Chapter 2

THEORETICAL FRAMEWORK

Friedrich Nietzsche 1844 - 1900.

“The Father of Values”

2.1 Moral Development
   2.1.1 Theoretical Perspectives on Moral Development

2.2 Values Education
   2.2.1 Concept of Values
   2.2.2 History of Values
   2.2.3 Goals of Values Education
   2.2.4 Important Landmarks in the History of Values Education in India
   2.2.5 Different Approaches in Values Education
   2.2.6 Ways of Acquiring Values

2.3 Models of Teaching
   2.3.1 Models of Value Education
   2.3.2 Moral Crisis-Demanding Attention

2.4 Affective Domain
   2.4.1 Relationship between Affective and Cognitive Domains
   2.4.2 Affective Education
   2.4.4 Affective Domain Processes

2.5 Conclusion
THEORETICAL FRAMEWORK

Research with its theoretical back-up can fill the gaps in the developmental structure of a particular area of research. Like cementing the bricks together to construct a building, it extends the previous work done in an add-on basis. The present study being an all-time burning issue of societies all over the world, had attempted to dig the past at an Indian perspective. Values Education and Affective Domain are the major thrust areas of the present study. Therefore the theoretical framework of this study is organised mainly under four heads.

★ Moral Development
★ Values Education
★ Models of Values Education
★ Affective Domain

2.1 Moral Development

The term moral is derived from the Latin word ‘mores’ which means manners, customs and folkways. Mac Iver (1945) says, “When the folkways are added to them the conceptions of group welfare, standards of right and wrong, they are converted into mores”. Moral development is a multi-dimensional and comprehensive process whereby an individual consciously choose, think rationally and act upon choices which ultimately lead him to a refined character. Different theories of moral reasoning have been described, but some have not been carefully researched; others do not seem widely applicable to different cultures or genders. The major theories related to moral development are given below.

2.1.1 Theoretical Perspectives on Moral Development

Values Education had found its origin from Moral Development theories based on the past researches done by eminent scholars. The important Moral Development theories are put forward by eminent scholars like Piaget, Kohlberg and Turriel which were contributed to a great extend to the field of Values Education. The present study mainly concentrated on Kohlberg’s Theory of Moral Development from
which many of the Models of Values Education have emerged. From among many of the theories, the important ones are enumerated below.

2.1.1.1 Piaget’s Theory of Moral Development

Piaget put forward the cognitive- developmental perspective of moral development, assuming that individuals develop morality through construction. Piaget identified three stages in moral development they are:

1. The Stage of Anomous Morality

This is the stage without law, where pain and pleasure act as the regulators of behaviour. At this stage the behaviour of the child is neither moral nor immoral; but non-moral or amoral. His behaviour is not guided by moral standards.

2. The Stage of Heteronomous Morality

At this stage children view rules as having a permanent existence as unchangeable, and as requiring strict obedience. This stage is further divided into two sub stages.

i  Heteronomy- Authority (Discipline of Authority)

Rewards and punishments regulate moral judgement in this stage. Moral behaviour at this stage is controlled by external authority. Since moral rules are fixed and immovable children at this stage believe in immanent justice - that wrong doing inevitably leads to punishment.

ii  Heteronomy-Reciprocity (Discipline of Reciprocity)

At this stage, children start to use a standard of fairness called reciprocity, in which, they express the same concern for the welfare of the others as they do for themselves. This is the stage of morality of cooperation with peers or equals.

3. The Stage of Autonomous Morality

At this stage children view rules as flexible, socially agreed on principles that can be revised to suit the will of the majority. At this stage the individual himself is fully responsible for his behaviour. The rules governing moral behaviour come from within the individual.
• **Stages of Moral Judgement**

Piaget found four stages of development of Moral Judgement as follows:

*The Ego-Centric Stages*- His judgement at this stage is only in so far as it gives pleasure or pain to him (or his body) At this stage, the child conforms to authority, if otherwise, it feels it will get hurt.

*The Authoritarian Stage* - At this stage Moral judgement is in terms of obedience to authority, parents, teachers, etc. All Moral Judgement is now made in relation to the view that rules are virtually unbreakable. Obedience is taken as a value.

*The Reciprocal Stage* - Rules are now accepted because they emerge as the expression of reciprocity amongst social equals. An action is now deemed good, if it is socially fair, and bad, if it is socially unfair.

*The Stage of Equity* - When reciprocity is informed by altruistic concern (concern for others), it issues in equity. This is not a legal relationship based on consideration of justice and equity but a human and moral relationship based on concern and compassion.

**2.1.1.2 Turiel's Domain Theory**

In 1970 Turriel put forward the famous domain theory. Within domain theory a distinction is drawn between the child's developing concepts of morality, and other domains of social knowledge, such as social convention. According to domain theory, the child's concepts of morality and social convention emerge out of the child's attempts to account for qualitatively differing forms of social experience associated with these two classes of social events.

Morality and convention, then, are distinct, parallel developmental frameworks, rather than a single system as thought of by Kohlberg. However, because all social events, including moral ones, take place within the context of the larger society, a person's reasoning about the right course of action in any given social situation may require the person to access and co-ordinate their understandings from more than one of these two social cognitive frameworks.

Domain theory explains how the child's concepts of moral and conventional regulation relate to their developing understandings of personal choice and privacy.
This work is exploring how children develop their concepts of autonomy and its relation to social authority. This has led to a fruitful series of studies on adolescent-parent conflict with important implications for ways in which parents may contribute to the healthy development of youth.

