“Real education has to draw out the best from the boys and girls to be educated. This can never be done by packing ill-assorted and unwanted information into the heads of the students. It becomes a dead weight crushing all originality in them and turning them into mere automata. It should be an all-round development of the individual physical, mental, moral and spiritual”.

Mahatma Gandhi
(Harijan, 1st Dec’1933)

1.1 CONTEXT, NEED AND IMPORTANCE OF THE STUDY

1.1.1 The Context

The task of building an enlightened, strong and prosperous nation rests on the shoulders of its children who are to be cherished, nurtured and developed with tenderness and care. Education has always played this important role and has thereby emerged as a natural characteristic of human societies. It is an agent of social change, as it necessarily reflects society’s main ethos, aspirations and concerns.

The contemporary scenario of India compels everyone to turn to education as the central key to the road of regeneration. Unfortunately our education is at cross roads, the road on which education has been running at present has reached dead ends from several points of view. Undeveloped and developing countries like ours have awakened vastly to the value of education; but the road is unable to bear the burden of increasing role of education. Requirements of economic development oblige
governments to frame and pursue objectives that tend to impose heavy burdens on people, who in turn project expectations in regard to education, which cannot be fulfilled by the present study of education. The costs of education are increasing unbearably, and higher questions of human development, of human destiny and human fulfilment impose on education new directions and goals that seem impossible of achievement, if education continues to be what it is today.

“Today, the humanity is gripped by three pulls and counter pulls and the resultant situation is so difficult that nothing short of change in human consciousness can lift up humanity from its crisis. On the one hand, there is a downward gravitation on the other hand, there is a pull towards horizontal development, and there is still a higher pull vertical ascension”.

Kireet Joshi
Education at Cross Roads, Mira Aditi, Mysore

The downward pull is that of hugeness of structures and super structures of economic, industrial, social and political life. These are nurtured by constant scientific discoveries and inventions; technological devices and gadgets, all of which contribute to the efficiency of the system. But the intellectual, the ethical and the aesthetic aspirations of humanity are combined here to pull humanity away from its downward gravitation and erect a durable civilisation that can continue to spread over larger and larger areas of the world. It perceives quite clearly that even science, if it is not guided by values can be dangerous and can injure the future of humanity. Science on its part has initiated a widespread inquiry – multiple inquiry and
critical inquiry – that has enabled humanity to expand horizontally, to spread its lofty wings to ever widening horizons of rational endeavours. This network of ideas and forces constitute the peak of the cultural effort of today. It is dependent upon the system of education to realise those lofty goals but we are painfully aware that the present system is unable to fulfill the goals, which are imperatively demanded, if humanity is to survive and arrive at its fulfilment.

There is, therefore, an urgent search for new road for education. This search has been briefly described by Edgar Faure, the chairman of the International Commission on the Development of Education, established by UNESCO, when he submitted the report of the commission, entitled “Learning To Be”. He points out that four basic assumptions underlay the work of that commission.

1. The common aspirations of a diverse international community.
2. The belief in democracy.
3. Complete fulfilment of human beings.
4. Only an overall, life-long education can produce the kind of total human being.

The report, “Learning To Be”, is an excellent document of the diagnosis of the problems of the present world and its system of education. The prescription it gives, if implemented with sincerity and thoroughness, would lead to revolutionary changes in the world order and also in the educational system. This report aims at building a new road which can lift up humanity from the old road, which may be said to have reached the point of its bankruptcy, particularly in terms of humanistic ideals.
The national agenda for education must be conceived and implemented with full realisation that the nation derives its raison d'être (reason for existence) for the protective wings that it can spread over the children and the youth so that they can grow freely and boldly, imbibing in themselves the rich heritage of the past and cultivating the unfailing power of character and vision to build a greater future. The values that have been enshrined in the Constitution provide a framework that must inform and illuminate all levels and forms of education. They ensure unity of people of India and promise a great future for all. They provide great inspiration for cultivating work culture, which is currently, so sadly lacking and which is indispensable for sustaining the process of growth of the country and for the promotion of excellence in all human endeavours.

“There cannot be sustainable peace without sustainable development. There cannot be development without life-long education. There cannot be development without democracy without a more equitable sharing of resources, without the elimination of disparities which separate the most advanced countries from the least developed once”.

Frederick Mayor
Director General of UNESCO

Education is that science or branch of study which deals historically and contemporarily with the principles and practices of teaching and learning. It also increases the skill or acquisition of knowledge and understanding as a result of training and study of experience. The central purpose of education is to help individuals make necessary adjustments towards a constant changing environment. Education can be viewed in one sense as the transmission of values and accumulated knowledge of a society.
The cardinal aim of all societies and their government is to ensure the fullest development of the human personality. The right to live is the natural right of human beings, but to live with dignity is also equally important. The concept of human rights is the worth or dignity of the individual and only when human rights are ensured as in any civilised society there can be freedom and justice for all. It would in turn lead to peace in the world. Therefore, education in the broad sense of the term is the crucial component in the culture of peace, an education which makes each individual sensitive to others, and which imposes a sense of responsibility with regards to rights and liberties. A life-long basic education for all, both formal and informed must be based on the four pillars of knowledge as stated in the report – Learning: The Treasure Within (1996) by the International Commission on Education for the Twenty-first Century, Chaired by Jacques Delors: “Learning to know, learning to do, learning to live together and learning to be”.

In order to intensify the establishment of an integrated educational system on the issues of peace, human rights and democracy, training of teachers in value education becomes essential. The success of any education system depends on the quality of the teacher, which, in turn, depends on the effective teaching-learning process in a classroom. It is true that we must redesign our system of education at all levels to highlight the importance of human values in human relations as well as in social development. While schools, colleges and universities are certainly vital instruments for the preservation of spiritual and moral culture, by themselves they cannot bring a moral and spiritual revolution. In view of the moral crisis we are facing as a nation, nothing less than a moral revolution can help us to overcome the crisis.
1.1.2 Present Scenario

The current development scenario throughout the world – standing at the threshold of the 21st century and the third millennium – presents a very alarming picture. On one hand planning is afoot for a better global economic and social order and on the other hand numerous hard-core problems created by human kind are to be overcome. The societies, the world over are witnessing with deep distress and anguish, widening economic disparities among and within the countries: Widespread environmental degradation; civil strife and armed conflict; political turmoil and a total value deterioration. Interdependence and shrinking of distances and complexity of contradictory currents are growing. During the last three to four decades, unprecedented explosion in major areas of knowledge, technology, science and aspirations has been witnessed. Knowledge and technology are developing at a much more rapid pace than before. The digital age is here. The pace of technological age seems to be quickening each year. There is an acute and dangerous social problem of crime and drug abuse, societies throughout the world are in a transitional stage and are marked by instability, consumers forum and human rights protagonist movements. There is a conglomeration of individuals with very little emotional attachment with the family, neighbourhood, community and the country. Consumerism, competition, lack of fellow feelings, killer instinct, profit making, throw away or dumping garbage culture are growing, environmental and ecological imbalances are the result of emerging human behaviour. An instance of inhuman approach is the process of eco-terrorism. This means ruining the environment of every country so that people there,
are exposed to health hazards, their living conditions are made difficult and their economy crippled.

Misrepresentation, glorification, myth and halogeneration have become the publicity stunts adopted by media. There is now a shift from serving the society to serving the self. Selfishness is presented as an ideal in the garb of individualism. The number of uncured, uncared for senior citizens who are deserted and abandoned as well as orphaned children is growing. Criminalisation of politics and survival of the fittest on the basis of strength, is the slogan. Soon after independence India has been battling the scourges of population, urbanisation and poverty. “Education for All” has been elusive; vocationalisation and diversification of education have been talked about, the number of illiterates is increasing though the percentage of literacy has been improving. There is ‘brain drain’ as well as growth in unemployment among the educated. A multidimensional approach to resolve the existing malady is imperative. One way to get out of the present grim scenario is to remodel our educational system with greater emphasis on the pursuit and promotion of human values in our various educational institutions. The present dilemma has been graphically described by T.S. Eliot, the American poet thus –

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“Where is the wisdom that we have lost in knowledge ?
Where is the knowledge, we have lost in information ?
The cycles of heaven in twenty centuries bring us farther from GOD and nearer to dust.
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The section of education, which is intimately connected with human resource development has to consider the ramifications of the emerging challenges and develop an educational model which is both responsive and comprehensive –
covering all aspects of education. In fact value-orientation of the entire social,
economic and political milieu, throughout the world, will have to get the highest
priority. Within the sector of education, value-orientation will have to be an integral
component of the emerging educational model and the whole developmental process
will have to be understood if the world is to survive otherwise it will amount to
suicide.

What needs to be done in the present situation when knowledge is exploding
and wisdom is imploding? What is the use of technology and science if people do not
become wise enough to use it? If value-orientation of education does not assume a
very important role, the emerging society is likely to have materialistically goal-
oriented persons in abundance.

“The ideal of all education, all training should be man-making
(human-making). Education is not the amount of information that is
put into your brain which remains undigested and runs riot-there, all
your life. We must have life-building, man-making, character-making
assimilation of ideas.”

Swami Vivekananda

But as of present ‘man-making’ and ‘nature building’ are relegated to the
background and ‘money making’ and ‘material building’ are high on the agenda.
Values will get further eroded. Value orientation is a must for this kind of scenario.
Promotion of values and creation of a proper environment in educational institutions
to inculcate them among the students, the future citizens, have to be given top
priority.

1.1.3 Committees and Their Recommendations on Value Education
In India, the issue of Value Education has been pondered over for a long time. There have been numerous reports on this subject highlighting the need for value orientation to education. These have been submitted before and after independence. During the pre-independence period, though various commissions, namely the Education Commission of 1882, Indian University Commission 1902, Calcutta University Commission, 1919, etc., were set up and they recommended many reforms and strategies, no definite recommendations about the need for moral and ethical education and their promotion through educational system were made.

