CHAPTER-I

INTRODUCTION

Education is the mirror in which the entire developmental process finds its reflection. The greatest stress in democratic countries is laid on the speed and development of education. The fate of democracy depends upon good citizens and education produces them. This has been very well emphasised in the report of Kothari Education Commission (1966), "It is education that determines the level of prosperity, welfare and security of the people. On the quality and number of persons going out of our schools and colleges will depend our success in the great enterprise of national reconstruction". The commission further laments: "If the pace of national development is to be accelerated, there is need for a well defined, bold and imaginative educational policy and for determined and vigorous action to vitalize, improve and expand education. It is the only one instrument through which change can be achieved without violent revolution". As education is of such a great importance then, How far our existing educational system is doing its best? Is a major question before us. Education once allegedly considered to be luxury, now constitutes the very life of present civilization. It effects and in turn is effected by the prevailing environments. In a developing society, modernisation is largely a function of education and the development process may be considered synonymous to the process of education. 'Education is life itself', according to John Dewey.

The success of the educational process depends a great extent on the character and ability of the teachers who are the corn-stone of the arch of education. They are the guardians who walk tirelessly on the long journey of feeding people little by little with great ocean of learning. The place and importance of the teacher in a society can never be over-emphasized. As a person who imbibes, interprets and disseminates the culture and traditions of the past, and as the maker of one and all, his position is unique and second to none. In the field
of education teacher is the pivot around which the whole educational process revolves. Any good organiser displays certain characteristics in his work, on which the effectiveness of a teacher depends.

1.1 VALUES

"There is beauty in sky and cloud and sea, lillies and in sunsets, in the glow of bracken in autumn and in the enticing greenness of a leafy spring" says Professor Laird (1929).

Nature indeed is infinitely beautiful, and she seems to wear her beauty as she bears colour or sound. The pride possession of human character and human dispositions, on the other hand, is value or worth, which belongs to them in the same sense as redness belongs to 'cherry'.

The holly Quran stresses the value of human values in the following way:

"Verily, we have honoured the children of Adam, made them the masters of the land and sea, given them for sustenance things (which are) good and pure, and conferred on them special favours, above a great part our creation".

It is perhaps in the context of a human being with high moral virtues and supreme human values that Shakespeare commented in his play Hamlet:

"What a piece of work is a man. How noble in reason! How infinite in faculty! In form in moving, how express and admirable! In action, how like an angel! In apprehension how like a god! The beauty of the world".

Every known society has a value system—a set of rules and goals that guide its conduct and judgement. The business of social life proceeds on the assumption that the values established in the groups are the ones that must be respected and enforced. During its long and chequered history, mankind has developed three forces to control its group destiny, viz. social, political and
economic and evolved some sort of value system to provide life and blood to the individual and society.

It is painful that values in the present times are deteriorating, people with personal gains are trying to misuse the values. People in politics and in religious fields are pioneer in the mad-race to acquire wealth by hook and crook. National character is at stake at this time.

All value-norms are being cast to the winds in pursuit of pelf and power. The proliferating religious discourses, mammoth gatherings at places of pilgrimage, bhajans, kirtans, akhandapaths and jagratas galore and the observance of religious rituals are only a conventional reputable pastime. They have no perceptible impact on people's daily conduct, which is attuned to material rat-race to win it by means.

Lamenting on the social malaise which has afflicted Indian society, the great philosopher and President, Dr. S. Radhakrishnan (1931), emphasised: "A civilization is not built with bricks, mortar, steel and machinery. It is built with men, their quality and character".

He wristfully hoped that our pristine value-system will assert itself but we remained inert and went on steeply deteriorating on the scale of values. Deluded at the agonising situation of deepening of value crisis, Pandit Nehru constituted Sri Prakasa High Power Committee to suggest means and measures for the resuscitation of moral and religious education. The suggestions however evoked no enthusiastic response. Increasingly recognising the importance of inculcating necessary moral and spiritual values among the youth, the Kothari Commission (1964-66) averred:

"Modernisation if it is a living force, must derive its strength from the strength of the spirit. Knowledge with lack of essential values is dangerous. The weakening of social and moral values in the younger generation is creating
many serious social and ethical conflicts. It is, therefore, necessary and urgent to make our education value-oriented”.

Values and their realisation through education can be imagined in the words of Dr. S. Radhakrishnan when he says,

"Education is not limited to the imparting of information or the training in skills. It has to give the educated a proper sense of values ".

In the words of John S. Brubacher (1962),

"Education is directly concerned with values at a number of points. Most obvious, of course, are points such as instructional aims, motivation and marks or grades. To state one's aim of education is at once to state his educational values. These or other aims when accepted by the pupil, constitute the values which motivate him at his study of the curriculum".

In fact, evaluation is going on directly or indirectly during almost all the hours of the day. Life forces us to make choices, to rate things as better or worse and to formulate some scale or standard of values. We praise and blame, call actions right or wrong, and declare the scene before us beautiful or ugly. Each individual has some sense of values. To ignore the role of values is to have a one-sided view of man and his world. About the educational aspect Hartman opines,

"Man is fundamentally a valuing creature this fact is central to life as well as to learning and teaching".

Values are assumptions of what is right and proper. They are largely unconscious and constitute the core of every culture. Every culture reflects its basic values. Values are helpful in developing the attitudes and personality of people.

