CHAPTER II
REVIEW OF RELATED LITERATURE

2.1 INTRODUCTION

The review of related literature reveals and highlights all the different concepts, ideas, theories, approaches and studies planned by various thinkers, methodologists and researchers in dealing with the research problems pertaining to the subject matter of the present study. A study and perusal of the past gives vision, direction and guidance for the present and the future. The review helps the investigator in preparing the specific research design for the problem at hand. It bolsters and reinforces the theoretical base for the study. At the same time it also acquaints the investigator with the limitations of the tools and procedure used by past researchers and assists in building new tools and trying out new techniques that are needed for the present study. The review was done under the following categories.

- Books
- Articles
- Seminar papers
- Modules and practices followed by different organisations
- Studies in the area of Value Education
2.2 BOOKS

The following books helped in strengthening the theoretical basis of the study.

(a) Indian Studies

Somnath Saraf outlines the developmental scenario by describing international scenario and Indian scenario thus identifying the need for value orientation. He sequentially records the need for education in human values through pre-independence period and post-independence period; the values that are identified by National Policy on Education in 1986; the relationship between education and Human values and the experiments in education in human values that are tried in Navodaya Vidyalayas. The programme of value education that comprises of curricular, co-curricular and other activities of a school system is described in detail. The book concludes with a chapter on evaluation in value education.

Chitkara discusses the role of different religions in providing the basis for value education and in chapter 14 writes about ‘Tales as Value Educators’. The living tradition of story telling that has been started with the dawn of civilisation in India is continuing till date. Every generation has its own experience to add to the lively tales of its ancestors. He enlists Prabhu Samhita, Danda Samhita, Dharma Shastras, puranas, epics, myths and folklore and stresses their role in value inculcation. The Panchatantra, Jataka tales, Parables, Fables and Biographies of great people and their moving force in bringing light in the lives of millions by enlightening their path. The
Rajinder M. Kalra, defines values and outlines the process of inculcation of human values in the school system. He discusses in detail the assessment of values, its strategies and methods as well as the process used to develop and evaluate curriculum materials with a focus on values. He enumerates the different researches in education based on values for developing countries. He proposes a system wherein values can be used as a basis for curriculum construction. Recommendations for implementing the concept of values as a basis for curriculum development are also enlisted. The book concludes with certain practical initiatives of education in human values, evaluation in value education and human rights education.

Frederick J. deSouza presents the need for every conscientious educator to act as an agent of change by uniting with like-minded people in a common cause. They should be armed with the force of their convictions, guiding people to bring about meaningful changes in their lives. The book also presents the concept of a value, the psychological relevance of value education, value education and its implications, directives on value education issued at the national and international level, recommendations of review of value education. The criteria for choice of values, a tested process to determine the selection of values and evaluation tools and techniques are also presented in detail.

Madhu Kapani states the over-riding importance of integrating the human values in education in India since independence and the stress laid by various educational commissions and experts committees on value orientation in education to
build a new India, true to her philosophy and culture. In the book, she has made an effort to provide a detailed framework of the concept of values and to determine how values could be applied in day-to-day educational practice, especially in the formative stage of education. She suggests an outline of course work, methodology and evaluation of the teaching in the framework of five basic human values. She has also made an effort to formulate a model curriculum on the subject of education in human values for teacher training institutions.

Chitkara writes about values, their definitions and nature and the human values like value of fairness, equality, dignity, integrity and honesty as well as service. In the book he guides the reader through the relationship between human values and education; discusses learning togetherness and education as the dynamic philosophy. The pillars of any civilisation, truth, goodness and beauty termed as Sathyam, Shivam, Sundaram are described in the subsequent chapter. He outlines the importance of sustained development and value based development in great detail. The development of character through practical, action approach, tales as value educators and the role of mass media are dealt in subsequent chapters.

Somnath Saraf made an attempt to present briefly the current depressing global and national scenario and what is likely to emerge, if nothing concrete is visualised to change the situation through educational interaction. After a comprehensive study and deep analysis of the available material, various concrete projects, programmes activities both curricular and co-curricular have been formulated, taking into consideration the psychological and developmental characteristics of the students in different age groups attending educational
institutions. Most of these programmes have been and can be implemented in educational institutions. The pivotal role of teacher as a kingpin has been stressed upon along with teacher-parent cooperation and the role of media in the promotion of values. The book is highly useful for teachers, teacher-educators, policy makers and citizens who want to help in building a strong nation and good human beings.

Kshamika K. Bose outlines the nature of language, its origin and brief history of English language. She states the objectives of teaching English in India and enlists the objectives for different levels of schooling. She enumerates the principles and problems of learning a foreign language and discusses the psychology of learning language. After describing the methods of language teaching chronologically, she embarks upon framing the syllabus in English for the students of India. The methodologies adopted for teaching pronunciation, reading, comprehension and writing along with the techniques of developing speech skills are dealt in detail. The classroom methods of teaching composition, developing vocabulary, appreciating poetry are systematically explained. Lesson plans and evaluation as well as remedial teaching are also discussed at length. She ends the book with a note to the English teachers who have to keep up professionally.

(b) Foreign Studies

Alfie Kohn (1997) discusses the nature of Value Education that goes on in schools of continental United States of America. The problems of ‘character education’ in these schools were tackled by enforcing sartorial uniformity, schedule a value for a week, or offering rewards for students who are observed ‘being good’. The schools with character education programmes that the author visited were engaged
largely in exhortation and directed recitation, and believed in “young people should be told specifically and repeatedly what is expected of them”. Teachers were encouraged to praise children who respond correctly, and some programmes included multiple choice tests to ensure that students have learned their values. He continues to discuss behaviourism, conservatism and religion. He emphasises the need to use of literature to teach values. “It makes perfect sense to select stories that not only help students develop reading skills (and an appreciation for good writing) but also raise moral issues. Literature can also be used to spur reflection. Whether the students are 6 year or 16 year olds, the discussion of stories should not be relentlessly didactic. They should invite students to reflect on the larger issues”. The book is an example of a critical look at character education in selected schools and their programmes.

Larry Mucci combines a rigorous approach to theory of moral development with great sensitivity to practices in classrooms. It is one of the rare books that intelligently moves between the world of research and classroom practices. In his other book, “Moral Development and Character Education: A Dialogue” the character educators and psychologists are brought together with their views. On the one hand the character educators define the moral development as the inculcation of moral habits and standards. On the other hand the psychologists view moral action as the product of moral judgement underlying the concepts of justice and human welfare. Education which emphasises the reflection, perspective taking and conflict resolution is the need of the hour.

Daniel K. Lapsley describes a highly readable treatment of current work in the field of moral psychology is a breath of fresh air. The writer takes the reader through
a comprehensive journey with an exceptionally clear exposition of Piaget’s structuralism and the moral growth. This is followed by Kohlbergian paradigm to include research on pro-social development and related issues of virtues and character. It is both a text and a resource for scholars.

Rheta DeVries and Betty Zan addresses the question of how to establish interpersonal relationship that fosters children’s intellectual, social, moral, emotional and personal dimensions. The theoretical foundation of this approach, which emphasises co-operative relationships and contrasts it with the more traditional behaviour approach. The authors demonstrate how the constructivist orientation can be embedded focusing on specific situations – conflict resolution, group time, difficult child and on more generalised aspects such as academic atmosphere.

Clark Power, Ann Higgins and Lawrence Kohlberg state the clearest and most compelling theoretical statement on “Moral Education”. It explains how Kohlberg’s approach is an extension from earlier views on moral education. This is an extraordinarily important book for psychologists, educationists with an approach for social values. This book could well set the agenda for morality research for the coming decade.

Philip W. Jackson, Robert E. Boostrom and David T. Hausen describe how the every day events that take place in classrooms are of great significance for students and teachers. This highly readable account is about the classes conducted in elementary and high school classrooms. The book provides the teachers with an idea how to view their activities and provides suggestions for how to do so with a moral perspective.
Widdowson develops a rational approach to the teaching of language as communication based on a careful consideration of the nature of the language and of the language user’s activities. It provides a lucid guide through a subject which is often confused and misrepresented, while providing a stimulus to all language teachers to investigate the ideas that inform their own practices. It also outlines an integrated approach that combines introduction and practice of all the four skills along with grammar and vocabulary growth.

William Littlewood states that the communicative approach is changing the face of foreign language teaching. This book provides an introduction to communicative language teaching for practising classroom teachers. The author gives a single coherent account of the basic communicative ideas, emphasising those aspects that are the most important in the classroom so that teachers can integrate the new ideas into their own familiar methods. He stresses that a knowledge of grammar remains essential for effective communication.

Christopher Brumfit presents an argument about the nature of language teaching methodology, relating general educational principles to current theories of language acquisition and use. This will be of interest to language teachers and teacher trainers, applied linguists and any one concerned with teaching methodology. The author begins by arguing that personal experience of teachers is as valuable a source of knowledge as teaching as research studies and philosophical speculation. He then relates this view to a discussion of what constitutes appropriate research in teaching methodology. A detailed examination of the theory and practice of the language teaching follows. He elaborates on the role of fluency and accuracy, the importance of
group work in establishing a natural setting for fluency activity and the question of syllabus design. An integrated model is outlined which will enable teachers to think more clearly about communicative language teaching.

Nic Underhill’s work is a practical guide to designing and using oral tests of language ability. It is for teachers, evaluators, course designers and educational planners. The organisation of the book follows the sequence of stages in which a new testing programme would logically be carried out. The book has testing process, practical examples and discussion of issues involved at each stage. It describes the range of test types and discusses their suitability for different aims and resources. It lists over fifty oral test techniques and variations and provides suggestions for monitoring and improving a test, once it is in use.

John Morgan written for teachers of English as a foreign language. It looks at the process of vocabulary learning and proposes practical classroom activities to help learners acquire vocabulary. The exercises are clearly set out in form of lesson plans with example material, and cover all areas of language learning – text, aural comprehension, written and oral practice. They may be used alone or with the teacher’s own material or text book.

Tricia Hedge presents a range of writing tasks within a framework of current thinking on the process of writing. It discusses the components of writing ability which skilled writers demonstrate and how classroom activities can help learners to develop these. The first part of the book focusses on ‘authoring skills’ developing a sense of audience, planning, drafting and revising. The second section considers the elements of crafting – the way in which an author puts together the pieces of the text
and chooses correct and appropriate language. The tasks are designed in relation to a variety of writing purposes and a range of text types for general purpose language learners.

2.3 ARTICLES

The following articles helped the investigator to plan the design of the study and the medium through which values could be inculcated.

Kireet Joshi in his article says that there is unmistakably, a cry among our students to bring about a radical change in our system of education, so as to make it more meaningful, more purposive, more value-oriented, more skill-oriented, more interesting and less burdensome. He says that it is a cry of the soul of India, which wants to communicate itself with the coming generations so that its wisdom and its value system can be nourished and strengthened. This cry was reflected throughout the freedom struggle that motivated the great educationists of India to propose and inspire experiments in education. The foundations of value oriented education, according to him, are: (a) widening of consciousness by science subjects, (b) deepening of consciousness by language and arts, and (c) heightening of consciousness through activities. He emphasises the need to enlarge the canvas of the present value-oriented education so as to integrate value orientation not only through Language, Mathematics, History, Geography but also through art, philosophy, religion and yoga. He lauds the work initiated by NCERT and invites other institutions and individuals to contribute towards this work as it is a national task.

