CHAPTER 1

BACKGROUND AND NEED FOR THE STUDY

1.1 Introduction

Values hold prime importance in the overall development of any individual especially in today’s world, where an individual is influenced or distracted by many factors. Values are desirable ideals located centrally within one belief system. They are transferred from generation to generation through education, early life experience in family, schools and through socialization in organizations and institutions (Suar, 1992). India is multi-cultural, multi-religious and multi-lingual country, but in spite of such diversity there had been unity in diversity for many years. But, now this unity is weakened by many forces such as economic and cultural globalization, competition and corruption. To face these circumstances people are forced to behave in certain ways which may or may not be favourable to the society. A drastic change in modern woman’s concept of values is now taking place in the form of changes in behaviour and lifestyles (Bhajananda, 2010). This has resulted in the changes in the system of values and belief.

Moreover, the World Bank has predicted that in 2020, the average Indian will be only 29 years old. This changed structure means an overall younger population will have an impact on political and social consequences for India and world. Hence, for the wellbeing of the large youth population, it is essential that appropriate values are prevalent among the majority of youth population.

Home and school are the two units which have influence on the values of an individual in the formative years of life. Parents at home and teachers at school serve as role models inherently with or without their consent or knowledge. Apart from these, there are other external agencies like modernization, media, technology which have significant influence in the values of students. Many have revealed that
modernization involves the emergence of a new behavioural system with certain distinctive characteristics like empathy, mobility, high participation, achievement orientation, competition, faith in the desirability and possibility of change, Social, economic and political discipline and rational thinking etc. (Almond & Coleman, 1960; Lerner, 1962 & Moore, 1963). However, we are aware that values provided by home, school, society, peer, media and modernization are many times different and often contradictory (Bhattacharjee, 2004). The present study is an attempt to examine the extent of coherence that lay between parents, teachers and students. This would enable us to identify areas of differences in expectations and subsequently suggest recommendations to minimize these differences and conflicts for the well being of the student.

1.2 Concept of Values

1.2.1 Meaning and Definitions of Value

Value literally means something that has a price, something precious, dear and worthwhile. Values are a set of principles or standards of behaviour. In the words of John Dewey, “The value means primarily to price, to esteem, to appraise and to estimate. It means the act of achieving something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else”. The term “value” was first time used in economics, and then spread to many other disciplines, including philosophy. Value is used in many ways such as good, best, right, etc. Values are regarded as desirable, important and held in high esteem by a particular society in which a person lives. Values reflect one’s personal attitudes and judgements, decisions and choices, behaviour and relationships, dreams and vision. They influence our thoughts, feelings and actions. They guide us to do the right or wrong things. Thus moulds the total behaviour of the individual. Every society has some rules and regulations set for its people. These are nothing but the directions to live happily both at individual and societal levels.. According to the Oxford Dictionary, “value” means “worth”. The encyclopaedia of social sciences refers to value as “interests, pleasures, likes, preferences, duties, morals, obligations, desires, wants, needs and many other modalities of social orientation”. A widely accepted concept of value in traditional Indian philosophy is as “Truth” “Goodness” and “Beauty” i.e. ‘satyam, shivam and sundaram’ are considered as eternal values.
Various psychologists, sociologists, philosophers have defined values in their own terms at different times, some of which are given below.

In late 20's, values were defined as basic interests or motives in the personality of an individual (Spranger, 1928). After a decade, it was believed that values are continually regarding things as good or bad, true or false, virtues or vices. This phenomenon of evaluation is valuing and is a continuous and eternal process (Kohler, 1938). After few years psychologist Kluckhon (1951), defined values that regulate impulse satisfaction, the requirements of personality and the socio-cultural system for order, the need for respecting the interests of others and of the group as a whole in social living. In the same year another psychologist defined value as a belief upon which a man acts by preferences (Allport, 1951).

Mukerjee (1964) defined values as integrated experiences that simultaneously touch all the dimensions of human adaptation, organic, social and cultural and transcend them in all their appropriate forward orientation. The values are also believed to be a criteria for guiding action, for developing and maintaining attitudes towards relevant objects and situations, for justifying one’s and other’s actions and attitudes, for normally judging self and others, for comparing oneself with others. (Rokeach, 1966). Morril (1980) asserted that values are standards of choice, which lead to satisfaction, fulfilment and meaning. Values serve as authorities in the name of which choices are made and action is taken.

According to Kirpal (1987), values are what we believe, what we practise, what we learn from the experience in order to adopt and renew traditions received from past traditional values. Values include attitudes, preferences, life style, belief systems, and network of meanings that men have given to life. Values are the key choices that shape the type of life a man builds for himself and the kind of person he transforms into. In philosophical contexts values are a set of standards or a code of conduct conditioned by one’s cultural tenants guided by conscience, according to which one is supposed to conduct oneself and shape one’s life patterns by integrating one’s beliefs, ideas and attitudes to realize cherished ideals and aims of life (Gupta, 1986). One of the most recent definitions considered values as a path to perfection which brings excellence and universal good. These internal dealing with internal development of a person, purify mind and heart. These values provide the basic foundation for understanding a person’s personality, perceptions and attitudes (Bhatia, 2002).
1.2.2 Classification of Values

Value is a concept of the desirable ends, goals or modes of action which makes human behaviour selective. Value not only orientates but also determines human behaviour. Various attempts have been made to classify values.

Spranger (1914) the pioneer authority on values, was of the view that the personalities of men are best known through the study of their values. He gave six types of values, viz. the theoretical, economic, aesthetic, social, and political. On the basis of Spranger’s six types of men, values were also classified into above 6 values by Allport and Vernon (1931). Same classification of values in six categories was also done by other researchers (Buhler 1964 & Thomas, 1967). In addition to these six values, some psychologist also added hedonistic and democratic values in their classification (Butler, 1963; Dennis, 1961). Many psychologists categorised values into 10 categories; social, theoretic, religious, health, hedonistic, family, economic, democratic, power and aesthetic values (Broudy, 1964; Dodda, 1951; Dixit, 1972 & Sherry, 1998).

Classification of values was also done in two broad categories, for instance, Ginnies (1948) divided the values into essential values and operational values. Another classification was traditional and emergent values (Spindler, 1953). Mathew (1972) puts all values into two more elaborated classifications of personal values and termed as family or community values while Singh (1972), added another dimension by classifying values into platonic versus Physiological value and routine versus non-routine value. Values were also classified into seven categories with special reference to the Indian Democratic Society. They are (a) National Integration, (b) Dignity of Labour, (c) Freedom, (d) Equality, (e) Character, (f) Intellectual, and (g) Health Values (Bansal 1972 & Kulshreshtha 1969).

Values were also classified with respect to certain traits that need to be developed among all children. They are (a) capacities to satisfy one’s need, (b) awareness of standard, (c) Positive and negative feelings, (d) capacities to discover, (e) desirable behaviour patterns, (f) moral and spiritual characteristics, (g) skills to meet needs, and (h) development of critical thinking (Roth, 1964). A Survey of Personal Values (SPV) considered the following values suitable for his purpose: (1) practical Mindedness, (2) Achievement, (3) Variety, (4) Decisiveness, (5) Orderliness, and (6) Goal Orientation (Gordon, 1967). Weil and Weil (1971) classified values into three divisions: (1) People orientated values which include
items such as being helpful and concerned with people rather than things, (2) Extrinsic reward values which deal with money, status and security, and (3) Expressive values: items such as teaching that provide an opportunity to use special abilities and aptitudes.