2.1.1.3 Kohlberg’s Theory on Moral Development.

Kohlberg (1969, 1984) put forward Moral development theory which states that moral thinking develops in stages through a specific sequence. Kohlberg defines Moral Development as an individual’s sense of justice. According to him, an individual passes through a series of stages in the evolution of his sense of justice and in the kind of reasoning he uses to make Moral Judgement. It is assumed that students invariantly progress developmentally in their thinking about moral issues. They move on to higher levels of moral development after achieving the lower levels in a sequential manner. Educators attempt to stimulate students to develop more complex moral reasoning patterns through the sequential stages.

He identified six stages of Moral Development and organized them into three distinct levels.

1. The Pre-Conventional Level (Age 4 to 10 years)

At this level, the child judges morality in terms of effects produced by various actions. At the pre-conventional level morality is externally controlled. Children judge action by their consequences. Punishments are viewed as bad and those that lead to rewards are viewed as good. This level includes two different stages.

Stage 1 - The Punishment and Obedience Orientation stage

In the beginning child’s morality is controlled by the fear of punishments. Children focus on fear of authority and avoidance of punishment. They try to obey parents to avoid punishments.

Kohlberg calls stage I thinking as "preconventional" because children do not yet speak as members of society. Instead, they see morality as something external to themselves, as that which the big people say they must do.
Stage II - The Instrumental Purpose Orientation Stage

During this stage, children’s moral judgement is based on self-interest and consideration of what others can do for them in return. Individuals view right action as that which satisfies their personal needs. They believe that others also act out of self-interest. Children obey the orders of others because it will help them to satisfy their needs.

2. The Conventional Level (Age 10 to 13 years)

During this level, individuals judge morality largely in terms of existing social norms or rules to ensure positive human relationship and societal order. At the conventional level individuals continue to regard conformity to social rules as important, but not for reasons of self interest.

Stage III - The Good Boy - Good Girl Orientation Stage or morality of interpersonal cooperation

During this stage the child’s morality judgement is based on the desire to obtain approval of other members of the group. The child doesn’t decide himself what is right or wrong but follows norms given by the group. Good moral behaviours are those, which please others. They believe that people should live up to the expectations of the family and community and behave in "good" ways.

Stage IV - The Social Order Maintaining Orientation Stage

At this stage the child follow the rules and regulation of society and take decisions about things being right or wrong with a view to avoiding censor by the social system. Individual believes that laws cannot be disobeyed under any circumstances because they are vital for ensuring social order.

3. The Post-Conventional Level (Age 13 & above)

Individuals at the post-conventional level moves beyond unquestioning support for the rules and laws of their own society. At this level the individual judge morality in terms of abstract principles and values that apply to all situations and societies. Individual evaluate morality on the basis of internalized moral principles.
Stage. V: - The Social Contract Orientation Stage

At this stage the individual begins to think in rational terms valuing the rights of human beings, and welfare of society. Individuals regard laws and rules as flexible instruments. When laws are consistent with individual rights and interest of the majority or welfare of the society, they are accepted. They respond positively to authority only if they agree with the principles upon which the demands of the authority are based.

Stage. VI: - The Universal Ethical Principle Orientation Stage

At this stage the individual judges morality in terms of self-chosen ethical principles of conscience that are valid for all humanity regardless of laws and social agreement. Individual’s moral judgement is now based upon his conscience and the belief in universal principles. The principles are universal; they apply to all. The principles of justice guide us toward decisions based on an equal respect for all.

Kohlberg has found that these are sequential stages of moral development which occur naturally and universally in all individuals, although development in some individuals, stop at any level. He found that the stages are sequential, that is, development to a stage cannot be reached unless the previous stages have been attained. Further, he found that “even when stage four has been attained, an individual cannot be taught principles of stage five directly, but must largely generate them himself by reorganizing his thinking after experiences of conflict”. Kohlberg’s stages of Moral Development is represented in the following Figure .2.1.
The present study utilizes Value Analysis Model and Value Clarification as its independent variables. In order to get knowledge on these models, a venture into the roots from where these models emerge is carried out. The concept of values are defined and an attempt is made to understand different ways and approaches in values education which are elucidated below.

2.2 Concept of Values

The term value come from the Latin word, ‘valere’, which means ‘to be worth’, ‘to be strong’. ‘Value’ literally means something that has a price, something precious, dear, worthwhile, and hence something one is ready to suffer and sacrifice for a reason to love and a reason to die for, if necessary. “Value” has been defined as a belief upon which man acts by preference. Values give direction and firmness and bring to life the important dimension of meaning. Without values, one float like a piece of driftwood in swirling waters. That is why values are central to one’s life. Since they are normative in everyone’s actions and undertakings, they bring quality to
life. Values are hidden determinants of human behaviour, in a way, a behavioural support system. There are variations among societies and cultures in expressed forms of behaviour around the common core of values. In the words of Anita Shetty “Value is a conception, explicit or implicit, distinctive of an individual or characteristics which influence the selection, from available modes and ends of action” (As cited in Goel & Goel).

A person’s values are beliefs which he sees as applicable not only to himself, but also to others. The role of values in our life is very central. If life has to be worthwhile, irrespective of one’s occupation and standing, there has to be some value orientation - some family values, values towards society, inner spiritual values, some movement towards love, compassion and helpfulness. A life devoid of values would be very arid, would actually be a life wasted (Sigh, 2004).

- Classification of Values

Values are classified in a number of ways. The general classification of values are as follows.