Rajput begins with the contemporary societal and global concerns calling attention to the renewed emphasis on value-based school education. It highlights the
basic values to nurture social cohesion and national integration, universal values common to all religions and the values of Indian tradition for sustaining an integral view of life. The paper also refers to the recommendations of the various committees, commissions and policy directives and the contribution of India, focusing on values enshrined in the Constitution and views of Indian thinkers as source of values for Indian schools. It also identifies alternative approaches of value education for schools. The paper focuses on strategies for value inculcation, placing emphasis on the future task of teacher preparation as top priority.

Seshadri in his article advocates that value orientation of teacher education needs a total qualitative transformation of its entire content and processes, i.e. educational theory, pedagogy, student teaching training methods, organisation and administration. The immediate task before the nation is to examine the educational aims and restore the connection between schooling activities and educational aims. The paper also points out that the essence of value education is to enable children to be aware, to think and to reflect, to question and to criticise to care, to will and act on one’s convictions on all that critically concern the welfare of the human kind. Teacher training should enable teachers to broaden their understanding of school subjects and look at them in a holistic manner and not just as a body of cold facts. Different ways in which teacher education can respond to curricular changes at the school level have been discussed.

Meganathan states that value learning can best take place through reading of good literature. Reading of autobiographies, biographies and what is known as “success literature” could pave way for the young minds to plan for their life in the
right path with positive attitude. Success literatures are writings by motivators and counsellors on personality development and character building. They aim to develop inter-personal skills and values by assuring a successful life. Citing examples from the lives of men of character, determination and those who have achieved greatness in life benefiting, themselves and humanity, these success literatures inspire children and youth to strive for achieving greatness with positive attitude. Initiating children to read such literature will enable them to choose the right path with positive attitude.

Prahallada N.N. outlines the importance of Value Education in the contemporary society as a natural response of the modern societies to the serious erosion of moral values in all aspects of life. He firmly believes that concerted efforts and continued dependence on good books and institutions will impart values to the students. He comments on the present educational system which is reflecting borrowed ideologies and philosophies and relegating national values to the background. The curriculum does not reflect human values and value system as a result of which the schools and colleges have become examination centres and not value centres. He opines that value education cannot be carried out simply by making pupil’s behaviour conformist by imposing rules and regulations. Autonomy should be given to pupils so that they can reasonably and effectively enter into discussions and take decisions that actually matter. External authority must be indirect and flexible.

2.4 SEMINAR PAPERS

These papers did set a trend in Value Education in India and assisted in conceptual clarity for the investigator.
Kunnukkal states that values bring the element of meaning into life. Values have their source in culture and are rooted in it. Both culture and religion give meaning to people, to their life and actions. The features of Indian culture that are universal compassion and power of knowledge that brings out liberation are rich sources of values openness and tolerance have been the hallmark of Indian cultural tradition, which would strengthen the country, hasten its progress and allow the creative genius to bloom. He remarks that here the National Economic Policy and the National Educational Policy must have a meeting ground. In our best tradition, we must allow differences, value differences, preserve diversity, remain secular and democratic, he writes. A good learning paradigm for value education is to use five essential steps that promote active learning and internalisation of values. These are: (1) Contextualise, (2) Provide for experience, (3) Ensure reflection, (4) Equally insist on action and (5) Finally evaluate. These ensure effective and lasting learning, learning for living and learning for life.

Saraf focuses on the urgent need to implement value orientation of education as a top priority programme for an integrated growth of body, mind and spirit in today’s depressing national and international scenario based on ‘money-making’ than on ‘man-making’, in his paper “Education in Human Values”. On the basis of the reports by various committees and commissions it was felt that educational institutions are the ideal places after homes where values can be promoted. In the pursuit and promotion of human values, the teacher – the friend, guide and philosopher – has the most vital role to play, he writes. During professional teacher
education programme the urgent need for introducing whole concept of value
development is stressed upon in his paper.

Goyal highlights the erosion of values in today’s society. He stresses that all
education should stress on creation of awareness in every individual about
righteousness of conduct. In his paper he delineates few issues on value education
looking into appropriate methodologies. He stresses that students at school age
learn better if things are concretised and concisely stated. He feels that all
methodologies and teaching techniques have to be contextualised and these
contexts for learning ought to be in terms of social and classroom interactions
than merely explaining value definitions. He states that the sphere of activities in
education could range from preparing students to act locally in the school but
convisioning the global value. Techniques of reading, listening, discussion, enacting,
modelling, role playing, audio and visual multi-sensory experiences dealing with
value dilemma, value clarifications, learning by living activities are listed by him as
some of the practical techniques for schools. Goyal has also listed new techniques and
activities reiterating the need to preserve and enhance the ancient India’s education
system.

Sridhar clarifies the rationale, the concept and various techniques and methods
for value education. He feels that ‘crisis of values’ is the greatest of all concerns and
specially so in the case of values of secularism, democracy and peace. Hence, he
stresses the need for value education as a part of all education. The school education
has to have inextricable involvement of values in its process, objectives, methods and
techniques. According to him, value education in its concept includes developing the
appropriate sensibilities – moral, aesthetic, cultural, spiritual and the ability to make proper value judgement and internalising these in the learner’s life. In order to do so, he suggests these activities to be used either in isolation or in combination. Sridhar strongly feels that the mass media has a lot of potential and if used appropriately could be very effective in areas of environmental awareness, human rights, gender equalities, concern for victims of natural calamity and preservation of national property.

Chona discusses the philosophy of teaching children values and raises a number of questions: Why should we teach moral values to children? Is it because our parents did so? Or they are a part of tradition? Or they make society safe and workable? Or that we do believe in them? and answers them by saying that a better reason . . . a universal one . . . a reason that undergrids and overarches all the rest. She defines values and enlists the criteria that separate values for skills, attributes or characteristics. She mentions the values of being and values of giving with appropriate illustrations, contexts and analogies. She concludes by saying that teaching of values should begin today, for and a better tomorrow and save this planet from degradation and destruction.

Srivastava describes evaluation strategy for value education in detail. He remarks on the inadequacy of paper-pencil tests, as they test only the knowledge component of the value education. But the crux of evaluation in value education lies in finding out how the children behave, what qualities of character they have acquired and how much of do’s and don’ts of good evaluation has to be based on actual observation of students not once or twice, but continuously throughout the
year of schooling, evaluation should be carried out on the occasions when the school provides them an opportunity to demonstrate certain qualities of leadership cooperation with others, initiative, etc. He proceeds to provide elements of value education to be evaluated and the tools to be devised to evaluate them. He enlists the desirable features of evaluation scheme and gives suggestions to develop a scheme of evaluation and advises on the implementation of the scheme.

Gupta says that the development of values among children is a combined result of their social and intellectual development, which is the duty and the responsibility of the teacher and the school. Delineating on the objectives of value education, Gupta remarks that values are caught and not taught, and they are essential for the development of all the dimensions of the child’s personality—social, emotional, physical, intellectual and moral. He gives his opinion on the choice of values saying that values cannot be prescribed for any particular level or group though there exists a hierarchy of values within an individual. He gives a brief account of the psychologists like Piaget, Kohlberg and their work. He gives an account of the National Scheme of Inservice Training of School Teacher designed by NCERT in 1987, the modules, list of values and the common core areas identified to strengthen Indian identity. He rightly points out the importance of content of school education and discusses the various approaches to value education. He stresses on the role of teachers and training of teachers and enumerates the different methods of value inculcation. He concludes by saying that the programme of action on value education requires careful planning, execution, monitoring and evaluation by all—state, school, society and teachers.
Navalkar states the purpose of values in education in humanisation and higher reaches of human potential. **The kinds of values are listed and general strategies for inculcating values depending on the age group of the students.** The school programme to promote value-oriented education is chalked out in detail with information about different components, such as identifying values inherent in different subjects, planning appropriate curricular and co-curricular activities, utilising available folklore, folk culture to imbibe a sense of belonging and pride, working out a plan for the active participation of the parent community. He concludes by saying that development of ‘total personality’ is a painstaking slow and continuous process.

Alamelu starts with an optimistic note despite the present complex and competitive world that has thrown up problems. She says “It is better to light a candle than curse the darkness”, and thus it is imperative to develop a strong value base. She says that a beginning has to be made and the **foundation that is laid during the formative years of life has a distinct influence.** The curriculum planners have the prime responsibility of including value education as an essential component in the school curriculum. A well defined approach is needed to achieve the objectives of this component of the curriculum. The activities that are grouped under – ongoing classroom activities, special monthly activities, special once a year projects and ongoing individual activities comprise the methodology of approach. She enlists all the activities that are conducted in school, i.e. morning assembly celebration of national days, festivals, etc. and gives detailed plan for classes I to X monthwise with suggested activities and method of approach to inculcate values.
Asha Kamath defines values as principles which direct our action and activities. Though there is a speedy progress in the advancement of science and technology, there is a gradual erosion of values in our society. Education is one of most important instruments which can stop the erosion of values and develop and transmit them to future generations. Hence, it is the school which can ‘catch the children young’ and mould them in the desired manner. A number of committees and commissions including individuals and private organisations have pointed out the role of school in value development. School can and to certain extent does inculcate core universal values – Truth, Righteous conduct, Peace, Love and Non-violence, which represent the five domains of human personality – intellectual, physical, emotional, psychological and spiritual. They also correlate themselves with five major objectives of education – knowledge, skill, balance, vision and identity. School, let it be of any cadre, plans a number of programmes to be implemented during an academic year. There are a few programmes which are generally found in most of the schools like morning assembly, celebration of school anniversary, national festivals, human rights day/week, physical education and socially useful productive work. Other than these, the National Curriculum Framework 2001 has also mentioned about Yogasana/Meditation to be a part of regular school programme. If all these are carried out properly with involvement of students and ‘teachers as role models’, then there is no doubt that any school can become a fertile ground for inculcation of values – personal, social and national, among students. Although these values are presently
imbibed indirectly, a little more planning, deliberate attempt and sustained efforts on the part of teachers and educationists with regard to school programmes can surely go a long way towards transforming the students into perfect human beings and useful members of a society.

