Chapter II

REVIEW OF RELATED LITERATURE

- Theoretical Overview
  - Values - An Overview
  - Theories of Moral development
  - Approaches to Value education
- Survey of Related Studies
- General Trend shown by the Studies Reviewed
- Contribution of Review of Related Literature to the Present Study
REVIEW OF RELATED LITERATURE

This chapter consists of four sections:

The first section is the theoretical overview related with the problem of the study.

The second section provides a review of the studies conducted in the field.

The third section is the general trend shown by the studies reviewed and The fourth section is the contribution of review of related literature to the present study.

They are given below in this order.

A. THEORETICAL OVERVIEW

This section discusses the theoretical aspects of values.

i) Values - An Overview

The term 'Value' stands for 'Intrinsic Worth'. Whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone is valuable. It is defined as "the moral and aesthetic principles, beliefs and standards that give coherence and direction to a person's decisions and actions" (Rowntree, 1981). The science and theory of value – Axiology – coexisted with man and formed the core of human life in all civilizations. Values are vital to any
society because they serve as criteria for selection of action. Values also act as the base for judgement, preference, choice or rejection.

Some Views on Values

Mehndirata (1997) discusses different views and classification of values in great length. The very relevant ones are discussed below.

Allport's view - "The term, value implies the relative prominence of the subject's interest or the dominant interest in personality (p. 952).

John Dewey's view – "The value implies primarily to prize, to esteem to appraise, to estimate; it means the act of cherishing something, holding it dear and also an act of passing judgement upon the nature and amounts of values as compared with something else" (P. 952).

Classification of Values

Plato classified values on the basis of ultimate realities. These are, "Truth, Beauty and Goodness". These are the basic values of life which were enunciated by the Indian thinkers as "Sathyam, Sivam and Sundaram" (P. 956).

The NCERT (1979) classified values as aesthetic values, moral values, economic values, recreational values, social values and religious values. There are 84 values suggested by NCERT. They are presented below.
1 Abstinence
2 Appreciation of Cultural values of others
3 Anti-untouchability
4 Citizenship
5 Consideration for others
6 Concern for others
7 Co-operation
8 Cleanliness
9 Compassion
10 Common cause
11 Common good
12 Courage
13 Courtsey
14 Curiosity
15 Democratic decision making
16 Devotion
17 Dignity of the individual
18 Dignity of manual work
19 Duty
20 Discipline
21 Empathy
22 Endurance
23 Equality
24 Friendship
25 Faithfulness
26 Fellow-feeling
27 Freedom
28 Forward look
29 Good manners
30 Gentlemanliness
31 Gratitude
32 Honesty
33 Helpfulness
34 Humanism
35 Hygienic living
36 Initiative
37 Integrity
38 Justice
39 Kindness
40 Kindness to animals
41 Loyalty to duty
42 Leadership
43 National unity
44 National consciousness
45 Non-violence
46 National Integration
47 Obedience
48 Peace
49 Proper utilization of time
50 Punctuality
51 Patriotism
52 Purity
53 Quest for knowledge
54 Resourcefulness
55 Regularity
56 Respect for others
57 Reverence for old age
58 Sincerity
59 Simple living
60 Social justice
61 Self-discipline
62 Self-help
According to Ruhela (1986) values are of two types. They are socio-ethical values-horizontal values; and those related with personality traits—vertical values. They help a person in his self development that is moral upliftment. Vertical values are eternal in nature and hence relevant even today and will remain relevant in future also. Moral values are such values.

Mehndirata (1997) had classified values as social values, moral values, cultural values, and secular values which are presented in table 1.
# TABLE 1

## Classification of Values by Mehndirata

<table>
<thead>
<tr>
<th>Social Values</th>
<th>Moral values</th>
<th>Cultural values</th>
<th>Secular values</th>
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<tbody>
<tr>
<td>Social conformity</td>
<td>Honesty</td>
<td>Non-violence</td>
<td>Tolerance</td>
</tr>
<tr>
<td>Discipline</td>
<td>Truthfulness</td>
<td>Spiritualism</td>
<td>Appreciation of universal truth</td>
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<tr>
<td>Toleration</td>
<td>Moral stability (Good character)</td>
<td>Tolerance</td>
<td>Mutual understanding</td>
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<td>Social adjustment</td>
<td>Self control</td>
<td>Faith in God</td>
<td>Mutual Co-operation</td>
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<td>Social sensitiveness</td>
<td>Reliability</td>
<td>Simplicity</td>
<td>Character</td>
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<tr>
<td>Altruism</td>
<td>Persistence in action</td>
<td>Social service</td>
<td>Humanitarianism</td>
</tr>
<tr>
<td>Social loyalty</td>
<td>Industriousness</td>
<td>Dignity to manual work</td>
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<tr>
<td>Social justice</td>
<td>Conscientiousness</td>
<td>Niskama Karma</td>
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<tr>
<td>Cleanliness</td>
<td>Sincerity</td>
<td>Courtesy</td>
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<tr>
<td>Truthfulness</td>
<td>Sense of responsibility</td>
<td>Forgiveness</td>
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<tr>
<td>Co-operation</td>
<td>Tolerance</td>
<td>Brotherhood of man and fatherhood of God</td>
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<tr>
<td>Equality</td>
<td>Temperance and justice</td>
<td>Truthfulness</td>
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<tr>
<td>Hardwork</td>
<td>Considerateness</td>
<td>Broad mindedness</td>
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<td>Devotion</td>
<td>Compassion</td>
<td>Purity</td>
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<tr>
<td>Friendship</td>
<td>Kindness</td>
<td>Secularism</td>
<td></td>
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<tr>
<td>Good manners</td>
<td>Non-violence</td>
<td>Universal Love</td>
<td></td>
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<tr>
<td>Helpfulness</td>
<td>Purity</td>
<td>Synthesis between material and spiritual values</td>
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<tr>
<td>Kindness</td>
<td>Sympathy</td>
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</tr>
<tr>
<td>Courtesy</td>
<td>Social service</td>
<td></td>
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</tr>
<tr>
<td>Respect for others</td>
<td>Simple living and high thinking</td>
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<tr>
<td>Sense of social responsibility</td>
<td>Stead fastness</td>
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<tr>
<td>Solidarity of man kind and team work</td>
<td>Self discipline</td>
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<tr>
<td></td>
<td>Courageous conviction</td>
<td></td>
<td></td>
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<td></td>
<td>God fearing personality</td>
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Reddy (2004) divided values into the following types.

Social values – The satisfactions that we get from friendship, love, family and members in groups are to be included in the social values.

Moral values – These are satisfactions and dissatisfactions that accrue to the individual in the course of his attempts to make right choices.

Religious values – If an object by virtue of its religion to the Divine can be called holy or sacred, it is said to have a religious value.

Intellectual values – An object or action has intellectual value if it in someway helps or hinders the findings of truth.

Aesthetic Values – Perceived object to which the adjectives beautiful and ugly are relevant give rise in the observer to the kind of experience we call aesthetic.

Health and Physical Values – These include the values of health or physical well-being and all the satisfactions that come from the gratification of bodily needs such as hunger, thirst, rest or sex.

Economic values – An object has economic value, if it becomes a means to satisfy material desires. It is common knowledge that we value money or material things not for their own sake, but for the enjoyments they make possible. Thus economic value is instrumental rather than intrinsic.
Sources of Values

The major sources of values are considered to be the following.

1. **Religion**: Different religions are known to prescribe different value patterns. Hindu religion emphasizes self realization or Moksha as the ultimate goal of life. Hinduism, Buddhism, Sikhism, Jainism, Islam, Christianity and other religions of the world have recommended the values like, self control, social sacrifice, non-violence, truth, social service, simplicity, purity, devotion, dignity of labour, piety, tolerance, love, high character, prayer, broadmindedness, unity, peace, happiness, welfare of mankind and attainment of bliss.

2. **Philosophy**: Philosophy forms another important source of values. It is concerned with the study of epistemology, metaphysics, logic, ethics, aesthetics and values. Different philosophies of life and education like Materialism, Naturalism, Pragmatism, Idealism, Realism, Existentialism, Humanism, Progressivism have given rise to values of life based on their own fundamentals.