- Human Values
- Social Values
- Moral Values
- Spiritual Values
- Religious Values
- Aesthetic Values
- Political Values

The major classification of Values by different scholars is given in the following figure 2.1
#### Theoretical Framework

<table>
<thead>
<tr>
<th>Scholar</th>
<th>Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plato</td>
<td>Truth, Goodness, Beauty</td>
</tr>
<tr>
<td>Rokeach</td>
<td>Instrumental and Terminal</td>
</tr>
<tr>
<td>Everett</td>
<td>Economic Values, Bodily Values, Recreation Values, Values of Association, Character Values, Moral Values, Aesthetic Values &amp; Religious Values</td>
</tr>
<tr>
<td>Parker</td>
<td>Biological, Economic, Affective, Social, Intellectual, Aesthetic, Moral, Religious</td>
</tr>
</tbody>
</table>

*Figure 2.1: Classification of Values by Different Scholars*

### 2.2.2 History of Values

Until recent decades it was accepted for centuries that the measure of right and wrong lay beyond the individual. There were universal assumptions about truth and morality, including such virtues as honesty and truthfulness, respect, compassion, responsibility, courage, loyalty and trust. There was a shared consensus about what was right and what was wrong, and this guided individual behaviour. This consensus also impacted society by creating responsible citizenship, a sense of community and social obligation. In short, it promoted a civil society. Parents considered it important to teach their children such simple virtues as honesty, thoughtfulness and respect.

The German Philosopher **Nietzsche** first used the word ‘Values’ in 1880. Until then the word value was used as a verb meaning to value as esteem something or as a singular noun meaning the measure of something for example, the value of money, food or labour. Nietzsche used the word ‘Values’ in plural to denote moral beliefs and attitudes that were personal and subjective. Early in the twentieth century, shortly after Nietzsche’s death, the sociologist **Weber** borrowed the word ‘values’ to use as matter-of-fact, as if it were part of the accepted vocabulary. For that reason, because it seemed so familiar and unthreatening, it was absorbed unconsciously and without resistance into the ethos of modern society. (Herder, 2002). ‘Values’ brought with it
the assumptions that all moral ideas are subjective and relative, that they are mere customs and conventions, that they have a purely instrumental, utilitarian purpose, and that they are peculiar to specific individuals and societies, classes, races, and sexes.” And so the verb value became the plural noun values. It was no longer objective but subjective, not something “to be” but something “to have.”

Himmelfarb (1995) has pointed out that values as we now know them can be beliefs, opinions, attitudes, feelings, habits, conventions, preferences, prejudices and even idiosyncrasies. Shared assumptions, historically passed on by parents, are no longer the measure of the difference between right and wrong. This paradigm shift from virtues to values occurred in the short space of a hundred and twenty years. While the form of virtues may have changed, their substance and effect remain constant. By contrast the concept of subjective values has had a profound impact on both the individual and society.

2.2.3 Goals of Values Education

In the UNESCO report, Learning: The Treasure Within, the four pillars of learning are mentioned as,

- Learning to Know
- Learning to Do
- Learning to Be and
- Learning to Live Together

To attain the highest level of learning ie. ‘Learning to Live Together’ an individual has to internalise values.

Historically, education all over the world has had two main goals: to help young people master the skills of literacy and numeracy and to help them build good character. Societies since the time of Plato have made character a deliberate aim of education. They have understood that to create and maintain a civil society, there has to be education for character as well as for intellect, for decency as well as for literacy and for virtue as well as for skills and knowledge ,(Lapsley et a.l 2006).
The conventional method for the teachers in the school was to instruct students by directly teaching the rules – rules to be learned and obeyed unquestioningly. This system imposed a “bag of virtues” for the students to learn. Morality then becomes a matter of acquiring specific, desirable responses which are shaped by reinforcements from authoritative members of the system (Lim, 2007). The result, most often, is an externally imposed, rule-oriented morality. The individual socialized into this system, when faced with a moral dilemma, often responds by searching for the appropriate rule. Unfortunately one may not find a good solution to the problem due to lack of training in selecting the proper value.

The concept of Values Education is as old as human civilization. The concepts of values, ethics and morality figure both in the western and Indian philosophical traditions (Mukopadhyay, 2004).

To understand what exactly is expected from Value Education, it is important to know what are its goals. There are four goals for Value Education:

- Knowledge;
- Experience
- Reflection
- Attitudinal formation.

In a workshop organised by N.C.E.R.T in 1992, Seshadri in a paper titled “Value Education: A conceptual Framework” says: Value Education is education for becoming. It involves working on the total personality of the individual keeping in view all aspects of personality development, the intellectual, social and emotional, will and character. It involves developing sensitivity to and awareness of what is right, what is good and what is beautiful, ability to choose the right values in accordance with one’s conception of the highest ideals of life and internalising and realizing them in thought and action. As such the process of value education calls for all human faculties ... knowing, feeling and doing. Not only should the learner be enabled to know the right and good, but also feel the appropriate emotions, concern and commitment and exercise the will to do the right thing”.

The goal of Values Education for the broader society is to create generous people who are not self-centered, selfish and exploitative, but are emancipated and magnanimous. Together, they create a family-like-society where people are emotionally inter-related, interdependent, concerned about one another; where they express mutual affection, respect, love and contribute towards mutual well-being.

Education should develop a sense of discrimination, recognition of the good of all and direct one towards doing that which promotes social well-being and help to control one’s greed and selfishness in the interest of others. This kind of education is really meant for being one’s own moral development, (Rao, 2007).

2.2.4 Important Landmarks in the History of Values Education in India

The concern for value education is reflected in India’s key policy documents from time to time. Character formation is intrinsic to classrooms and schools and an inescapable part of the teacher’s craft (Lapsely & Narvez, 2006). The Cyclonic Sadhu and Spiritual Patriot Vivekananda commented ‘Education is not the amount of information that is put in to your brain and run riot there, undigested all your life. We must have Life-building, Man-making and Character-making assimilation of ideas. If you have assimilated five ideas and made them your life and character, you have more education than any man who has got by-heart a whole library’.