Shaik Masthan stresses that value education is the need of the hour. One should grow as a respectful citizen of the society and must learn to respect his own members of the family or other people in his neighbourhood. He should behave in a manner which provides an impression of him of having a good social background. For this, he requires a good value education which our present system of education lacks to tackle this issue of inculcation of values among school students through education, which is often looked upon as the instrument for inculcating values. **This paper attempts to put forth some of the methods and approaches, that the schools can adopt in order to inculcate the desirable values in addition to the values listed out by some of the national agencies and documents like NCERT and NPE (1986), etc.** The paper also focuses on the schemes to assist strengthening of culture and values in education, in addition to the need and significance of value inculcation among students and value education in schools. The paper highlights all the possible methods and approaches that can be adopted by individuals and institutions for value education. The paper further implies that in this disturbed world in which higher values seem to be receding in both individual and national priorities there is no doubt that it is only education that may gradually replace the growing void in spiritual and moral values and help us to face the new threats and challenges of the present as well as of the near future.
Vijaya Kumar says that economic, social and technological changes are affecting all aspects of social and personal life. Man is facing a grave crisis of moral and social values. This may be attributed to other factors like lack of vision and sensitivity towards personal, local, national and global developments in 21st century, increasing population, over exploitation of material resources, lack of due place given to moral and spiritual content in education and in the materialistic society of global vision, the fear related to national security and integrity. Therefore, if we will have to emerge as a strong nation in the world, Indian value orientation and cultural orientation will have to be given to our youth from the very childhood, so that the national character and national identity could be developed, which are the basic requirements for making a nation strong. Education is bound to play a principal role in the overall human development. Values are the pillars of meaningful life and self-fulfilment. Education is the tool which can bring a change in one’s life and value education provides a holistic perspective to life and sustainable development. Value education involves three components of human personality viz. cognitive, affective and conative. Further, it has philosophical, psychological and socio-cultural bases. Value awareness can be inculcated through value judgement, integration of course content with values, development of personal vision and philosophy of life, resolving value conflicts related to conscience and obedience, dharma and religion liberation and permissiveness, consumerism and sufficiency, study of Indian ethos and culture, comparative study and insight into world faiths and universal human values, developing an attitude of human welfare and concern for others. In this paper a model is suggested regarding aims of education, curriculum,
methods of instruction, textbooks, role of teachers, institutional environment and discipline. The aims of education should be self-development, building national character, self-determination, respect of national cultural values, and bringing out ethical and spiritual human content in students. Curriculum designing, transacting and evaluating is much needed to be related to human values; social, economic and political structure of the country; national character and will; self study of ten values of Ashtanga Yoga; the rules of good conduct of society and the individual; and for self-purification related to personal discipline should be taught in the institutions. Focus should be laid on individual as a “spiritual being”. Various methods could be used like lecture method, critical inquiry method, case study, role playing, value clarification, value analysis model, providing moral ideology, books and supplementary readings, providing assembly programmes, community extension work. Besides a number of co-curricular activities could be organised. In addition, the experiential learning should be the base to train the students to create self-confidence because it is essential for personality development, leadership qualities, fearless attitudes, courage to face difficult situations, positive outlook, problem solving ability, systematic and discriminative thinking and high level initiative. Teacher has to play the role of a facilitator. He should act as a model. Both teacher and pupil must maintain a sacred, friendly, respectful relationship based on faith with a commitment to self, society, nation and global society. He should provide hygienic institutional climate. Every teacher should have concern for each other and should take care of each other. He should have sympathetic, helping and cooperative attitude. He should try to provide pleasant, democratic and transparent atmosphere. Discipline is to be
based on self-control and commitment to the nation. It can be developed through self-
education. It may be concluded that national character and will is a human
characteristic. It is lacking in human society. It can be inculcated through value
education by bringing out self-awareness and consciousness in the youth. It should
prepare the whole nation in meeting any challenge to national security and integrity.

Sen Gupta asserts that the main function of education is to bring about an
integrated individual who is capable of dealing with life as a whole. He/she not only
acquires technical knowledge but also understands its relationship with the total
process of life. It inculcates in the individual an ability of discriminating among
values. Values thus selected and acquired guide his/her behaviour in the face of
extreme pressures and provocations. Value learning can be verbal, perceptual or
acquired through practice. The empirical data presented in the paper indicate that
pupils judge their teachers during interactions and closely watch them as a person and
as a professional both within and outside the classroom. Each child desires to be
attended to by the teacher. Any kind of favouritism, partiality or discrimination is not
acceptable to them. They expect teachers to inspire children by setting personal
example. As a point of fact value acquisition by children goes on constantly
within the school environment and also outside through a variety of organised
activities like classroom interaction, co-curricular activities, interactions between
pupils, with parents and elders. The school ethos silently transmits a number of
values to its students. Teachers have a paramount role to play in influencing the
school atmosphere and contributing to the creation of institutional climate which is
conducive to the development of desirable values, virtues and ideals.
Shivkumar Gupta declares that every society is sustained by a core of universal elements of culture, which all people know, believe, use and do. These core elements represent the society’s ideals, standards and norms. For any progressive society, education should aim at multifaceted development of a human being, its intellectual, spiritual, physical and ethical development. Hence, it is imperative that there should be a comprehensive programme of value education starting from the primary level. Truth, righteous conduct, peace, love and non-violence are the ‘core’ universal values which can be identified as foundation stone on which ‘value based education programme’ has to be built up. To understand truth and other core values, the curriculum has to be organised as to utilise the full potential of the students, the faculties of head, heart and hand. The intellect assists comprehension through exploration, observation, analysis, interpretation and concept formation. Memory is a great aid, it helps events and experiences to be matched, compared and contrasted with the knowledge within. Three approaches to value education have been discussed in the paper. These are: (a) Value clarification approach, (b) Cognitive development approach to moral education and (c) Comprehensive approach to value education. It is said that values cannot be taught through formal or direct teaching. they can be inculcated when the school provides the activities and experiences inside and outside the classroom, which promote responsibility, cooperation, honesty, fair-play, self-evaluation and control.

All these papers were presented in the National Seminar on Teacher Education for Value Inculcation (6th to 8th February 2001) organised by Regional Institute of Education (NCERT), Shyamala Hills, Bhopal.
Bapu Reddy writes that it is being increasingly realised that value based education particularly in the Indian schools is the best guarantee of ensuring and establishing value based society, encompassing all segments of human endeavour. Children’s literature assumes importance not because the values that children should be made aware of are different from the values that are laid down for adults or the people at large in our society, but because the children cannot follow the higher profile literature designed for adults. Education and literature should evoke divine qualities in the minds of children and should emerge as effective forum for renewal of the fast deteriorating values of Indian culture particularly the human values. Broadly speaking, “children’s literature” includes books and writings, other than textbooks, produced for the use of children keeping in view their psychology, aptitude, mental make up and learning skills. Even the “adult books” used by the children may also come within the purview of this category. It is being realised that children’s literature can have wide impact on the life of the child more than even a formal system of education. Hence the children’s literature is required for fulfilling the various mental needs, more particularly, moulding their character based on a genuine and faithful commitment to human values. These values can be inculcated through moral stories. Poetry and children’s songs, children’s plays, biographies and autobiographies. A careful study of the growth and spread of children’s literature in the regional languages reveals constraints and obstacles responsible for inadequate preparation, production and promotion of children’s literature. There is an imperative need for providing special sections for the use of
children in every public library whether in the management of public or private sector, he concludes.

Lydia Fernandes writes that education is a means of BECOMING person, of building the ‘inner reality’. The aims of education accordingly, should take a paradigm shift from acquisition of knowledge and indoctrination to development of competencies and personalisation of values related to personhood and growing in the ‘inner reality’. Research in value education provides for a typology of value education approaches. Douglas Superka (1976) sets for five basic types of techniques namely, Inculturation, Moral Development Techniques (Piaget, Kohlberg), Value Analysis Techniques, Action Learning and Value Clarification Strategy (Raths et al., 1966). There is emphasis on studies related to Value Clarification Strategy, as value basis to education. With regard to value clarification vis-à-vis institutional obligation, an attempt is made to identify values embedded in the institutional objectives, preparation and implementation of an action plan – specific, concrete, measurable action programme – to practise and personalise the values identified, in the context of the curricular programme. **She discusses about the studies conducted by the college.** **Integrated Approach to Value Education consisted in identifying values from the textual content of secondary school, at a plug point. The value identified is clarified and action worked out (towards its personalisation) in the process of teaching the lesson.** With reference to Value Personalisation as a Base for Value Integration, an experimental study was conducted to find the effect of value personalisation using the institutional objectives, on teaching value integrated lessons.
The study conducted was on the B.Ed. teacher trainees, who benefited from the experiment.

Seshadri states that the basic values of humanism, secularism, democracy, peace have came under severe strain. Education as an instrument of social control has to properly respond to these challenges and this calls for concerted educational action for restoring the value dimension of life. Value education refers to planned educational action for restoring the value dimension of life. It is aimed at the development of proper attitudes, values and character. The issue of value education has to be situated in the broader context of the commercial ethos that has led to the highly distressing divide between schooling and education. A sound programme of value education has to be based on a proper understanding of the social reality in which the educational institution function and psychological, philosophical aspects of value learning. The particular values which schools should promote can be derived from the constitution, composite cultural heritage and universal perceptions. **Value education is not authoritarian indoctrination. It is a process of inducing learning. It is to enable students to think, reason, reflect, question, feel, care, experience will and act.** All teachers are teachers of values too. He stresses that the areas of action which need attention are: the nature and extent of curricular provision for value education and its content, teaching-learning materials and methods, teacher teaching-learning materials and methods, teacher training, research and community involvement.

Sridhar outlines the importance of curriculum in Value Education. The field of Value Education is broad and touches every aspect of human life, personality and
education. Value Education is an ongoing process. The school curriculum is a great moral educator. In many institutions, the curriculum of value education is formal and direct. What makes learning and acquisition of values different from other aspects of school curriculum is that learning of values cannot be reduced and restricted to classroom teaching alone. The school curriculum largely consists of experiences and activities in academic subjects like language, science, mathematics and social sciences. Each subject is taught with cognitive and non-cognitive objectives. Apart from teaching values like democracy, secularism and justice through school subjects, the foundations for the development of these values are laid in school administration and organisation. A major and an inevitable sources of values in school life is the personality and performance of the teacher. Values are transmitted through the role and responsibilities of the classroom teacher is his firm belief.

These papers were presented in the “National Consultation on Value Education” organised by the Regional Institute of Education, Mysore, on 19, 20 and 21st of February 2003.

The concepts and methodologies that could really work in the real situations have been tried out by different organisations.

2.5 PRACTICES AND MODULES FOLLOWED BY DIFFERENT ORGANISATIONS

1. The Brahma Kumari World Spiritual University ‘Family’

Consists of people from all backgrounds and denominations, who study a corpus of knowledge known as Rajayoga. This academy is a common ground where professionals, artists, healthcare workers, media persons, educators, doctors, legal experts, managers and all others can come together to explore and reflect on values, research how values can be practised as individuals, know-how that experience can impact one’s profession in building a value based society. Brahma Kumari World Spiritual University identified 12 higher values – cooperation, freedom, happiness, honesty, humility, love, peace, respect,
responsibility, simplicity, tolerance and unity as core values fundamental to the well being of humanity as a whole. Brahma Kumari World Spiritual University took the initiative and co-ordinated a project called “Sharing our Values for better world” in September 1994 with the following objectives.

(i) To raise awareness on the existence of higher order values and spiritual qualities inherent within the individual regardless of political, economic, cultural, professional or ethnic background.

(ii) To create a safe and enabling environment for individual to explore and express these spiritual values within the individuals.

