CHAPTER - I

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

- Swami Vivekananda

1.0 INTRODUCTION

Education is a powerful instrument of change and progressive improvement of human behaviour. It has played an important role in shaping the destinies of societies. It tends to create a social order based on values of freedom, social justice and equal opportunity and fits a man perfectly for the time. Education in the 21st century has to meet the emerging needs of mankind, as it progresses from the “local community to a world society”, from social cohesion to democratic participation, from economic growth to human development, from unsustainable development to sustainable development.

Education in general and value education in particular occupies a prestigious place in the modern context of the contemporary society. The problem of value education of the young has assumed increasing prominence in educational discussions during recent times. Parents, teachers and society at large are concerned about values and value education of children.

The present educational system, with all its complexities has proved to be deficient in so far as it neglects or does not give the deserving importance to values in human life. The human sufferings and sorrows are forever on the increase in spite of the phenomenal explosion of knowledge values have become the neglected lot in the current educational system and consequently the maxim “Education change the man” ceases to be meaningful or has almost lost its ‘value’. “Education without vision is waste, education without value is crime, Education without mission is life burden.” education in our life enables us to become comfortable and to look after our family well. But so far as the social progress is concerned, value based education is an
unavoidable necessity. It a nation is to be array and then the character of the people of that nation needs to be elevated.

Value education refers to a programme of planned educational action aimed at the development of value and character. Every action and thought of ours leaves an impression in our mind. These impressions determine in our behaviour at a given moment and our responses to a given situation. The sum total of all our impressions is what determines our character. The past has determined the present and even so our present thoughts and actions will shape our future. This is a key principle governing personality development. The human values are resolved having lasting impact necessary for bringing about change in thought and conduct, in the 21st century.

Values are socially accepted norms to evaluate object, person and situation that form part and parcel of society. Value system is the backbone of a unified society. Values may change from one society to another society and also from time to time. For example, every society abides by certain moral values and these values are accepted by all the societies as “Global Values”. Values are usually influenced by the changing philosophical ideologies, cultural and religious perspectives, social, political and geographical conditions. In modern emerging society, there has been a revolutionary change in the field of values due to many factors in addition to the influence of modern culture, industrialization, modernization, urbanization, globalization and multinationals.

In ancient India, the Vedas, the Upanishads, the epics manifested and upheld the values of Indian society. More importance was given to morality, honesty, duty, truth, friendship, brotherhood (Vasudhaika Kutumbam). They were the themes of Indian culture, literacy and Indian society. The pupil could learn the first lessons of duty, devotion, dedication and discipline. The life of Guru used to be the role model for his discipline. Education was closely allied to practical life. Imparting value education and reformation of the society were the solemn aims and objectives for the teachers of the ancient age. Respecting women hood is the most important cherished value. Value based education was emphasised to promote eternal values among students. This was the type of education we had, till few decades back.

The population in India has been constantly rising, it has crossed on billion by 2001. Due to the explosion of population, advancement in science and technology,
knowledge expansion, medical knowledge in curing diseases, industrialisation, urbanisation, mobilisation, IT revolution, globalisation, and flow of western culture—the present society is rapidly changing and the life is centered round the wonders of science. Society is shaped by technical change that is turn, is shaped by society. It is going through modernisation process thereby human life is full of problems, anxiety and struggle and became helpless victim and so he is at the cross roads of modernisation living in the midst of social, economic, political environmental and value crisis—which are all threatening the humanity in the society. Modernisation has led to the change of life styles, thinking processes, traditions and cultural norms. Inequalities persist between rich and poor, men and women, urban and rural. Over consumerism, selfishness, materialistic complex detaching man from real values of life. In a world based on science and technology, it is education that determines the levels of prosperity, welfare and security of the people.

Growing global poverty, pollution, hunger, diseases, unemployment untouchability, caste system, child labour, gender inequality, ill-treatment of women hood, violence, disability, exploitation of natural resources are causing crisis on the globe—all these are making man to lose honesty, sincerity, morality and humanity and as such there is a great transition in human society. To remove the problems of the present era, inculcation of values among individuals and promotion of values in education are essential. For real development we need integrated human personalities. The present educational system has to be reviewed in view of all the above and to meet the challenges in future.

The current development scenario throughout the world—standing at the threshold of the 21\textsuperscript{st} century and the third millennium—presents a very alarming picture. On one hand planning is a foot for a better global economic and social order and on the other hand numerous hard-core problems created by human kind are to be overcome. The societies, the world over are witnessing with deep distress and anguish, widening economic disparities among and within the countries: widespread environmental degradation; civil strife and armed conflict; political turmoil and total value deterioration. Interdependence and shrinking of distances and complexity of contradictory currents are growing. During the last three to four decades, unprecedented explosion in major areas of knowledge, technology, science and
aspirations has been witnessed. Knowledge and technology are developing at a much more rapid pace than before. The digital age is here.

The pace of technological ate seems to be quickening each year. There is an acute and dangerous social problem of crime and drug abuse, societies throughout the worked are in a transitional stage and are marked by instability, consumers’ forum and human rights protagonist movements. There is a conglomeration of individuals with very little emotional attachment with the family, neighbourhood, community and the country. Consumerism, competition, lack of allow feelings, killer instinct, profit making, throw away or dumping garbage culture are growing, environmental and ecological imbalances are the result of emerging human behavior. An instance of inhuman approach is the process of eco-terrorism. This means ruining the environment of every country so that people there, are exposed to health hazards, their living conditions are made difficult and their economy crippled.

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

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

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

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

1.1 EDUCATION MEANING, CONCEPT AND ITS DEFINITIONS

Etymologically ‘Education’ comes from the two Latin terms ‘Educare’ and ‘Educere’. ‘Educare’ means ‘to bring up’ and ‘Educere’ means ‘to lead out’.

Education is for life, not for mere living; give up false notion that education is meant for acquiring jobs and earning money. Acquiring good qualities can be only purpose of education, if one cannot gives up evil qualities. Education is for elevation.

DEFINITIONS OF EDUCATION

- “The roots of Education are bitter, but the fruit is sweet”.
- Knowledge and understanding acquired through study and training.
- The process of teaching, especially at a school, college, (or) university.
A programme of instruction of a specified kind (or) level.

The knowledge (or) skill obtained (or) developed by a learning process

According to Upanishads, “Education is that whose end product is salvation”.

According to Swami Vivekananda, “Education is the manifestation of divine perfection already existing in man”.

According to Aurbindo, “Helping the growth soul to draw out that is in itself”.