3. **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 poems, stories, novels, dramas, etc. Generally the study of literature reveals right type of attitudes, interests, preferences, feelings emotions, and values.
4. **Science**: Science has played a tremendous role in our lives and has changed our entire existence in such important aspects of health, education, production, transportation, communication and occupational trends. 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.

5. **Social Customs**: Social customs form significant source of values. The cherished educational values in India today have been (as reported by Mehndirata, 1997).

- increasing productivity
- achieving social and national integration
- accelerating the process of modernization and
- cultivating social, moral and spiritual values.

**Values and Morality**

Most of them agreed that value orientation involves educating the heart and conditioning the mind to understand the values, foster them, and translate them into action. Truly speaking moral education means the education of the heart. At present the moral and social values are disintegrating and therefore it is essential that education for moral values should be imparted. Some of the moral values like honesty, truthfulness, good character, self-control, tolerance and sense of responsibility are to be practiced in our life.
Character good or bad, is considered to be observable in one's conduct (Walberg and Wynne, 1989). Thus character is different from values in that values are orientations or dispositions where as character involves action or activation of knowledge and values. From this perspective values are seen as one of the foundations for character. In the context of the model of human behaviour presented in the site (Huitt, 1996) values include both cognitive and affective components, but not necessarily conative or behavioural components. Character includes all four components.

In terms of defining good character educators stated that this should include developing,

- moral responsibility and sound ethical and moral behaviour;
- capacity for discipline;
- a moral and ethical sense of the values, goals and processes of a free society;
- standards of personal character and ideas.

Indian culture is basically founded on morality. The 'Gurukula' system concentrated on the development of the child as a social and moral being. But now-a-days many factors affect the value system. Whatever may be the factors, the yesterday's sublime values which were considered as precious as one's own life earlier are now substituted by money and power.
In Gandhiji's opinion all knowledge is useless without a good character. According to him "...the end of all knowledge must be the building up of character" (Sharma, 1992, p. 194). Character building is the moral ideal of education.

Developing desirable values in children is the main objective of moral education. "A value is something which one considers worthy of possession" (Rao, 1986, P. 84).

John Wilson and William Kay, as detailed below, think that the objectives of moral education should be in terms of moral principles, moral traits, moral attitudes etc. rather than in terms of values.

Wilson (1967) suggests five moral components; They are,

i) A consideration for others (includes virtues like kindness, sympathy, altruism, courtesy, co-operation etc.)

ii) An awareness of feelings of one's own and in others (includes virtues such as magnanimity, nobility, altruism etc.)

iii) Ability to collect data (includes reasoning, patience, endurance etc.)

iv) Ability to take decision (consists of justice, temperance, wisdom etc.)

v) Will to act on the decision (consist of courage, dutifulness, responsibility etc.).
Kay (1975) suggests that a morally sound individual must possess the four primary moral attitudes namely Autonomy, Rationality, Altruisms and responsibility.

From referring to books about value classification it is found that morality, ethics and human values are synonymous. The ultimate aim of value inculcation in inculcation of moral values. Moral values are root values which take us out themselves and inspire us to be good and to do good to others. Moral values form an important part of the life of an individual and deal with the notions of right and wrong, and good and evil. That is in the educative process the promotion of moral values is imperative.

As morality has come to substitute 'values' it is worthy to think of Moral development and, therefore, the theories of Moral development are discussed next.

ii) Theories of Moral Development

Moral development is the onset and growth of an individual's ability to determine right from wrong, resulting in appropriate ethical behaviour. This is the aim of moral education. The curriculum, co-curriculum, hidden curriculum, the school atmosphere, and the teacher act as the sources for value education. To promote moral education whether formally or informally requires a similar understanding of the child's level of development. So
theories of moral development will provide a base for children's level of moral thinking.

1. Jean Piaget's theory

Piaget (1932) is among the first psychologists whose work remains directly relevant to contemporary theories of moral development. His research findings show that like intellectual development value development also takes place in stages and follows a regular sequence. Young people can be identified by distinctly different types of moral reasoning and these characterize different stages of moral development. In this view, people go through similar stages of moral development. Moral development proceeds developmentally in a stepwise sequence through the various stages of moral reasoning. The capacity for higher reasoning resides in an individual in a particular form and through the individual's repeated encounters with his or her environment. So the environment should be morally stimulating and morally challenging. A characteristic feature of this approach is that these stages of development are irreversible. Once a particular stage of moral thinking is reached, it is not possible to go back to a lower stage. Further the stages of moral reasoning are invariant. People do not skip from stage two to stage four.
Lawrence Kohlberg's theory

Kohlberg (1969) modified and elaborated Piaget's work and his theory has been undergoing changes over the years, but in its most well-known form he describes six stages of moral thinking. These are as follows:

a) Stage 1 - Heteronomous morality or punishment and obedience orientation.

b) Stage 2 - Naively egoistic orientation or individualism. Instrumental purpose and exchange.

c) Stage 3 - Mutual interpersonal expectations, relationships and interpersonal conformity.

d) Stage 4 - Social systems and conscience or the law and order orientation.

e) Stage 5 - Social contract orientation.

f) Stage 6 - Orientation towards the decision of conscience and towards self chosen ethical principles.

The goal of moral education is to encourage individuals to develop to the next stage of moral reasoning. Development is not merely the result of gaining mere knowledge but rather consists of a sequence of qualitative changes in the way an individual thinks. Within any stage of development, thought is organized according to the constraints of that stage. An individual
then interacts with the environment according to their basic understandings of
the environment. However the child will at some point encounter information
which does not fit into its world view, forcing the child to adjust the view to
accomodate this new information. This process is called equilibration, and it
is through equilibration that development occurs.

According to Kohlberg the most common tool for doing this was to
present a moral dilemma and require students to determine and justify what
course the actor in the dilemma should take. Through discussion students
should then be forced to face the contradictions present in any course of
action not based on principles of justice or fairness. In his view, moral
education required more than individual reflection but also needed to include
experiences for students to operate as moral agents within a community.

3. Elliot Turiel's theory

According to Turiel's domain theory (1971) the child's concepts of
morality and social convention emerge out of the child's attempts to account
for qualitatively differing forms of social experience associated with these
two classes of social events. Actions within the moral domain have intrinsic
effects on the welfare of another person. The core features of moral cognition
are centred around considerations of the effects which actions have upon the
well-being of persons. Morality is structured by concepts of harm, welfare
and fairness.
The implications of domain theory to value education are several. Moral education may be grounded in universal concerns for fairness and human welfare and is not limited to the particular conventions or norms of a given community or school district. The teachers' analysis and identification of the moral or conventional nature of social values issues to be employed in values lessons. Such an analysis contributes to the likelihood that the issues discussed are concordant with the domain of the values dimension they are intended to affect. A related function of the teacher would be to focus student activity (verbal or written) on the underlying features concordant with the domain of the issue. Thus students dealing with a moral issue would be directed to focus on the underlying justice or human welfare considerations of the episode.

4. Carol Gilligan's theory

Gilligan (1982) suggested that a morality of care can serve in the place of the morality of justice and rights expoused by Kohlberg. In her view the morality of caring and responsibility is premised in non-violence while the morality of justice and rights is based on equality.

Gilligan's work has contributed to an increased awareness that care is an integral component of moral reasoning. Her work have emphasized efforts to foster empathy and care responses in students.
5. **Norman J. Bull's theory**

Bull (1969) identifies four distinct stages of moral development; these are, Anomy, Heteronomy, Socionomy and Autonomy. According to him value development is a progression from one stage to another. At the stage of Anomy the child is said to be amoral. The child's behaviour is controlled by his instincts and pleasure or pain as a result of natural consequences. If proper training is not given at this stage it will continue to be amoral. At the stage of Heteronomy, the adult through reward and punishment controls the child's behaviour and it is disciplined by artificial consequences. Bull is of the opinion that the seeds of autonomy are to be sown at this stage which is strongest at the ages seven to nine. Heteronomy is a stage of external control which leads to a stage on external-internal control namely socionomy. During this stage social forces shape the child's moral judgement. In the last stage the child has a self-rule and this stage is the summit in moral development. He imposes moral codes on himself by himself. This is the stage at which major aspect of conscience, the ego-ideal develops.