The committee set up by Mahatma Gandhi, under the chairmanship of Dr. Zakir Hussain in 1938, in its report entitled “Basic National Education” highlighted the need for changing the system of education in India, which was neither responsive to the realistic elements of the erstwhile situation nor was it inspired by any life-giving and creative ideals. It lacked the concept of a new cooperative social order, which it could help to bring into existence, to replace the erstwhile competitive and inhuman regime, based on exploitation and violent forces. The committee concluded: “There is, therefore, a demand for the replacement of the present system of education by a more constructive and human system, which will be better integrated with the needs and ideals of national life, and better able to meet its pressing demands”.

The Post-War Educational Development Report, 1944, better known as Sargent Committee Report, observed that a curriculum, devoid of an ethical basis, will prove barren in the end. The Religious Education Committee of the Central Advisory Board of Education, 1945, recommended that spiritual and moral teachings,
common to all religious, should be an integral part of the curriculum and provision of facilities of instruction there in should be the responsibility of the state governments.

During the post-independence period, numerous committees and commissions considered various aspects of value-orientation of education. The University Education Commission (1948-49) known as Radhakrishnan Commission set up soon after independence in 1947, was keen to incorporate spiritual training in the curriculum of educational institutions. It recommended a number of practical suggestions as part of the educational process which are even now very relevant. The Secondary Education Commission (1952-53) known as the Mudaliar Commission, observed that religious and moral instruction do play an important role in the growth of character.

The Committee on Religious and Moral Education (CRME) set up by the Ministry of Education in 1958 under the chairmanship of Sriprakasa affirmed the great need for deliberate inculcation of moral and spiritual values and proposed concrete programmes for different stages of education. The conference of Ministers of Education held in November 1960, noted the distressing frequency with which disruptive tendencies were making themselves felt throughout the country and stressed the importance of the role of education in counteracting division trends and in fostering unity.

In 1960 after 13 years of achieving independence, National Integration emerged as a major concern. Under the chairmanship of Dr. Sampurmanand, a committee was set up in 1961 to study the role of education in promoting the process
The Education Commission, under the chairmanship of Prof. D.S. Kothari, an eminent Scientist was set up in 1964 with very wide terms of reference. Its report, entitled “Education and National Development” (1964-66) referred to seven major areas requiring immediate action. One area was the stress on moral education and inculcation of a sense of social responsibility emphasising the need for preparing the youth to face both ‘work’ that could be compared to living and life that is higher and more sublime than ‘living’. The education commission stressed the need to harness science and not to be dominated by it. The commission observed, “India has a unique advantage with her great tradition of duty, without self-involvement, unacquisitive temperament, tolerance, and innate love of peace and reverence for all living things. It is regretted that too often these precious assets are forgotten and the tendency too often is to relapse into moods of pessimism, fears and foreboding, discord and destructive criticism. The commission pleads that new pride and a deeper faith, expressed in living for the noble ideals of peace and freedom truth and compassion, are now needed”.

The education commission emphasised deeper faith in the noble ideas – values of peace, freedom, truth and compassion. The imbalance between atom (science) and ahimsa (spirituality) which means the imbalance between the mastery of outer space and the space within the heart was reflected upon. Referring to India’s glorious contribution to the world of culture, it said, “perhaps the grandest of them all, is the ideal of non-violence and compassion sought, expanded and lived by eminent persons
like Buddha, Mahavira, Nanak, Kabir, Vivekananda, Ramana Maharshi and Gandhi who had millions of followers”.

1.1.4 The National Policy on Education

The National Policy on Education was announced in 1968, but no serious and systematic follow up of the major recommendation was done in seventeen years. In 1985 the document entitled “Challenge of Education A Policy Perspective” was brought out by the Union Ministry of Education. This document alluded to ‘Values and Modernity’ and mentioned that thoughtful people are greatly disturbed by the progressive erosion of values and the resultant pollution of public life. It also bemoaned the fact that the crisis of values was pervasive in educational institutions, teachers and students and that this could lead to a highly dangerous development.

The National Policy of Education 1986, observed that ”Education in India stands at the cross road today” and that “neither normal linear expansion nor the existing pace and nature of improvement can meet the needs of the students” and felt that education has “an acculturating role and it refines sensitivities and perception that contribute to national cohesion, a scientific temper and independence of mind and spirit”. If further suggested that “Conscious internalisation of a healthy work ethos and of values of a human and composite culture” should be brought about through appropriately formulated curricula. While discussing the theme of “Reorienting the content and process of education” the National Policy on Education 1986 observed that the modern technologies should not be allowed “to sever our new generation from the roots in India’s history and culture. Deculturisation, dehumanisation, and alienation must be avoided at all
Value education specifically stressed the urgent need for fostering “universal and eternal values” oriented towards the unity and integration of the people, based on heritage, national goals and universal perception.

Soon after the presentation of the National Policy on Education in 1986, a high level committee under the chairmanship of Ramamurthy, was set up by the Ministry of Human Resource Development on 7th May 1990 to review the National Policy on Education 1986. The title of the report of Ramamurthy Committee submitted on 26th December 1990 was “Towards an Enlightened and Humane Society”. The Committee explained that education is a life-long process of Learning to be, by Learning to Become and therefore, it cannot take place only in educational institutions. The child has to be initiated into the world of knowledge, skills, attitudes and values. Explaining further the implications of initiation into the world of attitudes and values, the committee observed: “Education must further provide climate for the nurture of values, both as a personalised set of values forming one’s character and including necessary social, cultural and national values, so as to have a context and meaning for actions and decisions, and in order to enable the persons to act with conviction and commitment”.

The Ramamurthy Committee strongly felt that true education must humanise the person and observed that, during earlier times, our forefathers experienced an effortless harmony between themselves, others and nature. Feeling of universal compassion (Love), it was further mentioned, was one of the finest expressions of the mindset of our ancestors and of our cultural heritage. The committee commended some everlasting spiritual values like truth and non-violence, inherited from our past
which come closest to the values of modern science and democracy. The recommendations of the Ramamurthy Committee were considered by subsequent committees set up to review National Policy on Education of 1986.

In consonance with the recommendations of various high level committees and commissions, several five year plans have, among other issues, also been referring to the need for transformation of educational system to promote national cohesion and emotional integration as well as value orientation through education and other sectors of development. In their publication “Documents on Social, Moral and Spiritual Values in Education”, (January 1979) NCERT compiled a list of 82 sub-values on the basis of study of the Constitution of India and several reports submitted by various committees and commissions on education. The intention of the NCERT was specific that the listing of sub-values could be used as a background material for curriculum development for the promotion of values as well as to provide a context for which the various terminologies, pertaining to values could be used by different commissions and committees. Listing of various sub-values, etc., could serve, as reference material to the researchers working on the problems of moral education. NCERT organised a high level seminar on Moral Education in May 1981. The seminar preferred the nomenclature: **Education in Human Values to moral and spiritual education.** After considering the hierarchy of sub-values presented in the NCERT document, the Simla Seminar clarified the concept of value oriented education and recommended that it should be regarded essentially as an education for becoming socially, morally and spiritually self-exceeding. Another important recommendation of the seminar was
to adopt an integrated approach and to avoid segmental approach to value orientation in education.

The Seminar recommended that there should be an integrated approach in the value oriented education program. Instead of tackling piecemeal areas such as awareness of ecology, environmental protection, community development, productivity, population stabilisation, aesthetic education, national integration and international understanding, etc., they should be handled in a comprehensive manner under the broad spectrum of social responsibility and inner development of human personality”. The seminar recommended a holistic approach with emphasis on the inculcation of basic universal human values among the students enabling them to face several personal, economic and potential tasks with understanding.

The National Education Policy 1986 suggested a concrete curriculum, which would promote human values. The Ramamurthy Committee in its report (1990) on “Towards an Enlightened and Humane Society” observed that education should nurture a set of values like the feeling of universal compassion (love) build up a new social order based on Truth and Non-violence which are everlasting spiritual values, prepare the ground for an integration between Science (Truth) and Spirituality (Unity of Life) and Democracy (Non-violence) which is the link between the two. The Ramamurthy Committee viewed “People as more than a mere resource, an economic commodity” and stressed the human aspect with an emphasis on the cultural and the spiritual, as on science and technology. This would lead to total education of the personality as a whole. This, in other words, is the concept of an integrated education through human values so that human personality blossoms.
1.1.5 Value and Its Definitions

The sense of Value is an essential attribute of the human consciousness. It is this sense that prompts and guides the unceasing quest of the common thread of goodness in the good human being, the good society and the good life. In a general way the word ‘Value’ expresses the qualitative significance or importance we assign to ideas, feelings, activities and experiences. We experience life in innumerable ways. Our inner self sifts and analyses these experiences sometimes consciously but more often unconsciously and attaches different degrees of significance to them. The basis of this evaluation process is our system of values. Our value judgements are expressed through statements like, ‘she is a good person’, ‘he is an honest man’. ‘It is a beautiful sunset’, ‘we should respect elders’, ‘business dealings should be fair’, etc.

It is often observed that two individuals set in the same environment react to it in contradictory ways; while some despite overpowering obstacles find peace and contentment, others confronted by proportionately fewer difficulties remain dissatisfied and disgruntled. Obviously then, every person has a own peculiar system of values which determine the mode of operation. The value system a person acquires and develops affects the attitudes, preferences, goals and aspirations. It sets the standard and guidelines which govern their behaviour, the quality of relationships they build, and responses they make to life situations.

The connotation of term ‘Value’ is “the quality of anything that renders it desirable, or something that is prized, held in respect, deemed worthy or esteemed, worth implies ‘spiritual qualities mind and character, moral excellence’ or ‘having possessions to the value of’”. This meaning of the term
‘Value’ taken from the chambers 20th century dictionary identifies the dual areas which manifest human being’s options for endearment, either in the realm of moral excellence or materialism.

According to Allport, “A value is a belief upon which a person acts by preference. We know a person best if we know what kind of future she/he is bringing about”. Value literature is loaded with multifaceted dimensions of the term ‘Value’.

ロン  Something desired or enjoyed (Santayan, 1899).

