Chapter 2

THEORETICAL OVERVIEW

- Value - Concept and Meaning
- Theories of Value Development
- Factors Influencing Value Development
- Value Education – An Overview
- Methodology, Approaches and Strategies for Value Education
- Sources of Values
- Types of Values
- Values Selected for the Present study
- Concept of Value Education in teacher education
- Concept of Institutional Culture
- Values and Educational Institution
- Value orientation of institution
- Selected Dimensions - value orientation of institution
The chapter ‘Theoretical Overview’ aimed to give a clear picture on the theoretical and conceptual aspects of major variables of the study, explanation and rationale for the selection of dimensions of value orientation of institution and values of student teachers. The chapter deals with:

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- Factors Influencing Value Development
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VALUES – CONCEPT AND MEANING

Venkataiah and Sandhya (2004) comprehensively explain thus: ‘values are beliefs and principles that influence human beings’ behavior and decision making. Values directly influence a man on all situations he is to interact. A value is a belief up on which man acts by preference. Value is quality of anything that purifies it desirably. Value is something that is prized, held in respect and estimated worthy. Values promote basic human interests of a healthy, vital and joyful life, help intellectual and aesthetic quests, inspiring moral development and finally elevating spiritual fulfillment.’
**Etymologically** the word value derived from Latin origin ‘valere’ which means ‘to be worth’ or ‘to be strong’. **Lexically** value means relative worth, utility or importance, degree of excellence, something intrinsically valuable. Webster New World Dictionary of American Language (2006) defines value as “the quality of a thing according to which it is thought as being more or less desirable, useful, estimable and important.”

Oxford Advanced Learners English Dictionary (2005) defined values as “worth, utility, desirability and qualities on which these depend.” It further describes value as a belief about worth, goodness, preferably of an object, event, idea, act or other phenomena.

The word ‘Value’ **literally** means something precious, dear, and worthwhile. It gives direction and firmness and bring quality and meaning to life. Values prove a great source of motivation or movement for the person.

The values are highly interrelated (e.g. right conduct is action with love, manners, tolerance and etc) and give rise to many related values under each main heading. “Values are unique verbal concepts relate to the worth given to specific kinds of objects, arts and conditions by individuals and groups” (Venkataiah and Sandhya, 2004).

Shylaja (2001) marked that values can be defined as broad preferences concerning appropriate courses of action or outcomes. As such, values reflect a person’s sense of right and wrong or what ‘ought’ to be. Values codify the dos and don'ts of behaviour. They form the basics of character formation and personality development.

Singh (1985) remarks that values are normative in all actions and understanding, they are central to one’s life and without which one float like a piece of driftwood in the swirling waters.

According to Dewey (1959), at least 3 dimensions can be found for values;

1. A qualitative element which indicates the amount of worth one allocates to the particular phenomena.
2. A quality of elasticity which is evidenced by the extent to which a person holds to his ideals.
3. The interrelationship or system frequently referred to as the individual’s hierarchy of values.

Some of the definitions on values described by experts of various fields are furnished below:

According to Goel and Goel (2005), ‘values are guiding principles decisive in day to day behavior as also in ethical life situations. It helps in distinguishing the personally desired from universally undesired and vice versa’.

Indira (2007) observes “Values are standards used to decide whether some objects are good or bad, right or wrong, important or worthless, preferable or not preferable. The objects in this definition can take many forms. They can be ideas, decisions, personal statements, actions, physical objects and etc.”

Allport (1960) defines values in a single sentence as “belief up on which a man acts by preference”

Mukherjee (1969) defines values as ‘socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subject preference, standard and aspiration.’

Rokeach (1973) defines value as an ‘enduring belief, a specific mode of conduct or end state of existence.’

Ruhela (1986) observes that values that operate a person’s life. Value originates in his consciousness and expressed in his behavior. Values give a person meaning and at the same time shape in his life style. Values are human motivators. Ruhela notes that whenever freedom is given, man acts by preference and that involves him in the sphere of values.

