

Value Education and NEP-2020: A Case Study of AI Jamia Mewat Campus, Haryana

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Abstract

National Education Policy 2020 greatly emphasizes the value of education. The policy document defines the purpose of education to be the development of good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative Imagination, with sound ethical moorings and values. From the Radhakrishnan Commission to NEP 2020, many policies and education commissions have invoked value education but the question of how to integrate value education while internalizing values is hardly debated. This paper works on a model evolved from Bloom's Taxonomy of the affective domain and from an ethnographic study of AI Jamia Mewat Campus (Haryana), where the author spent two months from March to April 2021.

Keywords

NEP 2020, value education, internalization of values, Bloom's affective domain.

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Introduction

It would not be an overstatement or misreading to state that education in India, at present, is in flux. In a time of great change and accompanying instability, there is a pressing need to re-center focus, both for students and educationists alike. In the post-NEP-2020 era, as well as in a period of social upheaval, this is where value education becomes pivotal. Furthermore, “it is time that educators stepped in and made efforts to rekindle the desire of human beings to develop personal, social, and professional moral values... [and] re-introduce the subject of moral values in the curriculum of Indian students, especially in the higher education sector, since society seems to have lost much of its faith in the ethical values of humanity.” (Lakshmi, 2009, p 1)

However, value education is more misunderstood than truly conceptualized, and often reduced to some token measures of quantifying certain aspects of ‘good’ behavior among students rather than being envisioned as a long-term and sustainable, organic and comprehensive project.

Dinar Dewi Kania, Wendi Zarman and Teten Romly in their study on different perspectives of value education propose that: “Value with regards to culture is an idea on what is good, bad, and appropriate. Sociologists in the West have differing opinions as to what value is conceptual. Conflict theory focuses on how to distinguish value amongst different groups in a culture, whereas the functionalist focuses on shared value in a culture.” (2017, p12) Shared values in culture are a unique challenge but one that has many possibilities in India, including the possibilities of constitutional values that are common to all. Christian Bauer and Harald Bolsinger in their 2017 study on comparative constitutions also argue that “Values are...[the] “social glue† that connects and binds together cultures, religions and worldviews.” (p 18). And as Min Ju Kang and Michael Glassman (2010) argue, “moral activities are...inseparable from all other everyday activities.” (p 22)

Background of Study

There are various pathways and approaches toward the theorization and implementation of value education, however. Some of them have been addressed including Yogendra Singh’s sociological study where he argues that the socialization process plays an important role in the internalization of values among children. Family, neighborhood, peer groups, kinship groups, and educational and other learning institutions can be productive spaces for the internalization of values among children. Additionally, “values constitute the operative normative principles through which most societies define the desirable, the ideal and the less or non-desirable orientations in the choices of human behavior and principles of decision making.”

Additionally, values are determined by, and embedded within society, as Dumont's study on the Indian caste system argues: "The making of rational instrumental choices was also governed by a boundary condition set by the fundamental values reigning in the society." Thus, values do not function in a vacuum but are determined sociologically and determine in turn, the norms of society.

Constitutionally as well, values are enshrined in Indian society as well as the contemporary political outlook. The values enshrined in the Indian Constitution are central to the constitutional framework of values. They can be seen primarily in the a) Fundamental Rights b) Fundamental Duties and, c) Directive Principles of State Policy. Apart from secular instrumental values, Indian Constitution also accommodates fundamental traditional values, such as pluralism, the protection of the rights of minorities, social justice, positive discrimination, etc.

The National Education Policy (NEP) 2020 greatly emphasizes value education. The policy document defined the purpose of education as to develop good human beings capable of rational thought and action, possessing compassion and empathy, courage and resilience, scientific temper and creative imagination, with sound ethical moorings and values.

Secondly, NEP 2020 has put great emphasis on a holistic approach to education. NEP 2020 considered Value Education as the core part of education.

Thirdly, NEP 2020 has emphasized an integrated approach to education. Here, the integrated approach means while integrating various subjects, it is also emphasized to integrate values with the main subjects.

So, these are the three major points laid down in the NEP about value education. Now, the question is - how to achieve these objectives? This is the challenge.

