CHAPTER II

REVIEW OF RELATED LITERATURE

- CONCEPTUAL FRAMEWORK AND PHILOSOPHICAL OVERVIEW
- THEORETICAL PERSPECTIVE OF VALUE FORMATION
- THE STUDIES RELATED TO VALUE BASED BEHAVIOUR AND VALUE ATTAINMENT.
REVIEW OF RELATED LITERATURE

India being a democracy, demands citizens having high ethical values in both political and social dimensions. So the schools of our country can never leave moral issues outside the school curricula. The two generic aims of education i.e., teaching academic content and skill and moral education should go hand in hand. If content and skills are given paramount importance and diminished the status of moral education the end results will be unacceptable to the society. Socrates was asked about teaching morality and character for which he was sceptical to the issue. However we can see that he was totally engaged in moral education through his dialogues. Today it is internationally accepted that system of education can avoid moral education only at the expense of future generation. Moral education is essential to generate a ‘caring and compassionate consciousness’ to salvage human goodness. Karan singh( 2000). Value education has been globally perceived as an answer to the challenge of strengthening moral and social fabric of societies.

2.1 CONCEPTUAL FRAME WORK AND PHILOSOPHICAL OVERVIEW

Indians had a vision; the vision of human unity and harmony. From the Vedic ages itself it is found that all the Scriptures and Thatwa samhitas like Vedas, Upanishads, Puranas and Ithihasas stand for self realisation through a value based life. It is believed that all the creations are the manifestation of God. Bhagavat Gita proclaims

Mayi sarvavidam protham suthre maniganaiva’

All this is strung in me, like a row of pearls on a thread. This is the highest note of a universal outlook prevalent in India from ancient times.
There is One invariable and invisible attribute in all individuals in the world.

“Ayam nija parovethi/Ganana lekhu chethasam/Udara caridananta’/
Vasudhaiva kutumbakam” This is one’s own, that is another’s, is the attitude of small minded. The whole world is one’s own family to large hearted people.

“Yasya viswam bhavathi eka needam” For whom the whole world becomes one nest or home

All knowledge and values are inherent in all human beings in the form of inner self which is essentially a part of the Almighty.

Ayamatma Bhrahma – Mandookyaupanishad ( Atharva Veda)

Prajanam Bhrahma – Ithereya Upanishad (Rig Veda)

Aham Bhrahmasmi – Bhrahadaranyaka Upanishad (Yajur Veda)

Thatvamasi – Chandokya Upanishad (Sama Veda)

are the four great pillars of Indian culture explained in various Upanishads on the basis of four Vedas.

The Rishis persistently tried to bring forth, to promote, to bloom it to the fullest extent, so that one can assimilate in ones true self. Later Swami Vivekananda affirmed that education is the manifestation of the potential already inherent in all human beings. According to him nothing is brought from outside. All the qualities are hidden inside and it is the teacher, who removes the ashes and ignites them. Education imparted for ages in India was intended for self realisation. They had faith that eternal power is lodged in every soul. Education is for character development and for the development of will power. Vivekananda wanted all young men to awake and arise till they achieve their goals. He wanted fearless and strong citizens for a rejuvenated India. Education should
help people to build up self confidence and self reliance. He also stood for the
development of spirituality which will lead to the spirit of fellow feeling, sympathy and
sharing. Vivekananda proclaimed that work is worship. Education is for serving the
humanity, for serving the hungry, ignorant and suffering masses. To serve the masses is
to serve God. The ultimate goal of education is man making with a view to nation
building that is the development of inner man. Man making will be possible by the
development of eternal values – *Sanathana Dharma*. “let us do good because it is good
to do good” he said.

India had always stood for the universal harmony and brotherhood. We want such
a value oriented education “to integrate human beings into a peaceful and harmonious
national and international world order”. Ranganathananda (2003) Unless knowledge is
turned to wisdom physical science and technology will turn out to the enemy of
humanity. If such wisdom does not take place and if humanity continues at the current
level of mere sensory satisfaction and ever increasing consumerism, human skill would
ultimately turn to human folly.” Ranganathananda.

Tagore was an exponent of harmonious life and stressed the essential unity of
man and his relationship with the universe. He gave equal importance to physical self,
life, mind and soul. He stood for simple living and high thinking and love for Satyam,
Sivam and Sundaram.

By education Mahatma Gandhi means “Allround drawing out of the best in child
and man –Body mind and spirit.” All knowledge is inherent in children and if we tap
their brains appropriately the knowledge will automatically flow.
According to Vinoba Bhave education is the light of the soul. Unless that is lit there is no education. “The student must be not only humble minded but also strong of purpose, self reliant, courageous and fearless”.

