CHAPTER-I
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1.0.0 Introduction:

Experience has shown that there is no one particular way which can be said to be the approach to achieve any instructional objective. Therefore experts in the field of education all over the world are seriously thinking of a variety of approaches to teaching to achieve different instructional objectives. At present we may require a number of ways to create the right environment for learning. Further we need to do research and find out which is the best one to achieve a particular goal.

To provide all rounded development we need to design suitable instructional strategies which held out students grow emotionally, physically, socially, democratically and intellectually. We need to know how to modify their behaviour so that they function effectively in changing society. To carry out these multiple responsibilities the teachers are required to engage in several professional roles. To prepare the teachers for a variety of roles Bruce Joyce and Marsha weil have searched and researched on a
variety of strategies developed by different learning theorists and designed a number of models of teaching. Jurisprudential Inquiry model is one of such models, focusing on improvement of society through the practice of social processes and the intellectualization of social issues and concerns.

1.1.0 The Problem: Its Background and Related Aspects:

The Indian society is full of paradoxes and contradictions. Bullock-carts and jumbo jets, computers and blackened wooden slates, doctoral degree holders and illiterates exist together in our society. The traditional dichotomy in norms like taking a dip in the holy waters of the Gangas and taking a sip of alcohol in a posh restaurant, wearing turban on the head with a modern suit on the body, pleading for the instruction in one's mother tongue from public forum and sending own children to English medium school etc., strike a schizophrenic note of contemporary' Indian social and political system'. The contradictory behavior is so commonly noticed in the people that no one finds fault with it. Probably this is because
of the transition that the Indian society is passing through. However, the contradictions in social values are leading to create 'value ambiguity' and 'behavioral incongruity' in the persons. The youth, especially, appear to be the greater victim of the transition than the old and that is perhaps one reason why the youth are increasingly growing restless about the decadent value system in our society.

Mahatma Gandhi, describing the rural character of India, once remarked, "India lives in its villages" and his description holds good even today. Eighty percent of the people, living in rural areas, present a picture of agriculture bound traditionalism. 'Caste', though abhorred in public utterances, forms the basis of social, political and administrative favours in the Indian society. 'Marriages are still made in heaven', as the parents, in a great majority of cases, impose their choice on the selection of the bribes for their sons. With all high flown euphemistic talk of according equal status to women, the dominance of men continues in many families as unabashedly as before. This goes to suggest that the Indian society even now, with all its claims for industrial and scientific achievement, is highly
traditional and conservative and is far away from being called modern, rational and progressive.

After the long span of time we became free and we made a liberal constitution based on the democratic values which have been made on the ground of compromise between needs of individual and the demands of society. We have equal rights to preserve the originality of our own religions, customs and ideals, but many a time we find that in their zeal to propagate their own views, people of other sects and religions try to impose their own ideals and values on others who on their part are totally unwilling to receive them. This very often leads to a conflict between them.

At present in our country forces of castism, communalism, regionalism, untouchability are threatening to destroy our basic values of justice and human dignity. The social customs and religions must not subordinate human dignity, yet they ought to be preserved in such a way that they could promote basic human and democratic values. In these circumstances individual's freedom,
demand of society and demand of nation should compromise in such a way that all may get proper respect without doing harm to each other. This is possible only when an individual will be governed by his intellect, and not by his traditional and emotional motives and for this he should have the ability to clarify his value position with regard to different public issues. For this we should have to recontract a new ethics (code of conduct), based on compromise among different values (social, legal and ethical) as far as possible so that the problems of every citizen in the present Indian context may be resolved without any conflict.

Today we are faced with the question of national integration. All thinking men in the country are exercised about it and are trying to find the solution. Committees at national level and other smaller committees have been set up to examine the forces that are against it, as also competent persons have thrown out innumerable suggestions to achieve integration. The important questions is : why do we face such a question at all ? It seems we face it because we have not tried to learn, understand and practise the basic tenet of the philosophy : "That which is one has become all
this". It is imperative that this philosophy is once again broadcast all over the country and made known to all. We can ignore it only at our peril. This is indeed difficult; yet if we want national integration, we will have to base it on this fundamental tenet of our ancient philosophy.

The country is passing through a critical stage of its growth. The development of science and technology has influenced our entire life. Erosion of values is one of the effect of this. Great changes are taking place all over the world. New ideas and forces are born almost every day. Change is speedier today than it was at any time in the past. The future is alluring, but unstable and insecure. There is need to re-examine the past, separate the grain from the chaff and use it as a stable foundations for future growth.

Perhaps at no time was the responsibility of educators greater than it is today, for the forces today at play are greater, more vigorous and faster. The danger in such a position is that if the roots are not firm, we may be blown off, root and branch. The main responsibility of contemporary thinkers, educators and intellectuals
is to visualize the society of future on the basis of current trends and to prepare individuals who can best fit in that society so that they can develop and flourish in future.

Recent trend indicates that the traditional value system is changing rapidly, and in future a value system based upon justice, liberty, equality and secularism may emerge. This may come about through a more or less rapid process of evolution and understanding or through open conflict or class war, but what is perhaps beyond dispute is that these values of life will emerge much more prominently than today (Adaval, 1979). Rational outlook is one and most important of the obvious trends for tomorrow. Participation of all citizens in national decision making on vital issues will entail individual and collective responsibility. Greater understanding of differences in cultural view points, religious view points, and behaviour patterns is inevitable for survival of a democratic and pluralistic society. Many educationists consequently feel that education in the future must equip individuals for undertaking responsible behaviour and attitude.
Both, attitude and behaviour, being the functional aspects of one's personality are apt to be greatly influenced by education. In a broader sense, education, formal or informal, is a means to one's awareness to some information, knowledge or facts. It broadens one's mental outlook, influences one's belief structure and modifies one's attitude towards an issue, object or class of people. Further, the process of educating a person enables him to think in terms of right or wrong, true or false, reasonable or unreasonable. And thus, in turn, it invariably influences a person's overt or covert behaviour in varying degrees, depending on various other factors also. From a sociological point of view, all education proceeds by the participation of a person in social consciousness.

