजसंज्ञा: सरळ मार्गाने चालणे

प्रस्तावना

नैतिक मूल्ये यामध्ये सत्य, अहिंसा, सरळ मार्गाने चालणे, विश्वास अशा मूल्यांचा समावेश होतो. समाजामध्ये वावरताना सत्याचा स्विकार केला पाहिजे. कुटुंबामध्ये किंवा समुदायामध्ये बोलताना सत्याने बोलावे वा खरे बोलणे. असत्याच्या मार्गाने न जाता सत्याचाच विचार केला पाहिजे. प्रत्येकांच्या मनात आपल्याबद्दल विश्वासाची भावना निर्माण झाली पाहिजे असे वर्तन आपले समुदायात असले पाहिजे.

समुदायातील वादविवाद मिटवताना अहिंसेचा मार्ग निवडला पाहिजे. तसेच वादविवाद मिटवताना समुदायातील प्रत्येक व्यक्तिच्या मनात विचार करावा. स्वत:चे मत दुसऱ्यावर लादू नये. असे केल्याने आपल्याबद्दल गैरसमज होऊन अविश्वास निर्माण होतो. तसेच सत्य परिस्थिती जाणून घेऊनच निर्णय घेतले पाहिजेत. अशा वर्तवणूकीमुळे समुदायातील लोकांचा विश्वास टिकण्यास मदत होते.

सरळ मार्गाने समुदायात वास्तव्य करावे म्हणजेच कितीही कठीण परिस्थिती आली तरी सत्याचा मार्ग सोडला नाही पाहिजे. तसेच समाजात व समुदायात इतर व्यक्ती ज्या चुकीच्या मार्गाने चालतात त्यांनाही सत्याच्या मार्गाने चालण्यासाठी प्रवृत्त करणे. एखाद्या व्यक्तीला दिलेला शब्द वेळेवर पाळावा. गेलेली वेळ परत येत नाही. तसेच शब्दाचा वापर हा विचारपूर्वक करावा. कारण शरीरावर झालेले घाव भरुन येऊ शकतात परंतु शब्दांनी केलेले घाव कधीही भरुन निघत नाहीत.

उद्दिष्टे

१.   सरळ मार्गाने चालणे या संकल्पनेचे स्पष्टीकरण देणे
२.   सरळ मार्गाने चालण्यासाठी आवश्यक गोष्टी स्पष्ट करणे.

व्याप्ती आणि मर्यादा

व्याप्ती: बावधन गावातील सर्व कुटुंबे

मर्यादा: या संशोधनासाठी फक्त २० कुटुंबांचा समावेश करण्यात आलेला आहे.

साधने व पद्धती

साधने: या संशोधनासाठी प्रश्नावली निर्माण करण्यात आली.

पद्धती: या संशोधनासाठी प्रश्नावलीच्या सहाय्याने सर्वेपद्धतीचा अवलंब करण्यात आलेला आहे.

निरीक्षण व प्राप्ती

१.   प्रतिसादकाच्या प्रतिसादावरुन असे लक्षात येते की सर्वात जास्त कोणाचे ऐकले जात असेल तर ते म्हणते वडील होय (८). त्यानंतर आईचे ऐकले जात (५) घरातील मोठे व्यक्ती आणि भावांचा क्रमांक नंतर लागतो (प्रत्येकी ३). त्याचे कारण असे सांगितले गेले की ते घरात मोठे आहेत (११) असे सांगितले गेले, बाकीचे लोक त्यांचे ऐकतात म्हणून तेही ऐकतात असे सांगणाऱ्यांची संख्या ६ आहे. तर ४ प्रतिसादकांनी विशिष्ट कारण दिलेले नाही.

२. मुलांमधील भांडणाची विविध कारणे प्रतिसादकांनी दिलेली आहेत. ते पुढीलप्रमाणे– एकमेकांबद्दलचे गैरसमज(११), अकारण (१०), वस्तु व खेळणी (२०) आणि कपडे (८). ही भांडणे सोडविण्यासाठी पुढे आलेले प्रतिसाद पुढीलप्रमाणे– फटके देतो (४), शिक्षा करतो (७), समजवतो (९), रागवतो (५).

३. सरळ मार्गाने चालणे याचा अर्थ प्रतिसादातून असे आढळले की, सत्य बोलणे (१३), कोणाचेही मन न दुखवणे (४), सगळ्यांना समजून घेणे.

४. फायद्यासाठी खोटे बोलणे मान्य करण्यासाठी १० प्रतिसादक मिळाले आणि १० प्रतिसादकांनी नकारात्मक प्रतिसाद दिले.

५. शेजाऱ्यांमधील मतभेद दूर करण्याचे प्रकार पुढीलप्रमाणे आढळले– समजावून सांगणे (१२), मतभेद दूर करण्याचा प्रयत्न करतो (४), एकदाच समजावून सांगतो (२), दुसऱ्यांच्या भांडणात पडत नाही (२).

६. नातेवाईकाच्या कामासाठी लाच देणारे ५ प्रतिसादक तर लाच न देणारे १५ प्रतिसादक आढळले.

७. चोरीचे प्रसंग घडल्यास काय करणार याचा प्रतिसाद म्हणून पुढील उत्तरे मिळाली– चोरी करण्यापासून थांबवेन (८), पोलिसांना बोलावेन (५), मारेन (२), लोकांना जमा करेन (६). मात्र लहान मुलांना चोरुन अन्न खाऊ घालण्याबाबत काही गैर नाही असे ४ प्रतिसाद मिळाले तर चोरुन अन्न खाऊ न देणे असे सांगणारे १६ आहेत.

निष्कर्ष

उपरोक्त माहितीवरुन पुढीलप्रमाणे निष्कर्ष काढले आहेत.

१. वडिल आणि भावाचे ऐकणे हे कदाचित पुरुषप्रधान संस्कृतीचे द्योतक आहे. अन्यथा आई आणि वडिल दोघांच्या बाबतीत समान प्रतिसाद मिळायला हवा होता. आणखी यावरुन असा निष्कर्ष काढता येईल.

२. मुलांमध्ये वस्तु, खेळणी, कपडे इत्यादींमुळे भांडण होणे ही सर्वत्र आणि सहज आढळणारी गोष्ट आहे. मात्र गैरसमज आणि अकारण होणारे भांडण ही गंभीर बाब आहे. ज्याचे दखल घेतली जाऊ शकते. गैरसमज होण्यामागची कारणे लक्षात घेणे गरजेचे आहे.

३. सरळ मार्गाने चालणे याचा अर्थ बऱ्यापैकी स्पष्ट असल्याचे दिसून येते. हे समाजाच्या सकारात्मक छोट्या प्रमाणात का होईना विकासाचे द्योतक आहे.

४. स्वत:च्या फायद्यासाठी खोटे बोलण्याची प्रवृत्ती नष्ट झालेली नाहे व यासाठी प्रयत्न करणे आवश्यक आहे.

५. समुदायामध्ये शांतता निर्माण करण्याची प्रवृत्तीचे प्रमाण सकारात्मक बाजूकडे जरी जास्त दिसत असले तरी अलिप्तता (आपल्याला काय त्याचे? ही वृत्ती आहेच.

६. लाच देणे हा प्रकार अयोग्य आहे अशी जाणीव लोकांमध्ये आहे.

७. चोरी करण्यासारख्या नकारात्मक बाबतीत बऱ्यापैकी जागृकता आहे. पण लहान मुलांना चोरुन खाऊ घालण्याबाबत अल्प प्रमाणात का होईना स्विकृती दर्शविणे ही निव्वळ भावनात्मक बाजू आहे.

संदर्भ सूची

१. फुंडाएक, २००३, नैतिक सक्षमता, डेव्हलपमेंट लर्निंग प्रेस, पाल्म बीच, फ्लोरिडा.

Pomegranate Rind - A Sustainable avenue for Employment Generation in Arid or Drought Prone Regions of India

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ABSTRACT

Every civilization since the birth of mankind has appreciated color. It has been used widely to add beauty to the world. Natural matter was used to stain hides, decorate shells and feathers, and in cave paintings. In India the ancient Vedic texts too mention the use of red from lac, madder and safflower, yellow from turmeric, blue from indigo and brown from cutch as some of the examples of natural colorants, making them an integral part of Indian traditional textiles and costumes. However natural dyes require the application of mordants to attain fastness properties enjoyed by the synthetic dyes. The mordants we use to achieve these much envied properties are usually metallic in nature and prove to be harmful to both the environment and the wearer. Thus the need to substitute these metallic mordants with a natural mordant have gained momentum.

The current paper discusses work on the use of Pomegranate (Punica Granatum), a tropical fruit widely grown in the Indian subcontinent, as a suitable replacement in the role of a natural mordant. Commercial agriculture and processing of pomegranate leads to a large quantity of waste biomass. The edible part of pomegranate represents only 52% of total fruit weight. A large byproduct of the pomegranate fruit industry is the pomegranate rind which is rich in tannin, a key ingredient required in the natural mordanting process of textiles. The study submits the use of aqueous extract derived from pomegranate rind as a mordant along with natural dyes Curcuma longa and Rubia cordifolia.

This plant based natural mordant has shown convincing results for its use in the natural dyeing process. It could be easily derived from fruit biowaste and used as a supplementary source of income in arid, drought prone regions of the country were it is usually grown. It would also generate sustainable employability, as natural dyeing industry is a labour intensive one.

Key words: Pomegranate Rind, Mordant, Sustainable, Drought.

Introduction

The fruit Punica granatum is commonly called Pomogranate or Anar in India. It has been widely recognized since medieval times both for its medicinal value as well as for its ability to naturally dye fabrics. The Babylonians regarded the seeds of Pomegranate as an agent resurrection, the Persians as conferring invincibility on the battlefield, and in ancient Chinese the bright red juice was mytho-poetically regarded as a "soul concentrate". In modern medicine it is often described as nature's power fruit [1].

Of India's 138 million farmers, 66 million depend on increasingly uncertain rains as a part of complex changes in local and world weather. Farmers in Marathwada are living through a drought that equals the worst in the century. Maharashtra accounts for 80% of pomegranate production in India and about a quarter of that comes from Solapur district. Pomegranate is the only fruit crop to have registered a 29% growth in the past two years as compared to other fruits which remained stable or declined. Pomegranate is thus the new symbol of hope for farmers, policy-makers and industry alike in water scarce regions of Maharashtra. The lack of water is ravaging farms across what is called the pomegranate belt: Solapur, Nashik, Sangli, Satara, Pune and Ahmednagar. To make matters worse, the raw fruit peel hardens and cracks when irrigation resumes or when hailstorms or pre monsoon showers occur--as has been observed in the region in May 2016-- thus making the produce unusable for the fruit processing industry. The use of this biowaste can be promoted to develop alternate sustainable avenues of income.

A large number of pomegranate processing industries have been set up in India in the last few years. This has led to a boost in the number of processed products like jams, jellies, juices, carbonated beverages, syrups, liqueurs and osmotically dehydrated bits in fruit bars [2]. The edible part of pomegranate represents 52% of total fruit weight, comprising 78% juice and 22% seeds [3].

A byproduct of this commercial fruit processing is the pomegranate rind or specifically called cellulosic **biomass.**

The main coloring agent recognized since ancient times in the rind of pomegranate is granatonine, which is present in the alkaloid form N-methyl-garanatonine, whose molecular structure is shown in Fig.1.
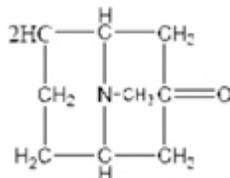
The pomegranate peel extract also consists of an abundance of flavonoids and tannins which is known to have a high antioxidant activity [4].

The xerophytic characteristics of the plant makes it a suitable crop for dry, rain-fed, pasture and undulating land, where other fruit crops cannot grow successfully. It grows in a wide variety of soils and can tolerate even alkalinity and salinity to certain extent. As the crop grows in arid areas, it is also susceptible to sudden moisture imbalances, leading to fruit cracking. It occurs when fully grown fruits crack due to variations in soil moisture and air humidity. For example, prolonged drought may cause hardening of peel and, if this is followed by heavy irrigation or down pour, then the pulp grows and the peel cracks. Such situations lead to financial losses to the farmers and generation of high quantities of fruit waste [5]. As almost 50% of this waste is the pomegranate rind, which is high in tannin, it could be used in natural dyeing of textiles.

Natural dyes have regained a foothold in the textile industry as a niche market. However it is consistently compared to fabrics dyed with synthetic dyes for their fastness properties. But these problems can be overcome by using chemicals called as mordants, which produce an affinity between the fabric and the dye. Alum, chrome, stannous chloride, copper sulphate, ferrous sulphate, etc. are the commonly used mordants [6]. The challenge before the natural dyers in application of natural colour is the necessity to use metallic mordants which themselves are pollutants and sometimes carcinogenic [7] --especially because a substantial portion of the mordant remains unexhausted in the residual dye bath and becomes an effluent which is potentially toxic to the environment.

The current paper submits the use of aqueous extract derived from Punica granatum (Pomegranate rind) as a natural mordant along with two natural dyes Curcuma longa (Turmeric) and Rubia cordifolia (Manjishtha).

Significance of the Topic
The pomegranate grows well under semi-arid conditions. It thrives well under hot, dry summer and cold winter, provided minimum irrigation facilities are available [3]. The tree requires hot and dry climate during fruit development and ripening. Drought prone areas with sudden downpours can lead to fruit cracking, thus causing wastage of standing crop. Commercial agriculture and processing of pomegranate also leads to a large quantity of waste biomass. As almost 50% of this waste is the **pomegranate** rind, which is high in tannin, it could be used in natural dyeing of textiles.

Objective of the study
The present research is aimed at investigating answers to following questions.
1. To identify waste biomass as a source of income generation in arid, drought prone areas.
2. To study the effectiveness of pomegranate rind as a natural mordant.
3. To identify the antibacterial properties of the natural plant extracts used in the study.

Scope and Limitation:
1. The identified waste fruit biomass can be used successfully as a natural dye as well as a mordant for better fixation of other natural dyes.
2. It can promote natural dyeing of textiles, which is a labour intensive industry and thus provide employment to a number of people.

3. Anti bacterial studies could cover a wider range of micro-organisms. This could help create an effective wide range antibacterial textile product.
4. Studies on transportation and storage of biowaste can be done to strengthen the system.
5. The method of removal of pomegranate rind from spoilt fruit, too, would have to be devised.
6. Natural dyes are obtained from products which differ from lot to lot, hence shade variations are anticipated.

Hypotheses

Food waste biomass cannot be used as a source of income in the textile industry.

Review of Literature

The related research articles were reviewed for the study of use of the rind of Punica granatum as a natural anti bacterial mordant.

Lal et al (2011) reported seven compounds based on their chemical investigation of the rind of P. granatum using various spectral techniques. Compounds 1-O-Isopentyl-3-O-octadec-2-enoyl glycerol, 1-O-trans,cis,trans-9,11,13-octadecatrienoyl glycerol, Luteolin and and Tricetin were found to be couloured in nature and tested as dye substances on Cashmere (Pashmina) wool and showed promising dyeing properties [8].

Kulkarni, S. (2011) has obtained a large range of colors with the use of dye extracted from pomegranate peel. The dyed cotton exhibited good fastness with metallic mordants. The process of production was also found to be cost effective [9]

Sathianarayanan, et al (2009) and Calis et al (2009) developed and investigated the impact of the eco friendly natural antibacterial finish from plant extracts of rind of *P. granatum*. The GC- MS studies revealed that the major components responsible for the antibacterial properties are Eugenol, Germacrene and Phytol. Anti bacterial activities of the treated fabrics were encouraging. [10], [11].

Samanta, A. and Agarwal, P. (2009) have reported various studies available on the characterization and chemical/ biochemical bonding analysis of natural dyes. Methods of colorant extraction, mordanting techniques and dyeing techniques have been discussed. Physico- chemical studies on dyeing process variables and dyeing kinetics, test of compatibility for application of binary mixture of natural dyes have also been reported. [12]

Materials and Methodology

1. **Materials:** Nonwoven 100 GSM cellulosic fabric was purchased from Tata Mills, Mumbai. Fresh pomegranate fruits were procured from the local market of Mumbai. The fruit was washed and peeled. The rind was dried at room temperature, crushed into a powder and sieved. The dried powder of *Curcuma L.* was procured from Sheetal Ayurvedic, Mumbai. The dried powder of *R. cordifolia* was procured from Adiv Pure Natura, Mumbai. All chemicals used were laboratory grade.

2. **Methodology**

2.1. Reflux Method of Extraction: 10 grams of herb powder was refluxed along with 100ml of water for one hour in a round bottom flask which was attached to a water jacketed condenser.

2.2. Filtration: All the extracts were filtered using a 100 mesh size muslin cloth. It was then subjected to centrifugation for 10 minutes at 3000 revolutions per minute. Further filtration was done using a Grade 2 sintered glass crucible. Thus a pure form of extract without any suspended or insoluble particles was obtained.

3. **Fabric Treatment with Extracts.**

3.1. Padding of the aqueous extract of the herbs was carried out with a pneumatic padding mangle. The finishing process had three variations: i. Drying at 120° for 3 minutes, ii. Steaming at 100°C for 3 minutes, iii. Steaming and drying were carried out at 100°C for 3 minutes and 120° for 3 minutes respectively.

3.2. A second set of fabric samples were pre, post and meta mordanted with 20% *P. granatum* rind and dyed with 20% *C. longa* and *R. cordifolia* respectively. All fabric samples were dried at 120° for 3 minutes

4.1. Determination of Color value by Reflectance Method of Dyed Fabrics

Determination of Color Strength: The dyed samples were evaluated for their depth of color by reflectance method using a 10 degree observer on RayscanSpectra Scan 5100+ equipped with reflectance accessories. An average of four reflectance measurements were performed, taken at four different sample areas and used to get the reflectance values, and Kubelka Munk function (K/S).

The K/S values were determined using expression:

$$K/S = \frac{(1-R)^2}{2R}$$

Where R is the reflectance at complete opacity, K is the Absorption coefficient; and S is the Scattering coefficient. In general, higher is the K/S value, higher is the depth of the color on the fabric.

Determination of Color Space Values (L*, a*, b* and H*)

The dyed fabrics were simultaneously evaluated in terms of CIELAB color space (L*, a*, b* and H*) values using the Spectra flash® SF 300. In general L* corresponds to the brightness (100= white, 0 = black), a* corresponds to red-green coordinate (+ve = red, -ve = green) and b* corresponds to yellow blue coordinate(+ve = yellow -ve = blue). As a whole, a combination of these entire co-ordinates enables one to understand the tonal variations.

4.2. Determination of Antibacterial Activity of Dyed Fabrics

The antibacterial effectiveness of fabrics was carried out by standard AATCC Test Method 100-2004 (AATCC technical manual, 2007). The fabric samples were sterilized in an autoclave followed by exposure to UV light prior to testing. The fresh culture of *Escherichia. coli and Staphylococcus. aureus* were inoculated to form a sterilized broth. Test and control fabrics were inoculated with suspension of microorganisms. The reduction in number of bacterial colonies formed was estimated by using following equation,

$$R = \frac{100(B-A)}{B}$$

Where,

R = % reduction in bacterial count;
A = the number of bacterial colonies recovered from the inoculated treated test specimen swatches in the jar incubated for 24 hour contact period;
B = the number of bacterial colonies recovered from the inoculated untreated test specimen swatches in the jar immediately after inoculation (at "0" contact time).

Results

1. Pomegranate rind was identified as a waste biomass with potential for income generation in arid, drought prone areas.

Crop diversification has become inevitable in drought-prone regions of Maharashtra. Sugarcane, which requires 12 to 14 months to grow, consumes approximately 2068 litres of water per hectare. However, pomegranate or soyabeans requires about one-eighth of water per hectare and produces higher yields. This has resulted in increased focus on Horticultural activities [13]. Important pomegranate varieties cultivated in India are Alandi or Vadki, Dholka, Kandhari, Kabul, Muskati Red, Paper Shelled, Spanish Ruby, Ganesh (GB I), G 137, P 23, P 26, Mridula, Aarakta, Jyoti, Ruby, IIHR Selection, Yercaud 1 and Co 1[14]. Horticulture board officials had estimated 15.60 lakh tonne pomegranate production in the year 2015-16, but now fear 50% losses due to the prevailing drought [15]. The pomegranate plant has a unique ability to be thrown into rest periods when irrigation potential is low. This, however, results in the raw fruit peel hardening and cracking when irrigation resumes or when hailstorms or pre monsoon showers occur, as has been observed in the region in May 2016, thus making the produce unusable for the fruit processing industry.

The rind of pomegranate fruits could be used as natural dye or mordant and provide a source of

income to farmers during the financially lean drought prone times.

2.   The effectiveness of pomegranate rind as a natural mordant for fabric dyeing.

Results with respect to color depth, i.e. K/S values of dyeing of cotton with natural dyes namely P. *granatum C. longa* & *R. Cordifolia* are given in Table 1. All samples show an enhancement of color depth when the fabric has been steamed as compared to drying and a combination of steaming and drying. Particularly in *C. longa* and *R. cordifolia* marked increase in L˙ values were observed. The overall order of colour strength (K/S value) of the dyed fabrics was in the following sequence Steaming > Drying & Steaming > Drying. This decrease in color depth may be attributed to impact of direct dry heat on the chromophore of the dye extract.

The Impact of fixation parameters on K/S values of cotton fabrics dyed with P. granatum, C. longa & R. Cordifolia. The results of mordanted samples indicate that the K/s values of cotton mordanted with pomegranate rind and dyed with natural dyes were higher than that of only natural dyed fabric. The enhancement in the depth of dyeing was due to the presence of hydrolysable tannins present in the pomegranate rind acting as the mordant. These tannins form a complex with the dye molecules and lead to higher fixation of dye on the fabric. The pre mordanted samples show good color value results. As compared to the other methods, this could be explained in case of padded post mordanting technique, as the dye could have leached into the mordant bath, thus resulting in lighter shades. Similarly in meta-mordanting trials it was observed that dye-mordant complexes were formed in the padding liquor. These complexes were unable to sufficiently penetrate and adhere to the substrate, thus resulting in extremely low color values.

In case of Colour values of P. granatum (20%) mordanted cotton fabric using *C. longa* (20%) & *R. cordifolia* (20%), it was observed that *P. granatum* when incorporated as a mordant with *C. longa* and *R. cordifolia* produced an improvement in color depth values and also showed shifts in their tones resulting in beautiful colours as compared to only naturally dyed cotton fabrics.

3.   Anti bacterial effectiveness of the natural plant extracts used in the study.

The results of percent reduction of colony forming units for cotton when padded with 20 % concentration of P. granatu. C. longa and R. cordifolia are given in Table 3.

The untreated nonwoven cotton fabric showed negligible antibacterial properties against both *S. aureus* and *E. coli*. The fabric dyed with *P. granatum* showed significant antibacterial activities in the range of 77 - 82% for *S. aureus* and 67- 72% for *E. coli* indicating the inherent nature of this dye in preventing bacterial growth. This could be due to presence of hydrolysable tannins and polyphenols, specifically punicalagin and gallagic acid along with ellagitannin punicalagin found chiefly in pomegranate extract [16].

The dramatic inhibition of colony forming units by *C. longa* treated samples in the range of 89% - 92% for *S. aureus* and 72- 86% for *E. coli* samples could be due to the presence of curcumin and other curcuminoids, essential oils, alkaloids, turmerol and veleric acid found in turmeric [17], [18].. In case of *R. cordifolia* the range of 75% - 76% for S. aureus and 55- 60% for *E. coli* was observed. Tannins and anthraquinones are the major phytoconstituent, which may be responsible for the plant's antibacterial activity [19]. The table also indicated the reduced susceptibility of *E. coli* to plant extracts; this could be due to restricted permeability by the outer membrane of the bacteria. It is important to note that the increase in color depth values has shown a corresponding decrease in bacterial CFU's.

In case of effect of fixation parameters on anti bacterial properties of plant extracts. It was observed that the cotton fabric mordanted with P. granatum rind extract and dyed with C. longa and R. cordifolia showed higher antibacterial activity against S. aureus and E. coli as compared to fabric dyed without a mordant. The pre- mordanted fabrics showed higher anti-bacterial activities which also correspond to higher color depth values. Minimum activity was observed in Meta- mordanted fabrics. A similar trend was observed in the inhibition of the e.coli bacteria at a lesser rate compared to s. aureus as in the previous table.

Table: Anti bacterial properties of fabric with application of Mordant (20%) & Dye (20%).

Natural Dye	Fixation method	K/S	SA	EC
C. longa	Pre- mordanting	2.80	96%	91%
	Post- mordanting	2.00	95%	87%
	Meta- mordanting	1.04	94%	82%
R. cordifolia	Pre- mordanting	1.67	91%	75%
	Post- mordanting	1.43	90%	74%
	Meta- mordanting	1.15	89%	70%

*SA= *Staphylococcus. aureus*, EC = *Escherichia. coli*

The study indicates the antibacterial activity of the *Punica granatum* rind extract and its role in increase of color strength results and simultaneous increase of antibacterial activity of the mordanted and dyed fabric.

Conclusion

Foregoing discussion indicates that the pomegranate rind can be productively used in the textile industry and hence our hypothesis is proved null and void.

The versatile adaptability, hardy nature, low maintenance cost, steady but high yields, better keeping quality, and possibilities to throw the plant into rest period when irrigation potential is generally low, indicate the importance of pomegranate cultivation in drought prone regions of India.

Inadvertently, an agro-industrial project faces a number of hurdles on its way to economic viability. Fruit waste utilisation by natural dyeing for value added products instead of conven- tional applications such as cattle fodder or compost generation can positively change the current scenario.

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Promotion of Universal Human Values in the Zilla Parishad, School, Lohegaon (Girls & Boys): A Case Study

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ABSTRACT

The Bahá'í Academy has been conducting course "Fostering Personal Development and Social Progress" for many years now. This course has a dual purpose, first to help individuals develop their personality by enhancing their moral capabilities and at the same time inducing them to actively contribute towards social progress. The module "Moral Capabilities: Fundamentals" discusses a very major issue of creating conducive environment which can cultivate the new age leaders, who can build the new world civilization and bring about the required changes in the world. This issue interested the author, who in the first place decided to find out how conducive really is, the social and family environment for the children of young age. Thus the objectives of this study were as following:

To find out the moral conditions prevailing in the families of the students

To find out the moral conditions prevailing in the neighbourhood and school of the students.

To propose a plan of action to bring enhancement in certain moral conditions of the students.

This particular Z.P. school caters to the students coming from weaker economical background. The school shifts for boys and girls sections run parallel. The familiarity with the functioning of the school and school belonging to the community familiar to the author has been major criteria for selection of this particular school. It was then decided to conduct a survey first with the students to find out their family environment and social environment mainly related to school. This report covers the first step of the project which has been identification of the core issues of concern related to Universal Human Values and proposal for creating betterment in the situation.

Human values cannot just be taught on the paper; they have to be practiced on daily basis if one has to follow the straight path. Children of young age have a very impressionable mind and they require guidance with utmost care and love. While conducting the survey many facts have been revealed which have been provided in this report and at the same time the report provides details regarding the objectives, data analysis, stages and implementation of the project.

Keywords: Universal Human Values

Introduction

Universal Human Values are the fundamental basics for the human behaviour. The spiritual and moral growth of a human being is the result of consistent and relentless efforts to serve others and contribute towards creating good around us. Moral values are something that every individual is born with but the need is to control the obsessive desires towards materialistic and individualistic objectives. When one thinks about the greater vision of one's life the primary goal should be to become a good human being. This "good" actually is for others, for example by becoming a good human being you start considering others, you start working towards peace and equality, and you start working towards creating better living conditions for self and for others.

The course "Fostering Personal Development and Social Progress" introduced by the Bahá'í Academy focuses upon building moral capabilities in individuals for personal growth and helping them to contribute in social progress. In this course individuals are introduced to a number of concepts and ideas which allow creative expressions, introspection and taking assertive action towards creating better moral conditions within the self, in the family, neighbourhood and finally in the overall society.

The overall present condition of world today provides every individual an opportunity to look forward to a new kind of world where only humanity is worshiped. The new world civilization should ideally follow the basic principles of universal human values. The next question then arises as to who will create this world or rather who will guide everyone towards this world.

The module "Moral Capabilities-Fundamentals" has all these concepts beautifully interlinked to create a wholesome understanding of this new kind of leadership which can guide the humanity towards this new world civilization. The interesting question which comes to everyone's mind is then: to create this new kind of leadership how an individual should be capable on spiritual and moral basis.

It is important to understand that creation of morally and spiritually conducive environments which are governed by the principles of universal human values such as gender equality, justice, and education to young ones can only create this new age leadership. The basic environments for any individual are his family, neighbourhood and society at large. When individuals grow up, the additional environment of work place has to be also considered as one of the basic environment. At the same time for young children school is also considered to be one of the basic environments which is influential and requires interaction skills to survive. Now if all these environments are considered to be the most influential for an individual growth and collective action, then it is important to know if they are really conducive to create new kind of leadership. Secondly, if any action can be taken to improve these conditions so as to help individual towards becoming capable morally and spiritually.

The selected Zilla Parishad School represents lower income group of the Lohegaon community. The reasons for selecting this school were many, but the most important one being to understand the moral condition prevailing in their family, neighbourhood and school. The basic point to consider here is that if the new kind of leadership requires collective efforts and every individual from every background is required to participate, then there is a crucial need to reach up to this level of young minds who are the future community participants and builders. The moral influence that percolates into their mind at this stage is the spark point which will ignite their minds to think towards walking the straight path.

Keeping in mind this community of school children and their different environments, the author decided to examine the prevailing moral conditions of these young students-- while keeping an objective of undertaking an action plan to enhance the environments if found not to be following all the principles of universal human values, but in this case particularly principals such as gender equality, justice and education to the young ones.

Objective
* To find out the moral conditions prevailing in their family
* To find out the moral conditions prevailing in their neighbourhood and school
* To propose a plan of action to bring enhancement in certain moral conditions

Sample
The students of Zilla Parishad School, 02 Lohegaon (Girls school and Boys school) Established in the year 1982 our school has currently 831 girl and boy students studying at the campus. Total 34 rooms are available including the new building which has been constructed in the year 2008, under the "Sarva Shiksha Abhiyan" (Education for All).

For each and every student, textbooks and workbooks are provided by the school. Girl students up to class V and who belong to below poverty line category get daily allowance for the days that they attend the school (as per the government norms). The girl students between class V and class VII and who are under the below poverty line category are also been granted the "Savitri Bai Phule Scholarship" (as per government norms) .

* Basic amenities available: water, electricity, toilet, computer labs
* Board: S.S.C. (Maharashtra)
* School up to: Class VII
* Medium of instruction: Marathi
* For this survey 47 girl students and 40 boy students have participated from the age group 12 years to 14 years.

Tools and Technique for Data Collection: Survey questionnaire

Student Data Collection Source: Z.P. School, office and Grampanchayat office, Lohegaon

Descriptive Data Analysis

While selecting their answers for the statement "Everyone in my house speaks respectfully to me" maximum number of girls and boys have opted the option "Yes" however 06% of the girls have said "No" compared to 01% of the boys. Further 17% of the girls and almost the same percentage i.e. 15% of the boys have said Sometimes. The second statement belonging to absolute personal nature "My family members fight on regular basis" had an alarming number of students selecting sometimes option, as per the percentage 56% of the girls and 70% of the boys have said "Sometimes". When asked if the family members use any bad words while talking it was surprising to see that 56% of the girls said Sometimes whereas 70% of the boys have also said Sometimes at the same time 06% of the girls and 15% of the boys have said Yes. It was a sad fact that 47% of the boys have said that liquor is consumed in their house Sometimes and 10% have said Yes, contrarily 43% opting for option No. When we look at the results of the girls it is seen that 17% of the girls said Yes to liquor is consumed frequently in their houses but 66% said No. When the statement "My family members get drunk and fight" was to be answered 15% girls and 8% boys said Yes; at the same time 19% of the girls said Sometimes and 22% of the boys too opted for Sometimes. When the statement "My family members have slapped me" was in question alarmingly 57% of the girls and 82% of the boys have said Sometimes where as 13% of girls and 05% of the boys have said Yes. It was observed that 72% of the girls and 75% of the boys opted Yes for the statement "My family members take my opinion into consideration while taking any important decision. It was an interesting observation that 81% of the girls said Yes to the statement " If someone is teasing me I can speak freely with my family members" where as 33% of the boys said No and 12% of the boys opted for Sometimes. While selecting the options for the statement " If I have studies or exam I am excused from daily household work" it was interesting to observe that 19% of the girls and 12% of the boys said No and at the same time 32% of the girls and 20% of the boys said Sometimes.