(iii) To offer specific self-development and self-management methods, techniques and group dynamics which can be used to revive and strengthen spiritual values within the individuals.

(iv) To increase awareness of the value of self-development undertaken by each person, individually and by people collectively, as a contribution to a better quality of life.

Brahma Kumari World Spiritual University, regarding “how to influence the atmosphere states that by modelling virtues and exercising powers which are guided by innermost values. We have a subtle and positive effect, while divine virtues are those qualities which are universally recognised as supremely good”.

These as follows: Accuracy, Benevolence, Cheerfulness, Cooperation, Cleanliness, Courage, Contentment, Detachment, Determination, Discipline, Fearlessness, Freedom from care, Flexibility, Generosity, Gentleness, Happiness, Honesty, Humanity, Introversion, Liberty, Lightness, Love, Loyalty, Maturity, Mercy, Obedience, Patience, Peacefulness, Purity, Respect, Royalty, Responsibility, Surrender, Sweetness, Tirelessness, Tolerance, Trustworthiness, Unity, Wisdom. The
Vidyalayas run by Brahma Kumari World Spiritual University inculcate these values among students in a deliberate planned way.

2. Value Education in Bharatiya Vidya Bhavan’s Schools

This institution blends ancient insights with modern relatives and works for synthesis of the best in East and West. Through its schools and colleges, journals and books, projects and programmes, it strives to generate and sustain a movement that aims at – Regeneration of Indian Culture, to hold fast to permanent values for which our culture stands – Faith (Rita), Truth (Sathyam), Dedication (Yagna) and Sublimation (Tapas) which, regardless forms and doctrines is DHARMA, to make every effort in restoring an awareness of these values in personal and collective life. Today when there is a threat to the identity of Indian youth with the invasion of Western Consumerist Culture and Values, Indian Education in its form and content needs to be strong enough to help the students to withstand such cultural currents and influences. The need of value education programme, therefore becomes imperative with this view, Bhavan’s school education strives to

- be more formative than informative.
- help a student not only to develop various faculties but also grow in totality of his/her relations.
- Help in reintegration of Bharatiya Vidya with equipping students in every kind of scientific and technical training.

**Bhavan accepts the view that Value Education cannot be taught in isolation, it must be made an integral part of all meaningful educational**
The school programme and activities are interwoven with positive values in such a manner that from the time the child enters the school till it leaves the school premises, it constantly imbibes these values in each activity it does. Eventually these values form a part of its character and being. Value education in the school is being carried out in three broad formats, i.e. through, Studies in Indian Culture, Special Projects and programmes, co-curricular activities of school and effective use of routine of the school. General ambience of the school is more informal than formal. Openness and participatory approach brings in a lot of creativity and new ideas. The faculty improvement by reviewing, reflective thinking among staff has developed a strong resource base by collecting reference, literature and audio-visual cassettes on methodology and content of Value Education.

3. Value Education in Christian Schools

As a result of blending of East and West, in the Christian Schools, there is an emphasis on order, cleanliness, organisation, punctuality, discipline, hard work, efficiency, high achievement and excellence. In the heart of Christian culture based on its religion, lies the concept of GOD, not an individualistic one but a Social God who cares for his own creation and wants to set right the wrongs. The essence of God is to love, to give and to share. Jesus articulated the one Christian commandment summarising all, that is, love God with all your heart, all your soul and strength and love your heart, all your soul and strength and love your neighbour, as God has loved you. A major value that these schools preach through practice is emotional and
national integration. Programmes of social sensitisation offer opportunities for social action. The Moral Science clauses form a part of the time table. A five point methodology is being currently tried out in many Christian schools around the country. A five point methodology is being currently tried out in many Christian schools around the country. What is being aimed is to integrate school and life, to bring the many real contexts of life into the class and into lessons, to provide opportunities for experience, and for reflection leading to decisions and actions and to around it up by a process of evaluation.

4. Contribution of AINACS to Value Education

The All India Association Catholic Schools was founded in 1953 and was registered in 1970-77. In 1972 AINACS pledged to make the quest for relevant value communication programmes as a sacred part of its commitment. A range of 41 values classified under personal, neighbourly and community categories was prepared. An evaluation technique package was also planned of which techniques of communication comprised of materials like stories, songs, quotations was used to teach/learn values that could be assessed. The strategy comprised of a complete plan of actions with a logical sequence to give the teachers an idea of how a series of lessons may be conceived, linked together, and executed. The consolidation exercises reinforce, the techniques of instruction; they are group discussion, characterisation, role play and art education activities. Evaluation does not mean just a paper and pencil test but also included practice of values in day-to-day life.

5. New Era High School “Bahai” Co-educational Institution
Value or moral education at new era has two main aspects. The first consists of moral class curriculum developed by staff. The second aspect involves applying this knowledge and principles in all aspects of school life. Things learnt in moral classes are applied in the classroom dining hall, sports fields and dormitories and other areas. Students are encouraged to develop a profound sense of purpose in life. This develops one’s spiritual qualities and helps them to work for the constructive transformation of society. Human society is to be built upon a set of shared values and it is these values that give stability and strength to human relations. The basic content and purpose of spiritual education is the cultivation of virtues such as love, justice, mutual respect and truthfulness. They are common to all culture and are universal.

6. Human Values of the Jamia Millia Islamia

The coming together of Islam with Hinduism has yielded a very favourable result. It has broadened the narrow outlook or both communities on matters of religion, society and God and is greatly instrumental in shaping Indian life. The Hindu-Muslim accord helped the development of a national outlook which strengthened the commercial contacts. The exchange of ideas, customs and tradition took place frequently and the contemporary local taught was quickened by it. Muslims successfully reaped the harvest of tolerance which was their richest treasure and became our most cherished national heritage.

It was for the preservation of this national heritage that the Jamia Millia Islamia was founded at Aligarh on the 29th of October 1920 at the call of Mahatma Gandhi with certain values that the Jamaites imbibed in themselves. The Jamia opened its gates for the seekers of the knowledge. It also stood for patriotism as the
love for one’s country was the article of faith, according to prophet’s dictum. It stood for punctuality, cleanliness, perseverance, dignity of labour, honesty both in theory and practice. Although Jamia was an Islamic institution, it was founded on secular lines because it forged national integration and strengthened communal harmony in the country. Respect for elders and affection towards youngsters, a sense of unity and equality among students find a place in the curriculum of Jamia. The students are inspired by values like love, justice, honesty, purity, selflessness, wisdom faithfulness, mercy, sincerity, truthworthiness, humility, forgiveness and obedience. These values have identified the Jamia as an ideal institution the important which was recognised by the Government of India by elevating it to the status of a Central University.

7. Sathya Sai Education in the Human Values

Teaching the human values to children and also adults is the key activity of Sathya Sai organisation. This is a unique experiment that believes in the universal and secular values that has an impact on people of all faith, all over the world. It is a programme divinely inspired by Sri Sathya Sai Baba, the educationist par excellence. In the implementation of this programme the teacher in their consciousness and that very perception of life from a ‘vision without’ to a ‘vision within’. The acceptance of this programme has been universal and intrinsically this programme is supplementary to the existing syllabi in all schools, all the world over. It does not demand any change in the present curriculum. In fact does not demand any extra time, and on the contrary helps the teacher to deal with the existing syllabus in a more efficient manner. The Education in the Human Values programme methodology and technique
are to be implemented with the existing syllabus at no extra time or cost. The Education in the Human Values programme stresses upon the implementation of the five basic human values by the use of five teaching techniques developed under, divine supervision of Baba. The techniques are: (1) Silent sitting, (2) Praying, (3) Story telling, (4) **Role play** and (5) **Group singing**.

The methods of teaching adopted are: (1) Direct, (2) Co-curricular activity and (3) **Integrated method**. Between the ages of 6 and 14, children will be developing physically, mentally and emotionally. By the age of 14, this process starts stabilising. **Therefore the ideal time for imparting Education in the Human Values to children is at this period and in there age groups of 6-9, 10-12 and 12-15 years.**

8. **Educational Philosophy of Chinmaya Vidyalayas**

The guidelines of Priya Gurudev enjoins the students and teachers to enshrine Chinmaya Vision in their hearts. It emphasises on the alround effort to combine academic excellence with the inner enfoldment of the students’ personality. This effort is a comprehensive educational strategy to ensure integrated development of the child in all phases, physical, mental, intellectual and spiritual. It also recognises the importance of ancient heritage and culture while making people into fine human beings. It ensures the imbibing of the value of patriotism or love for the motherland. It nurtures a universal outlook towards a global being. A judicious combination of academic culture and value education is termed as an ideal approach to education. In the vidyalayas, the teachers act as parents and come up with innovative and effective projects/programmes to inculcate healthy behaviours in value-oriented education and excellence with all determination and perseverance. The teacher being the role model
has to be ever watchful and conscious of own behaviour and speech. Value education comes through precepts and the logic behind them. Children through stories, poems, historical incidents see through how values help in life and how inspiring ennobling they are. Value education has to be integrated within the school curriculum.

9. **Amrita Vidyalayams – Value based Schools**

   Amrita Vidyalayams provide a training ground for learning the art and science of right living and selfless service and allows the children’s inner potential to unfold. Here they are provided with the most conducive atmosphere in which to develop such qualities as obedience, humility, compassion, fortitude righteousness, optimism, self-confidence, fearlessness and patriotism. The students are encouraged to develop a responsible attitude towards themselves, their school and society at large. The science of living and meditation classes are conducted at all schools. Sanskrit chants, bhajans and yoga are an integral part of the education.

   At the Amrita Vidyalayam, values are the backbone of education. The ‘Value Week’ is observed at the onset of every academic year, with a period a day earmarked for discussing with children values of life and character development. Simple meditation techniques and peace invocations are introduced early into the curricular. The Vidyalayam believes that it is only by holding on tight to the age old traditions, beliefs and values passed down the generations that the lure of decaying tendencies of west can be thwarted.

   Subhashitams and the values conveyed by them, Geetha chantings act as eye openers for students and help them to face obstacles in their life. The children undergo a routine that is designed to keep them physically fit, mentally alert and
morally upright. Teaching of English and Sanskrit along with Hindi open up a rich literacy heritage to the students.

10. Sahaj Marg Research and Training Institute

The concept of value education as envisaged by Sri Rama Chandra Mission and Sahaj Marg Research and Training Institute is totally personal and individualistic. The society cannot be changed en-masse, the individual is amenable to change. When individuals change, society automatically changes. To make value education effective, it is essential to include basic, eternal and spiritual values springing from the depth of the heart. This will bring about a balance between the material and the spiritual aspects of life which is very sadly missing in the present system of education. A value-based spiritual education curricula which is simple, concise and life material has been prepared by the institute. The institute firmly believes that by giving value education, children can learn faster, whatever they have learnt will be permanent, value education forms the foundation of child’s attitudes, values and character and guidance at this stage helps them to imbibe right values. The curriculum envisages three different methods to teach Value Education, i.e. independent, integrated and subtle methods, in independent method, a syllabus has been prepared to attend the needs of primary higher secondary and degree classes separately. The primary classes are taught ten basic concepts on life and living and elaborated on them with objectives, introduction of the value, a way to begin, story time, story to discuss and activities related in that particular value. The stories are selected from Hindu Mythology, Christian parables, Sufi stories, Chinese anecdotes collected stories from magazines, short stories from all counters, folk tales, etc.
Songs on values in different languages have been prepared to inculcate selected values. Proverbs, games and anthology of values from different religions are also used to inculcate values.