From where does an individual evolve his or her values and form a set of attitudes towards objects and issues? Certainly from the family, the school, the mass media and a host of voluntary associations involving the individual. How far the schools are responsible and to what extent the teachers should make a deliberate effort to inculcate the values? Some may sincerely point out that children should be left free to form their own attitudes and choose their own values and that we should respect moral autonomy and differences in beliefs. But we should remember that respect for
autonomy ought not to deter schools from providing occasions in which individuals seek attitudes and values. Infact it is one of the major responsibilities of the school to expose to the young minds the diversity prevalent in the society. A true teacher never says, "Do as I do", he like the 'Rishi of Taittiriya upnishad says, "Do whatever you deem right. If you are in a fix, follow men of character and righteous persons". Such freedom must be given to a person.

1.2.0 Theoretical Framework :

1.2.1 Values : A Definitional View Point :

Human values have been employed in two distinctively different ways in human discourse. It is often said that a person has a value or an object has a value. These two usages have been explicitly recognized by writers in various disciplines such as Charles Moris in Philosophy, Brewster Smith (1969) in Psychology and Robin William (1968) in Sociology. In Present study the researcher has attempted to clarify the meaning of human values by explaining the ideas of Rokeach (1973) and Shaver (1976).
Rokeach (1973) defined value as an enduring belief, a specific mode of conduct or end state of existence along a continuum of relative importance. Any conception of human values if is to be fruitful, it must be able to account for the enduring character of values as well as their changing character. The enduring character of values arises mainly by their initial teaching and learning in isolation from other values. A mode of behavior or end state is always desirable. The isolated and absolute learning of values more or less guarantees their endurance and stability. In case of values as a belief, Rokeach (1968) has distinguished three types of beliefs: (a) descriptive or existential beliefs, something being true or false; (b) evaluative beliefs, where in the object of belief is judged to be good or bad; and (c) prescriptive or proscriptive beliefs, where in some means or end of actions is judged to be desirable or undesirable. Values like all beliefs have conative, affective and behavioural components. A value refers to a mode of conduct or end state of existence.
A value is a preference as well as the conception of the preferable. According to Kluckohn a value is a "Conception of the desirable" and not something "merely desired". A conception of the desirable seems to be nothing more than a special kind of preference - a preference for one mode or a preference for one end state over other end state. A value is a conception of something that is personally or socially preferable. When a person speaks about his values, it can not be assumed that he necessarily intends to apply them differently to young and old, men and women, rich and poor or and so on.

In shaver's view, values are, "standards and principles for judging worth. They are criteria by which we judge things (people, objects, ideas, actions and situations) to be good, worth while, desirable; or on the other hand, bad, worthless, despicable; or, of course, somewhere in between these extremes. We may apply our values consciously or they may function unconsciously as a part of the influence of our frame of reference, without our being aware of
the standards implied by our decisions". Roin Williams (1968) has also remarked that a person's values serve as "The criteria or standard in terms of which evaluations are made".

The shaver's definition contains three key elements.

(i) The values are concepts, not feelings. Values embody and express feelings, but they are more than feelings. They are standards for judgement with rational content. Because of the rational content a given value can be defined, analysed and compared with other values. A value is a concept that carries criteria for rating the things. Thus a value holds affect, but its defining structure is cognitive.

(ii) Values exist in the mind independently of self awareness or public affirmation. A value does not have to be explicitly announced or put into practice to qualify as a value. Values often form a part of frame of judgement without man's conscious knowledge or deliberate choosing.

(iii) Values are dimensional rather than absolute categories. In other words they are criteria for judging degrees of good and bad, right or wrong, or praise and blame. Values are not simply the
presence or absence of these characteristics. They are sets of rules for rating behaviours or objects along a continuum of worth (Harsh Miller and fielding, 1980).

Shaver has categorized values into three aesthetic values, instrumental values and normal values. By aesthetic values beauty is judged. Instrumental values are standards set in order to achieve other standards. Moral values, according to Shaver are, "The standards, the principles, by which we judge whether aims or actions are proper. Moral values may vary in the degree of importance and quality, but all normal values express something more than individual standard. Shaver and strong (1979) said, "Because of the moral values are used to justify and judge ethical decisions, and these have impact on other people, moral standards are not merely matters of personal taste". When a person is faced with a moral dilemma, he is asked what he ought to do. Unlike aesthetic or instrumental values, moral values are of high priority in value education than aesthetic and instrumental values.

1.2.2 Models of value Education:
In case of value education a model of teaching is a way of thinking and doing for the development of moral caring, judging, and acting. In an educational setting model of value education includes a theory, or a point of view, about how people develop morally and a set of strategies or principles for fostering moral development. The models of value education provide a broad based pedagogy to mobilize feeling, to guide thinking and to sustain action.

Following are some of the models of teaching which can be utilized in developing the various aspects of human values.

- Jurisprudential inquiry Model.
- Rationale Building Model.
- Consideration Model.
- Value clarification Model.
- Value Analysis Model
- Cognitive Moral Development Model.
- Social Action Model
- Role Playing Model.
- Value Discussion Model.
A brief description of these models of value education is presented below:

1. **Jurisprudential Inquiry Model**

   Jurisprudential Inquiry Model was developed by Donald Oliver and James P. Shaver (1974) to help students to learn to think systematically about contemporary issues. This model aims to develop the capacity for analyzing issues, to assume the role of others and social dialogue. Emphasizing the role of this model in value education. Joyce and Well (1985) write, "Jurisprudential Inquiry Model is essentially useful in helping people rethink their positions on important legal, ethical, and social questions. By giving them tools for analyzing and debating social issues, the jurisprudential approach helps students participate forcefully in the redefinition of social values."

2. **Rationale Building Model**

   The rationale Building Model was developed by James
Shaver. Shaver views moral education primarily from the perspective of a pluralistic society. The rational building approach emphasizes the role of critical reflection on the part of the teachers and students alike in moral education. Shaver focuses on the need to teach the specific analytic skills essential to democratic citizenship. Shaver has proposed not only a program for moral education, but he has suggested some basic considerations directly relevant to moral instruction. These considerations include the processes of value identification, value clarification, label generalization, value conflict analysis and qualified decision making.