Cattell (1965) defines value perception thus; “by value perception we mean the social, artistic, moral and other standards which the individual would like others and himself to follow.” Value is determined by the perception of the individual depending up on the dimensions of one’s own life meaning.

It is described by Rath and Simon (1966) that “perception of values gives directions and firmness and brings to life the important dimensions of meaning.”
value perception takes a prominent role in the intense human entities such as life, love and work.

Values are the multi-faceted standards that guide the human behavior in different ways. (Marrie, 1983). Value perception guides and modifies the behavior and approach of the teacher in a socially desirable way. Proper perception and wisdom on values helps the teacher for planning every aspect of teacher pupil relations ideally. Value perception predispose teacher to favour one particular way of interaction with students.

Theories of value development

How does an individual achieve values? What are the methods of transacting values? How learning and teaching of values can be made effective? How do values develop? Certain theories of value development discuss answer to all these questions. Philosophers and psychologists have contributed in this area. Some psychologists such as Jean Piaget, Lawrence Kohlberg and Norman J Bull have formulated descriptive theories of value development. Generally, they used the term moral to denote the entire scope of values. Brief notes on these theories of value development have furnished here under.

Jean Piaget’s theory

Piaget (1954) marked that like intellectual development, value development also take place in stages and follows a regular sequence.

Piaget emphasized the role of cognitive process in value development and applied a structural approach. He believed that the child’s progression from sensory motor stage to pre operational, to concrete operational and finally to formal operational stage has its counterpart in value development. He emphasized that growth in value judgment is a necessary association of cognitive development. Piaget calls the matured stage of value development as ‘autonomy’. He viewed that children consider neither the rules as absolute nor adult’s views as always right. They treat rules as flexible and are aware of the possible diversity of views existing among people about right and wrong. Thus children judge any action as good or bad by inventions and rationality.
**Lawrence Kohlberg’s theory**

Kohlberg (1964) proposes a scheme of value judgment by that individual can decide or evaluate independently about the content of a particular action. Kohlberg’s theory of moral development touches the steps of growth of children. As children grow they are making truly value judgment. Kohlberg explained that the value judgment of an individual is tend to be universal, inclusive, and consistent and based on impersonal or ideal grounds.

**Norman. J.Bull’s theory**

Bull’s (1961) view of value development is progression from one stage to another, tied to chronological age. Bull described these stages as anomy, heteronomy, socionomy and autonomy. According to him, in the stage of socionomy the socialization process starts with the help of family, school, peer groups etc. Autonomy is a stage of internal value development. Children at this stage develop conscience and try to follow the moral codes. The socionomy and autonomy stages almost correspond to the late childhood and adolescence. As the conscience progresses in development, individual becomes capable of taking moral decisions independently and gradually replaces external control by the corresponding internal control.

**Elliot Turiel’s theory**

Turiel’s (1983) theory is known as domain theory. The child’s concepts of morality and social convention emerge out while the child attempts to account different forms of social experiences. These experiences influence individual’s moral domain. Actions within the moral domain have intrinsic effects on the welfare of another person. The core features of moral cognition are centered on considerations of effects, actions have upon the well-being of other persons. Morality is structured by concepts of harm, welfare and fairness. The individual dealing with a moral issue would be directed to focus on the fundamental justice or human welfare consideration of the social norms.

**Psycho analytic Theory**

Founder of this theory was Sigmund Freud (1936). The most prominent presenter of this theory is Bruno (1994). The theory is rooted in total view of personality which is influenced by the Id, ego and the Super ego. Freud states that
human being should control his irrational impulses for moral upliftment. Parents encourage good behavior pattern upon their children and ultimately this pattern promotes the welfare of Individuals as well as society in which they form an integral part.

**Major factors influencing value development**

Inculcation of values is influenced by many factors such as home, school, peer group, media, community and society at large. Researchers, educationists and experts emphasized the importance of the role of schooling, parents and teacher in the development of values. Family members, adult members of society, school and teachers play a vital role towards this. School takes the highest position in this hierarchy.

