CHAPTER I

INTRODUCTION
1.1 INTRODUCTION:

John Dewey (1952) said, "A society must have a type of education which gives individuals a personal interest in social relationship and control and habit of mind which secures social changes without introducing disorder." Dewey pointed out that Education is responsible for a desirable social change. The same view has been expressed by Swamy Vivekananda. Vivekananda said, "education is not the amount of information that is put into your brains and runs riot there undigested all your life. We must have life-building, man-making, character-making assimilation of ideas. If you have assimilated fine ideas and made them your life and character, you have more education than any man who has got by heart a whole library."

A true educated man must be free from any kind of dogmas, regionalism, parochialism, casteism etc. One must have strong faith in equality, liberty, fraternity, secularism and Integration. If education has to fulfill this function, it is absolutely essential to promote good conduct and values through the school curriculum.

The National policy on Education (1986) focusses more attention on improving the quality of the educational system at all stages. It lays stress on the cultivation of moral, social and spiritual values of the pupils.

If we contemplate a moment to analyse whether we
have really achieved the goals of education, we have to concede with a heavy heart that the progress is really not there. We have achieved quantitatively by multiplying the number of schools, colleges and universities but not qualitatively in shaping the products of these institutions.

Tagore has commented, "What we now call a school in this country is really a factory and the teachers are part of it. At half past ten in the morning, the factory opens with the ringing of a bell; then the teachers stop talking at four in the afternoon when the factory closes and the pupils then go home carrying with them a few pages of machine made learning".

Inspite of our vast improvement in all walks of life, man is not happy and contented. What do we see around us? Is it anything conducive for a peaceful living? Does there exist good will and love among people? Now a days, newspapers, magazines and other news media are full of reports of crime, murder, violence, exploitations, cheating, agitation, assassination of leaders and other unwarranted incidents. The goals of secularism, socialism and democracy are coming under greater strain. Forces of social and national disintegration have become active putting our democratic society to the severest test. The growth of local, regional, communal, linguistic and state loyalties are creating many social and ethical conflicts.

The cause for such deterioration is that every
one of us, fails to see himself/herself as a part and parcel of this society in which one lives in. Straight-forwardness, patriotism have now become something shameful for me to spell out. Research works have showed that lack of social values, and lack of oneness in the democratic set up are the cause for all the ills and evils of our society and Nation to-day. Love, humanism, equality, fraternity—all these should not be mere rhetorics but should be imbibed into a way of life. The ideas, "Live and Let Live" "Love thy neighbour as Thyself" should not only be there on the pages of the text-books but should be impressed in the minds of the young children. In the present situation, the freedom of the individual, his/her demands, the demands of the society and the demands of the Nation should go hand in hand thereby satisfying each other, without doing harm to others. This is possible if we give top most importance to the development of human values which serve as to ends in education as well as to casting more light on the means to develop such values.

1.2 THE MEANING AND THE CONCEPT OF VALUES

According to the Oxford Dictionary, "Value" means "Worth" and "Valueless" means "Worthless".

The Encyclopaedia dictionary of psychology defines values as, "what individuals consider good and beneficial to their well being. Unlike needs, values are not innate but are acquired through experiences. Values are link between needs and action. They serve to allocate attention
and effort to various needs and are also the basis for emotions."

The Dictionary of Education defines values, as "things in which people are interested - things they want and desire to be or become feel as obligatory, worship, enjoy."

Elizabeth B. Hurlock in her work "Child Development" says "values are concepts heavily weighed with emotions. They are concepts of the desirable which influence the child's selection from available modes, means and ends of action".

F.J. Woods, in his book "Introductory Sociology" has said, "values are general enduring preferences that govern behaviour and decision in daily life."

According to Clyde Kluckhohn (1952) "value is a conception explicit or implicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available means and ends of action."

Mukerjee R.N. (1956) writes, "values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards and aspirations."

Gordon Allport (1960) has defined value as, "a belief upon which a man acts by preference. Values are that which guide human behaviour and put meaning into their existence."

Garrison, Karl.C (1962) says, "Values are ideals
tied to feelings. They are organizing factors within the personality and are especially important in relation to morals and characters.

Williams (1963) defines, "Values are considered as potent determinants of human behaviour. They make human behaviour patterned and help to make sense out of discrete pieces of human behaviour which otherwise do not have any connection."

Harold Falding (1965) says "A value, is a generalized end that guides behaviour towards uniformity in the varieties of situation with the object of repeating a particular self-sufficient satisfaction. Thus the values are organising ends, organising preciously because many other satisfaction and actions are sub-ordinate to them."

Raths Louis. E and Sidney B. Simon (1966) define value thus: "Values give directions and firmness and bring to life the important dimensions of meaning."