Modern progressive education owes much to west. The views of some of the thinkers are briefed below:

According to American great pragmatist Dr. Dewey, “Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities.

According to Pestalozzi, “Education is the natural, harmonious and progressive development of Man’s innate power”.

According to Plato says, “Education is the capacity to feel pleasure and pain at the right movement. It develops in the body and in the soul of the pupil all the beauty and all the perfection which he is capable of”.

1.2 VALUE MEANING, CONCEPT AND ITS DEFINITIONS

The word “value” is derived from the Latin word ‘Valerie’ meaning to be strong and vigorous. To be of value is to have a certain virtue.

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

- Socially approved desire and goal which become subjective preference, standard and aspiration (Mukherjee, 1956).
- Social characteristic (First, 1959).
- Satisfaction of human wants (Margenta, 1959).
- Social belief, ideal or norm (Kana, 1962).
- Values are something that we consider good such as Love, kindness, quietness, contentment, fun, honesty, decency, relation and simplicity. (July henry “culture again man”, 1963).
- Motivation justifying thereby individual’s behaviour (Jones & General, 1967).
- Idea, notion and articulated feeling which enable to prefer or not to prefer events or behaviors (Zilligler, 1972).
- Socially defined desires and goals that are internalized through the process of conditioning learning and socialization (Prahallad, 2000).
- A system of personality traits which are in harmony with the inner nature of an individual and which are in accordance with the values approved by the society (Adithya Shetty and K.Pushpanandan Rao, 2000).

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

1.3 NEED OF VALUES

To guide the human beings in the right path and to inculcate the concept of ‘universal brotherhood’ and to achieve the absolute values of Truth, Goodness and Beauty;
To guide or give direction and firmness to life and bring joy, satisfaction and peace of life, to preserve our culture and heritage and to develop morality and character;

To bring the behavioural changes towards positivism;

To develop the peace and harmony in the individuals and in the society;

To bring quality of life and sustainable development in the society

1.4 CHARACTERISTICS OF VALUES

Any conception of the nature of human values should be intuitively appealing and capable of operational definition. It should certainly distinguish the value criterion with other concepts. In formulating a conception of values Rokeach (1973) makes five assumptions about the nature of human values:

Values are organized into value systems;

The total number of values that a person possesses are relatively small;

All men everywhere possess the same values in different digress;

The antecedents of human values can be traced to human culture, society and its institutions and personality;

The consequences of human values will be manifested in virtually all phenomena that social scientists may consider worth investigating.

A value is relatively enduring. If values were completely stable, individual and social change would be impossible. If values were completely unstable, continuity of human personality and society would be impossible. Any conception of human values must be able to account for the enduring character of values as well as their changing character.

1.5 ROLE OF VALUES

Motivation:

The more long range functions are to give expression to basic human needs. Values are in the service of what Mc Dougall (1960) has called “the master sentiment the sentiment of self regard.”
Adjustive Function:

McLaughlin (1963) has suggested that adjustment oriented values are really Pseudo-values because they are espoused by an individual as a way of adapting to group pressure, but the desirability of compliance to group pressures may be a genuine value in its own right, no less internalized than other values.

Knowledge Function:

Katz (1970) defines the knowledge function as involving. 'The search for meaning,' the need to understand, the trend toward better organization of perception and belief to provide clarity and consistency. Thus people value such end-states as wisdom and a sense of accomplishment and such modes of behaviour as behaving independently, consistently and competently. It leads people to take a particular position on social issues. It enables men to favour a particular political or religious ideology over another. A man having better knowledge can by his value stance adopt them as standards to help him to project an image of himself to others. He is able to evaluate and judge, praise and fix blame on persons.

Ego-Defensive Function:

Psycho-Analytic theory suggests that values no less than attitudes may serve as ego-defensive needs. All instrumental and terminal values may be employed to serve ego-defensive functions. Over emphasis on such modes of behaviour as cleanliness and politeness and on such end-states as family and national security may be especially helpful to ego-defense.

Self-Actualization Function:

Rogers Carl (1969) says “For the creative individual what is important is whether he is living in a way which is deeply satisfying to himself.” This is further stressed by Maslow’s concept of self-actualized persons “who are rules by their own characters more than by the rules of the society”

People get involved in practicing values, in a cause outside of themselves, and devote their lives for the search of these intrinsic values. For a person to achieve self-actualization, it is necessary that he must experiences life fully, vividly, selflessly with full absorption. It implies listening to one’s own inner voice, rather than that of others. It requires one to be honest to him, and the ability to take responsibility for
one's actions. One must begin to realize his own potentialities and exploit it to the maximum. There is a total identification of the person with the job that he is doing, involving a sense of devotion to work. This process thus leads man to enjoy peak experiences, which are the best moments of a human being. The person who is self-actualized has a very good perception of reality and truth. They are not confused and make ethical decisions more quickly and surely than average people. Thus, values have a strong motivational component as well as cognitive, affective and behavioural components.

1.6 SOURCES OF VALUES

The system of values can be treated from the following sources of understanding:

1. **Life Experience:**
   
   Many values originate out of the experiences of the individual and those of his fellow men. Men constantly keep on determining what values they must follow to find happiness and fulfill their destiny as human beings. These source orientations are conformed by Radhakrishnan (1950) who observed, “Values in education although they find their source in philosophy, have a second source in society, the people, their culture and their ideals.”

2. **Cultural background:**
   
   Our values are usually grounded in the core values of our culture, which reflect culture’s orientation to five basic problems viz.,
   
   - Beliefs of child rearing and social control
   - The attitude to take nature as fatalistic or seeing its as a challenge to be conquered in the interest of man’s comfort.
   - The question whether man should live for the present or the future.
   - The kind of activity most valued; and the kind of inter-personal relationship whether it is competitive or cooperative.

3. **Religious background:**
   
   In its pursuit of truth religion is also concerned with values. Many basic values are common to all religions.
4. **Scientific background:**

It helps us to make value judgments only to the extent that we relate it to value assumptions. New information on the scientific front need not pose a threat even if it requires a change in the present frame of reference.

1.7 **CLASSIFICATION OF VALUES**

1.7.1 **Spranger's classification**

- Theoretical values
- Economic values
- Aesthetic values
- Social values
- Political values
- Religious values

1.7.2 **Gandhi's Classification**

In order to create new social order Gandhiji introduced Nai Talim in the year 1937, which is popularly known as basic education.

