

## **Education for values**

### **The Human Beauty - an outcome of integrated school learning**

Carmen Maria CHIȘIU\*

#### Abstract

Considering the value as a property of which is good, desirable and important, we find that we live in a world where non-value is found too often in the relationships between humans. The school has the task to find ways to intervene in the education of children, in order to give birth to the human beauty, meaning the beauty in our attitudes; towards others, towards himself and towards Providence.

If the whole school community manifests an attitude emotional intelligent, whether adults are themselves living models for their students, the hidden curriculum will influence the formation and moral and esthetical formation and development of children.

#### **Keywords:**

human beauty; value; integrated approach; hidden curriculum; education for values; emotional intelligence;

#### **Problem**

We live in a world where ugliness is found too often, increasingly more often, everywhere, but especially in relationships between humans. School, has the task to find ways niches through which to intervene in the education of children, of young people, to give rise to human beauty, meaning the beauty in our attitudes; to others, to himself and to Providence, meaning beautiful in our thoughts, the Mother of gestures, speech, action sent to others, to himself and to Providence, as

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a result of school learning integrated human beauty, considered one of the most precious values.

### **Introduction**

We know there and we used to look beautiful in the arts: music, dance, literature, cinema, painting, sculpture, architecture, beauty of nature, considered art created by God, but rather little notice, Search and deal with development human beauty, the beauty of human behavior, attitudes and values reflecatore authentic.

One dimension of education is aesthetic education, which we used to say and believe that we can develop hours of arts, music, but we hear little or concern ourselves with beauty umana. Până și definițiile din dicționare, fac trimitere strict la artă și natură. Estetica, este definită ca știința care tratează despre frumosul din natură și din artă și despre sentimentul pe care-l deșteaptă în noi. A fost înăia oară numită așa de filosoful german Baumgarten la 1750.

### **Aesthetic education and moral education from the perspective of human beauty**

Aesthetic education, the side of education that contribute to the formation and development of the human personality by forming aesthetic qualities through aesthetic values, of beauty, of art, society and nature, in a society where moral degradation is a risk, it requires much better oriented in society beautiful, beautiful in human relationship.

Moral education as contributing to the education side of the formation and development of the human personality profile by forming moral and socio-moral behavior. Aimed at «what is deeper and more protracted subjective human being» (Hubert, René, 1965, p. 401)

Morality is a form of social consciousness, reflecting all concepts, ideas and principles (rules) that guide and regulate behavior (conduct people) in personal relationships, family, workplace and society in general. More than ever, the Romanian society, and not only requires attention to this dimension.

The human beauty, the beautiful man can say that is the profile born of overlapping the human bearer of values and attitudes that stir aesthetic emotion .

We are responsible to find a way through which human beauty should become a school aim, a concern that we all should we assume

We suggest school to put human beauty at the confluence of moral education, morally, religious, education for health, with psychology, with personal personal development through content and specific skills and contributing to all other disciplines and activities emotionally intelligent upheld.

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Personal and social development, human beauty must occur especially in integrated contexts (multi inter- or transdisciplinary, depending on the level at which the learning is produced).

Integrated teaching requires radical reconsiderations not only in terms of organizing the content, but mostly in the „ambience” of teaching and learning (Ciolan L., 2008), which requires no change in the curriculum.

Although integrated teaching is based on two reference systems: the unity of science and the student’s learning process, in this context, we refer specifically to learning as a process, rather than the scientific unit.

Integrated teaching proves to be a solution for a better correlation of school learning with the needs of learning for life. Not only from this perspective, that training the beautiful human, in modern education is increasingly obvious the need for integrated training.

<b>Religion</b> Orthodox Creed Syllabus 5 <sup>th</sup> -8 <sup>th</sup> grades 5097 /2009	<b>Education for health</b> Syllabus 4496/ 2004	<b>Psychology</b> Syllabus 4598/ 2004	<b>Personal Deve- lopment</b> Syllabus 3418/ 2013	<b>Emotional intel- ligence</b> Daniel Goleman
Educating the attitudes of tolerance, under- standing and respect for those of other faiths and beliefs;				Better unders- tanding of those around and living with a high de- gree of comfort;
Assuming social roles which in- volves a positive re- lationship to oneself and to others;	Respect for pri- vate life, their own health and for the health of others;	Cooperation with others in solving theoret- ical and practi- cal problems within different groups;	Expressions of interest for self-knowledge and positive at- titudes towards themselves and towards others;	A better unders- tanding of their own emotions; Effective mana- gement of their emotions and the significant in- crease in quality of life;

Assuming social responsibilities involving positive attitude toward self and other fellows regardless of beliefs and convictions.	Developing tolerance and solidarity towards people in need	The manifestation of an active and responsible social behavior, suitable for a changing world; Participation in decision-making and solving community problems;	Using specific skills and attitudes to learning in the school context. Adequate expression of emotions in interaction with children and adults known;	Creating better relationships at all levels with others;
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The integrated approach of school learning, does not separate the contents and especially the specific skills of various disciplines from the formation of beautiful human being, but offers the opportunity to learn, to form themselves, in parallel, the contents and special skills as prerequisites, emotional intelligence as a way life.