The positive response for the statement "In my house my brothers and sisters are treated equally" was on a higher side contributing to the fact that 87% of the girls and 83% of the boys have said Yes to the same. It was wonderful to observe that 90% of the girls and 90 % of the boys believe that they will be allowed to go for their further education. It was a disheartening fact to observe that 15% of the girls and 23% of the boys said Yes, at the same time 36% of the girls and 27% of the boys said Sometimes to the statement that I have experienced physical or mental torture in my family. The next statement, which was as follows, received the answers as 32% of the girls and 15% of the boys said Yes whereas 19% of the girls and 25% of the boys said Sometimes. Equal number of girls and boys i.e. 18% each opted for Yes for the statement "Grown up men tease us while going to school" 80% of the girls said Yes I have total faith in my parents whereas 09% said No and 11% said Sometimes, whereas 93% of the boys said Yes to the same.

The statement "If I make a mistake, my parents allow me to give explanation" was agreed upon by 80% of the girls and 63% of the boys where as 13% of the boys said No and 24% said Sometimes. It was observed that 30% of the girls and 10% of the boys feel that there is no gender equality in the family, where as 06% of the girls and 20% of the boys said Sometimes. It was interesting to observe that 19% of the girls and almost equal percentile i.e. 15% of the boys feel that the topic of their early marriage is discussed number of times in the family.

When the statement was based on the teacher's behaviour in the school, 99% of the girls and 73% of the boys said Yes, our teacher behaves good with us; however 27% of the boys said Sometimes, contrary to 01% of the girls. When the statement said "Our teachers use bad word in the classroom 13% of the girls said Yes and 10% of the boys too agreed to the same, whereas 12% of the girls and 25% of the boys said Sometimes. Further for the statement "Our teachers give respect to us" 83% of the girls and 60% of the boys said Yes, whereas 16% of the girls and 33% of the boys said Sometimes.

It was disappointing to know the fact that none of girls or boys knew that there is a child line dedicated for protection of the child from any physical and mental torture. None of them have ever used such a child line.

Findings

The survey conducted at the Zilla Parishad School was very fruitful and provided different areas of moral behaviour along with a possibility of enhancement. In accordance with the objective, following were the findings from the survey.

The findings have been divided under the three pre-determined objectives:

Objective 01: To find out the moral conditions prevailing in their family
The statement regarding the moral conditions prevailing in the family had different results on the basis of gender, i.e., girl students and boy students; however, an interesting fact has been observed that both the girl students and boy students have similar conditions at family level. The reflection of these conditions can be seen differently on the boy students and girl students; for example, 82% of the boy students have been sometimes slapped in the family, whereas 57% of the girls have been slapped sometimes. The girl students are less excused from the household work than the boy students, even during the exam period. It was yet another interesting finding that the girl students and boy students feel that their brothers and sisters are treated equally by the family members.

There are certain facts that need cautious consideration which have been given below:
- It has been reflected after the survey that maximum number of girl and boy students have said that fights within the family members do happen on fairly regular basis.
- Bad words (abusive language) has been used at home with girl students and boy students (more with boy students).
- Maximum numbers of girl and boy students have said that they have been slapped by family members on fairly regular basis.
- Liquor has been consumed on fairly regular basis at majority homes of girl students and boy students.
- Half of the girl students and boy students have experienced physical and mental torture of some kind in the family.
- Majority of the girl students and boy students have a belief that they will be sent for higher education by their family.
- None of the students have any knowledge about child rights and protection

Objective 02: To find out the moral conditions prevailing in their neighbourhood and school.
- The girl students as well as boy students face harassment from fellow students of opposite genders and equally from the grown up men from the neighbourhood.
- The overall teacher behaviour has been selected as good conduct still there are 27% of the boys who feel that teacher behaviour is not totally up to the mark always.
- The boy students who feel that teachers do not speak with them respectfully are 33%.
- There is a large percentage of girl students and boy students who feel that sometimes their respective friends are closer to them than the family member on the following basis.
- They speak compassionately.
- They understand our feelings.
- They listen carefully to what we have to say.
- They give us time.
- They give us a helping hand if there is trouble at home.
- They never abuse us.

Objective 03: To propose a plan of action to bring enhancement in certain moral conditions.
Following action plan has been proposed to the school:
While discussing with the students, the very first moral issue that they wanted to be tackled was teasing by boy students to the girl students which was to the extent of even stalking the girl students up to their home; on the other hand, there was also teasing of girl students to the boy students at the school campus itself.

The detailed survey report along with the letter has been issued to the principals of both the schools, and a "Happy Hippo Show" has been proposed to get the boy students and girl students involved in solving this issue on the school campus itself first.

It has been decided that the other issues will be taken into consideration, and accordingly the stakeholders will be further involved step by step.

The action will be taken as per following action and research diagram:
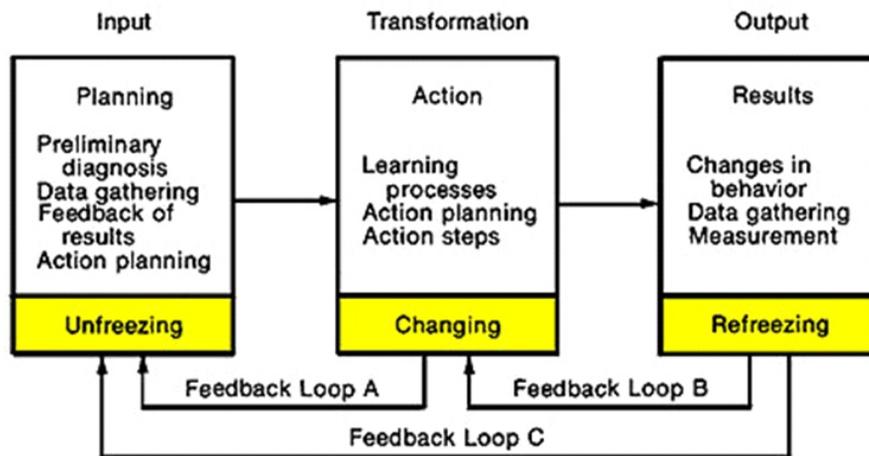
Conclusion

Young children have the capacity to mould themselves into the thoughts and actions which are not only towards development of self but have the influence on their family and neighbourhood. A famous quote says "Children should be guided towards how to behave and not what to behave" The universal human values have to be percolated towards the grass root level to achieve what is the ideal human being and ideal living conditions for thriving of humanity.

Mahatma Gandhi has said "If you want to reach real peace in this world, start educating children." It is very much evident that this education has to be morally and spiritually enriched to create conducive environments for nurturing the young minds, further helping them to enhance their personal development and create a society based on the universal human values finally becomes the leader of the new world.

Once the above action plan is implemented in both the sections of the school, the required further actions for implementing counselling sessions, parent- teacher sessions and other activities related to enhancement of moral standard will also be incorporated.

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Significance of Faculty Development Towards Universal Human Values

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ABSTRACT

The scientific and technological progress though brought great advancements to almost all aspects of our life, ultimately resulted into new global challenges and difficulties. These problems have touched upon every aspect of our personal, and collective life, be it social, educational economic or scientific. Therefore, once again it was thought that certain universal human values are to be addressed for the better development of the individual and society at various stages of the life, from birth to the last breath.

The term Universal Human Values needs no definition; it is an expression in the behaviour and the perception of the human being. The behaviors, expression and perception though are not measurable quantitatively, they contribute significantly in various aspects of life and overall in the society.

In this research paper, researcher tried to observe the significance of faculty development through the conduct of training programmes towards the universal human values with regard to respect, consideration for others, honesty, sharing, solidarity, openness, listening, welcoming, acceptance, recognition, appreciation, brotherhood, friendship, empathy and love.

A systematic dialogue process was conducted with 318 employees of the university and feedback from 279 employees was taken to know the training areas which can contribute towards upbringing universal human values.

Through the rigorous process of various training by the experts it was concluded that few universal human values contributed significantly to the personal, social and organizational development. The impact of the conduct of the training for the faculty development also raises efficiency at work place and loyalty about the organization.

Keywords: Universal Human Values, Significance, Training, Impact, Feedback

Introduction

What is faculty development? Why is it necessary? For whom should it be? What is achieved with this? What is the significance of faculty development from various perspectives and especially with respect to universal human values? Like this, there are several questions in our mind. The scientific and technological progress though brought great advancements to almost all aspects of our life; ultimately resulted into new global challenges and difficulties. These problems have touched upon every aspect of our personal and collective life, be it social, educational, environmental, economic or scientific. Therefore, once again it was thought that certain universal human values should be addressed for the better development of the individual and society at various stages of the life from birth to the last breathes of the life.

Among various methods and ways Faculty Development can be one of the ways to address for the better development of the personal and social development at various stages of the life from birth to the last breathes of the life.

Now, in the age of technological advancements the term Faculty Development is well known and frequently used in public, private and government sectors in almost all fields where human being is involved-- in designing, developing, manufacturing and providing services to the society.

Faculty Development ODL

Faculty Development is similarly used to refer to staff development and professional development, in settings that pertain to educators (Lawler and King, 2000).

Education sector started a step ahead in achieving and providing quality education and services through various methods. Faculty development is one of the important aspects in achieving and improving organizational quality in all fields of life including Open and Distance Learning (ODL).

In India, a huge network of ODL is already established in every state. ODL contributes 20% student

population in higher education. ODL has now become a mass education system in India. Mass education is possible through ODL by use of various advanced technologies used in teaching, learning and evaluation. To meet the challenges of the learners and societal needs, staff working in ODL system needs to be continuously upgraded by the way of training.

Training plays a very important role in faculty development to acquire knowledge, skills and abilities. Continuous training helps in development of the individual as well as organization. Mostly it offers 'win-win' situation to both staff and organization. Apart from this, researchers observed and related the significance of faculty development through the conduct of training programmes towards the universal human values with regard to respect, consideration for others, honestly, sharing, solidarity, openness, listening, welcoming, acceptance, recognition, appreciation, brotherhood, friendship, empathy and love. Hence this study was conducted.

About YCMOU

Yashwantrao Chavan Maharashtra Open University, Nashik is renowned mega Open University in India established in July 1989 by state Legislature Act XX and is recognized by UGC under section 12B. Most of the employess were employed during initial period 1990 to 1995. During these 25 years, challenges in the Open and Distance Education System and to the employees in this system also greatly increased. First decade was the developing phase of the university. This growth was reflected in reality during second decade in terms of quality and quantity. University and its employees were at the peak of achieving an Institutional Excellence Award from Common Wealth of Learning, Canada. Now, the performance of the University was almost constant during first phase of third decade.

During initial phase, University conducted several training for its selective staff. This was an alarm for the University and its employees. To meet the challenges of the teaching-learning, technological and societal needs, staffs working in ODL system needs to be continuously upgraded by the way of training. Upgrading of the skills, knowledge and abilities of the staff working in ODL has become essential. Rigorous and continuouly need based professional training may be an appropriate socution to enhance various required skills of the employee working in an organisation.

Therefore, university planned to provide various faculty development trainings to all the employees from all cadres. University tried to identify training needs of all employees of the university from upper cadre A to lower cadre D. This paper presented detail analysis and classification of the training needs, identified in four categories on basis of job responsibilities of each cadre working in the university. This step was initiated by the University for the Personnel, Professional, and Social development and as well as for the development of Organization.

Review of Relevant Literature

Lot of literature, books and research studies are available on universal human values, human empowerment, training, faculty development, significance of faculty development, delivery of skills, productivity, etc. In this paper, few relevant references are given to enrich the quality of paper. Faculty development is a continuous process in today's era. Various tools and techniques are used for faculty development. Training is one of the important tools among them. Training empowers the trainee's with new skills, knowing new concepts and having right attitude, which results in effective working. Training is imparted by any organization to its employees to improve individual performance leading towards increase in overall organizational performance. At the same time feedback of training gives direction to the organisation whether the training imparted have met the expectations and objectives set and trainer was competent enough to achieve the goals set. The results of the studies conducted by Velada, Raquel et.al. (2007) suggest that in order to enhance transfer of training, organizations should design training that gives trainees the ability to transfer learning, reinforces the trainee's beliefs in their ability to transfer, ensures the training content is retained over time and provides appropriate feedback regarding employee job performance following training activities. According to Ignace Ng and Ali Dastmalchian (2011), policies to motivate emoployees to undertake training and the practice of assessing training needs and effectiveness have the most impact on whether training is perceived to yeild positive benefits.

Research Methodology

The Yashwantrao Chavan Maharashtra Open University (YCMOU) initiated various training activities leading towards professional, personnel and social development of the employees and also to enhance qualitative output from the employees. A Training Committee was formed to organise various need based trainings delivered by the experts.

Training Committee identified training needs of total 279 employees of the university from class A to class D. A questionnaire was prepared by core Training Committee to collect feedback from the employees about their individual training needs related to their job and responsibilities. Training Committee conducted face to face interaction for employees of each cadre from class A to D to know their training needs.

Apart from this sample interviews were conducted to get the opinions of the employees with respect to the impact of the training conducted.

Research Objectives

1. To identify, analyse and classify training needs of the employees of Class A to D
2. To study the impact of training programmes with respect to various human values

Research Tools

1. Questionnaire for the employees
2. Direct open interaction with the employees
3. Interviews of the employees

Sample Size: Total 279 employees of the university

Phase 1: Need Identification and Implementation strategy: Face to face interaction was held with total 279 employees of the university from class A to D in batches as shown in Table 1.

Class	No of Employees	Participated Employees
A	72	70
B	18	18
C	155	131
D	35	25
Contractual	38	35
Total	**318**	**279**

Purpose of the interaction was discussed. They were told to identify their job related training needs. After discussion, they could think on that, thereafter a questionnaire was distributed to everyone. First part of the questionnaire was about their personnel information like, their designation, joining date, their qualification at the time of joining, qualification obtained during job, etc. In second part they were asked about training attended by them till date in the University or outside University and their details. Finally they have to write about the training required for them related to their job and also about other aspects.

Analysis of Training Needs

Training needs identified by all the employees of the university was classified in three categories as shown in the following Table 2.

Classification of Training Needs of YCMOU Employees

Class	Core Needs	Managerial Needs	Personnel and Social Needs
A	44	30	21
B	36	27	31
C	14	18	22
D	10	01	25
Total	**104 (37%)**	**76 (27%)**	**99 (36%)**

Phase 1: Conclusion

From this analysis, it is concluded that the employees of the university identified their training needs. About 37% core training needs 27% managerial needs and 36% personnel and social needs were

identified by themselves. Table indicates, Core and Personnel and Social needs are almost equal even within class A to D employees. This clearly shows eagerness of the employees towards training to enhance their knowledge, upgrade skills and attitude and develop as a complete human being. It also reflects sincerity and commitment of the employees towards their job and responsibilities; since maximum training needs belong to core and functional areas. Such type of training may help faculty to improve their work culture and attitude towards their work. Ultimately this helps at large to the employee and the organization.

Phase 2: Conduction of Personnel and Social Trainings: From the selected areas, among many, one day training on "Self-development Techniques" by the experts Dr. Priti Kulkarni, Dr. Rupali Khaire and Prof. Ameet Geet, Nasik was organised for total 156 employees from Class C and D of the University. Four batches each of 39 numbers were formed for close group interaction as per the pre-defined schedule.

A questionnaire was developed to get the feedback about the trainer and the impact of training. Filled questionnaire was analysed for the significance of the training on the employees. Few random 10% sample interviews were conducted from each class as shown in the following Table on the developed questionnaire.

Analysis of Responses of Interview Schedule

Class	Total No	Interview	Solidarity	Friendship	Empathy	Appreciation	Honesty
C	131	13	12	10	12	12	11
D	25	03	03	02	03	03	02
Total	156	16	15 (94%)	12 (75%)	15 (94%)	15 (94%)	13 (81%)

Responses of the employees were analysed for five international human values. Responses of the employees were taken after giving explanation to each parameter and sufficient time for thinking was given to answer each question.

Phase 2: Conclusions
Significance of faculty development towards Universal Human Values was analysed with respect to Solidarity, friendship, empathy, appreciation and honesty. From this analysis, it is concluded that the employees of the university 94% employees positively reacted that they feel associated to each other and with the organisation.

75% employees positively accepted that due to this training programme the bonding among the employees is enhanced and friendship gets closed due to interaction and time spends together.

Understanding and trust between each other developed empathy among 94% employees due to this training programme.

Appreciation to other is one of the important human values. This faculty development programme was successful to raise thankfulness to each other. Responses shows 94% employees realized gratitude towards each other. It is observed that, 94% employees shown acceptance towards honesty. Employees accepted importance of honesty in social, personnel and professional life.

Overall Conclusions
This clearly shows eagerness of the employees towards training to enhance their knowledge, upgrade skills and attitude and develop as a complete human being. It also reflects sincerity and commitment of the employees towards their job and responsibilities; since maximum training needs belong to core and functional areas. Significance of faculty development training programme towards international human values with respect to solidarity, friendship, empathy, appreciation and honesty was found significant. This faculty development programme was found effective to improve the work culture, attitude towards the work, behaviour with co-workers, feeling of association, friendship and honesty.

It is recommended to organise faculty development programmes which are helpful to nurture international human values among the employees at large.

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A Study of Effectiveness of the Curriculum, "Value Education: Fundamentals"

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--- **ABSTRACT** ---

In order to re-establish the golden age of the Indian culture, it is excessively essential to attach supreme importance to Spiritual Quotient in the present system of education. Education is the supporting pillar of human culture and decency, progress, transformation and inspiration. But in the present age of materialistic and physical progress, man has lost his humanity. In the country, there are large scale productions because of science and technology but man's heart remains empty. It is highly essential that education should create a value- oriented society and bring about all-round development of individuals. But in the present system of education, these noble and significant goals have remained for behind in the race. If we receive 'Spiritual Education' to gather with the regular education, it will revolutionize human thinking and its level. It will enlighten the world education with this very faith, YCM Open University has implemented a new curriculum, "Value Education: Fundamentals", and has verified its success and effectiveness. Those conclusions have been supplied in this paper.

Keywords: Effectiveness of the Curriculum

Introduction

'Spiritual education' and 'Religious education' are not the same. They are not co-terminus concepts. Our forefathers who formulated moral and ethical principles, were not sure of distinction between those two concepts, and therefore, they did not attach significance to spirituality special abilities of decision making and judgment making spirituality never opposes temporal and physical progress on the contrary, Spirituality provides proper guidance and makes human life tension-free. In the present education system, Spiritual education is a very urgent need of the hour.

It is always beneficial to impart Spiritual education to learners studying at the primary and secondary school levels. During these periods and stages of development the mental set up of students is highly significant due to the plasticity of mind. They are mentally active and sensitive Therefore, those periods are very crucial for proper development of personality and inculcation of values. It is because of such Spiritual Education, an individual overcomes and crosses all the obstacles of religion, caste, language and sex, and fulfills all his/her obligations and duties. In fact, true education is always selfless. Spiritual education is highly essential at the present times. If need to be incorporated into the school syllabus. Spiritual education makes the road to the personality development spacious and excellent.

Goals of Education

Education is a dynamic process. The most significant goal of education is to develop internal and latent abilities and talents of individuals, and to help them to achieve balanced personality. But at present, education has turned out to be tool for earning livelihood, bread and butter. Education regarding material affairs of life is no doubt, necessary but it does not promote the cause of innovative society, it does not bring about a social renaissance. Human society, heavily depends on human relationships and in order to make human relationships noble and excellent, value-oriented education is essential. We cannot afford to sacrifice and do away with values for materialistic progress and extension. When values are renounced, materialism gives birth to ignorance and chaos. it leads to unwholesome tendencies such as social violence, corruption fontal deaths, environmental pollution, and addictions to drugs etc. such social evils spread like wild fire and man reaches the stage of total destruction and annihilation. Therefore, 'Creation of value-oriented society' should be the chief goal of education. Spirituality and science could come together, work in unison, and then, it is possible to create the value-oriented society. Practical possession of values through the experience of one's own spirit and the experience of the Supreme Soul i.e. God should be scientific experimentation for Satisfying biological needs of man. The modern youth needs to be internally and spiritually strong so that it is easy for them lead this life honestly and nobly well.

Spiritual education reinforces internal and latent qualities and spiritual strength. It makes man capable of satisfying his life's basic needs. Spiritual education makes man's personality influential and value-oriented. It makes man a duteous citizen, and makes him capable for performing significant role in upliftment and progress of the society and the nation.

Experience of one's own spirit and the experiences with the supreme soul i.e. God put on end to all types aimless wanderings. It provides proper direction and guidance to life. As the potter manufactures earthenware's and shapes them, the main aim of education should be character formation and shaping of value-oriented human society. Life remains incomplete without noble character. Without noble character of citizens, national progress is almost impossible. During the modern age, corruption is fast destroying the precious national wealth and energy resources to put an end to these evils, the only effective solution is 'citizens with Noble Character'. Spiritual education makes an individual experience his own true and genuine self and nature. It makes all difference based in religion, caste, color, shape and appearance, sex etc. disappear fast. It is not true that only large industries, open economy and commercial centers develop value-oriented society and communities. It is possible to develop value-oriented society through inculcation of human values such as love, affection, co-operation, good will and above all through spiritual education.

Education for Total Development

Total development of an individual is the chief goal of education. In the present education system, human and social needs are considered, and education according to those necessities is provides. But it does not seem to bring about total and all-round development to students. The present system of education does bring about 'physical development', 'Scientific development', 'and social development' and 'Cultural development', in the country. Spiritual Education certainly promotes all these types of developments, and in addition, it vein forces 'development of attitudes', development of discretionary powers', development of human relationships' and above all 'Spiritual Development' of individuals.

Education for Development of Individuality

There are following four 'Norms' of individuality development:

1. Intelligence Quotient

Every individual procures knowledge through education. That knowledge brings about development in him. Intelligence Quotient indicates the level of individual's development caused by the knowledge received through education. At present, very limited significance is attached to intelligence quotient as it is found that highly intelligent individuals commit crimes and involve themselves in immoral deeds. Such a state of affairs is totally against the noble aim of education, because education endeavors to shape and create the most excellent human beings. Einstein was considered to be the most intelligent scientist of this centenary but he is responsible for inventing the most destructive weapon of atom bomb.

2. Emotional Quotient

Later on, educationists accepted 'Emotional Quotient' as the standard or norm of the individual who is inspired by excellent and noble emotions. Performs himself excellent and noble deeds and also prompts others to do the same. However it is found that emotions do not remain stable and constant, they suffer from rise and fall in their intensity. Some individuals emotionally exploit others and engage themselves in unwholesome deeds.

3. Moral Quotient

Thereafter, educationists thoughts of 'Moral Quotient' and accepted it as a norm of the development of individuality But morality undergoes changes according to time, place, society and community, and environmental conditions sometimes morality that is considered excellent in one community, may not be considered so in another community. It is very often found that some individuals work and contribute for the welfare of their nation and society but they do not accept the test of individuality against humanity.

4. Spiritual Quotient

According to Spiritual Quotient, an individual by virtue of experience of his own spirit and by experiencing the Supreme Soul i.e. God, can emancipate himself from all types of mental passions and perversity. Man procures knowledge according to the speed of his own deeds. He becomes an

expert in his own deeds and acts, and therefore, he always does excellent deeds. In the western countries, for employing an individual, due, significance is attached to employees 'Spiritual Quotient', because they believe that the individual who possesses high Spiritual Quotient, automatically gets to possess the other quotients.

New Horizons in Education

Man, together with the Professional education, also needs such education which will develop 'Humanity' in him.

1. Spiritual education freely connects experiences of one's own spirit of the experiences of the Supreme Soul i.e. God who possesses supreme power and authority. The scientific vite that connects those experiences are called 'Raj Yog' i.e. an eacy manner meditation. In this concept, an individual can establish contacts with the Supreme Soul through meditation and can imbibe the supreme Soul's 'Divine Qualities' and 'Divine Powers'

2. Spiritual education provides knowledge of history and geography of the entire universe .if is possible to undertake pilgrimage to the micro infinite universe with the help of mind and intellect. It broadens the human intellect and develop the power of performing deeds with witness and powerful inclinations.

3. Spiritual education imparts knowledge of values. According to the third low of Newton, every action is followed reactions i.e. there is a reaction to every action. This low applies to human deeds (karma) as well, our benevolent intentions increase (+) the account of religious merit procured through meritorious deeds. On the other hand there is a decrease (-) in the account of religious merit due non-benevolent intentions. Excellent deeds cause qualitative growth (*) in the destiny account. In this way, the micro knowledge of human deeds frees man from vain intention negative deeds, and inspires him to undertake excellent deeds.

4. Because of spiritual education, we get knowledge of the present time of nature and the entire creation, and divine light appears in our lives, because the present system of education does not possess the total knowledge of the Age of confluence (SangamYug) which is active at present, and the knowledge of process of universe transformation. In education, knowledge of different subjects is a usual practice, knowledge of spirituality is certainly a new dimension.

Meditation helps us procure following powers;
1. Power to test and appreciate
2. Power of decision making
3. Power to compress the extended
4. Capacity for patience
5. Power of face life problems
6. Adjustment power
7. Power to associate with others
8. Power to reconcile and to conclude

There are numerous benefits of spiritual education, and it is not possible to include them in this article. Spirituality is not something like spending some time in the holy company of the Guru, and it is not a Mantra given by the Guru Spirituality provides knowledge, qualities and power because of which we succeed in every trial and test of life. However, when we try to know and recognize our own selves, we try to trace and discover values inculcated into our individuality knowledge of one's own values is indeed very crucial. As against this background, Yashwantrao Chavan Maharashtra Open University has developed the certificate course entitled as 'The Basic Principles of value education'.

The Research Study

The Open University had developed a certificate course for which the curriculum entitled 'The basic Principles of value education' was drafted. In order to verify and ascertain the success on the curriculum and the course, the university had conducted a pilot study. Details of this study are supplied in the sections that follow:

Title of the Research Study

Study of organisable capacity of value education programme and of effectiveness of value education programme.

Objectives
a. To study the effects on the value education approach of students involved in the value education programme
b. To study the efficaciousness of the study material developed for the purpose of implementing value education programme
c. To study the total overall effectiveness on the students admitted into the value education programme.

Assumptions
a. Every individual cherishes some values
b. Values can be inculcated and developed in the human personality
c. Values education is imparted in each and every school.

Hypotheses
a. There are no significant influences exerted by the value education programme Project on the student's Value related approach
b. There are no significant improvements and progress brought about by using the study material developed for implementing the value education programme and for enhancing student's knowledge level
c. There are no significant influences at all exerted by the value education programme on the students admitted into the programme.

Research Methodology

Research Design
In this study, a single group with only post-test research design was used.

Research Sample
The sample for this research study was selected on the basis of the research workers' own self-judgment. It was a purposive sample. It consisted of 24 students who had successfully completed the pilot study curriculum of the total value education Certificate course.

Research Tools

Interview Protocol:- for value education programed

Questionnaire: for testing and verification of the study material developed for the purpose**.**

Observational Protocol: Change in approach

Content knowledge Test: for verifying achievement in content knowledge and comprehension

Research Procedure
Initially, for implementing the value education programe, requisite study material was developed with the help of the study material, a six month orientation and training was provided to the sample. Thereafter a content knowledge test was administered to the sample. Later on, after a period of six months, every student of the sample was required to complete a project as part of his field work. During the process of the project work, the students were interviewed and their project works were evaluated by the experts. During the final evaluative interviews, the copies of a questionnaires which was designed to ascertain efficaciousness of the curriculum, were supplied and response were collected. The respondents were t-value were calculated for enlisting the conclusions.

Conclusions
a. Effects on Value-Education-Related Approach

Groups	No. of Students	Mean	SD	t-Value
Controlled	24	12.6	1.16	12.50
Experimental	24	9.0	2.10	

The above Table shows that the calculated t-value is 12.50 which is more than the Table Value

Conclusion: It indicates that this project work exerts positive influences on the Value-student's Education-Related Approach

b. Effectiveness of the Study Material

Groups	No. of Students	Mean	SD	t-Value
Controlled	24	14.40	1.20	18.08
Experimental	24	8.75	1.55	

This Table indicates that the calculated t-Value is 18.08 which is more than the Table Value.

Conclusion: It proves that the study material of this curriculum is useful for improving student's knowledge level.

Conclusions Regarding Overall Utility of the Curriculum

The students of the sample had revealed their views and opinions through the interviews and the questionnaire. They are recorded herewith. These conclusions represent opinions of more than 80% students of the sample.

1. The present curriculum is useful for teacher's all-round development and personality development. It helps in day-to-day life.
2. The present curriculum is useful in day to day teaching learning activities
3. The games conducted for teaching learning of the present curriculum especial the game Hoppy Hippo Show have been tremendously useful.
4. It brings about a positive transformation in life and profession.
5. The sample is keen on making sincere efforts for inculcating and developing noble behavior and leadership qualities in the society.
6. This project provides and develops a true insight into the responsibilities and duties of life.
7. This curriculum reveals not only the support for the human life but also the life's very fundamental foundation and basis.
8. The study material is highly useful.
9. This project is useful for providing a total grasp of the values such as equality of sexes, Gratitude towards Society and the meaning of the extended Family.
10. This curriculum reveals and explains the new nature and approach towards life.
11. It helps to convey defects and limitations of others to themselves by using good and amicable language.
12. It informs about advantages and benefits of co-operation and co-operative learning.

Summary

Man, together with professional education, also needs value education. It with create humanity in him, inculcate human qualities in him, do away with his negativism, and he will be more inclined to perform noble deeds. His noble deeds will enhance the quality of his personality and life. The present education suffers from a serious limitation. It provides knowledge but there are limitations and restrictions on emotional developments and there is no space for Value Education and Spiritual Education. Value education and spiritual education provide new dimensions and guidance to man's thinking and knowledge. It is therefore, necessary for all of us to take Value Education with grate seriousness.

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A Study of the Knowledge and Practices Regarding Global Warming and Climate Change Among Urban Population of Pune City

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──────── **ABSTRACT** ────────

Global warming and climate change is expected to increase the frequency of extreme events. Individuals must take actions to reduce their own contributions to climate change and protect themselves and the environment from its impacts. The changing lifestyle is making us more aware about the changes in the weather.

A descriptive study was conducted to assess the knowledge and practices regarding global warming and climate change among the urban population of Pune city. Independent variables are global warming and climate change, whereas dependent variables in this study are knowledge and practice of urban population. The present study comprised 60 samples from two different urban settings. A structured questionnaire was prepared ,which was knowledge and practical-based, and data were collected. The 'health belief' model theory was used in the study. A total 60 samples from various regions of Pune city were taken with convenient sampling technique. Before conducting the main study, the tool was validated by the experts followed by conducting the pilot study on 6 samples, and the reliability of tool was done. The tool was found to be reliable (0.8438).

The sample consists of 47 (78%) female and 13 (22%) male. There were 20 (33%) samples from age group of 25-30 yrs, 31-35yrs- 18 (30%) 36-40- 15 (25%),41-45- 7 (12%). Graduates were 24 (40%),. Mean knowledge score was 17.38 (57.94%) and mean practice score was 8.6 (53.89). There is positive correlation between knowledge and practices (r= 0.678). It revealed that knowledge and practices among urban population is far below the expected level. It is further concluded that there is a need to spread mass awareness among the general population to reduce the impact of global warming and climate change. School authorities should utilize opportunities to provide information to the students regarding global warming and climate change. There is a need to research further and increase the awareness at all levels.