3. **Consideration Model:**

The consideration Model was developed by Peter McPhial and his associates (Britain, 1975). McPhial emphasizes the importance of caring as distinct from judging. According to McPhial the task to moral education is to build on the fundamental core of consideration that all people naturally possess. The consideration model assumes that moral behaviour is self reinforcing. In other words it is generally pleasant and rewarding to treat another person considerably. The consideration approach places emphasis on role playing, socio-drama, and creative writing as methods for enhancing interpersonal awareness.
4. **Value Clarification Model**:

Value Clarification Model was developed by Lois Raths, Merrill Harmm and Sidney Simoon (1978). This model is an attempt to help people to describe value confusion and promote a consistent set of value through valuing process. The value clarification process designed to promote intelligent value choices through a process of choosing, prizing and behaving. The value clarification has four key elements: (a) a focus on life, (b) acceptance of what is, (c) an invitation to reflect further, and (d) nourishment of personal powers. The value clarifying process involves social discourse. Sharing thoughts and feelings with others is a critical demand of the model.

5. **Value Analysis Model**:

Value Analysis Model was developed by coomps (1971). This model helps students to learn a highly systematic, step-by-step process for making moral decisions. It trains people to deal rationally with ethical problems having social issues. In other words it deals with gathering and weighing facts in value judgement. The teacher follows following seven steps in exercising value analysis Model in a classroom situation:
i. Presenting the dilemma.

ii. Identifying and clarifying value conflict.

iii. Asking for conceivable alternatives.

iv. Asking for possible consequences of each alternative.

v. Asking for evidences to support the likelihood of consequences occurring.

vi. Asking for the evaluation of likely consequences.

vii. Asking for judgement as to which alternatives seems best and why.

6. Cognitive Moral Development Model:

The cognitive Moral Development Model was developed by Lawrence Kohlberg and introduces emphasis on moral reasoning. Kohlbergs theory of moral development and moral education
considers moral judgement as representing a naturally autonomous thought process. Moreover moral judgement involves choosing among competing values. The over all aim of this model is to help students to think through moral controversy in increasingly clear and comprehensive ways. The purpose of engaging individuals in moral deliberation, from the cognitive developmental point of view is to promote movement through general stages of moral development.

Through Cognitive Moral Development Model the teacher creates opportunities for students to think through their experiences in increasingly complex ways. The teacher (i) Presents a problem before students, (ii) Ensures that students understand the moral dilemma or problem in the form of question (iii) Helps students to confront the moral components inherent in the problem. (iv) Elicits student's rationale for their judgements, and (v) Encourages students with different rationales to interact with one another.

7. Social Action Model:
Fred Newmann (1975) developed social action Model. This model aims to teach students how to influence public policy. Newmann is concerned with developing students' moral reasoning, but he gives more attention to the environmental competencies that sustain moral action. Learning how to influence public affairs is a complex matter. Newmann's program is long term and interdisciplinary. The social Action Model recommends both coursework and community involvements.

The steps of the model are (i) to formulate policy goals based on moral deliberation and social policy research, (ii) to gather support to implement goals, (iii) dealing of definite psychophysiologic concerns, and (iv) resulting actual policy outcomes. The teacher has four different roles in the social Action Model. He/she acts as a general resource, counsellor, expert resource in a specific area and activist (to influence public policy).

8. **Value Discussion Model**:
Based on Kohlberg's cognitive theory of Moral Development, Value Discussion Model aims to enhance the stage of moral reasoning of students. Side by side the model is also useful in improving the Listening skills, self esteem, attitude towards schools and knowledge of key concepts. The five phases of value Discussion Model are:

(i) Presenting the dilemma, (ii) dividing on action, (iii) organizing small group discussion (iv) conducting a class discussion and (v) closing the discussion.

The role of the teacher is like a discussant, leader or mediator rather than authority figure. A non-judgemental classroom climate is to be established that reflects trust, infirmity and tolerance.

9. Role Playing Model:

The Role Playing Model was developed by Fanni Shaftel and George Shaftel (1967). This model aims to involve students in a real problem situation and provides a live sample of human behaviour that serve as a vehicle for students to explore their
feelings, gain insight into their problem solving skills and attitudes, and explore subject matter in various ways.

The role playing is a moderately structured approach. The teacher is responsible for initiating the phases and guiding students through the activities within each phase. Teacher shapes the exploration behaviour by the types of questions he or she asks and establishes the focus through questioning.

1.3.2 Value Oriented Education:

Since very ancient times educational systems have served as a supreme agency of inculcating the values and norms of society in their members. In this sense the role of schools has remained throughout important. It is generally agreed that the main function of education is to promote a balanced development of physical, mental, social, moral and spiritual aspects of the students in order to produce balanced citizens who strive to promote social welfare and progress.

Education in the context of social changes is not only to impart information and to teach skills to the students but also to inculcate the values of humanism, democracy, socialism, secularism and
national integration. This is necessary for the realization of our national objectives of building a democratic and just social order based on equality, social justice, fraternity and freedom.

Several educationists in India and abroad have stressed the importance of promoting values through education, which is facing the crisis of character in different spheres of life. Radhakrishan commission (1949) held the view that in addition to the search for truth through scientific and scholarly pursuits an important task of education is a concern with values. Kothari commission (1964 - 66) with its emphasis on education's role in national development includes among the functions of higher education cultivation of right interests; attitudes and moral and intellectual values. The National Policy on Education, 1986 observes, "The growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values."
Value education is a many sided endeavour as value itself. The theory and practice of value education speak to emotional, rational and active selves of individuals. It helps individuals to resolve or accept conflicts with others, and to realize their beliefs in actions. The value education does not deliver moral answers or prescribe practices, but it is concerned to make morality a living concern for students to breathe moral life. It cultivates the moral sensitivity and sharpen reasoning of young people to create a more just society.

The Inseparable link between education and value is evident in the nature and aim of education. The primary task of education is creative extension of knowledge, but it is not the total task. The education's task is a holistic task, and one cannot say to the students that he will take care only of their minds. Young people at their school and university should be given an understanding of moral, spiritual and democratic values. If it is the business of education to impart an integrated view of life, then a proper value orientation of education be comes imperative.