ロン  Fulfilment of goals (Monthly et al., 1937).

ロン  Choiced human interest (Geiger, 1950).

ロン  Personal happiness, security and existence (Woodruff, 1952).

ロン  Socially approved desire and goal which become subjective preference, standard and aspiration (Mukherjee, 1956).

ロン  A conception, explicitor implicit, distinctive of an individual or characteristic of a group of those desirable traits which influence the selection from available modes and ends of action (Werchohen, 1957).

ロン  Social characteristic (First, 1959).

ロン  Satisfaction of human wants (Margenta, 1959).

ロン  A psychological need (Maslow, 1959).

ロン  An individuals attribute just like motive, attitude and habit (Barton, 1962).

ロン  Social belief, ideal or norm (Kana, 1962).

ロン  Personality (Hall and Lindzey, 1964).

ロン  Preference or interest (Allport, 1966).

ロン  Motivation justifying thereby individual’s behaviour (Jones & General, 1967).

ロン  Idea, notion and articulated feeling which enable to prefer or not to prefer events or behaviours (Zifgler, 1972).

ロン  An enduring belief, specific mode of conduct or end state existence along a continuum of relative importance (Rokeach, 1973).
Socially defined desires and goals that are internalised through the process of conditioning learning and socialisation (Prahallad, 2000).

A system of personality traits which are in harmony with the inner nature of an individual and which are in accordance with the values approved by the society (Adithya Shetty and K. Pushpanandan Rao, 2000).

A relationship between a person and an environmental situation which evokes an appreciate response in the individual (Seetharam A.R., 2000).

Values are attributes that spring from the sublimity of soul. They are sentiments like love that involve mind, feeling and will, which are strong, deep and enduring. They are like truth, reflections of reality that are not obstructed by any kind of prejudice (Sheik Ali, 2000).

From the above definitions, a broad and simple working concept of value can be evolved. Any human activity, thought, idea, feeling, sentiment or emotion that could promote the integrated growth of the personality of the individual could be said to constitute a value. Value also contributes to the welfare of the larger social unit such as family, the community, the nation and the world of which the individual is a member.

1.1.6 Socio-Cultural Context and Value Education

Value is what a person or the group believes in as a standard mode of conduct. It is an idea, overt or covert, that is the hallmark of an individual or society in which individuals live. It influences the choice of alternatives, means and ends of the process of an action. It is a strong belief that guides while choosing the preferable mode of conduct or state of existence.

In society there is a discrepancy between social/moral issues and social attitudes. Whenever a case of corruption is punished by law, illegal practices are
condemned, social evils are brought to the attention of the people, people consider these incidents unfortunate, yet we find these practices continue to increase as social attitudes condone or excuse them. Therefore, it is said that there is a crisis of values. Social leadership is made-up of educators, government officials, politicians and other professionals whose personal lines demonstrate whether or not certain behaviours are socially acceptable. We are born in a cultural context which influences, attitudes sense of identity and values. This extremely potent force, demands individual conformity in order to maintain cultural continuity. All cultures are hierarchical and seek to keep everyone fixed at the place where they began. The Constitution of India guarantees social equality for all, including equal rights for women. The system of untouchability, caste prejudice and gender insensitivity are very strong in many areas. These attitudes of exclusivity are further compounded by the materialistic values, which underline social disparities. Because people are born into their religion, the attitudes of that religion are imbibed since infancy. Values take birth in such a socio-cultural milieu of a given social system and are governed by the rules that each social system sets for itself. Hence the differing values that represent variations in human culture, which influence the values that the individuals of that culture possess.

Often ‘value’ and ‘norm’ are used synonymously as they are almost identical. **Norm** is a specific pattern of expected behaviour backed by group pressure. But **value** is a matter of personal choice that could be adopted in any sphere of human activity. Both values and norms are internalised by members of a group through a process called **Socialisation**. Socialisation or the process of learning the dominant cultural patterns of a given social system is the chief course of value development. It
is a process that includes all social skills, roles, norms, values and personality patterns that are acquired by individuals from birth to death. Development of values is an intrinsic part of socialisation process. Values are fundamentally social in origin and manifestation; they are relevant and useful only in the social context. The need for the operation of values increases as the society becomes more complex. Negative values such as violence, fundamentalism, anger and intolerance threaten the society and positive values like tolerance, forbearance and hardwork need to be cultivated.

Values are acquired through social agents like family, neighbourhood, religion and educational institutions.

**Family** is the first unit with which an individual maintains continuous and constant contact for the inculcation of desirable values. The family exerts a very strong influence on the growth of attitudes and interests as well as the value system of the individual throughout life. It is through the family that the individual gets the community context and social milieu. In an Indian family, the traditions, the hierarchy, the superior and subordinate relationships, authority, respect for moral inspirative are consciously and unconsciously imbibed by the individual values such as Tolerance, respect for the rights and opinions of others, cooperation and open mindedness are inculcated in a family. Lessons learnt in the family go a long way in the shaping of human personality.

The concept of **Neighbourhood** has both physical and social implications. It has a clear-cut, geographical territory that is physical and a social environment that is created by the social similarities of the residents because of similar class, caste or status. Strong influences of the neighbourhood can help or hinder, mar or make the
development of values in an individual. The ‘Peer Group’ teaches acceptance or aversions to certain types of values. This is determined by the sub-culture of the neighbourhood. In other words, in a neighbourhood where people who belong to a particular ‘class’ or status that disapproves anti-social conduct, people live and function with a sense of responsibility. The neighbourhood is a vital source of value development as it counters or nurtures the values inculcated by the family.

**Religion** is another major base for value development that assumes special significance. Religion becomes a source of identifying oneself as well as others. The broad and universal aspects of all religions, if taught intensively can uproot the evil fundamentalism. It can act as a unifying factor against negative values like hatred, mutual distrust and intolerance.

Finally, educational institutions that methodically socialise the young transmit values to posterity. Education maintains social stability and ushers social change too, thus spreading the right kind of values. Education is both formal and informal that is done through certain agencies, like school, colleges. In schools, the fellow students and teachers provide role-models for value inculcation. School and mass media are the two most influential among the agencies of education.

Whatever may be the agency, the process of value inculcation is a continuous one. There are universal structures of the social environment which are basic to inculcation of values among individuals in any given society. These lay the foundation for the origin transmission and preservation of values.

1.1.7 Psychology and Value Education
In infancy, babies have no scale of values and no conscience, they are amoral in the sense that their behaviour is not guided by moral standards. Learning to behave in a morally approved manner is a long and slow process. Babies judge the rightness or wrongness of an act in terms of the pleasures or pain it brings them rather than in terms of its goal and harmful effects on others. It is the stage of moral development that Jean Piaget called “Morality by Constraint” the first of the three stages in moral development. This stage lasts until the age of seven or eight years and is characterised by automatic obedience to rules without reasoning or judgement. The major purpose of discipline is to teach children what the group with which they are identified regards as right and wrong, and then to see it that they act in accordance with this knowledge. During infancy, emphasis should be on the educational aspect of discipline by rewarding them with approval and affection when they do what is right. As a result, they motivate babies to repeat the acts that brought them such favourable responses.

In early childhood, moral development is on a low level. The reason for that is the young children’s intellectual development has not yet reached the point where they can learn or apply abstract principles of right and wrong. Neither do they have the necessary motivation to adhere to rules and regulations because they do not understand how these benefit them as well as members of the social group. Early childhood has been characterised by what Piaget has called ‘morality by constraint’. In this stage of moral development, children obey rules automatically, without using reason or judgement, and they regard adults in authority as omnipotent. Kohlberg has elaborated on and extended Piaget’s stages of moral development during the early childhood years to include two stages of the first level which he labelled “Pre-
conventional Morality”. As early childhood comes to an end, habits of obedience should be established, provided children have had consistent discipline. Authoritarian, permissive and democratic methods of disciplining the children are commonly used to discipline children and adolescents.

When early childhood comes to an end, children’s moral concepts are no longer as narrow and specific as they were earlier. Instead, older children gradually generalise their moral concepts so that they refer to any situation rather than to specific situations. They also discover that the social group attaches different degrees of seriousness to different acts. Between the ages of five and twelve, children’s concepts of justice change. Their rigid and inflexible notions of right and wrong, learned from parents become modified and they begin to take into account the specific circumstances surrounding a moral violation. Thus moral relativism replaces moral inflexibility. Kohlberg has elaborated on Piaget’s theory and has labelled late childhood the second level of moral development called conventional morality or morality of convention rules and conformity. Moral codes develop from generalised moral concepts. In late childhood, as is true of the early adolescent years, moral codes are greatly influenced by the moral standards of the groups with which older children are identified. This does not mean that they abandon family moral codes in favour of the peer group with which they identify themselves with. It means that if older children must make a choice they will go along with the peer group’s choice.

Discipline plays an important role in the development of a moral code. Discipline should take the form of teaching right and wrong with an emphasis on
reason that explains why certain patterns of behaviour are acceptable while others are not. It should be directed toward helping the child broaden specific concepts into more generalised, abstract ones. Rewards such as praise or a special treat for handling a difficult situation well, have a strong educational value of positive feedback and reinforcement. Consistency in discipline is of paramount importance. The kind of discipline used also plays an important role in the development of conscience— one of the important developmental tasks of late childhood. Conscience is defined as a conditioned anxiety response to certain kinds of situations and actions which has been built-up by associating certain acts with punishment.

The skills, interests and amusements of the children in the late childhood, coupled with improved communication skills and increased involvement in peer group interactions makes it an optimal stage to inculcate values through language teaching.

1.1.8 The Classification of Values

The classification of values depends upon the dominant desire in a person. ‘Dominant’ means clearly visible, persistent and socially prized. Anything which gives greater pleasure, greater respect and greater satisfaction, we say that thing has higher value in it. Rareness, instrumentality, etc. also add higher value to the object.