1.2.3 Values studied in the Current Study

In this study the six values which are selected are categorized by Allport & Vernon (1931) on the basis of Spranger’s six types of men. The classification is given here in detail:

1. The Theoretical: The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a ‘cognitive’ attitude, one that identifies and differences, one that divests him/her of judgments regarding the beauty or utility of objects, and seeks only to observe and to reason. Since the interests of the theoretical man are empirical, critical, and rational, he is necessarily an intellectualist, frequently a scientist or philosopher. His chief aim in life is to order and systematize his knowledge.

2. The Economic: The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self-preservation), the interest in utilities develops to embrace the practical affairs of the business world—the production, marketing, and consumption of goods, the elaboration of credit, and the accumulation of tangible wealth. This type is absolutely ‘practical’ and conforms well to the prevailing stereotype of businessman.

3. The Aesthetic: The aesthetic man sees his highest value in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist, he is aesthetic if he finds his chief interest in the artistic episodes of life. The aesthetic attitude is, in a sense, diametrically opposed to the theoretical; the former is concerned with the diversity, and the latter with the identities of experience. In social affairs he may be said to be interested in persons but not in the welfare of persons, he has a proclivity towards individualism and self sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when causes for the repression of individuality. In the field of religion they are likely to confuse beauty with purer religious experience.
4. The Social: The highest value for this type is love of people. In the study of values it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other people as ends, and is therefore himself kind, sympathetic, and unselfish. He is likely to find the theoretical, economic and aesthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as the only suitable form of human relationship. Spranger adds that in its purest form the social interest is selfless and tends to approach very closely to the religious attitude.

5. The Political: The political man is interested primarily in power. Since competition and struggle play a large part in all life, many philosophers have seen power as the most universal and most fundamental of motives. There are, however, certain personalities in which the desire for a direct expression of this motive is uppermost. Personalities those wish for personal power, influence, and renown above all.

6. The Religious: The highest value of the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate him to it. Spranger defines the religious man as one ‘whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience’.

(Spranger, 1914 and Translated by Pigorst 1928).

1.3 Concept of Modernization

The terms ‘modern, modernity and modernization’ have many denotations. The three terms are distinct form, but intimately related to each other. Modernity is an end state not a process. Both end and process are analytically distinct concepts. The end quality of being modern is denoted by modernity, where as the process of being modern is denoted by modernization. Since modernization involves an all round development and change in social order, it is quite natural that the different social science disciplines would look upon this from their own special viewpoint. Thus the economist sees modernization primarily in terms of man’s application of technology and the consequent economic growth. Sociologist have concerned with the process of differentiation that characterizes modern society and study also disruptive features of modernization such as rising tensions, mental illness, violence, conflicts etc. To these several viewpoints may be added viewpoints of educationist and the anthropologist, the demographer etc. But the crux of the matter is that it is
only the totality of these various viewpoints that can give comprehensive picture of all that modernization stands for.

1.3.1 Meaning and Definition

In a much more common manner S.C Dube has defined modernization as “essentially a process, a movement from traditional or quasi traditional to certain desired type of technology and associated form of social structure, value orientation, motivation and norms” The term modernization is often confused with westernization, however westernization means sheer imitations of social habits and conventions of the Europeans. These habits may be related to choice of foods and drinks, dress and so on. A westernized man or woman may not necessarily be a modern man. The outstanding mark of a modern man or woman are; readiness for new experiences and openness to innovation and change. Secondly, he or she must be capable of forming or holding opinion over large number of problems and issues that arise not only in immediate environment but also outside of it. Thirdly, he or she shows more awareness of the diversity of attitude or opinion and attitude rather than closing themselves off in the belief that everyone thinks alike, and indeed just like them. In other words modern man or woman is democratic by nature rather than dogmatic (Inkeles, 1974). In brief modern man or woman are distinguished by their rational belief, scientific outlook, readiness to master the environment and investigate into the mysteries of nature, willing participation in social, political activities and tolerance of the views of others. Researchers have focused on the modern man as the individual analogue of modern society. Their emphasis has been to identify certain motives, attitudes and value orientations as the characteristics of modern man that have developed as a result of his interaction with the environment in the course of transformation of the social order (Atal, 1971; Inkless, 1974; Kahl, 1968; Lerner, 1958; McClelland, 1961 & Schnaiberg, 1970;). The modernization process brings about distinctive psychological changes in attitude, values and behaviour patterns on the part of individuals exposed to it. From normative view point modernity is conceived of as a set norms or values which are considered to be relatively independent of individual motivations or consciousness. Many Scholars believe that imbibing certain values like universalism, humanism, individualism, liberalism, secularism, as an integral part of modernity (Almond & Verba, 1965; Bendix, 1964; Eisenstadt, 1968; Feldman & Moore, 1960; Geertz, 1963 & Parsons, 1964). Modernity for Dube (1967) involves the emergence of a new behavioural
system with certain distinctive characteristics like empathy, mobility, high participation, achievement orientation, competition and rational thinking etc.

Thus modernisation is a multivariate phenomenon and while a complex of factors contribute to the transformation of man to modernity, factors like urbanization, industrialization education, mass-media and income have significant influence on the individual modernity. Societies and individuals which are under the influence of these factors have a higher degree of modernity and there is positive correlation between modernity and these factors. Educational and industrial experiences are found to be very effective agents of modernization (Inkeles and Smith, 1974). Thus modernity has emerged not only as a valid but an important psychological explanation of development especially because it links individual growth with social development. It is thus a pre-requisite for all social and individual development (Singh, 1984). Although modernization implies a break from the past, but not a complete rejection of everything that has come down to people or society in the course of its evolution to the present. Therefore modernization means the all round development – social, economic, political and educational of a society.

1.3.2 The Attributes of Modernization

Modernization involves the emergence of a new behavioural system with certain distinctive characteristics. Such a system implies considerable value change. Unless the traditional values undergo a radical modification, an innovative ethos and an entrepreneurial and industrial ethic cannot be created. Value change is necessary for institutional rearrangement considered essential for modernization.

Attributes of modernizations drawn are as follows:-

i) Empathy;
ii) Mobility;
iii) High participation;
iv) Interest articulation;
v) Interest aggregation;
vi) Institutionalized political competition;
vii) Achievement orientation;
viii) Rational ends-means calculations;
ix) New attitudes to wealth, work, savings and risk raking;
x) Faith in the desirability and possibility of change;
x1) Social, economic and political discipline; and
xii) Capacity to put off immediate and short-run satisfactions for higher satisfactions in the longer run.

The first three of these attributes are essential components of Lerner model.

Empathy – the capacity to see oneself in other’s situation- is an essential characteristic of man for modernization of his society. It opens up his or her mind and equips him or her for rational, situational and structural choices. It contributes substantially to the emergence of mobile personality- a personality that is not bound to a particular segment of territory, group of kin or a set of ascribed roles. Freed from inhibitions and injunctions of tradition, the individual escapes from the constricted sphere of participation to the wider area of high participation in a variety of divergent roles (Lerner, 1962)

The next three attributes are adopted from Almond Coleman model. They recognize the role that power relations play in modernization. Political modernization is essential for general modernization of a society. The tradition and modernizing system can evolve into modern systems by high interest articulation, interest aggregation, and institutionalized political competition. Articulating interest may be done by tasks like institutional interest groups (legislatures, political executives, armies, bureaucracies etc), non-associated interest groups (lineage and kinship groups of ethnic, regional, religious), anomic interest (riots and demonstration), and associational interest groups (trade union, ethnic association, organized civic groups). Aggregation denotes inclusive levels of the combinatory process. This is best done by party system. Networks of political communication and institutionalized political competition help both interest articulation and interest aggregation (Almond & Coleman, 1960).