1.2.4 Approaches in Value Oriented Education:

The development of values is not very easy job. There is
no magic formula, technique or strategy for the inculcation and
development of values. The process of value education is a very
complicated task, influenced by a variety of hereditary and
environmental factors. Generally value education programs involve
direct, indirect or incidental approaches of value development.
Direct approach refers to deliberate, systematic instruction in
specially provided periods in the school time table. In most of the
schools and institutions value education is imparted in this way. In
this approach the values to be inculcated and developed are
explained, discussed, and illustrated through stories, anecdotes,
moral dilemmas, real life events. In indirect approach value
education is imparted through regular subjects of the school
curriculum and co-curricular activities. Whenever the value
inculcation and development are resorted to in relation to a specific
event or situation that actually occurs in the school, is known as
incidental approach of value education. The example of this is the
act of courage and bravery by a student, an act of indiscipline and
moral failure like theft, dishonesty etc. The following activities are generally employed in value education:

- teaching, instruction, explanation, discussion;

- training of proper habits;

- exposure to work of arts, beauty in nature, actions of moral worth;

- providing situations and opportunities to practise the values.

- presenting value dilemma and providing opportunities to discuss and analyze the conflicting situations.

These practices are almost traditional, vague and unstructured. Proceed a goal oriented path of value education, some structured. Scientific methodology based innovative practices in value inculcation and value development are needed. There are some models of teaching which can be utilized in the area of value
education. Jurisprudential Inquiry Model of teaching is one of such models which helps students to develop the capacity for analyzing social issues, to assume the role of others and social dialogue.

1.3.0 Education for citizenship in Democracy:

Education for citizenship has remained a serious concern of each country and of every society all through the ages. But education for citizenship becomes a moral commitment in democratic country, which helps in enabling the people to understand and seek solutions for social and political problems in a spirit of give and take without disrupting the existing system. It equips the individual with such attitudes, skills, sensitivities, insights, and a sense of responsibility and duty as are necessary to make him a 'good citizen'.

In a modern democracy, life is so complex that formal training in schools for proper participation in citizenship is necessary. Democracy is the political system almost universally valued now. And it is being adopted on an ever-increasing scale in the world. Although for the democratic set up some political
institutions and processes are essential, 'it is only to the extent differences are tolerated, respected and allowed to be expressed, that a truly democratic way of life can be said to prevail in a society' (Gore and others 1967). The democratic system involves corporate decisions, active, alert and conscious participation of people. An enlightened and educated citizenry is essential for its maintenance.

Education in a democracy is not concerned with the imparting in bookish knowledge to children only, but it is concerned with the all-round development of human personality—Physical, intellectual, and spiritual. For the fulfillment of this ideal education in a democracy should be so organised that an individual is able to secure the fullest development of his personality and at the same time he acquires those virtues dispositions, attitudes, and traits of character that go to make him a worthy member of a democratic society. A democracy is sustained only by the worth of an individual and its continuance can be assured by the collective contributions of
all the members of the society. It should ever be remembered that
democracy is not a form of government; rather it is a way of life.

It is a social faith which the human race has cherished as
extremely precious for thousands of years. It is that, but it is also "a
kind of economy, an order of society and a mode of associated
living, of conjoint communicated experiences". Whenever and
wherever democracy has proved unsuccessful it has proved so
because people kept it confined to votes, elections, parliaments etc.
It never went into the life-blood of the society and was never
accepted as a principle of living together. Unless democracy
embraces all human relationships, unless each individual of a society
can think, act, and feel in the democratic way, unless people have an
implicit faith in the ideals of democracy it would be an empty dream
to think of the success of democracy. This necessitates a sound
programme of democratic education for the youths of the nation and

the provision of an education to make them efficient citizens of a
democracy.
1.4.0 **Meaning and Nature of Democracy:**

In our country, democracy is a value of supreme importance. As a national ideal it may be held next only to national sovereignty. Not only in India but in nearly all other countries also, especially in new independent nation states, a democratic political set up is either claimed as a great achievement, or acknowledged as a worthy objective. Even countries which do not have a political set up by any well established criterion of democracy, profess to be practising democracy.

'Democracy is the name of one form of political organization in which ultimate sovereignty resides in the masses. It is an arrangement where decisions are made by the people' (Broudy, S. Harry 1965). It allows freedom of speech, belief and worship, also it ensures security against lawlessness. It asks for the active participation of citizens in the activities of the state and society. A democratic man's actions are self-directed, in accordance with a set of values. He proceeds through orderly procedures. He is
tolerant, tries to understand other people's views, desires and claims. He is open-minded and shoulders his responsibility.

It has been repeatedly stressed in India that only democracy can maintain and strengthen the integrity of the nation. The liberal outlook, tolerance, sympathy, public spiritedness and political awakening which are important characteristics of the democratic personality, have a symbolic relationship with political democracy. They reinforce each other. In fact it would be no exaggeration to say that true democrat is an ideal citizen in the present day condition in India. In 1951, Maulana Azad, speaking about the first five year Plan stressed social education, which had five elements. One of these was 'Education for Democratic Citizenship'.

"Implicit in the meaning of democracy are the values of dignity, self determination, intelligence, pluralism, and cohesion (or community). Democracy is itself a value network in which all paths lead to the ground of dignity... One of the defining attributes of the ideal of dignity is the right to make important choices... Another essential characteristic of the ideal of dignity is the belief in intelligence, or reason. The faith in intelligence suggests that each
individual has the potential for making wise and just choices because humans are rational beings, we trust in their potential for autonomous decision making. The right to make important decisions is given meaning only within the conditions of pluralism. Without a variety of openly expressed views, values and styles, the ideal of freedom of choice is a hollow abstraction, and the facility for making rational judgements can not be exercised". (Shaver, 1973).

1.5.0 Value Education in a Democratic Society :

Democratic values serve as ends in education, as well as casting light on its means. A teacher who believes in the rights of self determination and rationality can not see the schools role in terms of the imposition or indoctrination of values. The teacher must appeal to the students' reason and not rest content with merely conditioning student behavior. In this view, the fundamental purpose of education is the development of intelligence. Teachers have a responsibility to transmit the moral values of democracy, but they
must do so in a way that makes the values reasonable to believes for the student.

As Israel Scheffler has written: "To teach, in the standard sense, is at some points, at least, to submit oneself the understanding and independent judgement of the pupil, to his demand for reasons, to his sense of what constitutes an adequate explanation. To teach someone that such and such is the case is not merely to try to get him to believe it.... Teaching involves further that.... we try also to get him to believe it for reasons that within the limits of his capacity to grasp, are our reasons. Teaching, in this way, requires us to reveal our reasons to the student, and, by so doing, to submit them to his evaluation and criticism...