Values or Morals? A note: it has been observed that values and morals are often used interchangeably, particularly in pedagogical documents where 'moral education' or 'moral lessons' are used in place of values or value education. How far are values and moralities the same? Values are personal aspirations. The idea of individual good is interlinked with the broader idea of morality. The Committee on Religious and Moral Instruction (CMRI) 1959 of the Government of India defined moral values to be the conduct of man towards man in the various situations in which human beings come together – home, social and economic fields, and life of the outside world (p 12).

Value Education: Strategies and Avenues The model proposed in this paper offers the following learning outcomes:

- Internalization of values.
- Education and internalization of sustainable growth.
- Global citizenship training (NEP 2020).

Nurturing Values through Religion

Religious values help an individual to know about the self and others based on common beliefs of the religion they practice. It guides them in their daily life viz., how to act and judge and decipher between right & wrong. Most religions have similar values and they are a guide for the behavior of the individual and also help develop a responsible attitude towards people. The common tenets in all the religions practiced in India are modesty, compassion, nonviolence,, self-discipline, service, humility, appropriate behavior, leading a just and good life, respecting people, helping them in need, tolerance, patience, almsgiving and equality. Religious values help in character building, provide an ethical framework and develop values like love, empathy, respect and harmony. Mutually shared, common religious values can be inculcated at all early levels of learning, and are made easier due to the omnipresence of religion in the Indian social and family life.

Inclusion of Values in School

Value Integration is done by developing a value system through teaching-learning activities in different subjects, for example –Students in class II are taught the values of living together, with the help of the topics “People Who Help Us”, and ‘Interdependence.’ For elementary classes, discussions on various topics can be done leading them to process and reflect on the topic and then take action. Students use the skills learned in different subjects beyond classrooms and this can help in internalization of the values. Identifying human needs (say hunger), saving food, saving the environment, and understanding diversity are all practical examples. Discussion on slogans helps them understand the concept behind them and will lead to application in life. Visits to forests, planetariums/fields & environment-related games and their rules teach the values of food and values like punctuality, hard work/courage, cooperation and national integration.

Bloom’s Revised Taxonomy: Bloom’s Taxonomy was developed in 1956 to classify educational learning objectives into different levels. This module was developed in three different domains: the cognitive domain, the psychomotor domain and the affective domain. Taxonomy of Educational Objectives which is popularly known as ‘Bloom’s Taxonomy’. The affective domain of Bloom’s Taxonomy is covered under *Taxonomy of Educational Objectives, Handbook II: Affective Domain (The Classification of Educational Goals)* in 1964. The affective domain covers the

awareness and growth of a child in feelings, emotions, enthusiasm, appreciation and attitudes.

Bloom's affective domain speaks about five levels from lowest to the highest which is demonstrated in a pyramid below. The basic level starts with receiving phenomena and ends with the topmost level of the pyramid of Internalization of values. So, as per Bloom's taxonomy one has to go through the process of five levels mentioned in the pyramid to achieve the objective of internalization of values.

Pyramid of Bloom's Taxonomy: As per the Affective Domain of Bloom's Taxonomy, the process of internalization of value starts with the first stage of receiving phenomenon. In this stage, the pupil shows willingness to listen to what is being said to them, they will be aware of what is being said to them and give attention to what is being said to them. For instance, to listen to the speaker (here teacher) and remember what is being said, this includes remembering legends, stories, poetry etc.

Responding to Phenomena: In this second stage of the pyramid, the pupil as a learner actively participates in the process and reacts to a phenomenon. For instance, pupils participate in discussions, answer queries, express their feelings, etc.

Valuing: In this stage, pupils attach values to the stories/legends/poetries being presented and feel the worth of the phenomenon. For example; pupils express what they feel about unity and diversity, and they

show sincerity while performing social skills, and participate in the drives related to cleanliness and environmental conservation and protection etc.

Organization: After receiving, responding and valuing certain phenomena pupils start prioritizing certain values among the bunch of values received. They will compare, contrast, relate and synthesize the values presented before them and create a unique value system for themselves. For example; If a teacher teaches about the fundamental rights and fundamental duties enshrined in the constitution, students will analyze the situation, compare both freedom and responsibility of being a citizen and attempt to maintain a balance between freedom and responsibility.