6. **Social Learning theory**

The proponents of this theory are Locke, Watson and Skinner. This theory focuses on moral behaviour (Husen and Postlethwaite, 1985). This view tends to look at human nature as a relatively blank slate on which society writes the experience of the individual. The family, social class, the
institutions, all of which contribute in varying degrees to the individual's learnings. Sometimes the moral lessons which are written on the slate are good lessons that are learned well. Sometimes they are morally poor lessons that are poorly learned. Social learning theorists used the term- *Prosocial* instead of 'moral' or ethical terms. They speak of the need to develop prosocial-opposite to antisocial behaviour in the young.

According to social learning theorists, parents are the culture's agents for the transmission of the key prosocial behaviour. And while parents have a primary responsibility to teach prosocial behaviour the school too has a role.

According to them moral development is a matter of shaping someone's behaviour until it conforms to the shaper's, presumably societies desires.

7. **Psychoanalytic theory**

Its founder was Sigmund Freud. The most prominent current spokesman of this theory is Bruno Bettelheim (Sankhdher, 1999).

This theory is rooted in a total view of personality which is influenced by the *id*, *the ego* and *the super ego*. The moral development of youth is a major part of the Freudian Psychological development. Freud states that human being should control his irrational impulses for moral upliftment. Parents induce good behaviour pattern upon their children and ultimately this
pattern promotes welfare of the individual as well as society in which they form an integral part.

Extreme emphasis is felt that parents influence the child for his moral development, from the psycho-analytic point of view. In the absence of such responsibility of the parents the children fail to do good deeds.

**Role of Emotions in Moral Development**

Moral development reflects an interaction of cognitive and emotional development. The emotional side is explained by psychodynamic theories and research on childhood empathy.

**Psychodynamic theories**

According to psychodynamic theories, a child internalizes the parent's values and guilt motivates people to obey their conscience. From this perspective, guilt is the primary moral emotion and the mechanism that motivates people to obey their conscience. Like guilt, anxiety and shame also are involved in moral behaviour.

The need gratifying orientation of children begins to change with the development of a conscience or superego between ages 2 and 5. Moral development thus stems from identification or internalization. Children take in the values of their parents which are at first external, and gradually make them internal by adopting them as their own. Empirically, parents and their
children do tend to think similarly about moral questions (Speicher (1994) as reported by Westen, 1996).

**Research on Empathy**

The motivational role of empathy or feeling for another person who is hurting also has a role in moral behaviour or development. Empathy has both a cognitive component (understanding what the person is experiencing) and an emotional component (experiencing a similar feeling). Research supports the view that empathy contributes to prosocial behaviour (Strayer (1993), as reported by Westen, 1996). Infants show primitive signs of empathy in the first days of life.

As children become better able to distinguish their own thoughts and feelings from those of others, they begin to experience genuine empathic distress - that is feeling upset for another person- which motivates moral or prosocial behaviour. As children get older, they respond more accurately to cues about what other people are feeling. By adolescence a more mature form of empathy emerges as individuals begin to think about suffering that exists beyond the immediate moment and hence become concerned about broader issues.

According to Sharma (1998), certainly children need to learn to control their emotions. It is through moral education, helping them to attain, control of their feelings rather than controlling them for them or establishing
unconscious control mechanisms within them. Education thus must help us to understand our emotions in order to give us this kind of conscious control of them.

The moral educator must be concerned to develop in his pupils the ability not only to sympathise with other peoples' feelings or to understand them, but also to feel for them to have empathy with them, even to love them. Here the focus is pointing to the role of the teacher.

**Emotional Intelligence and Values**

'Emotional Intelligence' is a relatively new term coined by John Mayer and Peter Salovey to describe a person's ability to understand one's own emotions, the emotions of others and act appropriately based on these emotions. Emotional Intelligence has its roots in Social Intelligence introduced by Thorndike.

Mayor and Salovey (1993) quoted by Sudarsan (2002) say, "Emotional intelligence is the type of social intelligence that involves the ability to monitor one's own and other's emotions, to discriminate among them and to use the information to guide one's thinking and action".

The term had been popularised by the writings of Goleman (1998). According to him Emotional Intelligence refers to the capacity of recognising
our own feelings and those of others for motivating ourselves and for managing emotions well in ourselves and in our relationships.

The emergence of the Emotional Quotient gave the explanation that people with high Intelligence Quotient might not necessarily be successful and a theory that true intelligence is actually a combination of both Emotional Quotient and Intelligence Quotient.

An emotionally intelligent person is skilled in the following areas such as

i) Identifying one's own emotions

ii) Managing emotions

iii) Motivating oneself

iv) Recognizing others' emotions

v) Handling relationships

Goleman (1998) for the first time developed a framework of emotional competencies which determines the extent of emotional intelligence acquired by an individual. An emotional competency according to him is a learned capacity based on emotional intelligence that results in understanding performance at work.

The earlier framework consisted of five domains or dimensions such as

1) Self awareness

2) Self regulation
3) Motivation
4) Empathy
5) Social skills

Lautenschlager (1997) quoted by Mangal (2003) is of the opinion that to be emotionally intelligent one must become proficient in the Four A's of Emotional Intelligence i.e., i) Awareness ii) Acceptance iii) Attitude and iv) Action. Awareness means knowing what you are feeling when you are feeling it. Acceptance means believing that emotions are biological process taking place in the body and the brain and that is not always rational. It means being able to feel an emotion without judging it. Attitudes are beliefs that are attached to emotion. There are times when the emotion follows an attitude or is coloured by an attitude. Unless the attitude is challenged the emotion will continue to be felt in the same direction. Action is the behaviour one takes based on emotion and attitude.

Conclusion

From all the above theories it can be understood that the three positions represent a theoretical background on the basis of which moral education and programmes are working. The three positions are cognitive approach, social learning approach and psychoanalytic approach. Cognitive developmental approach highlights moral reasoning through different stages and thus
effecting moral development. The other two give their role in moral feeling and moral behaviour.

All the theories provide a prominent role to teacher in moral development of children. According to psychoanalysts, schools and teachers can foster love, at the same time they give prominence to parents to train a child to love. The other factors influencing moral development of children are, peer group, community and the media. The role of text books as a source of values is proved by Haq (1973), Choudhari (1974 and 1976), Pillai (1976) Susheela (1977), Sharma (1998) and Yadav (2004).

Of all of the above factors only teacher's formal effort can be manipulated experimentally.

iii) Approaches to Value Education

Character is the prized possession of mankind and as it is so, the role of the teacher is to enable and stimulate pupils to build themselves on the foundation of moral and spiritual consciousness.

The teacher should be morally responsible towards their students and for the educational system as a whole (Sivaswaroop, 2004).

Rao (1986) opines that every teacher including the head teacher is first a moral education teacher and then only a teacher in the subject of specialization. This is the most fundamental and basic requirement for the
growth and development of morality among the children in any educational institution.

Fifth Survey of Educational Research published in 1997 reports that there are more than 25 studies under the theme "teachers and values". There are studies which have been conducted on teachers which include both men and women, junior and senior teachers, teacher trainees and effective and non-effective teachers.

A somewhat different view from Pareek (2004) about the role of teachers in developing values in education is that 'Are they equipped to deal with value education? If not, how could they be prepared? He suggests that we need many more programmes for teachers than for students to start with. Some crash programmes or workshops could be useful for teachers. For training of teachers in human values the programme methodologies have to be carefully designed. So some basic research is needed on teacher's present values, desirable values and the process of erosion of certain values and how the eroded but desirable values can be brought back.

According to Datta (2004), transaction of value education requires a different pedagogy. Value education should rely on discussions amongst students guided by the teachers which will be more effective if the exchange of ideas takes place around life situations. "To being with, we can have a small number of teachers who can effectively take the responsibility and build
this new methodology of transacting value education" (P. 177). Therefore, he suggests that sufficient importance is to be given training of teachers and also consider the value education as a separate course.