The constitution of India, which embodies the ideas, hopes, values and aspirations of the people of India through its preamble provides for the citizens of the country-Justice, Equality, Liberty and Fraternity. It also indicates the spirits of the nation - Sovereign, Socialist, Secular, and Democratic Republic. The catchwords of the preamble also indicate the values to be adopted in our National life to be followed by every citizen of the country and to be inculcated among the younger generation through educational programs and practices. The subject of values and ethics in education has been under discussion and debate in India for over hundred years.

The different commissions which took up the issues of Values Education a century ago from now were Indian Education Commission (1882), Indian University Commission (1902) and Calcutta University Commission (1917) which discussed the subject of reforms and strategies in the field of education. After this various
committees and commissions have taken up the matters related to Values Education, the important points of which are presented below.

**Wardha Shikshan Parishad (1937)** expressed the views of Gandhi. The common principles from all religions should be nurtured through education. The value of truth and justice should be imparted through education.

**Sargent Committee** (1944) observed that without an ethical basis, any curricula will be barren.

**Central Advisory Board of Education (CABE)- 1944** Under the Chairmanship of Sigh, stressed on the fundamental principles which must determine the training for the future citizen, wherever in the world he or she may dwell, and they any form of social or political community will ever prosper unless the importance of fostering in the rising generation such attributes as physical fitness, intelligence and integrity of character receives the fullest recognition. At all stages of education, the training of the intellect and the training of character must proceed side by side.

**Religious Education Committee of the Central Advisory Board of Education (1945)** recommended that spiritual and moral teachings which are common to all religions, must be an integral part of the curriculum and the state governments must accept the responsibility of providing facilities for such instruction in educational institutions.

**University Education Commission (1948-49)** under the Chairmanship of Radhakrishnanan, suggested that ethical and spiritual education should be stressed through various educational programmes that develop the personality of students. Prayers and biographies of great persons should be given importance. The moral and spiritual aspect of education should be free from class caste and colour differences. Education should be a medium through which proper moral influences should be impressed for the healthy development of students and society.

After independence the **National Commission of Secondary Education (1952-53)** was a significant landmark in emphasizing character building as the defining goal of education. “The supreme end of the educative process should be the training of the character and personality of students in such a way that they will be
able to realize their full potentialities and contribute to the well-being of the community.” It stressed that Education should be free from religious jealousy, conflicts and disparities. Education should be a medium through which proper moral influences should be impressed for healthy development of students and society.

**Religious and Moral Education Committee (1959)** under the chairmanship of Shri Prakasa affirmed the need for definite, deliberate steps to introduce moral and spiritual values in school curricula and in order to facilitate it, suggested well-defined programmes for different stages of education.

**Emotional Integration Samiti (1961)** Dr. Sampurmanand Samiti suggested the need to frame the syllabus keeping in view ‘National Integration and Human being welfare’.

**The Report of the University Education Commission (1962)** noted, “If we exclude spiritual training in our institutions, we would be untrue to our whole historical development.” The Report went on to make a case, not for religious or moral education, but for evolving “a national faith, a national way of life based on the Indian outlook on religion, free from dogmas, rituals and assertions.”

**The Education Commission of 1964-66** headed by Kothari put the spotlight on “education and national development”, from which perspective it identified the “absence of provision for education in social, moral and spiritual values” as a serious defect in the curriculum. The Commission recommended that these values be taught “with the help, wherever possible, of the ethical teachings of great religions.” Along with work experience, introduction of a common school system, making science education an integral part of all school education, they recognised inculcation of high values- Social, Moral and Special – at all stages of education is an important issue to be met with high priority. He stressed the significance of ‘secular state, tolerance and understanding among citizens’. These values should be included in the syllabus frame for education. The commission suggested some action programme which include 1. Two hours should be provided for value Education 2. Moral education through stories, lives of great men 3. Mass song, prayers and silence should be observed. The Commission stressed the importance of 1. Character of Teachers 2. Respect 3.
Sincerity, Punctuality 4. Wide reading. Command over teaching which will be meaningful and to the point, instead of redundant and prolific.

Faure Commission of UNESCO (1972) in its report entitled: Learning to be: The World of Education: Today and Tomorrow, stated ‘Education is an enterprise of universal dimensions, huge and far-reaching, implicit in which are aims which have universal applications, and there has to be a search for balance among the various intellectual, ethical emotional and physical components of personality and in a positive perception of mankind’s historic fate’.

In 1979, the NCERT in a publication entitled: Documents on Social Moral and Spiritual Values in Education, compiled a list of 84 sub values on the basis of a detailed study of the Constitution of India and reports of Committees and Commission on Education. The objective of this list was that it would be used for development of curricula in schools.

Rashtriya Shaikshanik Dhoran (1986) The late Prime Minister Gandhi felt the need to reconstruct the educational policy in view of educational process and meaning. He stressed the moral and emotional development of students. The need to reconstruct the syllabus was stated. In view of the declining value and the values being included, education should be competent to sow the seeds of social and moral values. In order to establish the unity and perfection, education should encourage universal values. Violence, superstitious fanaticism, fatalism should be eradicated through the medium of Value education.