- Truth
- Non-violence
- Freedom
- Democracy
- Sarva dharma samabhava
- Equality
- Self-realization
- Purity of ends and means
- Self-discipline

1.7.3 **Gail M. In-law Classification**

- Traditional and cultural values
* Economic values
* Political values
* Values in science and technology
* Philosophical values
* Values of the new left
* Values of the black community

1.7.4 Plato's Classification

* Truth
* Beauty
* Goodness.

1.7.5 Parker's Classification

* Biological values
* Economical values
* Affective values
* Social values
* Intellectual values
* Aesthetic values
* Moral values
* Religious values

1.7.6 General classification

In general, values may be classified as personal, social, moral, spiritual and behavioral values.

* Personal values

They refer to those, which are desired and cherished by the individual irrespective of his social relationship. The individual determines his own standards of
achievement and attains these targets without explicit interaction with any other persons.

- **Social values**

  Social values refer to those, which are oriented and concerning to society. These values are practiced because of our association with others. Unlike personal values the practice of social values necessitates the interaction of two or more persons.

- **Moral values**

  Moral values related to individual’s character and personality conforming to what is right and virtuous. They reveal a person’s self-control.

- **Spiritual behaviour**

  Spiritual values refer to ethical values. It arises from the inner depth dimension of man. It bestows the capacity to see the false and the true was the true. It is like a key to the integration of man. The ultimate ethical value is called spiritual value. Spiritual value is the awareness of itself.

- **Behavioural values**

  Behavioral values refer to all good manners that are needed to make our life successful and joyous. These are the values, which are exhibited by our conduct and behaviour in our daily life. Behavioral values will adorn life and spread cordially friendliness.

### 1.8 INSCULATION OF VALUES THROUGH CURRICULUM

"Today it is no longer desirable to undertake educational reforms in piece meal fashion, without a concept of the totality of the goals and modes of the educational process. To find out how to re-shape its component parts, one must have a vision of the whole" (UNESCO, 1972).

The National policy on Education has laid considerable emphasis on value education a powerful tool for cultivation of social and moral values. Keeping in view the pluralistic base of our society, the education system besides preserving our cultural heritage has also to nurture our youth to be more adaptable to life in the changing environment. An interlinking of education and culture has also been
emphasized in the programme of action for implementation of National Policy on Education.

People say that Values cannot be taught but caught”. Against this belief educationist strongly advocate that values could be taught with sufficient care and caution. The National Council for Educational Research and Training (NCERT) in its publication documents on Social, Moral and Spiritual Values in Education (1979) has drawn up 84 values to be inculcated through education.

The cultural values need to be identified for standard curricula all over the country. Respect for the old, care for poor and up privileged and tolerance should be some of the values. Value based inter-personal relations. Importance of racial and religious of harmony and concern for humanity should from the basis for friendship and co-operation amongst the people. Fine arts, music, creative writing, Puppetry and theatre are to be given due place in the curricula right from school to the university level.

The curriculum should strike a balance between theory and practice. Creative work in fields of music, dance, literature, drama, visual arts is essential to cultivate the inherent tolerance of children.

Value/moral education should be taught as a compulsory subject up to the high school level. It should be made an examinable subject at the school level. Evaluation of value education should be based on compassion, self-reliance, respect and honesty.

Language is an importance medium for inculcating, fostering and propagating of moral values and national cultural heritage. Education through mother tongue needs to be ensured.

1.9 INCUCLATION OF VALUES THROUGH CO-CURRICULAR ACTIVITIES

Co-curricular activities play a very significant role in inculcating different values in the students. For all-round development of personalities of the students co-curricular activities are considered to be very important now-a-days. Previously the term “extra-curricular activities” was used for outdoor activities and other cultural programmes organized in the school. But now-a-days this term has been discarded
keeping in view the importance of these activities. In many progressive schools there is an allotment of certain periods for these co-curricular activities in their regular time table.

Through these activities, many values can be inculcated profitably. Co-curricular activities form an integral part of the modern school curriculum. They should be made more and more purposive and fruitful as well as value oriented with the democratic base and purposeful pursuit. This can be done provided children have an opportunity of having living experience of moral life through these activities.

In programmes of out-door activities, the children are taken out of the school to the areas of adventure, appreciation of art and culture and the places of historical values. They can be brought avenues in the training of initiative, team-work, self discipline and learn much about our cultural heritage and historical details. Besides games and sports, there are several out-door activities, namely, NCC, Scouting & Guiding, Mountaineering, Trekking, Excursion, Field trip etc, which may serve the purpose of inculcation of desired values among the students and formation of character.

Almost in all the schools and colleges various festivals are organized at different levels. Festivals may be classified into three heads.

1. National Festivals,
2. Religious Festivals and

Besides these, there are so many occasions such as Sports Day, Teachers’ Day, parents’ day, Annual Day, UNO Days etc. in the school. Through these activities, the qualities of leadership, self-discipline, co-operation, team-work, etc, can be easily developed. Through these activities, new dimension can be given to the personalities of the students.

1.10 EDUCATION AND VALUES

The major purpose of education is to shape the personality of the child in such a way that the individual becomes a better learner, a better person, a better worker, not
only in terms of knowledge, understanding and skills but also in terms of values and motives which give meaning and significance to one’s behavior.

The aim of education is growth or development, intellectual and moral, ethical and psychological principles can aid the school in the greatest of all constructions the building of a free and powerful character. Only knowledge of the order and connection of the stages in psychological development can ensure this. Education is the work of supplying the conditions which will ensure the psychological functions to mature in the freest and fullest manner.

According to Huxley Julian (1964) education should be humanized to redeem our society from the evil effects of widespread corruption, selfishness, exploitation, authoritarianism and nepotism, this call for the infusion of human values in their operations.

For Dewey John (1966) the central purpose of education is to enable human beings to make the necessary adjustments to meet the constantly changing environment and the most important adjustments to be made in the ever changing circumstance of society.

Krishna Murthy Jiddu (1981) defines the aims of education as “To make a true and happy contended individual capable of facing the problems of life; to develop the power of critical thinking and analysis; to develop alertness by a keen sense of observation and attention; to help discover the reality i.e. “What is, and to help the child not to imitate or be guided by norms but to learn to be himself, and realize truth and reality.”

1.11 MEANING AND CONCEPT OF VALUE ORIENTED EDUCATION:

Meaning:

Value education means inculcating in the children a sense of humanism, a deep concern for the well being of they and the nation. This can be accomplished only when we instill in the children a deep feeling of commitment to values that would build this country and bring back to the people pride in work that bring order, security and assured progress (Sandya, 1999).