Singh and Kha (2001) suggest that training of teachers is of paramount importance in the process of cultivating values among students. Prospective teachers in their pre-service programme need to be provided rigorous training to imbibe desirable values. Further appropriate experiences need to be provided to them to acquire competencies to develop values among students. They suggest NCTE, NCERT, SCERTS, DIETS and other inservice training agencies need to design appropriate programmes for inservice teachers with a view to develop the desirable values and requisite competencies amongst them.

The two important aspects of development of programmes for values and ethics in school education are framing of curricula and development and adaptation of innovative methods to inculcate values and ethics in children. It is not a subject like History, Geography or Science that needs to be taught through text books. Its importance and application must be underlined in all subjects constituting the school curriculum at all levels. For this all teachers have to understand how basics of values and ethics can be applied to their particular subjects and ensure that they form an integral part of their entire style and content of teaching (Luther, 2001).
Coming to the innovative methods to inculcate values, experts and scholars are using different terms like methods, approaches, techniques, strategies etc. in the area. They are as presented below.

**Formal and Informal Methods of Value Education**

The **formal approach** consists of imparting knowledge through compulsory core courses while **informal methods** consist of inculcating values among students through exemplary behaviour, indirect suggestions, participative experiences, and bringing to bear in their daily work examples of desirable models and influences. What is more expecting is an **integrated approach** where all school subjects have an element of value orientation.

According to Seetha Ram (1998) value education is a complex process which involves developing the ability to think in terms of values, the ability to do the right thing, and also the ability to feel the right emotions. Therefore, there can be no single method for value education. A variety of methods have to be employed keeping in view the age group of children.

**The Direct method**

In direct method there is a deliberate, systematic attempt by the teacher to teach values as a subject or an area of thought. It aims at changing the thought process through the development of thinking and reasoning. Direct method might include regular classroom instructions, talks and discussions to
develop knowledge and understanding of values, discussion of situations involving value conflicts, presenting students with value dilemmas and developing the ability to make sound value judgements. John Wilson is a staunch advocate of this method.

Rao (1986) describes the techniques, Discovery approach and Activity approach as a direct way to teach values.

The Indirect method

Value education is given indirectly as a by-product of teaching a particular subject. It is assumed that all educational effort is aimed at value development. Thus instruction in any subject has value development also as one of its aims. The teacher need not try to draw out the values all the time but if he has given some thought to the values underlying the scope of his subject and his work as a teacher they will imperceptibly pass into his teaching and make an impact on the student. The possible ways for this are, school environment, correlating moral education through other subjects and through co-curricular activities.

The Incidental method

Many incidents which can be labelled as morally right or wrong do ordinarily occur in every school. The advocates of this method see in such incidents opportunities for value education and want them to be exploited for
the purpose. Here every action of the child in the school is watched by the teacher. The role of teacher here is to strengthen the right bonds and weaken the wrong ones.

Rao (1986) pointed out that all the three approaches to moral education have to be used if we want to reap the maximum benefits.

Rohidekar (1998) suggested that the most powerful and effective method in inculcation of values is by personal example of teachers and students in their thoughts, feelings, and actions. This has been powerfully demonstrated by personalities like Jesus Christ, Buddha, Gandhiji and various renowned personalities.

**Techniques of value education suggested by experts**

The following techniques have been suggested for better learning of values by Goel (1998)

- Reading, listening and discussion activities.
- Enacting, modelling and role-playing type activities.
- Visual and multi-sensory experiences.
- Dealing with value dilemmas, value clarification and
- Learning by living activities.

Singh (2004) described the following methods for inculcating values among students.
Lecture method

Gold-fish bowl method. The meaning of this word is when a fish goes sick, it is taken out of the bowl, and put back after treatment. The same is repeated for one-by-one. In the similar way, children are subjected to physical punishment or moral exhortation whenever value problem arises.

Providing religious education.

Silent sitting

Role playing

Providing moral ideology

Story telling

Teacher behaviour

Books and supplementary reading

Activities—simulation, cultural activities, productive manual work oriented activities, health and cleanliness etc. help to inculcate values.

Providing assembly programmes

Social science programmes—N.C.C, N.S.S, Shramadan, etc.

Some of the methods outlined by Pravinchandra (2003) for better teaching of values are the following;

Experimental method

Activity centred method
- Problem solving method
- Participative method
- Dialectical method
- Analytical method
- Lecture method
- Story telling
- Dramatization
- Discussion and
- Situational exposure.

*Singh and Kha* (2001) has pointed out that Values Clarification Approach (Raths, Harmin and Simons, 1996) and Value Analysis Approach of Metcalf (1968) and Critical Thinking Experiences (Stephenson, 1998) are very relevant approaches for inculcating values among students at secondary/senior secondary and even at graduate and post-graduate levels. Besides these they suggested the following strategies also.

- Role play of situations
- Debates
- Comparing and contrasting behaviours and actions
- Discussion
- Moral dilemma situations
- Drama
Music and dance concerts and Quiz programmes conversations.

According to Mukhopadhay (2004) a related issue in value inculcation and value education is the relevant literature or educational material. There is a lively debate about the method of transaction of value curriculum. He described about *conventional lectures on values, and experiential learning through debate on real-life situation captured in the value stories*. The field work is an important methodology in the form of NSS or Red cross, and interactive television for delivering the course on education in human values and life skills. Thus the transactional methodology for value development has to be a multichannel learning incorporating theoretical learning either by study of literature or listening to lectures and discourses, debating on cases and life incidences and practicing values in the field setting.

A number of teaching strategies were reported in the *Fifth Survey of Educational Research* to teach values among students and teachers. These are *Direct Moral Instruction* (Seetharamu, 1974), *Value Clarification Strategies* (Singh and Singh, 1986), *Critical Inquiry Approach* (Bhagia, 1986), *Jurisprudential Inquiry Model* (St. Anns College of Education, Mangalore) and *Value Discussion Model* (Dhand et al., 1993). The findings indicate that these strategies are superior than traditional method for teaching values and improving the moral judgement of the students.
Value clarification Approach

Value Clarification Approach is a process that may be used in schools or colleges to help 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 values should not be cited within a specific situation. Raths, Harmin and Simon first explicated this process which includes seven sub processes. These are

- choosing from alternatives
- thoughtfully considering the consequences of alternatives
- choosing freely
- prizing and cherishing
- publicly affirming
- acting repeatedly and
- acting with a pattern of consistency

These processes were also described as a 'criteria' for a value.

Ignatian Pedagogical Paradigm (IPP)

Ignatian Pedagogical Paradigm presents a new way of looking at how a teacher is to teach. The focus of IPP is a value based pedagogy. It involves a particular style and process of teaching.
The Ignatian Pedagogical Paradigm comprises three main elements: experience, reflection and action. For such a learning process to be successful, it must include a pre-learning element, that of context, and a post-learning element, that of evaluation.

**Context:**

This is concerned with all the factors that help or hinder the learning process.

**Experience:**

Ignatian pedagogy aims to ensure that the student will have a full learning experience of mind, heart and hand. The term experience is used to describe any activity in which in addition to a cognitive grasp of the matter being considered, some sensation of an affective nature is registered by the student.

**Reflection:**

This is the KEY to the Ignatian pedagogical paradigm. Reflection is the process whereby the student makes the learning experience his/her own, gets to the meaning of the learning experience for self and for others.
**Action:**

Action is not mere activity. It is rather the student's attitudes, priorities, commitments, habits, values, ideals, internal human growth flowing out into actions for others.

**Evaluation:**

This is an evaluation of the student's growth in the acceptance of the school's aims and objectives for the student.

The conventional strategies of moral education are direct moral instruction and formation of moral habits with the help of reward and punishment. Research evidence and common observation will say these strategies work well when the critical faculties of the child are not fully mature. **But when the child grows older and starts challenging the conventional patterns of moral behaviour out of his own independent thinking and reasoning, then a better strategy will be to develop rational thinking, a sense of justice and a genuine concern for others, by identifying oneself with others.** The child then should be exposed to situations involving moral conflict and dilemma in which he learns to take moral decisions for himself.
These theoretical references along with survey of related studies led the investigator to concentrate more on 'Models of Teaching' which is a new approach to impart value education.