Internalization of Values: In this stage, students will be able to develop a value system and manifest those values in their behavior. This behavior will emerge as the basic and most important characteristic of a student. Nurturing an objective approach amongst the children is one such example. This manifestation can be done in writing, problem-solving abilities, dealing with classmates, and expressing truthfulness and honesty towards their studenthood.

Holistic Approach to Education: NEP 2020 has emphasized a holistic approach to education. What is a holistic approach to education? Values should be taught in such a way that these values should be internalized. As said in the above there is a difference between values and morals. Values are sets of rules while morals are characters that are the manifestation of values. So, the entire pedagogical approach should be in such a way that values should be converted into morality among students. This is our learning outcome as far as students are concerned. The main objective of the Affective Domain of Bloom's Taxonomy is to internalize the values, which can be said as the objective of the learning is a proper learning outcome. Here internalization of value can be considered as the learning outcome of the holistic approach to education. NEP and the new approach to education emphasize learning outcomes. So, in the case of value education in the affective domain, our learning outcome is to internalize the values.

Stages of Internalization of Values

- 1. Selection and identification of age-appropriate values:** Each school should form a committee for value education. This committee should consist of members from the teaching staff, parents and the school management committee. Values should be selected keeping in mind the age, social context, region and culture.
- 2. Developing values at a conscious level:** Through presenting anecdotes, stories, contemporary events, and benefits to the society, nation and its well-being teachers shall develop the values at a conscious level. Connecting these sets of values with benefits by applying utilitarian concepts. After this, connecting values with spirituality.
- 3. Internalization in the personality of the student.** This model presents six levels of internalization. All six levels shall be using these six models of Benjamin Bloom. First is the conscious level. Here, we would be explaining values and creating a kind of conscience among students about the particular value. Now the question arises - what values should we select? As part of various NEPs and particularly National Curriculum Framework 2001, the values should be drawn from the Constitution i.e. constitutional values. Some values are common among all religions. Schools need to select those values which could support sustainable development growth. Importance should be given to such values which help sustainable development growth in society. Certain rubrics for value assessment that may be useful for teachers are also available:

1. Behavioral change-observation
2. Feedback from parents and peer groups.
3. Participation in the project.
4. Creativity.
5. Formation of a child.

So, in this model, we want to first impart the knowledge of values, develop the consciousness, and then take these values to the level of application. This is the lower order thinking as per Bloom, but he recommends higher order thinking - HOTS. NEP 2020 also uses this term, higher order thinking skills. In the case of value education, we need to achieve these higher-order thinking skills. What are the characteristics of HOTS? These values should be evaluated - whatever you are teaching or creating a conscience about tenets or values, the student should evaluate those tenets. After evaluation, there is analysis. Students should analyze those tenets and how it benefits society, life, development, and self-improvement, and how it makes them good and global citizens. And the last one is about creating means developing new ideas which can be applied to the new situation. This can be done in the case of values also. A child learns different values and he can apply those values by creating the applicable model at various levels. We would like to inculcate values keeping in mind these six levels, particularly HOTS. How can it be done?

A Case Study of Value Education and its Practical Internalization

While there has been a great deal of emphasis on value education in successive educational policies, particularly in recent times, evaluation of its practical aspects has been lacking. There are few case studies detailing the rigorous implementation of value education in Indian schools. Rajesh and Manisha's (2016)'s study deals with the implementation of life skills education and gender equity lessons among OBC students in 300 schools in Ujjain. Similarly, Choudhary and Mehta (2012) studied the impact of life skills education including awareness of one's body and gender socialization. Carolyn Cottom's 1996 study explores similar experiments in City Montessori School, Lucknow, where the pedagogy is based on "four integrated concepts, called the Four Building Blocks...Universal Values (kindness, compassion, cooperation, responsibility, and other such values rooted in the world's religions); Excellence; Global Understanding; and Service." Varghese and Raman (2014) analyze the "School Cinema" project where creative new media has been compared in effectiveness with the traditional textbook where value education is involved.

Findings and InterpretationsThe data reveals that new and innovative forms of inculcation of value education, rather than standard sermonization or the

reduction of value education to a single class or module, show effective results. C Seshadri's important intervention (1978) attempted to map the implementation of moral education structures, syllabi and pedagogical attempts in some states of India. However, a fresh look is needed today. One such small example comes from a unique campus located in Nuh (Mewat) – Al Jamia Mewat Campus.