According to Coleman, James.C (1971) "Values are key choices that shape the type of life, the man builds for himself and the kind of person he becomes and these reflects his basic values."

"Values are things or acts which are chosen by and are desirable to an individual or society within a certain frame of reference."

Varma (1972) analysed the concept of value and concluded that (i) value is a conception of desirableness of an object or activity for the well-being of an individual.
(ii) Motivational property of a value lies in the goal.

(iii) Values can be organised in a hierarchy in the personality of an individual.

(iv) Values influence individual behaviour, the likes, dislikes goals and all the activities of a person.

(v) Values have social, personal and psychological characteristics.

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

James Shaver (1976) defines values as, standards and principles for judging worth. They are the criteria by which we judge things (people, objects, ideas, actions and situations) to be good, worthwhile, desirable, or on the other hand, bad, worthless, despicable or of course, somewhere in between these extremes. We may apply our values consciously or they may function unconsciously, as part of the influence of our frames of reference without our being aware of the standards implied by our decisions."

This definition contains three key elements. The first is that values are concepts not feelings. Values embody and express feelings. Shaver (1976) emphasises that they are more than feelings. They are standards of judgements with rational content. Values can be defined, analysed and compared with other values. The second key element is that values exist in the mind independent of self-awareness or public affirmation. The third key element is
that values are dimensional rather than absolute categories. That is, they are criteria for judging degrees of good and bad, right and wrong or praise and blame; they are not simply the presence or absence of these characteristics. Values help to shape our behaviour. They facilitate consistency and congruence to our lives.

Brain P. Hall and Helen Thomson (1978) said "values give a person meaning and at the same time shape his life style. They are human motivators."

Kulshrestha, S.P (1979) defines values as "modes of organizing conduct—meaningful principles that guide effectively, invested patterns of human action."

Richard H. Hersh John P. Miller and Glen D. Filding (1980) remark, "Values emanate from social experience. People are constantly searching for and learning guides tend to give focus to life and are called values. Values are not fixed positions on eternal truths. Rather, they are guides grounded in an individual's personal and social experiences."

Marie Mignon Mascarenhas (1983) states, "value is an attitude for or against an event or phenomenon based on a belief that it benefits or penalises, some individual, group or institution."

Satya Pal Ruhela (1987) defines, values are that which guide human behaviour and put meaning into existence."

While going through all the above definitions the investigator concluded that
Values are attitudes or desirable ideals, goals or beliefs or conventions which are important to us and on which we base our living.

Values are the deciding factor by which an object or behavior or decision is considered right or wrong, good or bad, proper or improper, important or unimportant.

The values which a person cherishes are bound to transform into action and shape his life.

1.3 Classifications of Values

The values of an individual are the determinant characteristics of his behavior. Different types of values like theoretical, social, political, aesthetic, economic etc., act as a motivating force in the behavior of an individual.

J.E. Turbur (1929) classified values into two main sections (1) Abstract values (2) Concrete values.

On the basis of Spranger's six types of men, Allport and Vernon (1931) classified values into six categories (1) Theoretical (2) Economic (3) Social (4) Political (5) Aesthetic and (6) Religious.


Dixit (1972) classified the values as: (1) Physical, (2) Recreational, (3) Economic, (4) Social, (5) Democratic, (6) Intellectual, and (7) Family values.


R.M. Kalra and R.R. Singh in their work on "Curriculum construction for youth Development" remarked that one may categorise values as follows:

1) Essential Values involve the basic nature of man himself.
2) Personal values enrich and do good for the individual.
3) Social values are good for society. This discusses the basis of the relationship of an individual with others.
4) Institutional values include political, moral, and establishment values.
5) Cultural values involve the survival of the culture.

Considering all the above cited classification of values, it is concluded that values are of various kinds, named according to their specifications.
— Religious value concerning faith in God, fear of divine wrath and acting according to the ethical codes,
— Social value concerning society and its well being,
— Democratic value ensuring equal social, political and religious rights to all,
— Aesthetic value concerning love for fine arts, literature and appreciation of beauty,
— Knowledge value concerning love of knowledge of theoretical principles of an activity and love of discovery of truth,
— Power value concerning the desirability of ruling over others,
— Family Prestige value concerning the maintenance of family status in all respects.
— Economic value stands for desire for money and material gains,
— Hedonistic value is the conception of the desirability of loving pleasure and avoiding pain and
— Health value is the consideration for keeping the body in a fit state and consideration for self preservation.

1.4 EDUCATION AND VALUES

The aim of education gets fulfilled only when the moral and spiritual aspect of our life is recognised and lived by. Unless this vital goal is attained, education becomes futile and fruitless.

University Education commission (1949) has pointed out that an important task of Education in addition to search for truth through scientific and scholarly
pursuits, is a concern for values.