Keywords: Knowledge, Practices, General Population, Global Warming, Climate Change

Introduction

In India, there has been an alarming effect of global warming on the climate. India is already a disaster prone area, with the statistics of 27 out of 35 states being disaster prone, with most disasters being water related. The process of global warming has led to an increase in the frequency and intensity of these climatic disasters. According to surveys, in the year 2007-2008, India ranked the third highest in the world regarding the number of significant disasters, with 18 such events in one year, resulting in the death of 1103 people due to these catastrophes.[1,2]

Scientists have found out that global GHG emissions due to human activities have grown since pre-industrial times, with an increase of 70% between 1970 and 2004. Furthermore, according to the report, the continued and unabated release of greenhouse gases from human activities at or above current rates would cause further warming and induce many changes in the global climate system during the 21st century that would *very likely* be larger than those observed during the 20th century. Anthropogenic warming could lead to some impacts that are abrupt or irreversible, depending upon the rate and magnitude of the climate change.[3,4]

In the Maharashtra flood in 2005, a major climatic catastrophe occurred in the state of Maharashtra in the form of massive floodings, leading to a death toll of 5000 people. The areas of Mumbai, Chiplun, Khed, Kalyan, Ratnagiri and Raigad were completely flooded, hence naming the date 26 July 2005 as the BLACK DAY in the history of Mumbai. In the state of Maharashtra, a single drought (2003) and flood (2005) absorbed more of the budget than the entire planned expenditure on irrigation, agriculture and rural development from 20022007. Climate change is expected to increase the frequency of extreme events[3].

Though climate change is happening, every change in the weather should not be correlated to

climate change The weather has not changed much-- but we, on the other hand, are changing. This changing lifestyle is making us more aware about the changes in the weather[4].

Material and Methods

Research Statement

"A study to assess the knowledge and practices regarding global warming and climate change in urban population of Pune city"

Objectives

1. To assess the knowledge regarding global warming and climate change among the urban population of Pune city.
2. To analysis the practices regarding global warming and climate change
3. To find co-relation between knowledge and practices

Hypothesis

H_0 There is a significant co-relation between the knowledge and practices.

H_1 There is no significant co-relation between the knowledge and practices.

Research Design

The researcher has adopted a descriptive study method.

Population

The sample selected for the present study comprised 60 population of two different urban settings.

Sample

In this study the population comprised urban population in selected areas of Pune city

Sampling Technique

Self -structured questionnaire of knowledge and practice-based technique was used to select 60 urban population in the selected location of Pune city .

Data Collection Technique and Tool

In this study the researcher evaluated the knowledge and practices regarding global warming and climate change according to the criteria. Data collection was constructed according to the objectives of the study. A self -structured questionnaire was prepared, which was knowledge and practical-based and data were collected.

Description of the Tool

The tool, which is a self-structured questionnaire, consists of three sections.

Section-1: Consists of demographic variables such as age, gender, education, occupation, number of family members, income per month, types of house, types of family, electricity, waste disposal, water facility, and have you undergone any training related to global warming.

Section-2: consists of item to assess the knowledge and practices of global warming and climate change.

Pilot Study

The pilot study was conducted from 2/2/2016 - 6/2/2016 on 6 samples from urban population in Pune city, to assess the feasibility of the study and to decide the plan for data analysis. The data were collected through structured questionnaire, and the study was found to be feasible and practicable.

Results

Demographic description of the samples shows that participants were included in the study, majority number of participants 47(78.33%) were females, 20 (33.3%) sample were 25-30 years of age group, 18(30%) sample were from 31-35 years. Most of the sample were studied at graduate level 24(40%). Majority of the sample were occupied in a job 26(43.3%). Majority of the sample belonged to nuclear family 36 (60%).

Overall knowledge and practice score of sample shows that mean knowledge score, percentage and mean as per the demographic variable of urban population regarding global warming and climate change is 17.38 and 57.94% respectively, and the mean practice score and percentage of

urban population regarding global warming and climate change is 8.6 and 53.69%. The males have more knowledge, i.e., 63.33% compared to females, i.e., 51.94%., The post-graduate people have more knowledge, i.e., 66.29%, followed by graduate with 62.39%, higher secondary with 43.71% , and secondary with 48.80% --which determine that knowledge related to global warming is respective to education. The occupation of the sample taken for the main study, in that the business people have more knowledge, i.e,. 69.58%, followed by services which is 62.17%, and housewife which is very less, i.e., 50%. These data determine that knowledge related to global warming is respective to occupation. The income per month of the sample taken for the main study, in that the people earning 25000 have more knowledge, i.e., 62.33%, followed by people earning 16000-25000 which is 61.22%, 6000-15000 which is 55.51% and <5000 which is 55%. These data determine that knowledge related to global warming is respective to income.

The observation regarding practices of people regarding global warming and climate chnge shows that practices of the people are very poor. When the researcher asked a question regarding plantation of trees, only 32(50%) of the people gave a favorable reply. Only 68% of people know about segregation of waste. 68% of people are using bio-mass to heat water for domestic use. 23% of people are using solar water heater system. 48% of people do not know adverse effects of using excess electricity. Only 30% of people are using cng vehicles.

Discussion

The major findings of the study were based on the objective of the study. Mean knowledge score and percentage of urban population regarding global warming and climate change is 17.38 and 57.94,which is far below. The   people from 31-35 years have more knowledge, i.e., 61.85%, followed by age group between 25-30 years who have 59.47% , the age group between 36-40 have 54.66%, and   the 41-45 age group have 44.44% , which determines that knowledge related to global warming is irrespective to age**.** The males have more knowledge, i.e. 63.33%, compare to females, i.e., 51.94%; the post graduate people have more knowledge, i.e., 66.29%, followed by graduates with 62.39%, higher secondary with 43.71% and secondary with 48.80% -- which determines that knowledge related to global warming is respective to education. The business people have more knowledge, i.e., 69.58%, followed by services which is 62.17%, and housewife which is very less, i.e., 50%. These data determine that knowledge related to global warming is respective to occupation. The people earning 25000 have more knowledge, i.e., 62.33% ,followed by people earning 16000-25000 which is 61.22%, 6000-15000 which is 55.51% and <5000 which is 55%. These data determine that knowledge related to global warming is related to income. The main finding of the   study is that the people who have undergone a training program have more knowledge compared to people who have not undergone a training program. 53.89% of people doing right practices related to global warming. The below mentioned study also supports the present study.

Karen Akerlof,1, Roberto DeBono et al. conducted a study on Public Perceptions of Climate Change as a Human Health Risk: Surveys of the United States, Canada and Malta, the Public beliefs in and concerns about climate change have recently declined in the United States and Europe . This opens a window of opportunity for the public health community to draw attention to climate change's human health consequences using a communication strategy that has proven effective in ameliorating a range of public health problems.

Summary

The general public lacks the knowledge and practices regarding global warming and climate change in urban population of Pune city. Simple measures like avoiding bio-mass as fuel, use of public transport for travelling, plantation of trees and increasing the green belt is not practiced by urban public. Simple clear messages, repeated often, by a variety of trusted public health voices, are needed within a wider policy environment that supports greenhouse gas reduction behavior and healthy lifestyles.

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Educational Justice: A Universal Human Value

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ABSTRACT

Universal human values may be diverse in detail but are all founded on justice as the highest value. Applied to schools, this fact highlights the relevance of educational justice.

This paper presents research results from the field of mentoring as a natural part of inclusive, mixed age learning. It includes an overview of the German school-system, as well as a brief description of the advantages of mixed-age learning. Furthermore the historic development of dealing with children of different abilities will be presented, providing a context in which there search results of the mentoring system can be examined. The research was carried out as part of a bachelor thesis in the environment of the primary school Berg Fidel.

While it is clear that the younger children can profit from the older ones this research focuses on the development of the mentors' co-cognitive skills. Co-cognitive skills go beyond a mere academic learning and are one of the building blocks for universal human values.

Introducing a mentoring system in a class works best at the beginning of a school year, when new students join. In the case of Berg Fidel the need for mentors was explained to the older students and they were very eager to engage in accompanying the younger kids. They were not only willing to prepare themselves for being a mentor, they also accepted to answer questionnaires, which was an important part of the research. The parents of the mentors also received questionnaires. Thus, it was possible to evaluate their assessment regarding the development of their children.

Keywords: Mixed-age learning; Inclusion; Mentoring; Peer learning; Co-cognitive skills.

Introduction

<div align="right">

When the wind of change blows,
some build walls,
while others build windmills.
Chinese proverb
</div>

Humanity is in desperate need of justice and other human values. The school system as we have it in Germany mostly promotes academic learning, which is reflected not only in the curricula but also in the teaching methods and the whole school organization. However, a modern educational system should inspire students to strive for excellence both in the acquisition of knowledge and in the development of their moral foundation. This paper presents a mixed-age, inclusive school, in which mentoring is used as a means to develop cocognitive skills.

The German School System

A notable characteristic of Germany's school education is the so-called three-tier system, in which, after attending the primary school for 4 years, students are assigned to one of three different school branches according to their intellectual achievements. In this system a child's career is already determined at the age of 10, as only one of the branches allows its graduates to go to university. In addition to these three branches a fourth one has been established, which provides education for disabled students. It incorporates special schools for children with various "disabilities" and learning difficulties, schools for the blind, the deaf, the mentally handicapped, the physically impaired, for those with speech impairment and for children with social disorders.

Disadvantages and Injustices of the German School System

One might think a separation of students into three branches according to their assumed capacities would be beneficent for everyone. However, the great injustices of this system are easily overlooked.

Germany's three-tier school system is not sufficiently permeable. Especially in the first years of their school education the students' success is without doubt connected to their parents' assistance. Therefore the system may lead to an early exclusion of children from socially vulnerable families with little access to education, causing a vast educational injustice and inequality.

Recent Changes in the Existing School-System

The Disability Rights Convention of the United Nations 2006 binds Germany to an integrative and inclusive school system. In practice this means that children with disabilities can no longer be excluded from the normal school system.

The Project School Berg Fidel

The project school "Berg Fidel", a primary school in Münster, is one of the first schools in Germany that developed a system of education which overcomes the educational injustice and inequality. Since 1996 it includes children from the neighbourhood with all kinds of impairment, and since 2002 "Berg Fidel" works with mixed aged classes. It is well understood that schools in which all children study together over an extended period promote the integration of minorities and foster the social learning of all children, of whatever origin they may be, with lasting effect.

Peer learning and a mentoring system as a chance to foster co-cognitive skills plays an important role. The essential elements of mixed-age classes and inclusion are briefly described below.

Age-mixed instead of age-separated classes
Advantages of Mixed-Age Classes:

* Individuals can stay in the class for the time necessary: During the Primary School there is no moving-down or stay-down. Students who need more time for the same subject material may stay five years in the class, without a change of teachers, classmates or rooms. Gifted students on the other hand can finish primary school in three years.
* Effective learning-groups without excessive demands or the risk of a bore-out can be formed. A better differentiation provides better opportunities for accomplishments. Slow learners can temporarily work with children of a lower grade. Particularly strong students may study together with the older ones. Each child should be successful. This is an important prerequisite for the integration of "disabled" as well as "gifted" children.
* Cooperative learning is a natural means. Children try for themselves what the older kids already do, the older ones will repeat and refresh these things with the younger students. We see an increasing rate of learning by teaching. Quite a few children only learn through situations where they have to explain things to others. The teachers increasingly assume the role of learning consultants. Social learning and social responsibility is practiced, not only by mutual help in learning, but also by being together in one class. Even an only child may gain "fraternal" experience: It will develop social skills in dealing with younger and older, with similar and very different children. Beginners will find a well-established class structure and may follow existing social norms. Particularly those with behavioural problems are strengthened. Any segregation of children with learning or behavioural problems is prevented.
* Each child assumes different roles during its school career. The student starts as an inexperienced beginner, who needs the help of others, and grows up to one of the oldest, who can help others. Even a handicapped child makes this wonderful experience of growth and of being an expert.
* In mixed-age learning groups, the situation matches reality of life closer than in homogenous learning groups. With the perception of differences as something natural comes the insight that in a de facto heterogeneous environment a uniform instruction for all can never reflect justice.
* The coexistence of younger and older children leads to diverse experiences. Comparing the individual performance within a peer-group moves to the background and loses its influence on group processes. Slow learners or weak students experience less competitive pressure but more encouragement compared to same age classes.
* The school can form classes of equal size. Each year the class size can be adjusted with a fitting number of new students.

Important Features of Mixed-Age Classes are

* A mixed-age class consists not simply of students of different age learning separately in their respective grades. Learning groups are formed not by age but by capacity, interest, individual progress, personal needs, and social requirements.
* Children spend as much time as possible in their classes, without their work or their group-learning process being interrupted by any changes in the group, the teachers or the classroom.

There is time for projects, for free or guided work, for various tasks accomplished by individuals, teams or groups.

- The team of teachers together with their students creates long periods of learning and living together, without interruption. Science, music, art, most often sports and English are usually in the hands of the class teacher.

From Extinction over Exclusion to Inclusion Extinction

At all times there have been people with disabilities. However, there have been different ways to treat them. For instance extinction or killing of the disabled played a role not only in barbaric prehistoric times or in the Dark Ages but it has always existed. When extinction exists, people with disabilities have no rights. A sad example of the recent past for example is the systematic euthanasia in Nazi Germany. In the context of prenatal diagnosis in recent years and abortions of children with a diagnosed disability that occur frequently the disability organizations see the danger of a new "euthanasia".

Exclusion

Where exclusion is prevalent as it is still the case in many countries children with disabilities are entirely excluded from the educational system; they have no access to education and are exempted from compulsory school attendance. Disabled children are considered "un-teachable"; they are kept in institutions or stay, at best, with their family. At the beginning of the 21st century about 90% of all handicapped children worldwide do not goto school. Within the scope of exclusion people with disabilities have the right to live and the right of physical integrity not more.

Segregation/Separation

In an environment of segregation disabled children attend a public or a private school. Since the end of the 19th century in some countries children with disabilities are included in compulsory education and have access to schooling in a separated special educational system. In public schools however they have no place; they are sorted out and taught in special schools. Segregation is based on the "two-schools-theory". There are "regular schools" for"normal" children and "special schools" for disabled children.

Integration

In the case of integration the public school is more or less open and integrates certain children with disabilities. These children with disabilities have been diagnosed and labelled as"handicapped" and they are different from the group of non-disabled, normal children. The"two-schools-theory" is replaced by the "two-group theory." In the same common school there are two clearly distinguishable groups of students, "non-disabled" and "disabled", under one roof.

Inclusion

With inclusion the children with disabilities lose their special status of being different. Diversity is normal; all children are different, unique, individuals. This new perspective has implications for the design of schools and education. Inclusive education refrains from bringing children "into line" and "normalizing" them; not the children are "made suitable" for the school, instead the school adapts to the children. Integration appeals to the good will, to humanness, and voluntary action; inclusion on the other hand does not make debates or discussions about exceptional cases possible, as it refers to an enforceable right.

Inclusion has no preconditions and no fundamental barriers. All (disabled) children can be integrated, and each environment can and must "be capable to integrate". Disabled childrendo not have to deserve their "integration capacity" by adjusting themselves to normality. Byexercising their right to be what they are, their rights to participation and integration are notjeopardized. From the perspective of inclusion in one sentence: There are different ways to benormal!

Illustration of the Meaning of Inclusion

Exclusion   Segregation

Integration   Inclusion
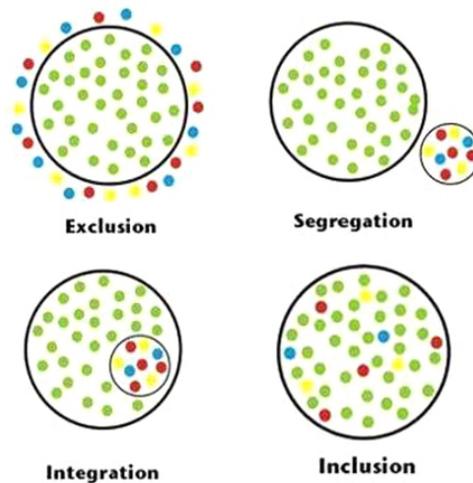
Mentoring in a Mixed Age Class

In the following I will present the results of a research done as part of my Bachelor Thesis on "Mentoring in a mixed age class in the context of fostering co-cognitive capacities"

My educational setting is that every child, nay, every human being has special talents to be discovered and promoted. Today a school has the expanded mission to not only look at academic talents, but to see a child as a whole human being. The heterogeneity of inclusive mixed-age classes strengthens the impact of peer learning to acquire co-cognitive skills.

What are the co-cognitive skills that could be expected to develop in the mentors? In his article "Expanding the Conception of Giftedness to Include Co-cognitive Traits and Promote Social Capital" (Renzulli, JS 2002) Renzulli promotes the fostering of co-cognitivecharacteristics. He distinguishes six components:

Optimism

Optimism includes cognitive, emotional, and motivational components and reflects the belief that the future holds good outcomes. Optimism is characterized by a sense of hope and a willingness to accept hard work.

Courage

Courage is the ability to face difficulty or danger while overcoming physical, psychological, or moral fears. Integrity and strength of character are typical manifestations of courage, and they represent the most salient marks of those creative people who actually increase social capital.

Romance with a Topic or Discipline

When an individual is passionate about a topic or discipline a true romance, characterized by powerful emotions and desires, evolves. The passion of this romance often becomes an image of the future in young people and provides the motivation for a long-term commitment to a course of action.

Sensitivity to Human Concerns

This trait encompasses the abilities to comprehend another's affective world and to accurately and sensitively communicate such understanding through action. Altruism and empathy, aspects of which are evident throughout human development, characterize this trait.

Physical/Mental Energy

All people have this trait in varying degrees, but the amount of energy an individual is willing and able to invest in the achievement of a goal is a crucial issue in high levels of accomplishment. In the case of eminent individuals, this energy investment is a major contributor to task commitment. Charisma and curiosity are frequent correlates of high physical and mental energy.

Vision/sense of destiny

Complex and difficult to define, vision or a sense of destiny may best be described by a variety of interrelated concepts, such as internal locus of control, motivation, volition, and self-efficacy. When an individual has a vision or a sense of destiny about future activities, events, and involvements, that vision serves to stimulate planning and to direct behaviour; it becomes an incentive for present behaviour.

Mentoring in Berg Fidel

In my research I guided and observed five children from the third and fourth year of a mixed age primary school class in Berg Fidel serving as learning mentors.

When we started the approach of learning in mixed-age groups in Berg Fidel in 2002 it soon resulted in peer learning and mentorship between older children and beginners. The new children should be able to settle as quickly as possible and get connected. Initially the main focus was on the younger children. The older ones of course should be trained in their social skills. The project of peer learning and mentorship based on the expansion of the co-cognitiveskills in the spirit of enrichment undergoes a new emphasis, giving a whole new dimension to the mentoring system. Therefore the focus of my investigation was the mentor - not the god child. It is beyond the scope of this paper to describe the necessary preparation of those who were to become mentors. Preparation in this respect included working with a questionnaire to increase awareness of the details of the task. During preparation I got the impression that the mentors have well understood that mentoring is a honourable task.

Several methods and tools were used to help the mentors with fulfilling their task.

- A diary-book was prepared with a photo of both children on the lid.
- A mind map about the godchild was used
- Special activities and visits at the others' homes were planned
- The mentors had regular meetings basis to exchange their experiences
- A Crisis Management could take place when needed

For the evaluation of the research I again used questionnaires given to the mentors, the parents of the mentors and the god children. A confirmation of the anticipated outcome might be the answers of the parents to the question what they think their child has learned. Not much response could be expected from the parents in the socially deprived families, but all parents were aware of what their children were doing as mentors and expressed their observation that"their child is proud and really learned a lot". They listed the following co-cognitive skills as something their children learned: "helpfulness", "bear responsibility", "to have a job to fulfil"(Optimism, sensitivity to human concerns, vision of their destiny).

In a talk given by Renzulli in Münster he emphasized that co-cognitive skills can be expanded only if the fields of action for the children show the following fundamental orientation: social justice, ethical and moral leadership. He identified five features of a direct participation inactivities with such an orientation: action, social interaction, leadership, self-assessment,awareness of the needs of others. In my research I was able to see that this basic orientation is perfectly realized in the mentoring system, which made the acquisition of co-cognitive skills possible.

Summary and Conclusion

The new emphasis to focus on the mentor to expand their co-cognitive skills clearly showed that a mentoring system is more than mere assistance for the small children, more than asocial task for socially oriented children, more than a relief for the teacher. In this authentic living and learning situation real and lasting learning experiences happen. That's learning for life.

The more diverse, the more heterogeneous a class is in all its aspects, the more opportunities exist for the acquisition of co-cognitive skills. Homogeneous study groups provide much less challenges.

If more parents were to understand the advantages, which an inclusive school provides particular for children with diverse talents, these schools should become extremely attractive. Diversity would be the norm, desirable and wanted.

Currently the minds of many parents bear an almost opposite view. Parents who consider

themselves among the winners of education prefer to stay among themselves along with their children. They assume learning in homogeneous learning groups would be better, or at least easier. Learning for them is related to school-specific content and to the expected completion which is regarded to be the ticket to further education.

Other reasons for the choice of school are certainly grandfathering, the fear of the unknown, being afraid of having to change their minds or even themselves and being afraid to see the irchildren in a seemingly strange environment.

Berg Fidel as a school is seriously affected by prejudices. The majority of parents prefers their children to attend a "normal" school. Parents in the neighbourhood of Berg Fidel have close contact to each other and regularly exchange their observations. Therefore the good experience of their children as a mentor or as a godchild gradually increases the reputation of the Primary School Berg Fidel, which secures the support of the population in that part of the town.

Since my research in 2012 I observed that all students, disabled or not, were increasingly eager to become a mentor for a new student as soon they were old enough. The experience of having a mentor in the beginning has a lasting effect on the students and their affiliation to the class. The co-cognitive skills acquired by the older ones directly influenced the whole class and improved its social structure.

"Regard man as a mine rich in gems of inestimable value. Education can, alone, cause it toreveal its treasures, and enable mankind to benefit therefrom." - Bahá'u'lláh

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इयत्ता आठवीच्या विद्यार्थ्यांमध्ये प्रामाणिकपणा वृद्धींगत करण्यासाठी केलेल्या कृती कार्यक्रमांचा परिणाम– एक अभ्यास

लेखिका: सौ. नीता तु. माळी

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सारांश

भौतिक सुविधांनी समृद्ध आणि समर्थ असलेल्या या जगात 'माणूसपण' मात्र हरवते आहे.खरा माणूस बनण्याची, मानवता जपण्याची, सद्वर्तनी सदाचारी पिढी निर्माण करण्याची, 'मानवधन'जपण्याची एक महत्त्वाची पायरी म्हणजे प्रामाणिकपणा अंगी जोपासणे. विद्यार्थ्यांच्या अंगी उपजत प्रामाणिकपणा आहेच. पण तो भोवतालच्या अनेक कारणांनी कमी होत चाललाय. एलेय जीवनातचजाणीवपूर्वक प्रयत्न करून, विद्यार्थ्यांचा प्रामाणिकपणा वाढवून त्यांचे व्यक्तिमत्त्व संपन्न करण्याचा एक प्रयत्न अर्थात प्रायोगिक उपक्रम केला.

विद्यार्थ्यांच्या वर्तनाचे निरीक्षण केल्यानंतर, त्यांच्याशी संवाद साधल्यानंतर, त्यांच्यामध्ये प्रामाणिकपणाचा वर्तनाचा अभाव आहे, खरं बोलण्याची, वागण्याची कमतरता आहे हे लक्षात आले. इ. ५वी मध्ये असतानाची ही मुले, इ. ८वी व त्यांच्यात झालेला बदल जाणवण्यासारखा होता. त्यांच्यातील या बदलाची कारणे, त्यामागील उद्देश, त्यांची मानसिकता, चुकीचे समज, त्यांचा आळस, कौटुंबिक वातावरण, दूरदर्शनचे वेड– या गोष्टी निरीक्षणातून जाणवल्या. विद्यार्थ्यांमध्ये अपेक्षितबदल होण्यासाठी प्रत्यक्ष संवाद, समुपदेशन, कथाकथन, गटचर्चा, प्रत्यक्ष, अनुभव, लेखांचे वाचन, इंटरनेटवरील गोष्टी, बातम्या इ. उपक्रमांसह कृतिकार्यक्रम तयार करुन त्याची अंलबजावणी केली.त्यानंतर निरीक्षणाद्वारे विद्यार्थ्यांमध्ये झालेले बदल नोंद केले. हे बदल विद्यार्थ्यांच्या मनात प्रामाणिकपणा या मूल्याचे दृढीकरण करणारे होते. संपूर्ण प्रयोगाचे गुणात्मक पद्धतीने विश्लेषण केले.

बीजसंज्ञा: प्रामाणिकपणा, यशस्वी जीवन, गुरुकिल्ली

प्रस्तावना

भारताचा भाग्योदय हा भारताच्या विद्यामंदिरात घडवला जात आहे. (Destiny of India is being shaped in its classroom) असे कोठारी आयोग (१९६४–६६) मध्ये म्हटले आहे. या दृष्टीने विचार करताना उद्याचा भारत, जो आज विद्यार्थ्यांच्या रुपात आपल्या समारे शाळेतल्या बाकांवर आहे, तिथे काय चित्र दिसते? सध्या शाळेत रोजच घडणाऱ्या छोट्या–मोठ्या घटना, प्रसंग यातून हे स्पष्ट लक्षात येते की, विद्यार्थी खूप खोटं बोलतात आणि खोटं वागतातही! शालेय अभ्यास, शिस्त, खेळ, उपक्रमातील सहभाग, वर्गातील वर्तन इ. गोष्टीतून हे लक्षात आले. विद्यार्थ्यांच्या चालण्या–बोलण्या वागण्यात एकवाक्यता नाही. पालकांच्या अवास्तव अपेक्षा, स्पर्धा, आळस, अज्ञान, प्रसिद्धीची आश, शिक्षणाबद्दल अनास्था, दूरदर्शन मालिकांचा प्रभाव, मोबाईल व नेटचा अत्यंत चुकीचा वापर, आर्थिक चणचण… या कारणांमुळे मुलं नेहमी भांबावल्यासारखी, अस्थिर, असुरक्षित असल्यासारखी वागत आहेत. आईवडिलांच्या नोकऱ्या आणि जगण्याचा संघर्ष इतका वाढला की शाळेत जाणारं आपल मुलं, नेमकं काय शिकतय, त्याच्यावर कुठले संस्कार घेत आहेत. याकडे त्यांचे लक्ष नाही. विद्यार्थ्यांना अभ्यासात झोकून द्यायची, मेहनत करायची, जिद्दीने काम करायची ईच्छा नाही. घरात तसं वातावरण नाही. मुलांच्या मनातल्या कोमल. निरागस वृत्ती सुकून, करपून चालल्यात. आपण काहीही केलं तरी पास तर होणारंच, हा त्यांचा ठाम समज झाला आहे. त्यांच्या छोट्या बालविश्वात आणि मनातही अनेक गोष्टी अनुत्तरीत प्रश्न दबले आहेत. या साऱ्यामुळे होणाऱ्या कोणत्याही समस्येला सोडविण्यासाठी विद्यार्थी धडधडीत खोटं बोलत आणि वागत आहेत, हे एक शिक्षक या नात्याने आपण जाणतोच.

वर्गात खूप दंगामस्ती करणाऱ्या एका विद्यार्थिने पालकांना घेऊन ये, म्हटल्यावर, ५० रुपयांच्या मोबदल्यात एका भाजीवालीला 'आई' म्हणून उभं केलं. मन सुन्न करणारी ही घटना!

विद्यार्थ्यांच्या वर्तनात एकाग्रतेचा अभाव, शिकण्यात लक्ष नसणे, गृहपाठ पूर्ण नसणे, वह्या–पुस्तके नसणे, अभ्यास न करणे, गुरुजनांची टिंगल करणे, मारहाण करणे, बेशिस्त वागणे, शालेय वस्तुंची मोडतोड करणे, बाकांवर–भिंतीवर काहीही मजुकर लिहिणे, सायकलीची हवा काढणे, यासारख्या गोष्टी वाढल्या आहेत. ही एक सामाजिक समस्या बबन चालली आहे. हीच मुले उद्या शाळेबाहेर जाऊन, जबाबदार नागरिक होऊन, देशाचं भवितव्य घडवणार आहेत. या साऱ्याच्या मुळाशी जी कारणे आहेत, त्यातील एक प्रमुख कारण प्रामाणिकपणाचा अभाव! खोटेणाच्या आभासी वर्तनातमु निर्माण होणाऱ्या समस्या, त्या निवारण्यासाठी पुन्हा खोटं बोलणं, वागणं.. ही साखळी थांबायला हवी. प्रामाणिकपणा म्हणजे फक्त खरं बोलणं नसुन कामाशी, अभ्यासाशी, नियमांशी, नात्यांशी, निसर्गाशी, स्वत:शी प्रामाणिक असणं. हा अर्थ समजावुन देऊन विद्यार्थ्यांच्या अंगी प्रामाणिकपणा रुजवण्याचा प्रयत्न केला. मुलांभोवती जितकं स्वच्छ, पवित्र, मुक्त, आनंदी वातावरण असेल, तितकं मुलांचं जीवन सुंदर! भोवतालच्या सृष्टीतुन मुलांची जीवनविषयक दृष्टी घडत असते.तोच हा प्रयत्न… 'प्रामाणिक प्रयत्न'!

कार्यकारी व्याख्या

१. प्रामाणिकपणा: सत्य बोलणे/वागणे.

The quality of being honest is truthfulness correctness, uprightness, integrity, morality, ethics, principles, nobility.

कृतिकार्यक्रम: एखाद्याच्या अंगी विशिष्ट कौशल्य अथवा क्षमता वृद्धिंगत होण्यासाठी, विविध कृतींचा नियोजबद्ध कार्यक्रम म्हणजे कृतिकार्यक्रम होय.

उद्दिष्टे

१. विद्यार्थ्यांच्या वागण्या–बोलण्यातील खोटेपणा व त्या मागील कारणांचा शोध घेणे.

२. विद्यार्थ्यांच्या मनात प्रामाणिकपणा हे मूल्य रुजवण्यासाठी कृतिकार्यक्रम तयार करुन त्याची अंमलबजावणी करणे.

३. कृतिकार्यक्रमाच्या अंमलबजावणीनंतर विद्यार्थ्यांमध्ये झालेल्या वर्तन बदलाचे निरीक्षण करणे.

संशोधनाची कार्यपद्धती

गुणात्मक संशोधन: गुणात्मक संशोधनांतर्गत मिळणारी माहिती व त्या माहितीचे विश्लेषण प्रत्यक्ष निरीक्षणातुन होत असते.

निरीक्षण: कृतिकार्यक्रमात सहभागी व्यक्तींच्या कृती, वर्तन, संवाद, आंतरक्रिया इ. मानवी अनुभवांची नोंद घेतली जाते.

कृतिकार्यक्रम

१. विद्यार्थ्यांनी स्वत:मधील गुणदोष स्वतंत्र कागदावर लिहिणे. उदा. कु. मीना यशवंत शेलार

गुण	दोष
मी उत्तम कबड्डी खेळते.	मी उशिरा उठते.
मी वेळेवर शाळेत येते.	मी आईला उलट उत्तरे देते.
मी छोट्या भावाकडे लक्ष देते.	मी वर्गात खोट्या करते.
माझे अक्षर छान आहे.	मी शिक्षकांची नक्कल करते.
मी घरात आईला मदत करते.	मधल्या सुट्टीत बाकं वाजवते.
	वर्गात मुलांना मारते.
	शाळेच्या बसमध्ये सगळ्यांना ढकलून पुढे चढते.

२. फलकलेखन व तक्ते यांचा वर्गात वापर करणे. प्रामाणिकपणा व त्या आनुषंगिक मूल्यांच्या संदर्भातील सुविचार, कविता, इंग्रजी कोटेशन इ. माहितीचे तक्ते वर्गात लावणे. ते दर आठवड्याला बदलणे.

उदा. १. Honesty is the first chapter in the book of wisdom.

२. Honesty is the first step towards greatness.

३. सत्य ही खरी श्रीमंती आहे.

४. आयुष्यातल्या छोट्या छोट्या गोष्टीत प्रामाणिपणे वागा, यशवंत व्हाल!