Aurobindo was sure that India would gain political freedom even though India’s psyche may not be free, he believed. So he committed to guide the inner freedom for self freeing knowledge, that would be essential to the India that was to be reborn. According to Aurobindo, soul is the main factor and making it perfect for a noble use is the purpose of education. Aurobindo was for an integral education which has five components. They were physical, vital, mental, psychic and spiritual.

In the ancient period, in the Gurukula system of education, after imparting knowledge to his disciples Guru gave the advice of Satyam Vada, Dharmam Chara. That was the invocation to speak truth, be honest always and never deviate from the path of righteousness. But unfortunately nowadays students never hear the word Satya or Dharma during their school or college days.

In the modern period, one of the great personalities who actually took the issue of the erosion of values was Sri Sathya Sai Baba. He gave importance to the inculcation of values and introduced an integrated holistic and value based education called Education in Human Values in various institutions under him. It was imparted at all levels from primary to college. It was proved that values would be never against secularity. The main pivot of this education (EHV) was Satya, Dharma, Santi, Prema and Ahimsa. According to Baba education is for life and not merely for making a living.
Dr. S Radhakrishan stressed on moral and spiritual training. Education is for helping the individual to meet the moral challenge of the age and to liberate the individual.

Our former president Dr. A.P.J. Abdul Kalam noted “Today men and women enshrouded in their respective narrow surface of community, religion, language and culture need to be released from these constraints to become world citizens.”

Dr. D S Kothari said that “the message of the teacher to the students is not merely to impart the knowledge contents of books which is largely information fast getting out of date. But more than that, it should be inspiration by his/her examples towards the process of character building and the use of knowledge for welfare of the community. The total message to the students and to the community is the life of the teacher”.

All these show that all Gurus, Rishis, Philosophers and Educationalists from the ancient period to the modern period stressed for a value based education.

2.1.2 Core Human Values in Indian Concept

For the purpose of conceptualization and instruction five basic core human values viz. Truth, Righteous Conduct, Peace, Love and Non violence were identified. These five values include in a balanced way the profound moral insights of all the world’s great enduring civilizations. As Madhu Kapani described, all the other values can be included as the sub values of these core values. All these values encompass a full vision of human potential. The quest for intellect truth, the channeling of the will into satisfying expression through righteous action, the resolution of the conflicts of human emotion and interactions in the achievement of inner and outer peace; the expansion of the heart in the flow of love; and the realization of perfect sympathy of all creation through non violence.
Goyal (1979) put forward a list of 83 values covering almost the entire spectrum of life activities. The core values can be explained as follows.

i) Truth

Among the five core human values truth is considered the highest human value connected with the intellectual domain of our personality. It is the essence of all world religions. Adisankara says “truth means absence of deceit, absence of fraud in speech, mind and body”. “Truth is indestructible; virtue in indestructible, purity is indestructible. Satya or truth is the changeless reality of pure beings, the eternal self-effulgent, blissful, consciousness underlying all that exists or moves” Vivekananda.

ii) Righteous Conduct

Truth flows to righteous conduct. It is the moral law of activity of thinking speaking and doing so as to attain the high of truth or supreme reality. It is adherence to the universal moral law. “Do unto others what you wish them to do unto you”. It is the understanding between “will and desire”. With regard to students these types of skills are extended in righteous conduct, self help skills related to personal cleanliness, self retain etc.; social skills such as conduct in school and with friends, leadership qualities, co-operative attitude etc., and ethical skills like speaking softly and pleasantly, not hurting anyone or anything, not stealing etc.

iii) Peace

Righteous conduct blossoms in peace. It is the sign of virtuous character, a willingness for service, readiness to renounce, a calm spirit of resignation, an awareness of the joy in the heart” Sri Sathya Sai Baba (1978). Real peace can only be attained in
the depths of the spirit, in the discipline of the mind, in the faith of the one basic of all this seeming multiplicity.

iv) Love

Truth ends in Righteous conduct which unfolds in peace and blossoms into love. Love is not an emotion, it is a force of energy which each individual transmits and receives every moment. It is a peculiar possession which grows with sharing. Love helps us to overcome the sense of fear by promoting better understanding and appreciation. Jesus declared “Love is the greatest force on Earth, hatred and malice should find no place in the heart”.

Education should enable the child to realize the truth in their heart which is the source of love. It expresses itself in the act of self sacrifice and service to fellow beings. It can be understood that love is the important factor of all other values.

