CHAPTER-I
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Amongst all the living beings, man is the most evolved creation in the universe. The excellence or superiority of man as compared to other living beings can be easily identified. A man’s life has to possess some meaning beyond mere self-preservation or existence. Though all the species on this earth are evolved with a degree of intelligence required for existence, man has excelled over all other species of nature. Amongst all the species, it is only man who can laugh. He is the only one who can read, write and understand natural phenomena. In fact, man is the only such unique creation in the universe who, under certain parameters is free to make his own destiny. But much more needs to be accomplished before man reaches the pinnacle of human civilization. Man has to live in harmony with all the species of nature and do every thing for sustaining biodiversity without affecting nature’s food and biological chains, protecting all species’ right to exist. Man must not step into the Creator’s shoes, as it requires much deeper understanding of the universal laws. And all this can be achieved, only by educating man. Indeed, a human being is not exactly a human being unless he is educated. Education modifies the behaviour of a person from ‘instinctive behaviour’ to ‘rational behaviour’. Education, not only provides knowledge and skills but also inculcates values, training of instincts, fostering right attitude and habits.

Education is a powerful and pervasive agent for the all round development of individual and social transformation. This alone can sustain cultures and civilization. A balanced development of mind and body in harmony with the spirit is the key to enrichment of human personality and also the key to true education which must, in the ultimate analysis, help humanity to rise to a higher level of consciousness. In this context Aldous Huxley (1945) has rightly said, “A perfect education is one which trains up every human being to fit into the place he or she is to occupy in the social hierarchy, but without, in the process, destroying his or her individuality”.

Regarding education, Dr. S. Radhakrishnan (1953) said, “the three things – vital dynamism, intellectual efficiency and spiritual direction together constitute the proper aim of education. Moral and spiritual training is an essential part of education. What we need today is the education of the whole man – physical, vital, mental, intellectual and spiritual. If education is to help us to meet the moral challenge of the age and play its part in the life of the community, it should be liberating and life giving.”

In fact, education is a process of teaching or training or imparting knowledge and various skills of trade or profession. It prepares people for life’s varied roles and goals. It enables in instilling positive values, (moral, ethical, spiritual, scientific, economic, political, social, etc.) among the pupils. The desirable all round growth is triggered by education. Education is not injection or injunction. It is also not indoctrination of views and ideas or just an imposition of one’s views upon others but it is the manifestation of man and is the only panacea for all the ills affecting us individually, socially and nationally.

The first and the foremost aim of any educative process is to provide good life. Good life means maximum realization of values. And for each individual good life means achievement of the dimensions of good life i.e. self-determination, self-realization and self-integration. To determine oneself is to choose on rational grounds; to realize oneself is to choose rationally among one’s potentialities; to integrate oneself is to remove rationally as far as possible the conflicts among one’s choices. And when an individual chooses in accordance with these dimensions of good life, this means he has the best chances of realizing the maximum values. In fact the dimensions of good life refer to the form given to choices in weaving the fabric of life.

But one of the most important and essential conditions of good life is good society. And a good society, in turn is dependent upon good education i.e. value-based educative aim because there is a close relationship between education and society as a whole. In fact the interaction between education and society is a two-way process. On one hand education affects and brings changes in the social order, whereas on the other hand, it is influenced and directed by the social order itself.
The fundamental character of education is determined by the society it serves. What a society is and what it wants to be are reflected in its educational system. So good education is unthinkable if it fails to inculcate values essential to good life and social well-being. The education should develop different physical, mental, social, emotional and spiritual aspects of personality of the pupils, by laying stress on the development of healthy habits, traits, right attitude, values, skills and interests among the pupils. In fact, education should be a value-oriented enterprise, that is, educational aims should be aspired by the individual and society.

Man-values-education is a sacred triangle, where education is a vital medium to imbibe, to foster and to perpetuate values in man. Everywhere and at all times, education has been built on value system, conducive to the development of physical, intellectual, moral and spiritual life. It activates the latent capacities of the individual, enabling him to recognize truth, goodness and beauty.