Indian Education commission (1964-1966) also stressed cultivation of right interests, attitudes and moral and intellectual values. Value-oriented education becomes imperative, if education has to do with real meaning of life.

Kireet Joshi (1986) said, "It is being increasingly felt that no education can be complete or even worthwhile if it does not provide to the individual not only the knowledge of the history of moral, religious and spiritual ideals which are a great part of the human heritage but also a non-dogmatic but disciplined process by which the individual is enabled to embody those values which seem to our human thought as indispensable to the survival of human race at the present critical juncture of human history and to the eventual development of a greater civilization than we have had hitherto."

Education should develop and promote good values. It should inspire in the individual a spirit of dedicatedness, social justice and humanism. One must be free from all kinds of differences, having a strong faith in equality, fraternity, secularism and integration. It is through education that society looks to preserve and promote its values.

1.5 NEED FOR VALUE-ORIENTED EDUCATION

Value-oriented education implies developing values, through curricular and co-curricular programmes in the educational institutions. One of the major crisis that
Indian Education is facing, is value deterioration which is eroding the very core of human life. It has been felt that the main focus during the last three decades has been on quantitative expansion and consequently adequate attention could not be paid to maintaining standards and quality of education. The output of the educational system is not only of poor quality but a degradation of the moral values has also been noticed. It is also argued that inadequate attention paid to the value education especially in the earlier stages of school education has been the major cause of declining values, schools are mainly interested in attaining the goal of cent percent result in the public examinations. Getting high marks and seeking admission in professional colleges is the top most aim of students and their parents. Thus, education today has become information transmission and no attention is paid to the development of the child's character and personality.

The Sixth Five Year plan (1980-1985) states: "It is essential also to transform the system of education qualitatively in terms of values content, standards and relevance of life. The role of education is to promote humanistic outlook, sense of brotherhood and a commitment to ethical and cultural values needs to be re-emphasized."

The Seventh Five Year plan (1985-1990) also states, "Value orientation in education should constitute a special thrust in the Seventh plan, teacher education in
particular being re-oriented for this purpose."

Prem Kirpal and Tripathi (1986) argued that the eradication of poverty and the development of human resources cannot be achieved without inculcating the sense of values among the masses. It is in this context that the schools must play a vital role in imparting value education. R.C.Mehrotra (1983) in his paper on "value-oriented education in Science and Technology" emphasizes that value is not only important at the school level, but should also form an essential component of higher education as well, and particularly in the field of Science and Technology.

When education is value-oriented, the entire prospect of education undergoes a radical change, a very happy transformation which ensures a continuous growth, intellectually, culturally and spiritually.

If the teacher has a keen sense of values and has faith in higher purpose of life, he can guide the whole generation through his versatile personality. RadhaKrishnan and Rabindranath Tagore are the pivotal examples of great Teachers who influenced this country with their philosophy of value-oriented education.

1.6 VALUE-ORIENTED EDUCATION AT DIFFERENT EDUCATIONAL LEVELS

In primary curriculum, importance is given to some fundamental values. Prose lessons, short moral stories, short poems in the text books stress values such as self-discipline, dignity of labour, kindness, speaking the truth
obedience, helping others, friendliness, perseverance, faithfulness and cleanliness.

At secondary level more number of values are emphasized through curricular and co-curricular activities. The Tamil Nadu Text-book committee has pointed out certain essential values to be taught and they are taught through poems, prose lessons and moral stories. In addition to languages*, other subjects like History and Geography also emphasise values such as Honesty, responsibility, generosity, perseverance, Aesthetic sense, patriotism, respect for others, gratitude, confidence, bravery and good manners.

Chittibabu, Vice Chairman, Tamil Nadu State Council for Higher Education has pointed out that higher education is to stand up to the stresses and strains, limitations and compulsions which are the outcomes of its failure and to adhere to its avowed objectives and ideals and if it is to achieve a break through from its present entanglement, a dynamic, vigorous and pace setting programme of value-orientation in all the Universities and colleges. The National Policy on Education (1986), called for immediate reconstruction of the curriculum in such a way as to make the understanding, appreciation and practice of social and moral values an integral part of the process of education.

Education at higher secondary level, should foster universal and eternal values, oriented towards the unity of integration of our people. Value-oriented education
should help to eradicate casteism, regionalism, religious fanaticism and violence.

According to the Report of the Education Commission (1966), "Human values should be the primary concern of the teacher in every subject. The curriculum of every discipline should be based on the solid and strong foundation of Human values. The methodology of learning experience provided in the class room must have scope for values to originate, develop and take practical dimension in the minds of students."

The National policy on Education (1986) has aptly enunciated that higher education should provide people with opportunities to reflect on the critical social, economical, cultural, moral and spiritual issues facing humanity.