Love + Thought is Truth

Love + Action is Righteous Conduct

Love + Feeling is Peace

Love + Understanding is Non violence

v) Non - violence

All the four human values described culminate in non violence. It is the zenith of human achievement and perfection. It is the universal love that goes beyond our relations with other fellow being and embraces all living and non living things. Any sort of wastage is violence. Non violence relates to man as a member of a society, nation and the world. It reveals how each one is connected to the other and the happiness of one’s is not divorced from the happiness of another.
These five values are linked with five major facets of human personality. The value of truth to intellectual dimension, Righteous conduct to the physical dimension, peace to the emotional dimension, love to the psychic dimension and nonviolence to the spiritual dimension. Graphical representations of the relationship of these values with the facets of personality is given in Figure 2.1.
2.2 THEORETICAL PERSPECTIVE OF VALUE FORMATION

Moral education in schooling is one of the pivotal issues in developing the citizens of a democratic country like India. Theories on character education begin from Aristotle. He believed that to do the good is to know the good and for that character of a subject must be carved in his mind as on a piece of wood. Aristotle emphasizes on virtuous actions and making them habitual behaviours. However, his predecessor Socrates believed that cognitive development is important than character education. He emphasizes reason over action. He assumed that right reason leads to right action. According to him, to know the right is to do the right.

Since the advancement of psychology in the modern age, moral education became a popular topic. We find a moral crisis all over the world. Juvenile crime, teen pregnancy and crimes perpetrated even by primary school children. Increased rate of suicide have been reported in almost all countries. The developmental theories on moral education and research deserve deep study in this context.

The studies of Piaget, Kohlberg, Eliot Turriel, Carol Gilligon, Norman J bull and Fraud have considerably contributed to the theories of moral development.

i) Piaget’s Theory

The theory of moral development put forward by Jean Piaget emerges from action. The individuals interact with the environment, as a result of which they construct and reconstruct their knowledge. Children use various rules when playing. Piaget observed children’s play and found out that morality also has a developmental process.

According to Piaget children are heteronomous in moral reasoning. He put forward two factors on heteronomy. One is child’s cognitive structure and the other is
relative social relationship with adults. Piaget noticed that egocentrism of children lead them to project their own thoughts and wishes on others.

In a study of two boys aged ten and thirteen, he found out that moral reasoning is a developmental process. Later (stage II) child realizes that strict heteronomous adherence to rule makes problems and a new development towards autonomous stage of moral reasoning is the resultant outcome. He/she considers rules critically and selectively and applies it on the basis of mutual respect and co-operation. This is a major shift in the child’s cognitive structure. This leads egocentrism to perspective taking, i.e., one’s own perspective with that of others. Ultimately the child recognizes what is good and what is bad. Piaget viewed that inter personal interaction has a major role in an individual’s moral development. Hence Piaget stresses on co-operative decision making and problem solving situations in schools, which will nurture moral development in children. This will enable them to work out common rules based on fairness. According to Piaget the class room teacher must provide the opportunities for personal discovery for problem solving rather than indoctrinating students with norms.

ii) Kohlberg’s Theory

Kohlberg extended Piaget’s theory further and determined that moral maturity needed a longer period and would be formed in a gradual process. His main contribution is the six stages of moral development in three levels.

In the first level called ‘pre conventional’ he puts forward two stages namely (1) obedience and punishment orientation and (2) self interest orientation. In the second level namely conventional, the stages are (3) inter personal accord and conformity. (4) authority and social order maintaining orientation. The last level three is post
conventional. The two stages of post conventional levels are (5) social contract orientation and (6) universal ethical principles.

Kohlberg’s study was different from that of Piaget. Even though it was an extension of Piaget’s theory, he used a clinical interviewing procedure to study moral development. He used situations of moral dilemmas and asked his subjects to choose between the value of obeying the law and the value of human life.

Pre conventional level of moral reasoning is common in children. According to pre conventional theory, morality of an action is directly related to its consequences and concerned with the self in an egocentric manner. If one gets punishment as a result of an action that action is morally wrong. It is purely ego centrism and the doer never considers the perspectives of others.

Stage two can be regarded as a theory on personal needs. People think that one act on one’s own needs and others also act on self interests. The level two of moral reasoning suits for adolescence and adults. They compare their interest with that of societal view and expectations. A person desires to be a good individual in the society.

Every individual desires affection, approval of friends and relatives and to be a good person. This is what Kohlberg calls “good boy- good girl” orientation or the morality of interpersonal co-operation. Being a good person means keeping mutual relationships such as trust, loyalty, respect and gratitude.

Stage three confines within local community or family and not extended to a generalized social system. It is in stage four that the loss and norms extend to a larger social system. The ‘member of society’ feeling comes in and for that obeying the laws and doing the social duties.
In the post conventional level in stage five, the individual reject a uniform application of a rule or a norm. This is called social contract orientation and hence may be given under social reformation. Stage six is highly ethical and could not be substantiated with tangible evidences. Societal rules cannot be regarded as unchangeable like Biblical dictums. The well being of the individual and upholding the dignity of each person should be given more priority than merely following the prevalent rules.