Models of Teaching: A New Approach to Impart Value Education

A model of teaching consists of guidelines for designing educational activities and environments. It specifies ways of teaching and learning that are intended to achieve certain kind of goals (Joyce and Weil, 1978, p.2). (An overview about Model of Teaching is presented in the Methodology Chapter).

Research studies on the model of teaching are found to be gaining increasing popularity. The model of teaching usually adopted by the researchers are those developed by Joyce and Weil (1980). According to Joyce and Weil (1990) each model guides us as we design instruction to help students achieve various objectives.

Models of teaching contributed its role in the area of value education also. Two major models they suggested for value education are Jurisprudential Inquiry Model and Role playing.

Jurisprudential Inquiry Model

Pravinchandra (2003), Singh (2004) and Vijayan (2005) described this model in detail and found that this is an effective strategy and to match the Indian classrooms for teaching values. To Pravinchandra this method is based
on Socratic dialogue, the dialogue occur between the teacher and the learner. Teacher puts before the students challenging situations, in order to make them aware of values. He adds, this method can be easily used with adolescents as well as adults. The grown up adolescents can be well taught with the help of this method.

The studies of Agarwal (1987), Hasan (1987), Dubey (1989), Singh (1992) and Tiwari (1992) proved that the model is effective in developing social competence and values.

Vijayan (2005) described JIM as a novel strategy for effective inculcation of values as getting momentum in social science teaching.

Singh (2004) pointed out a notable advantage of JIM as the teacher is very powerful person who initiates the question or inquiry during the process, so the method can be easily linked with the climate of college. Because of its simplicity and application in the Indian classroom settings, JIM of teaching seems to be quite useful.

**Role playing**

Role playing is another important model like JIM coming under the Social Family and is effective for developing moral values in students. This model is designed by Fannie and Shaftel (1982) quoted by Joyce and Weil (1992) specifically to help students study their social values and reflect on
them. It also helps students collect and organize information about social issues, develop empathy with others, and attempt to improve their social skills. The model asks students to 'act out' conflicts, to learn to take the roles of others and to observe social behaviour. This technique can be used with students of all ages.

Conclusion

Singh and Kha (2001) opined that "there can hardly be any single strategy for value cultivation in different contexts at different levels. Research studies need to be conducted to determine empirically the effectiveness of different value cultivation strategies in different settings".

The references related to value inculcation provides many strategies/approaches/methods. Whatever may be the method the aim of inculcating values is to be given more importance. The theoretical references highlight the need of value oriented education at all levels. But at the same time the traditional methods/approaches used for the same have many drawbacks.

The references had pointed out the effectiveness of JIM in its rational approach and its role in development of moral thinking in children. Therefore, an experimental study in which the effectiveness of JIM is to be proved first in a practical way. Hence the investigator decided to conduct a study using JIM to orient teachers for value development in children.
B. SURVEY OF RELATED STUDIES

The survey of related studies helps the researcher to understand the problem in depth; it also acts as a guide for further investigation and for developing tools for the study. So the investigator has done the review of previous studies in the relevant area of the present study. Only studies done in the last 40 years are gone into.

Rani (1968) conducted an exhaustive study on moral development of children, selecting a sample of 350 children ranging from 6 to 11 years. The main objectives were, to study the pattern of morality among children and the developmental trends and some of the influences operating on the process. The major findings were, age was found to be an important variable influencing the knowledge of moral values. Knowledge of moral values seemed to increase with an age; The knowledge of various moral values did not seem to vary much in the two sexes; Children receiving moral instruction in schools showed a similar pattern of different values to that of those not receiving such instruction; The mental ability of children did not considerably influences their knowledge of moral values, but its influence showed an increasing tendency with the maturity of the children; Children in the beginning were quite immature and showed a clear emotional reaction for the different moral values but as they grow older, they showed maturity; Parents' influence in the acquisition and development of moral values in
children was of vital significance; Other important sources for such knowledge were teachers and books.

Borg et al. (1970) have also demonstrated that minicourses and other staff development techniques can be used to help teachers learn complex skills and strategies.

Ward (1971) developed a training schedule for teachers based on operant conditioning procedures and designed to help them eradicate disruptive behaviour of children in the infant and junior school.

Bhowmick (1977) conducted a study on the systems of moral training of students that was in vogue in ancient India. The findings were, as the moral training prevalent in ancient India had practical bias, it helped in moulding the character of the students as well as developing their body and mind. This system of moral training had a tremendous influence on the people in moulding their character and developing their mind and body.

Joyce (1978) urges teachers to acquire strategies by first studying theories of strategies, then seeing them demonstrated as a whole, practicing their parts, synthesizing them in future practice, and finally applying them in classroom. His assumption is that teachers need several teaching strategies because all students do not generally learn from a single one.
Kalra (1978) studied the moral judgement in children belonging to different mental and socio-economic levels. He selected 1000 girls from 15 schools of the western zone of Delhi. On the basis of intelligence, the sample was divided into high, average and low groups. Each group was subdivided into three subgroups on the basis of their socio-economic status. The results revealed that intelligence was positively related with the level of moral judgement and the three levels of socio-economic status. The socio-economic status was positively related with the level of moral judgement at all levels of intelligence.

Roy (1980) found that family and friends were influencing factors of the development of moral and social values in young boys and girls.

Bandhyopadhyay (1981) carried out a study on growth and development of moral judgement in children. The objectives were to adapt Piaget's stories and to study the growth of moral judgement with age. The findings showed moral judgement grew with age. In moral judgement girls showed more maturity than boys in attitude towards justice, equality and authority and collective responsibility. Both boys and girls of missionary schools where some moral lessons were given in some allotted hours of a week, were better in moral judgement than children of non missionary schools where no time was allotted for moral lessons.
Kumari (1981) conducted a study on personality needs, moral judgement and value patterns of secondary school teachers and found that teachers of both the sexes expressed keen moral sense.

Massey (1981) conducted a study on the effects of training in the formulation and usage of behavioural objectives on the classroom verbal behaviour of inservice teachers. He found that the inservice teachers after training in the formulation and usage of behavioural objectives exerted indirect influence on students, rewarded students responses by praise and encouragement attended to students' ideas and integrated them into class discussion by asking more and more questions.

Pinkeerani (1981) studied about the behaviour of students in and out of school as related to their moral education. The sample consisted of 200 students, 120 teachers and 200 parents. The findings showed significant differences in the ratings of the students, the parents and the teachers on the behaviour of the students. The overall behaviour of the students getting formal education was significantly different and comparatively better than the behaviour of those who were not getting moral education. Yet the out of school behaviour of both the groups of students was not found to be significantly different from each other.

Srivasthava (1981) had done a psychological study of the development of moral ideas among university students. The findings were, for every
increase on the educational ladder there was corresponding decrease in moral values. Female university students were significantly higher on morality score than their male counterparts.

Prahallada (1982) observed age, sex, and educational level differences in moral judgement. He used stratified random technique in drawing samples from science, arts, and commerce colleges. While differences in moral judgement were attributed to sex, level of education, and age, moral values were related positively to socio-economic status and personality adjustment.

Zaman (1982) carried out a study of social, religious and moral values of students of class XI and their relationship with moral character traits and personality adjustment. He found that moral value has the greatest influence on character traits. The educational implication of this study is that the development and strengthening of a healthy social, moral and religious value system among students should be a very important function of the secondary schools which would help in solving problems of student unrest and discipline.

Gupta (1984) studied moral development of school children. 831 students (483 boys and 348 girls) were selected by stratified random technique. His findings were (1) children from Government schools were superior in moral reasoning (2) co-education schools were superior over non co-educational schools (3) Girls were superior to boys in moral reasoning (4)
Girls showed faster development in moral judgement and (5) Boys and Girls did not differ significantly in their judgement with reformatory zeal.