1. **Higher and Lower Values**: The classification of values into higher and lower is recognised by all schools of philosophy except Indian Materialists and their counter parts elsewhere. For example, knowledge is regarded as higher value compared to physical pleasure.
2. **Permanent Values and Temporary Values**: Classification of values can also be done on the basis of reality. For realists and materialists, pleasure and wealth have higher values. But in the view of spiritualists, morality and emancipation have higher values. Idealists hold that pleasure and wealth are temporary in nature and hence they give them lower status. Materialists view that the main objective of life is enjoying pleasure and wealth. They disagree with the spiritualists that morality and emancipation are of permanent nature. Spiritualists view that the entire creation possesses a higher value because it is created by the supreme. The supreme is perfect in his own right. The perfect cannot create imperfect things. It is the person who conceives the quality of things according to one’s interest and capacity at any given point of time. Since there are individual differences, understanding the quality and the existence also differ.

3. **Intrinsic and Instrumental Values**: There is another classification of values into intrinsic and instrumental ones. If a value helps in the achievement of certain end, it is said to be instrumental, it is subjective. If a person studies to become a professional it becomes instrumental, and if the study is for knowledge’s sake, it becomes intrinsic. Thus instrumental and intrinsic values are relative in their nature and perceptibility.

   Based on motivation, values could be classified into two categories, Egoism and Altruism. Egoists think that one’s actions should serve one’s own self-interests. Each person could conduct his life in such a way as to bring himself the most pleasure. Egoism is generally equated with selfishness. It is considered to be a lower value.
Altruism opposes egoism. Here-in the individual realises his/her fullest selfhood, but this is done in pursuit of the interests of others. So, altruism is considered as higher value compared to Egoism.

Aesthetics falls into the category of experiences. Aesthetics discusses about the creation of beautiful things.

Values can be qualified on the basis of philosophies like idealism, nationalism, realism and pragmatism.

Idealists believe that art is the flower of life and music is the highest form of art. Experiences do not use nature. The person who is undergoing the experience, becomes identified with the essence of things. Thus they accord higher value to all the spiritualist experiences and lower value to mundane experiences.

Realists assert that there is a close connection between refinement or one’s perception and the ability to experience and enjoy values. They suggest a criterion for tastes. For example, any judgement, if it is based on only a fragment of that experience gets an inferior or lower value than the one that is based on more inclusive experience. Thus always the progressively refined experience is considered by them as a higher value rather than a part of or fragmented experience.

Naturalists believe that the experiences are purely natural. They reject all kinds of artificialities. For them all natural things are higher values and the artificial ones are lower values.

Pragmatists hold all experiences are of changing nature, not static. Whichever, experience generates greater happiness to greater number of people, becomes an experience of a higher value. Any experience otherwise is treated as a lower value.
Creative thinking is one of the most prized endowments of human beings. It has always prompted great minds to dream of and to create visions of a good life. These dreams propel the onward march of human civilisation. It is a continuous, ongoing process. A good life can be lived only in a good society. Such a society is organised to achieve peace, harmony, well being and growth of all — ‘Sarvodaya’.

Its economic and political life is governed by the principle of justice and equality. This is necessary to ensure social cooperation for production of material and social goods, and an equitable sharing in the produce of this cooperation. In a good society individuals are assured of their human rights, a dignified way of earning a livelihood and freedom to grow to their full potential. These are termed societal values.

A good life can be assured only on the basis of personal virtues, ethical sensitivities and moral conduct of individuals. A self-centred immoral life, devoid of a sense of duties and responsibility towards others cannot be a good life. The different value dimensions of a good life can be put into the following seven categories.

1. Material Values
2. Social Values
3. Ethical Values
4. Psychological Values
5. Aesthetic Values
6. Spiritual Values
7. Human Values
These value categories are very much inter-related and constitute a continuum. Yet they have distinctive features and therefore merit examination under separate categories.

**Material Values:** They contribute to the improvement of the quality of life. At the most basic level survival of human life requires fulfilment of certain minimum material needs like food, clothing and shelter. Hence they are called Basic Survival Values. The growth of modern service and technology in the last couple of centuries has met these needs satisfactorily.

“A good life is more than material decencies, but good life must be

*J. Bronowski*

**The Ascent of Man, BBC, London, 1973**

The first step in the search for material decency is economic security and stability so that there is an assurance that the basic needs will continue to be fulfilled on a continual basics. Good health is another basic pre-requisite of good life. Health is not merely the absence of disease but possession and cultivation of a sound strong body to enable one to meet the physical demands of life pursuits with full energy and zest. The modern concept of health has been widened to include not only physical health but also social, environmental and spiritual health.

The next level of human aspirations is to seek comfort and a freedom from monotony. The inventive genius of human beings has tried to find out facilities, resources and time for relaxation, recreation, reading and travel. Attainment of good quality of life in this sense requires vigorous pursuit of material values.
**Social Values**: are, the values that go into make a ‘good society’. They affect the manner in which the economic and political activities of the society are carried out, and how power and authority are distributed in it. A society is nothing but a collectivity of individuals. Its quality and its values will be no different from its members. Therefore, the goodness of the society is to be sought in goodness of its individual members. Knowledge, education and culture constitute a category of social goods along with communication system, civic amenities, health care and public services that should be fairly distributed in a good society. The fundamental societal values that ensure this are enshrined in our Constitution. The universal declaration of human rights by the United Nations in 1948 is an important land mark in humanity’s onward march towards establishment of a just, humane and civilised society.

> Recognition of the inherent dignity and of equal and unalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world—preamble.

Values can be categorised in different ways. One way is to group them as personal, social and universal values.

Personal values refer to those values that are desired and cherished by the individuals and which help him/her in promoting good social relationships. These values are practised by the person concerned for the society’s growth and development.

Social values are the values that are good for the society. They form the basis of the relationship of the individuals with other people in the society, i.e., they are the values that are “other oriented”. They are cherished and practised because of own need for association with others. Unlike personal values, the practise of social value
necessitates the interaction of two or more persons. They promote social harmony and orderly existence in the society. Social values are contextual and are determined by the socio-cultural milieu of a particular society. They may change from time to time with the changes in the socio-cultural pattern of the society. The following are the some of the commonly accepted personal and social values.

<table>
<thead>
<tr>
<th>Tolerance</th>
<th>Patience</th>
<th>Kindness</th>
<th>Orderliness</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self-reliance</td>
<td>Punctuality</td>
<td>Cleanliness</td>
<td>Self-control</td>
</tr>
<tr>
<td>Self-confidence</td>
<td>Discipline</td>
<td>Courage</td>
<td>Social service</td>
</tr>
<tr>
<td>Equality</td>
<td>Dignity of labour</td>
<td>Social justice</td>
<td>Social awareness</td>
</tr>
<tr>
<td>Common good</td>
<td>Cooperation</td>
<td>Love for freedom</td>
<td>Care for others</td>
</tr>
<tr>
<td>Care for public property</td>
<td>Respect for elders</td>
<td>Small family norm</td>
<td>Obedience</td>
</tr>
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The establishment of democratic and secular political system and reconstruction and modernising of society on the principles of egalitarianism and respect for India’s cultural diversity were central to the vision of independence struggle. The basic ideological values like Democracy, Socialism and Secularism are further elaborated as the constitutional values in the Indian Constitution.

**Justice** – social, economic and political.

**Liberty** – of thought, expression, belief, faith and worship.

**Equality** of status, opportunity irrespective of Caste, Creed, Sex, Religion and Language.

**Fraternity** assuring dignity of individuals and fostering the feeling of belongingness.
Unity and integrity of Nation.

Added to these, right to education, information and privacy ensure the values of self-respect, equality and justice. The fundamental duties and rights mirror the values that are inherent in them.

The fundamental rights reflect the values like equality, freedom to speak and organise into groups, freedom to practise religion of choice, security to life and property.

The fundamental duties emphasise values like respect for national flag and anthem, patriotism, common brotherhood, appreciation of country’s rich heritage and composite culture, protection of environment and public property, non-violence, scientific temper, humanism and spirit of enquiry, perseverance.

**Organic Values**: These arise out of people’s desire for self-sustenance, self-preservation which includes food, clothing, health, strength and sex. These are called Basic Values or Primary Values, enjoying them at a large scale lowers their value, but enjoying them to the extent required to practise other values make them higher values.

**Recreational Values**: The desire of human being and his involvement in different kinds of play and recreation are known as values of pleasure. They help a person to overcome the mechanical sense of living and give strength to mind. Overuse of them is a lower value, while using them is a lower value, while using them to the extent required becomes a higher value.

**Economic Values**: All subjects that have an exchange value may be said to be economic values. These are instrumental values since they make enjoyment possible.
Over use and over occurrence of these are considered to be lower values whereas minimum use and maximum enjoyment are considered to be higher value.

**Political Values:** These values arise out of man’s desire for power. Any political system that treats all people equal in the eyes of justice and administers the people becomes a higher value. Any other system which acts as dictatorial one becomes a lower value. India in the past gave the highest value to Monarchy. Now the importance has shifted to democracy, socialism and secularism. Some feel that they even now Monarchy is of the highest value. Some value Democracy and some others regard Communism as a higher value.

**Intellectual Values:** Pursuit of truth is a higher value along with enquiry and logical thinking. The knowledge of truth is make use of in various ways to get satisfaction. It is said that the Supreme is one, but appears in manifold forms; seeing the bad in good and good in bad, death in life, life in death, light in darkness, darkness in light, knowledge in ignorance and ignorance in knowledge is an intellectual activity. Observing many in one and one in many, atom in cosmos and cosmos in atom is the highest quality that man has to achieve. Indian philosophy teaches these doctrines in undisputed terms.

**Psychological Values:** Behavioural psychology modelled humans as a black box whose rules of behaviour could be predicted by observing the responses to stimuli. These studies looked upon human beings as complicated machines or lower level organisms, whose behaviour can be governed or predicted by laws. As reaction against this dehumanisation of human beings gathered momentum in the middle of the 20th century. Abraham Maslow questioned, “Where is the psychology that takes
into account, the gaiety, exuberance, love and well being the same extent as it deals with misery, conflict, shame and hostility?” Humanistic psychology accepts that people have freedom to choose and to determine their actions. They have inner capacities, strengths and values, and an urge to grow into truly and fully human persons. They can control the unconscious instincts and rise above them to unfold their true potentials. The human values like love, benevolence, creativity, morality, freedom, etc. are the endowments of a healthy person.