No doubt, the above suggested factors are influential in the value development of children. Emotional development is rather a necessary concomitant or even more clearly, the part and parcel of value development. Philosophy, culture and sense of vision are also factors that influence value development.

**VALUE EDUCATION – AN OVERVIEW**

Education that gives high priority to impart values is called value education. Value Education designed not only to transact the content but also to inculcate all the social and personal values among the students. Value education assumes highest appreciation from the whole field of education.

The core idea behind value education is to cultivate essential values in students. It begins at home and continued in schools. Venkataiah and Sandhya (2004) observe that value education means inculcating in the students a sense of humanism, a deep concern for the well-being of others and the nation. Through value education we like to develop the social, moral, aesthetic and spiritual sides of a person which are often undermined in formal education. Value education teaches the students to preserve whatever is good and worthwhile in what they have inherited from their culture. Value education has the capacity to transform a diseased mind in to a very young, fresh, innocent, healthy, natural and attentive mind.

Nanda (1997) suggests that value education aims to help everyone in improving the value system that he/she holds. One has to frequently uphold the
various types of values in his life such as cultural values, universal values, personal values and social values. Thus, value education is always essential to shape one's life and to give him an opportunity of performing himself on the global stage. The need for value education among the parents, children, teachers etc, is constantly increasing as we continue to witness violent activities, behavioral disorder, lack of unity in the society etc. In short, value education is an essential necessity of the era.

Methods, Approaches and Strategies for Value Education

Scholars have divergent views regarding the approaches and strategies that should be followed in our educational institutions to deal with values.

Singh (2004) described several methods for inculcating values among students. Sing’s suggestions are Lecture method, Preaching, Goal fish bowl method, silent sitting, role playing, Providing moral ideology, story telling, Books and supplementary reading, Providing assembly programmes, Social science programmes-N.C.C, N.S.S, Shramadhan etc.


The following techniques have been suggested for better learning of values by Goyal (1979):

- Reading, listening and discussion activities
- Enhancing, modeling and role playing type activities
- Visual and multisensory experience
- dealing with value dilemmas, value clarification and learning by living activities

Approaches

Pedagogical experts suggested different types of approaches to impart value education. The types of approaches are Direct approach, Incidental approach, Indirect or Integrated approach, Hidden Curriculum Approach, Value Clarification Approach, Value Analysis Approach. They are briefly explained as follows:
Direct approach

It refers to the introduction of a separate curriculum and trained teacher for value education. Here value education is treated as a separate discipline (Rao, 1994). The essential requirement of direct approach in value education is as follows:

1. Certain values to be imbibed in children are best achieved through activities in which they directly participate
2. Children’s capacity for the understanding of any value in the cognitive field is on a rational basis through moral thinking.

The inductive deductive reasoning through story-telling, teaching, biographies and the use of discovery techniques through life situations and proverbs are part of direct approach. The criticism leveled against this approach lies in the fact that such an approach will emphasize cognitive development only.

Incidental approach

Whenever an incident which has moral implication is noticed by a teacher he has an opportunity to use it for giving the right moral percept. Misdeeds, petty or serious, have to be taken cognizance of and suitable advice given to the person concerned. The advice tendered must be guided with sympathy without being hurt. The morally right actions have to go with a reward a word of praise and encouragement. The basis of incidental approach lies in the belief that the purpose of value education being to strengthen the morally right bonds and weaken the wrong ones, both type of actions have to be taken cognizance of through incidental approach.

The Integrated approach

The approach consists in imparting value education not as separate subject but through the existing subjects and activities, without incurring any extra cost, with no separate curriculum or time table or an extra period. Broadly speaking there are three different ways of implementing this

1. Through maintaining an appropriate environment in the school plant
2. Correlating value education through other teaching subjects in the school.
3. Through organization of co-curricular activities and work experiences
A synthesis of these three ways will bring tremendous result in value education. Many are agreeing to the indirect or integrated approach of value education. Some scholars prefer to call this approach as ‘Hidden curriculum approach’.