National Policy on Education (1986) – In this national policy, there was a strong suggestion for introducing 10 values in the school curriculum. They were, Patriotism, National Integration, Religious tolerance, Equality of Gender, Dignity of Labour, Scientific Attitude, Modesty, Sensitivity, Punctuality and Neatness. The NPE expressed concern over “the erosion of essential values and an increasing cynicism in society”. It advocated turning education into a “forceful tool for the cultivation of social and moral values.” Education should “foster universal and eternal values, oriented towards the unity and integration of our people”

Ramamurthy Committee (1991) to review the National Policy on Education (1986), under the chairmanship of Acharya observed that “the Government accords
the highest priority to education—both as a human right and as the means for bringing about a transformation towards a more humane and enlightened society” This committee suggested that imparting of Value Education should be distinct from dissemination of values through special classes or lectures on morality or through mechanised text book-based learning methods.

Programme of Action, NPE (1992) states that value education should be the integral part of the school curriculum. It highlighted the value drawn from the national goals, universal and ethical considerations and character building. It stressed the role of education in eliminating religious fanaticism, exploitation and injustice as well as inculcation of values. The Programme of Action of 1992 tried to integrate the various components of values education into the curriculum at all stages of school education, including the secondary stage.

The UNESCO Report of the International Commission on Education for the 21st Century (1996) looked into education as an indispensable asset in mankind’s attempt to attain the ideals of peace, freedom and social justice. It acknowledged that though education is not a miracle sure or a magic formula opening the door to a world in which all ideals will be attained, it is certainly one of the means available to foster a deeper and more harmonious form of human development.

The Government of India’s Report on Value Based Education (Chavan’s Committee Report, 1999) submitted in both houses of Parliament, provided impetus to resume work on value orientation of education

The National Curriculum Framework for School Education (2000), echoing the National Policy on Education (1986),remarked “erosion of the essential, social, moral and spiritual values and an increase in cynicism at all levels.” Against this backdrop, the framework advanced an appeal to integrate value education into the curriculum asserting that “Schools can and must strive to resolve and sustain the universal and eternal values oriented towards the unity and integration of the people enabling them to realize the treasure within”. It further stated that the “the entire educational process has to be such that the boys and girls of this country are able to see good, love good and do good and grow into mutually tolerant citizens” This document has prescribed strategies for value development though education. The
document explicitly stated that the curriculum should contain the components that communicate essential values and should express the philosophy of the school.

The National Curriculum Framework, 2005 articulates the need to reaffirm our commitment to the concept of equality amidst diversity, mutual interdependence of humans to promote values that foster peace, humaneness and tolerance in a multicultural society. Enabling children to experience dignity, confidence to learn, development of self-esteem and ethics, need to cultivate children’s creativity, making children sensitive to the environment and the need for fostering democracy as a way of life rather than only as a system of governance as well as the values enshrined in the Constitution assume significance in the framework. It further opines that independence of thought and action, capacity of value based decision making, sensitivity to others’ well being and feelings should form the basis of rationale commitment to values.

The NCF, 2005 particularly emphasizes Education for Peace as one of the national and global concerns. As the position paper on Education for Peace prepared by the National Focus Group as part of NCF, 2005 puts it, “Peace is contextually appropriate and pedagogical gainful point of coherence of values”. Peace concretizes the purpose of values and motivates their internalization.” Education for Peace has been considered as a strategy to make value education operative. It aims at equipping students with the values and attitudes required for living in harmony with oneself and others as responsible citizens

2.2.5 Different Approaches in Values Education

Values education is an explicit attempt to teach about values and/or valuing. Superka, Ahrens, & Hedstrom (1976) state there are five basic approaches to values education.

1. Inculcation Approach

The inculcation approach considers values as socially or culturally accepted standards or rules of behaviour. If a student identifies with and accept the standards or norms of the important individuals and institutions within his society he is said to be in the process of valuing. Thus the student ‘incorporates’ these values into his or
her own value system. Extreme advocates such as Parsons (1951) believe that the needs and goals of society should transcend and even define the needs and goals of the individuals. The inculcation approach stresses that the values of the society should be learned by the individuals.

2. **Moral Development Approach**

Kohlberg’s approach to moral education is called cognitive development of moral judgement. He recommended giving a test of moral judgement to determine the stage of development at which each pupil functions. The pupils are asked to react to hypothetical or factual value dilemmas and their replies are analysed to see stage of moral development they belong. The education programme consists of small group discussions of moral dilemmas. Kohlberg and his associates found that such discussion of dilemmas accelerate moral development to the next stage. Students are presented with alternative viewpoints within these discussions which is hypothesized to lead to higher, more developed moral thinking.

3. **Action Learning Approach**

The action learning approach is derived from a perspective that valuing includes a process of implementation as well as development. Therefore it is important to move beyond thinking and feeling to acting. The approach is related to the efforts of some social studies educators to emphasize community-based rather than classroom-based learning experiences. Advocates of the action learning approach stress the need to provide specific opportunities for learners to act on their values. Schools of thought providing support for the action learning approach include: Adler, 1924; Bigge, 1971; Blumer, 1969; Dewey, 1939; Horney, 1950; Lewin, 1935; and Sullivan, 1953. The Values in Action and the Giraffe projects exemplify this approach. (As cited in Huitt, 2004).

4. **Analysis Approach**

The analysis approach to values education was developed mainly by social science educators. The approach emphasizes rational thinking and reasoning. The purpose of this approach is to help students use logical thinking and the procedures of
scientific investigation in dealing with values issues. Students are urged to provide verifiable facts about the correctness or value of the topics or issues under investigation. A major assumption is that valuing is the cognitive process of determining and justifying facts and beliefs derived from those facts. This approach concentrates primarily on social values rather than on the personal moral dilemmas presented in the moral development approach.