The four pillars of integrated learning: learning to know, learning to do, learning to work together with others, learning to be, express the fundamental features of human beauty. Thus approached the learning exceeds the formal school framework, it is no longer just the students' privilege, but it will lead to acquisitions which will mean human wealth, valued throughout the entire life and which will mean the human value.

Educating the beautiful human being can not be considered solely with education in the first 7 years of home education or only religious education, not only personal development, not just civic education, not just of psychology, not just the form teacher's task, but it is necessary to be assumed by the whole school community. If the whole school community manifests a life of emotionally intelligent, if adults are themselves living models for their students, hidden curriculum will influence the formation and moral and aesthetic development of children and youth, reflected in acceptance, understanding and respect for the others around, in social responsibility, cooperation, perseverance, self motivation.

We aim to achieve a juxtaposition and superposition for a complementary analysis of curricula, of finalities, for Christian Orthodox education, of psychology, of personal development, of education for health, without separating physical health from mental health, from spiritual health and without neglecting the impact of thoughts on health.

And all this analysis to sketch the portrait of human beauty, of the beautiful individual, found again in the cheerful man, prepared to harmonize with the needs

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of the others, without forgetting about him, willing to lend a helping hand, to the one next to him, consciously and with respect for the value of the others, of the man reconciled with himself, with the others and with Providence; of the man that the good thought, as an expression of the link with Providence, maintains or restores his health, of the man who now wants to be more beautiful than yesterday and tomorrow more beautiful than today.

### **Why deal the argumentative approach in this manner?**

To make it possible to understand how, the beautiful man, the ideal of God's creation, can be carved throughout each school activity, regardless the subject we teach or the type of work we perform in the school life. In religion classes the teacher comes by hand with the beautiful man, forged by God, enlightened by his faith and by the love for his fellow man, the beautiful man born by assuming some social roles and by assuming some social responsibilities involving positive attitude toward self and the other fellows regardless of beliefs and convictions; The teacher of the education for health comes by hand with the beautiful man, born out of their respect for private life, his personal health and that of the others, born out of tolerance and solidarity towards the people in need; the psychology teacher and that of personal development walks next to the chiselled man by displaying a positive attitude towards himself and towards the others. And all the other school employees, each with the man emotionally intelligent, whose beauty can be seen on his face because he is able to manage his own emotions, he understands the others, he creates good relations with the others and lives along them with a high degree of comfort.

All these servants of the school, with the apprentice they bring with them can be faces of human beauty, they can give shape, colour and experience to the school environment in which children grow beautifully.

The emotional intelligence is a construction of 4 elements:

- A better understanding of his own emotions;
- Effective management of his own emotions and the significant increase in quality of life;
- A better understanding of the others and living with a high degree of comfort;
- Creating better relationships at all levels with others and the increase of personal productivity.

The developing of emotional intelligence stands for understanding and managing emotions to create harmonious relationships with others.

### Education by personal example – na element of the hidden curriculum

Either dimensions of education, brought into discussion, moral education, aesthetic education could be implicit objectives of any discipline taught in school, through an integrated approach to school learning by increasing the practicality and applicability of the character and by the power of the example. Beyond the content that we intend to students, it is necessary a change at the level of the attitude.

As a teacher or a parent, he should be heard, be able to shape attitudes, he needs to have a personal value himself. In other words, he needs to be a complex personality, harmonious, a man of high personal and professional moral, he needs to be an example for the others. Only the personal value resulting from the above features and the ability to be an example of what he is and what he claims to be, makes out of the educator an educational authority loved and followed, stimulating training and becoming.

Regardless of the subject taught: religion, science, languages, civics, tutoring or parent education, the goal is the same: the formation of beautiful human with a well-educated mind, reconciled with himself and with the others, responsible and engaged in age-specific activity.

Because at present, the school is focused on acquiring dominant information, it educates to be unilateral. School activity, doubled by the preparing of homework under the supervision of parents, is dominantly addressed to the intellect, which is only the instrument necessary for any learning activity for the integration into society. This approach to education destroys the balance of the human being. It is an imbalance between the level of development of academic intelligence and the emotional intelligence level.