**Hidden curriculum approach**

Hidden curriculum approach refers to the unofficial and informal instructional influences which may either support or weaken the attainment of manifest goals. It indicates that some of the outcomes of schooling are not formally recognized. With regard to this some of the researchers and experts hold the view that whatever may be the school curriculum it should have a core centering down of the objective of character building.

**Value Clarification Approach**

Value clarification is a process that used in schools and colleges in the teaching of values. It helps students learn to make choices from alternate options based on individual belief system and consideration of the consequences of choosing particular options. It is an approach that tells a person what value should be or what value should not be cited within a specific situation. Authors like Seshadri (1984), and Singh(2004) hold the view that value clarification is an effective approach for value inculcation.

The **conventional strategies** for moral education are direct moral instruction and formation of moral habits with the help of reward and punishment. **Story telling** is considered a most effective conventional approach to transact values. It is simple but highly effective particularly to the students at lower age. Research evidence and common observation says that the strategies work well when the critical thinking of the child grow fully mature.

**Sources of values**

The major sources of values are considered to be the following

**Religion**

Different religions are known to prescribe different value patterns. Hinduism, Buddhism, Sikhism, Jainism, Islam, Christianity and other religions of the world have
recommended the values like self-control, social sacrifice, nonviolence, truth, social service, simplicity, purity, devotion, dignity of labour, tolerance, high character, broad mindedness, unity, peace and happiness, welfare of mankind and attainment of bliss.

**Philosophy**

Philosophy forms another important source of values. It is concerned with the study axiology, aesthetics and values. Different philosophies of education like materialism, naturalism, pragmatism, idealism, realism, existentialism, humanism have given rise to values of life based on their own tenets. A region or a social group or a state constitute, preserve and transmit values according to its philosophy.

**Literature**

Literature and social life are closely related to each other. Values of social life have been reflected in different forms of literature such as poetry, stories, novels, dramas and etc. Generally the study of literature reveals right types of attitudes, interests, preferences, feelings, emotions and values.

**Science**

Science has played a tremendous role in our lives and has changed our entire existence in such important aspects of health, education, transportation, communication and occupational trends, etc. It has influenced social organizations and cultural, moral, attitudinal, and aesthetic sensitiveness. It is an important source of cultural values, scientific attitudes, moral values and aesthetic values.

**Social customs**

Social customs form significant source of values. Social customs are operative as supplying cum developing source of values. For example, in India, the value development and supply largely depend up on the social customs, those are prevailed presently. The social customs directly cultivate social, moral and spiritual values.

**Family**

Family is the first socializing unit of individual. Every members of the family reciprocally transfer values. It is the most reliable source of all type of values. Individual acquires the preliminary qualities of life in the society from this atmosphere. Family imparts personal, social, cultural and all other types of values.
School and other Educational Institutions

School is the second family to individual. Like family the school arranges a platform for individual’s socialization. Peer group, teachers, the atmosphere of the institute, the curricular and co-curricular programs and etc. are collectively transforming all desirable values to the individual. It is a relevant source and as well as a center to practice the acquired values.

Peer groups, neighbourhood groups, community, clubs and etc also function as sources of values.

TYPES OF VALUES

Values are classified under many heads. Since values are generated from many sources they can’t be arranged under a single head. The values may be classified as social values, cultural values, academic values, moral values, intrinsic values, divine values, socio-political values, values of scientific temper, environmental values, cultural values, traditional values, functional values and universal values.

Another way of classification is physical values, mental values, emotional values, intellectual values, political values, economic values, aesthetic values, spiritual values, absolute values and temporal values.

Plato classified values on the basis of ultimate realities. These are “Truth, goodness, and beauty”. These are the basic values of life which are enunciated by the Indian thinkers as “Sathyam, Sivam and Sundharam”.

The Allport-Vernon Study of Values categorizes values into six major types as follows:

1. Theoretical values: Interest in the discovery of truth through reasoning and systematic thinking.
2. Economic values: Interest in usefulness and practicality, including the accumulation of wealth.
3. Aesthetic values: Interest in beauty, form and artistic harmony.
5. Political values: Interest in gaining power and influencing other people.
6. Religious values: Interest in unity and understanding the cosmos as a whole.