In his exploration of the inner life of human beings, Carl Rogers, a prominent psychologist of the Humanistic School, discovered that the core of human personality is positive. People are basically socialised, forward moving rational and realistic. (Carl Rogers, On Becoming a Person, Constable, London, 1967)

Elaborating this view, he writes: “The basic nature of the human being, when functioning freely, is constructive and trustworthy... I have little sympathy for the rather prevalent concept that man is basically irrational, and that his impulses, if not controlled will lead to destruction of others and self”.

Rogers further explores the psychological dimensions of the good life. Such a life can be led only by psychologically healthy persons who have achieved the true ‘personhood’ i.e. who are truly and fully human. The features of such people are:

(i) an increasing openness to experience
(ii) increasing existential living
(iii) an increasing trust in his own organisation that means in himself.

The process of living and growing always involves conflicts, stresses, frustrations and anxieties. Our quality of life, internal sense of harmony, happiness and
well being are very much dependent upon how we cope with these frustrations. Mental health is a positive capacity for living and enjoying good life.

**Aesthetic Values**: These are values concerned with the human being’s inherent sense of beauty. Perception, appreciation and enjoyment of beauty, and creation of things of beauty are very important human activities. A refined aesthetic sensitivity has always been regarded as an important hallmark of a cultured person.

The beauty in nature, art and life are to be perceived, appreciated and enjoyed which is termed as aesthetic experience. Aesthetic experience involves the qualities of an object of beauty and the aesthetic sensibilities of the viewer, reader or the listener. Another important factor is the cultural ambience to which the creator of the work of art and the person appreciating it belong. The aesthetic refinement of civilisation is very much visible in the continuing traditions of art, poetry, literature, dance, drama and music. Cultivation of aesthetic sensibilities is essential to the process of becoming truly and fully human, as it is for living and enjoying the good life. Conscious cultivation of aesthetic values would serve as an antidote to such dehumanising forces of modern life. It would be a beautiful bridge to reconnect people to their inner, spiritual core as human beings.

**Universal Values**

Reports of the Planning Commission of India, particularly that of the high level core group on Value Orientation of Education (1992) concluded that “The consensus seems to be clear and unambiguous that the five universal human values of Truth, Righteous Conduct, Peace, Love and Non-violence are acceptable values free from controversy as they are the accumulation of wisdom and appreciation of the
experience of ancient ideals and are truly secular in character, constituting the major bedrock of all the religions of the world and lead to the ‘blossoming of human personality’. It has been noted that there are five basic/prime/core universal human values and they arise from five domains of human personality. From the physical aspect of human personality we have righteous conduct, from the intellect the quest for truth, from the emotional aspects related to peace, from the divine energy the quality of love and spiritual aspect the quality of non-violence are nurtured. These are the universal values that are valued irrespective of caste, creed, religion or country. The universal values of Truth, Non-violence, Love, Peace and Righteous conduct have their associated cluster of values.

1. **Truth**: Speaking the truth, curiosity, quest for knowledge, spirit of enquiry, discriminating between right and wrong, thinking logically, thinking rationally, open mindedness and scientific temper.

2. **Righteous conduct**: Right action is one which tends to bring about what is good (Mackenzie), being clean, respecting the rules, obedience to elders/teachers/leaders, helpful nature, dignity of labour, simple living, honesty, good manners prudence, self-confidence, courage, self-reliance, regularity, punctuality, justice, perseverance, equality, courage and loyalty are some of its associated values.

3. **Peace**: The associated values are freedom from six sins, cultivation of six virtues, purity, endurance, integrity, self-respect, respecting others, tolerance, concentration and meditation.

4. **Love**: It is usually perceived as the base for the other four values. A person who is loving and caring will also be truthful, has the righteous conduct and will be at
peace. The associated values are – caring, sharing, compassion, devotion, kindness to plants, animals and people, tolerance and humanism.

5. **Non-violence**: Goes hand in hand with love and peace. The associated values are – helplessness, understanding, fellow feeling, consideration for others, cooperation, appreciation of others, protection of environment and national heritage, social justice, social service and secularism.

### 1.1.9 Need for the Study

The supreme law of life is – continuous change, which affects human thought, life style and institutions. Last five decades of 20\textsuperscript{th} century have witnessed scientific and technological revolution, revolution of rising aspirations and expectation of people as a result of the triumph of democracy and computer revolution to set in the new age of information and knowledge based global society. These have created a new global accurative society seeking unbridled pursuit of economic progress and individualism. And in the process posing serious challenges to social and legal systems. Hence, despite remarkable improvement in the material conditions of living today, there persists a pursuit for a better quality of life and a search of finding panacea for numerous afflictions besetting human conditions. As man does not live by bread alone, as he has both body and soul, matter and spirit, the quality of life doesn’t depend only on material benefits and luxuries it depends heavily on cultivation of goodness and other human values. Indeed, values do differ in different natural, social, political and economic circumstances and their choices and emphasis can be expected to vary enormously. But, a good human being imbied with a spiritual and enlightened perspective and having a better understanding of human
values can make a constructive, fruitful, positive and beneficial use of material progress achieved by science and technology. Spiritualisation of life enlightens human beings to find their right identity, as a part of divinity and as human beings with an understanding of intrinsic human values already existing with self. If human beings acquire self-control over the senses and cultivate compassion and serve others, the quality of human life and that of the society can change for the better. Hence the relevance of cultivation of human values.

Education, conceived as a life-long process of life beyond formal educational institutions can indeed change the world for better. The education system has its own limitations of various kind, especially in the present context in a pluralistic, secular, multi-religious country like ours, value education is looked upon with much suspicion. Value education, moral education and religious education are inextricably linked. The problem is that values, morality and religions have all been traditionally linked with each other as well as with lofty ideals to be pursued viz., peace, harmony, non-violence, self-control, tolerance, truth and a life of compassion and humanness.

In the context of modern India’s commitment to secularism, the ruling elite class and the so called “progressive” intellectuals and leaders have taken upon themselves to interpret and impose western notion of secularism on the educational system which meant separation of the church and the state and which theoretically implies complete indifference to exclusion religion and religious considerations in public life.

The new national curriculum has emphasised the importance of value education and it has generated a nation-wide debate. The debate has brought into open
several issues concerning teaching of values in public educational institutions. The process of dialogue and discussions on this sensitive and important issue is continued by the NCERT (National Council of Educational Research and Training), New Delhi and consultation are being held at various levels to generate a national consensus and carry the work forward. Commissions after commissions have pleaded for imparting a value focus to education starting from the University Education Commission, the first such commission to be set-up after the country became free. The current recommendations of the National Curriculum framework are one more milestone in the continuous of policy developments and curriculum guidelines to deal with the issue of values.

Apart from the need for deliberate educational actions to deal with the extraordinary situations the country is facing, the cry for value education arises from the need for the internal transformation of education itself.

Education conducted in the right spirit ought to contribute to the development of the human personality in all its richness – intellectual, physical, social, moral and spiritual. But, for various reasons social, political, economic – the affective dimension of education concerned with the development of feelings, value and attitudes has suffered severe neglect in our education. Education itself has come to mean acquisition of information in conventional purpose of passing the examination. We need to put education back on its track and this calls for its internal reform. When education has to be the intervention to deal with the issue of values, it is to be remembered that values are not external but inherent in education. Value education is not an add-on to education. It is through education that society seeks to preserve and
promote its cherished values. Education in its aims, curriculum and methods is inextricably linked with values. By value education, or value-oriented or value-based education a planned and action-oriented programme has to be designed that is aimed at the development of proper attitudes, values and character. This has a wider connotation and covers all aspects of personality development, intellectual, social, moral aesthetic and spiritual. The intended interventions could be attempted through the regular curricular and co-curricular activities. They can also be done through more diffused actions designed to improve the overall institutional ethos of the educational institutions by coordinating their functioning with those of other social institutions – home, media and the community value education integrates with enriches the entire curriculum. A sound programme of value education has to be based on a proper understanding of the social reality in which our educational institutions functions and the psychological and philosophised aspects of value learning.

Value education is not a process of authoritarian indoctrination of dogmas, catechism, exhortation or propaganda. It is on the contrary, essentially a process of working on one’s outlook, belief and perceptions with a view to develop capacities of reflective thinking and independent judgement on issues that are of critical concern to oneself and to humanity value education is a process helping the individuals to think freely and critically and act responsibly and with courage and conviction. It is a programme geared to the realisation of the vision of the just society and the good life of the individual. It is not a sphere of activity that is discontinuous with teacher’s regular job of teaching. In this sense, all teachers are teachers of value too. The sole
of the teachers is to provide appropriate leaving situations in the form of curricular
and co-curricular experiences to develop these qualities and abilities.

The psychological aspects of value learning emphasise that nobody is born
with values or morality. As one progresses in life, they are acquired, learnt and
developed through a person’s experience in life and socio-cultural interactions.
Values are related to personal, social, moral, aesthetic and spiritual behaviour of
individuals and values form the core on one’s personality and it influences the
individuals thoughts, feelings, expressions and actions.

The sense of right and wrong (morality) forms the base of the value systems
cherished by the society. The conscience emerges from morality which in turn has
social reference. While a strong feeling is central to any value, its base lies in ones
system of knowledge and beliefs, and this tends to induce certain forms of behaviour.
Values influence not only thoughts, feelings, expressions, and actions but also form
the core of personality. Education for values is a psychological affair, it is concerned
with the world of emotion and its expression, analysis, appreciation, interpretation
and evaluation. Education for values is related to habit formation. Learners should be
trained in the process of practising good habits and eliminating evil ones by an
appropriate approach to real life situations. Side by side with habit formation value
education also handles building also demands a psychological approach. The strong
areas of character should be well encouraged and nurtured while the undesirable ones
should be cautiously negotiated or discouraged.