Kohlberg emphasized that the role of the teacher is to encourage individuals to develop to the next stage of moral reasoning. The child will at some point encounter information and will accommodate this new information by some adjustment. He called this process equilibration. The common tool he used for this equilibration was to present a moral dilemma. Students had to determine and justify their action in the situation. The school must provide experiences to students to operate as moral agents within a community. Kohlberg and his colleagues developed ‘Just Community Schools’ for promoting moral development. He gave students the chance to participate in a democratic community. The students had a sense of belongingness to a group. Teacher must listen closely and understand a student’s reasoning and help him/her to move to the next level of reasoning. Students are expected to ‘practice what they preach’.

It is evident that Kohlberg’s developmental theory has an unquestionable role in moral development in schools. The emphasis is on creating suitable situations and its effective utilization by teachers.
iii) Turiel’s Domain Theory

Among many studies and theories, one of the most productive studies is that of Elliot Turiel and his colleagues. He drew a distinction between the child’s developing concepts of morality, and other domains of social knowledge such as social convention. Turiel put forward many examples to substantiate his Domain theory. According to him, morality is structured by concepts of harm, welfare and fairness. Turiel argues that a set of age related affairs people make at different points in development to coordinate their social normative understandings from several different domains.

Turiel focused on universal features of human moral understanding. So teachers must take care not to promote a particular religion but concentrate on the basic moral core of all major religious systems. Major contribution of the domain theory was ‘domain appropriate’ values education. Here the main responsibility is of the teacher. She/he should analyze and identify the moral or conventional nature of social values. This gives focus on student anxiety regarding the domain of the issue. Teachers will be enabled to lead students through complex issues which will cut across more than one domain.

Kohlberg’s theory is within a single developmental framework whereas Turiel’s domain theory posits a great deal more inconsistency in the judgments of individuals across contexts.

iv) Gilligan’s Theory of Morality and Care

Carol Gilligan was a critic of Kohlberg. Her book ‘In a different voice psychological theory and women’s development’ (1982), she suggested that Kohlberg’s theories are biased against women, as his theory was mainly based on males. Gilligan offered that a morality of care can serve in the place of morality of justice and rights.
Gilligan emphasizes on gender differences. Girls generally have their early connection with their mothers. However later studies did not prove Gilligan’s studies sacrosanct. Both males and females are reason based on justice and care.

v) Bull’s Theory

Norman J. Bull classifies moral development into four distinct stages. They are Anomy, Heteronomy, Socionomy and Autonomy. The child moves from one stage to the next and progresses in value attainment. At the Anomy stage child is amoral. At this stage, the behaviour of the child is controlled by instincts. The pleasure or pain enjoyed by the child is the result of natural consequences. Theory advises proper training at this stage to avoid the continuation of amorality. In the second stage rewards and punishments influence child’s behaviour. According to Bull, heteronomy is very strong during the age of seven to nine. At this stage, the seeds of autonomy are to be sown in the behaviour of the child. The stage socionomy is the period of external-internal control, whereas heteronomy is the stage of external control only. The influence of social forces shapes the child’s moral judgement. The summit of moral development is in the stage of autonomy. This is a period of self rule in which the individual imposes moral codes on himself by himself. The consciousness and ego are fully developed at this final stage.

vi) Social Learning Theory

Lock Watson and Skinner are the proponents of the theory. They used the term ‘Pro social’ instead of moral or ethical terms and stressed the need to develop pro social behaviour. The parents and school have the responsibility to teach pro social behaviour.
vii) Psycho Analytical Theory

The founder of psycho analytical theory is Sigmund Freud. After him, Bruno Bettelheim was the main supporter of this theory. Freud states that human being should control his irrational impulses for moral development. Good behaviour is induced by parents and such behaviour will ultimately lead to the welfare of the individual as well as the society. If the parents fail to cultivate good behaviour, the children fail to do good deeds.

According to the Indian concept education is an effort to raise the human consciousness and this consciousness is already inherent in children by birth. When he/she constantly interacts with his family members, friends and other members of the society, he/she develops the inner consciousness in a positive or negative way. Teachers should consider this stage of development of a child, by watching and interacting with him/her in and out of the class whenever is possible. Then the teacher can channelize the student in a positive humanistic way. The continuous interaction of a student with different kinds of learning experiences, situations, it will help him to stick on the right path whenever arises a value crisis. Once a child attains a value, it will automatically become a part of his behavior. In every walk of life he will stick on these values. Sometimes, some values may not become a part of their behavior even then when doing something undesirable to the society he will have a feeling of guilty consciousness. Even this feeling lead him to a desired behavior in similar situations thereafter. A teacher who is concerned about the future of children and society can enables him to stand in the right track. A teacher should be aware of how a child acquires values and how he/she assimilate them and acts accordingly in his life.
2.3. Studies Related to Value based Behaviour and Value Attainment

Hundreds of research studies and investigations have been taken place on value based education in almost all the countries of the world. The United Nations Organization and its agencies like UNESCO and UNICEF have given significant importance to the erosion of values and encouraged many programmes for reinstating, ethical, moral, social, cultural and spiritual values all over the world. The departments of education, the universities and nongovernmental organizations working in the field have given initiation in conducting studies to find out solutions to the problem of deterioration of humanism in humans. The philosophers, think tanks, politicians, social reformists and educationists through their books, reports, recommendations and lectures have made the subjects to the immediate attention of world nations. It is not sensible to feign that we do not hear such clarion calls of philosophers and statesmen of all nations.