Prahlada (1994) speaks of the Spiritual values, Material values, Intellectual values, Social values, Moral values, Political values, Economic values and Cultural values as different types of values.

Kapur J N (1995) made a description of the psychological basis of development of values. These classifications are Personal values, Social values, Moral values, Aesthetic values, and Spiritual values.

Scholars like Kay (1975), Wilson (1972), and Sarangi (1994) described the classification of values in general such as Democratic values or civic values, Moral values, Social values, Spiritual values and Aesthetic values.

Gupta (1989) enlisted various values as Academic values, Moral values, Socio political values, Global values, Environmental values, Cultural values, Traditional values and Functional values. All these values can be cultivated in children through different approaches. Teachers also have to acquire these values to make the children with value potential.

Johnson (1982) notes that Congress for Human Unity held at Philadelphia in May, 1976 declared 13 types of value concepts. They are Compassionate of love, Intrinsic worth of human being, Right for all people to develop their creativity, Inter-dependence of all nations, Solidarity, Freedom and justice, Complete disarmament, Decentralization of power, Freedom of expression of thought, The right to work, Preservation of natural and cultural environments, The adjustment of economic structures for greater equality and justice for people and Abolition of all forms of slavery, torture and capital punishment.

Verma (1983) in his book ‘education for Self-development’, identifies the values such as Care for school and public property, Cleanliness, Cooperation, Consideration, Freedom, Hard work, Honesty, Love for one’s country, Justice, Non-violence, Scientific temper, Secularism, Self-discipline, Service to people, Team spirit and Truth. Verma suggested these as essential values to be cultivated among school children.

Madhu (2000) explains that Sathya Sai Education for Human Values (SSEHV) identifies five domains of human personality and five basic human values
corresponding to these domains. SSEHV supports promotion of these values in teachers and students at all levels - from school to higher education. Five domains of personality are Physical domain, Intellectual domain, Emotional domain, Super conscious domain and the Spiritual domain. The five basic human values are Truth, Right conduct, Peace, Love and Non-violence.

Jones (1980) describes 16 values and qualities that a teacher must have in life. They are cleanliness, dignity of labour, diligence, punctuality, regularity, honesty, nature appreciation, victory in suffering, fortitude, courage, maturity, self-reliance, ambition, excellence, Hope, and self-evaluation.

Gupta (1992) observes that dutifulness, patience, courtesy, thrift, magnanimity, sports manliness, loyalty, gratitude, tolerance, freedom, determination are the values that a teacher must carry in her whole life.

NCERT publication titled as ‘Documents on social, moral, and spiritual values’ (1989) had given 83 values as to be transformed through education. These 83 values are considered directly with teaching atmosphere and teachers’ life. The 83 values stretch out from ‘abstinence’ to ‘value for national and civic property’. The values are listed below in alphabetic order:


It is observed by UNESCO that education must transform five personal values, those are incorporated with any values a human being has. Broadly they are called human values. They are Love, Truth, Nonviolence, Peace and Right conduct.

**Values Selected for the Present Study**

Keeping the brevity in point of view, Gupta (1992) explained that, the 83 values suggested by NCERT may be incorporated under five major Personal values such as Love, Truth, Nonviolence, Peace and Right conduct. The Sathya Sai EHV (Education for Human Values) Programme is also based on these five core human values. All the major values described in above paragraphs under the title ‘Types of Values’ can also be compiled into these five core values.

The Parliamentary Standing Committee on Human Resources Development in its Eighty-first Report on Value Education (1999) has highlighted that Truth (Satya), Right Conduct (Dharma), Peace (Shanti), Love (Prema) and Non-Violence (Ahimsa) as the core universal values, which need to be identified as the foundation stone on which the value education programme can be built up.