५. चांगला गुरु यशाचे दरवाजे उघडून देऊ शकतो, पण त्यातुन यशाच्या दिशेने जाण्यासाठी 'प्रामाणिकपणा' हवा.

३. विद्यार्थ्यांना स्वत:बद्दल बोलायला देणे. सुरुवातीला त्यांना विश्वासात घेऊन एकेकट्याला बोलायला देणे. नंतर गटचर्चेत बोलायला देणे.

४. विद्यार्थ्यांशी मधल्या सुट्टीत अनौपचारिक गप्पा मारुन त्यांच्या मनोविश्वात, भावविश्वात डोकावण्याचा प्रयत्न करणे.

५. विद्यार्थ्यांसाठी कथाकथन (बिरबल, तेनाली रामन्, पंचतंत्र, ईसापनीती, महाभारत, चातुर्यकथा)यातील निवडक कथा (ज्या प्रामाणिकपणाशी निगडीत) सांगणे व त्या त्यावर गटचर्चा घेणे.

६. विद्यार्थ्यांना ध्वनिचित्रफिती दाखवणे (google/youtube च्या सहाय्याने निवडलेल्या)

७. "Face the Truth" सत्याला सामोरे जाण्याचा विश्वास विद्यार्थ्यांना देणे.

८. विद्यार्थ्यांना वस्तुनिष्ठपणे रोजनिशी लिहिण्याची सवय लावणे.

९. शैक्षणिक मासिकातील, नियतकालीकातील मूल्याधिष्ठीत लेखांचे वर्गात वाचन व त्यावर चर्चाघेणे. उदा. लोकमताचा 'दीपोत्सव २०१५' हा अंक – यातील नारायण मूर्ती यांचा 'मूल्यांची किंमत'हा लेख.

१०. समाजातील प्रामाणिक माणसांच्या यशोकथा सांगणे, त्याच बरोबर अप्रमाणिक माणसांमुळे झालेल्या वाईट गोष्टींबद्दल चर्चा करणे. उदा. दूरदर्शनवरील प्रामाणिक रिक्षावाल्याची मुलाखत.

११. विद्यार्थ्यांच्या शालेय नियमांच्या पालनातील प्रामाणिकपणा वृद्धिंगत करण्यासाठी प्रोत्साहन देणे.

कृतिकार्यक्रमाची अंमलबजावणी

सुरुवातीला विद्यार्थ्यांना स्वत:मधील गुणदोष लिहून, त्यांनी काय करायला हवे/नको. अशी वैयक्तिक चर्चा केली. वर्गातील रोज फळ्यावर

लिहलेल्या सुविचारांचा अर्थ व तो आपल्याला कसा लागु होतो/होईल यावर रोज प्रार्थनेनंतर ५ ते १० मिनिटे चर्चा. मुलांचा सहभाग महत्त्वाचा असल्याने कधीकधी चर्चा रंगली तर कधी फार चर्चा झाली नाही. मुलांना ग्रंथालयात वैयक्तिकरित्या बोलावून त्यांना स्वत:बद्दल, गुणदोष लिहून, त्यांनी काय करायला हवे/नको. अशी वैयक्तिक चर्चा केली. वर्गातील रोज फळ्यावर लिहलेल्या सुविचारांचा अर्थ व तो आपल्याला कसा लागु घेतो/होईल यावर रोज प्रार्थनेनंतर ५ ते १० मिनिटे चर्चा. मुलांचा सहभाग महत्त्वाचा असल्याने कधीकधी चर्चा रंगली तर कधी फार चर्चा झाली नाही. मुलांना ग्रंथलयात वैयक्तिकरित्या बोलावून त्यांना स्वत:बद्दल, कुटुंबाबद्दल बोलायला लावल्याने मुलांच्या समस्या कळाल्या. मुले व संशोधिका यांच्यात स्नेहबंध निर्माण झाला. रोज शेवटच्या तासाला एक गोष्ट सांगून दुसरे दिवशी त्यावर चर्चा केली. प्रोजेक्टरवर वेगवेगळ्या गोष्टी, ॲनिमेटेज स्टोरीज दाखवल्या. मुलांना हा कार्यक्रम फारच आवडला. दर शनिवारी हा कार्यक्रम घेतला. मुलांच्या खऱ्याखुऱ्या वागम्याला तसाच प्रतिसाद दिला उदा. काल मी अभ्यास केला नाही, कारण खूप झोप आली.' असे मुलांनी सांगितल्यावर, त्यांना न रागवता प्रेमाने समजाऊन सांगितले. दूरदर्शनवरील प्रामाणिक रिक्षावाल्याची मुलाखत व इतरही गोष्टी दाखवल्या. (गुगलवरुन निवडलेल्या).रोजनिशीमध्ये दिवसभरातील सगळे लिहायचे. आपण कुठे/कसे, चूक–बरोबर यावर दुसऱ्या दिवशी चर्चा घेतली. मुले फार आनंदाने सर्व सांगू लागली.

शाळेचे नियम, शाळेबाहेरील नियम, दिवाळीला आवाजाचे फटाके न उडवणे, कागदी ध्वज न वापरणे, मोठ्यांसी नम्रतेने बोलणे, लवकर उठणे, स्वच्छतेच्या सवयी, पोळीभाजी रोज व्यवस्थित खाणे, घरी मदत करणे, स्वत:चा अभ्यास स्वत: करणे, कॉपी न करणे, गृहपाठ नीट करणे, आईबाबा शिक्षक यांच्याशी खोटं न बोलणे, खेळताना खोटेपणा न करणे. या सारख्या अनेक गोष्टी चर्चा करताना कळतनकळत विद्यार्थ्यांच्या मनावर ठसल्या गेल्या.

निरीक्षण

१. विद्यार्थ्यांना स्वत:चे वर्तन तपासुन पाहता आले. स्वत:मधील अप्रामाणिक वर्तनाची जाणीव झाली.

२. विद्यार्थ्यांना प्रामाणिक आचरण करताना आनंद वाटू लागला. त्यांच्यातील आत्मविश्वास वाढला.

३. वर्गातील सर्व मुलामुलींमध्ये मैत्रीपूर्ण संबंध व निकोप वातावरण तयार झाले.

४. वर्गात शिस्तबद्धता आली. (वेळेवर येणे, रांगेत येणे–जाणे, प्रार्थनेला नीट उभे राहणे, गणवेश व्यवस्थित घालणे, वर्गात कचरा न करणे, बाकांवर–भिंतीवर न लिहिणे इ.)

५. परीक्षेतील कॉपीचे प्रमाण कमी झाले.

६. वर्गातील व शाळेतील वस्तु, तक्ता काळजीपूर्वक जपले जाऊ लागले.

७. मुले सकारात्मक व समंजस विचार करु लागली.

८. विद्यार्थी तणावरहित, मनमोकळे व आनंदी दिसु लागले.

आपल्या घरी व समवयस्क मित्रांध्ये प्रामाणिक आचरणाने आदर्श वागण्याचा प्रयत्न आम्ही करतो, असे मुले सांगू लागली. विद्यार्थ्यांना अवांतर वाचनाची, सुंदर विचारांचा संग्रह करण्याची गोडी लागली.

निष्कर्ष

जाणीवपूर्वक प्रयत्न केल्यास विद्यार्थ्यांच्या अंगी प्रामाणिकपणा हे मूल्य रुजवता येते. उद्याच्या सुंदर समाजासाठी, विद्यार्थ्यांना त्यांच्या व्यक्तिगत जीवनात यशस्वी होण्यासाठी, त्यांच्यातील 'माणूसपण' जपण्यासाठी प्रामाणिकपणा हे मूल्य त्यांच्या मनीमानसी दृढ करता येते.

संदर्भ ग्रंथ सूची

१. दांडेकर वा. ना. १९८८, शैक्षणिक व प्रायोगिक मानसशास्त्र, श्रीविद्या प्रकाशन, पुणे.

२. डॉ. निवाते शारदा, २०१३, एक प्रायोगिक अभ्यास, शारदा प्रकाशन, ठाणे.

३. डॉ. ना.के. उपासनी, १९८२, अध्यापन साधना, श्रीविद्या प्रकाशन, पुणे.

नियतकालिके

१. शिक्षण संक्रमण, नोव्हेंबर २००६, जानेवारी २०१५, जुलै २०१५, मे १९९८ – महाराष्ट्र राज्य माध्यमिक व उच्च माध्यमिक शिक्षण मंडळ, पुणे.

२. 'दीपोत्सव', नोव्हेंबर २०१५, लोकमत भवन–नागपूर

Websites

1. youtube.com - posiive quotes / stories / honesty.
2. hindi.webdunia.com - kids stories based on honesty.
3. youtube.com - short film - Mukta Thakur.
4. Youtube.app animated stories based on honesty.

5.   Google - मराठी कथा – प्रामाणिकपणा.
6.   Talking Tree Books Con - Stories.
7.   T.V. बातम्या.
8.   मी मराठी – बातम्या.

राष्ट्रीय सेवा योजना आणि मानवी मूल्ये

लेखक: प्रा. संजय ठिगळे

माजी कार्यक्रम समन्वयक, राष्ट्रीय सेवा योजना, शिवाजी विद्यापीठ, कोल्हापूर

व्यावसायिक अर्थशास्त्र विभाग प्रमुख, भारती विद्यापीठाचे डॉ.पतंगराव कदम, महाविद्यालय, सांगली   ४१६ ४१६.

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सारांश

राष्ट्रीय सेवा योजना ही २० व्या शतकाच्या उत्तरार्धातील महाविद्यालयीन युवकांच्यातील एक महत्त्वाची चळवळ आहे. महाविद्यालयीन शिक्षण घेत असताना विद्यार्थ्यांच्यात नैतिक व मानवी मूल्ये रुजावीत या उद्देशाने देशभरातील कृषी व अकृषी विद्यापीठे व महाविद्यालयात २४ सप्टेंबर १९६९ पासून राष्ट्रीय सेवा योजना कार्यरत असून केवळ ४० हजार विद्यार्थ्यांसाठी असणारी योजना आज देशातील २५० हून अधिक विद्यापीठामध्ये व जवळपास ६,५०० महाविद्यालयात ४० लाखाहून अधिक महाविद्यालयीन युवक या योजनेद्वारे समाजसेवा, राष्ट्रसेवेचे धडे घेत आहेत. महाविद्यालयात उच्चशिक्षण घेत असताना, उच्चशिक्षणाबरोबरच राष्ट्रसेवा, श्रमसंस्कार व स्वालंबनाचे धडे घेऊन महात्मा गांधीजींच्या स्वप्नातली खेडी उभारण्याचे व स्वामी विवेकानंदाच्या मनातला युवक उभा करण्याचे कार्य करीत आहेत.

राष्ट्रीय एकात्मता, स्वावलंबन, श्रमसंस्कार, आपत्ती व्यवस्थापन, जलसंधारण, जलसंस्कृती व जलसंवर्धनाची केलेली कार्ये, त्याबरोबर व्यसनमुक्ती, प्रौढ शिक्षण, अंधश्रध्दा निर्मुलनसारखे विविध उपक्रम राष्ट्रीय सेवा योजनेच्या माध्यमातून राबविले जात आहेत.विविध उपक्रमांच्या माध्यमातून राबविलेले उपक्रम म्हणजे प्रत्यक्ष व अप्रत्यक्षरित्या मानवी मुल्यांचे संवर्धनाबरोबर प्रचार व प्रसार करण्याचे कार्य करीत आहेत.

गुणवत्तेचे शिक्षण देणे हे खरे उच्च शिक्षणापुढील आव्हान आहे. त्याचबरोबर त्यांच्यात मानवी मुल्यांचे संवर्धन करणे व वाढीस लावणे हेच खरे मोठे आव्हान आहे. उच्चशिक्षण घेत असताना विद्यार्थ्यांचा बुध्यांक वाढतो परंतु त्यांचा भावनांक कमी होत असेल तर तो सर्वात मोठा धोका आहे. आजचा विद्यार्थी कल्पक व निर्मितीक्षम आहे. मात्र त्यास वैज्ञानिकदृष्टया व नैतिकदृष्टया नव्याने सक्षम करावे लागेल. महाविद्यालयीन शिक्षण घेत असताना आपण ज्या समाजातून आलो त्या समाजाचे आपण काहीतरी देणे लागतो हे मनापासून वाटले पाहिजे. त्यांच्यात राष्ट्रप्रेम जागृत करणारे, राष्ट्रभक्तीची भावना वाढीस लावणारे व समाजाशी नाळ जोडणारे शिक्षण देण्याची गरज आहे त्यासाठी विद्यापीठे व महाविद्यालयात राष्ट्रीय सेवा योजना, राष्ट्रीय छात्र सभा व क्रिडा विभाग अधिक सक्षम करावे लागतील, पारंपारिक पध्दतीने काम करण्याऐवजी विद्यार्थी, पालक व समाजाची खरी गरज काय आहे हे ओळखून शिक्षणाचे नियोजन करावे लागेल. दरवर्षी वैद्यकीय, अभियांत्रिकी, कृषी व्यवस्थापन शाखेतून लाखो युवक पदव्या घेऊन बाहेर पडत आहेत. तर दुसऱ्या बाजूला शेतकऱ्यांच्या वाढत्या आत्महत्या, हिंसाचार, वाढती आर्थिक, सामाजिक, शैक्षणिक विषमता अशा एक ना अनेक समस्या डोके वर काढत आहेत. ग्रामीण भागाचा विकास होत असताना आर्थिक, सामाजिक, शैक्षणिक व सांस्कृतिक भकासपणा वाढत आहे. त्यासाठी आपण ज्या समाजातून आलो त्या समाजाचे काही तरी देणे लागतो ही नैतिक व मानवी मूल्य जोपासणारी विचारसरणी नव्याने महाविद्यालयीन युवकांच्यात रुजवावी लागेल.

शिक्षणातून नैतिक मूल्ये व संस्कार वजा केले तर मूर्तींशिवाय मंदीरे तयार होतील. शिक्षणातून राष्ट्रप्रेम, श्रमसंस्काराचे धडे दिले तर पुन्हा नव्याने युवकांना 'भारतमाता की जय' अशा घोषणा द्या म्हणून सांगावे लागणार नाही. अलिकडच्या काळात महाविद्यालयीन तरुणाईला स्वातंत्र्य हवे आहे, स्वातंत्र्य देत असताना त्याचे रुपांतर स्वैराचारात होणार नाही याची खबरदारी घ्यावी लागेल. दुर्वैराचार व अत्याचार हातात हात घालून फिरु लागले तर मानवी मूल्यांचा ऱ्हास झाल्या शिवाय राहणार नाही. त्यासाठी महाविद्यालयीन स्तरावर कार्यरत असणाऱ्या तरुणाईच्या माध्यमातून मानवी मूल्यांची शिकवण देणारी व समाजाशी नाळ जोडणारी राष्ट्रीय सेवा योजना अधिक सक्षम करण्यासाठी पाऊले उचलावी लागतील. तरच २१ व्या शतकात भारत तरुणाईच्या माध्यमातून महासत्ता होईल, भारतातील अनेक विद्यापीठे व महाविद्यालये त्यादृष्टीने वाटचाल करीत आहेत. विशेषत: महाराष्ट्रातील शिवाजी विद्यापीठाने राष्ट्रीय सेवा योजनेच्या माध्यमातून विद्यार्थ्यांच्यात मानवी मूल्ये जतन करण्याचे कार्य केले आहे.

बीजसंज्ञा: शिक्षण   राष्ट्रीय सेवा योजना   महाविद्यालयीन तरुणाई   समाज   नैतिकता   मानवी मूल्ये, राष्ट्रीय सेवा योजना आणि मानवी मूल्ये– परिणाम

प्रास्ताविक

भारतात २० व्या शतकाच्या उत्तरार्धात उच्चशिक्षणाचा प्रचार आणि प्रसार मोठया प्रमाणावर झाला. परिणामी वेगवेगळ्या विद्याशाखेत पदवी घेणाऱ्या विद्यार्थ्यांचे प्रमाण हळू हळू वाढू लागले. उच्चशिक्षण घेत असताना संख्यात्मक वाढ झाली परंतु गुणात्मक शिक्षणाच्या बाबतीत प्रश्न चिन्ह उभे राहिले. उच्चशिक्षण घेत असताना विद्यार्थ्यांचा गुणात्मक विकास झाला पाहिजे. त्याला मानवी मूल्यांचे शिक्षण मिळाले पाहिजे. उच्चशिक्षण घेत असताना विद्यार्थी फक्त चार भिंतीच्या आतील शिक्षण घेत असेल आणि तो फक्त पुस्तकी किडा होणार असेल व घोका आणि ओका शिक्षण संस्कृतिचा बळी ठरणार असेल तर हे शिक्षणाचे खूप मोठे अपयश आहे. महाविद्यालयीन विद्यार्थ्यांच्यात मानवी मूल्यांचे

संवर्धन करणे व वाढीस लावणे हेच खरे मोठे आव्हान आहे. उच्च शिक्षण घेत असताना विद्यार्थ्यांचा बुध्यांक वाढत असताना भावनांक कमी होत असेल ?

आजचा विद्यार्थी कल्पक व निर्मितीक्षम आहे. त्यास वैज्ञानिकदृष्टया अधिक सक्षम करण्यासाठी महाविद्यालयीन शिक्षण घेत असताना राष्ट्रप्रेम जागृत करणारे, राष्ट्रभक्तीची भावना वाढीस लावणारे, समाजाशी नाळ जोडणारे शिक्षण द्यावे लागेल. एकमेकांत सहकार्याची भावना वाढीस लावणारे शिक्षण अधिक महत्त्वाचे आहे. विद्यार्थ्यांच्यात किमान काही मानवी मूल्ये आलीच पाहिजेत. त्याच्याकडे व्यावहारिक शहाणपण असला पाहिजे. आपण घेत असलेले शिक्षण व निवडलेल्या व्यावसायावर श्रध्दा पाहिजे त्याबरोबरच स्वतःमध्ये दृढविश्वास आला अपहिजे. आपण ज्या समाजातून आलो त्या समाजावर, कुटुंबावर, देशावर व सहकाऱ्यांच्यावर प्रेम करता आले पाहिजे. आपल्या कृतीतून आपल्याबद्दल विश्वास संपादन करता आला पाहिजे. प्रामाणिकपणा, सचोटी, काळजी व सहकार्याची भावना हा तर मानवी मुल्यांचा पाया आहे. तो मानवी मूल्यांच्या शिक्षणातून यावा अशी अपेक्षा ठेवली तर फ ारसे वावगे होणार नाही.

प्रत्येक महाविद्यालयात पदवी शिक्षण घेत असताना अभ्यासक्रमाबरोबरच इतर काही महत्त्वाचे उपक्रम राबविले जातात. त्यामध्ये महाविद्यालयात कार्यरत असणारी राष्ट्रीय सेवा योजना, राष्ट्रीय छात्र सेना त्याचबरोबर क्रिडा व सांस्कृतिक विभाग आपल्या उपक्रमातून प्रत्यक्ष व अप्रत्यक्षरित्या महाविद्यालयीन तरुणांना मानवी मूल्यांचे शिक्षण देण्याचे कार्य करीत असतात. साधारणपणे तीन ते चार वर्षंच्या कालावधीत विद्यार्थ्यांचा सर्वांगीण विकास होण्यास मदत होते. महाविद्यालयीन शिक्षण घेत असताना महाविद्यालय एके महाविद्यालय, तासिका, पुस्तके, मार्क्स यांच्या पलिकडे न जाणारे विद्यार्थी आणि शिक्षणाबरोबरच राष्ट्रीय सेवा योजना, राष्ट्रीय छात्र सेना, विविध क्रिडा प्रकारात भाग घेणारे व सांस्कृतिक कार्यक्रमात सक्रिय असणारे विद्यार्थी यांच्यात नक्कीच फ रक जाणवतो.

राष्ट्रीय सेवा योजना

राष्ट्रीय सेवा योजना २० व्या शतकाच्या उत्तरार्धातील महाविद्यालयीन युवकांच्यातील एक महत्त्वाची चळवळ आहे. महाविद्यालयीन विद्यार्थ्यांच्या मनात सामाजिक जाणीव निर्माण करणे व त्यांचा सर्वांगीण विकास घडवून आणणे या उद्देशाने राष्ट्रीय सेवा योजनेची सुरुवात झाली आहे. स्वालंबन, चारित्र्य संवर्धन व सामाजिक बांधिलकी हा राष्ट्रीय सेवा योजनेचा पाया आहे. भारत सरकारच्या युवा कल्याण विकास व क्रिडा मंत्रालयांतर्गत कार्यरत असणाऱ्या राष्ट्रीय सेवा योजनेची सुरुवात २४ सप्टेंबर १९६९ साली झाली. परिणामी महाविद्यालयीन विद्यार्थ्यांना समाजसेवा आणि राष्ट्रसेवा करण्याची विधायक आणि रचनात्मक कार्य करण्याची संधी मिळाली. स्थापनेच्या वेळी ३७ विद्यापीठात ४० हजार विद्यार्थी असलेली राष्ट्रीय सेवा योजना गेल्या ४७ वर्षात अधिक प्रबळ झालेली दिसून येते. सन १९८० ८१ मध्ये राष्ट्रीय सेवा योजनेत विद्यार्थ्यांची संख्या ४ लाख ७५ हजार होती. सन १९९० ९१ मध्ये १० लाख २६ हजार पर्यंत जाऊन पोहचली. आज भारतात २५० विद्यापीठांमध्ये ६,५०० महाविद्यालयात ४० लाखाहून अधिक विद्यार्थी कार्यरत आहेत.   समाजामध्ये वाढत्या प्रमाणात विषमता वाढत आहे. नफे खोरी व टोकाचा स्वार्थ वाढीस लागलेला असताना, महाविद्यालयीन   तरुणाई मात्र २१ व्या शतकातसुध्दा 'माझ्यासाठी नव्हे तर तुमच्यासाठी' 'Not me But you' या बोधवाक्याने प्रेरित होऊन लोकशाही संवर्धनाचे आणि सामाजिक बांधिलकी जोपासण्याचे कार्य करीत आहेत. महाविद्यालयीन शिक्षण घेत असताना दोन वर्षेया योजनेत सहभागी झालेला विद्यार्थी राष्ट्रीय सेवा योजनेच्या नियमित कार्यक्रम व विशेष श्रमसंस्कार शिबिराच्या माध्यमातून दत्तक खेडी घेऊन राष्ट्रसेवा, श्रमसंस्कार व स्वालंबनाचे धडे घेत आहेत. महात्मा गांधीजींच्या स्वप्नातली खेडी उभारण्याचे व स्वामी विवेकानंदांच्या मनातला युवक घडविण्याचे कार्य करीत आहे.

शिवाजी विद्यापीठ, कोल्हापूर म्हणजे देशातील एक नामवंत विद्यापीठ, नॅक बेंगलोर ने 'ए' ग्रेड बहाल केलेले गुणात्मकदृष्टया एक महत्त्वाचे विद्यापीठ. या विद्यापीठात सन १९६९ पासूनच राष्ट्रीय सेवा योजना विभाग कार्यरत असून जवळपास चार दशकाहून अधिक काळ विद्यार्थ्यांच्यात समाजसेवा व राष्ट्रसेवेचे संस्कार घडविण्याचे काम चालू आहे. आज १८५ महाविद्यालयात २३ हजार विद्यार्थी राष्ट्रीय सेवा योजनेत कार्यरत आहेत. १८५ कार्यक्रम अधिकारी, ३ जिल्हा समन्वयक व विभागीय समन्वयक या यंत्रणेत काम करीत आहेत. त्याचबरोबर स्वनिधीतून कार्यरत असणारे राष्ट्रीय सेवा योजनेचे ३० युनिट ३१५० स्वयंसेवक या यंत्रणेत आहेत. नियमित कार्यक्रम व विशेष श्रमसंस्कार शिबीराच्या माध्यमातून गेल्या ४७ वर्षात 'आरोग्यासाठी युवक' पासून ते 'जलसंधरणासाठी युवक' त्याचबरोबर 'बलशाली राष्ट्रासाठी सशक्त युवक' पासून ते 'खेडयाकडे चला' अशी अनेक घोषवाक्ये घेऊन अनेक समाजाभिमुख कार्येकेली आहेत. आरोग्य, पर्यावरण, आपत्ती व्यवस्थापन, वृक्षारोपण, विज व पाणी बचत, हागणदारी मुक्त गांव, ग्रामस्वच्छता अभियान असे अनेक उपक्रम राबवून अनेक खेडयांच्या विकासाला हातभार लावण्याचे महत्त्वपूर्ण कार्य केले आहे. एवढेच नव्हे तर एडस् जनजागृती, व्यसनमुक्ती, प्रौढ निरंतर शिक्षण यासारख्या अनेक उपक्रमांच्या माध्यमातून खेडांचा विकास झालेला आहे. महाविद्यालय व परिसरात जनजागृती झाली त्याच्याहीपेक्षा विद्यार्थ्यांच्यात प्रत्यक्ष अप्रत्यक्षपणे मानवी मूल्यांचे जतन करण्याचे, प्रचार व प्रसार करण्याचे महत्त्वाचे कार्य केले आहे.

राष्ट्रीय सेवा योजना आणि मानवी मूल्ये

उच्चशिक्षण आणि मानवी मूल्ये यांचा विचार केला तर माणूस जसे जसे उच्चशिक्षण घेतो तस तसा त्यांच्यात मानवी मूल्ये जतन करण्याची क्षमता यावी अशी अपेक्षा असते. मानवी मूल्ये म्हणजे तरी काय शिक्षण घेत असताना किंवा शिक्षण घेतल्यानंतर त्यांच्यात व्यावहारिक

शहाणपणा यावा, शिक्षणावर, समाजावर, आईवडिलांच्यावर एवढेच नव्हे तर देशावर आपली श्रद्धा असली पाहिजे. आत्मसन्मान, दृढविश्वास यावा, राष्ट्रीय एकात्मता, राष्ट्रभक्ती व राष्ट्रप्रेम वाढीस लागले पाहिजे. आपण ज्या समाजातून आलो त्या समाजावर प्रेम केले पाहिजे. समाजाचा, कुटुंबाचा, सहकाऱ्यांचा विश्वास संपदन करता यावा. प्रामाणिकपणा, सचोटी व सहकार्याची भावना वाढीस लागावी हीच खरी उच्चशिक्षणातील मानवी मूल्ये आहेत. राष्ट्रीय सेवा योजनेतून विद्यार्थी समाज समजून घेतो, समाजात, खेडयात जाऊन काम करतो, समाजाच्या गरजांची माहिती करुन घेतो. त्यांच्यात धाडस व नेतृत्व गुण येतात. संकटकाळी व नैसर्गिक आपत्तीस तोंड देण्याची क्षमता व पात्रता अंगी येते. राष्ट्रीय एकात्मतेचा प्रचार, प्रसार करण्याची क्षमता अंगी येते. सर्वांत महत्त्वाचे म्हणजे समाजातील गरीबांची सेवा करण्याची इच्छा मनात जागृत होते. सर्वांत महत्त्वाचे म्हणजे निस्वार्थीपणा अंगी येण्यास मदत होते.

राष्ट्रीय सेवा योजनेच्या माध्यमातून केलेल्या कार्याचा परिणाम विद्यार्थ्यांच्यावर, दत्तक खेडयावर, महाविद्यालय व महाविद्यालय परिसरावर नक्कीच झाला आहे. एवढेच नव्हे तर अनेक महाविद्यालयांना नॅकने 'ए' ग्रेड दिलेली आहे. त्यामध्ये राष्ट्रीय सेवा योजनेचे योगदान महत्त्वाचे आहे. गेल्या अनेक वर्षांत अनेक गावे शासनाच्या विविध उपक्रमात अग्रेसर आहेत. विशेषत: ग्रामस्वच्छता अभियान, हागणदारीमुक्त गाव योजनेत जे यश प्राप्त केले त्यात राष्ट्रीय सेवा योजनेचे योगदान महत्त्वाचे आहे.

राष्ट्रीय सेवा योजना, नैतिक मूल्ये व विद्यार्थ्यावरील परिणाम

१. **व्यावहारिक शहाणपणा:** महाविद्यालयात शिक्षण घेणाऱ्या विद्यार्थ्यांना व्यावहारिक शहाणपणा न आल्यामुळे अनेकवेळा शिक्षणाचा हेतूच फोल ठरतो. राष्ट्रीय सेवा योजनेत येणारा विद्यार्थी दोन वर्षेमहाविद्यालयात व महाविद्यालयातील परिसर त्याचबरोबर दत्तक खेडयाशी समरस झालेला असतो. परिणामी अनेक लोकांशी, समाजातील घटकांशी संबंध येतो. कोणत्या प्रसंगी कसे वागावे, काय बोलावे, काय बोलू नये, काय करावे, काय करु नये हा व्यावहारिक शहाणपणा अनुभवातून व समाजाशी नाळ जोडल्यामुळे येतो. अनुभवाधिष्ठीत व्यावहारिक शहाणपणाचे शिक्षण प्राप्त होते.

२. **श्रद्धा, दृढविश्वास, निष्ठा:** आपण लोकांशी कसे वागावे, चांगुलपणाबरोबरच आपला व्यवहार सौजन्यशील कसा राहील यावर भर देणे म्हणजे नैतिक मूल्य शिक्षण, माहितीच्या अधिकारातून, गुगलवर शोध घेऊन व नोटस् वापरुन माहिती मिळते, ज्ञानाच काय? खरतर ज्ञान मिळविणे म्हणजे आपल्या जीवनाची मूल्ये समजून घेणे, बुध्दीला चालना देणे, ज्ञान आणि अज्ञान यातील फरक जाणणे हे मानवी मूल्यांच्या शिक्षणातून येते. आपल्या अंगी श्रद्धा असली पाहिजे. आपण जे काम करतो त्यावर दृढविश्वास व निष्ठा असली पाहिजे तरच तो खऱ्या अर्थाने ज्ञानी होय.

राष्ट्रीय सेवा योजनेतील विद्यार्थ्यासाठी उजळणी वर्ग असतात. महाविद्यालयात अनेक प्रकारची व्याख्याने आयोजित केली जातात. त्यामध्ये विज्ञानाधिष्ठीत श्रद्धा बाळगणारा परंतू अंधश्रध्देचे समुळ उच्चाटन करणारा विचार तयार होतो. राष्ट्रीय सेवा योजनेतील अनेक स्वयंसेवक व्यावहारिक जगात अंधश्रध्देवर विश्वास न ठेवणारे, आपल्या कामावर निष्ठा ठेवणारे असतात. त्यांच्यात श्रद्धा, दृढविश्वास व निष्ठा हे गुण येतात.

३. **प्रेम व आदराची भावना:** उच्चशिक्षण घेत असताना व्यक्तीमत्वाचा विकास झाला पाहिजे. अद्यावत ज्ञान मिळाले पाहिजे याबद्दल दुमत नाही मात्र ते घेत असताना आपण यशाचे श्रेय गाठत असताना आपल्यात टोकाचा स्वार्थ तर येत नाही ना? सामाजिक व कौटुंबिक जबाबदाऱ्यांचा आपणास विसर पडला नाही ना? हा विचार महत्त्वाचा वाटतो. उच्चशिक्षण घेत असताना विद्यार्थ्यांचा बुध्यांक वाढत असेल अन भावनांक कमी होत असेल तर शिक्षणाची वाताहत झाली असे म्हटले तर फारसे वावगे होणार नाही. आपण ज्या समाजातून आलो त्या समाजाचे आपण काही तरी देणे लागतो. आपण ज्या देशात जन्मलो त्या देशाविषयी प्रेम, राष्ट्राप्रेमाची व राष्ट्राभिमानाची भावना तयार होणे, आईवडील, समाज, देश याविषयी प्रेम व आदराची भावना म्हणजे खरे मानवी मूल्य आहे. शिक्षणातून राष्ट्रप्रेमाचे धडे दिले तर महाविद्यालयीन युवकांना भारतमाता की जय अशा घोषणा द्या म्हणून सांगावे लागणार नाही.