1.2 CONCEPT OF VALUES

In common discourse, value refers to attitudes, preferences, life
styles, normative frameworks, symbolic universe, belief system and a net work of
meaning which men give to life. The term values may also refer to interests
pleasures, likes, preferences, duties moral obligations, desires, wants, needs,
aversions and attractions and many other modalities of selective orientation
(Pepper 1970)

Indian philosophers have always been advocating the inculcation of
higher values. In ancient India, the main goal of education was spiritual
development which was to be achieved through leading a pious and virtuous life.
For such a life, the inculcation of values was considered essential. The concept of
values was represented in the concept of four-fold aims of human life which
consisted of politico-economic values (Artha) Hedonistic values (Kama) moral
values (Dharma) and religious values (Moksha). The traditional triumvirate of
values (Trivarga) referred to the three-fold aim of human life consisting of
dharma, artha and kama which were considered to be mundane and empirical, it
presupposed moksha as the fourth and transcendental ideal of human life.

**Dharma:** Connoted duty, virtue, culture, norms and the highest moral value.

**Artha:** Referred to the survival and maintenance of human life. It arose out
of man's will to live.

**Kama:** Significant desire in its entirely.

**Moksha:** Implied a net of physical belief in two levels of being viz, empirical
evidence to the transcendental one was called Moksha.

The upanishadic philosophers thought that the individual's empirical
self was capable of attaining the status of universal self, the ultimate supreme
bliss. Knowledge was considered to be the distinctive feature of man which uplifts
him from the level of the beast to human and from human to super human.

Parsons and Shils (1952) refer to values exclusively as moral
preferences, for them "a value is not just a preference which is felt and or
considered to be justified - morally or by reasoning or by aesthetic judgements usually by two or three of these.

Lundberg (1967) considered values as a mere indication of the direction of behaviour towards one kind of object in preference to another.

Dictionary of Education (1958) defines values as "Things in which people are interested, things they want and desire to be or become, feel an obligatory worship and enjoy".

According to Good (1959) values are "a cluster around activities and attitudes which serve needs of the group or a large or dominant portion of the group or secondly about ways of life which have become habitual or customary and, therefore, require little conscious adjustment from day-to-day, or thirdly they are intervened with other elements in the cluster that disturbance of one part of the complex threatens others.

Broudy (1961) held that our values indicate what we yems for, what we succumb to, what we are willing to endure and what we hate.

According to Brubacher (1962) values are two fold-instrumental and terminal. Instrumental values are those that are judged good because they are good for something. Their value depends on their consequences when used to achieve some other values. Instrumental values, thus are clearly subjective in character and relative to people and situations. Terminal values are values which are judged good, not for something else, but in and out of themselves. Their value is not contingent on other values outside themselves, but is inherent, self-contained. The terminal values are of two types i.e. Personal and social. Terminal values may be self-centred or society-centred, intra personal and inter-personal in focus. For instance, end states such as salvation and peace of mind are intra-personal, while world peace and brotherhood are interpersonal.

Green (1964) defines value as "... a relatively enduring awareness
plus emotion regarding an object, idea or person”. He distinguishes three levels of values -- abstract sentiments, moral norms and the self as a social value—which are found in every one’s personality.

Gray (1972) thinks value as "A dispositional insight either positive or negative, towards some event, behaviour, policy or some state of affairs, that as a consequence of having been tested in experience is considered worthy of being chosen as a guide for behaviour”.

According to Rokeach (1972), a value is a type of belief, centrally located within one's total belief system, about how one ought or ought not to behave or about some end-state of existence worth or not worth attaining. Values are, thus abstract ideals, positive or negative, not tied to any specific attitude, object or situation, representing a person's belief about ideal modes of conduct and terminal goals.

This sample survey of definitions shows that despite diversity of opinion, all writers have pointed to the 'ought' character of values. According to Tickler (1958) 'ought' is impersonal, relatively invariant and interpersonally valid, deriving from what Kohler (1938) has called "objective requirements". The experience of 'ought' can be represented as a cognized wish or requirement of a supra-personal objective order which has an invariant reality and whose validity therefore transcends the point of view of any one person.

1.3 DIFFERENT POINT OF VIEWS ON VALUES

Values have been considered and defined differently by philosophers, psychologists and sociologists. An examination of their viewpoints will reveal that although conceptualised from their specific angles, yet some overlapping in their conceptualisation of the term is evident.

A) Philosophical Point-of-View

In the philosophical literature, numerous definitions are given for the
term "value". For the sake of brevity and clarity, these definitions may be
categorised into three broad heading.

(i) **Subjective definitions**

In subjective terms, value is defined in terms of sentiments and
emotions, likes or dislikes etc. It is taken as an experience of pleasure, joy,
satisfaction of dealing and it resides in the minds of people rather than the objects.
Value experiences are not under the direct control of human.

Santayana (1896) is one of the exponents of such a view point of
values. He says:

"There is no value apart from some appreciation of it..............
values spring from the immediate
and inexplicable reactions of vital impulse
and from the irrational part of our nature"

Thus it is clear that, according to subjective view, values belong
wholly to the inner world of mind. The satisfaction of desire is real value, the
thing that serves is only an instrument. In line with this view Rescher (1969) says,
"Values are intangible. They are, in the final analysis things of the mind that have
to do with the vision people have of the good life for themselves and their
fellows". A value is always an experience, never a thing or an object (Parker
1931).

(ii) **Objective definitions**

Contrary to subjective approach, objective definitions emphasize
that values reside in the object and not in the subject. The adherents of this view
vehemently discard the theory that values belong wholly to the inner world of
mind. They rather believe that values are strictly out there in the world to be
discovered.
Joad (1942) a supporter of this approach says, "values seem to reside in the objects just as truly as do colour, smell, temperature/size and shape".

Turner (1927) defines "values as objectives which are regarded favourably or unfavourably".

Perry (1954) considers values as "inherent aspects of objects".

The aforesaid views show that values are to some extent objective. Medieval realism, neothomism and various other types of modern realism and idealism agree that values are in some sense objective.

(iii) Relational definitions

These definitions are in contrast to both the subjective as well as objective views of values. The relational approach relates the concept of values to the relation between a valuing human being and his environment (i.e. between subjective and objective view points). Thus the value may be called as the relational concept.