Kothari (1984) carried out a study of the development of moral concepts among first generation learners and second generation learners in Indore. The findings were better interpersonal relationship with teachers encouraged the development of moral concepts among their students. Treatment given in the form of instructional materials was found to be more effective in developing the selected moral concepts among the first generation learners than among the second generation learners. Educational implication of the study is that text book writers should be encouraged to write books which would help in the development of moral concepts.

Lewis (1984) studied the academic, and socio cultural influences on the development of values among students in two year's colleges. Females rated school environment higher in respect of its influence on the development or orderliness and friendliness along with moral and religious values.

Soni's (1984) attempt was to construct and develop a moral judgement scale which could be used to find the level of development of moral judgement of school going children of a rural area of Delhi; and the difference between boys and girls in their moral judgement. He found out that girls had better value systems than boys.
D' Lima and Puri (1985) conducted an experimental study of the effectiveness of creative value oriented education on the value pattern of the pupils. The chief objectives were to find out the effectiveness of the brainstorming technique in providing value oriented education and to find out the relative effectiveness of the brainstorming technique and ordinary method of teaching in providing value oriented education. The pre-test–post-test parallel matched group design of experiment was employed for the study. He found that a significant difference was there between the pre-test–post-test mean scores of pupils with regard to the value of righteousness, significant effect on the attitude of pupils towards the value righteousness, found superiority of the technique over ordinary method of teaching in providing value oriented education.

Sahoo (1985) examined the association of sex, grade, and residential pattern with the moral reasoning ability of 80 male and 80 female; seventh and eighth graders, half of whom were from rural and half from urban high schools. Rural subjects showed a greater degree of moral reasoning than urban subjects and females demonstrated a greater degree of moral reasoning than males. There was also a significant interaction between residential area and grade; urban seventh graders showed more moral reasoning ability than urban ninth graders and rural ninth graders were superior over rural seventh graders.
Bhargava (1986) studied the development of moral judgement among children at concrete and formal operational stages and its relationship with the variable of home and educational environment. The objectives were to identify from the concrete operational stage (8+ to 11+yrs) to the formal operational stage (12+ to 13+yrs) and to examine the variables of educational environment with moral judgement in the two levels. The findings were there was a significant development of moral judgement from one age group to the next successive age group. Moral judgement is more at the formal operational stage. Teaching methods and co-curricular activities were positively related with moral judgement. Another interesting fact was that both boys and girls scored equally well on moral judgement.

Kapur (1986) conducted a study on the moral education of primary school children and found that text books were a major repository of Hindu religious value and the science curriculum reasserted the sexual division of labour as the girls learnt home science while boys learnt science.

Rao (1986) cites with illustrations different instructional strategies in moral education. The direct approach made use of precept and authority. Stories, Fairy tales, Fables, Biographies, Proverbs, Slokas, Poems, Parables from suitable background are effective for inculcating values. The school government offers excellent training in leadership and democratic functioning. The school environment, correlation with teaching subjects and a
variety of co-curricular activities come under the indirect approach. Work experience sets the ground for a training in essential values. Incidental approach is yet another effective way to inculcate values.

Singh and Singh (1986) conducted an experimental study using value clarification (V.C) strategies in comparison with traditional method to teach values to B.Ed students. Their conclusions are 1) VC's are more effective than conventional methods for teaching the values of dedication to teaching profession, 'co-operation' and 'nationalism'. 2) VC's are found to be more effective than traditional methods in the inculcation of scientific outlook.

Abhyankar (1987) conducted a study which focused mainly on the need for the value education in India today. He found that there is a vital and urgent need for value education at all levels of schooling in India today and to inculcate the values like love, self-realization, brotherhood, service responsibility, sympathy, non-violence, dutifulness, tolerance, freedom, courage, self-reliance, dignity of labour, honesty, truth and fearlessness.

Agarwal (1987) conducted a study to know the effect of JIM on development of values among the post graduates students. This study revealed that JIM was not found to contribute significantly to the development of values such as theoretical, economic, aesthetic, religious, etc.

Hasan (1987) studied the effect of intelligence and JIM on the development of social competence. The study confirmed that intelligence had
no effect on the development of social competence; but treatment through the model showed significant positive effect on the development of social competence.

Pratibha (1988) conducted an experimental study on moral development in children. Results indicated that moral judgement was normally distributed. Intelligence played a vital role in the development of moral reasoning. The moral programme and approach of instruction, along with enriched content enhanced the moral standard of children irrespective of the psychogenic variables.

Dubey (1989) conducted a study to know the effectiveness of JIM on development of social problem solving ability and secular mindedness. The study found that the students' exposure to jurisprudential Inquiry teaching session develops their social problem solving ability and secular mindedness.

Hall (1990) found that the development of moral values is possible by a number of teaching strategies. The strategies include the techniques of self-discovery, the provision of learning environments that encourage growth and the practice of specific skills.

Koikara (1991) observed that teachers should be given adequate training to make them competent and effective value educators. And the institution should provide the time and resources necessary so that value
education classes may not be a burden for the teachers and the students but a significant and beautiful part of their whole educational experience.

Mac Callum (1991) conducted a study to investigate the moral development of teachers. An inservice course on student discipline was offered at two secondary schools at Australia. The study found that teachers' moral judgement was related to various aspects of discipline and therefore that more attention need to be paid to the development of teachers' moral judgement during education courses. The educational programme could include the presentation, a discussion of theories of moral issues inherent in the teaching learning environment.

Pal and Misra (1991) studied the effectiveness of JIM in developing the social consciousness and the ability to solve social conflicts among pupils of class IX. It was found that the individual JIM approach was less effective than the group approach.

The instructional and nurturant effects of JIM were studied by Pandey (1991). Here the intelligence and socio-economic status of the pupils were found to be interacting with the development of certain values such as equality, tolerance and justice.

Mohanty (1992) compared JIM with Concept Attainment Model in development of moral concepts and judgement and the personal values of Class VIII pupils. The findings of the study indicated JIM was more effective
for developing the moral judgement and personal values of students where as CAM was effective in developing moral concepts.

Seshadri et al. (1992) suggested a range of techniques and activities such as, reading, listening, and discussion activities; visual and multi sensory experiences, enacting, modelling and role-play type activities dealing with value dilemmas, value clarification and learning by living activities.

Sharma et al. (1992) studied moral judgement as a function of intelligence, birth order, and age of the children. They investigated the effect of these variables on moral judgement of 150 boys. The factorial design of the study was 2x2x2 with two levels of intelligence (higher/lower), two birth orders (first born/last born) and two age levels (six to seven years and ten to eleven years). The results showed that intelligence, birth order and age are important factors influencing moral judgement. None of the interaction was significant.

Singh (1992) conducted a study on the effect of Jurisprudential Inquiry Model of teaching on value preference and social behaviour of school students. It draws upon that value preferences and social behaviour are the two determinants of behaviour pattern of every individual. Therefore of necessity teachers, educators, parents and students-in fact all-have to adopt methods like jurisprudential inquiry procedure in teaching, discourses and general dealings in order to build well-integrated value oriented citizens and
pave the way for value-based society, which is so crucial for the survival of the world community.

Tiwari (1992) studied the effectiveness of JIM for developing social competence, civic sense, and attitude towards fundamental rights among the VIII grade students. This investigation proved that Jurisprudential Inquiry teaching sessions develop attitude towards fundamental rights but the model was not found effective in social competence and civic sense.

Dhand et al. (1993) compared the effects of the implementation of the value discussion model in terms of value clarification and its dimensions on Canadian and Indian undergraduate students. The experimental group was treated through the value discussion model and the other two control groups followed their routine activities. The Value Clarification Scale (VCS) was used to collect the data. The data were analysed through ANOVA followed by the t-test. The value discussion model group was found to be superior to the control groups.