Here the investigator refers only to the studies which are directly related to education and human values. Another variable of the study is student behavior. The study on student behavior is limited to value based behavior. So the studies mentioned are more on value attainment and value based behaviour than other types of behavior of students.

According to Dr. S. Radhakrishnan (1956) Education should be for the acquisition of moral and spiritual values. But it has become a mere intellectual exercise. This has been the cause of the troubles of the whole world.

The study by Seetharamu (1974), An experimental study of the problem of Moral Instruction in Upper Primary School’s is a serious study on moral development of sixth and seventh class students and very similar to this investigation. The study proved that
there was remarkable improvement in the moral judgement of the students when direct moral instruction was imparted. Values such as honesty, responsibility, non deceitful behavior and democratic character can be developed by direct moral instruction.

Goel (1979) put forward a list of 83 values that will come in all the human activities. Although he proposed 83 values it can be seen that these values can be classified and grouped under the five basic human values - Righteous conduct, Truth, Love, Peace, and Nonviolence.

Another effort was made by the NCERT (1979) and Gandhi Peace foundation. They jointly sponsored studies in Gandhian values in the school stage. In an important document named “Re-Orientatation of curriculum, based on Gandhian Values”, it is stated that the human values are the basis of new social order. According to this document the values are truth, non-violence, freedom, Democracy, Sarva Dharma Samabhavana, Equality, Self realization, Purity of ends and means, Self discipline and Cleanliness are the essential values for a reborn India.

Arcus (1980) in an article, Value Reasoning An Approach to Value Education is originally a paper presented to the National Council on Family Relations annual meeting in San Diego, California (1979) describes the Value Reasoning Approach to values education in which students learned to reason logically about values issues.

Raven (1981) in an article in the most important problem in education is to come to terms with values discusses opinions of teacher, pupils and ex pupils, the nature of the qualities valued by teachers and pupils, to which goals do schools attend, the value of present school activity and values and the individualization of educational provision with the help of substantiating tables.
Patel (1981) took up an analytical study on the educational values practiced in educational institutions of Sathya Sai Trust. The study was conducted at two campaigns and proved high attainment of religious, moral, spiritual and social values among students.

The study of Rani, (1981) was a comparative assessment of formal moral education and without formal moral education and she concluded that the overall behavior of the students without moral instruction were significantly poor and differ when compared with those who received moral instruction. 77% of parents 67% of teachers and 83% of students wanted compulsory school curriculum for moral education.

Lima and Puri (1983) conducted an experimental study on the effectiveness of creative value oriented education using the pre test post test parallel group design. They found significant difference in mean scores of pupils pre test and post test. The investigator upheld that the value oriented teaching is more desirable than teaching in ordinary method.

Fiella (1984) proves that teachers have a pivotal role in cultivating values and states that as well as home teachers have a great role in enriching values in children.

Bhagya (1986) introduced a new approach namely the Integrated Concurrent Approach by synthesizing critical enquiry approach and total atmospheric approach. Another important document was the proposal of a syllabus for value oriented education from class I to Class XII. The proponent of this syllabus was Kireet Joshi (1986). He wanted to train the senses of elementary children for attaining basic values. Music, poetry, science, physical education and yoga were suggested as means to attain value
awareness. By awakening the inner consciousness of students, creativity and analytical thinking may be developed.

Rao (1986) illustrates about direct approach, inducto-deducto procedure activity approach, indirect approach and incidental approach to inculcate essential values.

Rohidekar et al. (1987) made an effort in giving details of teaching values under school education in Karnataka. The book contains various strategies for the inculcation of human values such as Truth, Righteous conduct, love, peace and non violence.

The resource materials published by NCERT (1987) were a useful reference material to teachers on value orientation. This material was prepared under a national scheme for in service training of school teachers, both primary and secondary.

Kumari (1987) conducted research studies on human values of High school students in different types of schools of Andra Pradesh in relation to their socio-economic status and mass media exposure. Her findings were 1) the type of school managements influence value orientation, the mission schools and residential schools have greater impact on value attainment 2) Value formation was influenced by the middle class 3) Mass media have a significant role in the role of value formation.