5. **Values Clarification Approach**

The values clarification approach arose primarily from humanistic psychology and the humanistic education movement as it attempted to implement the ideas and theories of Allport (1955), Maslow (1970), Rogers (1969), and others. The central focus is on helping students use both rational thinking and emotional awareness to examine personal behaviour patterns and to clarify and actualize their values. It is believed that valuing is a process of self-actualization, involving the sub-processes of choosing freely from among alternatives, reflecting carefully on the consequences of those alternatives, and prizing, affirming, and acting upon one’s choices. Values clarification is based predominately on the works of Raths, Harmin & Simon (1978), Simon & Kirschenbaum (1973), and Simon, Howe & Kirschenbaum (1972).

From this perspective, the individual, if he or she is allowed the opportunity of being free to be his or her true self, makes choices and decisions affected by the internal processes of willing, feeling, thinking, and intending. It is assumed that through self-awareness, the person enters situations already pointed or set in certain directions. As the individual develops, the making of choices will more often be based on conscious, self-determined thought and feeling. It is advocated that the making of choices, as a free being, which can be confirmed or denied in experience, is a preliminary step in the creation of values (Moustakas, 1966).

Methods used in the Values clarification approach include large- and small-group discussion; individual and group work; hypothetical, contrived, and real dilemmas; rank orders and forced choices; sensitivity and listening techniques; songs and artwork; games and simulations; and personal journals and interviews; self-analysis worksheet. A vital component is a leader who does not attempt to influence
the selection of values. Like the moral development approach, values clarification assumes that the valuing process is internal and relative, but unlike the inculcation and developmental approaches it does not posit any universal set of appropriate values.

Each of the approaches to values education has a view of human nature, as well as purposes, processes and methods used in the approach. The overview of typology of Values Education are given in table 2.1

Table 2.1
Overview of Typology of Values Education Approaches

<table>
<thead>
<tr>
<th>Approach</th>
<th>Purpose</th>
<th>Methods</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Inculcation</strong></td>
<td>• To instil or internalize certain values in students;</td>
<td>• Modelling;</td>
</tr>
<tr>
<td></td>
<td>• To change the values of students so they more nearly reflect certain</td>
<td>• Positive and negative reinforcement;</td>
</tr>
<tr>
<td></td>
<td>desired values</td>
<td>• Manipulating alternatives;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Games and simulations;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Role playing</td>
</tr>
<tr>
<td><strong>Moral</strong></td>
<td>• To help students develop more complex moral reasoning patterns based</td>
<td>• Moral dilemma episodes with small-</td>
</tr>
<tr>
<td><strong>Development</strong></td>
<td>on a higher set of values;</td>
<td>group discussion;</td>
</tr>
<tr>
<td></td>
<td>• To urge students to discuss the reasons for their value choices and</td>
<td>• Relatively structured and argumentative</td>
</tr>
<tr>
<td></td>
<td>positions, not merely to</td>
<td>without necessarily coming to a “right”</td>
</tr>
</tbody>
</table>

46
<table>
<thead>
<tr>
<th>Analysis</th>
<th>Values Clarification</th>
</tr>
</thead>
</table>
| - To help students use logical thinking and scientific investigation to decide value issues and questions  
- To help students use rational, analytical processes in interrelating and conceptualizing their values | - To help students become aware of and identify their own values and those of others;  
- To help students communicate openly and honestly with others about their values;  
- To help students use both rational thinking and emotional awareness to examine their personal feelings, values, and 47 behaviour patterns | - Structured rational discussion that demands application of reasons as well as evidence;  
- Testing principles;  
- Analyzing analogous cases;  
- Research and debate  
- Role-playing games;  
- Simulations;  
- Contrived or real value-laden situations;  
- In-depth self-analysis exercises;  
- Sensitivity activities;  
- Out-of-class activities;  
- Small group discussions |
Theoretical Framework

## Action Learning

- Those purposes listed for analysis and values clarification;
- To provide students with opportunities for personal and social action based on their values;
- To encourage students to view themselves as personal-social interactive beings, not fully autonomous, but members of a community or social system

- Methods listed for analysis and values clarification;
- Projects within school and community practice;
- Skill practice in group organizing and interpersonal relations

### 2.2.6 Ways of Acquiring Values

The question why do we need education for values is rightly answered in the Values Education - A Handbook for Teachers- 2012 by Central Board of Secondary Education as due to:

- Concern about degeneration of values
- Impact of change on children and youth
- Dysfunctional families, increased crime and violence, effect of media and information overload.
- The competitive mindset among students, parents and teachers.

Latest researches have proved that values can be studied. Moral behaviours can be studied in three ways (Miller, 2007).
• With naturalistic observation, attempt is made to measure the natural occurrence of behaviours in the natural setting.

• A laboratory study sets up a structured situation from which the behaviours of interest can be experimentally elicited.

• The third general approach is to collect ratings of behaviours from someone who knows the child well, such as a parent or a teacher.

Values education cannot be circumscribed by the textbook material but should be left to the initiative and inspiration of the teachers in finding the learning resources. Some of the important ways of acquiring value are as follows.

✧ Social and ethical values are learned through the process of socialization with the help of immediate family, friends, school teachers, peer group, neighbourhood etc.

✧ Many of the life experiences are obtained by interactions with broader community like family network, mass media, work places etc.

✧ As we grow up, habits are formed by means of prohibitions, commands and identification with family and friends, approval and disapproval of actions, deeds etc.

✧ Through the teaching of different school subjects, students not only gain insight into the nature of the subject but also appreciate and imbibe the attitudes and values associated with a particular subject.

✧ Other learning resources ranging from biographies, scriptures, proverbs, hymns and sayings of great men to current social and political events, stories from religion and mythology, moral dilemmas and school events.