1.7 NEED AND RELEVANCE OF THE PRESENT STUDY

Though the main function of education is the all round development of the students, now a days emphasis is unduly laid on knowledge based and information oriented education. In other words, it is examination oriented education. We are passing through an age which experiences an agony of immense magnitude owing to the sudden fall of moral and ethical values, the reason for which can be attributed to various factors. One major reason is the anti-national elements propping their ugly heads in one form or the other disrupting the normality and harmony of life over the country. Other reasons are the uncontrollable growth of population,
unemployment, violence, lack of responsibility and materialistic tendencies that we find among people. Frustration, immorality, self-centredness, egoism are found everywhere.

Our Prime Minister P.V. Narasimha Rao, in his convocation address at Sathya Sai Institute of Higher learning on 20th January 1992 said, "A misconceived and misunderstood notion of modernity and the compulsions of the scientific age have posed a great threat to our values. When modernisation gives better communication that bridges the gap between people, the traditional values of a small, closely-knit society which demands cooperation, loyalty and interdependence with relations and neighbours often get eroded. People tend to ignore these values. Constant efforts will have to be made to stop this erosion. The inculcation of the right blend of values, in today's context, is the most challenging and daunting task of our educators. Secularism, Democracy, National unity, Professional ethos and other cherished values are coming under increasing strain. A vigorous and pace-setting programme calls for implementation in all our universities and colleges. The synthesis of science and spirituality and the blending of material prosperity with universal human values should be duly emphasised in the content of education."

Sathya Sai Baba (1993) in his benedictory address to the University students stated, "Today the educational system is contributing to the collapse of human values in
society. Educational institutions, which ought to give a lead in promoting the Nation's all-round welfare, are leading the country astray. Human values like sacrifice, integrity, fairness and morality have almost disappeared. What we need today are nobler and higher-minded men and women. Whatever knowledge one may acquire, one should use it for the well-being of all."

Keeping in mind the views of our eminent educationists on the urgent need for value-orientation, the investigator, through his personal experience as a higher secondary teacher for the past twenty-six years, has recognised the need for developing human values in general and Democratic values in particular. It is undoubtedly true that knowledge gained through education should be used selflessly for promoting the welfare of humanity. The objectives of higher secondary education, in addition to the knowledge and skill-orientation, should be:

(i) to promote in children, the fundamental qualities such as love, compassion, co-operation, peace, non-violence, courage, equality, social justice, dignity of labour and brotherhood;

(ii) to train children to become responsible citizens in their personal and social lives;

(iii) to enable them to understand and appreciate the national goals of Socialism and Democracy and to contribute to their realisation.
If such attitudes have to be developed among students they should cultivate the Democratic values that are prerequisite for each good citizen. It is for this very purpose that development of Democratic values is needed.

Language and Literature hold a significant place in the whole system of values. They nurture and sustain high ideals and act as the guardian and sentinel of moral, social and Democratic values of mankind. Thus a Tamil Language teacher has an endless store of materials for inculcating Democratic values among his students through prose and poetry. Through this approach a child's character is moulded. Good citizenship quality is developed. A character thus moulded is far superior than any other creation.

"A builder built a temple,
He fastened it with care,
Each little nook and cranny
Each little stair
A teacher built a temple
She fashioned with love and kindness
She shut out all the share.
As time went by as you know it must
The builder's temple crumbled and ended up in dust
The teacher's temple, tender moulded by love
and self control
Shone with Beauty and grace for it
was child's immortal soul".

- As quoted in 'The Religions of Man'.(P 173-174)

Hence a Tamil language teacher, by his varied, effective and inspired method of instruction and by his behaviour could influence his students in building up their character, their personality and could inculcate in them the fundamental Democratic values. Hence the investigator attempted to study
the development of Democratic values through the Tamil Text-
book at higher secondary level.

1.8 STATEMENT OF THE PROBLEM

Democratic values are oriented towards a more humanistic mode of existence. Based on concepts like equality, liberty, fraternity and justice, the Democratic values are essential for the peaceful coexistence of men. At present, the focus of education is away from the teaching of such values. These values should be inculcated in the minds of the young learners so that these values would become existentially operative in the society. Since such values could best be communicated in the mother tongue, the Tamil text book at the chosen level was considered the best instrument for inculcating these values. It was also prepared that dilemma situations, based on the value concepts present in the text book could be generated and devised by the researcher and test on the selected sample. It was also proposed to examine the outcome of the experiment conducted and to assess the effectiveness of the Dilemma Discussion Model in inculcating the Democratic values.

1.9 CONCLUSION:

The first Chapter is concerned with the felt need for value-oriented education and the development of Democratic values in the present situation. Previous research findings related to the present study are reported in Chapter II.