The role of teacher in moral direction of students is a study conducted by Bullar (1988). The study revealed that the teachers can play an important role in the moral development of children. A dedicated teacher can influence children and help the students to avoid the use of narcotics. By moral education copying and using unfair means in the examination can also be prevented. Moral health of a society is, in fact depended on a dedicated teacher.
Bajpai (1990) in a study entitled ‘An experimental study of educational intervention curriculum for value development’ proved that the student’s ability to judge situations correctly has been enhanced by the intervention.

An experimental study using pre-test post-test control group design undertaken by Singh et al. (1990) found out that demonstration theory orientation practice of values analysis model enabled the development of moral judgment in B.Ed trainees.

Subramanyan (1990) in his “Value Education” with the aid and illustrations from scriptures explains the importance of prayer, God, Truth, Dharma, Love, action, austerity etc.

The study conducted by Nagar (1990) compared re-enforcement concept of Skinner and moral developmental stages of Kohlberg. According to the author the most effective way of teaching values are prevention of the undesirable and approach of positive guidance.

Researchers like Mehrotra (1986) Aggarwal (1990) Venkataiah (1990) Skinner (2003) stress the role of teachers in the proper transmission of values. They hold the view that teachers with a vision and commitment dealing the subjects like language, social sciences etc can develop suitable strategies and methods for successfully inspiring the students.

Rest and Narvaez (1991) put forward many programmes for promoting moral values in students. They are mainly guidance and counseling, lectures by experts, activities on aesthetic values, awareness programmes for parents etc., and they insist on integrating moral values with the frame work of all the subjects and discipline and also curricular and co-curricular programmes.
Sambi & Roy (1992) in a comparative study on the different institutions found out the deficiency in central schools in nurturing value patterns and personality traits among students.

Education in values; a source book is a book on values which contains three sections. This book is edited by Seshadri, Khader and Adhya (1992) The first section of this book gives theoretical basis of value education and is a source of reference to teacher educators. The second section is beneficial for classroom teachers. This part gives details of national values and priorities of modern world. Section three gives various strategies of value education and its sources are also given.

Seshadri et. al. (1992) sites that value education is a complex process and needs many ranges of learning experiences related to awareness and understanding, sensitivity, appreciations and concern, responsible choice and decision making, willingness and commitment to action. They suggest a wide range of activities for inculcating values. They are reading, listening and discussion activities visual and multi sensory experiences, enacting, modeling and role play etc.

Usma (1992) in her study Effect of Parents and Teacher’s values on IXth Standard students creativity discusses effect of values on behavior. It concludes that the values, if perceptualised properly will enable the individual to maintain his values even under difficult personal social conditions.

In the year 1992 Government of India through the planning commission constituted a core group on value orientation in education. The report of the core group consisted of two parts. The core group studied recommendations of various committees and commissions and recommended a plan of action in the first part of its report. The
second part gave a profile of some of the pioneer work in this field by some pace setting institutions.

NCTE (1993) while pointing out various teacher qualities, mentioned about teachers’ commitment to basic human values.

David Brooks and Mark Kann (1993) in ‘Values added Education’ emphasized the need for training school teachers to teach core values connecting them with skills and behavior. He found that values are essential for teaching personal responsibility to children.


Sarangi’s (1994) study on moral education were based on the opinions of head teachers; Conclusions were made on their opinion regarding the extent of utilization of moral education and interest of children in it. Generally the head teachers were for imparting moral education at primary school level. They stressed the importance of prayer morning assembly, guest lectures, discussions, social service programmes etc.

Rao (1994) gives a broad outline for teaching moral and spiritual education to school children and sets some guidelines for finding out the content in his book ‘Moral Education- A practical Approach’. We may see the rich practical observations of an experienced and dedicated teacher in this book. The book can be used as a very good guide for the teaching fraternity.

Bhatnagar (1995) stresses the role of teachers in the emerging modern Indian society. Teachers have to re interpret traditional values and present them in a new light
as demanded by the society. There comes the importance of secularism, creativity, spirit of enquiry, right conduct and discipline.

Stevenson et. al. (1995) investigated various attitudes and practices towards the teaching of values and their place in the curriculum as a part of a multinational empirical inquiry from seven countries. It brought forward the inadequacy of the theoretical knowledge of planners. Teachers were not given sufficient training as it was not an integral part of their training.

Rajput (1995) in an investigation emphasises the necessity to inculcate values in teachers and internalise humanistic ethical and moral values for developing quality and character among them.

UNESCO (1996) brought an important document namely learning the treasure within Value education is seen as important across countries, ‘Integration of Human values in science and Mathematics’ a book from international Institute of Satya Sai Education authored by Art – Ong Jumasai Na Ayudhya (1997). In fact it is an Indianized version of an original work in Italian by Antonio and Sylvie Craxi who lived in Sri Sathya Sai Baba’s ashram for ten years and imbibed Hindu philosophy practices and principles. It is a guide to teachers to teach children in schools in a value oriented system of education especially the subjects of Mathematics and Sciences.