The need for the present study arises from the fact that it is the teacher
and the taught who are in the focus whenever the value orientation for the
present education system arises. There is a crying need to find out if the classroom teacher with suitable techniques and activities can make a difference, without neglecting the basic classroom teaching process. There is an urgent need to find out if all the theoretical premises and ‘Ivory tower concepts’ can be implemented in a classroom at the grassroots level. Most of all the researches in the education field in general and value-education field in particular are connected with sociological, philosophical or psychological aspects of education. The classroom teaching-learning processes, teacher-pupil or pupil-pupil interactions as well as day-to-day happenings in the school system have to be the focus of research. Hence this study tries to fulfill this need of focussing on the classroom interactions and activities that can facilitate value inculcation.

1.1.10 Curricular Interventions for Value Education

The basic objectives of value education do reflect personal, societal, national and universal goals and perception.

A feeling of love for India’s natural and cultural heritage should be created among the students. They should be able to understand and appreciate national values and goals enshrined in the Constitution and grow into worthy citizens. They should learn to be healthy – physically, mentally and emotionally and grow into integrated personalities. They should develop open and broad mindedness so that they would rise above superstition, prejudices born out of ignorance or based on sex, caste, language, religions, etc. They should develop proper attitudes towards themselves, fellow beings, other creatures, national and international bodies, environment in which they live, towards all religious and cultures. They should be helped to acquire
the capacity to conceive the good, the right and the beautiful with increasing boundary and integration. They should be provided with essential knowledge and experience in all values. They should develop the capacity to judge and choose values freely yet appropriately. Students should be helped to develop the capacity for moral reasoning resolving value conflicts and harmonise values.

The question of what values are to be inculcated education has opened a floodgate of responses. There is a general agreement that the model of values to be adopted in public education should be unifying and deriving from our national goals, universal perceptions and ethical considerations bearing on character building the content of value education is made up of the particular values which schools should promote can be derived from our Constitution, composite cultural heritage and universal perceptions. Values are pervasive over the entire curriculum. However, special interventions are needed, curricular and others, to promote value education objectives. A critical probe into the school curriculum would yield valuable insights into the nature of learning experiences they contain and their value content. Notwithstanding these, over and above what curriculum contains, additional inputs are needed to promote value education objectives. These inputs should create an enabling process to develop sensitivity to the true, the good and the beautiful, as well as ability to choose the right values and internalise them in thought, feeling and action.

1.1.11 Curricular Interventions for Value Education

Several kinds of curricular interventions have been proposed both in school and higher education stages for example, the foundation course proposed by the UGC
for undergraduate education, the composite course proposed by NPE, formal instruction in moral and spiritual education in schools and compulsory social and national service at the college level. In several state school systems moral education, civic education or some such course is already a part of the school curriculum. A major practical question relates to teaching methods and materials: What kinds of learning experiences can be provided for our children to develop values? What methods and approaches shall teachers adopt? What kinds of practical activities can be arranged? These questions have to be addressed with reference the multiple kinds of learning value education involves. Obviously these learnings cannot all be provided through one single source or method. The teacher has to draw from a wide range of learning resources and employ a variety of techniques either singly or in combination.

There is a fantastic range and variety of teaching-learning materials and activities that can be listed. Rather than producing a ready-to-draw method from the list, teachers and trainers should be encouraged to design and implement their own teaching-learning activities. The range and variety of possible learning experiences and activities that the teacher can draw from is quite wide – reading, listening and discussion activities usual and multisensory experiences; enacting, modelling and role play, value dilemmas and value clarification, learning by living activities. A lot of imagination and innovation in the choice of methods and materials avoiding the didactic to pedantry has to be adopted. Value learning occurs only when the learners are helped to process these experiences and see ‘light’ by putting them in situations that enable them to reason, to question, to reflect, to care, to feel and to act.
Language Teaching

Language is more than a system of thought transference, it is a vehicle for value inculcation too. Language is a socio-cultural function rather than a biologically inherited function, that emphasises the socio-cultural basis of value inculcation. A student learns language through development of four basic skills: Listening, Speaking, Reading and Writing introduced and nurtured by the process of teaching and learning. Language teaching came into its own as a profession in 20th century drawing on the developing fields of linguistics and psychology to support the effective and theoretically sound teaching methods. It went through the course of Grammar Translation Method (German/Prussian method, 1840-1940). Reform movements that ushered in Direct method, Natural method, Oral approach (1930), Audiolingual (1950) based on behaviourism to Community Language Learning (1951) and finally to Communicative Language Teaching (1960). The British applied linguists responded to Noam Chomsky’s Syntactic Structures (1957) that questioned the nurturing of an individual’s creativity and uniqueness in the standard structural theories of 1950’s. This Communicative Language Teaching has its main features as follows:

1. Meaning is paramount
2. No emphasis on memory
3. Contextualisation is a basic premise
4. Language learning is learning to communicate
5. Drilling is peripheral

6. Any device that helps the learner is accepted, varying according to age and interest of learner.

7. Communicative competence is the desired goal.

8. Students interact with others by pair learning, group learning and group work.

9. Teachers help learners in any way that motivates them to work with the language.

10. Intrinsic motivation will spring from an interest in what is being communicated by the language.

The communicative approach starts from the theory **“Language as Communication and Tool of Interaction”**. This is the basis of value inculcation as language teaching is done through interactions → pupil-pupil, teacher-pupil and pupil-people where human beings are in focus.

**Halliday (1970) describes seven basic functions of language.**

- Instrumental – using language to get things
- Regulatory – regulate self and others’ behaviour
- Interactional – interact with others
- Personal – express personal feelings and meanings
- Heuristic – to learn and discover
- Imaginative – to create a world of imagination
- Representational – to communicate information

They very clearly highlight the potential of the Communicative Language Teaching to inculcate personal, social and a set of democratic values as well as scientific values when students learn the language.
Child able to invent his own language as ability to conceptualise and think abstractly increases. Words used to express uniqueness of life as seen by specific group or individuals. Trite clichés are used.

Automatic stage, kindergarten level:
Child able to communicate in his society, has internalised grammar of the language. He has a large vocabulary, can generate many utterances, can tell whether utterance is correct or not but not able to explain why.

Structural - awareness stage:
Words and phrases take on meaning. Child experiments with language; as a result it becomes more ungrammatical than in prior stage. Makes errors by overgeneralising. Example: "I goed" for "I went". Develops ability to generalise to find patterns and order in language.

Expansion and delimiting stage:
Child has acquired a large vocabulary. Language of child has features of adult speech. Utterances are becoming more precise. Collection of utterances are expanded from one or two syllables to fuller ones. Example: “Wanna play” to “I want to play”. Word order of adult speech is maintained. Two-word utterances may serve purpose for many sentences.

(48 months) Child has acquired a large vocabulary. Language of child has features of adult speech. Utterances are becoming more precise. Collection of utterances are expanded from one or two syllables to fuller ones. Example: “Wanna play” to “I want to play”. Word order of adult speech is maintained. Two-word utterances may serve purpose for many sentences.
Pivot words are used with all other words. Example: “See Mommy”. “See baby”. “See ball”.

Unitary stage
Child imitates parents. Speech is abbreviated. Single words used for whole sentences. Example: “Play, play”, for “Play with me”.
Develops units of language. Word play may serve the purpose of many sentences. Uses sound purposefully to express a need. Acquires ability to use sound as attention getter.

(12 months) Babbling still prevalent.

Random stage
Vocalisations resemble phonemes of adult speech.
Random assortment of sound produced by child is not language. Babbling. Example: Ma-Ma-Ma.
Cooing.

Model of language development stages showing the close overlap of any one stage with the immediately neighbouring stages (ages are approximated and supplied by the author).
Source: Adapted from Smith, Goodman, and Meredith (1976).
‘Learning’ is a complex process. It is a continuous process which begins in womb and ends in tomb. Varieties of learning take place in schools in systematic process. Learning must be very interesting and joyful so as to motivate students to learn and practice values in their lines. Further students have to participate wholeheartedly in all the curricular and co-curricular activities of the school. For this purpose varieties of models, methods and approaches of value education are essential.

“Models of teaching consider the realities of classroom, realities of learning and the varieties of problems that have to been taken into account while designing them. ‘A model of teaching is a plan or pattern that can be used to shape curriculums’ to design instructional materials and

Four major families of models were considered by Bruce Joyce and Marshall – information processing models, personal models, social interaction models and behavioural models. Ability to master and process
information is the major objective of information processing model. The objective of personal model is to develop the selfhood in students. The social interaction model makes the students realise the individuals relationship to society or to other persons. Changing the visible behaviour of the learner is the objective of behavioural model. Various methods/approaches to value education are found in educational literature to impart value education in school and colleges. The Brihadaranyaka Upanishad declares three steps to learning – Shravana (hearing), Manana (reflection) and Nidhidhyasana (meditation). In the modern educational literature to impart value education in schools and colleges, there are different methods and approaches. Broadly these methods/approaches can be classified as the direct method and indirect method. The direct method views value education as a discipline. That means value education must be given to students deliberately after systematic planning like subjects like Physics, Chemistry, English, etc. Accordingly to Macknown the direct method is so known because of its attempt to instil various virtues by centering attention directly upon them through discussing and illustrating them, memorising and reciting creeds verses, slogans, oaths, pledges, golden texts, etc., that suggest them analysing people’s actions and events to discover them, writing essays and stories emphasising them and applying them directly to the lives of pupils. It
aims at changing the thought process through the development of thinking and reasoning. In direct method, the value to be taught is specifically identified by the teacher. The instructional objectives are written, the teaching learning points are listed and a relevant but interesting introduction is given. Content is suitably converted into activities or to communication mode to present the material effectively in the classroom. Probing questions, developmental questions, thought provoking questions and evaluation questions are framed and inserted in the lesson in suitable places. Recapitulation, summarisation and assignment are systematically presented before the students. It inculcates virtues among the students and helps in the growth of their overall personality. Immediate accomplishment of definite ends are achieved in this method. The direct method aims at acquainting the students consciously and overtly with the skills and virtues required to get the right answers to many of the moral problems in vogue. It helps in systematic moral judgements. The students get confidence to face the difficult situations in life.