Ducasse (1931) accepts this view and says,

"Beauty is the property of an object which consists in the capacity of the object to cause pleasure in a subject who contemplates it".

Gupta's (1986) definition of values with philosophical content also, to a great extent, represent the relational approach. According to him, values are "those standards or code for moral behaviour which are conditioned by one's cultural tenets and is guarded by conscience, according to which the human being is supposed to conduct himself and shape his life pattern by integrating his beliefs, ideas and attitudes to realise cherished ideals and aims of life".

Apparently, the relational viewpoint is the most comprehensive one because it takes into consideration both man and his environment and also subjective and objective aspects of values.
B) Psychological Point-of-View

Psychologists define value in the context of behavioural effects. Maslow (1938) considers it as a "Psychological need". Woodruff (1942) view it, as an object, condition or activity which the individual feels, has an effect on his well being. According to him, value is conceptualised in terms of personal happiness, security and existence of the behaviour organisms.

Marginan (1959) defines, value in terms of satisfaction of human wants. He says, "A value is the measure of satisfaction of human wants". He speaks of two kinds of values-factual and normative. Factual values are observable preferences, appraisals and desires of concrete people at a given time, and normative values are the ratings which people ought to value objects.

Jones and others (1967) hold that in our usage value refers to a wide range of motivational phenomena. Any singular state or object for which the individual strives or approaches, entoles, embraces, voluntarily consumes, incurs expense to acquire, is a positive value. Anything that individual avoids escapes from, deplores, objects, is a negative value.

Jones and others further contend that values animate the person, they move him around his environment because they define its attractive and repelling sectors. Here they clearly emphasize that value is an underlying motivation for most of the behaviour of the individual.

Adler (1960) believes that values must be defined in terms of behaviour. He sees them as learned components of personalities, identifiable only as probabilities that particular behaviour will occurs in a variety of circumstances.

Allport and Vernon (1931) who were engaged in the study of personality, found the multi-dimensional personality values and types very interesting and appropriate as is now agreed that an individual is not a unitary personality but a multi dimensional one.
Lundberg (1951) considered values a mere indication of the direction of behaviour towards one kind of object in preference to another.

As against the aforesaid definitions Lindzey, Garner and Avanson (1963) regard values as components of attitudes.

Hall and others (1970), "The amount of psychic energy invested in an element of the personality is called the value of that element, value is a measure of intensity. When we speak of placing a high value upon a particular idea or feeling, we mean that the idea or feeling exerts a considerable force in instigation and directing behaviour".

Thus psychologists refer to values as that learned component of personality which motivates and directs behaviour and which influences one's attitudes and strivings. Values are general guides to behaviour which grow out of the varied experiences one has and which tend to give direction to life and which show what individual tends to do with his limited time and energy.

C) Sociological point-of-view

According to Varma (1972) sociologists’ approach to the conceptualization of value is not basically different from that of psychologists except in terms of value objects. Sociologists have chosen the value objects from the field of social traditions, practices and modes of action, which are important in the life of an individual vis-a-vis his social environment.

To Thomas and Znaniecki (1918), "Value is a sociological concept a natural object that in fact, acquired social meaning and consequently, is or may be an object of activity".

Spaulding (1910) considers values as those aspects of involvement
among the components of limited closed system as are considered at a given time. Here the emphasis is on the role of values to integrate the different parts of an institution into a system.

Probably the contribution of Mukherjee (1964) to social values is most significant. Referring to the evolution of values, he contends that each society develops certain ideals which are beneficial and oriented towards the welfare of the society. A value is a complex gestalt, a conscious vital social ideal situation, i.e., values are concerned with the whole of man and regulate his biological and social relations by norms and ideals. In other words, "Values are socially approved desires and goals that are interlaced through the process of learning, socialization and that become subjective preferences standards and aspirations". He further stated that

"Values are mechanisms of man's social orientation and guidance, they are tools of adjustment of human groups and individuals to the physical and social milieu."

From the foregoing definitions, it may be inferred that values may well be rooted in man's organic disposition, instincts, desires, interests and aspirations but their real nature can be understood only when these are seen as a product of human social nature and selection. Values and ideals are created in this world and are important part of the society. Therefore without the creation and recreation of values and ideals, society cannot exist.

1.4 CLASSIFICATION OF VALUES

Values defy classification into watertight compartments because they have a changing character, qualitative elements and an elasticity, but still
some researchers and educationists have attempted to classify values.

Kant, a well-known philosopher, classified values into five dimensions.

1. Inhibition versus self-actualization;
2. Gemeinschaft versus Gesselschaft;
3. Freedom of competition versus collective planning;
4. Freedom versus obedience; and
5. Rights versus order in different social situations.

Spindler gave a two-way classification as traditional values and emergent values.

1. Traditional values include;
a. **Puritan morality**: It stands for responsibility, thrift, self-denial and sexual constraint.
b. **Work success ethics**: It implies that successful people work hard to become so.
c. **Individualism**: It means that an individual is sacred and always more important than the group.
d. **Achievement orientation**: It implies that success is a constant goal which should be future time-oriented.

2. Emergent values include
a. **Sociability**: To like people and get along well with them.
b. **Relational moral attitude**: What the group thinks right is the morality. This value ignores the 'ought'.
c. **Consideration for others**: To take into consideration the view points and rights of others.

d. **Hedonistic present time orientation**: To enjoy the present within the limits of well-rounded balanced personality.

e. **Conformity to group**: Stress the fact that individual should conform to the group norms.

Allport-Vernon-Lindzey has given a definition of each of these values as conceived by Spranger as under:

1. **The Theoretical**

   "The dominant interest of the theoretical man in the discovery of truth. In the pursuit of this goal the characteristically takes a "cognitive" attitude, one that divests itself of judgements regarding the beauty and utility of objects, and seeks, only to observe and to reason. Since the interests of the theoretical man are empirical, critical and rational he is necessarily an intellectualist, frequently scientist or philosopher. His chief aim in life is to order and systematize his knowledge."