Value oriented education is not authoritarian, indoctrination in the right values chosen a priori. It is a process of inducing learning. The nub of value oriented
education is to enable students to think, reason, reflect, question, feel, care, experience, will and act” (Seshadri, 2002).

A planned educational action aimed at the development at proper attitudes, emotions and characters, in the learners. May be termed as value oriented education. It covers all aspects of personality development physical, intellectual, social, economic, political, cultural, moral and spiritual (Chetty, 2004).

Concept:

Seshadri (1984) makes clear the scope of value education: “In its full range of meaning, value education includes developing the appropriate sensibilities-moral, aesthetic, cultural and spiritual; the ability to make proper value judgments and choose among competing values, internalize values and realize them in one’s life. It thus spans the entire domain of learning-cognitive, affective and psychomotor and includes knowledge, understanding and appreciation of our cultural, moral, aesthetic and spiritual values. Education of the emotions and the training of the heart and the development of character”.

Gupta (1988) explains that value education is wider, practicable and adaptable than religious education or moral education as no specific faith or religion is reflected through ethical, moral, social, cultural or spiritual values. This would mean that value education is instruction in the entire realm of values-physical, emotional, intellectual, imaginative, aesthetic, democratic, scientific, social, moral and spiritual for any individual.


1.12 ADVANTAGES OF VALUE ORIENTED EDUCATION

The value oriented education can help the individual and the society in the following ways:

- It enables the child to earn his livelihood and to acquire materials prosperity.
- It can develop a healthy and balanced personality.
Develops character and morality of the children.

Develops vocational efficiency.

Helps for the reconstruction of experiences.

Makes the children ideal citizens.

Promotes social efficiency.

Enables the child to adjust to his environment.

Develops cultural values.

Inculcates ideas about national integration.

Enables the child to use his leisure time profitably.

1.13 OBJECTIVES OF VALUE ORIENTED EDUCATION

To kindly the aesthetic sensibility of children through exposure to appropriate objects, events and experiences.

To enhance the awareness and sensitivity to moral aspects of major issues and concerns of modern life like poverty, illiteracy, human rights, environment, population, peace etc.

To develop an ability to reflect with an open mind on the moral dimension of contemporary social events and incidents of every day occurrence.

To help students understand and appreciate the value of democracy, secularism, social justice, scientific temper and other values supportive of social cohesion and national unity.

To enable students to develop a concern for and commitment of these values.

To provide appropriate opportunities for students to practice and live by these values.

To develop a dedication to uphold the integrity and honour and foster the development of the country.

To promote in children basic and fundamental qualities like truthfulness, cooperation, love and compassion, labour, common brotherhood of man and scientific temper;
To train children to become responsible citizens in their personal and social lives;

To enable children to become responsible citizens in their personal and social lives;

To enable children to understand and appreciate the national goals of socialism and democracy and to conditions and to contribute to their realization;

To create in children an awareness of the socio-economic conditions and to motivate them to improve the same;

To enable children to become open and considerate in their thought and behavior and rise above prejudices based on religion, language, caste or sex;

To help them understand and appreciate themselves and continually strive for their inner development and becoming, thus moving towards the goal of self actualization; and

To develop in them proper attitudes towards (a) oneself and fellow beings, (b) one's own country, (c) people of other countries, leading to international understanding, (d) life and environment and all religions.

1.14 EXAMPLES OF VALUE ORIENTED EDUCATION FROM AROUND THE WORLD

Taylor gives a thorough overview of value education in 26 European countries.

Australia

The Australian Government currently funds value education in its schools, with its own publications and funding of school forums on values education at all levels of education. A conference on "Moral Education and Australian Values" was held in 2007 at Monash University.

Japan

Promotion of moral education by a large number of teachers in Japanese primary and junior high schools was reported in 1988 to be cautious because of fears
of relapsing into pre-war style moral education the subject remaining a controversial matter.

Singapore

Teacher training institutions in Singapore all have curricula for learning to teach moral and civic education programmes - but students do not take these as seriously as they should due to lack of assessment. The reason has been said to be the lack of innovative teaching approaches such as the discourse pedagogy.

Sweden

Value education is a part of Swedish schools. Whereas the formal curricula is about educating students to be competent democratic citizens by practicing student participation, qualitative studies have shown that in everyday school life, values education and school democracy often appeared to be reduced to traditional disciplining with high focus on rules and regulations. This in turn evokes some criticisms among students.

Thailand

In Thailand, values have traditionally been taught within the context of Buddhist religious education. Since 1982 there has been a revival of applied values as an extracurricular activity suitable for Buddhist, Muslim and Christian students alike to prepare Thai students for the effects of globalization.

United Kingdom

Since 1988 the British government, although not recognizing or calling it value education, has promoted and inspected values in the guise of spiritual, moral, social and cultural development (SMSCD) leaving the initiative to individual schools to decide how value education standards should be met. It is not clear whether there are standards of values education. It should be noted that the Government and state school systems have never called it "value education". Value education courses in Britain may be implemented in the form of government supported campaigns such as Social & Emotional Aspects of Learning (SEAL) but are more often provided by local experts in the form of LVEP, SSEHV, Penn Resiliency.
The teachers must be accorded an honoured place in the society. This is quite consistent with the Upanishad Dicture: Acharya Devo Bhava. Today a teacher will not be venerated simply because of his noble profession. It is the traits of a teacher that count. Who will have regard for a teacher or lectures who demands higher fee for private tuitions during the months of February and March? Who will adore the principals who indulge in frauds and issue false certificates to youngsters? Scams in academic institutions are serious challenge to the credibility and responsibility of educational institutions. Heads of such institutions, the leaders of teachers' unions even teachers and professors and concerned members must do something to stop this riot.

The teacher has the most pivotal role to play in the pursuit and promotion of human values. According to an estimate in India, in the year 2001, the number of teachers will be around 63 lakhs. Through dynamic interaction with nearly 20 crores of students, population of 100 crores, teachers will play a dynamic role in giving shape to a vibrant India. All over the world, it is accepted that the future will be the product of what is being done in the present day schools. This depends largely on the competence as well as dedication of teachers.

Value education starts not with the student but with the teacher. If the student has to be taught values, first the teacher has to be taught values. If the teacher is not sound in himself, how can he teach others? He would be like a blind man leading other blind man. Even academically he should have sound and correct knowledge. If a teacher, who is otherwise, gives wrong information to his students, he is spoiling the students, and these students, when they themselves become teachers, in their own turn further spoil the students. Thus a chain reaction of wrong knowledge is established and we can see that a wrong teacher can harm not only his immediate students but he can harm generation. So, top priority should be given to the appointment of right teachers.