✧ Yoga and other activities are excellent ways that develop self-discipline among students.

✧ Obligations and norms of the environment around us eg; shift from must consciousness to ought consciousness. "I must not give way to anger reflect compulsion whereas statements like I ought to respect my elders reflect the sense of obligation rather than fear or compulsion.
Group activities like cleaning school campus, visiting slums, personality development retreats, prayer, meditation, observing important days related to the nation, spiritual and national leaders, discourses on the lives of great leaders etc can go a long way in the inculcation of values. Apart from these, there are some approaches

- **Obstacles in Studying Values**

  There are certain obstacles in the study of values in the following manner.

  - There is a gap between the values people think they hold, what they practise and what others see them as practising.
  
  - There is a tug of war between traditional family ideals and the emerging values in the changing society together with practises of people.
  
  - There is a strong notion that values cannot be studied as they represent abstractness.

While understanding what are Values and values Education, it is also necessary to understand what are the steps taken for promoting values education in India which is discussed below.

### 2.3 Models of Teaching

Joyce and Weil (1985) have defined Models of Teaching as “a plan or pattern that can be used to shape curriculum to design instructional materials, and to guide instruction in the classrooms and other settings”. Models of Teaching are structured, logically consistent and cohesive and logically described alternative patterns of teaching. Each model is developed in its own theoretical terms.

### 2.3.1 Models of Value Education

In Value Education, a Model of Teaching is a way of thinking and doing for the development of moral caring, judging and acting. In an educational setting, model of value education include a theory, or a point of view about how people develop morally and a set of strategies or principles for fostering moral development. The models of value education provide a broad based pedagogy to mobilize feeling, to
guide thinking, and to sustain action. The different models of value education are briefly discussed below.

- **Rationale Building Model**

  The Rationale building approach developed by James Shaver emphasizes the role of critical reflection on the part of the teacher and students alike in moral education. Shaver focuses on the need to teach the specific analytic skill essential to democratic citizenship. Shaver has proposed not only a program for moral education, but he has suggested some basic strategies directly relevant to moral instruction. These include the processes of value identification, value clarification, label generalization, value conflict analysis and qualified decision-making.

- **Consideration Model**

  McPhail and his associates (1975) on the School Council of Moral Education Curriculum Project of Great Britain developed the Consideration Model. He emphasizes the importance of caring as distinct from judging. The consideration model assumes that moral behavior is self-reinforcing. In other words, it is generally pleasant and rewarding to treat another person considerably. The consideration approach places emphasis on role-playing, socio-drama, and creative writing as methods for enhancing interpersonal awareness.

- **Cognitive Moral Development Model**

  The Cognitive Moral development Model was developed by Kohlberg (1969) which emphasized on moral reasoning. It considers moral judgment as representing naturally autonomous competing values. The over-all aim of this model is to help students to think through moral controversy in increasingly clear and comprehensive ways. The purpose of engaging individuals in moral deliberation, from the cognitive developmental point of view is to promote movement through general stages of moral development. In this model the teacher presents a problem before the students, ensures that students comprehend the value dilemma, helps students to confront the moral components inherent in the problem, elicit students’ rationale for their judgments, and encourage students with different rationale to interact with one another.
➢ **Social Interaction Model**

Newman (1975) developed Social Interaction Model. This model aims to teach students how to influence public policy. Newman is concerned with developing student’s moral reasoning, but he gives more attention to the environmental competencies that sustain moral action. Learning how to influence public affairs is a complex matter. Newman’s programme is long term and interdisciplinary. The Social Interaction Model recommended both course work and community involvement.

➢ **Value Discussion Model**

Based on Kohlberg’s Cognitive Theory of Moral Development, Value Discussion Model aims to enhance the stage of moral reasoning of students. Side-by-side the model is also useful in improving the listening skills, self-esteem, attitude towards school and knowledge of key concepts. The role of teacher is like a discussant, leader or mediator rather than authority figure. Non-judgment classroom climates to be established that reflects trust, infirmity and tolerance.

➢ **Jurisprudential Inquiry Model**

Oliver and Shaver (1974) developed Jurisprudential Inquiry Model to help students to learn to think systematically about contemporary issues. This model aims to develop the capacity for analyzing issues to assume the role others and social dialogue. Emphasizing the role of this model in value education Joyce and Weil (1985) write, “Jurisprudential Inquiry Model is essentially useful in helping people rethink their positions on important legal, ethical and social questions. Jurisprudential Inquiry Model includes six steps; orientation to the case, identifying the issue, exploring the stances underlying the position taken, refining and qualifying position, and testing assumption about facts, definitions and consequences.

➢ **Role Playing Model**

The Role Playing Model was developed by Shaftel and Shaftel (1967). This model aims to involve students in a real problem situation and provides a live sample as a vehicle for students to explore their feelings, gain insight into their attitudes, values and perceptions, develop their problem solving skills and explore subject matter in varied ways. The steps of Role Playing Model are; warm up the group,
select participants, prepare observers, set the stage, enact, discuss and evaluate, reenact, discuss and evaluate and share the experience.

➤ **Value Clarification Model**

Value Clarification Model was developed by Raths, Harmin and Simon in 1978. This model aims to decrease the value confusion and promote a consistent set of values through valuing process. It helps pupil, through self-observation and self-analysis, to find values which only he or she can judge as valid or invalid. The Value Clarification process is designed to promote intelligent value choice through a process of choosing prizing and behaving. The value clarification has four key elements: focus on life, acceptance of what is, an invitation to reflect further and nourishment of personal powers. It involves seven sub processes.

1. **Choosing Freely**

   There is a little likelihood that an individual who is forced to adopt a particular value will integrate that value into his/her value structure.