1.6.0 Towards a Model for Value Education:

As our society undergoes cultural and social changes, there is a need of such an educational framework which can enable people to rethink their positions on important legal, ethical and
social questions, so that the new and liberal values for a democratic society can be successfully developed. In this way intellectualization of social issues can be done and values of pluralistic society and respect for points of view of others of shared perspective could be developed which must dominate our judgements about the issues which generally get vitiated by emotional, selfish, irrational prejudices and conventional approach to the issues. We must abide by the Socratic maxim"- The unexamined life is not worth human living". This may also be termed as" the unexamined belief is not worth human holding". A careful study of opposing viewpoints will generally help to clarify an issue and to replace emotional outbursts by rational understanding. For these purposes great emphasis is being laid on value clarification strategies these days. A great deal of interest is being expressed in teaching mediation and conflict management skills. It is recommended that study and development in this area be continued (Harms, 1987). Implementation and assessment of models facilitating group decision making is also being emphasized (Keane, 1987). "Dialectic logic" is identified as the key
skill students need to develop in order to become effective citizens (Frisby, 1987). Available researches support the proposition that teachers should specially teach critical thinking skills (Shaver, 1964). Emphasis is also being laid on not only to answer questions, but also to question answers (Ehlers, 1977).

The essence of good teaching is to create supportive conditions enabling the individual to undergo the process of learning, to handle his environment, to cope with social, legal, ethical, and political changes, to experiment with new way of thinking and to solve the social, legal, and ethical problems. According to 'Bhagwat Geeta', "A true teacher helps his pupil to discover his own personal philosophy or the invisible sun within him".

On the basis of aforesaid discussion it can be said that a new teaching strategy is needed to provide a base for young students to analyze and take position on various public issues in an ideal, free and democratic society.
1.7.0 Jurisprudential Inquiry Model: A New Teaching Strategy:

Jurisprudential Inquiry Model was developed by Donald Oliver and James P. Shaver at Oxford University for teaching young citizens to reflect on social issues. This model is based on a conception of society in which people differ in their views and priorities and in which social values legitimately conflict with one another. Resolving complex, controversial issues within the context of a productive social order requires citizens who can talk to one another and successfully negotiate their differences. This model is developed to improve students' ability to analyse public issues and to develop and clarify value positions which they can use in the public domain. Oliver and Shaver are of the opinion that the best stance on an issue is to maintain a balance of values in which each value is only minimally compromised. To achieve such a balance, each party in a controversy should try to understand the reasons and assumptions behind the other's position. Only by rational consent useful compromise can be reached.
1.7.1 **Goals and Assumptions:**

Oliver and Shaver hold 'Justice and human dignity' as the fundamental values (goal) of any democratic society. They feel that individuals must be able to make choices between alternatives, because choice is the essential defining characteristic of human dignity. They also feel that a free society requires open conflict among choices of different people who represent different positions on important issues, but they think that there should be a common standard or frame of reference as a means for dealing with conflict and resolving it. They reason that human dignity, with choice as its defining characteristic, is most often expressed as a balance of values, therefore new ways of using social values must be devised for approaching towards value conflicts. They emphasize that values can be used on 'dimensional basis' as contrasted to an 'ideal' basis because they feel that, if values are seen on a dimensional basis, then one can judge degree of desirable conditions on a continuum.

1.7.2 **Major Concepts:**
1.7.3 **Socratic Dialogue:**

The heart of jurisprudential inquiry teaching is socratic dialogue. In the socratic style, the teacher asks the students to take a position on an issue or to make a value judgement, and then he or she challenges the assumptions underlying the stand by exposing its implications. The function of the teacher is to probe the students' positions by questioning the relevance, consistency, specificity and clarity of the students' ideas until they become more clear and more complex. Most characteristic of the socratic style is the use of analysis as a means of contradicting students' general statements.

1.7.4 **Public Policy Issues:**

A Public policy issue is a question involving a choice or a decision for action by citizens or officials in affairs that concern a government or community. One of the most difficult tasks for the teacher is to assist students in integrating the details of a case into a public policy question.

1.7.5 **A framework of Values:**

Political and social values, such as personal freedom,
equality, and justice, concern Oliver and Shaver in their strategy because these are 'The major concepts' used by our government and private groups to justify public policies and decisions. When we speak of a framework of values for analyzing public issues, we imply the legal-ethical framework that governs Indian social polices and decisions.

Resolving a controversy involves screening the details of the case through this legal-ethical framework, identifying the values and policies in question. Social values help us to analyze controversial situations because they provide a common framework that transcends any one particular controversy. Thus although a framework of social values permits us to speak of wider conflict situations in common terms, it does not tell us how to go about resolving controversies.

1.7.6 **Balancing values**: The Best Policy Stance:

Oliver and Shaver emphasize that values can be used on a dimensional as well as an ideal basis. If social values are construed as ideals, they have to be dealt with on an absolute basis, either one lives up to a value or one does not. For example if you prove of equality of all races before the law in the ideal sense, you feel it
either has or has not been achieved. If you see values on a dimensional basis, then you judge degrees of desirable conditions on a continuum. For example, you can accept a compromise that ensures some, but not all possible racial equality. Politically, you might choose such a position, hoping to gain more in the future.

Oliver and Shaver feel that the best stance on an issue is to maintain a balance of values in which each value is only minimally compromised. To achieve such a balance, each party in a controversy should try to understand the reasons and assumptions behind the other's position.

1.8.0 Origin of the Problem:

At present Indian education is facing value crises. Ours is an age of value transition. Joyce and weil (1982) have proposed Jurisprudential inquiry model of teaching. It was designed to teach directly the jurisprudential framework, a commitment to pluralism and respect for alternative views and ability to carry on a dialogue to develop social policy. The investigator is of the opinion that this
model can be effective for developing democratic values among school children. This view prompted the researcher to prepare this research proposal.

1.9.0 **Statement of the Problem**:

The present study has been titled as "Effectiveness of Jurisprudential Inquiry Model of Teaching for Developing Democratic value Among School children in relation to their Socio-economic status, Social competence, Personality factors and Academic achievement"

1.10.0 **Objectives of the Study**:

The present study aims at achieving the following objectives:

1. To see the effectiveness of jurisprudential inquiry model of teaching for developing democratic values among VIII\textsuperscript{th} grade school Children.