Real, good and dedicated teachers, who are able to provide proper and overall guidance to the students, have to be identified, professionally trained, promoted and provided appropriate economic status, which will attract the best and most talented persons to the teaching profession. It is also very important that during the teacher
education programme, the teachers are introduced to the concept of value development and also made aware of the methods and techniques keeping in view the physical and psychological development of the students to promote human values. It is important to develop the vision of the teachers and in such a way that they can incorporate suitable strategies and methods while teaching any subject are it is science or humanities.

Thus, we see that it is the true teacher who can change the students and produce right citizens. If the teacher himself is morally unsound, he cannot induct morality in his students, if the teacher does not change himself, he cannot change the students. If at present the teachers are not able to control the students, this is because of the moral and spiritual bankruptcy of the teachers.

So the real problem is not of correcting the students but of correcting the teachers. This is an open secret of education. But how can the teacher be corrected? The teacher changes the students, but who can change the teacher himself? Nobody else can change the teacher. The teacher can change as and when he himself chooses to change himself. So it is requirement of the teacher that he should become ideal teacher.

The following steps ought to be taken to inculcate and strengthen values among students:

- Frequent workshops under the teachers training programme should be held and it should be impressed upon the teacher trainees that it is their duty to import values to the students, and that it is obligatory for them to become value conscious and practice values themselves.

- Theoretical and practical courses of value education should be given to the students in creating value consciousness.

- Providing interaction opportunities with persons of unimpeachable character, sacrifice, creative abilities, literacy tastes or scholarly attitudes whose mere presence motivate others.

- Making the institutions responsive to emergencies like fire, floods, drought, etc. this would strengthen mutual relationship with the society.
Visits to institutions, establishments, centers of creative arts, zoos, museums and homes for the aged and handicapped not only to enhance knowledge and understanding but also to generate appreciation and empathy.

Cleanliness within the institution helps in a big way. Development of aesthetic sensibilities in a basic imperative of individual preparation.

Asking the pupils to read good literature. Reading of auto-biographies, biographies which are known as ‘success literature’ could pave way for the young minds to plan for their life in the right path with positive attitude.

Teach students the importance of unity among people.

Deliver a talk during the assembly on common fundamentals of all religions.

Deliver a talk on a selected value during the assembly.

Deliver a talk during the assembly on exemplary personalities, such as Mahatma Gandhi, Bhagat Singh, Subhash Chandra Bose, etc.

Each student may be encouraged to speak on selected values.

1.16 VALUE ORIENTED EDUCATION PARENT’S ROLE

Family is the first school where good habits and values are nurtured in a child. The foundation laid in the formative years of a child play a significant role in determining the personality of a child and making him a good citizen. It is in the family where a child learns different values, such as love sharing, living together, tolerance, respecting elders, obedience, discipline, sincerity, kindness etc. Therefore, parents must ensure that right values are developed in children. Parents must also volunteer themselves to initiate such efforts that could contribute to the process of inculcating values in society. The parents may do the following inculcate values among children.

Love the child to inculcate the feeling of love.

Ask the child to share things with others.

Promote the value of living together through plays. Teach the value of respecting elders.
Develop the feeling of kindness in a child through your actions. Tell stories that promote different values in children.

Develop the habits of discipline and obedience.

Promote honesty, sincerity and faithfulness through your actions.

1.17 VALUE ORIENTED EDUCATION STUDENT’S ROLE

I may permit to quote some of the preaching of Sri Satya Sai Baba in these connections.

“One should enter the society to serve the society and to serve the nation: make your life and ideal one give up selfishness and self interest only when the society is happy can you be happy. All your joys and sorrows depend upon the society. If society is not happy and individual can never be happy. Therefore you should continuously a spire for the welfare and prosperity of the society”.

Students should undertake service activities which can give you self-satisfaction there is nothing greater than service. Enter in to society and undertake service activities. Do this continuously Paropakaram Idam Shareeram. When you undertake such a sacred service your education gets sanctioned.

When you (students) clamour for rights you must bend your shoulders to carry the obligations too; finish your students developed the skill to distinguish between the what is good and what is not and the means to secure the good and avoid the evil instead if you plunge into the streets behind the leaders who use you for their ends you are harming your career and harming politics too.

Students union can orient students about customs and traditions, rules and regulations and the culture of the institution. It can provide consultation regarding career development, improving classroom interaction, interview etc. it can take part in academic and non-academic activities like guidance and counseling students can easily influence their fellow-students in following values.
1.18 RECOMMENDATIONS OF VARIOUS COMMISSIONS AND COMMITTEES, POLICIES ON VALUE ORIENTED EDUCATION

The various high level commissions and committees' one after the other have been recommending value orientation of education. It is gratifying to note that all the committees and commissions on education appointed by the union government made a categorical recommendations in favour of value-oriented education. Let us examine the views of different committees and commissions.

1.18.1 Wardha education conference 1937 under the chairmanship of Mahatma Gandhi adopted the following resolution

"That the truth that are common to all religions can and should be taught to all children". The truth that all religions are the same in essentials and that we must love and respected others’ faiths as we respected our own, is a very simple truth, and can easily be understood and practices by children of seven. But, of course, the first essential is that the teacher must have this faith himself.

1.18.2 Dr. S. Radhakrishnan Commission (1948-49)

Under the leadership of Dr. Radhakrishnan, University Education Commission studied deeply the historical role and constitutional provisions if any in Ancient, Medieval and Modern period of India. The commission also studied the educational system of the secular countries like Australia and America. The scheme of Basic Education of Mahatma Gandhi was also thoroughly studied. The commission advocated that morality is the guiding principle of life process for the development of human beings. It further opined clearly that comparative study of religions will enable us to inculcate the following values:

(1) Faith (2) Courage (3) Discipline (4) Sacrifice

Taking into consideration the spiritual heritage and multi religious nature of India, it was suggested that collegiate education should have a proper say in respect of religious education.

Religion wise states do not exist in India, therefore there is equality to all religions according to Indian constitution. India consists of non religions states and believes in the principles of comprehensiveness of all religions. Comprehensiveness of all religions does not mean non religiousness but it is principle that gives right to
every religion to accept their way of living according to their religions and also promises spiritually advanced nation.