The seventh attribute has been conceived by McClleland concerned with inner concerns that motivates and sustains economic growth. He demonstrates that how an achievement or the need for achievement plays a crucial role in this process. People in high achievement category learn faster and work harder and motivated by a feeling of personal accomplishment (McClleland, 1961).

The last five attributes are concerned with attitudes, values and motivation. Making a rational choice to ends and means is an essential attribute of modern societies. At the same time work, wealth, savings and entrepreneurship have to be viewed in a new perspective. Plans for development are stalled if people in general do not have faith in the desirability and possibility of change. Discipline- economic,
social and political are essential for growth to sustain. And finally, spot consumption of what has been earned is never conducive to continuous growth; immediate gratification has to be put off in the interest of higher accomplishment in the long run. Several interacting transformation are thus called for personality must open up, values and motivations must change, and institutional arrangements must be reworked. Changes at each level affect and stimulate one another. An integrated combination of these attributes leads to modernization (Dube, 1965; Ithiel, 1963 & Moore, 1963).

1.4 Indian Perspectives of Value Education

India is known worldwide for its rich and varied cultural heritage. Our Past culture was very ideal with regard to value system and values have been imparted in educational institutions like Gurukulas, Ashramas, Maktabs and Madrasa. The main purpose of education was to develop morality and human values such as truth, righteousness, peace, love, non-violence among individuals and to promote and develop character of the pupils (Chaube & Chaube, 1999). Teacher’s foremost duty was to promote moral awareness of pupils and to train them to lead disciplined and spiritual life. “First deserve and then desire” principle was effective means and teachers themselves were following exemplary role model. Teacher was pivot of the education system and their daily living itself was to be the yard stick to source of knowledge, values and skills. (Chinmaya, 1984; Das, 1986 & Das, 1991).

Both the ancient period, and the medieval, period placed great importance on value education, though it was in the form of religious education. The remarkable features of these periods were that value education was imparted through concrete living situations (Chaube & Chaube, 1999). During British period, conscious and continuous efforts were made by Swami Dayanand, Dadabhai Noroji, Bal Gangadhar Tilak, Gokhale, Rabindranath Tagore, Sri Aurbindo, Vivekananda and Mahatama Gandhi for developing character through value education. Among the contemporary Indian philosophers of education, Tagore holds eminent position, and had a vision for such an education which aims at the development of moral, spiritual and ethical value. (Sinha, 2001 & Tagore, 1962). Nature played an important part in his philosophy. He was one of the first in India to argue for a humane educational
system that was in touch with the environment and aimed at overall development of the personality.

According to Vivekananda, the primary aim of educational system is to train up the pupils to develop good inner character as well as force of character resulting in good actions and cultivate value of life like honesty, love, sympathy, non-violence, cooperativeness, sacrifice and finally faith in man and God. (Bharathi & Bhaskar, 2000). Gandhiji’s Nai Taleem had very important component of value education; values emphasized included cooperation, dignity of manual labour, simple living and the spirit of sharing. Moral and ethical knowledge is the first point on which Gandhi’s concept of value education is based. According to Gandhi education has no value if it does not enable one to attain self mastery and purity of heart. Education is nothing without character and character is nothing without elementary personal purity (Mani, 1961 & Sharma, 1972 & Sharma, 2002).

According to Sri Aurbindo, moral education is the education of the heart, without which no individual can be completely human. But this moral education cannot be imparted through lectures and textbooks because the basis of this education is proper feelings, proper conduct and the development of proper habits of thought, feeling and action (Raina, 2000; Sharma, 2002). Krishnamurti, who is considered to be the greatest spiritual teacher of his time emphasized that the most important function of education is to create new values. According to him, merely to implant existing values in the mind of the child, to make him confront to ideals, is to condition him without awakening his intelligence. He believed that our society is crumbling and disintegrating so we have to rediscover the values and build them on a more fundamental and lasting foundation (Krishnamurti, 1972 & Krishnamurti, 1978).

The need for the values in education have been emphasized and felt by various education commissions in India. In the pre-independence period various committees like the Education Commission (1882), Indian University Commission (1902), Calcutta University Commission (1917-1919) and Wardha Education Committee (1939) did not make any special recommendation for moral or ethical education as it was perceived to be linked with religious education, however later the Sargent Committee Report (1944) and University Education Commission (1948-49) recommended the spiritual and moral teachings of different religion be integrated in the curriculum. Kothari Commission (1964-66), stressed on previous themes of
moral education, however it added social responsibility as a new concern of education. It also called for value orientation of educational system. It stressed on peace, freedom, truth and compassion as values to be developed. The National Policy on Education (1968) laid emphasis on the development of science and technology, along with the cultivation of moral and social values. The stress in the National Policy on Education (1986) with respect of development of values was reflected in the concern for need to read just curriculum to cultivate social and moral values.

Later, Ramamurthi Committee (1990) stressed on holistic and broad based education. Programme of Action NPE (1992) emphasized value education as an integral part of school curriculum. It highlighted the values driven from national goals, universal perception, ethical considerations and character building. The most recent statement regarding to value education has been the Eighty first Report of the Parliamentary Standing Committee (1999) which has pointed out the universal human values such as truth, righteous conduct, peace, love and nonviolence. The significance of this report lies in the stress it lays on the basics of all religions.

1.5 Values Emphasized in Constitution

Educational initiatives of the post independence period have also given equal importance on values in education. The idea of what values should be fostered through education has also been best expressed in the constitution of India. In its Preamble itself, the constitution lays down four universal values:

JUSTICE, social, economic and political;
LIBERTY of thoughts, expression, belief, faith and worship;
EQUALITY of status and of opportunity; and to promote among them all;
FRATERNITY, assuring the dignity of the individual and the unity and integrity of the nation.

Justice ensures that the freedom of one does not become tyranny for another. Justice to be truly meaningful needs sharing of power, compassion towards under-privileged and empathy towards the disadvantaged. An education of rights and duties becomes important to ensure a fight for justice.

Liberty of thought and action is a fundamental value embedded in our Constitution. It is the basis for creativity and exploration of new ideas and experiments that can advance social progress. Respecting the rights of others to
liberty of thought and action is the hallmark of a civilised society. In a diverse country like India, exercising freedom with responsibility is a must for ensuring peace in the nation.

**Equality** is another value enshrined in the Constitution. Freedom and justice remain mere words if equality is not ensured. It implies freedom from exploitation and ensuring opportunities for individual’s development, irrespective of the background, gender, cultural or socio-economic identity and status.

**Fraternity** is at the heart of school, society and nation. Social solidarity is a vital part of a society that has place for the aspirations of all members of society. Understanding the importance of fraternity or solidarity and the knowledge that we all belong to a large community, a nation and the globe is also to discover our innate humanity. It is only when we recognize our interdependence then we are empowered to help build a peaceful nation and a world. The citizens need to internalize the principles of equality, justice and liberty to promote fraternity among all, regardless of religious beliefs, regional and local diversity.

The Constitution encompasses the values for living in harmony with self and one’s natural and social environment. It provides the baseline in working out the framework of values to be nurtured in students. If values like truthfulness, sense of responsibility, trustworthiness, loyalty, love, peace, respect for others, etc. are nurtured right from the beginning, the efforts will go a long way to enable students abide by the Constitution and contribute to the larger health of society and nation at large. In fact, promoting values at the school or societal level begins with the individual and the individual in relation to community, larger society, nation and the world (Joshi, 2007; Kashyap, 1995 & Vishwanathan, 2004).