Integrated method is used to teach values that are inherent in the curricular subjects. For the past five years the institute has developed material to teach values through subjects using charts, slides, flash cards, photographs, power point presentation transparencies and web site.

11. Sri Ramakrishna Vidyashala and Ramakrishna Institute of Moral and Spiritual Education

Ramakrishna Institute of Moral and Spiritual Education, Mysore is founded on the twin principles of self-realisation and service to people after Sri Ramakrishna Paramahamsa. Teachers and students of school and college levels are offered moral and spiritual education. The retreats organised by Ramakrishna Institute of Moral and Spiritual Education are well known for their value related programmes. The B.Ed. course provides value education in theory and practice of national unity, sensitivity towards environment, spirit of service to the community and a healthy attitude towards life. A two-month long in-service training, seminars and extension activities and national integration camps cover a wide range of lectures, discussions, screening of films and programmes highlighting moral and spiritual values.

12. Rishi Valley Schools

The philosophy of J. Krishnamurthy is reflected in Rishi Valley Schools. It advocates absolute freedom, helping the child to flower in goodness, responsibility, a spirit inquiry without bias and a concern for human beings and environment are integrated to the scheme of education. The school does not prescribe any conditioning for values. It is aimed at knowing the self. The book of life is to be learnt by each student. A search for truth, peace, good conduct, love and non-violence are its values realised through an open learning climate. Questioning and investigation are shared. Austere living and inward discipline are prevalent in a value charged school.
environment. Functional autonomy to teachers and learning autonomy to students are ensured. The teacher is a facilitator promoting interactive learning strategies.

13. Sri Aurobindo International Centre for Education, Pondicherry

Sri Aurobindo International Centre for Education is an institution to provide integral education as envisioned by Sri Aurobindo and the Mother. An effort is made to help the growth and perform of all aspects of the child’s personality. The aim of education is to know one-self and to control one-self. Great importance is given to develop various faculties of observation, judgement, expression and other senses allowing the students to arrive at the right conclusions themselves.

These studies reveal the need to improve the organisational climate in the schools to help value development.

They also give exemplar situations for trying out new strategies that emboldened the Investigator.

2.6 STUDIES ON VALUE EDUCATION CURRICULUM

Any specific curriculum for value education is not designed for the entire nation because education for values is considered as an intrinsic component of the overall curriculum. A few endeavours to suggest value education curricula and relevant syllabi for schools, colleges and teacher education are given below.

Haq (1973) in his analysis of Hindi, History, Civics and English text books found neither a systematic pattern nor any consistency in the presentation of values. The mental maturity of pupils was not taken into account. The language texts of IX, X and XI classes were written entirely from a literary point of view.
Chaudhari (1974) and Chaudhari (1976) analysed Hindi text books and found that scientific outlook, justice, simple living and duty consciousness were given least importance in the text books upto VII standard. Courage and adventure were emphasised in the books prepared by the NCERT, while patriotism was significantly presented in state corporation books.

Kalra (1976) outlined the curriculum based on values in a developing country with special reference to India.

Pillai (1976) analysed English and Tamil text books of the IX standard of Tamil Nadu State Board and found that the presentation of religious values was inadequate. A comparative study of religious customs of people of different religions and lives of religious leaders were found to a limited extent.

Susheela (1977) found that secularism was prominently reflected in the Social Studies (Part I) textbooks in the secondary level in Karnataka State.

Kireet Joshi (1986) proposed a syllabus for value-oriented education from classes I to XII. In the elementary classes the stress is on training the senses and activities to teach basic values. Music, poetry, science, physical education, yoga are suggested as means to develop value consciousness in higher classes. The emphasis is on development of reflection and analytical thinking to move towards inner consciousness.

Bhargavi (1990) reported that IX standard boys identified more democratic values than girls in English prose. Girls identified more social values than boys. Boys and girls identified religious, personal and aesthetic values to be same level in English prose.

2.7 STUDIES ON VALUE EDUCATION AND TEACHING STRATEGIES

(a) Indian Studies
An experimental study was conducted by Seetharamu (1974) to find the effect of direct moral instruction on the moral development of VI and VII class students. It was found that there was remarkable improvement in the moral judgement of the students because of the direct moral instruction which consisted of the values of honesty, responsibility, non-deceitful behaviour and democratic character.

1. Value clarification strategies are more effective than conventional methods for teaching the values of ‘dedication to teaching profession’, ‘cooperation’ and

2. Value clarification strategies are found to be more effective than traditional methods in the inculcation of scientific outlook.

Rama Rao (1986) cites with illustrations different instructional strategies in moral education. The direct approach makes use of precept and authority. Reasoning is the principle component of inducto-deductive procedure. Stories, fairy tales, fables, biographies, proverbs, slokas, poems, parables form suitable background for inculcating values. Various forms of activity approach are social service, hospital service and excellent training in leadership and democratic functioning. Retreat is a worthy experience spanning over 4 or 5 days. The school environment, correlation with teaching subjects and a variety of co-curricular activities come under the indirect approach. Work experience sets the ground for training in essential values. Incidental approach is yet another effective way to inculcate values.

In the source book of strategies for value education, Virginia Foresca (1988) dealt with four modules on communication and feedback, discovery and analysis of self and others, role playing and action learning.
Seshadri et al. (1992) envisage a variety of learnings encompassing the complex process of value education. The learning ranges across awareness and understanding, sensitivity, appreciations and concern, responsible choice and decision-making, willingness and commitment to action. They suggest a range of techniques and activities such as; reading, listening and discussion activities; visual and multi-sensory experiences; enacting, modelling and role play type activities; dealing with value dilemmas; value clarification; and learning by living activities.

Varma (1976) in her study on the development of moral values in children intensively interviewed 300 school going children of 6 to 12 years on 14 moral values. They were also probed into their observance of these values. Most of them reported that respect was the value, they always tried to observe in their behaviour, while other positive values forgiveness, punya or virtue, duty were being observed in their behaviour sometimes. They admitted that they were not able to control certain negative value such as ‘Betrayal of faith’, ‘Greed’, ‘Anger’, ‘Lie’, ‘Revenge’ and even about stealing in their behaviour.

Many researches have related personality variable of internal and external control of reinforcement to a wide variety of behavioural concomitants.

Pandey and Griffith (1977) examined the effect of sex and nurturance need of the benefactor, recipients’ dependency and the effect of number of additional helpers as well as combined effects of these variables on verbal and behavioural measures of helping. Sample consisted of 80 males and females with high and low nurturance need. all the four independent variables were found to exert significant effects on verbal measures of helping, sex, dependency and number of helpers significantly
influenced helping at the behavioural level. Significant interactions among the variables indicated that predictions of helping behaviour are most accurate when the joint effects of such factors are considered.

Nagar (1990) weighs between reinforcement concept of Skinner with its positive and negative aspects and Kohlberg’s moral development stages. She concludes that prevention of the undesirable and approach of positive guidance are most effective ways for teaching values.

**Foreign Studies**

Grinder (1962) dealt with the relation between resistance to temptation and certain aspects of maturity of moral judgements. He used an apparatus to assess resistance to temptation, consisting of a realistic ‘Kaygun’ shooting gallery so contrived that any cheating of a child could be detected unknown to the subject. To measure children’s ideas regarding morality, Grinder used familiar story situations and also tested children for the presence of the idea of immanent justice by means of an uncompleted story. Children were ranged from 7 to 12 years. The result showed that there was a sharp drift from age 7-8 to 11-12 years in children’s cognitive moral maturity. It shows the process of maturation and learning that underlies, changes in children’s understanding of moral concepts as they grow older, is relatively independent of the process by which they are conditioned to apply concepts of morality to their own behaviour.

In his review of research on moral development, Hoffman (1963) considered in detail some of the possible reasons for the inconsistent results in this area.
Medinnus (1966) studied sixth grade children who were questioned regarding their relation to a news account about cheating. The replies were classed as ‘externalised’ standard of morality or an ‘internalised’ standard. According to Piaget’s account, children of this age have internalised standards. But in this study they expressed externalised standards. The study showed no firm relationship between moral behaviour and understand of moral values.

2.8 STUDIES ON MORAL AND RELIGIOUS INSTRUCTION

In schools in India value education has been imparted in the name of moral instruction or moral education. Therefore, moral education given in the schools is also included in this review.

(a) Indian Studies

Sand (1952) studies the state of religious and moral instruction in secondary schools of Allahabad. Instruction in different religions was preferred by teachers, students and their parents because they were of the opinion that the ethical training was inadequate, and moreover they did not consider religion as a cause for communal disharmony.

Singh (1961) conducted a critical survey of the opportunities provided in the secondary schools for developing values in students.

Investigators have been interested in the provision made for moral instruction, democratic values, the curricular and co-curricular practices in schools for more than
three decades. One of the earliest studies is by Raths et al. (1966). They considered how to work with values in the classroom.

Mahamood Kaiser (1974) made an appraisal of the provision of moral instruction in the secondary schools, while Mallaradhya (1975) appraised the study of moral and religious instruction in higher primary schools.

Gupta’s (1963) study concluded in giving the idea that India’s cultural heritage, cultural habits, traditions and conventions are remarkable in the inheritance of values and values are not taught.

An investigation of moral development in children of 6 to 11 years of age was conducted by Rani (1968). The findings are:

An increase in the age corresponded with an increase in the knowledge of moral value. Except in the 10-11 years group, sex was not a distinguishing factor. After family and parents, teachers and textbooks influence moral development in children. Children who got moral instruction at schools and children without any moral instruction were almost the same with such knowledge. The age group 6-7, 8-9 and 10-11 years children had a similar pattern of moral values. The knowledge of moral value showed an increasing tendency along with the maturity of the children. Respect, forgiveness and good will were the most frequently practised moral values in daily behaviour. Negative values like betrayal of faith, greed, anger and falsehood were quite frequent in the children’s behaviours. A clear emotional reaction was there to the different moral values and they exhibited maturity with increasing age. With
regard to negative values, a fearful reaction was expressed. Religion or its importance was not there to the knowledge of moral values in children.

Rani (1968) found that increase in age corresponded with an increase in the knowledge of moral values. A very similar pattern of moral values was found in the children of all the age groups (6-7, 8-9, 10-11 years of age). As the children matured, their mental ability influenced their knowledge and moral value. Respect, forgiveness and ‘punya’ were the most frequently practised moral values in everyday behaviours. The religion of the family did not contribute to the knowledge of moral values in children.

Rani (1969) conducted an evaluation of curricular activities in secondary schools of Orissa and their relationship with personal development of pupils. His main findings were: (1) Provision of co-curricular activities in schools is the highest in speech activities and the lowest in education for co-operation. (2) Boys have more developed personality than girls. (3) Students have more development in their philosophic attitude towards life and (4) Students’ social development is better than their personal development.