2. **The Economic**

   "The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self preservation), the interest in utilities develops to embrace the practical affairs of the business world - the production, marketing, and consumption of goods, the elaboration of credit, and accumulation of tangible wealth. This type is thoroughly "Practical" and conforms well to the prevailing stereotype of the average American businessman."

3. **The Aesthetic**
"The aesthetic man sees his highest value in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist, nor need he be effete, he is aesthetic if he but finds his chief interest in the artistic episodes of life".

The aesthetic attitude is, in a sense, diametrically opposed to the theoretical, the former is concerned with the diversity, and the latter with the identities of experience. In the economic sphere the aesthetic sees the process of manufacturing, advertising and trade as a wholesale destruction of the values most important to him. To social affairs he may be said to be interested in persons, he tends towards individualism and self-sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for the repression of individuality. In the field of religion they are likely to confuse beauty with purer religious experience".

4. The Social

"The highest value for this type is love of people. In the study of values it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as end and is therefore himself kind, sympathetic and unselfish. He is likely to find the theoretical, economic, and aesthetic attitudes cold and inhuman".

5. The Political

"The political man is interested primarily in power. His activities are not necessarily within the narrow field of politics, but, whatever his vocation, he betrays as a Machtmensch. Leaders in any field generally have high power value".

6. The Religious

"The highest value of the religious man may be called unity. He is mystical and seeks to comprehend the cosmos as a whole, to relate himself to its
embracing totality. Spranger defines the religious man as one "Whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience". Some men of this type are "immanent mystics", that is, then find their religious experience in the affirmation of life and in active participation therein".

1.5 IMPORTANCE OF VALUES IN EDUCATION

When a child is born, he is just a mass of protoplasm thrown into the lap of society. He is capable of responding to the external stimuli without being conscious of his responses. It is after a few months that he becomes conscious of a particular name assigned to him. At this stage he begins to respond through that self, though rudimentary. We can say that the foundation stone of his personality is laid as soon as the development of his self begins.

The story of the development of human personality is the story of constant interaction between self (the inner reality) and environment (the outer reality). Upto adolescence the outer reality influences the inner reality more; it is therefore, the period which is most crucial for the development of inner reality or insight, though this process goes on throughout life. But it has been noted that in a large majority of people, the pattern of inner reality that develops upto the early twenties remains more or less stable all through their life. However, there are a few dynamic personalities who do change the style of life through growth in their inner reality.

At this juncture, a very pertinent question arises. What are the pillars on which the citadel of style of life is built? The pillars are the values which develop through an interaction of needs, perceptions, emotions, sentiments and attitudes. A value is well defined as an endeavour which satisfies need system, psychological as well as physiological. Almost all human beings have the same physiological needs, but they differ in their physiological needs, hence, difference in their values and styles of life. It is here that through the practical strategy of
catching young the family and educational system their crucial role to develop a set of values useful to the individual as well as to the society.

It is generally agreed that the main function of education is to promote a balanced development of physical, mental, emotional, social, moral and spiritual aspects of the personality of the educant in order to produce balanced citizens who strive to promote social welfare and progress. All true education is fundamentally a training where by the individual is enabled to embody progressively those values which are in our highest thought and aspiration came to regard as something most desirable. Education in the context of dynamic change that have been taking place in our country has not only to be important information and teach skills to the educant but also to inculcate the basic values of humanism, democracy, socialism and national interaction among the educant in order to make education a powerful tool for social change. This is necessary for the realisation of our national objectives of building a democratic and just social order based on equality, social change justice, fraternity and freedom.

Rabinderanath Tagore, Shri Aurobindo and Swami Vivekanand, stressed the importance of educational, social moral and spiritual values in all the educational institutions of India. The inseparable link between education and values is evident in the nature and aim of education. The primary task of education is the creative extension of knowledge. Young people at the college and university levels should be given an understanding of values on a level with the rest of their education so that it doesn't become a case intelligent religion versus unintelligent religion. If life has meanings beyond the simple expedient of earning money for physical necessities and necessary luxuries, than an understanding of those meanings is an essential equipment for a full human life. If therefore it is the business of education to impart an integrated view of life, if education has to do with the meaning of life then a proper value orientation training programme of education becomes imperative.
For cultivation of values, teachers have a vital role to play. Like attitudes, values are cultivated by sympathetic contagion and by suggestions from admired personalities. In other words, values are caught rather than taught. Therefore, in a value-oriented system, the teacher should be an embodiment of all ethical, social and moral values, and even in casual talk he should not underestimate the need for an importance of human values. Again, on no account should be make pupils feel that there exists a dichotomy in the value-system, one for the young and other for the adults, and any wrong experience in this respect should be dispelled through demonstration rather than discussion. In a system of value-oriented education, the teacher is it's pivot, and hence its success mainly depends upon his role, the value education he gets during his training period. Therefore, there an urgent need to inject into the educational system, a band of teachers who are committed to human values, and hold them aloft at all costs, and in producing each teachers, institutions concerned with the professional preparation of teachers such as colleges of education have heavy responsibility in this respect. Such institutions should carefully plan and implement programmes of training teachers in school and colleges.