Value is a more general term for worthiness to be chosen. Values are the masterminds which give directions to one's strivings. They represent wants, preferences and opinions about what is right, fair or desirable. Value is a determination or quality of an object, which involves any sort of appreciation or interests. Value is a relationship between a person and an environmental situation, which evoke an appreciative response in the individual. Any human activity, thought or idea, feeling, sentiment or emotion, which could promote self-development of the individual in all its dimensions could be said to constitute a value.

Values are norms which hold and sustain life and society. They establish a symbiotic and interdependent relationship between humankind and ecosystem. There are values of physical life, values of emotional life, values of mental life, but these values constantly point towards certain basic and ultimate values which are moral and spiritual in character. Values impart significance to life and meaning to death. Without values, life becomes a series of meaningless events, and death a shattering experience. Indeed, values may be described as 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. As the process of valuing is
what we go through when we make judgment about things, events and people that we encounter in our day-to-day life.

The picture is dismal and distressing when we look at the world scenario—a total crisis of values in every field and every walk of life. There is weakening and neglect of the ethical, moral, and spiritual dimensions of man’s nature, and his existence carries this crisis of values. In the midst of material prosperity, there is a sense of frustration and gloom. With the progress of materialistic society our stress is too much on ‘Standard of living’ instead of ‘Quality of life’. But Quality of life is more important than Standard of living. Quality of life stands on eternal values of man (TRUTH, BEAUTY AND GOODNESS). In fact human behaviour springs out from the quality of life.

Today in the world based on science and technology, the importance given to ‘good life’ as an aim of education is fast decreasing, resulting in value crisis, which in turn is affecting the character of the rising generation. As a consequence children lack proper perspectives in values or proper sense of values. The children are facing a problem of what is good, what is right and what is desirable. The knowledge that is being disseminated is of acquiring material prosperity without spiritual fulfillment. In the pursuit of knowledge, wisdom is lost. High-tech advancement is shifting peoples attitude from ‘being humane’ to ‘becoming machines’, wherein human values and peace of mind are myths. The need of the hour is to strike a balance between the two worlds—the world of facts and world of values. And this is only possible through value-oriented education. The value orientation must be an integral part of the entire educational system by weaving the values into the wrap and woof of the curricular and co-curricular programmes from the early stage of education, in order to have permanent effect on the future conduct of life of the adult. In fact, no programme of education should be considered complete without the crowning achievement of the human spirit and personal values.

In this context, all the religions and major thinkers of the world have stressed the need of value orientation of the society. Various commissions and
committees have reflected their concern for the deliberate inculcation of value education in the school system not only in India but also at world level.

According to Indian University Commission (1948-1949), “Unless morality is taken in the larger sense, it is not enough. If we exclude spiritual training in our institutions we would be untrue to our whole historical development”.

According to Sri Prakasha Committee on Religious and Moral Instruction (1959), “Every effort must, therefore, be made to teach students true moral values from the earliest stages of their educational life.”

According to Kothari Commission (1966), “A serious defect in the educational system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people, cannot afford to ignore this purposeful force.”

In this context Sri Sathya Sai Baba (1983) has emphasized five pillars of his worldwide programme of education in human values—Satya (truth), Dharma (right conduct), Shant: (peace), Prema (love) and Ahimsa (non-violence).

According to National Policy on Education (1986), “The growing concern over the erosion of essential values and an increasing cynicism in the society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values.”

Ramamurthi Committee Report (1990) states that education must further provide a climate for the nurture of values, both as a personalized set of values, forming one’s character and including necessarily social, cultural and national values, so as to have a context and meaning for actions and decisions, and in order to enable the persons to act with conviction and commitment.

Programme of Action NPE (1992) emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values.

In the report of UNESCO (1996), “Learning To Be” and “Learning: Treasure Within”, highest ideals have been put forward. The concept of “To Be” is so
defined as to mean development of the fullness of personality in all richness. And this fullness of personality involves fullness of ethical and spiritual development. The report also speaks about the four pillars of learning--- Learning to know, Learning to do, Learning to be, Learning to live together. As far as our education system is concerned, it is focused more on the first aspect of acquisition of knowledge, to little extent on the second aspect and totally neglected the remaining two. The former P.M. Shri A.B. Vajapayee (2002) has described this situation as producing one-dimensional personalities.