2. To see the effects of socio-economic status on development of democratic values among VIII\textsuperscript{th} grade
school children when taught through jurisprudential inquiry model of teaching (JIMOT).

3. To see the effect of social competence on development of democratic values among VIII\textsuperscript{th} grade school children when taught through jurisprudential inquiry model of teaching (JIMOT).

4. To see the effect of personality factors on development of democratic values among VIII\textsuperscript{th} grade school children when taught through jurisprudential inquiry model of teaching (JIMOT).

5. To see the effect of academic achievement on developing of democratic values among VIII\textsuperscript{th} grade school children when taught through jurisprudential inquiry model of teaching (JIMOT).

1.10.1. **Subsidiary objective**: 

In addition to the above said objectives of the study, following subsidiary objective will also be realized:
1. Construction and standardization of 'Democratic Values Test' (DVT).

1.11.0 Hypotheses:

To achieve the above mentioned objectives of the study, the following hypotheses will be subjected to empirical verification and testing:

H₁ Jurisprudential Inquiry model teaching contributes to development of democratic values among VIIIth grade school children.

H₂ There is no significant effect of high socio-economic factors on the development of democratic values among VIIIth grade school children when taught through Jurisprudential inquiry model of teaching.

H₃ There is no significant effect of low socio-economic factors on the development of democratic values among VIIIth grade school children when taught through Jurisprudential inquiry model of teaching.

H₄ There is no significant effect of high Social competence on the development of democratic values among VIIIth grade school
children when taught through Jurisprudential inquiry model of teaching.

H₅  There is no significant effect of low Social competence on the development of democratic values among VIIIth grade school children when taught through Jurisprudential inquiry model of teaching.

H₆  There is no significant effect of ambivert personality factors on the development of democratic values among VIIIth grade school children when taught through Jurisprudential inquiry model of teaching.

H₇  There is no significant effect of introvert personality factors on the development of democratic values among VIIIth grade school children when taught through Jurisprudential Inquiry model of teaching.

H₈  There is no significant effect of extrovert personality factors on the development of democratic values among VIIIth grade school children when taught through Jurisprudential inquiry model of teaching.
There is no significant effect of high academic achievement on the development of democratic values among VIII\textsuperscript{th} grade school children when taught through Jurisprudential inquiry model of teaching.

There is no significant effect of low academic achievement on the development of democratic values among VIII\textsuperscript{th} grade school children when taught through Jurisprudential inquiry model of teaching.

1.12.0 Need of the study:

As our society undergoes cultural and social changes there is a need of such an educational framework which can enable people to rethink their positions on important legal, ethical and social questions, so that the new and liberal values for a democratic society can be successfully developed. In this way intellectualization of social issues can be done and values of pluralistic society and respect for points of view of others or shared perspective could be developed which must dominate our judgements about the issues which generally get vitiated by emotional, selfish, irrational
prejudices and conventional approach to the issues. We must abide by the socratic marim "The unexamined life is not worth human living." This may also be termed as "The unexamined belief is not worth human holding."

A careful study of opposing view points will generally help to clarify an issue and to replace emotional outbursts by rational understanding. For these purposes great emphasis is being laid on value clarification strategies these days. A great deal of interest is being expressed in teaching, mediation and conflict management skills. It is recommended that study and development in this area be continued (Harms, 1987). Implementation and assesment of models facilitating group decision making is also being emphasised (Keane, 1987). "Dialectic logic" is identified as the kay skill students need to develop in order to become effective citizens (Frisby, 1987). Available researches support the proposition that teachers should specially teach critical thinking skills (Shaver, 1964). Emphasis is also being laid on not only to answer questions, but also to question answers (Ehlers, 1977).

The essence of good teaching is to create supportive conditions enabling the individual to undergo the process of learning, to handle his environment, to cape with social, legal,
ethical and political changes, to experiment with new way of thinking and to solve the social, legal and ethical problems. According to 'Bhagwat Geeta', "A true teacher helps his pupil to discover his own personal philosophy or the invisible seen within him". (On the basis of aforesaid discussion it can be said that a new teaching strategy is needed to provide a base for young students to analyze and take position on various public issues in an ideal free and democratic society.)

1.13.0 The Rationale of the Study:

The investigator wants to inculcate democratic values among school students who possess the potentiality to solve their value conflicts and are conscious of their social and moral obligations. This task can be accomplished by teaching certain public issues through Jurisprudential enquiry model of teaching. This hunch led to the origin of the problem to study the effectiveness of this model.

The rationale for the present study entitled "Effectiveness of Jurisprudential Inquiry model of Teaching for developing democratic values Among VIIIth grade students in relation to their socio-economic status, social competence, personality factors and academic achievement" has been
provided by instructional and nurturant effects of the model developed by Joyce Bruce and Marsha Weil:

**Figure 1.1**

Instructional and Nurturant effects: Jurisprudential Inquiry Model.

Model

------------------------------- Instructional Effects.

................................. Nurturant Effects.

Based upon these instructional and nurturant effects, the investigator has developed his own experimental Model to see the effectiveness of Jurisprudential Inquiry Model (Independent variable) for
developing Democratic values, Socio-economic status, Social competence, Personality Factors, Academic Achievement

1.14.0 Definition of Key Terms Used:

Another Pre-requisite to a scientific study of any phenomena is definition of the terms used which will facilitate the understanding of the concept underlying the study. The formulation of the operational definitions of the terms used is perhaps the most important of all the tasks of the researchers. Therefore, in the interest of clarification, a few terms have been defined in the present study.

1.14.1 Jurisprudential Inquiry Model:

This model is based on a conception of society in which people differ in their views and priorities and in which social values legitimately conflict with one another. Resolving complex, controversial issues within the context of a productive social order
requires citizens who can talk to another and successfully negotiate their differences.

1.14.2 Democratic Value:

Democratic value have been defined in terms of constitutional value enshrined in the preamble of India.