The report of the longitudinal study of prudence Dyer (1972) expressed a changing patterns of the expressed values among children and youth. The parental moral values were reflected in children of 7 or 8 years of age first followed by the peer group (Piaget).

De Souza’s (1973) sociological study of public schools in India revealed that house system, games and extra curricular activities were most important features in influencing the social and personal development of the studies.
dutifulness, sincerity, cooperation, conformity to school rules, honesty, loyalty and respect to seniors concluded in –
(a) The mean scores of boys of V to X classes were high and varied between classes. (b) No significant difference was there between the means among boys of V, VII, VIII and IX classes respectively pertaining to sincerity. (c) There was a significant role of the area of habitation – rural, urban or industrial – which influenced the V and IX pupil’s values. (d) There was no significant relation of the values of teachers and students and also of parents and boys.

Tiwari’s (1975) study reveals that low economic value orientation girls have better adjustment than high economic value orientation students. The significant difference high and low aesthetic value orientation students in respect of adjustment shows the high aesthetic value oriented students have better adjustment than low aesthetic oriented. High religious value oriented students have better pattern of adjustment than low religious value oriented students. The study attempts to study the effect of value example, theoretical, economical, aesthetical, social, political and religious orientations on adjustment. The result was that high religious value oriented students have better pattern of adjustment that low religious and value oriented students. It means religion leads to better adjustment, because it ventilates the guilt feelings and complexes through religious rituals and offerings.

An increasing interest in value education among the members of the general public and professionals of education was revealed at the Eighth Annual Gall up poll of public attitudes towards public schools conducted in the United States of America in 1976.
Anand Bhushan (1977) studied the impact of the denomination and secular schools on attitudes and 18 instrumental values of adolescents. Some of the important findings were: (1) Students gave top ranks to obedience, honesty and self-control. They gave bottom ranks to being helpful, cheerful, loving and clean while students of secular schools prefer being polite, courageous and independent.

Sahasrabudhe’s (1977) study gave a conclusion of how the moral development and value conceptions are influenced by the organisation of the school.

Srivastava (1981) measured the moral ideals and values of PUC, BA and MA class students. The findings were: (1) for every increase in the educational latter, there is a corresponding decrease in moral values, (2) after high school education, a decrease in the magnitude of moral values is observed corresponding with the increase in age.

A comparative study of the behaviour of students with schools of formal moral education and those schools without formal moral education was taken up by Pinkeerani (1981). The findings of the study were:

(a) The overall behaviour of the students was found significant in the case of students who received moral instruction and was almost same in case of others without moral instruction.

(b) The overall behaviour of the students without moral instruction was significantly poor and different when compared with those who received the moral instruction.

(c) 77% of the parents, 67% of teachers and 83% of students suggested for a compulsory school curriculum for moral education consisting the examples from different religions and lives of great character.
Kamnong Keam’s (1984) survey conducted on the students of twelfth grade and their teachers pertaining to the inculcation of different values like freedom, security, sense of belonging, wisdom, respect for others happiness and kindness. The study revealed the importance of instructional content of various subject areas like literature, language and science for inculcation of moral values.

Sarangi (1994) studied the bases and implications of moral education in schools. His objective was to study the extent of utilisation of moral education and the interest of children in moral education. Head teachers’ opinions were collected and conclusions were drawn as follows:

♦ There is a necessity to impart moral education at primary school level.
♦ The theme of prayer conducted by all the schools under study are ‘self-control’, ‘God and Goddess’ and ‘nationalistic feelings’.
♦ The activities in morning assembly are: speech on moral education, stories on specific character; inspiring sentences from culture and literature.
♦ Guest lecture, discussions, social service programmes are organised for awakening moral values and instilling good behaviour, co-operation and helpfulness among children.
♦ Special period of moral education is taken by specially trained teachers.
♦ Moral talks and question-answer methods are useful in imparting moral education.
♦ Newspapers, magazines, radio broadcasts and tapes are used by teachers for moral education.

From the opinion of students, their interest in moral education is as follows:

• Morning prayer on ‘self-control’ is desirable.
• Moral education should be carried out in schools through discussions, moral talks in a special moral education period.
• All subjects of learning are suitable for moral education.

Gourishankar (1999) conducted a doctoral study on Sri Sathya Sai Baba on Education: Theory and Practice. He has clearly highlighted the important aspects: The Philosophy of Sri Sathya Sai Baba, Educational Philosophy of Sri Sathya Sai Baba, Sai Education in practice and relevance of Sai Education for the present age.

(b) Foreign Studies

A longitudinal study of Thompson and Carr (1966) found a significant stability in the students’ value over a four year period. Most of the students’ value systems were pre-high school period. The repeated investigation in 1970 again showed a modest change in values of 34% of the students; a static value changes were found only in 20% of the students and an extensive change was found in 46% of students.

Various social psychologists have pursued methods of enquiry similar to Piaget but special interest lies with the ‘studies of moral development’. Kohlberg (1966) and Roger Brown (1967) comment that in psychology, the study of morality is often regarded as the study of values.

Only Kohlberg (1966) seems to have made a serious attempt to separate moral values from other kinds and invent techniques of investigation aimed at specially studying moral values.

Beech and Schoeppe’s (1974) study found that the traditional values were increased with an increase in age in contemporary adolescents. The importance of various values were relatively strong from one age to the next during adolescence.

2.9 STUDIES ON MORAL JUDGEMENT: PERSONAL AND SOCIAL
FACTORS

(a) Indian Studies

Varma (1972) found no sex difference when ethical discrimination in children was related to intelligence, sex and age of the child. Sinha and Varma (1972) found sex differences in the knowledge of moral values of children. The difference was more in the case of younger age group, but it tended to disappear with the increase in age. Sinha (1972) found that boys and girls presented almost similar pattern of moral values in the children of younger group, but gradually the differential became evident as their age advanced. In Indian family set-up girls are expected to be more humble, respectful and cooperative. Therefore, they seemed to give more importance to such values in their responses.

An experimental study was conducted by Seetharamu (1974) to find effect of direct moral instruction on the moral development of VI and VII class student. It was found that the remarkable improvement in the moral judgement of the students was because of the direct moral instruction which consisted of the values of honesty, responsibility, non-deceitful behaviours and democratic character.

Varma (1975) studying moral judgement in children found positive and significant correlations between moral judgement and mental ability. It appears that researches correlating intelligence with moral behaviour fail to get any uniform pattern. But researches on cognitive aspect, as related to moral judgement, have substantial evidence to show the relationship between the two.

Saraswathi, Sundareshan and Saxena (1977) found social class differences in the development of moral judgement which were evident on all measures of moral
reasoning. Each of the major components of social class, namely parents education, occupation and income seem to be positively related to higher social class. Her study provides evidence that upper social class favours the development of moral judgement.

A comprehensive research project undertaken by Saraswathi, Sundareshan (1978) entitled ‘Perceived Maternal Disciplinary Practices and Their Relation to the Moral Judgement in Indian Children of 10-15 years of Age’ presents sex and social class differences in the relationship between material disciplinary practices and the development of moral judgement. A sample of 249 children from previous study (1977) was utilised for the purpose and conducted on 10 to 15 year old boys and girls of upper, middle and working class. An adopted form of the Kohlberg Moral Judgement Test was used in the assessment of moral maturity scores. A structured interview schedule was used. Results indicated a general pattern of negative correlations between maternal power assertion and child’s moral maturity scores; and positive correlations between material induction and moral maturity scores. The correlations were however statistically significant only in the case of upper middle class girls and approached zero in case of working class boys. Predominant use of power assertion by father and mother of both social classes was observed for both boys and girls. Use of love withdrawal as a disciplinary measures was reported very frequently. The same results were found on a group of 10-13 years old children (Saraswathi, Takkar and Kaur, 1979).
Varma (1979) found that most of the children of lower socio-economic background were found higher in aggression. In Varma’s study (1976) all the possible sources of moral knowledge as reported by children were: personal, knowledge, books, teachers, parents, elder, siblings and friends.

Parents were described to be main source of knowledge of moral values by children of all the age groups and then teachers, then books. Influence of siblings increased with the increase in age. Friends seemed to be least influential sources contributing to the knowledge of moral values in children.

Saraswathi, Sundareshan and Saxena (1980) found no sex difference in the development of moral judgement. The main effect of sex was absent in all measures of moral judgement.

Bhist, Saritha and Pandey (1981) further examined the effects of age, sex and resources level of the donors on their donating behaviour on 48 boys and 48 girls of age groups 5-6, 8-9 and 11-12 years. The result was that the donors with more resources significantly stated as well as actually donated more than donors with less resources condition. This seemed to be significantly influenced by the age of the child. The older child expressed greater willingness to donate than the young ones. The interaction of age and sex found to be significantly for both stated and actual donation.

The study of Muthamma (1982) revealed the following factors in her study, “An Investigation into the Moral Judgement of Upper Primary School Children in the Selected Schools of the City of Mysore”. The objectives of the study was to investigate the moral judgement of upper primary school children in the selected
schools of the city of Mysore. The findings of the study were: (1) There was significant differences in moral judgement of boys and girls. (2) Occupational background of the parents influenced significantly the oral judgement and (3) The economic background of the students influenced their moral judgement.

Prahallada’s (1982) investigation on the moral investigation on the moral judgement of junior college students and their relationship with their socio-economic status, intelligence, and personally adjustment made use of the Defining Issues Test of James Rest. The major findings of the study were:

1. Moral judgement was not affected by intelligence.
2. Moral judgement and personality adjustment had no positive linear relationship.
3. Junior college and composite college students, and age group 16, 17, 18 and did not find any significant differences.
4. Students’ moral judgement was not distinguished by sex.
5. Socio-economic status and moral judgement has a positive relationship.
6. The Defining Issues Test scores differed among sciences and arts students, science and commerce and arts and commerce students.
7. The Indian junior college students and of United States differed significantly on their mean scores.

Rathnakumari (1987) found that the students of government school ranked lower than the students of residential and mission schools. The Human Value Judgement found an association of higher average score with higher socio-economic status. Brahmins scored high, next forward communities, Christians, backward community students, scheduled tribe/scheduled caste and Muslims in order. Students
with high, higher and middle income parental background scored high on Human Value Judgement scale.

(b) Foreign Studies

Piaget in “The Moral Judgement of the Child” (1932) investigated understanding of moral concepts by telling them short stories, with small variations in content under standard conditions and then asking the children which of the actions described was the worst one. Piaget who was influenced by the ideas of Durkheim in a sociological context and Kant from a philosophical perspective explored how children think, and not what they think as viewed by Gessel.

According to Piaget at the stage of heteronomy, children’s conduct is dependent on the wishes of others, while at the stage of autonomy they act according to one’s own moral choices.

Piaget’s main aim was to explore the nature of children’s moral judgements and he questioned the children’s moral judgements and he questioned the children on:

(a) their attitude to rules,
(b) their judgements of right and wrong and,
(c) their assessment of justice and fairness.

He established that growth in moral judgement is a gradual development process involving not the learning of rules by rewards, punishments or imitation, but rather a process of cognitive restructuring.