Education as happens nowadays makes us forget that above all, *we need to learn to be human beings, beautiful humans.*

We all will have to learn to live for love, for kindness, through empathy, through positive experiences.

Expressed in a religious language, it is necessary for us to learn to live christianly and in psychological terms, emotionally intelligent, educators and parents, in order to be examples of behavior for our children, future beautiful humans.

And we should not forget that children learn in three ways: examples, examples and ... examples, our way of being is the best way to teach them to live.

In order to train our children, we need first to know ourselves what a beautiful human beings means, we should be beautiful human beings ourselves, we should be concerned with our own development and act so as to be for them headlamps that light and open their way. We are a role model for them, which they

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imitate. Over time, the reward will be beautiful human behavior, manifested by our children.

### **The impact of the hidden curriculum over the beautiful human being**

A way a little expensive as time and energy through which we can form and develop the attitudes and the values of the human beauty, we can find in the impact that the hidden curriculum has upon the behaviour of the entire group in the school institution.

The impact of the hidden curriculum lies in the effect of the learning and developing experiences, direct or indirect, explicit or implicit, resulted by the educational environment in the classroom, the physical environment and the way in which the space is organised. *The subliminal curriculum* (the hidden curriculum) comprises the assembly of learning and developing experiences, direct or indirect, explicit or implicit, resulted by the educational environment and by the general psycho-social climat, in which the instructive-educational activity is upheld.

Philippe Perrenoud includes the hidden contents value predispositions for behaviors and skills such as knowing how to spend your time, to defend yourself, to make yourself liked, to choose, to manage, to protect yourself, to remain autonomous, to make yourself heard, to riot etc. (P. 71). In other words, it is a particular ethos, different from school to school, from class to class, which also marks in a certain way those involved in the paideic exercise.

The hidden curriculum or the subliminal curriculum derives as a learning experience from the psychosocial and cultural environment of the classroom and school. It takes into account the unexpressed objectives and processes in the official curriculum documents, but present in the organization of the teaching activity, either at the level of the teaching behavior of the education partners, either at the one of the contents.

It refers to nonacademic learning, implicit and supported by the existential school environment, unlike the obvious or intended curriculum, which is the product of cognitive school environment.

An important role of interpersonal relationships in which schooling takes place: social relations, dominant behavioral patterns, symbols, self-image etc. The pedagogical influence of this curriculum is, for the most part, unplanned and unintentional, but with a great the impact on education of children, through learning by imitation.

The hidden curriculum envisages unexpressed goals and processes in the official curriculum documents, but present in the teaching behaviour of the teacher and the existing relations at the group or class level.

The hidden curriculum is the learning experience entering the psychosocial and cultural environment of the classroom, towards students, by senses, by what they see, by what they hear, by what I feel, what they do and live. Children are accomplices of the climate in the classroom, they are witnesses and targets of the manifestation of personality of teachers, they are those who attend or are part of interpersonal relations that are established, they are those who receive rewards and penalties that influence self-image, they are promoters and witnesses of attitudes towards others; all these experiences contribute to the formation of their own value system.

Being an unintentional learning, it calls less effort, it provides strength and durability but also risks if the orientation is not positive.

By students' unintentional learning experiences, by teaching strategies used by the approach and organizational learning, by the organization of school life by way of communication that do not meet explicit objectives of training and education or curriculum contents and methods in the official curriculum, class modern design influences children's development, the practice and the development of a wide range of skills necessary for life.

### **Conclusions**

The work aims to find solutions to the formation of the beautiful human being, meaning the beauty in our attitudes: towards the others, towards himself and towards Providence, meaning beauty in our thoughts, those who originate gestures, speech, actions sent towards the others, towards himself and towards Providence.

For this approach we do not need any provision of schools, no curriculum replacement, nor waiting for children of other times, but a change in the teachers attitude. For those who are in the role we suggest a mentoring program with training courses applied in the classroom, under the mentor's guidance, to those learned at the level of each school community, courses that should approach the issue of development of teachers' emotional intelligence.

For future teachers, we suggest the evaluation, the assessment of young people when entering the training program in order to become a teacher and then, during the initial training, coherent sustained programs of personal development, that can give them the opportunity to become bearers of human beauty.

We consider as necessary the emphasis on the training of future teachers on an integrated approach to student learning, where the religious education, personal development, psychology and not least the emotionally intelligent attitude of teachers and parents, of educators, live role models nearby, through the impact of hidden curriculum they can contribute to the moral and aesthetic education, found in the behavior of children and young people.



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