Expectations of Commission in Respect of Religious Education

1. Religious education should not be treated as a subject or lessons to be taught. On the contrary it is expected that teaching and learning should be directed towards the principle way of living of human beings. It should inspire for better living.

2. It is suggested that biographies of great personalities should be studied through books and consciousness about morality should be achieved through these studies.

3. Commission recommended that college working should be started with meditation or prayer.

4. Collegiate students should study articles and passages from books that would bring to them the mutual understanding and co-operation among different religions.

5. There is some good and acceptable in each religion, therefore its discovery and analysis would eradicate wrong nations and blind faith in religions and bring about mutual understanding between different religions.

1.18.3 Dr. A.L. Mudaliar Commission (1952-53)

Under the guidance of Dr. Laxmanaswami Mudaliar, Secondary Education Commission (1952 – 53) studied the impact of family background, school education, local situation and public life for the development of the personality of children. It advocated moral and spiritual samskars through prayer and biographies of great persons. For the healthy development of an individual and society at large it is necessary to abandon faith in specific religious belief and its propaganda through education.

1.18.4 Shri Sri Prakash Commission (1959)

This committee was formulated under the guidance of Shri Sri Prakash. He studied deeply the problem of religious and moral education and exchanged his views in this respect. That which helps us to behave with others in proper manner is moral
value. It is the spiritual value which encourages us to behave with conscious mind and self sacrifice for high and noble reasons. "This was the view of the committee. Good habits and noble behaviour are the important part of morality. The committee discarded the narrow concept of religious education and stressed on extensive and fundamental values found in the field of moral and religious education. Comparative study of religions in curriculum would be able to reach towards these high ideals. It stressed on the eradication of defects in family atmosphere, blind belief in social life and advocated the means for the eradication of prejudiced mind.

The committee emphasized on prayer, collective songs, ideal life, biographies, extracts leading to encouragement, cultural programmes, discipline and inculcation of self restraint through physical education. The committee suggested various programmes for elementary and secondary level. It was of the view that on collegiate level comparative study of religions along with enterprises in social service be adapted. It also hold that for character building and development of abilities, moral and spiritual education is a must and without it development of personality is impossible.

Recommendations of the Committee:

1. To abolish bad habits, existing family atmosphere cannot be a hindrance. It is through teaching learning and informal media that bad habits and traditionalism can be corrected and proper healthy atmosphere of family be provided.

2. Before starting usual daily routine of academic programme, meditation or prayer in the beginning should be instituted. The same may be arranged in a class room or in a hall. Some occasional reading of extracts of saints, great persons and philosophers will inspire the students.

3. Books for students at all levels should be made availabae. But care should be taken to develop national attitude, social consciousness, dignity of labour and sacrifice while producing books for students.

4. In concurricular activities programme, lectures of eminent persons should be arranged to inspire the students for good habits. Group discussions should also be arranged to inculcate moral and religious values in students.
1.18.5 Education Commission (1964 -66)

Dr. D.S.Kothari Commission in 1964 was appointed to achieve the comprehensive and integrated aspect of education. Notable members in it were Dr. P.N. Kripal, Dr. V.S.Jha, Prof.M.V.Mathu, K.M.S.Panandiker and Dr. K.G.Saiyidain. This education commission was established under the presidency of Dr. Kothari. The commission stressed on the balanced development of human values that would come from the skills, morality and religion through the enhancement of science and technology. Along with the advancement of moderatisation, the inculcation of values are also important. Democracy value, concept of welfare state, socialism and comprehensiveness of religious had also due importance. It was thought proper to attach importance to bring about religious compassion rather than to make distinction between education and education about religions. The commission also stressed on moral and spiritual values in order to provide civilized and cultured citizens. To educate in this direction the implementation of proper curriculum, school enterprises and atmosphere is a necessary part of education. It is expected that through selected literature, special programmes and teacher training programmes, character formation, protection and organization can create good impressions.

Recommendations of the Committee:

1. The Central and State Governments should adopt measures to introduce education in moral, social and spiritual values in all institutions under their direct control on the lines recommended by the University Education Commission on religious and moral instruction.

2. The Privately – managed instruction should also be expected to follow suit.

3. Apart from education in such values being made an integral part of school programmes generally, some periods should be set apart on the time – table for this purpose. They should be taken, not by specially recruited teachers but by general teachers, preferably from different communities, considered suitable for the purpose. It should be one of the important objectives of training institutions to prepare teachers for it.
4. We also suggest that University Departments in comparative religion should be specially concerned with the ways in which these values can be taught wisely and effectively and should undertake preparation of special literature for use by students and teachers.

1.18.6 Parliamentary Members Committee (1967)

Parliament constituted a committee to decide national education policy on education. This committee decided education policy after arranging interviews, seminar, workshop and interviews with specialized persons. Through this organization human values and its practice was taken up. The committee's suggestions were as follows:

1. Education of humanism, international culture value and character building should be stressed;

2. The committee suggested the following Medias to achieve these objectives;

3. Curriculum improvement programme;

4. Games club;

5. Programmes for social co-operation and national integration.

1.18.7 Simla Conference (1981)

For inculcation of values and development of character and personality, the report of the High-level Seminar on Moral Education, organized by the Department of Education in the social sciences and humanities of the NCERT at Shimla (May, 27-28, 1981) with Mr. Kireet Joshi as the chairman has given the following recommendations:

1. Provision for value oriented education should be made throughout the country with due regard for flexibility of approaches.

2. Value-oriented education should be regarded essentially as an education for becoming and self-exceeding. It should be viewed in the context of the present situation of man and the evolutionary process going on within him and his society.
3. Value orientation should be the main focus of education.

4. The value oriented should be not only for the children who are in the schools but also for those who are outside. Even parents should be involved in it. In fact, the whole society has to be involved in the programme of value-oriented education.

5. The learning process itself has a great bearing on the value orientation of children. All activities in the school curriculum making, instructional techniques and evaluation, etc. should be so designed that they lead to the spontaneous development of desirable values.

6. There is a need for producing literature especially designed for the value-oriented education.

7. All teachers in the schools should be regarded as teachers of value education and all subjects including physical education can be used for inculcation of right values.

8. These should be an integrated approach in the value-oriented educational programme. Instead of tackling piece-meal such areas as awareness of ecology, environmental protection community development productivity, population stabilization, aesthetic, etc. they should be handled in a comprehensive manner under the board spectrum of social responsibility and inner development of human personality. Concerned ministers of the Government should cooperate with one another in this nation-building task.