Harrower (1934) took two sample groups and was able to show that children from higher status families tended to display relatively mature moral judgements and that this disparity was apparent in infancy and reinforced throughout childhood.

Barkley (1942) in his study confirmed that moral judgement was directly associated with socio-economic status in respect of college students.
Age, sex and intelligence have come out to be important personal factors, determining moral development. Pointing out the influence of age, the study of Eberhart (1942) on American children indicated that the regard for property was the first moral value which appeared in children. Thompson’s (1949) study indicated that basic values were inculcated by the eleventh year. Sinha (1964) observed that the basic virtues were organised in Indian culture around the ninth year. Varma (1976) found age to be an important factor in determining the child’s knowledge and pattern of moral values. Saraswathi and Sundareshan (1976) and Saraswathi, Sundareshan and Saxena (1980) observed age trends in the development of moral judgement. There was a clear evidence of shift stage 2 to stage 3 during the years 10 to 15.

Intelligence may also be considered a significant factor for moral development. But studies have not revealed a definite relationship because findings are also quite contradicting. The studies of bright children have show that were superior in honesty and truthfulness as compared to children of average intelligence. Bright children occasionally also show weak moral characteristics. Intelligent children know that right conduct is significantly intelligent conduct and it is to their personal advantage to act as the group expects them to act (Wiggan, 1941).

Evidence shows that there are in fact social class differences in child rearing practices that affect children’s moral development. Studies by Sears et al. (1957), Kohn (1959), Kohlberg (1966), Kay (1968), Bull (1969) and Lydiat (1971) suggest that children from families of higher social status show greater maturity in moral judgements than those from lower social class background. There are several reasons to explain this, they include:
(a) Children from higher socio-economic status tend to be future oriented. Higher status parents and adults have disclosed a distinct tendency to offer guidance in advance to enable the children to consider the consequences of their action.

(b) Conversely parents of lower status then to punish after misdemeanour so that their children are more immediately concerned with the immediate present.

(c) Linked with this is the practice of higher socio-economic status circles of deferring gratification. Children are the helped to consider long term consequences.

(d) As Henderson and Bernstein (1969) demonstrate middle class parents spend more time answering children’s questions, giving their reasons, why they are expected to behave in certain ways. In families whose parents are of lower status, the rule ‘I

(e) William Kay (1975) also stresses the important of personalism. Parents who treat their children as persons worthy of consideration and respect are more likely to help them to learn to respect others and show consideration for them. The studies already tested after identical explanations for the differences. Middle class children usually have more say in family decision-making where children are encouraged to consider the motives and intention of others to develop some sort of inner self-control.

(f) Kay (1975) stresses the fact that most children acquire uncritically most of the attitudes of the parents. In situations where their parents practices and precepts are divergent; the children’s moral attitudes are likely to be highly confused. The
inconsistency of ‘one rule for myself’ and ‘another for the rest of the world’ is a major source of double standards of moral behaviour.

(g) Lydiat (1971) using six Piagetian type tests, found that moral judgement is positively correlated with social class. He finds a clear correlation between greater moral maturity in the child and a middle class family background.

(h) Bull (1969) discovered that socio-economic facts are relevant in any consideration of moral judgement and that social class factors were a significant variable. With any given sample having social class as the only variable the statistical probability is that maturity of moral judgement will be positively correlated with a concomitant rise in social status.

As reading the knowledge in moral behaviour, Pringle and Goock (1969) found that bright children mentioned certain categories of deeds, such as murder, stealing and lying at an earlier age than children of average are below average intelligence. When average children at a latter stage mentioned these deeds the brighter children had begun to give their ideas about what was most wicked.

Thomas (1979) study of the development of more specific areas of moral judgement is based on sympathy for others. In four different cultures, middle class children were found to be more advanced in their moral judgements than matched lower class children.

Enright, Enright, Manheim and Harris (1980) assessed distributive justice development in lower and middle class integrated schools with 28 lower class and 28 middle class children. Children from kindergarten and third grade were given the distributive justice scale and vocabulary test. The results showed that regardless of the grade, the lower class lagged behind the middle class in distributive justice development even when the lower and 32 middle class black children from the kindergarten and third grade
were given the same measure plus sociometric peer ratings. The results were similar to the first study.

2.10 STUDIES ON VALUE EDUCATION: KNOWLEDGE AND JUDGEMENT

(a) Indian Studies

Sinha (1964) interviewed about 100 children of 9 to 12 years and asked them, as to what they would regard as ‘bad’ and ‘good’ to others. He observed that stealing, lying, beating others, not obeying parents or teachers, killing animals and dirtiness were frequently listed as vices while honesty, obeying teachers, ahimsa and kindness were frequently mentioned as positive virtues. It was about the ninth year that the basic virtues were organised in Indian children.

Varma (1971) devised a test of moral judgement for measuring children’s ability to make moral judgement. Fourteen moral values were undertaken for study. The moral knowledge scores were correlated with the moral judgement scores: The results clearly pointed out a positive and significant relationship between the knowledge of values and moral judgement of children. Moral judgement scores of children also increased with age indicating better ability for moral judgement in children of older age group.

Sinha and Varma (1972) studied the knowledge of moral values in children. The study was conducted on 300 boys and girls ranging from 6 to 11 years of age studying in missionary and vernacular schools of Allahabad city. Children were interviewed for 14 moral values. Knowledge of moral values was found to be directly related with age. Older the child, fuller was his knowledge of moral values. Young children of 6 to 7 years had either no knowledge or only ‘specific knowledge’ of moral values. Children of 8 to 9 years and 10 to 11 years exhibited more generalised and conceptual knowledge of moral values. Varma and Sinha (1926) observed much similarity in the pattern of moral values in the children of different age group. Values demanding abstract knowledge were relatively least known to the children of younger
group and also exhibited better knowledge of negative moral values such as ‘lie’, ‘stealing’, ‘anger’ as compared to positive values. Children of all the three age groups found ahimsa, purity, sense of duty, punya or virtue, difficult to describe and they did not understand these values so well as compared to other values.

Saraswathi, Sundareshan and Saxena (1977) conducted a study on ‘moral judgement of Indian children’. 360 school going children of Baroda between ages 10 and 15, equal number of boys and girls, of two social classes (upper and lower) were assessed for level of moral judgement, using Sundareshan’s (1975) adopted Kohlberg’s Moral Judgement Test Form A. Clinical interviewing technique was used. The findings revealed a clear cut evidence of a shift from stage 2 to 3 during the years 10-15. The sequence of stagewise progressing was consistently present. She also found substantial evidence for generality of moral judgement. The significant inter-relationship among the five issue scores (issues of life, punishment, father-son relationship, promise, contract and property trust) yielded a ‘g’ factor which accounted for 50% of total variance providing evidence for the generality of moral judgement. The age trends observed in her study are supportive of the invariant stagewise sequential progression postulated by cognitive theory. Saraswathi and Sundareshan (1979) presenting the longitudinal data point out the model-substage shift from time 1 (1976) and time 2 (1978) for children of both social classes (upper, middle and working).

The studies conducted by Sinha in 1979, constituting a part of a larger project on inter-generational differences reflect the ambiguities and confusion and Indian youth today. The study was conducted on 300 college students from the city of
Allahabad, 150 young teachers above 40 years. In the first study on analysis of choice of hero image, and role models revealed that the hero image and models for the younger generation were more varied and unstable. Barring outstanding personalities like Gandhi, Nehru and Shastri, they did not seem to have clear-cut role models. Their models belonged to contemporary world which included figures from political world, from film and sports world. Lack of agreement and higher degree of diversity in the choice of models reflect uncertainty and instability in the role models for young. In the second study, uncertainty and instability were noticed in the evaluation of incidents representing transgression by the young. The younger generation displayed considerable hesitation when confronted with social, moral dilemma and tended to vacillate and suspend judgement more than the older group which indicated lack of certainty about their opinions and judgement. In third study on qualities considered desirable and undesirable in a person, there was no difference between the young and the old on the ‘cardinal virtues’ like honesty, duty, non-violence and so on. The difference between young and old was reflected in the perception and evaluation of some ambiguous traits which had equal probability of being judged as desirable or undesirable. Some traits like cunning (chalak), opportunist (avasarvadi) and the like were regarded by the young as desirable which the older generation viewed them as undesirable. Such differences in perception made it difficult for the young to adopt and accept the members of the older generation as their model.

(b) Foreign Studies

The important cognitive aspect of moral development is the ability to give moral judgements. Moral judgements involve appraisals or moral issues. The child internalises moral standards and on the basis of this he judges the rightness
and wrongness of the actions of others and his own. Piaget started studying the moral judgement of children in early 1930. In his second series of experiments, he presented to children a number of stories in which child performs some morally relevant act under specified set of circumstances. Each child was to judge the relative culpability of the various acts giving reasons for his judgement. Piaget and his followers have found six types of moral judgements which appeared in the children of different age groups.

1. Intentionality in judgements
2. Relativism in judgements
3. Independence of sanctions
4. Use of reciprocity
5. Use of punishment as restitution and reform, and

Eberhart (1942) studied the development of attitudes towards property in 836 boys from grades 1 to 12. Twenty different offences against property were evaluated by each of these children in paired comparison form. Interviews were also held with 85 boys to obtain supplementary information. It was found that attitudes towards property started to show some stability at the first grade level children’s discrimination between various offences with regard to their seriousness increased steadily with age and the findings suggest that with increase in age and grade there is a progressive closer approximation to an adult social norm. It has been found that children are likely to rate honesty and politeness as being more praise worthy than kindness and generosity (Thomson, 1949, 1952). Even at the senior high school level such virtues as honesty and sportsmanship receive higher rating than kindness and charity (Mitchell, 1943).
Lee (1971) analysed both kinds of judgements in order to detect transitions in the cognitive mode of thought that parallels transitions in the moral mode. She studied 195 boys equally represented at ages 5 to 17 (15 boys in each age group), keeping social class, sibling position and IQ constant. Lee found that attainment of concrete operations were best related to and predicted decreases in authority orientation of moral judgement. At the same the concrete operational level of functioning was related to and predicted an increase in moral judgements of a reciprocal nature. The formal operational mode of cognition was found to be the best predictor of increase in societal, idealistic moral mode of conceptualisation. Her findings clearly supported Piaget’s thesis of concomitant growth of the two modes of thought.

To verify Kohlberg’s theory that one prerequisite of high moral thought is the ability to take the role of others. Selman (1971) administered to sixty middle-class children, ages 8-10, role taking task, the Kohlberg moral judgement scale and Peabody Vocabulary Test (a standard IQ measure). Selman found that the development of role-taking ability was indeed related to the development of conventional moral judgement. Though the traditional measure of intelligence correlated with role taking ability, they did not relate to levels of moral judgement. He concluded that role taking ability is necessary but not sufficient condition for the acquisition of conventional levels of moral thinking.