Hence it is possible to include all the 83 values suggested by NCERT under the broad heads of five personal values. The other values suggested by experts and researchers as ‘essential for teachers’ can also be incorporated with these five core values. In this context, it can firmly state that the five core personal values such as **Love, Truth, Nonviolence, Peace and Right conduct** include all the values to be possessed by a teacher in her/his professional life. These five core personal human values considered as value dimensions for the construct of tools for the present study. (The values selected in the study are mainly used to construct the tools)

Incorporating the essential values to broad categories of personal human values is done as follows.
**Love:**

Love is a personal value that a teacher must retain both in personal and professional life. Love is the undercurrent of all values.

Love includes the values such as Acceptance, Attention, Care, Consideration, Dedication, Empathy, Forgiveness, Forbearance or patience, Friendship, Gentleness, Generosity, Kindness, Patriotism, Sacrifice, Sympathy, Trust, and Tolerance.

**Truth:**

Truthfulness and honesty can never be departed from a teacher’s life. This is an essential value of a teacher.

The core value ‘Truth’ includes: Accuracy, Curiosity, Honesty, Integrity, Intuition, Justice, Optimism, Purity, Quest for knowledge, Self-analysis, Self-awareness, Sincere dealing, Spirit of Enquiry, Determination, and Truthfulness.

**Non-violence**

A teacher’s life is to be lived without harming or violating anything else. Highest achievement of a teacher encompasses respect and harmony in word and deed.

Non-violence can be described as universal love. When truth is glimpsed through intuition, love is activated. Love is giving inner peace and develops harmony. This results in nonviolence i.e. the non-violation of the natural laws which create harmony with the environment. Non-violence is not just ‘no harm to others’. It is purity of thought and life.

**Peace:**

Peace is not a state of ‘no war!’ It is a status of mind. Peace helps a teacher to take firm decision without harming any student. It is a capacity of dealing with pleasure.

It is saying that when there is peace in the individual, there will be peace in the family. Like that, when there is peace in teacher, there will be peace in school. When there is peace in the school, there will be peace in the community.
**Right Conduct:**

Every action is preceded by thought. A teacher’s action is something to serve the present and future. If the thought is consciously seen and noted, aims to help and is unselfish, the action will be good for oneself and others. A teacher must be pure in all the dealing.

List of core values and associated sub values are furnished in table 2.1

**Table: 2.1**

<table>
<thead>
<tr>
<th>CORE VALUE</th>
<th>INCORPORATED SUB VALUES</th>
</tr>
</thead>
<tbody>
<tr>
<td>LOVE</td>
<td>Acceptance, Attention, Care, Consideration, Dedication, Empathy, Sympathy, Forgiveness, Forbearance, Friendship, Gentleness, Generosity, Kindness, Patience, Patriotism, Sacrifice, Trust, and Tolerance</td>
</tr>
<tr>
<td>TRUTH</td>
<td>Accuracy, Curiosity, Honesty, Integrity, Intuition, Justice, Optimism, Purity, Quest for knowledge, Self-analysis, Self-awareness, Sincere dealing, Spirit of Enquiry, Determination, and Truthfulness.</td>
</tr>
<tr>
<td>NONVIOLENCE</td>
<td>Benevolence, Compassion, Concern for others, Consideration for others, Appreciation on others culture, Appreciation on others opinions, Democratic sense, Brother/Sister Hood, Care of environment, Cleanliness, Equality, Harmlessness, and Social Justice.</td>
</tr>
<tr>
<td>PEACE</td>
<td>Attention, Calmness, Concentration, Discipline, Equality, Gratitude, Optimism, Patience, Self-acceptance, Self-confidence, Self-control, Self-discipline, Self-respect, and Quality in approach</td>
</tr>
<tr>
<td>RIGHT CONDUCT</td>
<td>Self-reliance, Tidy appearance, Good behavior, Manners, Relationships, Helpfulness, Courage, Dutifulness, Initiative, Industrious, Perseverance, Punctuality, Resourcefulness, democratic approach, Respect, and Responsibility</td>
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</table>
INSTITUTIONAL CULTURE

Institutional culture is the totality of the quality of the institution, its operation, functions, ethos, and the experiences that the members of the institution can share. The institutional culture, which can also be called institutional climate, bears significant relationship with the values.