The working group to review-teachers training programme in the light of value-orientation (1982) has suggested, education is a vast cycle and what we for one sector of education has repercussions on all the other sectors of education. If we wish our teachers to be value-oriented it is not merely because we want to tone up our teachers training programmes. We want our teachers to be value-oriented, because we want them to be rightly equipped as vehicles of values for the benefit of our children and youths. By his nature, a teacher is a transmitter, a messenger career, our determination of what has to be transmitted will depend upon what we determine to be valuable for our children and youths. This point has been kept in view while presenting the following outline of a possible programme of value-oriented education which could be treated as a core of totality of the teacher's training programme". 
The international commission on the development of education established by UNESCO, submitted its report in 1972, under the title "Learning to Be". In this report, certain far reaching recommendations have been made in this regard to teachers and teacher's training programmes. It points out as follows:

"One of the essential tasks of educators at present is to change the mentalities and qualifications inherent in all professions, thus they should be the first to be ready to rethink and change the criteria and basic situation of the teaching profession, in which the job of educating and stimulating students is steadily superseding that of simply giving instructions".

It has been further pointed out that the present day divisions between formal and informal, school and out of school, child and adult education are steadily fading. It has therefore, has recommended that the conditions in which teachers are trained should be profoundly changed so that essentially, they become educators rather than mere specialists in transmitting pre-established curricula. It has been underlined that the teaching profession will not be in a position to fulfil its role in the future unless it is given and develops itself, a structure better adapted to modern educational system.

As a practical measure, we recommend that the methods which are currently employed in the teachers training institutions should be so changed that the trainees would have the opportunity of first hand experience of new methods and techniques of learning during their training programmes (Learning To Be, UNESCO Paris, 1972. p. 216).

It is highly relevant that the New Education Policy has decried the value erosion in the present day society and has said remedially that "A value system must be inculcated through educational processes based on rationality and a scientific and moral approach to life".

Further it enunciates, "Only education can imbue people with the
knowledge, sense of purpose and the confidence essential for building a dynamic vibrant and cohesive nation, capable of providing its people “with the where withal for creating better and more purposeful life”.

Though all the Education Commissions since independence have underscored the need to impart value education, it has not received the thrust it ought to have received. It will be suicidal to allow this stage of affairs to continue. New Education Policy has given a considerable thrust on value education. By reading the text of the recent policy document on education, one may discern that value education as a part of curriculum is necessitated by the following circumstances.

Value erosion rampant in society should not erode student community. The student community has already begun to be affected by the ills of the society. Corruption has entered the portals of the educational institutions also. The proper antidote in preventing this situation is value education.

Now when we are in the process of framing a national core curriculum, adequate thought must be given to impart value education in the teacher training programmes. It will be highly rewarding if value education is imparted at the level of a separate subject like educational psychology, measurement etc. Further, the teacher should try to the embodiment of the values which we intend to inculcate among students. Teacher training programme and teachers should develop certain code of ethics and certain code of conduct for themselves, so that children will have ample chances for emulation.

Values and education are inter-related with each other just like the two sides of the same coin. If one changes the other automatically changes, for e.g. if one takes the religious view of world then the ultimate aim of education will be from the end of human life. Thus the education will be purely religious and so will be the values. Thus the goal of values in education will be religious i.e. it will be take a coloration from the ultimate end of human life. Similarly the ultimate aim
of education is self-realisation i.e. to examine the human nature to see what its potentialities are and to set an educational programme which aims to actualize or realise them.

The main aim of education is to bring about change in behaviour through instructions. But if values are not inculcated then this change will be only superficial.

Probably nothing is more important than values when considered in any sphere of life like education, political, social and economic. The values not only determine the aim but they are helpful to decide about the means to achieve these aims. Values select and direct behaviour. In a nation, children are important assets and its future lies in their proper physical, mental, psychological and social development. This can only be done if the high values are inculcated in the students through education, they will serve strong pillars for nation.

**Significance of values**

Value plays an important role in the life of a child as value is that which satisfies human desire. An object is said to have value if it contributes to the satisfaction of human needs. Every person in this world has needs, urges, aspirations. Anything that fulfils the needs satisfies the urges and helps us in realising the aspirations has value. Our conduct and attitude towards objects ideal and persons have for us.

The importance of values and their realisation through education can be imagined, in words of Dr. S. Radha Krishan when he says, "Education is not limited to imparting of information of training in skills. It has to give the educated a proper sense of values.

In fact, the aims of education are initiation to higher life, a life of norms and values. Directly or indirectly question of values, are involved in every decision which concerned with the educator at a number of points. Most obvious,
of course are points such as instructional aims, motivation and marks or grades. To state one’s aim of education is at once to state one’s educational values. These or other aims when accepted by pupil, constitutes the values which motivate him at his study of the curriculum.

As a matter of fact, evaluation is going on directly or indirectly during almost all the hours of the day. Life forces us to make choices, to rate things better or worse and formulate some scale or standard of values. We praise and blame, call actions right or ugly. Each individual has sense of values and no society has been found devoid of some value system. To ignore the role of values is to have a one sided view of teacher trainees.

It is believed that educational theory and practice are guided and shaped by the philosophy of time and values.

All philosophers of the world who are also supposed to be educationists have to stress the attainment of values through education. Gandhiji emphasised the achievement of values including spiritual and moral and stressed that the aims of education ought to be to lead the child towards perfection. This perfection can only be attained through the realisation of values. They define what is best for the individual and what is best for the society.

Why must we need to study values? It is argued that we cannot understand human behaviour unless we study the basic conceptual assumptions of which values are very important. Moral standards may vary greatly among different cultures but moral standards of some kind always exist. Indian philosophy prescribed to achieve higher values of life. Plato stressed the achievement of higher realities, the ultimate values of truth, beauty and goodness.

Value is something which prevails every thing. It determines the meaning of the world as a whole as well as the meaning of every person, every event and every action. Everything that exists, and even everything that may exist
or in anyway belongs to the composition of the world is of such nature that it not only exists, but also contains within itself either the justification or condemnation of its being. It can be said of everything that it is either good or bad, it can be said whether it must or must not be, or that it ought not to exist, that its existence is right or wrong.