Lawrence Kohlberg (1978) extended the research work started by Piaget. In Kohlberg’s system, growing up in moral judgement consists of advancing three levels. His research traces the steps by which children grow toward making truly moral judgement.
In Eisenberg-Berg (1979) study, 125 elementary and high school students responded to four moral dilemmas involving pro-social conflicts. Elementary school children reasoning tended to be hedonistic stereotyped, approval and interpersonally oriented and tended to involve the labelling of other’s need. Empathetic concerns comprised much of the subject’s moral reasoning. The type of moral judgement was related to the way subjects said a moral conflict should be resolved.

Wellman, Larkey and Somerville (1979) presented an array of moral judgement tasks to 3-4-5 year olds. It was revealed that older children correctly understood more criteria, understanding of the relevant moral distinction was more developmentally ordered, example, the self other and apology items were understood before items depicting amount of damages.

2.11 STUDIES IN EVALUATION IN VALUE EDUCATION

Rama Rao (1986) mentions about the difficulties in evaluating moral education. (1) Situations cannot be created easily to evaluate moral traits like honesty, courage, etc., (2) Examiners cannot easily discriminate real and pseudo behaviour of the examinee, (3) The score of students’ actual behaviour is different than that of high scored cognitive aspect in written test and (4) Measurement of moral traits involve many tests and more than one competent person. He also discusses test of performance, observation, anecdotal record, questionnaire, rating scale, check list and attitude scales along with illustrative items. He lists out three categories under evaluation of cognitive abilities: (1) Testing understanding of the meaning of terms/concepts/principles/codes,etc. (2) Testing capacity for moral thinking and (3) Testing capacity for moral action. He does not support the evaluation in moral
education for the purpose of examination, but he suggests that it can be used of a didactic purpose. Rohidekar et al. (1987) give a detailed discussion of the concept of evaluation in human values. After distinguishing the purpose of evaluation in values at the cognitive, affective and psychomotor levels separately, he suggests an integrated approach of evaluation as the best one to organise remedial and guidance programmes. His practical guidelines for teachers include tests, situations, incidental observations, contrived situation, spontaneous behaviour, student's value profiles with illustrative items. A stagewise value development chart is given in the curriculum suggested for the school education in Karnataka. Under the major five human values, violence, the subvalues to be included for inculcation and strategies with the number of periods to be covered for each stage (Standards I - IV, V-VII, VIII-X) are given.

Seetharam (1990) conducted an evaluative study of the objectives, content and methodology of direct moral education followed in the secondary schools of Karnataka state. One questionnaire having 100 statements representing the views on moral education had to be marked by teachers on a five point scale according to their agreement or disagreement. Another questionnaire was designed to elicit information on the implementation of the moral education programme in schools.

Singh et al. (1990) undertook an experimental study using pre - test control group design. They reported that "demonstration theory, orientation practice of value analysis" model was significantly more effective that t
demonstration-practice of value analysis” model in developing moral judgement in B.Ed. trainees.

2.12 STUDIES ON PROCESS OF MORAL AND VALUE DEVELOPMENT

Gosh (1979) in his study on distribution of four social values among certain selected strata of youths and prediction of good citizenship with the help of the values examined. (i) The extent to which the youths were displaying four social values namely, secularism, democracy, nationalism and socialism in their behaviour patterns. (ii) What factors were influencing their acquisition by the youths. (iii) How far the value scores could predict good citizenship in the future. The investigation was mainly an explanatory survey. The sample drawn from the schools and colleges in the urban areas of the districts of Noida and Twenty-four-Parganas, West Bengal on a stratified random basis, consisted of 720 students (360 male and 360 female) of classes X, XI, the first year and second year B.A./B.Sc., and of ages between 14+ and 19+. The data were collected with the help of value tests and the good citizenship inventory developed by the investigator and Kuppuswamy’s socio-economic status scale (with revised scoring key) A 4 x 3 x 2 (educational grades x socio-economic status x sex) factorial design and analysis of variance with equal replication in 24 treatments were used in the analysis of the data and the Aitken’s method of pivotal condensation was used in the formation of multiple regression equation.

The major findings were: (i) The increase in the years of schooling had no direct impact on the acquisition of values, (ii) Boys had significantly higher scores of the four values than girls, (iii) Though the value scores of the youths from families with different socio-economic status did not differ significantly in all cases, it could
be said, in general, that the youths with higher socio-economic status had high value scores. The youths from families with different socio-economic status did not, however, differ in nationalism scores. Democracy scores gradually decreased with the rise in socio-economic status of the youths. The youth belonging to the highest socio-economic status group scored lowest on secularism while the other two groups did not differ. This was true for socialism also. (iv) The four values could predict the emergence of good citizenship in India.

Roy (1980) in ‘A Study of Some Factors and Processes Involved in the Development of values’ investigated the development of values cross-sectionally with the following objectives:

i. To enquire into some of the factors and processes involved in the development of values, and

ii. To examine the extent to which different factors contributed to the development of values and the processes in which they worked from stage to stage in the growth and development of adolescents.

The sample consisted of equal number of boys and girls of grades VII (12+), IX (14+ and 16+) from the families of different socio-economic strata of the Barrackpore sub-division in the district of Twenty-four Paraganas of West Bengal.

The hypotheses tested were:

(i) The standard values of adolescents was lower than expected and the development of the value system was positively related to the process of socialisation.

(ii) Values developed with the advancement of age/grade.

(iii) Significant sex differences existed in the adolescent values, but not in the process of socialisation.
(iv) The values of adolescents were positively related to the socio-economic status of parents.

(v) Social intelligence was significantly related to the development of values.

(vi) Parents, teachers, peer groups and conscience were the source of influence in the development of values.

The data were collected with the help of a situation-based questionnaire, social intelligence test, a picture projection test, and average ratings by teachers, all developed by the author. Other techniques and tools used were Kuppuswamy’s Socio-Economic Status Scale, Basu’s Neurotic Inventory (F-test), DC’s Value Test, Gosh’s Good Citizenship Inventory, Bernreuter Personality Inventory, Socio-Metric Technique, and an Intelligence Test by BEPR, Calcutta.

The covariance design was used for study involving two independent variables (age and sex) and three covariates (socio-economic status, intelligence and mental health). Mean, SD, Contingency Coefficients, Correlation Coefficients, Chi-square, t-test, F-test were used in the analysis.

Major findings were: (i) The standard of adolescent values (tolerance, cooperation, obedience, religious, honesty and altruism) was lower than expected and the development of a value system was positively related to the process of socialisation. (ii) Value developed with the advancement of age/grade. (iii) In the development of values, the most influential process of socialisation were rationalisation and appreciation, imitation, identification and suggestion came next, and the process of alienation had no significant relation with grade/age. (iv) Boys and girls differed significantly in their values but in the process of socialisation. (v) Cooperation and
honesty had significant negative correlation with socio-economic status while
tolerance, obedience, religious devotion, and altruism had no significant relation.
(vi) Social intelligence had significant positive relation with devotion. (vii) The value
system of adolescent students had significant positive correlation with sound mental
health except in the case of religious devotion. (viii) The influence of parents,
teachers, seniors and peer groups gradually decrease with the advancement of
grade/age. (ix) The role of conscience increased with age/grade.

2.13 STUDIES ON INSTITUTIONAL ORGANISATION AND VALUES

The expectations for behaviour in a given institution not only derive from the
requirement of social system of which the institution is a part, but are related to the
values of the culture which is context for that particular system.

(a) Indian Studies

Sharma (1968) found that schools having open and autonomous climate have
high achievement index as compared with close climate school. His study revealed
that the organisational climate is more effective where the leader’s ability is more. He
compared organisational climate with academic motivation and found that the total
influence of the staff and the principal in creating good atmosphere which is
conductive to the attainment of academic results play an important role.

Mishra (1981) studied the leadership behaviour and values of principals and
teachers. The value-orientation scale as developed by Ansari was used. The value
orientation scale consists of sixty statements and covers five dimensions:
conservatism, liberalism, fatalism, scienticism, herediterianism, environmentalism,
authoritarianism and non-authoritarianism, economic and altruism. The study showed that:

(i) On teachers’ value-orientation scale, the values, authoritarianism and non-authoritarianism have almost the same value index. Almost all teachers tend to be fatalistic.

(ii) The scores of teachers about the perception of principals initiation is positively related to the score of principals on value orientation.

(iii) The score of teachers about the perception of the principals consideration is positively related to the scores of principals value liberalism.

(b) Foreign Studies

Morris (1956) found intricate but direct relationships between values and institutional structure and behaviour. It is argued that democratic school procedures can inculcate responsibility and autonomy. Teachers caught between the hostility of their pupil and the guilt displacement of their headmaster of their pupil and the guilt displacement of their headmaster having to adopt what Webb (1962) calls the “drill-sergeant” role with discipline, punishment and custodial routines as their weapons in a repressive system, may well routine as their weapons conducted in such a milieu.

Parsons (1967) made a pioneering study in which he concluded that schools must function to enable children to move from competitive to nurturant values.

The above review of related literature has helped the researcher in getting clear ideas about the content, methodology and practices that could be selected and planned to inculcate values among the selected age group of students. It also helped in

preparing tools, collection of data and the appropriate statistical techniques used in
the present study. In most of the previous studies the researches have been done at
high school, higher secondary and degree levels, using survey and experimentation
methods. As the primary level is the most fundamental and important stage especially
at class V wherein the students are in the 9-10 years age group, the researcher decided
to take them as the sample for the study. The review of related literature provided the
following insights and directions to the researcher.

1. Provided an opportunity to be familiar with what is still unknown and untested.
2. Provided a background for the research project and an idea of appropriate study
design.
3. Helped to define the problem clearly.
4. Allowed to know about available and promising data gathering devices.
5. Offered suggestions to formulate hypotheses.
6. Familiarised the researcher with the present practices and examples relevant for
the study.

2.14 CONCLUSIONS

The conclusions drawn from the review of related literature are given below:

(a) Many studies record the need for value orientation in Education.

(b) Some studies propose a system, wherein values can be used as a basis for
curricular construction. They reiterate the fact that each subject is a repository of
values.
(c) Many studies emphasise the role of curricular and co-curricular activities for value inculcation in the school system at the classroom level.

(d) Several studies indicate that value inculcation is facilitated by the use of literature at the school level as children love stories, fables, etc.

(e) The studies on the teaching of language discuss the methodologies and techniques to develop language skills through an integrated approach.

(f) One study stresses the fact that students at the school level learn better of things are concretised and concisely stated. It insists that all methodologies and techniques have to be contextualised to facilitate social and classroom transactions.

(g) Some studies emphasise the importance of integrated approach to value inculcation that consists of identifying values from textual content, clarifying the concept of values, planning activities to inculcate values. The process of teaching should enable students to think, reason, reflect, question, feel, experience, will and to act.

(h) The practices and modules of different organisations reveal that the organisational climate has a positive effect on value development.

(i) Some studies provide a practical guide to designing and using tests, practical examples, range of test types and their suitability for different objectives.

(j) Some studies prove that the crux of evaluation in Value Education lies in finding out how children behave, what qualities have they acquired and how much evaluation is based on actual continuous observation.
The review convinced the investigator that there is a need for undertaking a study on inculcation of values through language teaching at primary level.