The culture of the institution is the totality of the institution which includes art, morals, beliefs, customs, practices, law, method of operation and all the features acquired by institution. It is the sum of all forms of art, life, love and thought that the institution manifests (Indira, 2007).

An educational institute is an organized environment where some purposeful and goal oriented activities and experiences are planned with view to make some desirable changes in the learners. In the promotion of values in students, the educational institution has a most vital role to play. Punam (1988) proved this fact in her study and hold the view that school through its culture can develop suitable strategies and methods for transformation of values.

Value Orientation of the Institution

Value orientation of the institution is the value orientated behavior reflected in the institutional culture. The concept of value orientation of the institution is directly linked with the values that practices by the institutions in its material and non-material aspects, or in other words non-human features and human features.

Non-human features of the institution compile all aspects of the material and infrastructural facilities of the institution. It includes building, physical facilities, curricular activities, non-curricular activities, programs, vision and ethos of the college, mission of the college, relationship and extension activities of the college, so and so.

Human features of the institution include teachers, administers or management people, office employees, workers and students and their interactions. They manifest the culture of the college.
In the task of value formation in students, institute itself has to play a vital role. The institute must be a source of value. To orient to this purpose, educational institutions - teacher education institutions in particular - should incorporate values in all the features. It is generally agreed that main aim of teacher education institution is to promote balanced development of physical, mental, emotional, social, moral and spiritual aspects of a future teacher's personality. The achievement of this aim can be ensured by proper system only. That system manifests value orientation. Maheshwari (2003) points some features of a value oriented institution as follows;

- Must have sufficient materials that manifest values and related qualities.
- Library should have books on values, biographies of great men, books on religions and all other sources of values and etc.
- Nonhuman aspects of the institution such as library, classroom and all other infrastructural supports, curriculum and practice should manifest values.
- Running system of the institute should function as a unit of values.
- Ensure value orientation through institutional ethos.
- Provide personal examples of value quintessence through human aspects of institution such as teachers, office staff, administers and workers.
- Institutional ethos has to build up primarily by the values.
- In value oriented education system, values support students in character building and personality development. Values followed and practiced by institute enable students to transcend all faiths and attitudes.

Value orientation of an institution directly linked with vision of the institution. Roles, relationships, attitudes, norms and rules will have to contribute for the building up and sustaining of value oriented climate in institution.

The institutional atmosphere, the personality and behavior of teachers and facilities provided in the institution have big role in developing sense of values. The prayer, the curricular and non-curricular activities, method of interaction, ways of transactions, way of managing discipline, college programs, team games and sports, subject clubs, library, social service programmes and extension activities can inculcate values. Totality of all the aspects determines the value oriented atmosphere.
According to Nanda (1997), a value oriented teacher education institution will light its mission on following features;

- Develop awareness in student teachers about self and society.
- Provide opportunities to students teachers to inculcate value themselves.
- Provide opportunities to interact with various situations bounded with value and sense of vision.
- Provide opportunities for broader personal outlook and positive social attitude.
- Develop qualities spirit of justice, service, concern for others, integrity, honest, brother hood, patience and etc. in student teachers.
- Strengthen moral and spiritual values and develop student teachers as socially responsible persons and mold them to be socially desirable teachers.
- Make student teachers sensitive to the value needs of children.

The educational institute perfectly oriented on values and able to give the bounties of values only can conduct value based education with all the spirit it demands.

Students learn more by observation, perception, experience and intuition, rather than by being told or taught about values. This fact signifies the necessity of value orientation of the institutional atmosphere. They assimilate the codes of behaviour from the direct environment at home and at institute or school, which eventually leads to the formation of character.

**Dimensions of Value Orientation selected for Present Study**

Based on the overview of the character and features of Value Orientation of the institution, researcher has selected the following seven dimensions;

1. Teacher behavior
2. Teacher-student relationship
3. Administrative culture
4. Academic culture
5. Living atmosphere  
6. Vision-mission-ethos  
7. Socio-physical climate.

Features of all these dimensions are discussed in detail in the chapter Methodology.