9. There should be foundation courses both at the secondary schools and universities aiming at giving the children basic knowledge about India, its people and cultural tradition. The course should also aim at making students feel proud of their country and responsible for its upliftment.

10. Some pilot projects for school improvement should be taken up and the Govt. of India should constitute a steering committee for this purpose.

11. There is a need for establishing a resource centre for literature on value-oriented education. Beside printed matter this centre should also produce 35 mm films emphasizing desirable values. An effective distribution system for
making these materials available in all corners of the country should be
developed.

12. Special schools, designed for value-oriented education, should be
established. Every state should have at least one institution which may impart
value-oriented education from nursery to the post-graduate level.

13. Special teacher-orientation programmes should be taken up at the state level
to train teachers in the effective method of development of values among
students and teachers.

14. Some case-studies of schools, where value education is being imparted
successfully should be taken up.

15. There should be a national council for discipline consisting of people who
would have moral authority in their own right, and who could guide
development of value education programmes. Members of this council could
be invited by state educational authorities and other agencies concerned with
education for guidance and advice.

16. There should be an education for enforcement of law. A code of conduct for
every class of persons should be developed and value education programmes
for the whole society should be so designed that everybody learns to respect
the social order.

Dr. Vidyalkar (1981) made following recommendations at Simla conference
in respect of Moral Education.

1. Moral education should have a place of special subject in school curriculum
2. Moral education does not mean necessarily religious education.
3. Integration system should be introduced.
4. To inculcate social responsibility should be the aim of Moral Education.
5. Moral education should necessarily be related to existing social and economic
   conditions.
6. School atmosphere always affects moral development, therefore proper
   atmosphere should be created in schools.
7. Syllabus of Moral Education should suit the age group of students. Teaching should therefore be in practice according to the age group of students.

8. Problem solving method should be introduced for Moral Education. Problems should be faced boldly.

9. Problems especially of younger generation should be properly solved.

10. Practical behaviour should properly be evaluated.

1.18.8 National Education Policy (1986)

To make education a forceful tool for the cultivation of social and moral values. Re-adjustment was needed in the curriculum that was stressed by N.E.P. (1986). The emphasis was also on combative role of value education in helping to eliminate obscurantism, religious fanaticism, violence, superstition and fatalism, heritage, national goals and universal perceptions.

Action plan (1986) on Education Policy, 1986 recommends the development of model syllabi and exemplar instructional package in the following core areas:

1. History of India’s Freedom Movement.
2. Constitutional obligations.
3. Content essential to nature national identity
4. India’s common cultural heritage.
5. Egalitarianism, democracy and secularism
6. Equality of sexes
7. Protection of environment
8. Removal of social barriers
9. observance of small family norm and
10. Inculcation of scientific temper

It further emphasizes students’ love and understanding of India’s natural and cultural heritages. It expects teachers’ association to uphold the dignity of teachers and their professional integrity. It says, as far as whole-time teachers in educational institutions are concerned, their principal role is and will always be teaching and
guidance of their pupils, not only through classroom instruction and tutorials but by personal contact and numerous other ways teachers have always employed for building the character of their pupils.

1.18.9 Ramamurthy Committee (1990)

Ramamurthy Committee, (1990) adds that education must provide a climate to nature values. Value education should be built up as a continuous process which is to be sustained throughout the process of growth of the individual from childhood.


The above survey makes it clear that schools have all along been considered the training ground for the development of values and desirable habits in children. The traditional system of education was the centre of religious education and spiritual values, along with the social life of the people. Slowly this education turned into secular education because of the lack of faith in education, scientific development and plural societies, etc. Not only moral education, but also social, democratic, cultural and scientific values gained importance in education. Today for the proper development of human personality value education is needed.

1.18.10 The Programme of Action (POA) Document (1992)

It dealt with value education. It has widely interpreted value education as broad cultural education leading to removal of superstition, obscurantism, religion fanaticism and all other narrow loyalties. It has stressed the importance of positive approach in which the roots of Indian culture have to be highlighted along with development of scientific temper and unity and national integrity having a specific focus.
1.19 VIEWS ABOUT ATTITUDE

Allport [1935] defined attitude as “a mental and state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual’s response to all objects with which it is related”.

The affective quality of attitude was also emphasized by Krech and Crutchfield (1948). They defined attitude as an “Enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individual’s world”.

Attitude is considered as a predisposition to behaviour. According to Young (1951), an attitude is a learned and more or less generalized and effective tendency or predisposition to respond in a rather resistant and characteristic manner usually positively or negatively (for or against) in reference to some situation, idea, values, material object or class of such objects or person or group of persons.

A state of mental and emotional readiness on the part of professionals to react to any educationally significant situation in a manner that gives first place to the interest of society and the profession, that demonstrated appreciative of the situations educational implications and that indicates ability and desire to corporate with others toward s the solution of the problems involved. (Dictionary of Education, Carter V Good, 1959).

Throughout the history of Social Psychology, attitude has played a central role in the explanation of social behaviour. It is usually defined as a disposition to respond favorably or unfavorably to an object, person, institution, or event. People can hold attitudes of varying degrees of favorability towards themselves and towards any discriminable aspect of their environment. Widely shared, positive attitudes towards relatively abstract goods, (freedom, honesty, security) are known as values.

Attitude is considered a hypothetical construct, being unobservable; it must be inferred from measurable responses that reflect positive or negative evaluations of the attitude object. Three categories of responses are distinguished, following a classification that goes back at least to Plato: attitudes can be inferred from cognitive responses or beliefs (reflecting the individual’s perception of and information about, the attitude object); affective responses (evaluation of and feelings towards the
object); and entire responses (behavioural intentions, tendencies, and actions with respect to the object).

Although attitudes are sometimes viewed as containing all three response classes or components, most social psychologists identify and define attitudes in forms of affect or evaluation. (Campbell, 1963).

Attitude is an underlying disposition that enters, along with many other influences, into the determination of the variety of behaviour towards the attitude object or class of objects, including statements of beliefs and feelings about the attitudes object and approach-avoidance actions with respect to it (Cook & Selltiz 1964).