### 1.6 Views of Indian Philosophers

Various Indian philosophers have emphasized on the importance and needs of values in our education. Some of the eminent have been discussed below.

#### 1.6.1 Rabindranath Tagore (1861-1941)

Among the contemporary Indian philosophers of education, Tagore holds eminent position. Tagore had a vision for such an education which aimed at the development of moral, spiritual and ethical value and seek them in our own heritage as well as in other cultures and civilization. Elaborating the aim of education
Rabindranath says “the fundamental purpose of education is not merely to enrich ourselves through the fullness of knowledge, but also to establish the bond of love and friendship between man and man” (Sinha, 2001 & Tagore, 1962).

Tagore gave far more significance to moral value than for mere results in science which produces a system and physical power. He emphasized that we may borrow science from west, but it would be a great degradation on our part if we forget our own moral wealth of wisdom, which is of far greater value than a system that produced endless materials and a physical power that is always on the war path. In Tagore philosophy of education, the aesthetic development of the senses was as important as intellectual- if not more so and music, literature, art, dance and drama were given prominence in the daily life of school. Nature played an important part in his philosophy. He was one of the first in India to argue for a humane educational system that was in touch with the environment and aimed at over all development of the personality. The establishment of Visva-Bharti and Shantiniketan led to pioneering efforts in many directions.

The social environment makes the surroundings of the children in which they fulfil their needs and derives and develop their beliefs and ideas. The impact of the relationship between the educator and educand is the one hand and the educand and his companion of the other. If this relationship is based upon love, sympathy and mutual understanding the educand easily develop moral virtues. According to Tagore, children learn more quickly the attitude of the teacher than the knowledge imparted by him. His concept of good teacher is stated in these words “A teacher can never truly teach unless he is still learning himself. A lamp cannot light another lamp unless it continues to burn its own flame (Chand, 2009 & Sharma, 1972).

1.6.2 Swami Vivekananda (1863-1902)

Swami Vivekananda is one of the greatest thinkers and pioneer in social reform. Vivekananda’s whole scheme of education in the context of perfection of human personality is based on the absolute value of truth towards self realization. Vivekananda emphasizes the need for a complete reorientation of human value to fight against hedonism and commercialization. Vivekananda said that the primary aim of educational system is to train up the pupils to develop good inner character as well as force of character resulting in good actions. It should cultivate value of life like honesty, love, sympathy, non-violence, cooperativeness sacrifice and finally faith in man and God. Vivekananda was fully convinced that yoga in education will
help the students to develop the inner qualities like fearlessness, love, sympathy etc, and equip him to lead an ideal life (Bharathi & Bhaskar, 2000).

According to him, education is the development, perfection and expression of human soul and everyone is his own teacher or self learning is best. Education should enable each man to develop his physical strength and moral courage to succeed in the struggle for existence and should lead to the development of character and morality. Vivekananda stressed on the importance of value of patriotism, freedom and courage and believed that the teacher should present high ideals before the students. The best way to develop character of the student is only by the personal example of the teacher. Swami Vivekanda says “without the personal life of the teacher there would be no education” (Chand, 2009).

1.6.3 Mahatma Gandhi (1869-1948)

Gandhi once said: “Education means all-round drawing out of the best in child and man- body, mind and spirit”. As such, education becomes the basis of personality development in all dimensions moral, mental and emotional. Moral and ethical knowledge is the first point on which Gandhi’s concept of value education is based. Any education system which lacks these cannot be termed as good. The reason behind such a thought is that, without morality and without ethics, no student, in a real sense, can be considered healthy in mental and physical terms. According to Gandhi education is nothing without character and character is nothing without elementary personal purity. Therefore, the end of all knowledge for him was character building. Gandhi speaks of several moral duties, the most common one are truthfulness, non violence, self control, non-stealing and non-possessions (Sharma, 2002)

Moral and ethical knowledge is the first point on which Mahatma Gandhi’s concept of value education is based. Any education system that lacks these two cannot be termed as good. The reason behind such a thought is that, without morality and without ethics, no student, in a real sense, can be considered to be healthy in mental and physical terms because, for it, self-control and good character are essential (Mani, 1961 & Sharma, 1972). Mahatma Gandhi calls upon all teachers to impart proper education of morality and ethics to students both at the school and at the college levels. In this regard while suggesting some guidelines for teachers, he says that it is the duty of teachers to develop high morals and strong character in their students. If teachers fail to do so, it means that they depart from
their social and national responsibilities and, as such, they are also insincere towards their noble profession. He said that a teacher should lay an example to be followed before society and students. This can only be done when he himself leads his life with high standards of morality and strong character. Therefore it is the foremost duty of students, as well as of teachers, to make certain that moral and ethical knowledge continues to be an integral part of the educational process. By doing so, they can contribute to the development of value education (Kumar, 2008 & Sharma, 2002).

1.6.4 Sri Aurbindo (1872-1950)

Aurbindo gave importance to moral education which means the training of moral facility, the ability to distinguish between what is right and what is wrong. Aurbindo conceived of education as an instrument for the real working of the spirit in the mind and body of the individual and the nation. But this moral education cannot be imparted through lectures and textbooks because the basis of this education is proper feelings, proper conduct and the development of proper habits of thought, feeling and action. According to Aurbindo, education is self realization. He attaches great importance to training of six senses. The system of yoga and yogasana practiced in India have stressed in the development of sound mind in a sound body (Raina, 2000).

In moral training he stresses on value of suggestion and deprecates imposition. He says ‘The first rule of moral training is to suggest and invite, not command and impose”. The best method of suggestion is by personal example, daily converse and the books read day to day. According to him, the teacher is not an instructor or task master; he is a helper and guide. His business is to suggest and not to impose. The teacher should have the capacity to project himself to the educand so that he may have an undertaking of the needs of the educand. He should develop his personality more than the ordinary man so that he may be able to influence others (Sharma, 2002).

The ultimate aim of school should be man making. It prepares the educand to work first as a human being and then as a member of nation and finally as an individual. The circle of moral responsibility and loyalties proceed from wider to narrower and not vice versa. The man has to develop first as a human being, then as a citizen and finally as an individual. Most of the present confusion of values is due to inversion of this order (Sharma, 2002).
1.6.5 Jiddu Krishnamurti (1895-1986)

Krishnamurti who is considered to be the greatest spiritual teacher of his time believes that the whole task of education is to awaken the individual. Education should help us to discover lasting values and break down our national and social barriers instead of emphasizing them. Education should help the individuals to discover true values which come with the unbiased investigation and self awareness. Krishnamurti emphasized that the most important function of education is to create new values. According to him, merely to implant existing values in the mind of the child, to make him confront to ideals, is to condition him without awakening his intelligence. He believed that our society is crumbling and disintegrating so we have to rediscover the values and build them on a more fundamental and lasting foundation (Krishnamurti, 1972 & Krishnamurti, 1978).