राष्ट्रीय सेवा योजनेच्या गीतामध्ये 'हम सब मिलकर, देश का अपने, जग मे नाम जगायेंगे। एन.एस.एस. का परछम लेकर आगे बढते जायेंगे।। ''श्रम एवं जयते'' के बलपर भारत नया बनाये हम। हर भारतवाशी के दिलमें, प्यार का दिप जलायेंगे ।। मकसद अपना तन, मन, धन से देश की सेवा करना है। वरील गीतातच आपल्याला राष्ट्रप्रेमाची भावना दिसून येते. राष्ट्रीय सेवा योजनेचे युवक राष्ट्र उभारणीचे काम करीत आहेत. राष्ट्रीय सेवा योजनेच्या दोन वर्षाच्या कालावधीत त्यांच्यावर झालेल्या संस्काराचा परिणाम म्हणून राष्ट्राबद्दल आईवडिलांच्याबद्दल त्याचबरोबर शिक्षक व समाजाबद्दल प्रेम व आदराची भावना निर्माण होते व वृध्दींगत होते.

४. **व्रत समाजसेवेचे:** समाजसेवा व राष्ट्रसेवा हा राष्ट्रीय सेवा योजनेचा मूळ पाया आहे. आपण ज्या समाजातून आलो त्या समाजाचे आपण काही तरी देणे लागतो. खरंतर हे बाळकडू लहान वयातच मिळावयास हवे. ज्यांना हे बाळकडू मिळते त्यांच्या समाजसेवेच्या व्रतास राष्ट्रीय सेवा योजनेत गती मिळते.त्याचाच परिणाम म्हणून गेल्या दशकात शिवाजी विद्यापीठाच्या अंतर्गत येणाऱ्या महाविद्यालयातील विद्यार्थ्यांनी राष्ट्रीय सेवा योजनेच्या माध्यमातून हागणदारी मुक्त गाव योजनेअंतर्गत ३००० शौचालये बांधली आहेत. त्याबरोबर दत्तक खेडयात श्रमाच्या माध्यमातून शौचालयासाठी खड्डे काढून दिले आहेत.

जनहिताचा विचार करणे हे तर सर्वांत महत्त्वाचे मानवी मूल्य आहे. गेल्या १० वर्षाच्या कालावधीत जवळपास ४० हजार बाटल्यांचे रक्तदान विद्यार्थ्यांनी केले आहे. रक्तदानाच्या माध्यमातून विद्यार्थ्यांच्यात मानवतेची भावना अधिक वृध्दींगत झाले आहेत. एवढेच नव्हे तर राष्ट्रीय सेवा योजनेच्या माध्यमातून अनेक आरोग्य शिबीरांचे आयोजन केले जाते. दरवर्षी किमान १५० आरोग्य शिबीरांचे आयोजन केले जाते. त्याचा परिणाम दुहेरी दिसून येतो. विद्यार्थ्यांच्यात आरोग्य जनजागृती होते त्याचबरोबर दत्तक खेड्यातील लोकांना आरोग्य जनजागृती बरोबरच आरोग्य तपासणीचीही संधी मिळते. गेल्या दशकात 'स्वच्छ गाव सुंदर गांव'' 'ग्रामस्वच्छता अभियान' यासारखे अनेक उपक्रम राबविले जात आहेत. गेल्या १० वर्षांत शिवाजी विद्यापीठातील राष्ट्रीय सेवा योजनेअंतर्गत येणाऱ्या महाविद्यालयांनी दरवर्षी १७५ प्रमाणे खेडी दत्तक घेऊन रस्ता दुरुस्ती, गावाची स्वच्छता, प्रबोधन करून ग्रामीण विकासाला चालना दिली आहे. परिणामी राष्ट्र उभारणीसाठी व खेड्यांच्या विकासासाठी काहीतरी करण्याची भावना निर्माण झाली. आज अनेक खेडी विकसित झाली आहेत. त्यामध्ये राष्ट्रीय सेवा योजनेचा महत्त्वाचा वाटा आहे. कला विज्ञान, तंत्रज्ञान व वाणिज्य शाखेत शिक्षण घेणाऱ्या विद्यार्थ्यांनी खेड्यात जाऊन वृक्षारोपण, शौचालय उभारणीसाठी खड्डे काढून खऱ्या अर्थाने मानवी मूल्यांचे जतन केले आहे.

५. **राष्ट्रीय एकात्मता:** प्रत्येकाला पदवी ही आता प्रतिष्ठेची वाटू लागली आहे. एखाद्या विषयात रस व गती असो व नसो कुठल्याही मार्गांनी पदवी पदरात पाडून घेणे यात धन्यता मानणारे आई वडील व पदवी घेणारे विद्यार्थी आणि पदवी देणारी यंत्रणा वाढत आहे. उच्चशिक्षण घेत असताना मानवी मूल्यांची किती घसरण होत आहे हे विद्यार्थी जवळून बघत आहेत. शिक्षणात जातीपातीचे राजकारण वाढत आहे.

राष्ट्रीय सेवा योजनेच्या गीतामध्येच राष्ट्रीय एकात्मतेची शिकवण आहे. जात पात का भेद मिटाकर, सबको गले लगाना है । उँच नीच की दिवारोंको, तोड के आगे जाना है । राष्ट्रीय सेवा योजनेत प्रत्येक महाविद्यालयात अनेक विद्यार्थी असतात. त्यामध्ये अनेक जातीची, धर्माची, पंथाची मुले व मुली एकत्रित येतात, गुण्यागोविंदाने राहतात. एकत्र विचार करतात, जेवतात, खातात, राहतात. त्यांच्यात जातधर्म याचा अडसर येत नाही. महाविद्यालय, विद्यार्थी, ग्रामस्थ, एकत्र येतात. खऱ्या अर्थाने विकासाभिमुख कार्य करतात. प्रत्यक्ष अप्रत्यक्षरित्या राष्ट्रीय एकात्मतेचे संगोपन होते. परिणामी विद्यार्थ्यांच्या मनावर राष्ट्रीय एकात्मतेची भावना वाढीस लागली आहे.

पर्यावरण संरक्षण, वृक्ष लागवडीच्या बाबतीत सुध्दा राष्ट्रीय सेवा योजना आघाडीवर आहे. राष्ट्रीय सेवा योजनेच्या गीतातच त्याचे मर्म आहे. जंगल भी है देश की दौलत, आओ पेड लगाये हम। जो अनपढ भाई बहने है, उनको आज पढाये हम। शिवाजी विद्यापीठाच्या कार्यक्षेत्रातील महाविद्यालयांनी राष्ट्रीय सेवा योजनेअंतर्गत दरवर्षी किमान २५,००० झाडांची लागवड केली जाते. आज अनेक महाविद्यालयांच्या परिसरात दिसणारी झाडे, दत्तक खेड्यातील बरीचशी झाडे विद्यार्थ्यांनी लावलेली आहेत. त्याचबरोबर शिवाजी विद्यापीठ परिसरातील वृक्षारोपण राष्ट्रीय सेवा योजनेच्या विद्यार्थ्यांनी केली आहे. परिणामी विद्यार्थ्यांच्यात पर्यावरण संरक्षणाचा संदेश मिळाला.

मुल्याधारित आणि शोषणमुक्त समाजव्यवस्थेची सध्या नितांत गरज आहे. प्रत्येकजण सुखी असल्याशिवाय आनंदी समाजाची कल्पना हे दिवास्वप्न आहे. मात्र राष्ट्रीय सेवा योजनेच्या विद्यार्थ्यांनी जेव्हा जेव्हा समाजावरती आपत्ती आली तेव्हा तेव्हा आपत्ती व्यवस्थापनात महत्त्वाची भूमिका बजावली. सांगली जिल्ह्यात सन २००४ ०५ या वर्षात भीषण दुष्काळ पडला तेव्हा सांगली जिल्ह्यातील ५००० विद्यार्थ्यांनी १० दिवसात १७५ वनराई बंधारे बांधले, सांगली, कोल्हापूर जिल्ह्यात मोठा महापूर आला तेव्हा विद्यार्थ्यांनी मोठया धाडसाने पूराच्या पाण्यात उतरुन मनुष्य व प्राणीमात्रांना वाचविण्याचे कार्य केले आहे.

राष्ट्रीय सेवा योजनेमुळे विद्यार्थ्यांच्यात व्यक्तीमत्वाचा विकास झाला, राष्ट्रप्रेम, राष्ट्रभक्ती, सहकार्याची भावना वाढीस लागली. निर्व्यसनी राहण्याचा मंत्र मिळाला. नेतृत्व गुण वाढीस लागले. श्रमाचे महत्त्व पटले. प्रत्यक्ष अप्रत्यक्षरित्या मानवी मूल्यांचे जतन करण्याची उर्मी अंगी आली.

निष्कर्ष

१. शिक्षण क्षेत्रातील सर्वच घटकांना मानवी मूल्यांच्या शिकवणीची गरज आहे.

२. उच्चशिक्षण घेत असताना महाविद्यालयीन युवकांच्यावर मानवी मूल्यांचे संवर्धन करण्यासाठी अनेक योजना आहेत त्यापैकी राष्ट्रीय सेवा योजना ही एक महत्त्वाची योजना आहे.

३. राष्ट्रीय सेवा योजनेमुळे महाविद्यालयीन युवकांच्यावर नक्कीच अनुकूल परिणाम झाला आहे.

४. राष्ट्रीय सेवा योजनेमुळे व्यावहारिक शहाणपण, श्रध्दा, दृढविश्वास हे गुण अंगी येण्यास मदत होते. एवढेच नव्हे तर देशप्रेम, राष्ट्रीय एकात्मतेची भावना वाढीस लागण्यास मदत झाली आहे.

५. विश्वास, प्रामाणिकपणा, सचोटी हे गुण वृध्दींगत होतात. त्याचबरोबर सत्कार्याची भावना वाढीस लागली आहे.

६. शिवाजी विद्यापीठाच्या कार्यक्षेत्रातील संलग्न महाविद्यालयांनी राष्ट्रीय सेवा योजनेच्या विविध उपक्रमातून विद्यार्थ्यांना राष्ट्रप्रेम व श्रमसंस्काराचे धडे देऊन राष्ट्राच्या विकासाला चालना दिली आहे. आज अनेक विद्यार्थ्यांच्यात नेतृत्व गुण विकसित झाले आहेत. खेडी विकसित झाली आहेत.

७. राष्ट्रीय सेवा योजनेच्या माध्यमातून प्रत्यक्ष अप्रत्यक्षरित्या मानवी मूल्यांचे जतन करण्याचे कार्य केले आहे.

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विद्याप्रबोधिनी प्रशालेतील मूल्यशिक्षण कार्यक्रम: एक व्यष्टी अभ्यास

लेखिका: डॉ. विजया पाटील

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सारांश

शिक्षण हे समाजपरिवर्तनाचे प्रभावी साधन आहे. शिक्षणातून शारीरिक व भावनिक, मानसिक विकास होणे अपेक्षित असते. बालकामध्ये सामाजिक, राष्ट्रीय व वैयक्तिक मूल्ये रुजविणे हे मूल्यशिक्षणात अपेक्षित असते. 'ज्यांच्या आकांक्षा धरावी व पाठपुरावा करावा अशी गोष्ट म्हणजे मूल्य होय.' (एन.सी.ई.आर.टी.) शालेय स्तरावरील विविध दिनानिमित्ताने अनेक उपक्रम राबविले जातात व विविध मूल्ये रुजविण्याचा प्रयत्न केला जातो. एलेय स्तरावर मूल्ये साध्य होऊ शकतात. कारण शिक्षणातून मूल्यांची जोपासना होऊ शकते, हे सर्वमान्य झालेले आहे. वास्तविक बहुसंख्य शाळांमध्ये 'मूल्यांवर' लक्ष केंद्रित केले जात नाही. तेथे फक्त 'ज्ञान' व संबंधित पुस्तके आणि विद्यार्थ्यांनी स्मरणात ठेवायची माहिती असते. एळांमध्ये प्रत्येक शिक्षक हा 'मूल्य' विषयाचा शिक्षक असतो. शिक्षकाने अभ्यासक्रमात अभिप्रेत मूल्ये शोधणे आवश्यक असते. 'मधल्यांचे अध्यापनशास्त्र' तसेच अवगत असायला हवे. 'अध्यापनशास्त्र' ह्याचा अर्थ अध्यापनाची कला आणि शास्त्र' असा आहे. त्यात विद्यार्थ्यांना विचार कसा करावा? विमर्षण कसे करावे? चिकित्सकपणे मूल्यमापन कसे करावी? एखाद्याच्या मूल्याविषयी कौतुक करणे, ससंवादी बनणे, निर्णयक्षम बनणे ह्यासारख्या बाबी वर्तनात किंवा कृतीत दिसून येतात. एलेय स्तरावर सहशालेय उपक्रमांतर्गत कार्यक्रम आयोजित केले जातात. त्यासाठी शाळा, शिक्षक, विद्यार्थी खूप कार्यरतही असतात. परंतु विद्यार्थ्यांपर्यंत मूल्ये रुजविण्याचा परिणाम कसा झाला? ह्याविषयी आढावा घेतला जात नाही. प्रस्तुत शोधनिबंधात संशोधिकेने उच्च प्राथमिक स्तरावरील विद्यार्थ्यांसाठी राबविण्यात आलेल्या (२०१५–१६) उपक्रम व मूल्यांची रुजवणूक व कार्यक्रमाचे सर्वेक्षण केले. विद्यार्थ्यांमध्ये उपक्रमानंतर अपेक्षित बदल वर्तनांतील बदल ह्याबाबत माहिती देण्यात आलेली आहे.

बीजसंज्ञा: विद्याप्रबोधिनी प्रशाला,

प्रास्ताविक

मानवी जीवनात अनेक मानवी मूल्ये असतात. त्यात वैयक्तिक, सामाजिक, राष्ट्रीय मूल्यांचा समावेश होतो. शिक्षण हे समाज परिवर्तनाचे प्रभावी साधन आहे. विद्यार्थ्यांच्या भावनिक व सामाजिक विकासाकडे दुर्लक्ष होत आहे. (NCF, 2005) मूल्ये ही अध्यापनातून रुजत नाही तर विद्यार्थ्यांना प्रत्यक्ष अनुभव व त्याप्रमाणे जगण्याचे धाडसही निर्मान करावे लागते.

१.१ 'मूल्ये' ह्या संकल्पनेच्या काही व्याख्या

१. 'जी तत्त्वे अनेक परिस्थितीत समान राहतात व व्यक्तीला कार्याचे निश्चित दिग्दर्शक करतात.'

२. 'मूल्य म्हणजे चिरकाल टिकणारा विश्वास, एखाद्या विशिष्ट वर्तनाचे वळण, चांगल्या गोष्टी ह्याम्ची पातळी ठरविण्याचे निकष.' (ऑकेच)

३. 'जिची आकांक्षा धरावी वा पठपुरावा करावा अशी गोष्ट म्हणजे मूल्य.' (एन.सी.ई.आर.टी.)

४. 'मूल्य म्हणजे योग्य गोष्टीला न्याय देणारे प्रमाणक किंवा तत्त्वे एखादी जागा, वस्तू, कल्पना, कृती आणि परिस्थिती अशा गोष्टींचे निकष ठरवतात. ह्या गोष्टी चांगल्या की वाईट हे ठरवितात. मूल्ये ही योग्य निकाल देण्यासाठी उपयोगात आणली जाणारी प्रमाणके होत.' (शेरर)

   वरील व्याख्यांवरून मूल्यांची पुढील वैशिष्टे सांगता येतील

   १. व्यक्तिला कार्याचे दिशादर्शक असतात.

   २. विशिष्ट वर्तनाची पातळी ठरविण्याचे व पाठपुरावे करणारे असते.

   ३. योग्य गोष्टील न्याय देणारे प्रमाणक/तत्वे असतात.

१.२ शालेय स्तरावरील मूल्यशिक्षण सद्यस्थिती

विद्यार्थीदशेतील मूल्यांची रुजवणूक ही परिणामकारकता ठरते कारण लहान वयातील संस्कार, अनुभव मानवी पटलावर दृढ राहतात आणि स्विकारण्याची दृष्टी असते. शालेय स्तरावर 'मूल्यशिक्षणाचा' तास घेतला जावा अशी शिफारस लागू झालेली होती. परंतु त्यात खूपच अडचणी निर्माण झाल्या. त्या एका तासात दररोज काय घ्यावे? असे प्रश्न शिक्षकांपुढे उभे राहिले व त्यातून परिपाठालाच 'मूल्यशिक्षणाचा' तास घेतला जातो. परंतु अलीकडे शालेय स्तरावर विविध विशेष दिन, तसेच विविध उपक्रम घेतले जातात. खरे तर त्यातून ही 'मूल्ये' संक्रमित होत असतातच. परंतु 'मूल्यसंक्रमण' ही संकल्पना अमूर्त असल्याने कालांतराने व्यक्तिच्या व्यक्तिमत्वात दिसणारा बदल, वर्तनातला बदल, केलेल्या कृती ह्यातून जाणवणारा बदल असतो. तो मोजता येण्यासारखा नाही, पण अनुभवता

येण्यासारखा असतो. शाळांमध्ये मूल्यशिक्षण राबविण्याच्या पद्धतीत विविधता दिसते. मूल्यशिक्षणाच्या स्वतंत्र तासिका घेतल्या जातात. पण मूल्यशिक्षण कार्यक्रमातून कोणती मूल्य विकसित होतात किंवा नाही याचा पद्धतशीर अभ्यास होत नाही त्यात बदल होण्यासाठी प्रस्तुत व्यष्टी अभ्यास करण्यात आला.

१.३ विद्याप्रबोधिनी प्रशालेतील मूल्यशिक्षण: एक अभ्यास

संशोधिका नासिक येथील विद्याप्रबोधिनी प्रशाला येथे शालेय समिती असल्याने शाळेतील विविध कार्यक्रमांच्या नियोजनात सहभाग असतो. प्रस्तुत शोधनिबंधात उच्च प्राथमिक स्तरावरील (५ वी ते ७ वी) सन २०१५-१६ या शैक्षणिक वर्षातील विविध उपक्रमांचा आणि त्यातून नियोजित कृती व अपेक्षित मूल्यविकसन व त्याच पडताळा एक अभ्यास (case study) करण्यात आला. विद्याप्रबोधिनी प्रशालेतील सह-शालेय व अभ्यासपूर्वक कार्यक्रम व मूल्य विकसन विद्याप्रबोधिनी प्रशालेतील उपक्रम कार्यवाही सदर शाळेमध्ये ५ वी ते ७ वी चे मराठी माध्यमाचे त्या त्या परिपाठात देशभक्तीवर समूहगीत, अनेक आठवड्यातून एकदा गड/किल्ला ह्याची माहिती विद्यार्थी देतात. परंतु संपूर्ण वर्षात उपक्रम घेतले जातात. त्याची उद्दिष्टे, कार्यवाही व अपेक्षित 'मूल्यविकसन' ठरवली जातात. त्याविषयी माहिती पुढे देण्यात आलेली आहे.

शाळेतील सह-शालेय व अभ्यासपूर्वक कार्यक्रम

दिनविशेष	उद्देश	कार्यक्रमाचे स्वरूप	अपेक्षित मूल्य
योग दिन	योग, व्यायाम, प्राणायाम यासंबंधी जागृती करणे	योगासन व सूर्यनमस्काराचे प्रात्यक्षिक	श्रमप्रतिष्ठा
वाढदिवस यज्ञ	पारंपारिक व वैदिक पद्धतीने जन्मदिन साजरा करुन भारतीय संस्कृतीचे संवर्धन करणे	जून, जुलै महिन्यात जन्मदिन असलेले ताई/दादा आणि मिलिटरी स्कूलचे विद्यार्थी यांना आमंत्रित करुन त्यांचा जन्मदिन साजरा	संस्कृती संवर्धन
शालेय निवडणूक	विद्यार्थ्यांना लोकशाही पद्धतीने निवडणूकीची प्रक्रिया समजणे	निवडणूक आयोग स्थापना प्रचार, वर्गातील मतदान, शालेय मंत्री निवड, शालेय पंतप्रधान निवडून शपथविधी वर्गाविर्गांत निवड प्रक्रिया	राष्ट्रीय एकात्मता
कालिदास दिन	संस्कृत महाकवी कालिदास व त्यांच्या साहित्याची ओळख करणे	संस्कृत नाटीका सादरीकरण	संवेदनशीलता
आषाढी एकादशी	वारकरी सांप्रदायाची ओळख. संतांची शिकवण व अभंग पाठांतर करणे.	विद्यार्थ्यांकडून अभंग पाठ	संस्कृती संवर्धन
कारगिल दिन	कारगिल युद्धात शहीद झालेल्या जवानांना आदरांजली व सैनिकी शिक्षणास प्रोत्साहन देणे.	व्याख्यान श्री. तरुण बोरा	राष्ट्रभक्ती
गुरुपौर्णिमा	गुरुविषयी कृतज्ञता व्यक्त करणे.	गुरु-शिष्य नात्यावर आधारित कथाकथन स्पर्धा	गुरुज नांबद्दल आदर, प्रेम, सदभावना
लो. टिळक पुण्यतिथी, जयंती, महात्मा गांधी, लालबहादूर शास्त्री, नेताजी सुभाषचंद्र बोस	राष्ट्रप्रेम व राष्ट्रभक्ती जागृत करणे. देशभक्ताबद्दल आदर व त्यांच्या शिकवणूकीचे स्मरण करणे.	एकपात्री सादरीकरण. माहिती सांगून त्यांच्या कार्याची ओळख मी सैनिक होणार ह्या विषयावर निबंध स्पर्धा.	राष्ट्रीय एकात्मता, शौर्य, साहस, स्वातंत्र्यप्रेम
क्रांतिदिन	क्रांतिकारक स्मरण व त्यांच्या कार्याची ओळख होय.	व्याख्यान- मेजर कुलथे	राष्ट्रभक्ती

पुण्यतिथी संत नामदेव महाराज, संत जनाबाई, सावता माळी, अहिल्याबाई होळकर, गाडगे बाबा	महाराष्ट्रातील संतांचे ज्ञान, वैराग्य, भक्ती, कार्य व संत शिकवण त्यांची ओळख होणे.	माहिती सांगून त्यांच्या कार्याची ओळख करुन देण्यात आली. पथनाट्याचे सादरीकरण करण्यात आले.	सर्वधर्म सहिष्णुता, श्रमप्रतिष्ठा, नीटनेटकेपणा
गीता जयंती	भारतीय संस्कृतीतील धर्मग्रंथांची माहिती होणे	गीतेच्या १५ व्या अध्यायाचे पठण, माहिती	सर्वधर्म सहिष्णुता
स्वामी विवेकानंद जयंती	स्वामी विवेकानंदांच्या कार्यांची ओळख करणे.	प्रत्येक वर्गात दोन विद्यार्थ्यांनी माहिती व गोष्ट	राष्ट्रप्रेम, विश्वबंधूत्व व मानवता अलौकिक कर्तृत्व
निवास बालमेळा इ. ७वी	विद्यार्थ्यांमध्ये आत्मविश्वास, स्वावलंबन, परिश्रम व सहकार्य भावना वाढीस लावणे, पंचकोशात्मक विकास साधणे.	व्यायाम प्रकार, जीवन सत्वानुसार स्वयं पाककृती, शेकोटीचे कार्यक्रम, पंचकोशात्मक विकासाची माहिती देणे.	श्रमप्रतिष्ठा, वक्तृशिरपणा, सहकार्यात्मक भावना, स्वावलंबन
शिवजयंती	शिवाजी महाराजांच्या चरित्राची व प्राचीन संस्कृतीची ओळख होणे	इतिहास प्रदर्शन	संवेदनशीलता, राष्ट्रभक्ती, शौर्य, स्वराज्यनिष्ठा, अलौकिक कर्तृत्व
मराठी दिन	मातृभाषेबद्दल आदर व्यक्त करणे. कवीश्रेष्ठ कुसुमाग्रजांचे स्मरण	काव्य गायन	संवेदनशीलता
विज्ञान दिन	विज्ञान निष्ठा व विज्ञान विकास याबद्दल जागरुकता निर्माण करणे.	वैज्ञानिक प्रयोग प्रदर्शन	वैज्ञानिक दृष्टीकोन, विज्ञान निष्ठा
विक्री उपक्रम	व्यवहार ज्ञान व संवाद कौशल्य वाढविणे	भाजी, दिवाळी साहित्य विक्री	संवाद कौशल्य, सहकार्य, व्यवहारज्ञान, नेतृत्व विकसन
दिप अमावस्या	हिंदू संस्कृतीचे जतन करणे.	माहिती सांगून विविध प्रकारच्या दिव्यांचे प्रदर्शन मांडण्यात आले.	संस्कृती संवर्धन
स्वातंत्र्य दिन	राष्ट्रीय सद्भावना सहिष्णू व सर्वधर्म समभाव जागविणे, देशभक्ती निर्माण करणे.	झेंडावंदन, व्याख्यान, राष्ट्रभक्ती, गाते व कार्यक्रम	राष्ट्रभक्ती, राष्ट्रीय एकात्मता
नागपंचमी	हिंदू संस्कृतीचे जतन करणे, निसर्गप्रेम निर्माण करणे.	सर्पमित्र श्री. टाकणे यांना आमंत्रित करण्यात आले.	संवेदनशीलता, भूतदया
रक्षाबंधन	सामाजिक बांधिलकी जपणे, ऐक्य आणि प्रेमभाव वाढविणे.	विविध सेवा देणाऱ्या समाज बांधवांना आमंत्रित करण्यात आले. पोलिस, पोस्टमन, सिक्युरीटी गार्ड ह्यांची मुलाखत	सामाजिक बांधिलकी
माखनचोर मटकीफोड गोविंदा	कृष्ण जन्मोत्सवानिमित्ता सांघिक भावना जोपासणे	गोपालकाला व दहिहंडी	संघवृत्ती, सहकार्य, शौर्य
मौनदिन	संयम पाळून मनाची एकाग्रता वाढविणे.	चित्रकला स्पर्धा विषय मी सैनिक होणार	राष्ट्रभक्ती
जागतिक अंधदिन	समस्येवर मात करण्याची जिद्द मुलांमध्ये निर्माण करणे.	विद्यार्थ्यांना प्रत्यक्ष अनुभूती देण्यात आली.	स्त्री-पुरुष समानता, संवेदनशीलता

भोंडला	भारतीय पारंपरिक खेळाची ओळख करणे	भोंडल्यांच्या गीतांचे सादरीकरण	संस्कृती संवर्धन, संघकृती, सहकार्य
डॉ. मुंजे डे	डॉ. मुंजे यांचे स्मरण भारुड या लोक गीतांची माहिती होणे.	अंतरशालेयभारुड स्पर्धा व जीवन चरित्रावर नाट्यीकरण	समाजसेवा, सामाजिक बांधिलकी

या कार्यक्रमातून संस्कृती संवर्धन, राष्ट्रीय एकात्मता, राष्ट्रभक्ती, संवेदनशीलता, सर्वधर्मसहिष्णूता ह्या मूल्यांवर चार ते पाच कार्यक्रम घेण्यात आलेले आहेत. उर्वरित मूल्यांमध्ये फक्त एकच कार्यक्रम घेतला आहे.

मूल्यविकसन प्रत्याभरण

विद्याप्रबोधिनी प्रशालेतील सह–शालेय व अभ्यासपूरक कार्यक्रमातून विद्यार्थ्यांमध्ये मूल्ये विकसित होतात का? ह्याविषयी माहिती मुलाखतीच्या आधारे एकत्रित करण्यात आली व अभ्यास करण्यात आला. त्यात मुख्याध्यापिका, चार शिक्षिका व चार पालकांच्या मुलाखती घेण्यात आला व आलेला प्रतिसाद पुढे देण्यात आलेला आहे.

१. मुख्याध्यापिका प्रतिसाद

१. निवासी शिबिरात शेकोटीच्या कार्यक्रमाच्या वेळी– अबोल, सहभाग न घेणारे असे विद्यार्थी स्वत:हून नृत्य व नाटिका सादर केला. त्यांच्यात आत्मविश्वास व सहकार्याची भावना दिसून आली.

२. जागतिक अंधदिनानिमित्त विद्यार्थ्यांना डोळ्यावर पट्टी बांधून काम करण्याचा अनुभव दिला. त्यामुळे अंधत्वाची जाणीव झाली. १/२ विद्यार्थ्यांनी रस्त्याने जाताता अंध व्यक्तिना रस्ता ओलांडण्यास मदत केली. त्यापूर्वी कधी करीत नव्हते.

३. अक्षाबंधनाच्या दिवशी पोलीस, पोस्टमन, सिक्युरिटी गार्ड ह्यांना राखी बांधून मुलाखतीतून त्यांच्या प्रत्यक्ष जीवनातील सत्यता विद्यार्थ्यांना कळाली. विद्यार्थी शाळेतल्या सिक्युरीटी गार्डशी मनमोकळेपणाने गप्पा मारताना दिसू लागले.

४. शालेय निवडणूक घेतल्याने नागरिक शास्त्रातील लोकशाही विषयाच्या कल्पना स्पष्ट झाल्या. त्यातून प्रचार करताना 'नेतृत्व', 'सहकार्य', 'सुसंवाद' करताना विद्यार्थी दिसू लागले.

५. विवेकानंदाचे विचार मांडणाऱ्या विद्यार्थ्यांच्या वर्तनातला बदल दिसून आला. उदा. योगाच्या तासाला ध्यानस्थ बसण्याची कृती, मित्रांसोबत एखाद्या कार्यक्रमाच्या वेळेचे वर्तन.

६. वाढदिवसाच्या दिवशी विद्यार्थी वैदिक पद्धतीने वाढदिवस मन लावून शिकू लागली. शाळेत चॉकलेट ऐवजी शेंगदाणा चिक्की मित्रांना वाटतात.

२. शिक्षक प्रतिसाद

१. कारगिल दिनाच्या निमित्ताने देशाच्या संरक्षणासाठी सैनिक एकजुटीने लढतात हा संदेश विविध माध्यमांमार्फत दिल्यानंतर विद्यार्थ्यांमध्ये आपसातील मारामारीचे वाढते प्रमाण कमी झाल्याचे जाणवले.

२. मराठी दिनाच्या भाषेविषयी कार्यक्रम काव्यवाचन इत्यादींमुळे विद्यार्थी स्वटचीत काव्य करु लागले. नाटकात भाग घेऊन बक्षिसे मिळविली.

३. हळदी–कुंकुच्या कार्यक्रमाच्या वेळी सर्वात चांगली वर्गसजावट ह्यासाठी प्रत्येक विद्यार्थी एकजुटीने सर्व कामे मनापासून करतात.

४. शिवाजी महाराजांनी मावळ्यांना सोबत घेऊन स्वराज्य निर्माण केले. अशी भावना बिंबवल्यावर वर्गात संघभावनेने एकत्रित राहिल्याचे जाणवले.

५. विक्री उपक्रमाच्या दरम्यान चुकून हिशोबान जास्त पैसे दिले गेले तर ते प्रामाणिकपणे विद्यार्थी करीत होते. खरेदीचा आनंद होता.

६. निवासी बाल मेळाव्यात स्वयंपाकाची कामे मुले देखील करीत होती. भाजी, पोळ्या व इतरही कामे वैयक्तिकपणे व सांघिकपणे करीत होती.

७. रायगड किल्ल दर्शनाच्या वेळी शिवरायांच्या समाधीजवळ एका महिलेने पिंकदाणी केल्याने एका विद्यार्थीनीला ते कृत्य पाहून वाईट वाटले व माझ्याजवळ नाराजी व्यक्त केली.

८. पोस्टमन, सिक्युरिटी, पोलीस, ह्यांच्या स्व-अनुभवातून विद्यार्थ्यांना शिक्षणाचे महत्व, श्रमाची तयारी व सहानुभूती निर्मिती झाल्याचे जाणवले.

९. विक्री उपक्रमात मुलांना काटेकोटपणे हिशोब, माल विक्रीसाठी 'अजून ओरडयला हवे होते' ह्याची जाणीव अधिक नफ्यासाठीच्या कृती सांगू लागले.

३. पालकांचा प्रतिसाद

१. शाळेतील विविध कार्यक्रम चांगल्या पद्धतीने घेतले जातात.