Sarangi (1994) studied the bases and implications of moral education in schools. His objective was to study the extent of utilization of moral education and the interest of children in moral education. The conclusions are (1) There is a necessity of imparting moral education at Primary school level, (2) guest lectures, discussions, social service programmes are organized for awakening moral values and instilling good behaviour, co-operation and
helpfulness among children (3) Special period of moral education is taken by specially trained teachers (4) Moral talks and question answer methods are useful in imparting moral education (5) Newspapers, magazines, radio broadcasts and tapes are used by teachers for moral education. From the students' opinion (1) Moral education should be carried out in schools through discussions and moral talks in a special moral education period. (2) TV programmes and books are preferred for learning ideas of moral education. (3) All subjects of learning are suitable for moral education. Sarangi also observed that the conceptual content and pedagogical principles of moral education should be made available to teacher. This will bring about a systematic understanding of the moral domain and how to initiate pupils into it. Above all a planned teacher training programme in moral education should enable teachers to become aware of the values that they consciously or unconsciously propagate via the hidden curriculum.

Hassija (1995) feels that there is an immediate need to change attitudes and to inculcate moral and humanistic values. The author opines that for different branches of knowledge, profession, community and sections of the society, essential values must be imbibed to make this world a better place to live.
Kirschenbaum (1995) presents the idea in his book that there are 100 ways to enhance values and morality. The approach presented in this book is a practical one.

Rajput (1995) investigated on the process of inculcation of values. It is emphasised that the quality and character of teachers can be developed by inculcating and internalizing humanistic, ethical and moral values. The author points out that a motivated teacher who is conscious of social responsibility can impart quality education in relation to values.

Usha Sri (1995) conducted an evaluation of value education provided in secondary schools. From the weighted scores, it was found that in text books of VIII, IX and X standards, the greatest attention is paid to examples given from life situations. 'Desirable values are emphasized wherever possible' a logical approach to problem solving is emphasized. Questions given call for value judgement and good and glory of all religion is highlighted.

Demmon (1996) addresses in his paper the pros and cons educators may encounter if they are involved in a character education programme. The results indicated strong support from parents, school employees, and the community for development and implementation of moral and character development in public education.
Rani (1996) spoke of three psychological approaches, viz., psychoanalytic, cognitive development, and learning theories for value development. The schools and the curriculum should follow the approach for value education are suggested by John Dewey i.e., to discuss values rather than forcing them on children.

Usha Sri (1996) traces the process of value development and internalization of values by individuals. She suggests that conflicts between values cherished by an individual and values practiced in the society can be resolved by autonomous functioning with inner control and a wholesome consciousness.

Ambrose (1997) has the opinion that the role of the teacher is to make sure that students are truly exposed to real problem so that they leave the classroom troubled, disturbed, and mentally shaken up. The goal of value education is to expose students to several solutions to force them to mull over than and examine them from all angles in a spirit of objective inquiry so that once convinced they are able to commit themselves to work for the transformation of structures.

Dagar (1997) stresses that value education and moral education in particular constitute the sine qua non of education. It is emphasised that moral traits cannot be effectively inculcated by direct instructions. Orientation of all
working teachers via special seminars and conduction of moral education are a pre requisite.

Sharma (1997) highlights the three dimensions of value education such as value education and its conceptual frame, value education as personality enrichment of the teachers and students, and value education through subject teaching. The students' module should have combination of three teaching techniques such as direct value education, value education through subjects and programmed value education. The teacher should also evolve the values in their work culture.

Shukla (1997) highlights different approaches of value development such as philosophical, psychological, cognitive development, learning theories, and value analysis model. According to him the development of the individual and society is best facilitated by a synthesis of the traditional and modern values on a selective basis. Teachers and parents are to be the role models in the process of value inculcation.

Chilana and Dawan (1998) focuses on the theoretical background of values in the framework of education. It emphasized that the role of school teacher is crucial in any action programme to nourish the values initially taught at home.

Arora (1999) opines that education should be designed to achieve higher aim of life: imparting of value based education is a challenge infront
of the educator. The responsibility is to be equally shared by the teacher and parents to impart moral values to the youth.

Joshi (1999) lays focus on the role of teacher in value education which is irreplaceable. The author suggested that the teachers should themselves be value oriented and enthusiastically participate in different programmes of value education.

Saraf (1999) highlights the curricular and co-curricular activities to imbibe human value in students. The pivotal role of the teacher who is acknowledged throughout the world as the king-pin, has been presented. Teacher-parent co-operation and the role of media in the promotion of values in indispensable.

Barbara (2000) conducted research on preservice teacher education programmes and found that United States do not offer significant instruction in the methodology of teaching character, morals, values, and virtue. The paper contains four sections. In this the third section discusses inservice character-education programmes. Future teachers need to be specifically taught how to meet the overriding goals of education to make students both intellectually smart and morally good.

Kishore (2000) stresses on the need of incorporating value education in science teaching. The author suggests that the role and attitude of science
teachers in value education must be positive and they should be able to resolve the value conflict of children.

Passi and Singh (2000) observed that some of the latest models of teaching which may be used for developing the various aspects of human values are rationale building, consideration, value clarification, value analysis, cognitive moral development, social action, value discussion and role playing.

Rajput (2000) highlights the policy perspective regarding the role of teachers and teacher training institutions to promote value education which has been emerging from the recommendations of different committees. It is advocated that the curriculum content of the school education must be indigenous. Value emphasis in school must form a part of every unit and activity.

Ruhela (2000) highlighted major roles of teachers, teacher-educators, researchers, and educational planners who have developed the thought provoking ideas or views to promote certain values. These values are peace, stability, integration, and democracy.

Luther (2001) had made a very persuasive case for reorganizing the school education system and to provide a central place in it for value education. In the book the author deals with a conceptual framework of value education, techniques and strategies for value education including curricula development, role of the teacher, as well as the outline of teachers' training.
Rao (2001) observed that it is the time that universities and colleges give serious consideration to reconstruct our system of higher education in respect of value orientation. The methods are,

- Organizing lectures by eminent people on themes related to moral value.
- Arrange social service or social welfare projects for the benefit of poor and disadvantaged families in society.

Seetharam (2001) opined that value education cannot be circumscribed by text books alone; teachers too play an important role. There are various practical methods and techniques of imparting value education. The author concludes that teachers and schools' role in value education depends upon the teacher's attitude and personal commitment.

Singh and Kha (2001) highlight the present educational system which ignores character training. They suggest that research studies need to be conducted to determine empirically the effectiveness of different value cultivation strategies in different settings. This is a challenge, according to them, which needs to be met by researchers working in the realm of value education.

Veeraraghavan (2001) opines that a school which make value education a serious part of its curricular transaction will require considerable
effort and experimentation, but it is the most important task of the school of the twenty first century.

Chinera (2002) classified the values into four categories; classification of values by structures, by principles, by generality, and by specificity on the basis of the review of literature. The author suggests that the fourth category is more comprehensive in its clarity and functional in its utility than the other three because this approach suggests that the relevance of a set of values under a specific content area differs in degree among and between other sets of values under other content areas.

Nagaraju (2002) opined that character training was an important component of education. Each learner was required to undergo rigorous character training and value education. In the article the author suggests that at the secondary school level, learning of social, physical, biological sciences would continue to be built around natural and social element of environment. Hence, the teachers are better to promote the values among them at this stage.

Bharat (2003) observed that teacher is the key component of an education system. Very few take up teaching because they love teaching. Science teachers have to know the art of using and applying this knowledge to create interest and arouse curiosity amongst students. This art comes with the skills which can be developed through training. When knowledge gets blended with skills, the journey of excellence begins. Leaders and managers of higher
education have to accept their skills development concept, have faith in teachers and their potential, and prepare a strategy for training which the existing teachers can take on as a journey of excellence. Training courses will help every science teacher to become more effective in encouraging students to take up careers in science.

Dhankar (2003) observed that it is difficult to arrange for special teachers, resources, and extra time for development of values in the students as already there is heavy syllabi, even then integration of value development and integration of studies is not impossible because value as such cannot be neglected as these are not only important but necessary part of education.

Joshi (2003) describes the accelerating pace of social and technological change, its effects on children, criteria for choice of values and the role of education. She stressed that the ultimate aim of education is building up of character.