John Wilson has identified a few advantages and disadvantages in this method. Advantages are that, it is a honest method; it is professional, it identifies and solves moral problems. Disadvantages are that trained teachers are not available, no proper text books are developed and classroom periods are in appropriate for open-ended discussions.
The indirect method believes that education includes values as well as teaching and learning. Therefore even without any deliberate efforts, values can be taught to the students through different means. Value education is given to students either knowingly or unknowingly as a by-product of teaching any subject or organising any activity in the schools. All educational efforts are aimed at moral development in children. The famous dictum “values are caught rather than taught” is practised in this method so that children develop the practising of values and make it a habit. In the indirect method, curricular and co-curricular activities are so arranged and organised that they inculcate values in students. As the Kothari Commission Report (1964-66) says every teacher, whatever be the subject the teacher must ensure that in the teaching of his subject and dealings with the pupils fundamental values such as integrity and social responsibility are brought out. The teacher need not try to draw out the moral 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 students. The commission has recommended the following – the school atmosphere, the personality and behaviour of teachers, the school assembly, the celebration of religious of all religions, work experience, team games and sports, subject clubs, social service programmes, all these impart the values of cooperation, mutual regard, honesty, integrity discipline and social responsibility. Value education can be inculcated in students indirectly through the following methods or approaches in schools. They are:

(i) Through curricular subjects
(ii) Through co-curricular activities
Other approaches

Languages, science and mathematics are listed in school curriculum, while teaching these subjects, teachers may plan to inculcate values in students. One such method to inculcate values through school subjects is called, integrated method of teaching value education. Curriculum is a Repository of values, inherent in the structure and methodology of various disciplines such as science, maths and languages. Pursuit of truth, discipline, honesty, courage, open-mindedness and hardwork are basic to science; logical thinking, orderliness, precision, accuracy are basic to mathematics, beauty, truth, equality and honesty are basic to languages. The Kothari Commission (1964-66) recommended that the teachers must ensure that in the teaching of their particular subjects and in their pupils fundamental values such as integrity and social responsibility are brought out. An approach in which values are identified in the content of curricular components and fused in the appropriate place of a classroom lesson and imparted to students is called integrated approach to value education.

In the National Curriculum Framework (1988) NCERT has given a few guidelines in order to integrated Value Education in the existing curriculum. They are as follows:

1. Infusing specific theme with areas of learning in general content.
2. Where such natural infusion is not possible an attempt should be made to select new added as topic or units to the respective subjects.
3. Integration of such contents appropriately in regular subject and
4. Eclectic organisation by integrating the clusters of components such as social science and moral values while designing syllabi for different grades.

In the normal subject classroom, the following procedure can be adopted to integrate value education in curricular subjects.

1. Preparation of the normal lesson plan for specific topics in Languages, Science, Mathematics and Social Sciences.
2. Identifying the plug points in the lesson (appropriate point in a normal lesson for integration of values).
3. Writing suitable instructional objectives for these plug points.

4. Developing suitable activities for these plug points.

5. Framing suitable question to test the objections.

The integrated plan must be the base for even overall education of the students. Through co-curricular activities there is ample scope to inculcate values in schools infact, these activities are most interesting for students rather than curricular subjects. Therefore it is really very easy to inculcate values through co-curricular activities in schools if organisers, administrators and teachers are conscious about values and socially useful productive work, celebrations of natural festivals, institution days, birthday of scientists, freedom fighters and saints; parent’s day, etc., club activities; social service, NCC, Scouts and Guides; Arts and Crafts; school projects; physical education programme; field trips; school assembly; intra-rural activities and school government provide a fertile ground for inculcation of values.

Other approaches include Incidental approach that enables teachers to correct the child as and when there is a moral lapse; Life-line approach that addresses needs, interest and abilities of the students as well as educates the students to live well; Reward and punishment approach that helps to remove negative habits and to include positive traits; Critical inquiry approach clarifies the value by focusing on a problem that is presented as a dilemma; Total atmosphere approach that creates an atmosphere in the school to inculcate values; Case method that analyses a problem faced by an individual/group; Attitude Development Technique that proposes different techniques such as precept, ideal, parables, psychodrama, role play to be used to develop desired attitudes in students; Integrated concurrent
approach wherein key values and key questions are marked, experiences given and
the examples provided; Value sheet method that provides stimuli in the form of
excepts, stories, quotations, poems, cartoons and thoughts of eminent persons to
inculcate values in students.

The teacher is free to choose the appropriate model and method of teaching to
impart values in the classrooms. The teacher has to believe and practice “practice is
better than precept”, rather than ‘speeches and sermons to students’. The teacher has
to set example for the students. The need of the hour is to implement value education
effectively.

1.2 RATIONALE FOR THE PRESENT STUDY

Inspite of the marvels of science and technology, we live in a world that is
worrying under the dark shadow of fear of war and annihilation. Our scintillating
progress in controlling and the material world has not been matched by a
Corresponding advancement in human characters and virtues. Indeed, many observers
feel that the human values are disintegrating in all walks of life both public and
personal. To correct this imbalance and renew individual commitment to an active-
based life, many distinguished thinkers have made a plea for integrating the human
values in education if these human values are inculcated in our children, the twenty-
first century can promise a much better future. While efforts can be made to inject a
dose of the values into the entire educational system, the prime focus of attention in
the initial phase would have to be the impressionable age group of 5 to 18 years,
where a commitment of the values and virtues can be implanted to reap a rich and composite harvest of character and excellence. Realising the over-riding importance of integrating the human values in education, in India since independence, many educational commissions and expert committees have laid emphasis on value orientation in education to build a new India true to her philosophy and culture. An analysis of the reports and views reveals the steady consistency towards the importance of value education as a social goal. However, in actual practice, one finds that, if anything is missing from the educational scene, it is the values as well as the integrated development of human personality. It is probably because the various reports not only do not spell out in detail the concept of values in the context of education, they also fall short of providing concrete and specific steps to implement their recommendations about making education value-oriented in practice.

The classroom teachers are confronted with a number of approaches/methods to inculcate the values among children.

The identification, selection and sequencing of values to be taught at various levels presents another Herculean task. The activities to be planned and organised to inculcate these values as well as implementing them in the classroom is a challenge for a regular classroom teacher.

There have been eloquent and persistent calls from modern educationists for education to be explicitly concerned not only with formal intellectual achievements bent also with the information of the whole person, the preparation of ‘rounded
Values are inherent in all the subjects. It is for the teacher to apply the mind and find out which one of those values, how they should be naturally intertwined in the teaching, so that children learn these values. The teacher should be able to motivate students to analyse the justification of their behaviour, ethically in the light of high and noble ideas. Children should learn values and also adopt measures for the firm inculcation of desirable values in them. Hence values have to be caught as well as taught. Values may be integrated with curricular as well as co-curricular activities. As every subject has values inherent in it, which the teacher can discover in the class and highlight, emphasise and reinforce these values through a variety of teaching methods and activities.

The most popular and effective technique of elucidating an abstract idea or a difficult concept wherever it might occur, is through stories, legends, anecdotes, fables and autobiographies. The selection of these items should develop upon the age group of the students, the composition of the class, the context of the item and the purpose to be served.

The class V students of 9-11 years age group who are in the formative stage of conventional morality have their moral development based on mutual interpersonal expectations. In the language development process they are at the creative stage wherein they are able to invent their own language and conceptualise. Their ability to think abstractly increases. The classroom intervention in the form of a package comprising of stories, legends, myths, anecdotes, fables and biographies followed by activities would help the inculcation of values already present in the textbook of English of class V.
The motivation for the present study came from the belief that it is the teacher who can make the difference in the classroom. A resourceful, motivated and perseverant teacher can, inspite of hurdles and obstacles can make the subject taught a vehicle for value inculcation. A number of researches, a plethora of institutional examples and a host of classroom experiences can guide and assist the teacher in this endeavour.

A number of activities well planned and presented through selected contexts that appeal to the target group can facilitate the inculcation of values. As the lessons, poems and language materials are replete with values contexts can be created to understand, feel and personalise the values. The results of the study will have far reaching use for the classroom teachers in general and the language teachers in particular. The results of the study will embolden every classroom teacher to blossom and function as a value educator and educate the students in the real sense of the word.

1.3 STATEMENT OF THE PROBLEM

Inculcation of Values Among Primary School Children Through Language Teaching.

1.4 THE OBJECTIVES OF THE STUDY

The objectives of the present study are:

1. To find out the effectiveness of inculcation of values through teaching of English for the students of class V.

2. To analyse the class V textbooks of English to cull out the values inherent in the lesson and poems.
3. To enlist and select the values present in class V English textbooks that can be inculcated among the students of class V.

4. To prepare a package comprising of stories, legends, myths, fables and biographies to provide a context for inculcation of selected values while teaching English to students of class V.

5. To find out the level of knowledge aspect of selected values of the students of class V through a pre-test.

6. To find out significant difference if any between boys and girls in their level of knowledge aspect of selected values through a pre-test.

7. To find out the effectiveness of the prepared package between the experimental groups of two selected schools.

8. To find out the effectiveness of the prepared package between students of experimental and control groups of two selected schools separately.

9. To find out significant difference if any, between students of experimental and control groups with reference to each value in unit tests (knowledge aspect) and observation schedule (action aspect).

10. To find out significant difference if any, between students of experimental and control groups with reference to each prime value in unit tests (knowledge aspect), post-test (knowledge as well as empathy aspects) and observation schedule (action aspect).

1.5 RESEARCH QUESTIONS

1. Can a classroom teacher teaching English to the students of class V inculcate selected values through a specially planned approach?
2. Can the students of class V in the age group of 9-10 years who are in the formative stage of conventional morality be amenable for value inculcation?

3. Can a package of stories, legends, fables, biographies, anecdotes and myths be prepared by the classroom teachers to provide context for value inculcation?