Krishnamurti believes that only a teacher who himself is a properly integrated human being could deliver the goods. The teacher must help each pupil to discover his inner psychological resources, realize his weakness and develop his own individual strengths. For this the teacher has to provide and create the right environment. The job of the teacher is not to teach what to think but to teach how to think and act. According to him, a school is a place of leisure where the educator and the one to be educated are both learning. Leisure means a mind that has infinite time to observe, observe what is happening around one and what is happening within oneself. The function of a school is to help student to awaken his intelligence, produce integrated individuals and learn the art of living (Chand, 2009 & Krishnamurti, 1981)

1.6.6 A.P.J. Abdul Kalam (1931-)

Abdul kalam is one of prominent humanist philosopher and captivating author and orator. He is perhaps the only educational philosopher who has interacted with nearly a lakh children in interactive ‘Question-Answer Sessions’ According to him, spirituality must be integrated with education. Each one of us becomes aware of our highest self. We should ignite our dormant inner energy and let it guide our lives. The radiance of such minds embarked on constructive endeavour will bring peace, prosperity and bliss to this nation (Kalam, 2002).

He believes that the best role models from childhood till the age of fifteen through various phases of life are mother, father and school teacher. They are the people who can impart the best guidance during this period. When the child grows
the role models can be national leaders of quality and integrity in every field including politics, the sciences technology and industry. The teacher is the child’s window to learning and knowledge has to play the role model in generating creativity in the child. Education and the teacher-student relationship have to be seen not in business terms but with the national growth in mind. One of the most important aim of education should be to build character and to cultivate human values in students. The right kind of education on moral values will upgrade the society and the country. It is essential that schools and colleges arrange a lecture by a great teacher of the institution once a week for one hour on Indian’s civilization heritage. This class can be called moral science class. This will elevate the young mind to love the country to love other human beings and elevate the young to high planes (Kalam & Rajan, 1998 & Kalam, 2012).

1.7 Views of Western Philosophers

1.7.1 Plato (428-348 BC)

Long ago, the great philosopher Plato said “The main aim of education is all round development of the personality” (Singh, 1998). According to Plato it is only through proper education and pursuit of philosophy that human beings can free themselves from the chain of their senses, desires, ambitions (such as wealth and power) and passion. According to Plato, only ideas are true. We acquire the knowledge of matter through sense organs, but the knowledge of ideas is acquired through mind. The knowledge of ultimate truth should be the aim of life. At the time of birth the child is conscious of the supreme power, but he forgets as he grows. The direction of the development of child’s mind is always determined. The function of education is therefore to reveal that direction (Hummel, 1997).

Plato believed that “good” was the highest reality in the universe, hence everything must contribute to it. He thought for being moral one must possess certain virtues or “Goods of the Soul” as he called them. These virtues or “Goods” are justice, self control, magnanimity and temperance. To Plato, self control and courage are the fundamental virtues for individual and civil life. Justice is the final virtue. Justice helps man to maintain an inter-relationship between the various elements of his complex nature (Scotland & Rusk, 1979).
The aim of education according to him, is to discover the natural abilities of each individual and train him so that he will become a good citizen in a harmonious community, carrying out his duties efficiently (Smith, 1979). The purpose of education is to produce a love of truth, beauty and goodness in the child and harmonize the personality of the individual. Plato recognizes two levels- education for fundamental virtues and education for developing a rational virtue. First the child should be educated to develop moral attitudes and habits and as the child grew the formation of habits by regimentation (Sharma, 2002).

1.7.2 Aristotle (384 – 322BC)

For Aristotle the goal of education is identical with the goal of man. The happy man, the good man, is a virtuous man, but virtue is acquired precisely through education. Ethics and education merge one into the other. The work of education is to form habits and to give instruction so as to bring about harmony between nature; habits and reason which make men good and virtuous. The early training of the child should relate to both habit and reason (Hummel, 1997). According to him, the aim of education is to develop all the capacities of a human- physical, moral and intellectual.

1.7.3 John Dewey (1859-1952)

According to John Dewey “Values are as unstable as the form of clouds.” They keep on changing from time to time and reality is still in the process of making. The main principle of John Dewey’s philosophy, that is, pragmatism, is that men create his own values during the course of an activity. John Dewey suggested neither force the child nor leave him entirely free and alone to learn values. Rather he should be provided with guidance necessary for freeing the life process for his own most adequate fulfilment. He advocated a rational way of teaching value, which emphasizes providing with factual knowledge of value issues through discussions without telling what is right and what is wrong. Values of democracy are of great importance to John Dewey. According to him, it is only through democracy that an individual can realize the maximum development of his personality. Values according to him are obtained in the society; they emerge only in individual and social flow of events (Rusk & Scotland, 1979).

According to him, the school represents a miniature society as a result it should try to make society conscious of its own needs by giving the people a clearer conception of the needs and problems of modern life. The school should also
formulate those ideals which will guide the fulfilment of these needs, but these ideals have to emerge from the life of community itself. In the school, he gave important place to teachers and regarded them as social servants. The teacher should not impose her personality on the child but rather guide the growth of the child in a social atmosphere (Sharma, 2002).

1.7.4 **Johann Heinrich Pestalozzi (1746-1827)**

Pestalozzi was a thinker and above all the father of modern educational science. The visionary Swiss educator, combined the John Locke disciplinary type of education whereby the child would develop a sound body in sound mind through sense perception and Jean Jacques Rousseau naturalistic type of education whereby the child would develop physical and mental powers through contacts with nature and free self expression. His goal was twofold: to rescue children from unwholesome, restrictive, and often brutal treatment; and to pioneer in developing their natural powers and character traits so that they would become capable, conscientious citizens equipped to eradicate the evils of society. He believed that through the right type of education, an individual develops the necessary health and strength, mental powers, knowledge, skills, and moral character to create a good society (Soetard, 1997 & Smith, 1979).

According to him the relation between the child and teacher should be like that of a mother and a child so that learning and teaching becomes a shared process motivated by friendship, cooperation, mutual aid and love. Every child needs to express himself freely, to exercise his natural physical powers and mental faculties, and to learn from nature, from companions, from parents, from teachers, and from experience. A mother is the best teacher; a good teacher follows the mother’s example. Thus, a good home and school creates a good community (Rusk & Scotland, 1979 & Smith, 1979).

Pestalozzi wanted to create a home spirit in the school atmosphere. The whole work in the school should be so arranged as to make the child feel that he is in his own home. According to him, education is incomplete without the development of heart. We must cultivate our capacity to love. This we first learn at home; hence the ideals and attitudes of our parents, especially of our mother, are so important. The approach to education must be that of integration: The head, hand, and heart should develop harmoniously (Sharma, 2002).
1.8 Values Emphasized in School Curriculum

(a) National Level

Different values need to be inculcated at different level of school education. This is because children differ in their age level, level of cognitive development, etc.

The first National Framework for schools (1975) stated, “The awakening of social consciousness, the development of democratic values and of a feeling for social justice and national integration are important”. Based on the dimensions of National Policy on Education (1986), “National curriculum for elementary and secondary education- A framework (1988)” was brought out. It was designed to commensurate with the social, cultural, economic and environmental realities at the national and international level. In addition to the values that are concerned with the elimination of obscurantism, religious fanaticism, violence, superstition, fatalism, exploitation, and injustice, value education should also have a positive content. Inculcation of values like honesty, truthfulness, courage, conviction, straightforwardness, fearlessness, tolerance, love for justice, dependability, compassion, etc. will help in creating a humane society.

The National curriculum framework for school education (2000) identified the ten core components mentioned in National Policy on Education (1986). Some of them which are related to value development are: the content essential to nurture national identity, democracy and secularism, equality of sexes, protection of environment, removal of social barriers, observance of small family norms and inculcation of scientific temper.