Close (1997) stresses the importance of character education and intentional teaching for the encouragement of moral behavior. He places the responsibility on the community and schools for the moral development of children.
Campel and Elizabeth (1997) stress the importance of teacher education programmes and point out the necessity of concentrating on addressing ethics and moral values.

Value Education – changing Perspectives by Chakrabarthy (1997). It faces the subject from philosophical, psychological and sociological perspectives with valuable illustrations from eminent educational thinkers like Mahatma Gandhi, Rabindranatha Tagore and Swami Vivekananda. Along with human values the national values like national integration and population education have been discussed in Chapters VIII and IX.

There is a saying that values are caught rather than taught. On this Rohidekar (1998) points out that if values are to be caught there should be some role models. How can we expect that values will be caught unless there are some role models in family and societies. So there is urgent necessity in the beginning of value education.

Venkataiah (1998) states that the society sustain on the existence of values. Ethical value make an individual good and useful and thereby a good society.


Sandhya (1999) conducted an evaluative study on value education provided to Tenth class students and their teachers. One of her findings is that the school environment and co-curricular activities had significant influence in inculcating values to students.
Drew’s (2000) study is on the development of moral values through Physical Education Classes. He suggests that physical education gives a better context for providing moral behavior than the core subject areas.

Madhu Kapani (2000) in her book, ‘Education in Human Values’ discusses the entire gamut of education in human values. The need and importance of value education in modern times are invariably discussed in the book. The five core human values Truth, Righteous conduct, Peace, love and non violence and their sub values are given a detailed exposition. The book also gives as model curriculum for education in human values.

Karan Singh (2000) pleads for generating a caring and compassionate consciousness to salvage human goodness.

It is heartening that the National Curriculum Frame Work for School Education (2000) has taken value development an important part of educational system. They state “The School Curriculum has contain certain components that communicate essential values in their totality. Every teacher has to be a teacher of values. Every activity, unit and interaction must be examined from the view point of value identification, inculcation and reinforcement and then deciding appropriate strategy for a balanced and judicious implementation.

Rajput (2001) studies the contributions of eminent philosophers, social thinkers and activists and establishes the prominence of universal values of righteous conduct, truth, love, peace and non violence. He points to the responsibility of the education sector in developing human values among pupils and stresses the need of re-orientation of curriculum to achieve unity and integration of pupil.
Silocock and Duncon (2001) in an article (published in British journal of educational studies volume 14 number 3 captioned Values Acquisition and Value Education : Some Proposals) describes about value orientation versus valuing and conditioned for values acquisition in schools. That is a) A process condition b) A conceptual condition c) A contextual condition.

Luther (2001) in the book ‘Values and Ethics in School Education’ has made “a very persuasive case for reorganizing the school education system and provide a central place in it for value education”. (K.C.Panth.) It contains 13 chapters begin from modern society and school education and ends with a ‘Vision of the future’.

NCERT (2001) published a Handbook of Value, Attitude, Interest measurement in India. This is one of the rare materials for which describes assessment of testing needs in various areas, and availability of tools in this areas.

Shelat and Mehta (2001) denotes that only very few teachers take keen interest in making value education an effective goal of education. Teachers rarely take value education an explicit part of the teaching learning activities. They vehemently argues for making value education an explicit part of the day-today teaching.

Dandapanai (2002) in an article states that the attitudes and moral values are the main factor which brighten and enrich our lives.

Mani (2002) stresses the role of text books in fostering values in children. Value development should be one of the concerns of the syllabi and should be interwoven with all the subjects as an integral part of text books.

Human Values in Education by Guptha (2002) furnishes valuable guidelines to build an effective programme of value education for schools and colleges, in terms of our
national requirements. The contents of this book include value system, perception and perspectives, concept of values and culture, value tenants and teachings, modernity vs value crisis a challenge, national goals and value education etc.

Marvin W Berkowitz and Melinda C Bier (2004) in an article introduce a scientific perspective character education and a summary of research base. Examining the student impact of school based character education. They discuss what is character, what works in character education etc. They establish that character education is an effective mean of promoting both students and social/moral/emotional/development and academic achievement. It is clear that character education is good education and it comes in a wide variety and forms.

Vijayan (2005) in a research study entitled as ‘A critical study of the effectiveness of social science curriculum to develop the values of secondary school pupils’ observes that the content of the secondary school social science is a rich repertoire of values. He has identified 62 values among the total of 83 mentioned by NCERT. His other observations are (i) only 69% of teachers could identify various values hidden in the curriculum, (ii) 76% of teachers had valued definition ability, (iii) 84% of teachers identified aesthetic values, (iv) majority of teachers (85%) used only low level of teaching activities regarding development of values in students.