२.   शाळेतील कार्यक्रमात पालकांचा सहभाग घेतला जातो त्यामुळे शाळा व पालक ह्यांचे संबंध चांगले राहण्यास मदत होते.

३.   शाळेसाठी आपणही काही केले पाहिजे अशी भावना निर्माण झाली.

४.   'निवासी बाल मेळावा' हा कार्यक्रम दरवर्षी घेतला जावा. आमचे पाल्य त्यानंतर पारंपारिक व शारीरिक क्षमता असणारे खेळ खेळायला लागले, तसेच स्वयंपाक घरात आईला मदत करतात. एवढेच नव्हे तर मुले पोळ्या लाटण्याचा प्रयत्न ही करु लागली.

५.   विक्रीच्या उपक्रमामुळे बाजारात खरेदी करतान उत्सुक असतात. घरातील खरेदीची कामे हिशोबासहीत काटकसरीने करायला लागली. आम्ही देखील छोट्या छोट्या खरेदीसाठी बाजारात पाठवतो. व्यवहार ज्ञान विकसित झालेले दिसते.

६.   वाढदिवस घरी वैदिक पद्धतीनेच व्हावा असा आग्रह धरतात.

७.   विविध राष्ट्रपुरुष, ह्यांच्या विषयी माहिती गोळा करतांना घरातून प्रयत्न करतात. इंटरनेट, पेपर, पुस्तके तसेच घरातील जेष्ठ व्यक्तिंना विचारतात.

निष्कर्ष

१.   शाळेतील सह शालेय व अभ्यासपूरक कार्यक्रमाचे पद्धतशीरपणे मूल्यमापण केले जात नाही.

२.   शाळेतील विविध कार्यक्रमांनंतर विद्यार्थ्यांमधील बदल काटेकोरपणे निरीक्षण किंवा नोंदी घेतल्या जात नाही.

शिफारशी

१.   शाळेतील शिक्षकांना सहशालेय व अभ्यासपूरक कार्यक्रमाची अंमलबजावणीचे सविस्तरपणे प्रशिक्षण देण्यात यावे.

२.   सहशालेय व अभ्यासपूरक कार्यक्रमातून साध्य होणारी उद्दिष्टे आणि सद्यस्थितीचे शिक्षकांचे उद्बोदन घेण्यात यावे.

३.   सहशालेय कार्यक्रम व अभ्यासपूरक कार्यक्रमात विद्यार्थी, पालक व शिक्षक ह्यांचा व प्रत्यक्षात सहभाग घेण्यात यावा.

पुढील संशोधनाच्या दिशा

१.   मूल्यशिक्षण मूल्यमापनाची साधने विकसन आणि परिणामकारकता अभ्यासणे.

२.   मूल्यशिक्षण शिक्षक प्रशिक्षण कार्यक्रम विकसन व परिणामकारकता अभ्यासणे.

३.   अभ्यासक्रमातून मूल्यशिक्षण कार्यक्रमांचे विकसन.

४.   मूल्यशिक्षणातून विद्यार्थी बदल अभ्यासण्यासाठी साधने विकसन आणि अंमलबजावणीच परिणाम अभ्यासणे.

समारोप

मूल्ये रुजविण्याची प्रक्रिया घरापासून होते. परंतु संवर्धन हे शाळेत होत असते. त्यासाठी शिक्षकांकडून विशेष प्रयत्न करायला हवेत. सृजनशीलता वापरून नवनवीन कार्यक्रमाला आयोजनात विद्यार्थ्यांचा सहभाग घेतला पाहिजे. एवढेच नव्हे तर निम्न स्तरापासून ते उच्च स्तरापर्यंत विद्यार्थी हा शिक्षकाच्या सोबत असतात. त्यावेळी शिक्षकानी बारकाईने निरीक्षणाच्या नोंदी करावयास हव्यात. विद्यार्थ्यांमधील वर्तन–बदल हाच त्यांचा विविध उपक्रमांची फलश्रुती आहे. 'मूल्यशिक्षणाची रुजवणूक' खरे तर अवघड कार्य आहे. त्यासाठी पशिक्षणे, वाचन, क्षेत्रीय भेटी, सर्वेक्षण शिक्षकांसाठी घ्यायला हवीत. अर्थात शिक्षकाची स्वयं–प्रेरणा व करण्याची इच्छाशक्ती असते तरच हे साध्य होऊ शकेल.

संदर्भ

१.   जोशी अ. आणि साळुंके के. (२००४) सहशालेय कार्यक्रम, समाजसेवा व कार्यानुभव, नाशिक, कुलसचिव यशवंतराव चव्हाण महाराष्ट्र मुक्त विद्यापीठ

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E-Ethics in the Cyber World

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ABSTRACT

There is an urgent need for reinstating values and ethics in the domain of cyber world. It is obvious that the virtual world has redefined the universal values thus creating its own universe of ethical framework. Regretfully, this framework is of a questionable nature, leaving a lot to be desired. The dangerously shifting grounds in the cyber world are posing a great threat to the human societies all over the world. Furthermore, the advancement in communication technology with a whole array of gadgets of smart phones, e books, laptops, tablets, phablets, and social networking sites, interactive apps for networking, shopping and other services, and public walls is accelerating with dangerous momentum. There are three dimensions to this threat. One is that as the changes are taking place rapidly, it is becoming more and more challenging to have a firm ethical, steady ground. Secondly, the popularity of this cyber world is so enticing and all engulfing that the end users are from toddlers to octogenarians, from every gender, class, caste, nationality and ethnicity. Although the youth are the most threatened ones as internet virtually rules their every breath. Finally the entire fabric of personal, social, public and governance life is textured by internet. This increasing vulnerability has made this issue to be most urgent, demanding immediate and serious attention. In my paper, I would study the above mentioned constructs in context of the nature of crimes being committed on internet, and the changing relationships emerging due to this virtual world. I plan to posit my argument from phenomena and observed traits, although I also plan to have a dialogue with a cross section on this. Finally I would like to develop a model for value education in cyber world.

Keywords: Values, Ethics, Cyber World, Threat, Value Education

Sixty six years after the development of electronic computers, the internet technology has been undergoing changes with an amazing speed and momentum. This speed of advancement has been the single most event in the history of mankind where the entire human life has been revolutionized globally in every conceivable manner. Education, entertainment, health, Science, aviation, finance, space science, corporate world, media- you name any field and one finds the computer ruling the system involved. The traditional divisions of discipline are all the more challenged today. They are on the brink of a change. Down the ages, the epistemic base of Humanities and Social Sciences has provided the social and moral fabric of society, while Sciences had an agenda of foraying into the unknown frontiers of the Physical World. Things have come to a crisis now, with the computers making a quantum leap, it is almost impossible to keep up with the accelerating rate of change. The advancement of Internet has speeded up but the directions have become confusing. The directions are very important now because with the machines becoming more human and human life and societies becoming more mechanized, one needs to assess to charter the course very carefully.

We need to accept the fact that computers are in charge of all systems in all areas all over the world. When there is absolute control, that space needs to be firmly anchored to steer things in the right direction. This anchoring and rooting will emerge only when ensconced in ethics. It is urgently required that an ethical base be provided to the cyber world. To appreciate the urgency and gravity of the situation, one needs to examine the nature of cyber world. It presents three distinct characteristics relevant to the theme of the present paper. One- The momentum of changes in internet technology is unprecedented. It is not an exaggeration to say that even as I utter these words, somewhere in some research lab, the next upgraded version of some internet system has evolved. Every hour the existing system becomes obsolete as a modification takes over. This rapid change has made the task of a firm ethical ground more challenging and urgent. The second distinct feature of cyber world is its all pervasiveness. The popularity of this cyber world is so enticing and all engulfing that the end users are from toddlers to octogenarians, from every gender, class, caste, nationality and ethnicity. Although the youth are the most threatened ones as internet virtually rules

their every breath. This is extremely dangerous as the youths are the builders of nation and society. If they are misguided and lost, it would definitely spell doom for the future generations of mankind. Finally, the entire fabric of personal, social, public and governance life is textured by internet. To respond to this in utterly simplistic and colloquial terms, we have not heeded to and gone against the dictum of 'not putting all eggs in one basket.' Here this one poor basket is staggering under all the eggs that are ever increasing not only day by day, but minute by minute! You turn to any corner, any personal, social and governance direction, and you bump into computers. The very fact that we all could meet here today was made possible by emails and other computerized facilities. This makes us extremely vulnerable to a ruthless chaotic possibility if we are not secured and protected by ethical values.

Ethics pertains to the sense of righteousness, being just and right. It is closely connected to the virtues of truth, justice, righteousness, kindness, beauty and harmony in the domain of philosophy. Ethics are as important as every breath we take but this is increasingly ignored in today's world. Right from Socrates and Plato, Ethics have been a vital basis of human existence, the core of our behaviour and relationships, weaving the fabric of society. The perils of a society with immensity of information and scarcity of moral wisdom has been succinctly envisaged by Plato in these words, "Entire ignorance is not so terrible or extreme an evil, and is far from being the greatest of all; too much cleverness and too much learning, accompanied with ill bringing-up, are far more fatal." This is a sharp insight into the threat we face today in the cyber world.

The status of ethics has become questionable in the domain of cyber world because directly and indirectly the cyber world makes it easy to have a moral lapse. There are multiple reasons why moral boundaries are often transgressed in the virtual world. The cyber world is all pervasive with multiple applications ranging from the domains of entertainment, knowledge, research, facilities, services, governance and many more. The user friendly gadgets of internet like laptops, tablets, phablets, smart phones, interactive apps, are used by all age groups in all situations for multiple purposes. All these gadgets provide easy accessibility to one and all. They make distant communication instant. Various modes and texts can be relayed across like voice, texts, images, documents, graphics, maps, plans and many more. All these can be sent to one or multiple users. Most importantly, the android phones have made these extremely accessible with their easy and user friendly handling. Basically, the virtual world is a make believe world dangerously playing with the boundaries of real and unreal. The faceless communication makes it easier for us to drop our social- moral defenses and foray into the world of unethical behaviour.

The variety, multiplicity and quantity of crimes committed in the world of internet are staggering in their immensity.

1. Unethical Hacking- Breaking open into the security of the accounts and systems is a dangerous crime. If one considers the amount of data and reliance on computers in the area of defense, science research on critical issues, finance or banking on national and international level, then the gravity of the situation becomes clear.
2. Banking and other Financial Frauds- There has been an increase in the number of frauds where internet banking is hacked and the money is taken away. Similar crimes are committed in other areas of finance too like Credit cards issues.
3. Crimes related to Social and Communal Disturbance- Many times socially disruptive messages are posted on public domains on social networking sites or hate messages or mails are relayed across groups or individuals. This leads to cases of rioting, communal hatred and disrupts the peace and national integration.
4. Terrorism- Unethical hacking and international terrorism has gone into a nexus. Many notorious terrorist organisations make use of cyber intelligence to spread their network, training and terrorist activities.
5. Marital sites crimes- There are frauds on marriage sites. False identities and profiles are created and prospective marriage partners are duped of money or sexual favours.
6. Pornography and other related crimes- Internet pornography sites, images, clips are on an alarming rise, corrupting the minds of users and persuading them to commit sex offences. This creates a threat to social security especially to women, children and other vulnerable members

of the society.

7. Extra marital relationships- e- lovers, sexting, messages and mails are causing a rise in broken marriages, extra marital affairs, even leading to crimes like murders, kidnapping, rapes, blackmail and illicit relationships. Morphing known faces with nude bodies and posting it on internet is also on the increase.

8. Bullying- Bullying on social networking sites has assumed worrisome dimensions. Verbal abuse, isolation, targeting, insulting, dominating, sneering, taunting, ridiculing has crossed its limits and is leading people, especially teenagers to resort to extreme steps like suicides.

9. Creating false accounts or multiple accounts on social networking sites and cheating or torturing others is become more and more common amongst youngsters.

Two aspects should be emphasized here. All these crimes are an encroachment upon the privacy of individual or group or community and pose serious problems to issues of boundaries, privacy and censorship. The second aspect, which I look at as a very critical one, is that these crimes are visible manifestations of the tendencies which are grossly unethical and immoral. I feel these tendencies are more worrisome and are the actual problems, not the crimes per se.

The problematic issues involved were discussed with a cross section to grasp and understand the dimensions perceived from various locations. Dr Vasudeo Paralikar, Head, Psychiatry Unit, of a leading hospital in Pune, and a senior practicing Psychiatrist and researcher threw light on the perils from the location of psychology. He stated that the moral permissiveness is more prevalent and the boundaries are more easily transgressed in the virtual world communication. This is because the stimuli in the actual world that act as inhibitions or controls are absent in the virtual world. Hence one is vulnerable to more moral lapses and transgressing the moral boundaries. He also felt that the virtual world communication creates unreal, virtual relationships, nonexistent in the real world. A sense of simulated world and relations, including self-image, is created. Dr. Paralikar also felt that the pressures of keeping up and projecting a larger than life image create false and exaggerated ego hierarchies, thus turning into an undesirable mode of defense mechanisms. Finally, he talked about the ill-effects of IAD (Internet Addiction Disorder) like poor memory, irritability, poor brain functioning, attention and concentration problems, stress to cope up with rapid and mammoth communications etc.

Dr. Manjusha D, a parent and professional, expressed worries over the issue of plagiarism rampant on internet, hampering with quality research and issues of authorship. She feels, "Passing on somebody else's knowledge or findings as one's own is the most unethical thing that is happening today." As a parent with two teenagers, she feels that too much addiction on part of children is leading to neglecting their duties, they have lost track of priorities towards family and parents thus striking at the root of moral obligations.

Dr Manjusha K, a stay at home parent looks at the issue in an empowered way. She feels that the parent should instill values in the children right from the beginning in a firm manner but without encroaching on the freedom and independent spirit of the child. She feels that there is no harm in using technology as far as it doesn't control us. As far as the moral issues are concerned, she feels that the children can and should, learn from their own mistakes. They should form, asses and examine their ethical values, that empowerment and capability should be instilled in them by their parents. The parent can be assured that if she/he has given sound grounding, the children will not waver from their path.

Ishaja, a spirited teenager collegian from Pune strongly vouches for the use of internet as she feels that it is impossible to survive without internet. But she also accepts that internet addiction is a major challenge for today's generation. She looks at internet as empowering as far as we control it and it doesn't control us.

These exchanges were illuminating from various locations and perspectives. Some findings do emerge at this stage. The most important is- the e -world is here to stay, and cannot be wished away. In other words we can like it or dislike it but cannot ignore it. It has crossed the doorstep to crawl all over our lives in every conceivable way possible. The advent of internet is an irreversible process so the logical step is to steer it in the right direction, empowering us, not turning us into addicts or

moral derelicts.

An ethical model could be developed with the right perspective. The underlying premise of this model would be to focus and encash on the benefits of the cyber world, thus turning it into a friend rather than a foe. As we have a course on cyber security, we could develop modules on cyber morality and ethics. We could instill this concept of moral hygiene in schools. A code of conduct of dos and don'ts should be framed and circulated and inculcated extensively. Thus e world etiquettes should be developed within a contextual framework, globally and locally. These training should be given from initiation so that the individual enters this domain with a moral consciousness. Some similar initiatives have been made on social networking sites like Facebook. The positive impacts of using cyber world like multitasking skills, effective speed, and cognitive development through specially designed games could be focused and reinforced. Simultaneously, the cyber laws should be more effective and stringent on the level of implementation. Basically, if the 'good' of the internet outwits the 'bad', this ethical model would be strengthened and nourished.

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Self-Care and Coping Strategies When Dealing with the Social Contemporary Phenomenon of Burnout and Compassion Fatigue

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ABSTRACT

Burnout is already a chronic social challenge recognized in the contemporary societies. Compassion fatigue (namely secondary trauma or secondary traumatic stress) among relatives engaged, professionals or other fellows employed, to assist the traumatized persons is less known. Therefore fellows who work directly or indirectly with trauma do not always and easily access the necessary resources to prevent or overcome secondary traumatic stress. This study aims to work out a systematic review of the recent literature and a conceptual clarification of the terms which are well-known in the field of mental health that describe chronic fatigue among those fellow ones working in helping relationship. To this end we analyzed the relevant academic works published between 2006 and 2015 which were selected by the following criteria: burnout, compassion fatigue and trauma. In the discussions part the study calls for the development of self-care practices and strategies to cope with burnout and secondary trauma among students as a beginning of an advanced training on coping with trauma or a form of professional socializing since upper secondary, college, university and other form of education with focus on human development and helping relationship. This study also calls for action research to explore the immediate and lasting effects of the potential training programs on development the necessary skills to cope with burnout and secondary traumatic stress.

Keywords: Helping Relationship, Burnout, Compassion Fatigue, (cf), Secondary Traumatic Stress (sts)/Vicarious Traumatization (vt), Mental Hygiene

Introduction

The burnout syndrome is usually found in persons with a high degree of enthusiasm in their efforts to help others, in professions such as social, psychological, medical, psychotherapeutically, educational, legal or spiritual assistance, etc. The established terms in the specialized literature for the chronic fatigue syndrome in helping relationships are: burnout & compassion fatigue. Burnout in helping relationships manifests itself through: chronic physical and emotional fatigue, the depletion of the empathically resources and of compassion, boredom, cynicism, diminution of enthusiasm, temporary distress and depression symptoms which do not satisfy the criteria for the clinical pictures as they are described in the statistical manuals of mental disorders (DSM IV, ICD 10). Knowledge about and the applicative acquired of the basic terms in the field of health and mental hygiene, psychotherapy and counseling, contribute to a more accurate evaluation and a more efficient intervention in the practice of any helping relationship. Person-centered psychotherapy contributes in the therapeutic helping relationship with the concepts of empathy, unconditional acceptance and congruence. Psychoanalysis contributes with the concepts of transfer, counter-transfer and defense mechanisms of the ego. Cognitive and behaviorist therapies contribute with the concepts of identification and testing of cognitive distortions, cognitive restructuring, solutions focusing and tasks focusing, relaxation training, systematic desensitization, assertive training, etc. Systemic family therapies contribute with the terms of circular hypothesis vs. linear hypothesis in order to explain roles, rules, dysfunctional interactions and vicious communication circles in family relations.

The work concepts in the area of health and mental hygiene used in the practice of any helping relationships (professional and nonprofessional as well, namely, relatives and other fellows) are necessary and useful both for understanding and supporting the persons who ask for help, as well as for the purpose of self-knowledge. It is of importance that the professionals and other fellows involved in helping relationships know their own abilities, attitudes, limitations, as well as their own personal and professional development potential especially when they face:

1. The request to solve very fast a large amount of cases,
2. Prolonged exposure to the emotional and social suffering of the fellows they work with,

3. An organizational and work environment far from supportive or toxic, dominated by cynicism, criticism and excessive negative remarks, aggressive competition for access to resources. Self-knowledge contributes both to making interventions in helping relationship efficient, as well as to the prevention or at least limitation of the burnout syndrome.

Purpose, Methods and Results

The present study intends to present an overview of the specialized literature and a number of concept clarifications regarding the terms which describe the burnout syndrome in the helping relationship and which are established in the field of social work, mental health and hygiene. For this purpose we have analyzed relevant academic papers published in the last 9 years, in the period between 2006 - 2015, in specialized journals indexed in the database Web of Knowledge, ProQuest and Scopus, made available for the academic environment in which we work. The selection criteria of the academic papers were: social work, burnout, compassion fatigue, trauma.

Out of 2112 articles which comply to all mentioned criteria, we further selected articles based on the following criteria: whole text, scholarly-peer review, peer review and social welfare & social work. Thus, we found 212 articles relevant to social work. Among these we found 61 articles that operate only with the term burnout. After analyzing more abstracts and articles with a whole text which deal with burnout in diverse professions, we noticed that focusing on burnout and MBI (Maslach Burnout Inventory) is especially preferred in work and health psychology, medicine, psychological assistance, business and education, as well as in comparative studies between different countries and professions, among which is included the social worker profession as well. The inspected comparative studies regard, without an elaborate conceptual analysis, differences that are statistically significant on the axes: risk factors, coping strategies, and consequences/ symptoms: emotional fatigue, depersonalization symptoms, diminishing of professional satisfaction. For Romania we found 2 studies which operate with the term burnout (Maslach) in which is included the social worker profession, on the axes: risk factors and solutions (Marc and O?vat, 2013), respectively consequences, symptoms and professions: social workers, medical personnel, psychologists and educators (Runcan, 2013).

Among the articles relevant to social work we found 38 articles which operate with the terms: compassion fatigue, burnout, secondary trauma, social workers. Below we will summarize recent studies which approach these concepts and we will discuss a few terminology references, references of good practice and research and intervention directions for the future.

Theoretical References and Concept Clarifications

The burnout phenomenon has been studied worldwide in the last decades. However secondary traumatic stress (STS) is a less familiar term in social work and other fields of caregivers. Relatively new studies from Korea (Yoon, 2011) show that, out of the social workers who work with victims of violence, the ones who work in the area of child protection present higher scores on the scale of traumatic stress than the ones who work in the area of adult protection.

Usually stress is considered a reaction to negative experiences (distress), yet stress can also be a cause of positive experiences (eustress), for instance voluntary change of one's home/work place, marriage, etc. Traumatic stress, a crisis situation of a traumatic type, is a form of acute stress which is the consequence of a traumatic incident or a disastrous event which disrupts some essential functions of individual or/and existing social institutions (plane crashes/car accidents, interpersonal violence, wars, terrorist attacks, floods, earthquakes, etc). According to DSM IV, the person may be exposed directly or indirectly to the traumatic incident. If the person was a witness without being directly exposed to the event or events which involved actual death, death threat or serious injury or the jeopardizing of the body integrity of his/ her peers, then we are talking about secondary traumatization (ST). Family members who expect the verdict of the doctors in the waiting rooms of emergency units, doctors who work on ambulances, fire workers, policemen and social workers who work in emergency units are deeply affected due to indirect exposure to the traumatic event. Post-traumatic stress (PTS) represents the acute traumatic stress which persists after a traumatic stress. Only when PTS accumulates up to the level where it causes the symptoms described in DSM IV, especially a high level of daily dysfunction, may the term of post-traumatic stress disorder

be applied (PTSD). Although there are no statistics, according to Babette Rothschild (2013, p. 30), one can assume that there is a significant number of trauma survivors with PTS who are overlooked, who have not recovered from their traumas and who do not have the disability characteristic of PTSD (Rotschild, 2013, p. 30). The disturbance level characteristic to PTS is, for instance, avoidance of men/women in high positions by men/women who were sexually/physically abused by their fathers/mothers or by other important persons in their childhood, without the normal functioning in the rest of these men's life being affected.

Secondary or indirect traumatization (ST), vicarious traumatization, is a term introduced by McCann and Pearlman in 1990 and developed by Pearlman and Saakvitne in 1995 (Bride, 2007, p. 155) to describe the deeply negative transformation of professionals in the area of cognitions and fundamental beliefs about the world when they involve themselves empathically repeatedly with clients who report traumatic experiences. Except for the fact that repeated exposure to traumatic experience is indirect and it is a consequence of the efforts to help or desire to help a person who suffers or is traumatized, according to Figley, mentioned by Bride (2007, p.156), secondary traumatic stress (STS) is almost identical with post-traumatic stress disorder (PTSD) or with the symptoms associated with PTSD. According to DSM IV, some of these symptoms are: intrusive images, persistent avoidance of stimuli/persons/activities associated with trauma, hyper excitability, depersonalization/derealization/ dissociative amnesia, faulty social and professional functioning, etc. In order to describe the phenomena of secondary traumatic stress (STS), Figley introduced a friendlier term, compassion fatigue (Bride, 2007, p. 155).

At first sight the phenomenon of compassion fatigue (CF) is similar to the burnout syndrome. Both have in common the deep emotional and physical fatigue that social workers and other professionals and fellows can develop in helping relationships, as well as the persons who take care of other persons in their life even if their occupation is not professionalized (e.g. biological or adoptive parents, children taking care of their traumatized siblings or parents, life partners, friends, etc). We are talking about a progressive fatigue of the empathy, of compassion, and hope both for others and for themselves. Compassion fatigue was described as being the "cost of caring"; the ones who suffer from compassion fatigue start seeing deeply negative changes in their personal and professional lives: they might become distressed and very staunch at their work place; they might contribute to a toxic work environment (criticism, negative remarks); they might be predisposed to clinical errors; they might trespass the client's (and other fellows's) limits and lose the respectful attitude towards clients (and other fellows); they might become irascible towards their dear ones and constantly feel guilt at the repeated requests of the loved ones with regard to private time, etc. (Bride, 2007; Stamm, 2010; Mathieu, 2012; Rothschild, 2013).

Although it has many aspects in common with the fatigue described by Maslach, compassion fatigue, declares Mathieu (2012, pp.8-14), is not identical with the burnout syndrome: Burnout is a term which has been largely used in order to describe the physical and emotional fatigue that professionals can go through when they have low professional satisfaction and they feel helpless and overwhelmed at their work place. Many professionals involved in helping relationships present, as well, a high degree of burnout, fatigue because they work in difficult work environments with a large amount of work, low salaries, little control of the work program, unreal requests, faulty management and inexistent or inefficient supervision, yet this can happen in any line of work. Burnout can make us more vulnerable to compassion fatigue (CF), secondary traumatic stress (STS) or secondary traumatization (ST); a non-supportive work environment can be a fertile soil for cynicism and fatigue. In spite of all this, fatigue in itself can be solved quite easily: changing the work place can offer immediate relief to someone suffering from burnout. However, this is not valid for compassion fatigue (CF), secondary traumatic stress (STS)/ secondary traumatization (TS).

Mathieu (2012) states that ST is the result of more STS events, while Beth Stamm (2010) considers that compassion fatigue results from the cumulated effect of fatigue/burnout and secondary traumatic stress/secondary trauma. For more information regarding the similarities and differences between the discussed concepts we invite the readers to explore comparatively the scales burnout BMI, compassion fatigue CF and the DSM IV criteria for post-traumatic stress.

Self-Care and Coping Strategies

Building a solid base for the practice of helping relationship and caregiver work, requires the creation of a conceptual and practical frame for self-care among practitioners, supervisors, students and teachers (Lee and Miller, 2013). Most social work graduates, even though they will not work in crisis intervention centers specialized in violence and mental health issues, will frequently meet persons who present symptoms of traumatic stress, problems of adaptation, addictions, symptoms of burnout and depression as a response to different traumatic life events. Apart from the theoretical knowledge and the training of the specific work skills it is important that, especially when they work with traumatized persons, students learn to take care of themselves. For this purpose it becomes necessary that they find out, in Agllias' (2012) opinion, about the adverse reactions of fatigue and secondary traumatic stress they might be confronted with as practitioners and to prepare in due time in order to cope with them, especially if they suffered because of violence or they already dealt with symptoms of primary or secondary traumatic stress in their childhood.

Shannon and others (2014) explore the practice of self-care among social work students during advanced courses of trauma therapy. The interviewed students report that in their practice of self-care some strategies functioned more efficiently and that it was important to explore previously more strategies before choosing the most suitable ones for them as current practices.

Out of these we enumerate: physical or behavioral strategies (jogging, dancing, yoga, hiking in the mountains, diverse sports, simple relaxation exercises and deep breathing learnt during workshops); relational strategies (expressing feelings in the relations with friends, colleagues, partners, supervisors, mentors or therapists, spending time with pets, as well as doing activities together with the dear ones: cooking, eating, exercises, etc); cognitive strategies (deliberate distraction of attention: film, music, internet surfing, avoidance of trauma exposure outside of the work hours, avoidance of reading about trauma under conditions of overwork, limitation of exposure to details regarding traumatic experiences, limitation of the work time with trauma, daily prayers, work diary/marking the experience in writing as a strategy of thought processing, focusing on the clients' strong points, etc. The difficulties in the practice of self-care reported by the interviewed students were: stressful school program, lack of time, lack of motivation and mutual support for this kind of practice, a degree of difficulty of some relaxation strategies that is too high, etc.(Shannon and others, 2014, pp.444-445).

Due to the fact that 30% of the students, according to the studies cited by Shannon and others (2014, p.450), were exposed to trauma before starting university and the effect of secondary traumatic stress is cumulative in time, it is important, as Shannon states, that the development of the self-care practices start as a form of professional socializing already at university, before they get involved in the practice of the social work profession.

Most recommended strategies of coping with the adverse reactions of fatigue and secondary traumatic stress are: training the abilities to be completely present in one's body and the abilities of stress reduction (simple and systematic exercises of progressive relaxation, yoga, qigong, taichi, etc); empathic communication, debriefing for the verbalization and processing of the secondary traumatic stress experience and mutual social support in the intervision sessions; mentoring programs for social support offered to newcomers in social work (Mathieu, 2012; Babin and others, 2012). The supervision of counselors who are motivated by their own experiences of primary traumatization through sexual and/or domestic violence to work with trauma, is important to facilitate both the processing of the personal trauma, of the transfer and counter-transfer reactions in current and professional relations, as well as the learning, growth and development process in and from the helping relation with the beneficiaries they work with (Gibbons and others, 2010; Jenkins and others, 2011). The ones who say that they learnt from the helping relation report fewer symptoms of fatigue and secondary traumatization (Jenkins and others, 2011).

Discussions and Conclusions

Most of the explored studies agree on the risk factors, implicitly on the remedies, with regard to the burnout syndrome: large amount of work, time pressure/management, conflicting work climate, ethical/moral dilemmas, discrepancies between professional desires and the structural/ organizational/ legislative context, etc. The burnout syndrome is already a chronic social problem

recognized in consumer societies which value aggressive competition for access to resources and devaluates therapeutically strategies and holistic development which focus on a healthy lifestyle, deep respect towards nature, recognizing the therapeutically potential of spiritual resources, time and quality relations in family and community life, etc. On the other hand, secondary traumatization among the social workers/ caregivers and other fellows involved in the work of caring for others is little known, minimalized or not recognized as a social problem and thus it does not benefit from access to the necessary resources for prevention, remedy and specific and long-term professional training or/ and assistance.

Consequently, we propose the following directions of research and intervention:

1. The conceptual and predictive validation of the scales Maslach Burnout Inventory and Compassion Fatigue among social workers, caregivers and other fellows, especially among those who work currently with crisis and trauma situations: emergency units, domestic violence and family violence, pediatric oncology, care in terminal phase, homeless people without a temporary shelter during winter, etc.

2. The training of the relaxation and meditation abilities for stress reduction, body awareness and growing up self-consciousness in order to be completely present and authentic in interpersonal relations; of identification and testing one's own anxious and depressive cognitions and myths; of emphatic and assertive communication between peers, peer counseling, with the purpose of mental hygiene, in order to cope and contribute to the debriefing meetings of intervision, at the moment when social workers and other caregivers/ fellows face transfer and counter transfer reactions and they do not have the time and money necessary for postgraduate psychotherapeutically education and classical supervision. These interventions proposed above, could possibly be initiated before graduation, as a form of professional socializing during free seminars, can be followed by research sequences, action research, to explore the immediate and the long-term effects of the training programs of the abilities needed in order to cope with the symptoms of fatigue, burnout and secondary traumatization.

Due to lack of money for the kind of action research and interventions which we suggest above, the only way to do such action research on self-care practices and coping strategies is the volunteering. Therefore, between 2011 and 2015, we started the volunteering, free weekly workshops (around 90 minutes/ workshop) for:

1. Students (around 4), with no rating on their engagement in the autogenic training exercises (relaxation practice inspired from yoga),

2. Medical staff (around 20 doctors and nurses), working in emergency, autogenic training exercises,

3. Persons recovered from addiction (around 40), simple breath exercises,

4. Other professionals, as business men, social workers, or psychologists (around 6), exercises focused on breath and movement.

In the beginning, all 70 (students, medical staff, people recovered from addiction, etc.) showed interest and availability for self-care practice and they actively engaged in the proposed relaxation exercises, in group practice (group of 4, 10, 40, even 1-1). 4 out of 70 persons took part, for 2 years, in a weekly practice (breath exercises). Only one person out of 70 had practiced the exercises at home and learned the whole sequences of relaxation exercises (autogenic training) and even today she practices them at home/ work, 1-2 x / week. The rest of them reported difficulties in the practice of self-care (at home/ in group) as Shannon et al have reported (2014, p.444-445): a degree of difficulty of some relaxation strategies that is too high, stressful school/ work program, lack of time/motivation and mutual support for this kind of practice.