The Parliamentary Standing Committee on Human Resource Development in its Eighty-first Report on Value Based Education (1999), has highlighted that Truth (Satya), Righteous Conduct (Dharma), Peace (Shanti), Love (Prema) and Non-Violence (Ahimsa) are the Core universal values, which need to be identified as the foundation stone on which the value-based education programmes can be built up.

It was felt in New Delhi Conference on “Quest for New Perspectives” (2003), that there is an increasing awareness that unless science and values are blended together, humanity will have to face a great peril, the peril of inner human suffering even in the midst of increase of knowledge and increase of material comforts. It is in the hands of educationists today to develop a new dimension in education, so that education can, not only build the defences of peace in the minds and hearts of people but also build bridges between the past and the future and serve the great ends of the dialogue among civilizations.

All this points towards the momentous need of imparting education in human values to people, especially to the younger generation, who would be the citizens of tomorrow. A society without values will cease to be human. The more the human values are cherished; the better will be the growth of the society, the nation and the world. It also points towards the fast deteriorating value consciousness and shows that there is complete confusion regarding the concept as well as connotation of values. So it is imperative that first-knowledge (value-knowledge) is provided and then appreciation and action (value-inculcation) can be planned and insisted upon.
Value-education unfolds and not fetters a human personality. If all human beings are value-conscious and practise them, families, communities, nations and world would be free from impending disaster of valuelessness. The point worth noting is that the orientation to value education should be considered holistically and not in chunks because all the values are interrelated. So if one value is imparted to the students others would stem out from it automatically.

Values are seen almost endless in their variety and it is very difficult to present them in a certain set of classification. But in the present study, which has relevance to the indigenous milieu, Personal Values i.e. Religious value, Social value, Democratic value, Aesthetic value, Economic value, Knowledge value, Hedonistic value, Power value, Family Prestige value and Health value were selected for assessment. Since Indian culture is impregnated with compassion, peace, non-violence, love, etc, so educational system should promote the development of such values.

A comprehensive review of research in values indicated that regional and cultural differences influence the values of the adolescents as revealed by the studies of Beg (1966), Gupta (1989), and Sibia (1990). However, Dwivedi (1979) found no effect of cultural background on the aesthetic and social values. Further, considerable research has been conducted by various researchers (Bar and Singh, 2004; Chakrabati and Kundu, 1981; Gaur, 1980; Goodwin, 1973; Grewal, 1996; Kundu, 1982; Padmanbhan, 1992; Pradhán, 1992; Raghavendra, 1984; Reddy, 1980; Shailaja and Saboji, 2002; Singh, 1984 and Tiwari and Singh, 1973) regarding the values of male and female students and reported significant differences.

The values can be inculcated through various social institutions or agencies like school, church, home, museum, library etc. that are established directly or indirectly by the society. Besides this, many other factors influence and develop the personal values of the individual such as socio-economic status of the family, religion, family climate, personal liking and disliking, culture, society, schooling, educational and professional level of the family, playgroup, etc. In the present study, two most important social institutions or factors i.e. the home and the school,
which influence and develop the personal values of an individual, have been investigated. The two environments-home and school share an influential space in the child’s life and there exists a unique juxtaposition between the two. They determine the personality of the individual and cultural pattern of the society.

Family is the most important unit which helps in imbibing values in a child. From it stems the attitudes and behaviour that set the pattern for social development and adjustment. The family is the ‘potential teacher of the good society’. The members of the family constitute the child’s first environment and are the most significant people around them (Powers, 1982). It is the home (family) as a social group which has the responsibility for creating an understanding among the children about their culture, values and to make them conversant with the conditions, problems and issues of the changing culture. Learning experiences in the home play a far greater part in the child’s moral development (Copper, 1950). The home is the repository of culture. The home contributes directly and indirectly in the development of values in children. In fact child’s education begins at his home. Roy (1980) found that family and friends were influencing factors in the development of values in the children.