Values are not static, they are dynamic. They go on changing with the change of society. Many studies have been conducted regarding values such as Chaudhary (1959) who found high political and low religious values in teaching groups. Chaudhary (1971) concluded that values differ from one teacher to another, from one school to another school.

Their is great need to see the value patterns of future teachers. As teachers are known of national builders, if teachers do not have high value pattern towards their profession then how can be expect them to build a nation? So value patterns of life seem to influence every decision that it made and every response to any situation.

Value play a significant role in child’s life. If the values of the students are not cared they will feel dissatisfied and also provide hindrance in their proper development. So far as bringing up the children wisely and guiding them in suitable educational and vocational careers, we have to take account of their values in life.

1.6 ATTITUDE

The concept of attitude is most distinct and indispensable concept. Many studies have been contributed by sociologists and psychologists regarding to attitude. No other term appears more frequently in experimental and theoretical literature as attitude is.

Attitude is complex term which cannot be defined in a single definition. It is used to signify almost any form of set from organic urge, bodily
posture or habit to purpose and ideas. Thurstone pointed out that attitude denotes the sum total of man's inclinations and feeling, prejudice or bias, pre-conceived notions, ideas, fears, threats and convictions about specific situation. It is the degree of positive or negative affect associated with some psychological objects. In the school who has positive attitude towards teaching and school work will enjoy teaching. Such a teacher is able to maintain a state of harmonious relations with his pupil characterised by mutual affection and sympathetic understanding. Investigations carried over by Cork, Leeds and Calres (1951) over ten years indicate that the attitude of teachers towards children and school work can be measured with high reliability and that they are significantly correlated with the teacher pupil relations found in the classrooms.

Kretch and Ballache (1962) describe "Attitude is an enduring system of positive and negative evaluation, emotional feelings and pro/con action tendencies with respect to a social object".

According to Encyclopaedia Britannica, "Attitudes are predispositions to classify sets of objects or events and to react to them with some degree of evaluative consistency, while attitudes logically are hypothetical constructs (i.e. they are inferred but not objectively observable). They are manifested in conscious experience, verbal reports, gross behaviour and psychological symptoms".

According to Chamber's Dictionary attitudes means "Any conditions of things or relation of person viewed as expressing some thought, feeling etc".

Allport (1935) after shifting so many statements, gave a new statement regarding attitude, "Attitude is a mental and neutral state of readiness
organised through experience, exerting a direct or influence upon the individual's responses to all objects and situations with which it is related”.

According to Newcomb, M. Theodore, "Attitudes gives meaning to man's daily perception and activities, they serve in his attempted achievements of various goals”.

The formation of attitudes is a result of long progress of accultration into which has gone many a complicated factors. as such, attitude cannot be read as a writing on a wall, but has to be deciphered with careful codes of psychology. To be sure, attitude is not sector in human personality but is inextricably mixed up with the other areas of personality. Success adds to human personality. Attitude is, therefore, basic to many educational activities. Attitude is also the produce of education we get at home and school.

Then it can be concluded that attitudes are dynamic they change with time and experience. They are not innate but they are acquired. They differ in directions, as they are favourable and unfavourable.

1.7 TEACHER ATTITUDE

The importance of attitude in the life of a teacher is very well recognised. His success to teaching profession and any walk of life depends on two things; his aptitude and attitude. Without attitude, he tends to remain inactive, despite all his capabilities, and achieves little. Professional attitude serves a teacher from fissiparous tendencies or working in different professions, and directs his whole attention and capabilities towards a particular goal. The likes and dislikes of a teacher in his profession are guided by the attitude with which he join the profession. His satisfaction or dissatisfaction in teaching is also dependent upon his attitudes. Attitudes also helps the teacher to improve the quality of his work. It is also important factor in the development of personality which is intimately related with teacher effectiveness.
It is expected of a teacher to be a kind and good person, competent in his area of specialisation, bubbling with enthusiasm and a pace-setter of standards with meaningful, and positive human relationship. He must have a strong zeal and right type of aptitude and attitude for teaching and must be capable of understanding the child as an individual with certain capacity.

The making of a teacher involves many fundamental things and those are the values, attitude and morale. Many of the twisted minds and crippled characters in the world were due to careless teachers having not favourable attitude for teaching, a very low morale and value-patterns.

Various descriptions of efficient teachers have been evolved during the past few decades. According to Mauroe (1952), "The ideal teacher of 1920's was a person possessing the traits, knowledge and skills considered necessary for performing various duties involved in that position. The ideal teacher of 1940's was a constructive and adaptable member of the school staff, competent to participate in determining school policies and programmes and interested in doing so, as well as an efficient instructor in the classroom. In 1960's the qualities to the sought in an ideal teacher would include the following.

Teacher should be interested in young people and respect them. He should constantly assess and understand the moral as well as the intellectual ends for which he teaches. As a person, he should have integrity, vitality, stability and courage. Teacher should be interested in young people and respect them.

According to Mukerje, "It is the quality of teachers that a country's citizenry primarily depends for excellence in all walks of life. The teacher not only transmits the set nerves of a culture but in doing so he recreates embellishes and improves them to a great extent. The refining quality of a teacher puts him in the category of a creator or of a maker. It is towards the teacher that a society has to
look for moral upliftment and fitness in all their manifestations”. In the field of education or in a specific teaching-learning situation, he encourages pupils to interact, frames the time schedule, selects reading material, plays the role of subject specialists, evaluates learning outcomes and helps pupils to overcome their difficulties and personal problems. He influences his pupils by what he says and even more by what he does. His attitudes towards his pupils, towards his world of work and life in general, his philosophy of education put into practice, his interests, ideals, values and aptitude condition learning and are therefore, important for pupils growth.