Das (2004) argues that we must redesign our system of education at all levels to stress the importance of human values in human relations as well as in social development.

Anilkumar (2005) conducted a critical study of the effectiveness of English curriculum for secondary schools of Kerala to develop moral maturity among the learners. The study found that the content of the secondary school English curriculum for Kerala is rich in values. But teachers have less than 60
percent of awareness of values in the content. The study reveals that the teachers are still following activities in accordance with age old 'tradition' of teaching for academic excellence. He found that orientation of teachers is the need of the hour. His suggested head-on seminars, workshops, refresher course etc. for orienting teachers in this.

Maikhuri and Shah (2005) consider education to be a major mode of developing strong and abiding values in individuals. According to them teaching of values must begin in early years of childhood, since whatever learning occurs during this period remains of lifelong disposition. They point out that Value Education must become an integral part of the entire education system and be introduced into all the educational institutions and their curricular and co-curricular programmes at all levels. In their opinion along with information exposure to selected experiences through participatory activities and opportunities for translating them into action will have a lasting impact on learning of these values.

Modi (2005) has the opinion that value oriented education cannot be seen as something to do with a long list of does and does not. Here the role of the teacher becomes very important. The teacher has to put the students on the right track and encourage them by providing subtle suggestions and not merely imposing or interfering. Every subject can be a means of building good character and values can be integrated into every lesson.
Singh (2005) presented value discussion model as good strategy for discussion. In his article he describes the model by highlighting its effects, syntax, social system, Principles of reaction and support system in detail.

Thakur and Kang (2005) conducted a study to find out the relationship of school environment with development of moral values and judgement among children. They found from the study that good socio-emotion climate of the school plays a vital role in the development of positive moral values and judgement.

Vijayan (2005) conducted a critical study of the effectiveness of social science curriculum to develop values in secondary school pupils. He found that one of the major objectives of secondary school social science curriculum is the development of values. The secondary school social science content is abundantly rich with various categories of values which are hidden it. It is also found from the study that the teachers do not have at least seventy percent ability in identifying values which are hidden in the content. According to him, the secondary school social science teachers are not able to follow activities suitable to develop values through the teaching of their subject. If all teachers put their purposing effort towards the goal of value development, the students' attainment of values would have been high in all categories values. He suggested that NCERT, SCERT, NCTE and DIET may organise some inservice programme to enable the teacher to learn the know-how in adopting most appropriate teaching strategies with special focus on
value development in their students. The strategies he mentioned were JIM, IPP, Co-operative learning strategies, Investigative approach, Activity approach etc.

Baby (2006) emphasized development of values among adolescents through meta cognitive skills like self regulatory and self monitoring. These two skills can be developed through some training such as contextual programmes and exponential learning. In each stage during the training there will be a reflection and refinement. Before and after adopting the strategy extent of values should be assessed. The value thus developed will remain permanently in adolescents.

Bhatia (2006) opined that, As values cannot be taught, the teachers have to ensure that these values are upheld by the children in the process of schooling. It therefore becomes imperative for the teachers to function as role models. For helping teachers in internalizing values that should be developed in children through the schooling processes making education in human values an integral part of the curriculum of teacher education will be necessary. According to her

- A new course to be developed in values education for pre-service teacher education or
- The entire programe of teacher education to be given value orientation.
Jalajakumari (2006) found that the objectives of jurisprudential inquiry model are to help students to develop a strong stand on the public policy issue-the way to construct new knowledge. Thus the jurisprudential inquiry model can be connected with the deconstructive readings of discourse analysis which offers method for developing students' abilities to take up a stand on the social issues that they confront in daily life situations. So while teaching language, social sciences, or even science the student has to think of those issues which are controversial to develop the teaching learning process.

Kaur and Saini (2006) opined that teaching is also about inspiring students. There is a need for teachers to get themselves inspired before they can inspire others. So the teacher training programmes need to incorporate values based education. This will be helpful for reawakening to the entire teaching community so as to improve the younger generation which is utterly confused and bewildered about moral and social values of life.

C. GENERAL TREND SHOWN BY THE STUDIES REVIEWED

Altogether eightyone studies were reviewed related with the present study. A summary of the studies reviewed is given in Table 2 by classifying them in to three. These are, Studies related with development of values in general; Role of teachers and their training in development of values; and Studies related with approaches and strategies for developing values.
### TABLE 2
Classification of Literature Reviewed

<table>
<thead>
<tr>
<th>Studies on development of values in general</th>
<th>Studies on role of teachers and their training in development of values</th>
<th>Studies on approaches/strategies for developing values</th>
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<tbody>
<tr>
<td>Usha Sri (1996)</td>
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<td>Arora (1999)</td>
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<td>Luther (2001)</td>
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<td>Singh and Kha (2001)</td>
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<td>Veeraraghavan (2001)</td>
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<td>Chiner (2002)</td>
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<td>Nagaraju (2002)</td>
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<td>Dhankar (2003)</td>
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<td>Joshi (2003)</td>
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<td>Das (2004)</td>
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<td>Anilkumar (2005)</td>
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<td>Maikhuri and Sha (2005)</td>
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<td>Modi (2005)</td>
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<td>Thakur and Kang (2005)</td>
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<td>Vijayan (2005)</td>
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</tbody>
</table>
i) Studies on Development of Values in General

Review showed that most of the studies are dealing with value development in general and all stressed the development of values in students. Abhyankar (1987), Sarangi (1994), Arora (1999), and Veeraraghavan (2001) stressed the importance and necessity of value education in schools.

Bhowmick (1977), Zaman (1982), Singh and Kha (2001), and Modi (2005) conducted studies in value education and proved the role of moral education in character development. Singh and Kha suggests that research studies are to be conducted in the area of value education which is a challenge to them. Modi has the opinion that every subject can be a means of building good character and values can be integrated into every lesson.


The importance of value education in adolescents are found by Nagaraju (2002) and Baby (2006). Nagaraju also found that teachers are better to promote the values among adolescents in secondary level.

Among the factors influencing moral development intelligence, age, sex, socio-economic status, and media are also studied by many. Rani (1968), Bandhyopadhyay (1981), Prahallada (1982), Lewis (1984), Soni (1984), Sahoo (1985), and Sharma (1992) have conducted such studies.

Major trends show that studies in the general classification are very many. Most of the studies highlight the importance of value education at different levels of educational ladder. Studies also proved that family, friends, school, text book all have strong influence in value development of children. So the trend shows the importance of value education.

ii) Studies on Role of Teachers and their Training in Value Education


Koikara (1991), Sarangi (1994) and Bharat (2003), Kaur and Saini (2006) stressed the importance of planned teacher training programme in

Studies related to teachers' role and the need and effectiveness of teachers' training in moral education proved without doubt from the review.

iii) Studies on Approaches/Strategies for Developing Values


study. Thus the studies related with JIM proved its significant role in value development.

D. CONTRIBUTION OF REVIEW OF RELATED LITERATURE TO THE PRESENT STUDY

Studies reviewed showed the relevance of value education at all times, especially as the urgent need of the hour. Review also provides the role of different agencies such as schools, parents, text books, teachers and other factors in value development of children.

Studies related with teachers role in value education are many. So also the role of text books in value education. But studies related to teacher training on values are very limited. This may be due to the strong hold on the view, "values are only caught". But at the same time studies proved that moral instruction is effective in many ways among children. By considering this aspect along with 'values are to be caught and taught' supported by educational experts in value education, attracted the investigator to take up the present study in a practical way by giving training to teachers.

The strength of review of literature for using JIM in classrooms as a value transaction Model of Teaching, along with her practical experience, led the investigator to conduct the present study using JIM.
Review also pointed out that curriculum/text books are rich source of values. The tool to modify students' behaviour by teachers in the classroom is text book. So the training on values through text books is selected by the investigator for the present study. Therefore this experimental study is designed to give training to teachers first to identify values from the content of the Biology curriculum and then to transact these values through JIM in their classrooms. Thus the effectiveness of Biology curriculum and strategy JIM for the development of values in students by teachers can be investigated practically.

The detailed methodology of the study is presented in chapter III.