Annamma, (1984) and Gupta (1989) found that the size of the family had a significant effect on the value development of the children. While Joshi and Poornachand (1994) found that the type of family had a significant effect on the values of the children. Studies of Bajwa and Gupta, (2005), Bhargava (1986), Michael et al (1999), Powers (1982) and Rani (1991) reported that moral judgment is related to home environment. Whereas Babson (2004) reported that there is no significant relationship between personal values and family climate. In the studies of Dhull and Kharti (2002) and Kaur (2006) it was found that parental attitude had a significant effect on the values of the children. A study by Sollenberger (1968) reported that rejection on the part of parents is associated with lack of moral development.

Hence, home plays a significant role in the all round development of a child. Parent-child interaction and parent’s way to deal with their children develop certain attitudes among the children towards their home environment. Since the whole
educational influence proceeds from the parents, it is desirable that there should be healthy relationships among all the members of the family. The present study is directed toward studying the fact whether the home environment has any relation to the personal values of the students.

The child receives the first experience of informal education in the family in which he is born. And finally he steps into the school which is considered as one of the most important agency of inculcating values in a methodical manner through formal system of education. The school not only picks up where the home leaves, but also carries along to supplement the earlier influences and to strengthen the roots of virtuous life, the seeds of which were previously sown in the soil of home. The teacher is the foundation on which the edifice of education is erected. The students learn the values not from the oral teaching in the classroom but from the living example of the teacher. Just as a lighted lamp, an illumined teacher can illumine the students. Whenever a student learns moral values, through the medium of education, i.e. is always from the ideal personality of the teacher. Studies of Lobo (1983), Sandhya (1999), Sharma (1995) and Singh (1974) reported that student’s values were influenced by their teacher’s conduct and school culture sets up a place for value education. Whereas the study of Sibia (1990) reported that the school climate does not influence the values of the teachers to the extent that it influences the values of the students.

When the child enters the school arena, he or she is presented with new opportunities in terms of socialization and cognitive development. These opportunities are provided in different measures in different schools and may have direct impact on the cognitive and affective behaviour of students. Researchers like Gupta, 2002; Pradhan, 1992; Sambhi, 1989; Sharma, 1997; Sharma and Shukla, 1999 and Sportsman, 1983 found significant differences in the values of students studying in different types of schools. On the other hand Cicuro (1966) and Gananadevan (2005) were of the view that there was no or little difference in the values of the students studying in different types of schools.

School, the formal agency of education, contributes towards the development of healthy personality and sound character. Students coming from
different communities and places get an opportunity to understand each other because of enforced contact at different places. They develop a healthy and well-adjusted personality in terms of social and emotional adjustment. The teacher-student relationship, the child-child relationship or the interpersonal relationship among the students, all prove instrumental in value development. The present study is directed towards investigating the personal values of students in relation to school environment.

1.1 NEED OF THE STUDY

Man and values are inseparable. Good education is inconceivable, if it fails to inculcate values essential to good life and social well-being. A good life is considered as the ultimate aim of education and a good life is one, which has a realization of values. Values transform the man from animal to authentic and autonomous human beings, conscious of their role-play. The value system of a human being is determined by the level of his evolution as a human person. His conception of ‘ought’ determines the quality of his beliefs and norms, which he deems worth preserving and pursuing at any cost. Adherence to values lends a sense of dignity, direction and purpose to every individual as well as to the society and its institutions.

An individual is the primary unit of a society or a community. And the harmonious development of individual’s personality as an integrated human being depends upon the wider process of education, which takes full care of multiple dimensions of the personality i.e. physical, intellectual, emotional as well as spiritual. It is the act of education which marks the uniqueness of man, in relation to both his internal, and external personality. Fortunately, the human being is potentially perfect, but the potential has to be actualized like the actualization of the seed into a full tree with the help of the environmental factors. And education alone, that too value-based, can bring the actualization of this potential.

Education is becoming day-by-day, more or less materialistic and old value tradition is being slowly abandoned. The education system is information based. The fact, however is that information should move towards knowledge and
knowledge should move towards wisdom. But, today there is an increasing tendency to treat education only as a mean of mundane success. Every one is trying to adapt oneself according to the present condition of the society. In the absence of wisdom, the society has moved towards the anarchy of valuelessness i.e. there is complete crisis of values.