The commission on Teacher Education (Teacher for our times, 1944) considers teaching indispensable to preservation and growth of a nation. According to Hartman (1934), "Both principal and high school teachers rank above merchant and factory superintendent while the elementary teacher's calling, a few points lower on the scale of prestige, is nevertheless more highly estimated than, for instance. The occupations of nurse, salesman, actor, stenographer or chief. The great majority of people look up to their teachers.

1.8 SIGNIFICANCE OF TEACHING ATTITUDE

"Attitudes are of immense importance because they determine the action of human beings and in general affect the effectiveness of teachers in relation to the teaching procedure and programme. Behaviour is composed of so many attributes, one of them is attitude. An attitude is a particular feeling about something. It, therefore involves a tendency to behave in a certain way in situations which includes that something, whether person, idea or object. It is partially rational and partially emotional and is acquired no inherent in an individual" - (Sorenson).
Attitudes are powerful sources of human interest. They determine our pattern of life as well as success and happiness. It is held in general by different psychologists that attitude to a great extent affects the teachers. Attitudes are important indications of personal and social adjustment. The individual's personal attitude towards the educational work, or teaching for that matter, is a great factor in determining his effectiveness in teaching. Attitude refers in a general way to inclinations presumed to be enduring to react in a certain way in response to certain kinds of situations, to see and interpret events according to some predisposition and to organise opinions into coherent inter-related clusters.

The strength and direction of an individual's attitudes represent an important aspect of his personality. His attitudes materially affect his educational and vocational adjustment, his inter-personal relations and other major phases of his daily living. It is held in general that attitudes to a great extent effect the effectiveness of teachers, though some others claim that the effect of personality characteristics has been grossly exaggerated.

However, it cannot be denied that attitudes are important indications of personal and social adjustments. The individual's personal attitudes toward the educational work or teaching for that matter is a great factor in determining his success in teaching. For instance, if a teacher is genuinely interested in his teaching for its own sake and also in the children, his altruistic behaviour will go a long way to evoke an enthusiastic response from the students in the classroom, while students individually emerge distinctively for the teacher and the teacher's own personality remains clearly defined for every student. The positive attitude evoke brilliant results while negative attitude may diametrically the opposite. But the criterion of positive and negative is very relative, for a certain attitude may appear positive to one and plain stupid to another.

Teachers are most interested in knowing what attitude are? What type of behaviour are most likely to optimise the learning of their classrooms
at the same time contribute to the highest level of satisfaction and reward. The analysis of effective teacher behaviour has proceeded in many different directions. Numerous theorists have discussed the consequences of learning emerging from various teacher personality and teaching attitudes as they interact with students in classroom.

Attitude of a person towards something is in fact a reflection of his or her views and beliefs about it. The fact cannot be over-emphasized that a person’s personality and behaviour are largely shaped by his attitudes. The success or effectiveness of teaching profession is based on attitude of teachers because teacher is the pivot of educational process. Teacher’s attitude towards teaching directly affects the pupils. Hence there is a great need for a favourable attitude among the prospective teachers.

Since attitudes determine the negative or positive character of our response to various kinds of stimuli or diverse type of situations, their significance in life cannot be overstated. Attitudes offer great possibilities for achievement as well as failure in life. They are important motivators of behaviour which effect all human values. Efficiency results when person impelled by his attitude to start, continue and complete project rather than to avoid unpleasant taste. His/her attitude toward his/her work effects his worthlessness in the activity.

1.9 SIGNIFICANCE OF VALUES AND ATTITUDE

It is held in general by different psychologists that attitudes and value pattern to a great extent affect the teacher, though some others claim that the effect of personality characteristics has been grossly exaggerated. But it can not be denied that values and attitudes are important indications of personal and social adjustment. The individual’s personal values and attitudes towards the educational work, or teaching for that matter is a great factor in determining his effectiveness in teaching e.g. it is mentioned in general that it is highly important to have favourable attitude towards educational work is the work with the individual and
individuals' responsiveness for his own part, is related to his own value pattern and attitude.

A good teacher should possess fundamental qualities of good values and attitude.

Teachers with healthy value pattern and positive attitude towards teaching profession can cultivate the same in their students. It is often said values are caught rather than taught. Teachers with good values and positive attitude towards the teaching profession is the role model for his/her students.

The strength and direction of an individual's attitudes represented an important aspect of his personality. His/her value pattern and attitude materially affects his educational and vocational adjustment. It is held in general that the values and attitudes to a great extent affect the teaching success. It cannot be denied that attitude and values are important indications of personal and social adjustment.

Values and attitudes are powerful sources of human interest. They determine our pattern of life as well as success and happiness in education. They quality and effectiveness of our teaching procedures and programmes is determined largely by the attitudes and values of the teachers. Every individual has a vast array of attitudes and values, attitude towards schools towards teaching, attitude towards schools curriculum and in the same way social values, professional values, traditional values, economic values etc. Some of these have been acquired by accident, but most of them have be deliberately cultivated through influence of environment.

In view of the rationale presented in the preceding paragraphs, it seems worthwhile to compare values and attitude of school and college teachers towards their teaching profession and it is towards this end that the present study
was undertaken.

1.10 NEED OF THE STUDY

Going through the research literature available, the investigator found so many studies on the values and the attitude of school teachers towards teaching profession but found no such studies which compare the attitude and values of school and college teachers at doctoral level. The investigator feels that relationship between values and attitude is very important. This vital aspect also needs to be investigated. Attitude and values affect the working of teachers and way how they teach?

Attitude affects the theoretical, economic, aesthetic, social, political and religious values but values play an eminent role in one’s life. The teacher is supposed to lead the society and provide right guidance and to inculcate/good values among the students.

1.11 STATEMENT OF THE PROBLEM

A COMPARATIVE STUDY OF VALUES AND ATTITUDES OF COLLEGE AND SCHOOL TEACHERS TOWARDS TEACHING PROFESSION.