Educational Implications

Al Jamia Mewat Campus is an off-campus center of Al Jamia Al Islamia, Santhapuram (Kerala). Started in 1955 as Islamiya College Santhapuram, Al Jamia Al Islamia and its off-campus centers and allied colleges in Kerala and beyond are attempts to fuse an interdisciplinary Islamic educational paradigm with mainstream subjects. Al Jamia Mewat Campus, inaugurated in 2017 aims at the development of the Mewat region of Haryana and offers residential education to both boys and girls. The experiment offered by Al Jamia schools and universities has piqued the interest of educational scholars and recent studies on the educational model include Gry Hvass Pederson's 2016 comparative study of Jamia Millia Islamia, Darul Uloom Deoband and Al Jamia; Salih and Mansy's 2022 study on the trajectory of modernization of Islamic education in Kerala, and others. This author spent two months as a contractual teacher in Al Jamia Mewat Campus from March to April 2021. Continued engagement with the students of the 2021 batch (who graduated amid the pandemic) has revealed many unique aspects of value education, life skills education and sensitization to political and social realities that are in-built into the model of continuous, immersive education that Al Jamia offers as a residential campus where teachers, students and administrators live and work in close quarters. As the testimonies of students revealed, one of the things they found unique about the campus was that even after-hours, or in the early hours of the day after the morning prayers, they could meet their teachers to solve doubts or even answer other personal questions and seek advice.

Unlike many other campuses, Al Jamia Mewat Campus is also firmly embedded in its ecosystem, with outreach programs and interaction with the local community, such as students partaking in the seasonal sowing of crops and learning to understand how different kinds of farming. This experiment took place at the same time, coincidentally, as the farmers' movement of 2020-21, and as a student, X, revealed, this led the students to understand why the movement was necessary in the first place.

Conclusion

Citizenship education is a vital component of value education (Hahn 1998; Pike, 2008). While citizenship education was once centered around the idea of

producing loyal citizens (Green 1990), it can look like far more diverse and critical forms of pedagogy in today's times. Indeed, "citizenship education is also expected to contribute to the promotion of social justice, social reconstruction and democracy" (p 2. Johnson and Morris, 2010). The dilemmas of schooling, going beyond the "banking idea of education" that Paulo Freire vehemently criticized premised on the contradiction between producing docile, cooperative students, and producing critical citizens. In a time where citizenship is being actively re-defined in the majoritarian outlook of today's India, where duties are being emphasized far more than rights, and a sense of obligation towards the state is being highlighted over the welfare state's responsibilities, it is vital to re-capture and envision the true meaning of citizenship education. The students of the campus used to visit Delhi to observe the protests, and would then return to campus and hold discussions, read the daily editorials and tried to understand the slogans, discourse and discussions that were happening. A system of "editorial reading" was established where the students would pick up Hindi, Urdu and English editorials from all major papers to analyze them every day. The anti-CAA-NRC movement posed crucial questions for the students of Al Jamia at that moment, and the dynamic forms of value education present already on the campus became useful ways to address the values being discussed at a national level. This went hand in hand with the 'smaller' things that were frequently corrected or shaped on campus. A student revealed that the campus actively cultivates a spiritual as well as moral space which challenges the old practices that the students might have followed at home, especially if they were not conducive to the public sphere of a campus – which emphasized civic rights, shared duties, shared spaces, fellow-feeling, respect and good behavior. This was also rendered possible because of the shared space between teachers and students, which also worked on a breakdown of traditional hierarchies where values could only be imposed by sermons or lectures. Shared dining areas meant that if students were eating noisily or creating a mess, teachers would course-correct at that very moment. Additionally, core religious teachings (being an Islamic space) were not intertwined into the class hours, but reserved for pre- or post-prayer times.

At a time when students are in need, more than ever, of value education, there have to be creative imaginations of how it can be implemented. While there have been experiments at the level of individual schools or institutions, a broader paradigm of implementation is needed which can course-correct the visible moral degeneration of society as well as accommodate the fast-changing needs of youth.

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