The (National Curriculum Framework) NCF 2005 opens with a quotation from Rabindranath Tagore’s essay; Civilization and Progress, in which the poet emphasised that ‘creative spirit’ and ‘generous joy’ are keys in childhood, both of which can be distorted by unthinking adult world. Some broad aims of education in these documents which are based on our constitutional vision such as secular, egalitarian and pluralistic society are social justice and equality. These include independence of thought and action, sensitivity to other’s well being and feelings, learning to respond to new situations in a flexible and creative manner, predisposition towards participation in democratic processes, and the ability to work towards and contribute to economic processes and social change. The purpose of teaching should strengthen our democratic way of life.
Subsequently, the National Curriculum Framework (2005) added “Education for peace” as a part of curriculum. Education for peace seeks to nurture ethical development, inculcation of values, attitude and skills required for living in harmony with oneself and others, including nature. It encompasses respect for human rights, justice, tolerance, cooperation, social responsibility and respect for culture diversity, in addition to firm commitment to democracy and non-violent conflict resolution. All these issues are inter-related. Peace education is thus a host of overlapping values.

A handbook of value education for teachers also emphasised that the teachers, principals, educators and various stakeholders should focus on acquiring knowledge, attitude and skills related to appreciation of cultural values, dignity of individuals, inclusion, environmental conservation etc., through curricular and co-curricular means (CBSE, 2012).

(b) Maharashtra State

To inculcate the values in the students Maharashtra state council of educational research and training (MSCERT) has included value education program in the primary education curriculum since 1997. The objectives of this programme are as follows.

1. To stimulate students value education through their curriculum.
2. To inculcate values in students studying in class I-VIII.
3. To develop the necessary educational material for the use of students and teachers at primary level.

For this purpose it was decided to train all the primary teachers in value education. Every day the first period of 30 minutes is allotted to value education. The following ten values are covered in this program (1) Dignity of manual work (2) Patriotism (3) Gender equality (4) Respect for all religion (5) National integration (6) Scientific attitude (7) Social sensitivity (8) Humbleness (9) Punctuality and (10) Neatness (News from Organizations, 2008).

Maharashtra state board of secondary and higher education introduced a new syllabus for standards XI and XII in 2012 based on NCF 2005. An effort has been made to consider changing lifestyles and explosion of knowledge and information while framing the curriculum. Some of the areas that are focused upon; life skills training, constructive approach, environment awareness, fighting terrorism, safeguarding human rights, entrepreneurship, stress management, value education,
eradication of superstition, education for peace, improvement of emotional quotient, enhancement of general knowledge etc (Syllabi for standards XI and XII, 2012).

1.9 Development of Values

1.9.1 Role of the Parents in Development of Values

Parents are the child’s first teachers and educators. Family is the first social unit where values begin to form and are internalized, where fundamental needs of love, trust, care, belongingness, connections, autonomy and initiative, during early years of childhood, build the foundation for values. If parents do not care about the values that their wards develop, these will remain incidental during the process of socialization. The concern for parents involvement in schools seems to have augmented because of the present-day family structure and relationships, parents—working family, has resulted in much less interaction with children. High rates of divorce, less time for parents to devote to their children, leaving children to child care facilities, using television for babysitting are some other factors. Parenthood, in the urban context, generally is driven by ambition. In their eagerness to ensure that their children outperform others, they forget that their children need to be good human beings as well (Carl, 1990 & Kohn, 1959).

The school personnel as well as parents should know that parents involvement in education of their children positively influences their academic achievement, attitudes and values. The implications for involving parents in value education in schools should, therefore, not be overlooked. There are certain barriers which come in the way of partnership between home and school. Poverty and illiteracy are the major blocks. Many parents do not have the right kind of knowledge of what happens in schools. The discrepancy or the conflict between what is learnt in the school and what is learnt at home puts another barrier. Another major factor, particularly in metropolitan cities, is that many working parents do not have time to share resulting in much less interaction with children as well as with the school. This framework calls for empowering parents, to involve parents and support parents in value oriented education of their wards. The barriers to effective partnership should be thoroughly explored which may vary with socio-economic level, work schedule of parents, time and transportation. School personnel need to communicate effectively
and regularly with parents regarding school efforts in helping children learn and acquire good habits and values. (Bhargava, 1986 & Ignacimuthu, 2002).

The quality of interaction is very important. It should go beyond passive listening to each other. Parents and teachers can both work together to deal with certain issues such as negative peer pressures, violence, unnecessary exposure to media, excessive parental worry about the competition in the external world, syllabus load on children, dealing with stress among students, clarity about their own value system vis-à-vis efforts of schools and the kind of values they would like them to foster (Joshi, 1984). These interactions will ultimately help parents to become more involved and develop their ownership in school. Schools and parents have to gain a lot from each other, so this synergy must be created and exploited fully (Vijaylakshmi, 2006).

1.9.2 Role of School

The school atmosphere, the personality and behaviour of the teachers and the facilities provided in the campus plays a cardinal role in the development of values among the students. It should be emphasized that the consciousness of values must permeate the whole curriculum and programme of activities in the campus. The school assembly, the curricular and co curricular activities, the celebration of festivals of all religions, work experience, team games, subject clubs, and social service programme—all this can help in including the value of cooperation and mutual regard, honesty, and integrity, discipline and social responsibility. It is increasingly accepted that the school’s primary task is to inculcate moral values, since all human acts have an impact on others. It is the school’s function to produce individuals who don’t feel isolated amidst mankind resulting in socially self actualizing persons (Kapur, 2007 & Yadav, 2012).

The value transferred to students through the school as an institution also includes credentials, competition and a utilitarian approach to learning. All educational institutions agree upon essential competencies, at varying academic levels. Therefore, the quality enhancement program should focus on enhancing essential learning that could bring the entire college together to work toward a common goal, a goal that is consistent to prepare students to succeed in the real world (De souza, 1973).
1.9.3 Role of Teachers in Inculcating Values

If contemporary education is to be value based it can never be done without the teachers themselves understanding, appreciating and upholding the life sustained moral values. Every teacher is first a moral education teacher and then only a teacher in a subject of his specialization. This is the most fundamental and basic requirement for the growth and development of morality among the children in any educational institution. Teachers have a responsibility to show themselves as models to children through their ideas and ideals. A teacher should bring desirable and constructive changes in students through instruction, example and influence. School usually has an elaborate system of activities and learning experiences which in its totality is called curriculum. It is with the help of this that schools bring about modification of behaviour of their pupils in desired direction (Das, 1998 & Frackel, 1977).

Teachers, however, differ in age, experience, social-cultural backgrounds, gender, marital status, subject specialisation, wisdom, temperament and self conception. The schools they work also differ and so do the groups of students they teach. Children also bring with them attitudes and value orientations from their families. All these differences may lead to different styles of relationships with students. The most important qualification of any teacher, therefore, is to be kind and loving. They need to handle student’s disruptive behaviour as well as promote desirable behaviour, values and virtues (Clarke, 2001).

Guidance and counselling services to support student need to be given priority in schools. These services rendered by a trained professional counsellor/teacher offer pro-active guidance in meeting the developmental needs of all students as well as provide remedial help to students with personal problems and difficulties in social, emotional and academic spheres. Active involvement of parents, peers and community for their support is also part of the guidance and counselling services. The interventions carried out by trained counsellors help students increase their understanding about their own behaviour, attitudes, and values. It further helps to empower them to take right decisions which are close to the process of value formation. (Carl, 1990 & Vijaylakshmi, 2006).

a) Imbibing Values through Curricular Activities

The task of a teacher is to contribute towards this process of fostering genuine values. Teachers often face the temptation to limit themselves to imparting information rather than preparing their pupils for life. The pressures of academic
requirements often stifle the efforts of well meaning educators who struggle hard to fire their students with enthusiasm for higher ideals. Every subject can be means of building good character and values for example; values like secularism, socialism, hard work and democracy etc can be developed through social science. Through geography we can develop values of conservation, preservation, adventure etc. In mathematics there is a wide scope of imparting values like neatness, accuracy, proper planning etc (Padhan, 1992 & Singh, 2004).