4. Can a planned programme of activities at the end of each reading material in the package, help in value inculcation among the students of class V belonging to the experimental group?

5. Can there be any significant difference in the behaviour of the students between the experimental and control group belonging to class V after the intervention of the package?

6. Can there be any correlation between the students’ knowledge of values and their application in life among the students of class V?

1.6 HYPOTHESES TESTED DURING THE STUDY

In this research study there are altogether 16 hypotheses. The hypotheses have been grouped into four categories under the following subtitles and tested for their significance.

I. **Pre-test scores** (refers to knowledge and empathy aspect of a value)

**Hypothesis 1**  
There is no significant difference between the scores of the students of class V of the given school grouped under experimental and control groups with reference to pre-test (Knowledge aspect).

**Hypothesis 2**  
There is no significant difference between the scores of the students of class V of the given school grouped under experimental and control groups with reference to pre-test (Empathy aspect).

**Hypothesis 3**  
There is no significant difference between the scores of boys and
girls of class V belonging to experimental and control groups of two schools with reference to pre-test (Knowledge aspect).

**Hypothesis 4**
There is no significant difference between the scores of boys and girls of class V belonging to experimental and control groups of two schools with reference to pre-test (Empathy aspect).

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**II. Treatment Period Scores**

**a. Unit Tests** (Refers to Knowledge aspect of a value)

**Hypothesis 5**
There is no significant difference between the scores of the students of class V belonging to experimental and control groups with reference to each prime value in unit tests.

**b. Observation Schedule** (refers to action aspect of a value)

**Hypothesis 6**
There is no significant difference between scores of students of class V of the given school belonging to experimental and control groups with reference to prime values in observation schedule.

**Hypothesis 7**
There is no significant difference between the scores of students of class V grouped under experimental belonging to two selected schools with reference to observation schedule.

**Hypothesis 8**
There is no significant difference between the scores of boys and girls of class V of the experimental and control groups of the selected schools with reference to observation schedule.

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**III. Post-test Scores** (Refers to Knowledge and Empathy aspect of a value)

**Hypothesis 9**
There is no significant difference between the scores of students of class V of the given school grouped under experimental and control groups with reference to post-test (Knowledge aspect).

**Hypothesis 10**
There is no significant difference between the scores of students of class V of the given school grouped under experimental and control groups with reference to post-test (Empathy aspect).
Hypothesis 11 There is no significant difference between scores of boys and girls of class V of the experimental and control groups of two schools with reference to post-test (Knowledge aspect).

Hypothesis 12 There is no significant difference between the scores of boys and girls of class V of the experimental and control groups of the two schools with reference to post-test (Empathy aspect).

Hypothesis 13 There is no significant gain by experimental and control groups of two schools in post-test.

Hypothesis 14 There is no significant gain by experimental and control groups of boys and girls of two schools in post-test.

IV. Comparison of Scores Obtained on Different Aspects of a Value (Knowledge, Empathy and Action)

Hypothesis 15 There is no significant difference between the scores of the students of class V belonging to experimental and control groups of selected schools with reference to each sub-value in unit tests and observation schedule.

Hypothesis 16 There is no significant difference between the scores of students of class V of the experimental and control groups with reference to each prime value in unit tests, post-test and observation schedule.

1.7 DESIGN OF THE STUDY

The design for the study is Pre-test Intervention – Post-test design. The sample for the study is from the class V of Demonstration School – 30 from VA and 30 from VB. The VA class form the control group and VB class form the experimental group. The students of Maharshi School belonging to class V are also involved in the study to provide external validation. The 30 students of VA form the experimental group and 30 students of VB form the control group. The age group of all these 120 students is between 9 and 11 years. A questionnaire to evaluate the knowledge of values is administered to all these 120 students as pre-test during June 2002. From June to
March, the package is introduced to the experimental group along with the prescribed textbook in English. But the control group does not get package intervention. Eight unit tests to evaluate the knowledge of values are given at the end of each unit. Simultaneously an observation record to assess the behaviour of students, every month is also maintained. At the end of the academic year, the same questionnaire is administered as post-test to all the 120 students. The scores of pre-test and post-test, unit test and the observation scheduled scores are subjected to statistical analysis.

1.7.1 Locale of the Study

The present study confines its jurisdiction to the students of Class V belonging to the two schools of the Mysore city that follow CBSE syllabus.
1. Demonstration School (DMS), Regional Institute of Education
2. Maharshi Public School (MPS), Vishveshwaranagar

1.7.2 Sample

The students of the above two schools are taken as the sample so as to provide both internal and external validation. The 60 students of DMS provide internal validation as 30 of them form the experimental group and 30 of them form the control group. The 60 students of MPS provide external validation as 30 of them form the experimental group and 30 of them form the control group. The number was 60 (30+30) from DMS and 60 (30 + 30) from MPS because they belonged to different sections, namely A and B.

1.7.3 The Tools
The following tools and information gathering devices were used to collect the necessary research data for the study. All these tools were developed by the investigator except school based evaluation reports of both schools.

1. A Questionnaire – for pre-test and post-test

2. School based Evaluation Reports – for pre-test and post-test

3. An Observation Schedule – to observe student’s behaviour

4. Unit tests (eight) – to test the student’s knowledge of values

1.8 THE SCOPE OF THE STUDY

The scope of the study is limited to the students of Demonstration School and Maharshi Public School of Mysore City. The investigation is confined only to the students of class V belonging to Demonstration School and Maharshi Public School of Mysore. The investigation is confined to find out the effect of the package prepared by the investigator on the extent of value inculcation while teaching English.

The investigation is confined only to the students of class V belonging to Demonstration School and Maharshi Public School of Mysore.

The investigation is confined to finding out the effect of the package prepared by the investigator on the extent of value inculcation while teaching English.

The preparation of the package was based on the selected values inherent in the English textbooks of class V prepared by NCERT.

The study is confined to investigating the effect of sex, parental education, occupation and income as well as the students’ academic performance on the extent of value inculcation.
1.9 ANALYSIS OF THE DATA

The data collected during the study was analysed with the computer assistance.

1.10 STATISTICAL TECHNIQUES USED

Analysis of Variance (ANOVA) techniques were used to test interactions effect of all independent variables on the dependent variables using SPSS.

1.11 EXPLANATION OF THE TERMS USED

The present study is titled, “Inculcation of Values among Primary School Children through Language Teaching”.

The operational definitions of the terms used are as follows:

Inculcation: In the present study, the term inculcation is defined as “to impress upon the mind by repetition or persistent urging”, “an urging or impressing persistently upon one’s mind”, “it is an act to enforce by frequent admonition or repetition”. In this study, inculcation is the means by which values are introduced, taught through examples both personal and situational. This is used to impress upon young minds the concept of a value and assist in internalising it.

Values are the essential attributes of human consciousness. In a general way, the word ‘value’ is the significance or importance attached to ideas, feelings, activities and experiences. Value is the quality of anything that renders it desirable or something that is prized, held in respect, deemed worthy or esteemed.

Here in this study values refer to the 25 values expressed in behavioural terms grouped under five prime values — Love, Truth, Peace, Right Conduct and Non-violence.

<table>
<thead>
<tr>
<th>Love</th>
<th>Truth</th>
<th>Peace</th>
<th>Right conduct</th>
<th>Non-violence</th>
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<table>
<thead>
<tr>
<th></th>
<th>Shares with others</th>
<th>Speaks truth</th>
<th>Cooperates</th>
<th>Clean</th>
<th>Kind to people</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Cares for others</td>
<td>Keeps promise</td>
<td>Fair in dealings</td>
<td>Gives respect to rules and elders</td>
<td>Kind to animals</td>
</tr>
<tr>
<td>2.</td>
<td>Respects self</td>
<td>Asks questions</td>
<td>Gives equal treatment</td>
<td>Courageous</td>
<td>Kind to plants</td>
</tr>
<tr>
<td>3.</td>
<td>Friendly</td>
<td>Thinks logically</td>
<td>Peace loving</td>
<td>Responsible</td>
<td>Respects nature</td>
</tr>
<tr>
<td>4.</td>
<td>Shows sympathy</td>
<td>Loves to learn</td>
<td>Content not greedy</td>
<td>Honest</td>
<td>Appreciates nature</td>
</tr>
<tr>
<td>5.</td>
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</tbody>
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These values were culled out of the lessons in English textbook of class V published by NCERT.

**Primary School Children**

In this study, ‘primary school children’ refer to the (60 + 60) 120 students in the age group of 9+ to 10+ studying in class V of Demonstration School (DMS) and Maharshi Public School (MPS). They are in the final stage of primary level, moving from stage of Heteronomy to Autonomy and are in the formative stage of conventional morality. They enjoy listening to stories, legends, fables and fairy tales and are amenable to value inculcation through language teaching. They look upon teacher as the role model and learn through peer group interactions.

**Language Teaching**

In this study language teaching refers to teaching of English as a second language. Language teaching refers to a process used to develop the four skills of the language — Listening, Speaking, Reading and Writing. The teacher is the facilitator and organizer who provides situation to nurture these four skills, through joyous activities, especially at the primary stage.
The series of Demonstration School and Maharshi Public School of Mysore city will form the clientele. The four skills and the 25 values present in the content of the CBSE English textbooks of class V will be transacted.

1.12 SCHEME OF THE CHAPTERS

The scheme of chapters is given below for a preview of the contour of the chapters.

In the First Chapter, the investigator has proposed the significance and need of the study. The problem undertaken in the study has also been announced together with the objectives of the study. A set of null hypotheses that have been adopted by the investigator, design of the study, explanation of the terms used and the limitations of the study are mentioned.

The Second Chapter deals with the review of the related literature.

The Third Chapter deals with the design of the study in detail along with construction of research tools, their description and administration.

The Fourth Chapter deals with the data of the study and interpretation of the data and discussion.

The Fifth and the last chapter is primarily concerned with the summary of findings of the study, suggestions for further research.

Lastly, Bibliography of books, articles and journals referred along with Appendices comprising of tools and package are attached.