A student expressed the lack/ presence of the mutual support for self-care practice in the following way: I felt like I was a little quiet but I know I could have done more if we were all on the same "wavelength". I could not concentrate very well on this exercise, although I wanted. I felt the energy that emanated from colleagues, their worries and their impatience. I felt that for them the meditation is still a taboo and they cannot appreciate it. I practiced at home in the evening. The result was a deep sleep. I talked about these meditations with my mother and my daughter (they go together to Sahja Yoga). My mother was very excited; she could not believe that something like this can be

done in the faculty.

We live in a world in which is increasingly more difficult to establish the priorities. Some few decades ago, sociologists warned that 80% of the world population has access to only 20% of world resources and this gap was definitely deepened. In these circumstances, the priority for most of us is to fight for survival and at least 80% of us are at high risk to burnout. No wonder that so many people find very difficult time for self-care. Even for those who practice regularly / daily (prayers, different kind of mindfulness, yoga, taichi, etc.) it is increasingly difficult to maintain these practice alive.

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A Study to Assess Knowledge and Attitude on Universal Human Values from an Environmental Perspective Among Nursing Students in Satara District of Maharashtra, India.

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─── **ABSTRACT** ───

Human values from an environmental perspective have not been a major subject in the graduate level curriculum in most Indian universities. In the background of severe drought in Maharashtra, this study was done to assess the awareness level of students with a focus on water related issues and the human values required to initiate changes for a better future. This research is conducted to assess the knowledge and attitudes of students on human values and environment in one nursing college in Satara District. Eighty students within the age group of 18-23 years, predominantly Hindus (50%) followed by Christian (45%) with an average family income of Rs 130000, and living in a nuclear family (82.5%) were recruited. The results showed significantly positive attitude towards human values and environmental concerns; e.g., 91% are concerned about the unavailability of water in rural households and 80% are convinced that their personal efforts can mitigate water crisis. However, awareness level of environmental crisis and reasons are significantly low. For key indicators, as many as 36% have no opinion. From this study, human values are positively seen but adequate knowledge levels are low. Hence interventions to initiate changes, especially to update curriculum in Indian universities, are required.

Keywords

Values: principles or standards of behavior, one's judgment of what is important in life.

Education: Attempt to create awareness, transmit information, develop habit, and skills and guideline for solving problem and decision making.

Knowledge: Awareness or understanding of someone or something, such as facts.

Attitude: Expression of favor or disfavor towards a person, place, or thing.

Environmental crisis: Issues facing the world due to degradation of natural resources.

Introduction

If one asks a question, "Why are there values?", the reply must be: because social life would be impossible without them; the functioning of the social system could not continue to achieve group goals; individuals could not get what they want and need from other individuals in personal and emotional terms, nor could they feel within themselves a requisites measure of order and unified purpose (*Kluckhohn, 1954, p. 400).*

A human value shapes the way we look at other and how we respect each other's cultures. Human values differ from one person to another. The environment where we are brought up defines our values. It therefore has the ability to bring about changes in attitudes. But by looking at the environmental ethics, human values become a factor. Human values are unique to each individual because not everyone places the same importance on each element of life. For example, a person living in rural area who travels miles to collect a pot of water understands the importance of it and will limit its usage unnecessarily rather than the ones who have easy access to it.

Although there is an increase in global awareness of the importance of water and also appropriate measures to conserve it, the level of awareness among students is found to be unsatisfactory.

Need for the study

The geographical area of Maharashtra state is 308 lakh and its cultivable area is 225 lakh. Out of this, 40% of the area is drought prone. About 7% of the area is flood prone. The highly variable rainfall in Maharashtra ranges from 400 to 6000mm and occurs in a four month period between June September, with the number of rainy days varying between 40 and 100(Maharashtra Water Resources Regulatory Authority). In Maharashtra, of the 5 river basin systems, only 55% of the

dependable yield is available in the four river basins (Krishna, Godavari, Tapi, and Narmada) east of the Western Ghats. These four river basins comprise 92% of the cultivable land and more than 60% of the population in rural areas. An approximate 49% of the area of these four river basins comprising 43% of the population is already considered as deficit or highly deficit in regard to water availability. The size of these deficit areas is likely to increase steadily with increasing population and economic growth in the years to come (Maharashtra Water Resources Regulatory Authority). 45% of the state's water resources are from west-flowing rivers ,which are mainly monsoon specific rivers emanating from the Ghats and draining into the Arabian Sea. This water cannot be fully utilized, as the average altitude west of the Ghats (Konkan) is 60 meters above sea level; the average height of the Ghats is more than 600 meters above sea level. Affordable engineering solutions for lifting and transporting water from west to east are not yet available (www.mwrra.org/introduction.php?link=wr)

In recent scenarios, scarcity of water has become one of the major issues in the state of Maharashtra. Awareness programmes are being displayed in various forms through mass media. Hence there is a need to assess the level of attitude of an individual towards conservation of water for sustainable development.

Objectives
- To assess the awareness level and knowledge regarding human values from an environmental perspective.
- To assess the attitude towards environment and human values.
- To find the association between the level of knowledge and human values being put into practice

Scope
These studies of human values from environmental perspective will enlighten:
- The need to create awareness in students regarding human values in context to the environment.
- The need to create a sense of responsibility in the students towards water conservation.
- Need to change in attitude and outlook of the community towards environment.
- Need to initiate changes and update curriculum of human values in the universities.

Limitations
The study is limited to:
- Students studying Basic BSc Nursing and ANM in one particular college only.
- Students within the age group of 18-23; the sample size is fairly limited.
- The study is only indicative.

Hypotheses
Knowledge levels on environmental issues will significantly influence the human values. Attitudes.

Review of literature
- A study was conducted on social norm message in promoting water conservation. The residents were provided with personalized feedback and normative information. Normative information was provided through a web based interface or post mail. Result shows that residents will who receive normative information consume less water than a randomized control group (P. Wesley Schultz, Alyssa Messina, Giuseppe Tronu, Eleuterio F. Limas, Rupanwita Gupta, and Mica Estrada).
- A study was initiated on values and human values in particular along with contributions of various researchers. How value education elevates man was emphasized. The Western and Eastern thoughts on the captioned subject were compared and the value system of East Asia and India was delineated. The universal values and the changes it would bring about were emphasized. In conclusion, the paper establishes a valid connection between human values and education along with studying human values in education. As per the study in the paper, education suffused with human values shall lead human beings to a better tomorrow.(Narayan Krishna Prabhu, PhD AMA International University of Bahrain, 2011)
- A study on basic human value along with theory, measurement and application. Applying the

values construct in the social sciences has suffered from the absence of an agreed-upon conception of basic values, of the content and structure of relations among these values, and of reliable methods to measure them. This article presents data from over 70 countries, using two different instruments, to validate a theory intended to fill part of this gap. It concerns the basic values that individuals in all cultures recognize. The theory identifies 10 motivationally distinct values and specifies the dynamics of conflict and congruence among them. These dynamics yield a structure of relations among values common to culturally diverse groups, suggesting a universal organization of human motivations. Individuals and groups differ in the priorities they assign to these values. The values theory has identified ten basic, motivationally distinct values that people in virtually all cultures implicitly recognize. The validity of this claim does not depend on the way we measure values. The ten basic values emerge whether people report explicitly on their values (SVS) or whether we infer people's values indirectly from their judgments of how much various other people are like them (PVQ). The values theory provides a framework for relating the system of ten values to behavior that enriches analysis, prediction, and explanation of value-behavior relations. It makes clear that behavior entails a trade-off between competing values (*Shalom H. Schwartz the Hebrew University of Jerusalem*)

Tools and Methods

Setting of the Study
The present study was conducted in one Nursing College in Satara District. The strength of the students who participated in the study was 80.

Population
The population selected for the study comprised of I, II, III and IV year Basic B.Sc. Nursing and I year RANM students in selected college of Nursing in Satara District.

Sample
The sample size selected for the study was 80 students; within the age group of 18-23 years belonging to different batches from different background were recruited.

Data Collection and Technique
The present study is aimed at assessing knowledge and attitude on universal human values from environmental perspectives among nursing students. The tools consisted of three parts.

Part 1: A structured questionnaire was prepared to find out the demographic data such as year in nursing college, age in years, occupation of the father, occupation of mother, type of family, religion and monthly family income.

Part 2: consisted of questionnaire to assess knowledge and attitude on human values in context to the environmental issues. Structured scale was prepared with options Strongly Disagree, Disagree, No Opinion, Agree and Strongly Agree.

Part 3: Consisted of specific question with 2 items.

Data Collection Procedure
Administrative permission was obtained from the principal of the college. The samples were obtained from selected batches. The participants were explained the purpose of the study. Twenty minutes were given to each participant for reading, understanding and answering the question.

Results

Data Analysis
It was found that the majority of the respondents (52.5%) were between the age group of 18-19 years, 82.5 % belong to nuclear family, 50.0% belong to Hindu religion followed by Christian (45%), 62.5% of monthly family income is below Rs. 10, 000.

Occupation: Almost 35.5% of fathers are farmers and 73.8% mothers are housewife.

It was shows that 91% are concerned regarding unavailability of water in rural households and are aware of the crisis of water in day-to-day life-- knowing that this is a threat to human existence, as 80% of the sample chosen is convinced that their effort individually can lessen the severity, and in which 75% considered that respect for other cultures is a human value and hence difficult to initiate

changes, and also agreed that rich urban houses waste lots of water for comfort and luxury. 75 % agreed that commercialization of water is a threat to world peace. This shows that the population chosen have significantly positive attitude towards human values. But 80% of them agree to the point that women should be banned from sanctum sanctorum of temples which signifies that, though they have human values, their knowledge regarding gender equality is less.

Further the data shows that level of awareness of environmental crisis and reasons are significantly low. Sugarcane cultivation is a major agriculture in the state of Maharashtra. 75%   agree that the sugar industry is leading to economic growth of Maharashtra and have created many jobs (60%). 4% of land under sugarcane cultivation consumes as much as 71.5% of irrigated water. Hence there is an agrarian crisis of which 36.2% are unaware. The study also indicates that 32% of the population is not willing to discourage sugarcane cultivation and industry, whereas 30% have no opinion on the issue. This indicates that the students have less knowledge about the environmental issues. So there is a need to inculcate positive reinforcement in conservation of water.

Specific Questions					
Women in rural India on average walk to fetch water	1Km: (1.20%)	3 Km: (15.00%)	5 Km: (12.50%)	6 Km: (47.50%)	Don't Know: (23.80%)
Liters of water need to flush the toilet	6 Liters: (20.00%)	2 Liters: (23.8 %)	10 Liters: (13.80%)	8 Liters: (12.50%)	Don't Know: (30.00%)

Table 3: Percentage of specific Questions

The information regarding the specific question is displayed and pasted as a poster in and around the campus where students' activities take place and where they are exposed to it every day. The information reveals that the knowledge regarding the general issue is very low among the students, as 63.5% are unaware about how many km women in rural India have to walk to fetch water, including 80% who have no idea regarding the amount of water needed to flush a toilet. This shows that aggressive and focused education intervention is necessary to increase the knowledge level of the students about crucial environmental issues.

Findings of the study
- Majority of the students have positive attitude towards human values and environmental concern.
- 91% are concerned about the unavailability of water in rural households and 80% are convinced that their personal effort can mitigate water crisis.
- The level of awareness among the students about environmental crisis and reasons are significantly low. For key indicators, as many as 36% have no opinion that rich urban houses waste lots of water for comfort and luxury.
- 63.5% are unaware of how many kilometers women in rural Indian have to walk to fetch water, though awareness has been displayed in and around the college campus.

Interpretation
The findings revealed that a majority of the students have good knowledge regarding human values in context to the environment ,but their attitude towards the environment is found to be unsatisfactory.

Conclusion
The purpose of the current study was to assess the knowledge and attitude level on human values from the environmental perspectives among students. From this study, it was found that human values are positively seen, but adequate knowledge scores were low. A purely attitudinal-motivational intervention to explain the expected behavior towards the environment is needed. Hence interventions have to be initiated by updating curriculum in Indian universities and should be required. Future research on environmental behavior should take a broader perspective and should also focus on the role of individual abilities to work on it. This study also reflects that it was

worthwhile to examine the influence of human values on the environment.

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A Study of the Impact of "Human Rights and Human Values" two day Workshops conducted by the Bahá'í Academy for the P.G. Students of Various Colleges of Pune University

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ABSTRACT

According to the UN decade document for Human Rights Education (1995-2004), Human Rights Education means, "A lifelong process by which people at all levels of development and in all strata of society learn respect for the dignity of others and the means and methods of ensuring that respect in all societies." This implies that Education in Human Rights can help to transform our society. "The University of Pune decided to introduce a mandatory course in Human Rights in all its P.G. programmes. The basic aim of the course is to introduce to the students the values and culture of Human Rights, and to make them aware of the benefits we get out of it by strict adherence to the tenets of them." (Dr. R.K. Shevgaonkar, Former VC of Pune University, 8-8-2011),During the academic year 2015-16, the Bahái Academy was requested by the KTHM College of Nashik, SMBST College of Sangamner and ITSPM Arts, Science and Commerce College of Indapur to conduct Human Rights and Human Values Workshops for their P.G. Students. The unique methodology of conducting the Human Rights and Human Values Workshop led to awareness about Human Rights and enriched Human Values in students. This was observed from the feedback collected from the students. During these Workshops more than 900 students benefited. After four of these Workshop 100 projects were implemented by these students in different communities for the betterment of several thousand people. The present paper reveals the importance of Human Rights and Human Values and the impact of the Bahá'í Academy's Workshops on the students.

Keywords: Human Values, Human Rights, Workshop

Introduction

Human Rights and human values are very important needs of our society. They inculcate a strong bonding of human to human to spread equality, peace, unity and good will among people. Society has suffered due to the non-functioning or the lack of fully implementing Human Rights and human values. If Human Rights and human values are upheld by one and all, we can harvest the fruits of an enriched society free from prejudices, hate and shame.

This is possible if Human Rights and human values seeds are sown in our society from the grass root level upwards. This is the responsibility of one and all to support these values everywhere and every time, for they are vitally important to our society.

The Savitribai Phule Pune University, Pune has included in its curriculum an extra credit course on Human Rights education for post graduate students so as to help channelise this knowledge into society through education.

Objective

To study the impact of Human Rights and Human Values Workshops on the P.G. students

Limitation

The study is limited to the post graduate students of three colleges of Savitribai Phule Pune University.

Tools and Methodology

The Human Rights and Human Values Workshops commenced with organizing students in heterogeneous groups. All received the study material developed by the Bahá'í Academy according to the recomended University syllabus. The group composition was to create a balanced representation of all faculties and ages, boys and girls, so as to generate sound interactions in all groups. The following three questions were given to discuss in the groups and share their feedback.

A. What do you understand by the Human Rights and Human Values?
B. Is there any connection between Human Rights and Human Values?
C. Are you personally interested to learn about Human Rights and Human Values? Why?

It was pleasing to note that students understood and regarded as their responsibility to implement and promote these Rights and Values in the society. Afterwards a video was shown about the Human Rights and Human Values in society followed by the discussions of the articles of the Universal Declaration of Human Rights. Then five hypothetical cases involving violation of Human Rights were presented to the students. They related to articles 2, 3, 14, 16 and 23 of the Universal Declaration of Human Rights. Five groups were formed. Each group took up one of the scenarios to discuss and create a drama.

The students wholeheartedly involved themselves in creating five effective dramas on these serious issues. This workshops developed a keen desire in the students to plan community projects to promote Human Rights and Human Values.

The students were then guided about the various stages for completing their projects. They are,
1. Consultation or preparation,
2. Implementation or action
3. Evaluation or reflection, and
4. Presentation or demonstration

(Bahá'í Academy, 2016, Education in Action, Page No.1)

Results

The students expressed the positive impact the Workshops had on them after completing the Human Rights and Human Values Workshops. The table below depicts the same:

Responses from the students in support of the learning	Frequency
" I learnt about Human Rights and Human Values"	392
" My confidence level increased and this workshop will help to improve my personality"	571
" Now I am feeling more responsible towards my family and society"	412
" I'm motivated and my attitude has changed"	329
"I learnt about group discussion and many other techniques"	294
" I realized how to implement and follow Human Rights and Human Values in practical life"	543

Students completed more than 100 successful projects based on Human Rights and Human Values which benefited thousands of people. Two of the projects is described below and others are listed.

Title of the Project: To create awareness about Rights of Labourers.

Details: Three students from the Department of Commerce visited Snehdeep CMC Machining Private Limited Company in the MIDC of Nashik. In the presence of the Director of the Company, these students explained all Human Rights to labourers of the Company. They also gave emphasis on the Rights of Labourers. Students got an excellent feedback from the authorities who mentioned that, students should carry out this type of programme in large scale in MIDC area. They also promised that they would use these Human Rights in their daily life. Being part of this project, students also studied three different approaches in the literature that examined Labour Rights as Human Rights, which are not always distinguished with sufficient clarity. The first approach studied was "Positivistic" approach according to which a group of rights are Human Rights insofar as certain treaties recognize them as such. The second approach studied was "Instrumental" that looked at the consequences of using strategies, such as litigation or civil society action, which promote labour Rights as Human Rights. The third approach studied was "Normative" approach which viewed it as theoretical issue and examined the issue as a matter of moral truth.

Title of the Project: To create awareness about Human Rights among the people of Garudeshwar.

Details: This project is an example of the initiative taken by one student only. With the help of this project she influenced more than 28 people in the village. They included children, younger and old age people. She prepared hand written pamphlets on which all Human Rights were mentioned and

distributed among 28 people. She also showed them the video of 30 minutes which explained all Human Rights with different situations. This student visited many houses in the village and educated them about Health. Furthermore she distributed fruits among children of the village to emphasize good health. The student also evaluated her own performance after conducting the session and the findings are as follows.

Excellent 5
Very good 13
Good 9
Bad 1

Titles of other Projects

1. To create awareness about the Rights of Children among community people
2. To create awareness about Right to Education and Health among Orphans.
3. To create awareness about Health and Hygiene
4. To create awareness about the Human Rights among B.Ed. students
5. To create awareness about Human Rights and Distributing Food Packets.
6. A study of Jan Shikshan Sanstha and to create awareness among the students about Human Rights
7. To create awareness about Human Rights among the students of school.
8. To study the Human Rights and create awareness among school children
9. To create awareness about Human Rights and Rights Farmer among tribal community.
10. To create awareness about Human Rights in Khairaypali village at Trimbakeshwar, Nashik
11. To create awareness about Human Rights among Special Children
12. To raise awareness about the Human Rights through Bookmarks
13. A study of Women's Rights in sight of Domestic Violence
14. A study of relevant documents on Freedom from Slavery and forced Labour.
15. A study of Rights of Youths and their Problems
16. A study Human Rights followed by the great Shivaji Maharaj.
17. Distribution of bookmarks recommending the Human Rights.
18. To create awareness about Human Rights through WhatsApp
19. A study of a pilot project by the British Institute of Human Rights (BIHR) and the Equality and Diversity Forum (EDF)

During these workshops the researcher assisted Lesan Azadi, Director, Baha'i Academy, Panchgani. After completion of the workshop Mr. Azadi was interviewed by the researcher as follows.:

Researcher: How effective was our endeavor in making the P.G. students learn about the importance of Human Rights and Human Values?

L. Azadi: At the start of the Workshops we asked the students to answer few questions about Human Rights and Human Values. These revealed that they were not quite aware and could not express themselves well, so a desire was generated to learn about this topic. The Workshops were in the form of team learning which involved all the students. Their responses in subsequent discussions showed that good level of learning had been achieved.

Researcher: Have you received any further inputs in this regards from the participants to show that what they learnt has streamed into practicality?

L. Azadi: All the participants planned certain community projects to promote Human Rights and Human Values. Through the reports we understand better how they practiced what they learnt in the workshops.

Researcher: Did you find my involvement as your assistant in the workshop helpful in achieving the purpose of the workshop? How?

L. Azadi: Yes, your involvement in both managing the Workshops and enriching the discussions was an important contribution to the success of the Workshop.

Researcher: What is the way forward now?

L. Azadi: The Workshops that were held and the subsequent projects that students carried out have provided some initial motivation and learning to the students. The need for education and implementation of Human Rights and Human Values is so great that there should be a series of follow-up activities and learning opportunities for these students so that they become active supporters of both Human Rights and Human Values in their personal, professional and social life.

Discussion
The workshop has had a positive impact on the students. It benefitted the students in a number of ways. They learnt various issues as well as violations of Human Rights and Human Values in the society. They grew in their self-esteem and confidence as they identified the needs of the community and practically planned and implemented solutions. They also realized that through their education they can make valuable contributions to their families and others. The methodology followed in the Workshops was unique and created joy among the students, helping them to grasp the concepts of Human Rights and Human Values and begin promoting them.

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शिवाजी विद्यापीठातील 'अग्रणी महाविद्यालय' संकल्पने अंतर्गत कार्यान्वित करण्यात येणाऱ्या "वैश्विक मानवी मूल्ये वृध्दी" या कार्यक्रमाची परिणामकता: एक अभ्यास

लेखक: श्री.नवनाथ सुखदेव बोंबले,

कार्यक्रम अधिकारी, बहाई अकादमी,पांचगणी.

सारांश

आज आपण समाजातील मुल्यांचा ह्रास व वाढती स्पर्धा या दोन गोष्टी आपण प्रकर्षने अनुभवतो. त्या अनुषंगाने शैक्षणिक संस्था विद्यार्थ्यांना तयार करत असतात.या स्पर्धेच्या युगात टिकून राहावयाचे असेल तर विद्यार्थ्यांना सर्वगुण संपन्न असणे हे अनिवार्य आहे. तरच त्या व्यक्तीचे जीवन सुखकर होऊ शकते. आज वाढती बेरोजगारी, शैक्षणिक क्षेत्रातील त्रुटी. ह्या सर्व गोष्टी विद्यार्थ्यांच्या सर्वांगीण विकासासाठी पुरेशा आहेत का? हा प्रश्न आहे. या मुळे सामाजिक असंतुलन निर्माण होत आहे हे चित्र आपल्या डोळ्या समोर हळूहळू उभे राहत आहे. कारण प्रत्येक शैक्षणिक वर्षात हजारो विद्यार्थी आपल्या पदव्या घेऊन बाहेर पडतात. उदा. भारतात दरवर्षी अभियांत्रिकी क्षेत्रातील १.५ दशलक्ष विद्यार्थी पदवी घेऊन बाहेर पडतात परंतु त्यातील फक्त २०% विद्यार्थी नोकरी किंवा व्यवसाय करण्यास समर्थ असतात. मग इतर विद्यार्थ्योंही उच्च शिक्षण घेऊन सुद्धा बेरोजगार का राहतात.

शिवाजी विद्यापीठाने वरील गोष्टींची जाणीव ठेऊन 'प्रौढ आणि निरंतर शिक्षण व विस्तार कार्य विभाग' शिवाजी विद्यापीठ, कोल्हापूर आणि बहाई अकादमी, पांचगणी याच्या संयुक्त विद्यमाने "वैश्विक मानवी मूल्यांचे शिक्षण" हा कार्यक्रम हाती घेतला. विद्यापीठाने "अग्रणी महाविदयालय" संकल्पने अंतर्गत २०१५-२०१६ या शैक्षणिक वर्षात १० अग्रणी महाविद्यालयांत एक दिवसिय उद्बोधन कार्यशाळा घेतली. त्यामुळे विद्यार्थ्यांमध्ये नैतिक सक्षमता, कौशल्ये, अभिवृत्ती, नैतिकगुण विकसित होण्यासाठी मदत झाली. बहाई अकादमी येथील समुपदेशकांनी 'सहकार्यात्मक अध्ययन संरचना' यांचा वापर केला. कार्यशाळेचा परिपाक म्हणून विद्यार्थ्यांनी सामाजिक उन्नयन वृध्दीच्या दृष्टीने सामुदायिक प्रकल्प हाती घेऊन बहाई अकादमी च्या कार्यक्रम अधिकारी यांच्या मार्गदर्शनाखाली यशस्वीरित्या पूर्ण केले. हाती घेतलेल्या प्रकल्पाच्या माध्यमातून विद्यार्थ्यांमध्ये समुदायाच्या गरजा ओळखण्याची त्यावरील उपायासाठी प्रत्यक्षात आराखडा तयार करण्याची, व त्यानुसार अंमलबजावणीची क्षमता वृध्दिंगत झाली.

प्रास्ताविक

आज समाजातील मुल्यांचा ह्रास व वाढती स्पर्धा या दोन गोष्टी आपण प्रकर्षने अनुभवतो. त्या अनुषंगाने शैक्षणिक संस्था विद्यार्थ्यांना तयार करत असतात. या स्पर्धेच्या युगात टिकून राहावयाचे असेल तर विद्यार्थ्यांना सर्वगुण संपन्न असणे हे अनिवार्य आहे. तरच त्या व्यक्तीचे जीवन सुखकर होऊ शकते. आज वाढती बेरोजगारी, शैक्षणिक क्षेत्रातील त्रुटी, ह्या सर्व गोष्टी विद्यार्थ्यांच्या सर्वांगीण विकासासाठी पुरेशा आहेत का? हा प्रश्न आहे. यामुळे सामाजिक असंतुलन निर्माण होत आहे, हे चित्र आपल्या डोळ्यासमोर हळूहळू उभे राहत आहे. कारण प्रत्येक शैक्षणिक वर्षात हजारो विद्यार्थी आपल्या पदव्या घेऊन बाहेर पडतात. उदा. भारतात दरवर्षी अभियांत्रिकी क्षेत्रातील १.५ दशलक्ष विद्यार्थी पदवी घेऊन बाहेर पडतात, परंतु त्यातील फक्त २०% विद्यार्थी नोकरी किंवा व्यवसाय करण्यास समर्थ असतात. मग इतर विद्यार्थी उच्च शिक्षण घेऊन सुद्धा बेरोजगार का राहतात.

शिवाजी विद्यापीठाने वरील गोष्टींची जाणीव ठेऊन 'प्रौढ आणि निरंतर शिक्षण व विस्तार कार्य विभाग' शिवाजी विद्यापीठ, कोल्हापूर आणि बहाई अकादमी, पांचगणी यांच्या संयुक्त विद्यमाने "वैश्विक मानवी मूल्यांचे शिक्षण" हा कार्यक्रम हाती घेतला. विद्यापीठाने "अग्रणी महाविदयालय" संकल्पने अंतर्गत १४-१५-२०१६ या शैक्षणिक वर्षात १० अग्रणी महाविद्यालयांत एकदिवसीय उद्बोधन कार्यशाळा घेतली. त्यामुळे विद्यार्थ्यांमध्ये नैतिक सक्षमता, कौशल्ये, अभिवृत्ती, नैतिकगुण विकसित होण्यासाठी मदत झाली. बहाई अकादमी येथील समुपदेशकांनी 'सहकार्यात्मक अध्ययन संरचना' यांचा वापर केला. तसेच कार्यशाळेत विविध शैक्षणिक खेळांचा व दृकश्राव्य यांचा वापर केला. कार्यशाळेचा परिपाक म्हणून विद्यार्थ्यांनी सामाजिक उन्नयनवृध्दीच्या दृष्टीने सामुदायिक प्रकल्प हाती घेऊन, बहाई अकादमीच्या कार्यक्रम अधिकारी यांच्या मार्गदर्शनाखाली यशस्वीरित्या पूर्ण केले. हाती घेतलेल्या प्रकल्पाच्या माध्यमातून विद्यार्थ्यांमध्ये समुदायाच्या गरजा ओळखण्याची व त्यावरील उपायासाठी प्रत्यक्षात आराखडा तयार करण्याची, व त्यानुसार अंमलबजावणीची क्षमता वृध्दिंगत झाली. हाती घेतलेले सामुदायिक प्रकल्प पुढील विषयावर आधारलेले होते. मानव अधिकार, वैयक्तिक स्वच्छता, मुलींचे संरक्षण, सार्वजनिक स्वच्छता.

बीजसंज्ञा: अग्रणी महाविद्यालय, कौशल्ये, अभिवृत्ती, नैतिक गुण

उद्देश

1. वैश्विक मानवी मूल्य शिक्षणाचा विद्यार्थ्यांना परिचय करून देणे.

2. अग्रणी महाविद्यालयातील विद्यार्थ्यांची गुणवत्ता वाढविणे.

3. अग्रणी महाविद्यालयातील विद्यार्थ्यांचा सर्वांगीण विकास करणे.

4. अग्रणी महाविद्यालयातील विद्यार्थ्यांमध्ये समाजसेवा ही अभीवृत्ती विकसित करणे.

संशोधन पध्दती: प्रस्तुत संशोधनासाठी संशोधकाने प्रायोगिक संशोधन पध्दतीचा अवलंब केलेला आहे.

संशोधनाची व्याप्ती

१. प्रस्तुत संशोधन हे शिवाजी विद्यापीठाच्या सर्व शैक्षणिक शाखांसाठी लागू होईल.

२. बहाई अकादमी मधील सर्व अभ्यासक्रमांसाठी याचा वापर होऊ शकतो.

जनसंख्या: शिवाजी विद्यापीठातील अग्रणी महाविदयालय संकल्पने अंतर्गत २३ अग्रणी महाविद्यालये व त्यांच्या परिक्षेत्रातील महाविद्यालये ही जनसंख्या म्हणून निवडण्यात आलेली आहेत.

माहितीचे संकलन

संशोधकाने शिवाजी विद्यापीठाच्या २२ अग्रणी महाविद्यालयांपैकी, १० अग्रणी महाविद्यालयात अंमलात आणलेल्या एकदिवसीय उद्बोधन कार्यशाळांचा, २०१४-२०१५-१६ या शैक्षणिक वर्षामधील सहभाग नोंदवलेला होता. त्या अनुषंगाने ३४ परिक्षेत्रातील महाविद्यालये सहभागी झालेली होती व ९३७ विद्यार्थ्यांचा सहभाग होता, तसेच ३४ शिक्षक सहभागी झालेले होते.

तक्ता:१ अग्रणी महाविद्यालय एकदिवसीय कार्यशाळेतून विदयार्थी कोणती कौशल्ये शिकले.

कौशल्ये	संभाषण कौशल्ये	मृदू कौशल्ये	गटचर्चा	विचार करणे	ध्येय निश्चिती	वेळेचे नियोजन	ऐकणे	शिक्षण पध्दती	कार्यातील अचूकता
वारंवारिता	१००	५३	५०	२०	१३	११	६	६	४

निरीक्षणे: निरीक्षणातून असे लक्षात येते, की कार्यक्रमांतर्गत कौशल्य विषयक शिक्षण म्हणून संभाषण कौशल्यासाठी, १०० प्रतिसाद मिळालेले आहेत. तसेच मृदू कौशल्यांसाठी ५३ प्रतिसाद, गटचर्चेतून शिक्षण ५० व इतर विचार करणे २०, ध्येय निश्चिती १३, वेळेचे नियोजन ११, ऐकणे ६, शिक्षण पध्दती ६, व कार्यातील अचूकता ४

अर्थनिर्वचन: वरील निरीक्षणातून असे समजते, विद्यार्थ्यांनी अंमलात आणलेल्या वरील कार्यक्रमातून सर्वात जास्त प्रतिसाद संभाषण कौशल्यवृद्धीसाठी मिळाले, या वरून हा कार्यक्रम विद्यार्थ्यांच्या संभाषण कौशल्ये विकसित होण्यास मदत करतो.

निष्कर्ष: अग्रणी महाविद्यालय या संकल्पनेतून शिवाजी विद्यापीठ व बहाई अकादमी यांच्या संयुक्त विद्यमाने अंमलात आणलेला "वैश्विक मानवी मूल्ये वृद्धी" हा कार्यक्रम विद्यार्थ्यांच्या संभाषण कौशल्ये विकसित करण्यात उपयोगी ठरतो.

तक्ता:२. अग्रणी महाविद्यालय एकदिवसीय कार्यशाळेतून विदयार्थी अभिवृत्ती शिकले.