A learning outcome represented by a state of mental readiness which exerts a derivative, or compulsive influence upon an individual’s behavior. It is a predisposition to react to a certain way. There is some relation between verbal attitude and behavior. A person generally says what he feels and his behavior is mostly guided by his feelings. But it may not always be true. In matters of deep seated attitudes it has been found that though there has been a change in the verbal attitude, behavior has remained almost unchanged. Attitudes are generally the outcome of values and more implied in the environment surrounding the young mind. Schools should therefore endeavour to build up a good environment where favorable attitude may find healthy nourishment. (Biswa and Aggarwal, 1971)

All these definitions point out to the underlying dimensions of ‘favorability’ and un-favorability towards an object, which formed the corner stone of Thurston’s attitude scaling procedures. But some others like Fishbein and Ajzen (1972) have studied the problem of relationship between attitude and behaviours. The attitudes are viewed by them as disposing the individual to think, feel and act in three forces. It is evident, therefore that attitude consist of cognitive, affective and behavioral components. However, the affective component remains the central aspect of the attitude.

1.20 THE NATURE OF ATTITUDE

Attitude involves some knowledge of a situation. However, the essential aspects of the attitude is found in the fact that some characteristics feelings or
emotions are experienced, and as we world accordingly expect, some definite tendency to action is associated subjectively, then the important factor is the feeling or emotion, objectively it is the response, or at least the tendency to respond. In any case, attitudes are important determiners of behavior. If we are to change them wise must change their emotional components if. In we are to do this, we may find it useful to change the knowledge and the ideas related to them. Frequently the acquisition of new knowledge with reference to a person, a political party, or an idea will result in arousing new emotional associations

1.21 DIMENSIONS OF ATTITUDE

Attitudes have four dimensions; intensity, direction, extensity and duration. Each of these aspects is important in understanding attitudes and their influence upon behavior. Assessment of these characteristics is done most frequently by observations of behavior, but attempts have been made to develop tests to evaluate attitudes. Behaviour patterns provide evidence of each of these dimensions. Whereas most tests simple attempts to survey the attitudinal patterns and determine their positive or negative direction.

Intensity of an attitude is evidenced by the extent to which it motivates an individual's behaviour. Limits of intensity can be determined by the nature of the barriers needed to inhibit a response. Behavior motivated by a weak attitude can be frustrated by obstacles that seem to have very little actual resistance, but an intense attitude is likely to find expression in behavior despite almost overwhelming obstacles. An observer must be aware that an attitude can be expressed in several ways, and that it is intense, there is likely to be a shift in mode of expression, when several obstacles are confronted. A child with an intensely negative attitude towards authority may not show direct aggression towards them but may write dirty remarks in public places, destroy property and act out these feelings indirectly.

1.22 ATTITUDE AND VALUES

The educational system must inculcate attitudes and create values so that every individual should promote the concepts of socialism, secularism and democracy and not only revere but actively strive for the realization of the principles of justice, liberty, equality and fraternity, enshrined in the preamble of our constitution."
The distinction between teaching values and teaching about values, while logically crucial, is often blurred in classroom settings, in discussing cases or values incidents in the classroom, the pupils not only develop skills in analytic techniques and group decision making, they also become more aware of the nature of values and the values objects involved, and they develop pro and conservative attitude towards them. Teachers may, through their bias in the selection of cases because students to acquire certain values, even though such learning may be what psychologists call incidental learning this is one basic issue about which it is necessary to remain constantly aware. In 1977, Bloomington conference of six social studies specialists recognized these issues. Its report states:

All participants agreed that it was impossible to avoid the issue of values although what values to teach and how they should be taught is a very controversial subject… the teachers should be offered suggestions to teach about values. These suggestions might include the following:

- Do not force students in declaring their value positions.
- Do not riddle value positions held honestly and with justification.
- Help students to understand and cope with value conflicts.
- Avoid imposing your own values beliefs while making students aware of where you stand.

The school with its faculty and curriculum can be alone of the most effective instruments for the improvement. And broadening go understanding and the fulfillment of the potentiality of man. In this context, the teacher of value education can become an effective agent of change.

Some questions remain. Most societies expect inculcation of fundamental values of the society. The stress upon value inculcation competes with goals directed at value analysis. Are there values so widely shared among nations that there ought to be an inculcation of transnational values? What educational and political problems confront such an effort?
1.23 THE CONCEPT OF INTERMEDIATE EDUCATION (10+2)

Intermediate:

It means occurring between two extremes or in the middle of a range and may refer to:

- Intermediate 1 or Intermediate 2, educational qualifications in Scotland.
- Intermediate (anatomy), the relative location of an anatomical structure lying between two other structures: see Anatomical terms of location.
- Intermediate Edison Screw, a system of light bulb connector.
- Intermediate goods, goods used to produce other goods.
- Middle school, also known as intermediate school
- Reaction intermediate, a short – lived, unstable molecule in a chemical reaction.

Course Pattern:

The Intermediate Public Examination is being conducted since 1978-79 both at the end of 1st year course and at the end of 2nd year course. Earlier the Public Examination was only at the end of 2nd year. The candidates are examined in Part – I English, part – II Group subjects for 500 marks in 1st year and 500 marks in 2nd year in Arts Group, and 470 marks in 1st year and 530 marks in 2nd year in MPC group, and 440 marks in 1st year and 560 marks in 2nd year for the Bi.P.C. group. The percentage of pass marks in each paper is 35. The division in which the candidates are placed is decided on the basis of their passing all the papers in the 1st year and in the 2nd year.

The Board of Intermediate Education Andhra Pradesh

The Board of Intermediate Education, Andhra Pradesh was established in 1971, to regulate and supervise the system of intermediate education in the state of Andhra Pradesh. The Board of Intermediate Education promotes the vision of world class education in Andhra Pradesh through quality leadership, support and Service it aims to continue improvement of education in the state.

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The important functions of the board are

- To prescribe syllabi and text books.
- To grant affiliation to the institutions offering Intermediate course for private public sector.
- To lay down regulations for the administration of Junior Colleges.
- To publish text books.
- To prescribe qualifications for teachers.
- To cause academic inspection of Junior College
- To conduct examinations and evaluation work.
- To process results and to issue certificates.

1.24 RESUME OF SUCCEEDING CHAPTERS

Chapter - II deals with an analytical presentation of research work conducted so far in the area, in which the investigator is interested to investigate further.

Chapter - III deals with present study, which includes: Statement of the problem, Need for the present study, Operational Definitions of various terms, Objectives of Study, Hypothesis to be tested, Variables included and limitations of the present study.

Chapter - IV deals with tools employed, methods of collecting data, and statistical techniques employed in the analysis of data.

Chapter - V deals with analysis of data, and a detailed discussion of results of the present study.

Chapter - VI deals with summary of investigation, major findings, conclusions, Educational implications, recommendations and suggestions for further research.