The panacea to this value-crisis lies in education. Basically what is required is the complete overhauling of the whole educational system so as to include value education as an implicit aspect of the same, because the value education is the need of the hour. Educational institutions and educational materials should serve as vehicles for peace, dialogue and intercultural understanding, but not to be instrumentalized for and used as vehicles to spread misunderstanding. In fact the fundamental goal of education should be complete integration of all the aspects, (physical, intellectual, emotional and ethical) of the individual into a complete man.

Man needs today both, the Science of Matter and Science of Soul. This calls for the cognizance of all those core values in the value education programmes, which are essential components of ancient Indian humanistic, spiritual culture as well as of modern culture of science, technology and democratic polity. So what is required is the coupling or integration of spiritual-scientific-technological-democratic culture. What human society in the twenty-first century requires for the balanced qualitative life is, the combination of first-rateness of material development with spiritual excellence.

So keeping in view this need of today’s man, it becomes imperative for the educational system, to first have a clear conception and understanding of the core values like SATYA, DHARMA, SHANTI, PREMA and AHIMSA and then to have a conviction about their relationship with the quality of life followed by a method (value-inculcation) and a commitment and dedication to pursue excellence for the attainment of values and the good quality of life. A mere positive and constructive use needs to be made of value education as a new science for the creation of value-based human being—the complete man.

The investigator undertook the study in Government and Privately managed-aided schools only because these schools represent the masses at large i.e. children
belonging to average-socio-economic status level. The investigator has chosen senior secondary school students because this age belongs to adolescence stage of human development. This stage is a transitional period in a child’s life where he experiences number of changes in different spheres of life—physical, mental, social, emotional, moral, etc. There is no mental peace and serenity of mind for the adolescent. In this period, which is full of stress and strain and heightened emotionality, the adolescent faces many problems such as adjustment at home, school, society, opposite sex, suitable vocation, developing a sound philosophy of life etc. So what is required to meet this situation is proper guidance in order to lead a good life and this is only possible through value inculcation. Therefore by instilling values in the child one can properly develop and control the emotional behavior and can direct the energies of the child towards socially acceptable channels because emotions have profound effect on the individual's life. They can make or mar one’s life. Moreover at this stage the individual is capable enough to contribute towards the society i.e. he understands his roles and responsibilities towards the individual and the society as a whole.

Keeping in view the declining trend in values of younger generation, the investigator selected to study the personal values of senior secondary school students, because personal values are the core values of an individual which guide the behaviour and the actions of an individual and enables him to choose between good or bad throughout his life. Further, a close perusal of related literature also revealed that there is inconsistency in the results reported by various researchers and not much work has been done in the field of personal values. The investigator has studied the personal values of senior secondary school students in relation to two factors/ social institutions only, namely, the school and the home, because these two social institutions play a prominent role in the value- knowledge and value-inculcation in an individual as compared to the other factors. The children at tender age try to imitate the teachers, their parents and the elders in the society. Teachers’ behavior in classroom interaction and interrelation, parents’ affection and actions have a significant effect on the children’s value development. In addition, though it was established by many studies that there were considerable differences
in the values of adolescents, there were very few studies, which gave a complete account of personal values with respect to school environment. On the other hand, a close look at the analysis made about different studies, indicated no conclusive trend regarding home environment on values. It might be due to the fact, that these studies were conducted on different samples with varying age group, locality and some other factors. Still further investigations are required to substantiate these findings. Moreover, it was quite clear from the related literature, that several studies were conducted in the area of values viz. values in relation to occupational preferences, parent-child relationships, moral judgment, academic-achievement, school organizational climate, socio-economic-status, self-concept, sex, locale, parental attitude and alike but to the best of the knowledge of the investigator, the personal values of senior secondary school students have not been adequately explored in relation to school environment and home environment taken together.

Hence, the paucity of the research in personal values in relation to school environment and home environment, the inconsistency in the findings reported by various researchers as well as the greater concern for the present generation regarding declining trend in values inspired the investigator to take up the present study.

1.2 STATEMENT OF THE PROBLEM

“A Study of Personal Values of Senior Secondary School Students in relation to School Environment and Home Environment.”

