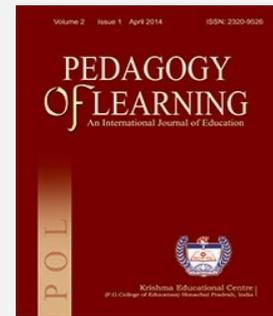
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Impact of Value Education on Socialisation of Adolescents studying in Residential and Non-Residential Schools

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ABSTRACT

Students spend most of their time in the school under the guidance of their teacher, who not only teach them knowledge and various skills but also helps in inculcation of values and positive attitude towards life. The responsibility of the parents has shifted to schools, as both of them are working. Coming from different backgrounds, students are expected to understand the value of coexistence. Thus, the curriculum should integrate values to help the students to know, understand and appreciate other's cultures, resulting in better socialising skills between them. To study more about this, a questionnaire was framed consisting of 10 questions and administered to students of IXth and Xth residential and non-residential schools, to analyse whether value education has any impact on their socialisation.

Keywords: Value Integration, Socialising Skills, Curriculum, Residential/Non-residential Schools

INTRODUCTION

The 21st century is coaching students to love machines and gadgets while ignoring the basic human values like truth, right conduct, non-violence, etc. Chaos results when these values are forsaken. As students are easily led, they are often misled by the media and people around them. These become embedded in the individual's personality and as they grow, they become victims of drug abuse, trafficking, rape and theft. The adverse change in the behaviour, thinking pattern and the way the youngsters lead their lives has brought out the urgency of making value education an integral part of the current education system.

In the contemporary society, both parents work to earn a better living and have no time for their children. In nuclear family; children are left under the care of servants, or in crushes. Hence, they get to spend very less time with their parents. In many cases, where parents work in shifts, the child doesn't get to see a parent for days together. Apart from the time spent in school, the children are more in the company of servant/caretakers and obviously pick up their nature and habits. The values which should have been imbibed at home from the parents, that responsibility has been shifted to the schools and teachers. The teacher should be a role model to students through her actions and the school a didactic ground to imbibe them.

Value education is a means of inculcating in the students a sense of humanism, a deep concern for the well-being of others and the nation. Individuals shape their values during their childhood in accordance to their environment through cultural heritage, tradition and beliefs. Thus, the teachings and practises of parents, teachers, religious leaders and peers have a great impact on the development of the student. They should be instilled with a commitment to values so as to bring back to the people pride in work that would bring order, security and assured progress.

The world has shrunk literally into a miniature global village and so; one has to learn the ability to interact harmoniously with one another in order to live peacefully by adapting to the various diverse cultures and traditions. Values bring about a transformation in relation to neighbours, community, nation and the world. The ability to interact harmoniously with one another reveals the sociability of an individual, he has a real concern for neighbours. A value-based education system contributes social values like forgiveness, gratitude, brotherhood, team spirit, sharing, tolerance, etc. Krishnamurthy (1953) is of the opinion that education should help man to discover the true values about him through self-awareness and unbiased investigation. One should not blindly conform himself with the society or be negatively harmonious with it. Thus, education should be able to help one discover everlasting values which can break down national and social barriers, which breeds antagonism between man and man.

Whitehead (1929) says that the aim of education should be to produce active wisdom through which theoretical ideas should find application in the pupil's curriculum. Education is an art of utilisation of knowledge through the opportunities offered by the immediate surroundings of the school through the curriculum and by the teachers. Hence, students should be taught to adapt themselves and interact with each other. Schools organise several co-curricular activities like NCC, NSS, scouting and girls guiding programmes, school assembly, literary fest, clubs, socio-cultural programmes, sports and games. Values are also being developed amongst students through the curriculum via educational excursion, activity centred programmes, drama & dialogue, role plays and speeches of great personalities. The students are at liberty to take part in these various co-curricular activities of their choice which can be an individual or team event. This self-development is projected in the way and manner in which the individual interacts with other members of the society.

REVIEW OF LITERATURE

National Curriculum Framework (2005) emphasises that the aim of education should be to empower individuals to clarify their values, enable them to make conscious and deliberate decisions, considering the consequences of their actions, so as to enable them to choose a peaceful way of life. It further recommends Education for Peace as a means to nurture ethical development, inculcating values, attitudes and skills that are required for living in harmony with oneself and with others including nature.