1.12 OBJECTIVES OF THE STUDY

Following were the objectives of the study

1. To know whether the values and attitude towards teaching profession of teachers are correlated with each other.

2. To compare the values of college teachers with the values of school teachers.

3. To discover whether values of male and female teachers differ.
4. To determine whether locality (urban/rural) of the teachers effects their values.
5. To compare the attitude of college teachers towards teaching profession with that of school teachers.
6. Find out whether attitude towards teaching profession is gender biased.
7. To explore whether towards teaching is determined by locality of the teachers.

1.13 HYPOTHESES

Following were the hypotheses of the study.

Main effect
1. a) There is a positive and significant correlation between theoretical value and attitude towards teaching profession of the teachers.
   b) Economic value and attitude towards teaching profession of the teachers are positively and significantly correlated with each other.
   c) There is a positive and significant correlation between aesthetic value and attitude towards teaching profession of the teachers.
   d) Social value and attitude towards teaching profession of the teachers positively and significantly correlated with each other.
   e) There is a positive and significant correlation between political value and attitude towards teaching profession of the teachers.
   f) Both religious value and attitude towards teaching profession of the teachers positively and significantly correlated with each other.

Main effect
2 a) There is a significant difference between theoretical value of school teachers and college teachers.
   b) Male teachers and female teachers differ significantly with respect to their theoretical value.
c) There is a significant difference between theoretical value of rural teachers and urban teachers.

First order interaction

d) There is no significant interaction between institute and gender of the teachers with respect to their theoretical value.

e) There is no significant interaction between institute and locality of the teachers with respect to their theoretical value.

f) Gender and locality of the teachers do not interact significantly in determining theoretical value of the teachers.

Second order interaction

g) Institute, gender and locality do not interact significantly in determining theoretical value of the teachers.

Main effect

3 a) There is a significant difference between economic value of college teachers and school teachers.

b) Male teachers and female teachers differ significantly with respect to their economic value.

c) There is a significant difference between economic value of urban teachers and rural teachers.

First order interaction

d) There is no significant interaction between institute and gender of the teachers with regard to their economic value.

e) There is no significant interaction between institute and locality of the teachers with respect to their economic value.
f) Gender and locality of the teachers do not interact significantly in determining economic value of the teachers.

**Second order interaction**

g) Institute, gender and locality of the teachers do not interact significantly in determining economic value.

**Main effect**

4 a) There is a significant difference between aesthetic value of school teachers and college teachers.

b) Male teachers and female teachers differ significantly with respect to their aesthetic value.

c) There is a significant difference between aesthetic value of rural teachers and urban teachers.

**First order interaction**

d) There is no significant interaction between institute and gender of the teachers with regard to their aesthetic value.

e) There is no significant interaction between institute and locality of the teachers with respect to their aesthetic value.

f) Gender and locality of the teachers do not interact significantly with regard to aesthetic value of the teachers.

**Second order interaction**

g) Institute, gender and locality of the teachers do not interact significantly in determining aesthetic value of the teachers.

**Main effect**

5 a) There is a significant difference between social value of school teachers and
college teachers.

b) Male teachers and female teachers differ significantly with respect to their social value.

c) There is a significant difference between social value of rural teachers and urban teachers.

First order interaction

d) There is no significant interaction between institute and gender of the teachers with regard to their social value.

e) There is no significant interaction between institute and locality of the teachers with respect to their social value.

f) Gender and locality of the teachers do not interact significantly with regard to social value.

Second order interaction

g) Institute, gender and locality of the teachers do not interact significantly in determining social value of the teachers.

Main effect

6 a) There is a significant difference between political value of school teachers and college teachers.

b) Male teachers and female teachers differ significantly with respect to their political value.

c) There is a significant difference between political value of rural teachers and urban teachers.

First order interaction

d) There is no significant interaction between institute and gender of the
teachers with regard to their political value.

c) There is no significant interaction between institute and locality of the teachers with respect to their political value.

d) Gender and locality of the teachers do not interact significantly with regard to their political value.

Second order interaction

h) Institute, gender and locality of the teachers do not interact significantly in determining political value.

Main effect

7 a) There is a significant difference between religious value of school teachers and college teachers.

b) Male teachers and female teachers differ significantly with respect to their religious value.

c) There is a significant difference between religious value of rural teachers and urban teachers.

First order interaction

d) There is no significant interaction between institute and gender of the teachers with regard to their religious value.

e) There is no significant interaction between institute and locality of the teachers with respect to their religious value.

f) Gender and locality of the teachers do not interact significantly with regard to their religious value of the teachers.

Second order interaction

g) Institute, gender and locality of the teachers do not interact significantly in
Main effect

8 a) There is a significant difference between attitude towards teaching profession of school teachers and college teachers.

b) Male teachers and female teachers differ significantly with respect to their attitude towards teaching profession.

c) There is a significant difference between attitude towards teaching profession of rural teachers and urban teachers.

First order interaction

d) There is no significant interaction between attitude towards teaching profession of institute and gender of the teachers.

e) There is no significant interaction between institute and locality of the teachers with respect to their attitude towards teaching profession.

f) Gender and locality of the teachers do not interact significantly in determining the attitude of teachers towards teaching profession.

Second order interaction

g) Institute, gender and locality of the teachers interact significantly in determining attitude towards teaching profession of the teachers.

1.14 DELIMITATIONS OF STUDY

Following were the delimitations of the present study:

1. The data were collected from four districts of Punjab i.e. Sangrur, Ludhiana, Patiala and Hoshiarpur.

2. The data were collected from Govt. and Aided schools and colleges.

3. College teachers who teach Science, Social Sciences and Literature to determining religious value of the teachers.
degree classes in colleges were taken in the present study.

4. School teachers who teach Science/Math, Social Studies and Languages Middle/High/Senior Secondary Level were taken in the sample.