Thus we can say that education and values go hand in hand and values are inherent in every module of learning; even co-curricular activities can serve as a sound base for the inculcation of values among students.

b) Imbibing Values through Co-curricular Values

As the students spend a lot of their time at school, it demands that we should set goals for attainment in the personal, emotional, social, moral and spiritual fields of human development. The co-curricular activities help in the smooth running of the school and make the children strong, steady, healthy and creative. Active participation in co-curricular activities arouses curiosity, creates interest and inculcates values. Values that can be generated in the co-curricular activities are:

a. Physical Values: physical activities like games mass drill, NCC, NSS, swimming, boating, yogic exercises, gardening help in the growth and development of the body along with some values such as cooperation, team spirit, unity, peace.

b. Civic Values: Experiences like self government, student council, organizations of various activity clubs like sanitation club, membership of various committees etc, provide for responsible behaviour persistence in efforts and fulfilment of the tasks.

c. Social Values: Co-curricular activities are carried out in a social environment, developing team sprits, fellow feeling, social unity, cooperation, tolerance, brotherhood, goodwill etc. activities like scouting, first aid, Red Cross develop social inclination and compassion for the needy.

d. Moral Values: Through sports pupils developed integrity, uprightness, impartiality, honesty, and also fair play.

e. Academic Values: Co-curricular activities like debates, discussion supplement class works and widen the bookish knowledge. Literary activities like symposia, recitations and publication of magazines enrich the knowledge of various aspects and language skills.
f. Vocational Values: Introduction of leisure time activities or hobbies like photography, clay modelling, album making, coin and stamp collection, tailoring, gardening, weaving, knitting and some such handicrafts facilitates the children to have them as the feature vocation and develop creativity too.

g. Culture Values: Dramatics, Folk dance, music, pageants, celebration of social and religious functions etc. provide glimpses of our culture which can preserve, transmit and develop our cultural heritage. Aesthetic & Recreational values: Sports, culture programmes dances, dramas give relaxation from normal routine drawing, painting, fancy dress, fine arts, preparation of models, and flow shows etc develop aesthetic sensitivity.

h. Disciplinary Values: students get a number of opportunities to frame and follow certain rules and regulations concerning activities thus they develop self discipline and a sense of responsibility.

i. Value of Oneness: it is developed through celebration of birthdays of great men and women belonging to different countries and religions. Celebration of international days like UNO day and world education day promote oneness of humanity and cultivate the ideas and feelings of international understanding in the students. (Ambasht & Singh, 2001; Masceramhas & Justa, 1996 & Sarangi, 1994).

1.10 Conceptual Framework

Values have always been an inseparable part in human life and society. Generally they are considered as the moral standards of human behaviours in the society and are the essence of our personality. With the advent of industrial and commercial society, the educational system has undergone tremendous change, giving rise to more competitiveness and demand from its stakeholders. The primary function of this education system is no longer confined to building of character or the promotion of values but the emphases has shifted to the promotion of academic and professional skills. Although this change has improved the standard of living, what is more alarming is the trend for status and power in terms of commercialization and consumerism with less components of moral and social values. This crisis of values is visible globally and India in this regard is not an exception. The past five decades have witnessed a constant erosion of essential social, moral, ethical, humanistic and spiritual values. This is evident from the rise in the number of cases of children with
emotional disturbances, antisocial behavior, and drug abuse. To inhibit such cases, the schools are compelled to reinforce the need for value education in its curriculum. Values have been given importance by national curriculum framework at national and state level and emphasized on the values such as social responsibility, tolerance, human rights, education for peace, eradication for superstition, environment awareness and respect for cultural diversity. The magnitude of value crisis demands conscious, planned, persistent and purposive efforts by parents, teachers, education administrators and society at large.

School going students from childhood are encouraged to set certain deep rooted values for themselves. Each student has different social and family background, and hence the values expected depend on various social and economic factors. Apart from the family, the development of the values among students may be influenced by school factors like the type of school in which they are enrolled and quality of teachers and even other external factors like modernization also influences the values of students.

Home is the first social unit where values begin to form and are internalized, where fundamental needs of love, trust, care, belongingness, connections, autonomy and initiative, during early years of childhood, build the foundation for values. At home generally parents are role models in developing and influencing the behavior of the child. Apart from parents, siblings and relatives may also influence the values of the child to a certain extent. As child grows, school becomes the next important factor in determining the values of the child. In school, both teachers and peer group play an important role in the development of values. The teacher is the child’s window to learning and knowledge, hence at times is considered as a role model. However, as child enters adolescent, he or she move beyond the confinement of home and school and various external factors like modernization, media and internet influence their value inclinations. Modernization is an ongoing process in the present society of human development giving rise to changing values, which are reshaping religious beliefs, job motivation, gender roles and demands more responsive behavior. It links individual growth with social development and hence involves the emergences of new behavioural system which implies substantial value change. During this process of modernization, traditional values undergo gradual or at times, radical modification, by being replaced by modern values. A drastic change in modern man’s concept of values simultaneously changes his/her behaviour and
lifestyles. It also brings about distinctive psychological changes in attitude, values and behaviour patterns on the part of individuals exposed to it. This has resulted in changes in the system of values and belief, which have subsequently influenced the value pattern in the society.

Ideally, it is expected that all these agencies work in a homogenous manner such that there exist no conflict between them and promotes development of the required values among students. In other words, the values propagated at home should not be in conflict with the values emphasized at school. Existence of coherence of values between home, school and students is necessary to maintain harmony. However, this is generally not noticed looking at the prevalent unrest among student community. This would imply that there is some amount of incoherence between home, school and students value pattern. Apart from measuring the extent of coherence between home, school and students, it is also important to know which of the following identified factors; home, school and modernization have significant influence on the development of values among students.

With this background, the present study has been attempted to investigate the extent of coherence existing between the values of parents, teachers and students. This would enable to know whether, there are any conflicts between school and home, school and child and home and child inclination towards values. Among three factors; home, school and modernization, the study attempt to reveal which of these factors has larger influence on the development of values among students.
1.11 Significance of the Study

The Indian society is changing rapidly due to the impact of digital technology. These technological advances have brought changes in the lifestyle preferences among the people and which have subsequently influenced the value pattern in the society. This modernization process brings about distinctive
psychological changes in attitude, values and behaviour patterns on the part of individuals exposed to it. Many Scholars believe that imbibing certain values like universalism, humanism, individualism, liberalism, secularism, as an integral part of modernity (Almond and Verba 1963; Bendix, 1964; Eisenstadt, 1963; Feldman & Moore, 1969; Geertz, 1964 & Parsons, 1964). So, attitude towards modernization plays an important role in influencing the values of students.

Home is the first learning environment for the child, where parents act as role models. Once the child is enrolled in school, the school becomes the integral part for the child, since his interaction is maximum with peer group and teachers. The teacher is a source of information, a guide, a mentor, a motivator and act as role model in school. Therefore, the influence of parents and teachers on the values of students cannot be ignored. However, as the child grows the urge for independence increases and he or she does not readily accept the values imposed upon him or her and other factors also have influence on the development of values.