NCERT (2006) emphasises that since men are dependent on each other throughout their lives, education must nurture the values and skills of harmonious living in the students in their formative years. This should be practised during their adolescence to engrain it in their lives. Harmony results from a positive and hospitable attitude towards diversity and otherness. Hence education should uphold this outlook in students.

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In “Learning: The Treasures within”, Jacques Delors identified one of the four pillars of education as living together in harmony. It emphasises that the aim of education is to teach the diversity of the human race and an awareness of their similarities and the interdependence of all human beings. Hence the school has to take every opportunity to teach about this in the early childhood itself. Education should help the child to discover himself. It is only then would they be able to put themselves in other people’s shoes and understand their situations. This development of empathy at school should be carried forward as social behaviour throughout their lives.

Laxmi (2009) proposes that values should build personal relationships, neighbourliness, and solidarity with the community. The goals & purposes, aspirations, attitudes, interest, feelings, convictions and obstacles are the factors that directly influence values. They should be taken into consideration while designing instructional materials for teaching students. Curriculum designers must be sensitive to the fact that awareness about values should be inculcated into the mind and heart of students through education for them to uphold moral values and belief systems. Hence, she feels that the teachers in India must be entrusted with the task of helping to mould the character of students. For this the teachers need to be good listeners and sensitive towards the problems faced by students in this regard.

Yablon (2009) examined whether there is any possible gender difference in the Jewish and Arab youths when they relate to peace education. He found that the female youths not only rejected the use of force but also willing to take action to enhance peace and understanding. His study revealed that the female youths were more positive than the males in their willingness to socialise with members of their conflicting group after participating in the peace programme. Sampere (2013) emphasises that to achieve a good atmosphere of coexistence, one should ensure that everyone feels integrated and welcomed i.e., a feeling is developed that the group members welcome and accepts each one the way they are. She feels that it does not occur spontaneously in all boys and girls, which is why it must be led.

A study conducted by Hurst, Wallace and Nixon (2013) on the ‘Impact of Social Interaction on Student Learning’ revealed three findings: (a) students learn from others, thus enhancing comprehension and retention by activating prior knowledge, making connections, and consolidating new ideas; (b) social interaction created a positive working environment; (c) social interaction provided a means for students to view topics from multiple perspectives to enhance their critical thinking and problem solving skills.

Joseph and Mikel (2014) proposed transformative moral education as a curricular endeavour to contest the inhuman treatment of one another, other life forms, and their environment by reviewing the literature of peace and ecojustice education. They examined various elements like the curricular aims, ethical foundations (holistic peace-based worldview, ethical values, and moral capacities), and educators’ intellectual and affective/ spiritual consciousness transformation which can lead to the betterment of human conditions and the environment. The teachers may circumscribe their ethical roles and their moral responsibilities to students and to future generations for the acceptance of prevalent forms of moral education, focusing on individual character traits and conservative social values. With stress on the rise, schools and homes have become centres of anger outbursts which can influence their sociability. Study conducted by Nasir and Ghani (2014) found that 19% adolescents experience anger outbursts at least once in a day. 33.2% preferred to stay away from the situation when they experienced anger. There were also some who resolved to act aggressively by hitting others (7.1%) and hitting objects (25.1%) while some became aggressive verbally or cursing (27.8%). Interestingly more than 50% seemed to regret expressing their anger and 44.7% felt like asking forgiveness.

Based on the above research findings, the researcher felt the need to study whether there are any differences in the socialising skills between the boys and girls studying in value-oriented residential and non-residential schools.

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OBJECTIVES OF THE STUDY

- 1) To find whether boys and girls from value-oriented schools show any marked difference in the way they interact with each other.
- 2) To find whether the adolescents of value-oriented residential school socialise differently from that of a non-residential school.

NULL HYPOTHESES

- 1) There is no significant difference between the sociability skills of boys and girls.
- 2) There is no significant difference between the sociability skills of boys and girls studying in residential school and non-residential school.

OPERATIONAL DEFINITION OF THE KEY TERMS USED

- **Value integration**- refers to the highlighting of values inherent in the lesson or subject to the students through teaching-learning process.
- **Socialisation**- Good communication with peers and others.
- **Adolescent**- includes the children from age group between 12-18 years.
- **Curriculum**- refers to all the curricular and co-curricular activities in the school. The syllabus of study is a part of the school curriculum.
- **Residential school**- Schools which provide hostel facilities to students and teachers in the campus.