1.14.3 Socio-economic Status:

The home background is an important factor which dominates, controls and determines one's standing in society. Socio-economic status is commonly viewed as the standing of a person in society on the basis of both social class and financial situation. Chapin (1928) was the first to conceptualize socio-economic status as a composite of several factors reflecting one's standing in relation to the contemporary society when he defined it as "the position that an individual or family occupies with reference to prevailing average standards of cultural possessions, effective income, material possessions and participation in group activity of the community" In contemporary literature the socio-economic status of an individual or group is the level indicative of both the social and economic achievement of the individual or group. The essence of socio-economic status is that individuals and groups differ in their positions in a social hierarchy due to a variety of
determinants and that the social position has profound behavioural consequences. It is the prime indicator of social development. The social and economic status of the home is a key variable for research in social sciences, particularly in Sociology, Psychology and Education.

Socio-economic status (SES) is evaluated as a combination of factors including income, level of education, and occupation. It is a way of looking at how individuals or families fit into society using economic and social measures that have been shown to impact individuals' health and well-being.

Socio-economic status and health are closely related, and SES can often have profound effects on a person's health due to differences in ability to access health care as well as dietary and other lifestyle choices that are associated with both finances and education.

Fact and features through researches mode to find out the socio-economic status of an individual reveal that the following three assumptions are the main factors by which the socio-economic status can be measured:
(i) There is class structure in society,

(ii) The status are determined mainly by a few commonly accepted symbolic characteristics,

(iii) Their characteristics can be sealed and combined using statistical procedures.

In India social or socio-economic status is attached to the amount of income as well as the source of income while earning, if a man earns Rs 250.00 or more than the other person, he feels himself in a more prestigious positions than the other one who earns less than him. The man who gets ample inherited property, feel that he has a higher socio-economic status in the society, the comparison to the one who did not inherit huge property or had some by self earning. The third sources of higher status in the society is based on monthly salary and wages.

Status which is associated with occupation like coolies ditch-diggers, labours, barbers etc. have a very low status in our society. Even the plumbers and carpenters who are the skilled workers are occupying low prestige in the society. On the other hand
doctors, engineers, surgeons, advocates etc. have established themselves at a higher place in the society.

Less educated persons are not evenly recognised in comparison to a highly educated person in the society. The person having technical talents are not much paid. The exploitation is existing in the society and so they are not paid and regarded at par with the educated and well-to-do persons in the society.

Students are closely related with the society since birth. The personality of student have been largely influenced by the environment around them, which also affects their academic career.

1. **Harney**, defines standard of socio-economic status as "his place in the status of the group of the society." Socio-economic status affects the physical and mental growth of students.

2. **Merdith**, observed that, "children of the families belonging to high social status process more developed mind and helth. They acquire more knowledge by higher education besides possessing sound health."
3. **Turman and meril**, have found out, "that children of the parents who possess high status in the society have more developed intelligence and high education than the children of the cherical group of the society."

### 1.14.4 Social competence:

The importance of social ability has long been recognised, but only recently it has become the focus of educational programm. For many years, social abilities were assumed to be intrinsic characteristics that determined a person's success or failure in social situations, and the characteristics were not considered amenable to change. Two important developments in psychological theory laid to a new conceptualizing of social abilities that allowed them to be incorporated in an educational model. The first development was social learning theory by Albert Bandura in the 1960. According to him, social abilities, along with other aspects of human functioning, were considered to be behaviors that were developed and maintained according to principles of learning and, unlike traits, were amenable to change through process of relearning. The shift in focus from traits to behaviours suggested by his theory allowed social abilities to be defined in terms of behaviors that could be easily and reliably measured.
A second major redirection in psychological theory bears direction on this problem. Recent research in social psychology suggests that the most accurate picture of social interaction may be a reciprocal one which takes into account both the target person and the factors in his environment. It may be more useful to conceptualize social competence as the product of an interaction between the person and the situation. Recent reviews by Ekahammar (1974), Bowers (1973), and Endler and Magnusson (1976) conclude that person-situation interaction is more important, than either situational or individual difference in explaining behavioral differences. Building on the conceptual work of Kohlberg and Mayer (1972), Zigler and Trickett derive a two fold approach in which measure of social competence should reflect one of two major criteria Zigler and Tricket (1978). They suggest that social competence must first reflect the success of the human being in meeting social expectancies, and second, that the measures of social competence should reflect something about he self-actualization or personal development of the human being (p.795).

Throughout development, children continue to develop social competence, that is, the ability to initiate and maintain interaction with adults and peers and to build relationships with others in group and dyadic contexts.
The social characteristics of the child undergo continual and extensive modification in relation to adult and peer responses. Considerable evidence indicates that children increase their interactions with peers throughout childhood (Asher, Oden & Gottman, 1977). Peer interactions has been found to promote overall developmental competence (Mueller & Brenner, 1977; Shatz & Gelman 1973, Gottman & Parkhurst, 1979). To understand the concept of social competence we should know about social interaction and social development, as they are related phenomena. A man gradually attains social competence from his childhood to adulthood. This is an automatic process. "As children develop, they increase their ability to sustain a given interaction, to make gains in knowledge and understanding of each other and to establish relationships", (Bromley, 1973). This interaction process is the basis of the development of social competence. Children who interact well with others are usually socially competent.

The process of social development involves changes, primarily in the affective, social cognitive, and behavioural areas. In the social affective area of competence, three major categories are typically identified-attachment, expressiveness and self-control. 'Attachment' is the ability to establish an affectional tie or bond with another. The attachment process has
been characterized by strong affectional interaction (Bowlby, 1958, Ainsworth, 1973) and distress upon departure of a particular person. Expressiveness' is the ability to express clearly feelings of affection, anger, sadness, fear, and excitement in ways comprehensible to others. Self-control' is the ability to express feelings and behave with little reliance on external controls (Spivack & Shure, 1974).

The main assumption underlying most work in social cognition is that conative skills can be used to explain their social competence (Nicola Yuill, 1990). There are four major categories in social cognitive area-social knowledge, perspective taking, attribution and moral judgement. Social knowledge includes several considerations- 'Knowledge of the social self' (Montemayor & Eisen, 1977; Herzberger et.al. 1981), knowledge of social situations' (Ladd & Oden, 1977), 'Knowledge of social interaction processes' knowledge of social relationships' (Bigelow 1977, Peevers & Secord, 1973, Selman & Jaquette 1977), and 'Knowledge of social roles' (Forth, 1978).