अभिवृत्ती	समाजाप्रती जबाबदारी	सकारात्मकवृत्ती	पुढाकार घेणे	चांगले वर्तन	कठीण परिश्रम	शिकण्याचीवृत्ती
वारंवारिता	११८	५०	35	25	12	7

निरीक्षणे: निरीक्षणातून असे लक्षात येते की, कार्यक्रमांतर्गत अभिवृत्ती विषयक शिक्षण म्हणून, विविध समाजाप्रती जबबदारीची अभिवृत्ती ११८ प्रतिसाद मिळालेले आहेत. सकारात्मक वृत्ती ५०. पढाकार घेणे ३५ व चांगले वर्तन २५ , कठीण परिश्रम १२, अभिवृत्ती वाढल्या.

अर्थनिर्वचन: वरील निरीक्षणातून असे समजते की, विद्यार्थ्यांनी अंमलात आणलेल्या कार्यशाळेतून सेवाकरणे ही अभिवृत्ती विकसित करून, विविध सामाजिक व सामुदायिक प्रकल्प पूर्ण करून विकसित केली. यावरून हा कार्यक्रम विद्यार्थ्यांमध्ये सेवाभाव विकसित होण्यास मदत झाली.

निष्कर्ष: अग्रणी महाविद्यालय या संकल्पनेतून शिवाजी विद्यापीठ व बहाई अकादमी यांच्या संयुक्त विद्यमाने अंमलात आणलेल्या ''वैश्विक मानवी मूल्ये वृद्धी'' हा कार्यक्रम विद्यार्थ्यांच्या सेवाकरणे ही अभिवृत्ती विकसित करण्यात उपयोगी ठरतो.

तक्ता:३ अग्रणी महाविद्यालय एकदिवसीय कार्यशाळेतून विद्यार्थी कोणती सद्गुण शिकले.

गुण	मानवी मूल्ये	आत्मविश्वास	नेतृत्व गुण	आत्म-साक्षात्कार	मानव अधिकार
वारंवारिता	२४७	८८	५३	२२	७

निरीक्षणे: निरीक्षणातून असे लक्षात येते की, या कार्यक्रमांतर्गत कौशल्ये विषयक शिक्षण म्हणून, संभाषण कौशल्यासाठी २४७ प्रतिसाद मिळालेले आहेत. आत्मविश्वास वृद्धी ८८ प्रतिसाद, नेतृत्वगुण ५३ व आत्मसाक्षात्कार २२, ७ मानव अधिकार

अर्थनिर्वचन: वरील निरीक्षणातून असे समजते की विद्यार्थ्यांनी अंमलात आणलेल्या वरील कार्यक्रमातून, सर्वात जास्त प्रतिसाद संभाषण कौशल्ये यासाठी मिळाले, या वरून हा कार्यक्रम विद्यार्थ्यांच्या संभाषण कौशल्ये विकसित होण्यास मदत करतो.

निष्कर्ष: अग्रणी महाविद्यालय या संकल्पनेतून शिवाजी विद्यापीठ व बहाई अकादमी यांच्या संयुक्त विद्यमाने अंमलात आणलेल्या ''वैश्विक मानवी मूल्ये वृद्धी'' हा कार्यक्रम विद्यार्थ्यांच्या संभाषण कौशल्ये विकसित करण्यात उपयोगी ठरतो.

Exploring the need for Education for Human Values using 21st Century Skills among Secondary School Students in the Caribbean

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──────── **ABSTRACT** ────────

This research examines the perspectives of a randomly selected group of grade seven students at the Lakeside Secondary School, on a small island in the Caribbean, on the need for education for human values (EHV) using the 21st century skill set: creativity and innovation, and, communication and collaboration. Most research on human values fail to include the perspectives of the group most affected by a decay in human values- the youth. This research aimed to overcome this challenge by providing voice to the youth utilizing questionnaires, interviews, observation and student journals. Involved in researching and creating original arguments for the topic, participants reflect on their experience and perspective on human values in the curriculum. Students found the technology element engaging. The results indicated that these young people view human values as a critical element in their upbringing, that the first teacher of values should be the parents and that EHV should be urgently addressed. The results also indicated that the experience had a significant positive impact on the students who have suggested that similar exercises should be extended to the entire student body. This raised the question of how to make this suggestion a reality. The participants agreed that they would like to teach human values to persons younger than themselves.

Keywords: Values, Human Values, Universal Human Values, Education, 21st Century Education, 21st century Skills

Defining key words

1. Values
The word values is used interchangeably with morals and virtues and is defined as absolutes existing in the mind of God, as inherent in objects (material or nonmaterial), as identical with man's behaviors and as located in man whether originating from his mind or biological needs, where man refers to an individual, or society, (Adler, 1956).

2. Human Values
"The principles, standards, convictions and belief that people adopt as their guidelines in daily activities" (Steriner, 2012 in Chinweoke, 2015). A human value is said to be universal if it has the same worth for all or majority of people regardless of race or nationality.

3. Education
The "awakening of human mind to the realities of its immediate environment, the challenges that need to be overcome and the opportunities that can be exploited", (Chinweoke, 2015). I expand this definition to include awakening the human mind to the realities of self.

4. 21st century education
An education system that organizes the condition in which humans learn best and aims to accommodate the unique learning needs of every learner and support the positive human relationships needed for effective learning in a 21st century learning environment (P21, 2011). It includes traditional core subjects with an emphasis on such skills as communication and collaboration, critical thinking and problem solving.

5. 21st century skills
21st century learning skills are the ability to a) collect and/or retrieve information, b) organize and manage information, c) evaluate the quality, relevance, and usefulness of information, and d) generate accurate information through the use of existing resources (ETS, 2007).

Introduction
In today's society, success is measured by material wealth as seen in the use of gross national product (GNP). Similarly, the way a person is treated, his worth, is determined to a large extent by

his socioeconomic status (SES). SES is one of the most prominent risk factors of mental health and other psychiatric disorders (Clark, Frijters, & Shields, 2008). True success should be measured by the values that a person possesses (Lakshimi, 2009) and utilises in everyday life. Education alone can bring about the necessary changes in this mindset. The quality of education determines the quality of the nation. The right education should provide one with the skills to function and participate fully in society, and should focus on developing all faculties of the learner (Chinweoke, 2015). It should promote free inquiry and learning and nurture the acquisition of expertise in the arts and sciences which will promote human prosperity (Baha'i World Centre, 1982).

Education in human values is vital for development and prosperity, particularly for a small developing nation like St. Lucia, in this whirlpool of globalization and rapid social change. One of the national goals of the Education Sector Development Plan of Saint Lucia (2015, p.13), is to create values-driven individuals through the inculcation of the right types of "knowledge, skills, and values conducive to achieving successfully in a 21st century environment."

21st century learning proposes a student-centered approach in which learners build their own knowledge and understanding through the use of technology leading to the creation of original work. Students researching the importance of EHV and presenting their findings before a group of key stakeholders holds this educationally transformative technology-integrated potential. In a four-weeks case-study of fifteen grade nine students, this research focused on the views of Secondary School students on the need for EHV using 21st century skills and to suggest strategies that teachers can use to embrace EHV in the curriculum.

Significance of the Topic
A significant review of the literature indicated that there is little, if any, literature on the need for values education from the perspective of students. In my search, I was unable to find literature offering insights from the students perspectives. This study is therefore significant because it is among the first to address this topic from the perspective of students.

Furthermore, this study will benefit the society in general as students share their learning with friends and family members (Ervin, 2015), thereby influencing their way of thinking and behaving. Consequently, parents will feel reassured that their children will become more productive citizens. Additionally, as curriculum planners, administrators and teachers in all educational environments use the findings to revise its content in light of human values and discover how human values can be seamlessly integrated in their professions (P21, 2011), our educational system will benefit from this research. Finally, this research can pave the way for producing a richer learning environment and discipline to survive the countless demands of modern society (Ervind, 2015).

Objectives
The objectives of this research are to:
- Explore students' views on the need for education in human values
- Examine how students demonstrate human values in their everyday lives
- Examine how students utilize 21st century skills
- Identify appropriate strategies that can be adopted to integrate human values into the curriculum

Scope and Limitation
By necessity, the scope of this study was limited and focused on a group of 15 randomly selected grade 9 students at Lakeside Secondary School for 4 weeks duration. To get a proper understanding of students' perceptions on the topic I triangulated the data using in-depth interviews, student journals, observations and questionnaires.

Limitations: In spite of best efforts to minimise all limitations that might creep in the course of this research, there were certain constraints within which the research was completed. The samples selected may not be a proper representation of the student body.

Research Questions
The key research questions were:
1. What do students understand by human values and which are the most important?

2. What are the perceived barriers to EHV?
3. What strategies should teachers use to encourage, support and assess EHV and overcome these barriers.

Review of Literature

Role of education in teaching human values

Education is the indispensable foundation of all human excellence and enables one to acquire virtues (Baha'i World Centre, 1982). The Baha'i Writings emphasize that education is the key to material and spiritual progress of children and is among the most meritorious acts of humankind (ibid). I subscribe to the view that no child is incorrigible and that every child is potentially the light of the world (ibid). It is the role of education, and more specifically, the role of all stakeholders to nurture each child to manifest the potentials latent within it.

EHV in the 21st century environment

The responsibility of helping a child manifest human values must be achieved within the context of the 21st century environment. Society is placing increasing demands on the young, faster than they are being prepared. The Baha'i Writings (1982) clearly acknowledge that the most urgent requirement of the moment is the promotion of education since close investigation will reveal that the primary cause of injustice and violence is that the people are uneducated. Thus, all efforts must be made to teach, as best as possible, within the current environment despite the fact that trying to figure out what 21st century skills really are is not easy, (Silva, 2008) and that a final list is yet to be delineated (Sotala, 2016).

Tools and Methods

Students enrolled at Lakeside Secondary School are mainly from indigenous families of low to middle income backgrounds. About 80% of students qualify for free lunch but the program is only able to cater to the needs of about 5%. There are 700 students enrolled at the school. Lakeside has a high suspension rate due to drug use, violence and fights. Consequently school patrol officers are frequently called to assist with cases. Since this was my work setting it was easy for me to generate most of the data with minimum disruption to my daily routine and that of participants. The research was conducted in the learning resource centre since it provided a quiet space for discussion and confidentiality.

This research uses a case-study approach with a random sample of fifteen participants (Crouch & McKenzie, 2006) and is situated within the qualitative research paradigm which allowed me to obtain rich and deep data (Denzin & Lincoln, 2005) from the perspectives of participants in their natural setting. The grade nine students proved to be an ideal group as they are halfway through their tenure at Lakeside and represent the point of transition from lower to upper secondary.

Data was generated until theoretical saturation was reached, which is where no new or relevant data emerged (Mills et al., 2006). I utilized semi-structured in-depth interviews, questionnaires, student journals and observation as data collection methods. First, I sought verbal consent from all participants then issued letters and consent forms. I then administered a pretest questionnaire. That same questionnaire was read ministered after the group presentation in order to observe any changes in students' perception over the course of this research. I then had the first of four interview sessions with the group. The questions selected for the initial interview were based on the review of the literature and my informal conversations with other educators. These interviews were audio-recorded and transcribed. When transcribing the interviews, I replaced participants' names with the respective pseudonyms for the purpose of anonymity and confidentiality. As time progressed, however, the interviews became largely unstructured so that 'participants assumed more power over the direction of the conversation' (Mills et al., 2006, p.3). Power relations were closely monitored since I did not want my role as teacher to intimidate the students.

I began noting observations on students' interactions from the first group meeting. I used observation checklists which allowed me to focus on specific behaviors while also allowing room for general comments on behaviors that were not on the checklist.

During the next session, we had a mini-lesson on the selected 21st century skills which included

role-playing the skills. The next stage of the data collection process was to observe students in my class as they worked collaboratively on the given task. The task was introduced in week 3. The research ended with students being required to make a presentation to a group of fourteen persons comprising 2 parents, 4 teachers, the principal of Lakeside Secondary School, 2 officials of the Ministry of Education and 5 students.

Results

Data Analysis and Findings

Data analysis began from the first data collection. I read and reread all transcriptions to gain a general understanding of the content before beginning the coding process. Here, I present the findings and analysis using the categories constructed during the research process.

Understanding Human Values

When asked what they understood human values to be, majority of students said that human values are things people see as important to them.

The students generally voiced that the teaching of human values was the duty of the parents and that schools should not have to teach human values to students. A handful of students argued that education had a major role to play in the teaching of human values *"especially if the parents are not doing their jobs. Some parents are not home with the children so they don't learn respect until a teacher teaches them."*

Adam added that with human values *"People will be more honest. Less corruption in society"*

Students were asked their perspective on the school as they see it.

"*There is a lot of violence in the school because the children are copying what they see happening out there."*

"Maybe we need to build prisons in the schools so those who misbehave will be locked in there and not allowed to eat all day."

When asked what they considered to be the most important human value, 70% of participants said respect. Other values listed were love then self-discipline.

Barriers to EHV

The most common response was that teachers have to finish teaching the syllabus.

Robin added, *"But miss, I don't think such a society is realistic or possible. It just sounds silly. People will always want to fight down each other to get a better life for themselves. "*

Appropriate Strategies

Josiah commented that children should be part of planning the lessons which should include more multimedia presentations.

Denlie suggested that we " *start by training parents, especially the young and single parents in the communities, since the home environment has a greater influence than the teacher in the classroom for 8 hours.*"

Abby offered that we should "*Have some sessions with parents and children together.*"

How do we assess human values in the classroom?

Almost all participants mentioned giving group work.

Sarah's view summarizes the overall discussions on the importance of human values:

I am very uncomfortable in the community where I live. People are always fighting and smoking. So I put on my headphones and listen to music. But my mother thinks I am ignoring her so then she gets mad and starts quarreling. Then I feel like I need to get out of the house but I don't wanna go outside. Something's gotta be done fast because as we get to upper secondary school, I can tell you we will get worse so whatever you doing you better do it fast and we can help now."

To better understand I asked what something are you thinking about to which she responded, *"We can create a positive group on human values for the young and give them workshops cuz we don't want this cycle to continue."*

Group Presentation

Students behaviors demonstrated that they attempted to apply what they learnt during the course of the research. This was evident not only through my observations but also the comments received from the stakeholders. Students collaborated to present a program with each person playing his or her part.

Creativity and innovation skills: I observed that the students were enthusiastic about making the presentation to their chosen audience. They prepared a poem and decided to put together a flyer on the topic which they distributed to the members of their audience. Nancy commented *"I never thought we'd be doing all of that."*

Communication and collaboration: The students were constantly communicating and exchanging ideas. Josiah shared that "*having other people around helped me feel more confident*." Abraham mentioned that "*we were able to do a few things at a time since we had other people to work with*."

Interpretation

The education system needs to embrace human values more fully and conscientiously. Our students are aware of the need for education in human values. They are aware of their reality. Educators must strive to see their students as experts on their own learning (Ervin, 2015). Agreeing upon a list of universal human values and 21st century skills is a daunting task. However, for EHV to be successful it is important that educators themselves model human values in their daily lives.

Like Grains of Peace (2010), the students saw respect as the "most important human value for establishing relations of peace" in the homes, in school, in the community and in the world in general. Yet respect is difficult to describe. Further more, the research pointed out that one of the key barriers to EHV is mind set. For instance, Robin shared that a society based on human values was not possible. Stakeholders should attempt to have an open-minded approach to discourse on EHV. The current atmosphere in the education system in St. Lucia places increasing emphasis on completion of the syllabus and success at exams. However, a shift needs to be made to incorporate EHV.

In order to support EHV, I recommend increasing awareness of the need for EHV, EHV needs to be urgently included in the curriculum, educators are to remain mindful of the needs of 21st century learners, and, workshops on human values should be arranged in communities to reach out to a wider population.

Conclusion

Education is fundamental to bring about social change (Lakshimi, 2009). In order for EHV to become a reality it must consider the ever-changing demands of the 21st century environment (Ervin, 2015). It must equip the 21st century learner with the tools and skills required. To accomplish this parents, students, educators and the community at large must all be involved . When it comes to human values every person is a stakeholder, particularly in this fast-changing world. The implication is that as each stakeholder plays his or her role the presence of values will be felt at every turn and will be taught at all educational settings- formal, non-formal and informal. This is turn will create a more unified society in tune with the needs of the day and based on human values.

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World Ambassador Programme, Shanghai, China: Practical Application of Cultural Awareness Based on Shared Virtues

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── ABSTRACT ──

Recognizing the need for cultural awareness and character education in a global society, the XuHui School District in Shanghai China approached me to write a curriculum for local schools. Their initial idea was that the children needed to know about other countries what they eat in Australia, how they dress in Finland, where they live in Colombia. They wanted the curriculum in English as the global business world speaks English and they wanted to prepare their students to work/participate/succeed in a world where everyone is connected, no matter the country of origin. This forward thinking perspective was the impetus for creating the program on the part of the school district. In addition, there was the desire to create a program to lift their students higher academically, expose them to "best practices" in education and build character. The desire to improve their English was also an underlying factor. The World Ambassador Program was born in 2010 to address these issues. Approximately 28,800 students grades 1-11 have gone through the program with 10,000 projected for next school year. The follow paper outlines the inspiration, development, execution, evaluation and reflection on the World Ambassador Program so far and thoughts for its future.

Keyword: Impetus, Inspiration and Inception of the Program

Mission: Global awareness through the virtues we all share Language learning through character development

Foundation: "Let your vision be world embracing, rather than confined to your own self." Baha'u'llah

Consultation on this quotation revealed the following thought process:
"Think globally, act locally" are common buzzwords. They imply that we should be concerned about the world and start by fixing things in your own neighborhood. This is a good start.

To have a world embracing vision is greater still. A true World Ambassador looks beyond his or her selfish interests (what's good for me), and sees the world as united and interconnected. A true World Ambassador operates with Universal Human Values.

In such a world, our own interests are best served by attending to the best interests of the whole. The whole world becomes our family.

We would never let the members of our family go without food, shelter or education. We would never turn away if they were hurt, sad or lonely.

Sometimes it's hard to be open-minded enough to see all the peoples of the world as one family a family you love and want to help.

On the outside, people seem so different. Their skin colors, languages, houses, clothing, food and cultures are strange to us. (The initial request of the school district was to highlight the differences.) But, inside, we're all the same.

We all want to:
* Live a good life.
* Have people to love.
* Be a good person and contribute to the betterment of the world.
* Be productive and achieve goals.
* Have meaningful work.
* Be happy.

We were all created from the same dust. There aren't special atoms for Asians and others for Americans and Africans. We all share the same air, the same water, the same plants, animals and blood types.

Vision means to see. When our vision is "world-embracing" we see that all people are "created from the same dust" and think of them as one family.

Your needs are my needs and my needs are your needs. This is true whether we look upon the needs of individuals, of cities, of states and provinces, or of nations. All are interconnected.

When we embrace someone, we share our love, affection, caring, and protection. If our vision embraces the world, we are hugging all of humanity in a relationship of love, care, and protection.

"World Citizenship begins with an acceptance of the oneness of the human family and the interconnectedness of the nations of the earth, our home." This implies a sane and legitimate patriotism, yet also insists on a wider loyalty, a love of humanity as a whole. It supports cultural diversity, the promotion of honor and dignity, understanding, amity, cooperation, trustworthiness, compassion and the desire to serve.http://en.wikipedia.org/wiki/Global_citizenship#World_citizen

The above quotation and the following from a United Nations concept paper served as inspiration for the development of the initial demonstration class and was the umbrella sentiment for the scope and sequence of the entire program. However, this program wanted to go one step farther than world citizenship, which belongs inherently to everyone and doesn't require action. Ambassadorship implies reaching out and touching others in positive, inclusive ways.

The initial proposal divided the school year into the following thematic areas and global areas. The themes build on each other and the curriculum is delivered in ways to meet all learning styles. However, to truly expand vision like this, beyond studying the differences, we must learn more about our human family's similarities. In order to do this, three virtues were chosen to accompany each thematic unit.

Why Virtues?
• Underlying all human endeavor are common values.
• Every culture shares these and teaches them to their children.
• Values build bridges of communication and understanding among the peoples of the world

The table below shows the theme, the geographical area in the world where each grade level studies a separate country and the virtues chosen to accompany that unit.

Theme	Geographical Area	Virtues
Connection	Africa	Courage Curiosity Courtesy
Celebration	North America	Friendliness Cheerfulness Sincerity
Critical Thinking	South America	Respect Moderation Unity
Cooperation	Europe	Helpfulness Gratitude Love
Creativity	South Asia	Eloquence Joyfulness Self-Expression
Character	North Asia	Self-discipline perseverance truthfulness
Compassion	Australasia	Willingness Humbleness Open-mindedness
Ambassadorship	World	All virtues teaching peace

These themes are connected with one another.

- First, we need to feel **connected** we treat each other like family, care about each other.
- If we are connected as one human family, we want to **celebrate** all of the good things.
- But, there are problems, too, so we need to **critically think** about how to solve them and . .
- **Cooperate** with each other to take action.
- That action needs to be **creative**, because the same old thing doesn't work in a global society.
- Along with being creative, we need to operate from a place of virtue, which means we need to develop good **character**.
- Good character leads to **compassion**. If we act with virtue, we can't help but care about others and want to help them.
- Everyone belongs to the world automatically, but a World Ambassador takes his/her feeling of belonging and does something to make the world a better placewith every word and action.

That's **ambassadorship**.

Learning Styles/Methods of Delivery

People learn in different ways. Visual learners learn by seeing, auditory learners learn by hearing, kinesthetic learners learn by doing and some learners need more than one modality. Therefore, the World Ambassador Program offers stories, activities, games, songs, cultural and geographical fun facts, language acquisition, crafts, art, science experiments, cooperative games, video, biographies, group/class/school/inter-district projects, contests and workshops, etc.

Every unit begins with a story of a child from the current country being studied who embodies/learns to embody the aforementioned virtues. We all connect with stories. Through stories we can show the virtues clearly and can highlight characters from different cultures. Storytelling is common in all cultures and is a way to pass along knowledge, culture and values. The additional activities complement the stories and enhance the learning experience.

Initial Observations Leading to Goals

Consultative workshops were held initially with foreign teachers and local teachers in four schools the first year, seven schools the second year and up to 20+ schools each of the following years in five school districts. Initially, the following images of students operating at higher levels of capability were formulated.

- students who take responsibility and set goals for their own learning (See language acquisition table below)
- students who choose to do the right thing by operating on a higher level of moral capability
- greater classroom discipline due to willing, committed students who love learning
- students who see opportunities instead of problems
- students who believe they can create their own destiny and make the world a better place
- students who see the world as one human family with more similarities than differences and are prepared to enter the global work force in the future

Brief History/Timeline of Development and Expansion

Date	# students	Grade levels	# schools	# teachers
2010-11	1200	g4 (1000) g10 (200)	4	2
2011-12	3400	G4, 7, 10	8	5
2012-13	5500	1-7, 10	16	8
2013-14	7000	1-7, 10	25	12
2014-15	6500	1-8. 10,11	22	10
2015-16	5222	1-8. 10,11	24	8
2016-17	9500 (projected)	1-8. 10,11	33	28

The large projected increase is due to the year-long training of 30 Chinese English teachers who will be conducting the program in their district with 4000 new students being added to the program.

Execution of the Program
Materials developed by grade level:
1. Workbooks designed for 1-3 lesson(s) per week between 35-55 minutes. Some secondary classrooms have 3 hours per week to devote to the lessons and use a stand-alone project-based learning format.
2. Power Point Presentations per lesson
3. Teacher notes/lesson plans
4. Additional resource materials (videos, songs, visual aids, craft lessons, etc.

Teacher support:
1. teacher training weekly
2. subject/skill specific workshops
3. Website
4. teacher forum for dissemination of materials and collaborative activities
5. mentor program
6. observation and evaluation forms for marking

Obstacles Faced and Consultation for Improvement

Misunderstanding of content (some schools expected only a language arts program and wanted tangible proof that the method of delivery and the pedagogy were sound and effective.)	Workshops were given to explain the program's content and pedagogy as well as the importance of an "immersion environment" for both language learning and character development
Discipline problems in the classrooms due to the change in method of delivery	
The language levels of students were too low in some cases to take full advantage of the prescribed curriculum and it was a loss of face to consider moving 'down' to a lower grade level workbook.	
Teachers trained for the program were not necessarily experienced foreign teachers, but rather university graduates with minimal teaching experience (however, their 4-year degree and native English ability provided their acceptance. In addition, they tend to serve for only one year and a new batch takes their place the following year.	Intensive teacher training was initiated from the beginning as well as a mentoring program connecting experienced teachers to new teachers.
Lack of immediate rewards made some doubt schools the efficacy of the program	Trainings included ongoing research about western educational methods as well as evaluations which showed observed/reflected progress
Lack of ability of foreign teachers to speak Chinese caused misunderstandings	Foreign teachers were immediately enrolled in Chinese language learning programs and were connected by social media and interactive workshops with Chinese counterparts to build trust
The time frame for delivery of the courses (35 minutes per week in most cases) and the large class sizes (40+) make it difficult to adequately review each student's progress in addition to teaching the classes.	A Chinese assistant teacher was added on a regular basis to the foreign teachers' classrooms to help with communication issues and to be a liaison with the Chinese teachers/administration in the schools. These assistants also helped check for understanding

	with the students, reviewed participation in class and projects and marked evaluation forms daily
Initial classes were paid for by the districts, but after a year or two, the districts required that the schools pay for the program themselves and lack of understanding of its value caused them to look for other programs which offered cheaper programs	Meetings were held with school principals of participating schools and the district administration to explain the efficacy of the program. Some principals asked for more classroom hours for WAP saying that it was indispensible for their students. The program was reviewed again, sharing evaluations and comments with the administrations. Most decided to either keep the program in its entirety or to keep it in a select number of classrooms. Extra "value added" activities were instituted as incentives to maintain the continuity of the program with the students.
Lack of participation by the Chinese teachers resulted in misunderstandings	Workshops were given to explore the needs of the Chinese teachers and to share the goals of the program so as to cooperate with each other. Liaison Chinese WAP teachers created bonds of friendship with Chinese teachers in the schools to forge bridges of understanding

Observational stages showing progress

The question became: Are they actually learning? How would we measure language learning and increases in moral capability?

We did not want standardized tests, which only measure a student's ability to memorize facts/data and then use those same facts on an exam. We looked at language as having three areas with three levels of acquisition and usage.

Speaking	Reading	Writing
Listening	Decoding	Mechanics (spelling, grammar)
Hearing	Comprehending	Vocabulary
Speaking	Forming opinions	Putting thoughts into words

Through its unique program delivery, the World Ambassador Program aims to move beyond the pure mechanical and the lower levels of comprehension which only allow students to restate and recite information to the higher levels of formulating and expressing opinions in either spoken or written words. This could only be achieved through creating opportunities for optimum learning and self-expression in a positive, cooperative environment. To this end, offering opportunities for expression followed by observation and student self-reflection were the key methods of "testing". More tangible was teacher collection and evaluation of work samples and daily participation.

Evaluation of the following factors was initiated the third year:
The follow shows improvement in the current school year:

Oct %	Criterion	May %
87	Attendance/Bringing book to class	95
70	Participation individually and in groups	97
65	Completion of tasks	94
83	Exhibition of WAP traits (virtues)	99
45	Abilities/Skills	97
52	Healthy attitudes	98

All schools saw marked improvement in the above criteria over time. In 2015-16, behavior and healthy attitudes improved 46% from reported observations at the beginning of the school year. This was attributed to a genuine and concerted effort to involve students in the cooperative nature of learning and to insist on the "good of the whole" mentality over the "disruption of the one".

One of the biggest problems in prior years was that books are traditionally thrown away at Spring Festival between semesters and students are given new books to begin the second term. Our book is one book for the entire year, so this lack of materials in the second term caused lack of participation. Collection of books at the end of the first term alleviated this issue in 95% of the cases.

Character Development

How do you measure character development? It's like measuring the immeasurable. However, we chose the following building blocks to moral capability, which could be measured by teacher/parent observation and student self-reflection. Initial and periodic checks (albeit subjective) were planned to determine when students moved from **will** to **reason**, **love** and **automatic** levels of development. While these categories of progress are subjective, teacher/parent observations and anecdotal evidence as well as student self-evaluations/reflections showed that 82% of teachers felt that students had made progress in these areas as evidenced by more cooperative classrooms, use of the WAP virtues in other areas of school life besides the WAP classrooms and reports from home that the students were acting in a more morally capable fashion. 96% of all students felt that they had made progress as well as evidenced by their answers on tests requiring virtue to make decisions, on their ability/desire to cooperate with others for a common result and for the feeling that they were more in charge of their own education and inner reactions (thoughts, beliefs) which display in outer actions (words, deeds).

1. It takes **will** we force ourselves to do what we know is right (Statement: I will make myself do it.)
2. Because of **reason** we understand why we should do it, so it's easier (Statement: I understand why I do it.)
3. Out of **love** we care about ourselves and our fellow human beings, so it's natural (Statement: I love to do it.)
4. It's **automatic** the new character traits are instinctive (Statement: I do it because it is who I am.)

More strenuous evaluation in this area will be instituted in the coming school year with:
1. Parent, teacher and student pre and post questionnaires

The following cooperative events showcase healthy attitudes and capacity building:
1. (2012) Unity Summer camp
2. (2013) I'm a speaker (individual speaker training and contest/exhibition)
3. (2014) I'm a maker (team invention)
4. (2015) I'm a writer (cooperative story writing/performance)
5. (2016) I'm an actor (cooperative drama writing/performance)

This year's spring inter-district event included students from primary, middle and secondary schools creating dramatic presentations and videos to showcase World Ambassador character traits and how they could be used to solve difficult issues.

Attached are comments regarding the dramatic/video performances sharing the depth and breadth of the participants as well as the overall evaluation of their abilities. This was prepared by William Hui, educational consultant, Shanghai and contest judge.

Appreciation & appreciative evaluation of all videos submitted in the "I'm an Actor" Project of the World Ambassador Program (summary)

On the whole, the generality of the videos submitted were of a fairly high standard, and a number of them were actually of outstanding quality.

The following Notes are intended to let the reader discover the pleasure of seeing what the project brought out in terms of the artistic creativity and the intellectual concerns of a segment of the schoolchildren in Shanghai.

From these Notes, we hope you will see the profound value of all the hard work that the Teachers and Students invested into thinking about and producing their video.

All teams are warmly applauded for actually bringing their ideas into reality by artistic expressions to communicate their thoughts and concerns about the world we live in.

Themes included the following as well as others:
Bullying
Protecting each other during common danger
Truthfulness
Perseverance
Acceptance
Courage
Volition
Protecting the earth
Confidence
Creativity
Cooperation
Survival
Love and forgiveness
Being yourself
Empathy
Forbearance
Compassion/kindness to strangers/loyalty
Darkness of War
Friendship and trust

Conclusion, Reflection and Future Projections
This complicated project with continually increasing scope and sequence has been successful in its endeavors to bring a new kind of language (the language of the virtues) to more than 28,000 students and has effected their teachers and parents as well. From a suspicious, untrusting beginning the program has gained acceptance and endorsement from schools, district administrations and city officials. Articles have been written in both Chinese and English for local publications. Events have been televised and proceeded over by high ranking education officials. Students from the program have traveled overseas, have participated in World Ambassador panels with students from other countries and have met entertainers, government officials and personalities from a wide influence base. The "us and them" mentality is gone and the inclusive, ever-curious outreach has begun.

Teachers reflecting on the program over the past few years have observed, but would like to see more of the following:
Love of learning.
Confidence in using a new language.
Awareness of countries and cultures.
Virtues to apply in their own lives.
The ability to use language in authentic ways.
Confidence to learn in new ways.
The realization that we are all one family, but each of us is special.
Embrace each person's unique capacities and capabilities.
Realizing we all have the ability to learn.
And something important to contribute.
And that are all needed.

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) ऑबिलिटीज– क्षमता, स्किल्स– कौशल्ये आणि हेल्दी ऍटीट्यूड्– आरोग्यदायी अभिवृत्ती: स्नातकोत्तर विद्यार्थ्यांसाठी पदविका स्तरीय कौशल्ये विकास कार्यक्रम

४. विश्वसार्हिता 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)

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