1.3 OBJECTIVES

1 To compare the personal values of senior secondary school students of the three cultural regions of Punjab namely, Doaba, Majha, Malwa.

2(a) To compare the personal values of senior secondary school students studying in Government and Private schools of Doaba region.

(b) To compare the personal values of senior secondary school students studying in Government and Private schools of Majha region.
(c) To compare the personal values of senior secondary school students studying in Government and Private schools of Malwa region.
(d) To compare the personal values of senior secondary school students studying in Government and Private schools.
3(a) To compare the personal values of male and female senior secondary school students of Doaba region.
(b) To compare the personal values of male and female senior secondary school students of Majha region.
(c) To compare the personal values of male and female senior secondary school students of Malwa region.
(d) To compare the personal values of male and female senior secondary school students.
4 To compare the school environment of senior secondary schools of the three cultural regions of Punjab.
5(a) To compare the school environment of Government and Private senior secondary schools of Doaba region.
(b) To compare the school environment of Government and Private senior secondary schools of Majha region.
(c) To compare the school environment of Government and Private senior secondary schools of Malwa region.
(d) To compare the school environment of Government and Private senior secondary schools.
6 To study the effect of school environment on the personal values of senior secondary school students.
7 To compare the home environment of senior secondary school students of the three cultural regions of Punjab.
8 (a) To compare the home environment of senior secondary school students studying in Government and Private schools of Doaba region.
(b) To compare the home environment of senior secondary school students studying in Government and Private schools of Majha region.
(c) To compare the home environment of senior secondary school students studying in Government and Private schools of Malwa region.

(d) To compare the home environment of senior secondary school students studying in Government and Private schools.

9 To study the effect of home environment on the personal values of senior secondary school students.

1.4 HYPOTHESES

1 There will be no significant difference in the personal values of senior secondary school students of three cultural regions of Punjab.

2(a) There will be no significant difference in the personal values of senior secondary school students studying in Government and Private schools of Doaba region.

(b) There will be no significant difference in the personal values of senior secondary school students studying in Government and Private schools of Majha region.

(c) There will be no significant difference in the personal values of senior secondary school students studying in Government and Private schools of Malwa region.

(d) There will be no significant difference in the personal values of senior secondary school students studying in Government and Private schools.

3(a) There will be no significant difference in the personal values of male and female senior secondary school students of Doaba region.

(b) There will be no significant difference in the personal values of male and female senior secondary school students of Majha region.

(c) There will be no significant difference in the personal values of male and female senior secondary school students of Malwa region.

(d) There will be no significant difference in the personal values of male and female senior secondary school students.

4 There will be no significant difference in the school environment of senior secondary schools of three cultural regions of Punjab.
5 (a) There will be no significant difference in the school environment of Government and Private senior secondary schools of Doaba region.
(b) There will be no significant difference in the school environment of Government and Private senior secondary schools of Majha region.
(c) There will be no significant difference in the school environment of Government and Private senior secondary schools of Malwa region.
(d) There will be no significant difference in the school environment of Government and Private senior secondary schools.
6 There will be no significant difference in the personal values of senior secondary school students with regard to school environment.
7 There will be no significant difference in the home environment of students of three cultural regions of Punjab.
8 (a) There will be no significant difference in the home environment of senior secondary school students studying in Government and Private schools of Doaba region.
(b) There will be no significant difference in the home environment of senior secondary school students studying in Government and Private schools of Majha region.
(c) There will be no significant difference in the home environment of senior secondary school students studying in Government and Private schools of Malwa region.
(d) There will be no significant difference in the home environment of senior secondary school students studying in Government and Private schools.
9 There will be no significant difference in the personal values of senior secondary school students with regard to home environment.

1.5 DELIMITATIONS OF THE STUDY
The following are the delimitations of the study:
1. The study was conducted in the three districts of Punjab, each representing distinct cultural region to which it belongs, namely Doaba, Majha and Malwa.
2. The study was conducted on 10+1 students only.
3. The study was restricted to co-educational schools only.
4. The study was conducted only in Government schools and Privately managed-aided schools.