'Perspective-taking', originally proposed by Piaget (1932), refers to the child's ability to appreciate that the other person may have a different perspective or be in a different role. Researchers have found progress in
children's ability to take the role or perspective of another person as they gain in cognitive ability and social experience. Role taking appears to be enhanced by peer interaction (Selman & Jaquette, 1977) and is thought to be important in differentiating specific similarities and difference between the self and another person. 'Attribution' refers to the process of determining the cause of social actions including the ability to discern the extent to which personality characteristics, emotional or attitudinal factors, and situational factors determine a person's behaviour. 'Moral judgement' refers to the ability to employ judgement based on moral principles that are universal, for example, persons' right to life, freedom from injury or abuse, and fair distribution of materials and property.

In the area of 'Social Behavior', children's ability to interact with others includes a number of major categories of observable skills. 'Communication' refers to the use of verbal and non verbal language in conversations that involve the reciprocal sending and receiving of understandable messages on any given topic. Problems in accurate communication appear to limit peer interaction and relationship building (Gottman, Gonso, & Resmussum, 1975). 'Co-operation' refers to the ability to co-ordinate activity with another by sharing space, time or materials either to accommodate each person's individual activity or to collaborate in some joint activity. 'Support' refers to the ability to give help, instruction, and comfort to another who may be physically hurt, ill, or lack knowledge of how to do a task. Correlations have been found between supportive bahaviour and peer acceptance and friendship status (Ladd & Oden, 1979, Bigelow & La Gaipa, 1975). Inclusion and participation skills' in activities in the school family, and neighbourhood include initiating and sustaining inclusion by using accepted methods of gaining entrance into peer interactions. Considerable evidence points to the importance of inclusion and participation skills to peer
acceptance (eg. Gottman, 1977, Gottman & Parkshurst, 1979). 'Conflict management' refers to strategies how to negotiate, bargain, prevent, alleviate, or resolve a situation in which one person has objectives or interests that conflict with those of one or more other persons. Achievement' refers to striving to demonstrate one's uniqueness and individual accomplishment or skill, or to excel in some dimension. Children found to excel or to be expert in some area tend to receive recognition by adults and peers (Asher, Oden & Gottman, 1977). 'Autonomous social self' refers to knowing how to project one's uniqueness or individuality to others and to maintain some degree of independence of thought and action.

1.14.5 Personality:

A definition for the word personality would be a good way to begin a book that considers various theories of personality. However writing a definition is not that simple. A complete search for such a definition takes us back to the early history of the human race, back to the time when the first person asked, "who I am?", thereby reflecting on his or her identity. The different answers that people have given to that question have found expression throughout history in various cultural constructs such as philosophy religion, art, politics, and science. Each one of us begins the search anew; as children seeking identity, and later as adults reflecting upon our
identity, we wonder who are and join fellow travelers on the road in search of the self.

Madame de Pompadour, an old song tells us, had a "well-developed personality". The word "Personality" has a humorous double meaning and refers, simultaneously, to Madame de Pompadour's shapely figure and to her alluring charm and social grace. When we say some one "has personality" we are usually referring to socially desirable characteristics which set that individual apart from others and cause him or her to be attractively and distinctively "different." Although psychologists prefer to use less value laden terms when defining personality. There are still some areas of agreement between their descriptions and popular usage.

The first definition I well present is one which you are almost certain to perceive as overly detailed and complicated: "Personality is the dynamic organization within the individual of
those psychophysical system that determine his characteristic behavior and thought."

The late Gordon Allport, who wrote this definition (1961) was a very influential theorist whose ideas are presented. What exactly, does his definition mean? By placing personality "within the individual," Allport reveals himself as having a 'Person" orientation to 'dynamic organisation," he wishes to convey his belief that some one's deserve behaviors and thoughts are perceived by that individual as being patterned into a coherent, purposeful whole. Personality disorder, by implication, refers to a breakdown of this patterning so that the individual's thought and behavior seem disorganized, incoherent, and purposeless. The dynamic" aspect of personality organization implies that we are always open to change as a result of new experiences and new goals, but a well ordered personality will maintain its coherence even as it undergoes such changes. By "psychophysical," Allport means that personality is
neither an exclusively mental nor an exclusively physiological phenomenon. The physical body influences the mind, the mind influences the physical body, and personality organization includes the operation of both body and mind. This process determines behavior and thought in such a way as to shape these activities into a pattern characteristic of a particular individual.

Another definition of personality is proposed by a spokesman for the "situation" side of the person-situation controversy. Walter Mischel (1976) describes personality as "the distinctive patterns of behavior (including thoughts and emotions) that characterize each individual's adaptation to the situations of his or her life." Here, the emphasis is on the environmental condition which cause a person to experience certain thought and to exhibit certain behaviour. The dynamic, organizational, physiological, and goal-striving features of Allport's definition are all conspicuously absent in Mischel's definition.
Both definition use the words "characteristic" or "characterize", and these appears to be agreement that personality implies some degree of individual uniqueness. This aspect of these psychologists' definition of personality is also reflected in the popular usage with which we began our discussion. Psychologists, though do not apply the term "personality" solely to someone's socially desirable characteristics. They would, for example, distinguish between a hostile or antisocial personality and a friendly or one, but they would not deny that a person of either type possesses a "personality". One other implication of using the word "characteristic" in defining personality is that this must be a fairly stable feature of a given individual. In referring to someone's personality at all, we are implying that we expect that individual's style of thinking and behaving to be fairly consistent across time and in different circumstances.

1.14.6 Academic Achievement:

Academic achievement has been defined as annual individual scores gained by the student in his/her previous annual examination.
1.15.0 Delimitations of Study:

The study has limited generalizability in the sense that the effect of Jurisprudential Inquiry Model of teaching has been studied in terms of Democratic value, Socio-economic status, Social competence, Personality Factors and Academic Achievement. Though there are so many variables (such as Attachment, expressiveness, self-control, social knowledge, perspective taking, moral judgement ability, participation skills, political socialization, political knowledge, political interests and participation, political efficacy and cynicism, social value, justice, equality liberty, fraternity had secularism upon which the effectiveness of JIM could be studied, all of them could not be studied at a time due to lack of resources and time at investigators disposal.

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