DELIMITATIONS OF THE STUDY

The study was delimited as follows

- 1) One school from Sri Sathya Sai secondary school, Bharathiya Vidhya Bhavan and Sri Ramakrishna mission.
- 2) Students of class IX and X.

METHODOLOGY OF THE STUDY

A purposive survey research was conducted on class IX and X students of three schools- one residential and two non-residential- for the study. The schools are based on the philosophies of Sri Sathya Sai Baba, Sri Ramakrishna- Swami Vivekananda and K.M Munshi. The schools have students coming from different states and culturally diverse environment studying in the same classroom. Sri Sathya Sai Secondary school is a residential school with separate classes and dormitory facilities for girls and boys. Bharathiya Vidya Bhavan and Sri Ramakrishna mission schools are non-residential in nature. These schools have been teaching value education since its inception from the primary till the student leaves the portals of the institute.

A self-analysis questionnaire consisting of 10 questions based on 5-point Likert scale (1- Never, 2- Rarely, 3- Sometimes, 4- Often, 5- Always) was formulated based on the themes- friendliness, anger outbursts, helping mentality, gratitude, co-operation, sharing, temptation to do wrong act, discussion about personalities of peace and harmony, and conflict resolution. The questionnaire was standardised by the researcher with the help of experts for validation and the reliability coefficient was calculated using Cronbach alpha which was considered as significant. This was then administered to the students of IX^{std} and X^{std}.

Type	Boys	Girls	Total
Residential	114	64	178
Non-residential	222	164	386
Total Sample	336	228	564

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ANALYSIS AND RESULTS

Based on the responses given by the students, the data was weighed based on frequency and student's t-test for independent samples was analysed using SPSS 21 (2-tailed significance at 0.05 level). The results are as tabulated below.

Objective 1: Group Statistics for residential school

Gender		N	Mean	Std. Deviation
Responses	Boys	114	39.5000	4.63967
	Girls	64	38.3750	4.11925

T test value	df	ρ
1.615	176	.108

The mean score of boys (M= 39.5, SD=4.639) shows statistically no significance (t=1.615, df= 176, ρ = 0.108) with that of girls (M=38.375, SD= 4.119) studying in residential school.

Objective 2: Group Statistics between Residential and Non-residential school

Type		N	Mean	Std. Deviation
Responses	Residential	178	39.0955	4.48058
	Non residential	386	39.3083	4.74391

T test value	df	Sig. (2-tailed)
-0.504	562	.615

The mean score for students of residential school (M= 39.095, SD= 4.48) did not show statistical significance (t= -0.504, df=562, ρ = 0.615) in comparison to that of non-residential school (M= 39.308, SD= 4.743).

FINDINGS

On the contrary to previous studies mentioned in review, the present research puts forth that there is no difference between the boys and girls in the variable of sociability. Since all students' study in the same classroom and are treated equally by the teachers, they imbibe values in the same manner. Hence, this could be one of the reasons for no statistical significance between boys and girls in their attitude towards sociability with each other. The students did not show any influence of environment as there was no difference between the responses provided by the residential and non-residential students since the values taught to them were same, irrespective of the school they come from. This shows that the schools under study were successful in imparting and practising the skills of sociability among their students.

CONCLUSIONS

In the cosmopolitan world, people find it joyful to live in an environment where they can experience diversity in culture and language. But this can create confusions, fear and resentment leading to hostility and social tensions. Dalai Lama (2014) calls for a genuinely sustainable and universal approach on secular ethics which can transcend religious, cultural and racial differences. The modern education should nurture the compassionate nature in the child and not focus on materialistic values.

Education is a means to an end, for a successful life. Thus, it is an individualised process and at the same times a process of continuing socialisation. In the contemporary world, it is important that the students be taught and made to practise the art of developing an understanding of other people and

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appreciation of interdependence by carrying out joint projects and learning to manage conflicts in a spirit of respect for the values of pluralism, mutual understanding and peace. This helps them to know, appreciate and practice the values in the life history of people who worked for peace and harmony. The main aim of education should be the all-round development of man, in all richness of his personality and character. Hence, value education should be made compulsory in all schools.

EDUCATIONAL IMPLICATIONS

- 1) The better the socialisation skills between the students, the better would be their chances of co-existence. Living as a miniature community, they would be able to overcome the formation of gangs/groups, isolates and bullies among themselves.
- 2) Children should be taught the importance of values in their formative years for their self-development and blossoming of human excellence.

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