In the present society the values of the students are deteriorating day by day which is evident from the increase in antisocial behavior, drug abuse and emotional disturbance among students. This indicates that existing values prevailing among the students do not provide the necessary emotional and social support to behave in a desirable or balanced way. The right and positive values help in qualitative development of an individual and society.

Hence, it would be necessary to study the value preference existing among the higher secondary standard students, their parents and teachers in today’s context. A study of this kind would identify the kind of values that can be developed at home and school. Modernization significantly is an ongoing process which may affect the values of the students positively or negatively and so the study’s finding would also reveal the influence of modernization on student’s values. This study would enable us to identify the factors influencing the value preference of students. Based on these results, necessary strategies could be developed to impart appropriate value education more effectively and provide guidelines for teachers, parents and administrators to enhance or inculcate the required values among students. The findings of the study are useful for school administrators, teachers, students and parents and society as a whole.
1.12 Interdisciplinary Nature of the Study

The term interdisciplinary implies interaction between two or more disciplines in a meaningful and fruitful manner (Bagalkot, 1999). It is also defined as a pursuit of holistic understanding of specific components and processes of life and society (Seetharamu, 1999). Interdisciplinary is a form of cooperation in social inquiry between different disciplines with regard to problems whose complexity is such that they can be apprehended fully only through the conversion and theoretical structures which now lie in separate disciplinary boundaries (Verghese, 1989). It is a deliberate effort to integrate two or more disciplines, to arrive at some intended result. The integration may range from simple communication of ideas to the mutual integration of concepts, methodologies, procedures, data analysis techniques and organization of research. This leads to the mutual enrichment of the subject, development of new specialization, recognition of new problems and further research.

The present study adopted an interdisciplinary approach, by utilizing the knowledge from many disciplines; education, sociology, philosophy and psychology. The students spend most of their time in home and school, which are part of a society. The field of sociology deals with the interaction of individual with his/her society and the immediate environment. Thus values come under sociology as interests, ethics, ideologies, norms, attitudes, aspirations and obligation. Modernization is a strong sociological factor effecting society at every level. It involves the emergence of new behavioral system with certain distinctive characteristics. Such a system implies value change.

This study borrowed the concept of values from psychology in terms of attitudes, needs, sentiments, interests and preference. Psychologists consider values as standard of choices, a belief upon which man/woman acts by preferences. Values come under philosophy in terms of ethics, ideologies, good or bad, right or wrong. They regulate the behavior of human and their actions. Each human has certain beliefs and principles and their values rest upon their ideologies.

The present study had explored value pattern among school going students, teachers and parents. The students, parents and teachers form an important part of educational system. Hence, education in this context as a discipline has been
associated with sociological aspects, psychological aspects and philosophical aspects, thereby justifying that the present study is interdisciplinary.

**1.13 Statement of the Problem**

The present research had studied the prevailing values among higher secondary school students and also examined the differences in the value preference among students, their parents and teachers. Efforts were also be made to verify the existing differences in the values of the students with respect to gender, religion, caste, medium of instruction and type of school. Apart from this, the study also investigated the extent to which the values of students are influenced by the values of their parents and teacher and student’s attitude towards modernization.

The title of the present research is as follows:

“Coherence and Influence of Home, School and Modernization on Value Preference among Higher Secondary School Students:”

**1.14 Operational Definition of Terms**

(1) **Values**: The six values would be assessed on the basis of specifically defined in the Study of Value Test tool (Ojha & Bhargava, 2010). The six values specifically defined in the tool are presented below.

1. **Theoretical Value**: refers to the interest in the discovery of truth. The interest of theoretical person is empirical, critical and rational and chief aim in life is to order and systemize the knowledge.

2. **Economic Value**: refers to desire for money and material gains. An economic man is interested in utilities development to embrace the practical affairs of the business world- the production, marketing, and consumption of goods.

3. **Aesthetic Value**: refers to seeing the highest values in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness and finds his chief interest in the artistic episodes of life.

4. **Social Value**: refers to love and sympathy for the people. It is the altruism or philanthropic aspect of love that is measured.

5. **Political Value**: refers to desire of ruling over others and also of leading others.
(6) Religious Value: refers to comprehend the cosmos as a whole and to relate to its embracing totality. The highest value of the religious man may be called unity.

(2) Modernization: refers to the deeper change in man or woman’s way of thinking and feeling, a change in his whole attitude to life’s problems, the society and the universe (Ahluwalia & Kalia, 2010).

(3) Higher Secondary School Students: In the present study it refers to the learners who are pursuing their XI standard from Higher Secondary Schools located in Pune city.

(4) Coherence: refers to the existence of similarity or differences in the value pattern among higher secondary school students, their parents and teachers. This was ascertained by adopting one way ANOVA test.

(5) Influence: refers to the nature and extent of influence that parent’s and teacher’s values have on the value preference of higher secondary school students. Apart from this, the influence of student’s attitude towards modernization on the value preference of higher secondary school students was also measured. To establish this multiple regressions was adopted.

1.15 Objectives of the Study

1. To study and compare the value preference of higher secondary school students with respect to gender, religion, caste, medium of instruction, and type of school.

2. To study the value preferences of Parents of higher secondary school students.

3. To study the value preferences of Teachers of higher secondary school students.

4. To study and compare the value preference of higher secondary school students, their parents and teachers.

5. To study the attitude of higher secondary school students towards modernization with respect to gender, religion, caste, medium of instruction, and type of school.

6. To study the extent to which the value preference of higher secondary school students is influenced by the value preference of their parents and teachers.
7. To study the extent to which the value preference of higher secondary school students is influenced by their attitude towards modernization.
8. To suggest measures that could help parents, teachers and school administration to establish coherence in values as well as promote desirable values among higher secondary school students.

1.16 Statement of Hypotheses
1. There is a significant difference in the value preference of higher secondary school students with respect to gender.
2. There is a significant difference in the value preference of the higher secondary school students representing different religion.
3. There is a significant difference in the value preference of the higher secondary school students representing different caste.
4. There is a significant difference in the value preference of higher secondary school students with respect to Medium of instruction.
5. There is a significant difference in the value preference of higher secondary school students with respect to type of school management.
6. There is a significant difference in the value preference among higher secondary school students, their parents and teachers.
7. Value preference of higher secondary school students are significantly influenced by the value preference of their parents and teachers.
8. Value preference of higher secondary school students are significantly influenced by their attitude towards modernization.

1.17 Scope and Delimitations of the Study

The scope of the present study was confined to its area, method, sampling, tools and techniques. However some of the delimitations included:
1. The study was delimited to seven variables namely values, gender, religion, caste, medium of instruction, type of school management and modernization of the student.
2. The study was delimited to the XI standard students of selected higher secondary schools located in Pune City.
3. This study was delimited to 15 English and Marathi medium higher secondary schools that the researcher had selected for the present study.

1.18 Summary

In this chapter an attempt has been made to introduce the research study by providing the details about historical perspective of value education, views of Indian and western philosophers on values and its conceptual framework, its need and significance, objectives, hypothesis, interdisciplinary approach, delimitations of the study and operational definition of the terms.

In the subsequent chapters, the study presents the reviewed related literature in chapter two, while chapter three deals with the methodology adopted for the study. Chapter four presents the analysis and interpretation of the findings as per the objectives of the study. The final chapter in this study highlights the summary of the findings, discussion of the results, conclusions and the implications of the study.