Jangaiah C et. al. (2005) analyzed classroom subjects and give guidance to teachers in table form mentioning value, introduction, concept, objectives, suggested activities and evaluations.
Bhatia (2006) urges to make education in human values an integral part of the curriculum of teacher education. By this teachers can internalise values that could be developed in children.

Kour & Sany (2006) stress the importance of incorporating value based education in teacher training programmes. Only the inspired teachers can inspire students by making value based education a part of teacher education, the entire teaching community can be awakened.

Reddy (2006) in importance of Moral Values in the Present day situation. EZINE Articles (1-3) discusses the importance of righteousness in the heart of every individual which will ultimately bring in the nation in good order and world peaceful.

Rekha (2007) in a research study ‘Development of a training module for teachers to transact biology curriculum for developing certain moral values in secondary school pupils’ proved that special lessons prepared using Juris prudential Inquiry Model (JIM) were capable of developing certain moral values. The important suggestions made by her are (i) Teachers should take responsibility to promote value education. (ii) They should find out values inherent in their subjects. (iii) Teachers should find the time and periods to transact values. (iv) Teachers should ready to receive training in value orientation.

Sunjay Sahani (2007) in a study titled Value Orientation to Higher Education: integrating values in commerce education illustrates techniques of value education in higher education on the basis of the authors experiences in integration of value in teaching of regular curricula. He describes the following techniques for value integration. A concept elaboration analogy, anecdotes, history, situation analysis, case study, modeling, problem solving, role play, reading, opinion poll, testimony.
Aspin and Chapman (2007) argues that human beings share roughly the same psychological makeup and similar moral virtues and values. There is the necessity of inculcation of trans-cultural moral values.

Tamuri’s (2007) study was on teachers’ perception of teaching moral values (Aklaq) at secondary school level. The study indicates that school activities and school regulations have a positive significant role in developing moral values in students. Luther M. (2007) Finds fault with nuclear families for the deterioration of human values. When homes are turned to houses and parents are not at all role models children fail to attain moral values.

Bennett’s (2008) study is on Modern Childhood in Britain: He finds that the adults are no longer role models for children. Family bonds are shaken everywhere. The parents’ eagerness to criticize the behaviour of children has a negative impact in children’s behavior. Instead of intervening and helping the children to face the challenges of modern life they weaken the family bonds by unsavoury criticism.

Goel and Goel (2008) in their book Human Values Principles and Practices’ present a positive effort for bringing about a synthesis of physical, intellectual, emotional, aesthetic, moral and spiritual values in a human being. It contains 10 Chapters : 1) Meaning significance and scope of values 2) Family and values 3) society and values 4) Educational system and values 5) Yoga and values 6) Ancient scriptures and values 7) Legislature and values 8) Executive and values 9) Judiciary and Values 10) Stress management and values.

Hands (2008) in his study on the role of school and community on the character formation among secondary school students, stresses the need of the partnership between
some school, family and community. This will promote academic success and moral
development and also support the students for their emotional and social development.

Value education and Human Rights Education by Patel (2008) looks into the importance of the value education and human right education. The book sets for on a discussion of the concepts of values and human rights and the importance they hold for the average human being. The book tries to look into the global scenario and make efforts to present value and human rights education and their relevance in different cultural milieus.

Tarren (2008) denotes the importance of inculcation of moral values and making it an explicit part of classroom teaching.

The Human Values, ‘The Voyage from I to We’ is a combined work by Dewan, Kini and Nayak (2009). This publication will be benefited to the youth of our nation and will bring in an enlightened global society which will ultimately protect ancient Indian culture and create a one world family (Vasudhaiva Kutumbakam). It contains interesting anecdotes and examples of positive human values. A wide range of human values including truth, right action, peace, love, non violence and character building are dealt with.

Ravi (2011) describes how Gandhiji made Non-Violence the very basis of Basic Education by making non violence as the life and soul of education. Father of our nation wanted to build a non violent society which has no place for exploitation and centralization.

UNICEF (2012) in its Peace Education working group refers to the process of promoting the knowledge skills attitudes and values to present conflicts and violence.
Sujatha (2013) emphasizes the importance of educating the children regarding peace, nonviolence and mutual respect.

Review of the above studies reiterates the need of values in all ages. It gives an in-depth account of the views of visionaries and sages of all time which empowered the researcher to have a new perspective and vision on the need of these values in the formation of the younger generation. As Kothari Commission has put “The destiny of India is being shaped in her classrooms” the remedy for the deterioration of values in the society is to transform the minds of our children through the upsurge of values which can only be achieved through Value Integrated Education. Thus the need of the hour is the translation of these values in to actions. The researcher hopes that this study is a humble attempt in this direction.