2. **Choosing from Alternatives**

   This is closely related to the first process, choosing freely. Making a number of choices available to the individual increases the chance that the individual can choose freely.

3. **Choosing after considering the consequences**

   Valuing is thoughtful in which the individual attempts consciously to reflect on what will happen if he/she chooses a particular value. Choosing impulsively will not lead to an intelligent value system.

4. **Prizing and Cherishing**

   One should cherish his values and consider them an integral aspect of one’s existence. One should be proud of his values.
5. Publicly Affirming

If one has chosen his values freely after considering the consequences, one should be willing to affirm those values. One should not be ashamed of one’s values but should be willing to share them when occasion arises.

6. Acting upon Choices

The values one hold should be apparent from our actions. In fact one’s activities should reflect the values one cherishes.

7. Repeating

If one acts on his values, he should do so in a consistent and repeated pattern. If one’s actions are inconsistent with his values, then he/she should examine more closely the relationship between his values and actions.

➢ Value Analysis Model

Value Analysis Model was developed by Frankel and Coombs (1971). This model helps students to learn a highly systematic, step-by-step process for making moral decisions. It trains people to deal rationally with ethical problems having social issues. In other words it deals with gathering and weighing facts in a value judgment. There are seven steps in exercising Value Analysis Model in a classroom situation.

1. Presenting the dilemma.

2. Identifying and clarifying the value conflict.

3. Asking for conceivable alternatives.

4. Asking for possible consequences of each alternative

5. Asking for evidences to support the likelihood of consequences occurring.

6. Asking for evaluation of likely consequences

7. Asking for judgement as to which alternative seems best and why

➢ The present study incorporates Value Analysis Model and Value Clarification Model as the models of teaching for developing Affective Domain Processes. These models are discussed in detail in the Methodology Chapter.
2.3.2 Moral Crisis –Demanding Attention

The ‘moral crisis’ students face may not be a matter of not knowing what values are worthy rather, it may be how to apply those values in particular situations and what to do when values seem to be in conflict with one another. Thus, moral crises may arise either when students don’t know what values to hold or they don’t know how to apply those values that they have. In the words of Singapore’s Minister for Education, Tharman Shanmugaratnam, “We want to nurture the fourth “R” - reasoning...We want to create a culture of reasoning and discussion that nourishes children’s natural sense of intellectual curiosity...Living as we do in a society of diverse races, religions and cultures, knowledge of our own traditions of philosophical thought is essential. And all the more so when our students engage in discussions about morality and ethics” (MOE, 2006).

It is unquestionably a crisis when our future citizens are not taught to reason about ethical issues in such ways as to enable them to face the dramatically changing conditions in our society. The battle for the development of students into good, responsible citizens is being fought today for the future of society. What is needed is a workable, logical, theoretically based method of teaching for the students to reason in a mature and sophisticated manner to confront with value conflicting dilemmas. This area requiring urgent attention also shows growing need to develop the affective domain of learning.

2.4 Affective Domain

In the present study Affective Domain Processes are taken as the dependent variable. Affective Domain, being one of the domains of learning is a largely an ignored area of study. This study aims at exploring some parts of Affective Domain which are discussed below.

2.4.1 Relationship between Affective and Cognitive Domains

Learning is not an event but a process. It is the continual growth and change in the brain's architecture that results from the many ways we take in information, process it, connect it, catalogue it, and use it. Learning can generally be categorized
into three domains: Cognitive, Affective, Psychomotor. The fourth domain recently added to the general classification is Interpersonal Domain.

Within each domain are multiple levels of learning that progress from more basic, surface-level learning to more complex, deeper-level learning. The level of learning we strive to impact will vary across learning experiences depending on 1) the nature of the experience, 2) the developmental levels of the participating students, and 3) the duration and intensity of the experience.

There are many theories which attest to the connection between the affective domain and cognitive processing. Maslow’s hierarchy of needs (Maslow, 1971), Dabrowski’s theory of positive disintegration (Dabrowski, 1964) Kohlberg’s stages of Moral Development (Kohlberg, 1974) and Krathwohl’s Affective Taxonomy (Krathwohl, Bloom & Masia, 1964) all address various aspects of the affective milieu as they relate to cognition. The aforementioned theories provide a foundation upon which numerous definitions of affective education have been built. Some elements associated with Affective Education as cited in Ferguson (2006) include:

- individualized value systems (Krathwohl, Bloom & Masia, 1964);
- attitudes, beliefs, and values (Sellin & Birch, 1980);
- interests and appreciations (Carin & Sund, 1978);
- persistence, independence, and self-concept (Levey & Dolan, 1988);
- feelings, emotions, and awareness of self and others (Treffinger, Borgers, Render & Hoffman, 1976);
- interpersonal relations (Treffinger, et al., 1976);
- humanitarianism (Weinstein & Fantini, 1970);
- curiosity, risk-taking, complexity, and imagination (Williams, 1970); and
- character and leadership (Delisle, 2002).
2.4.2 Affective Education

In the current atmosphere of accountability in education, many administrators and educators feel as though there are not enough hours in the school day to address the academic standards set forth by local, state, and federal authorities. However, research suggests that there is a connection between cognitive and affective functioning (Goleman, 1995). This relationship has the potential to impact school performance on a variety of levels.

Specific strategies promoting a safe, accepting classroom climate; incorporating the arts; including cinematography as a means of self-discovery; inculcating character education and service learning; and promoting self-understanding are all ways that standards-based curriculum in any content area could be adapted to address the Affective Domain.

2.4.3 Affective Domain Taxonomy

Krathwohl's Affective Domain Taxonomy is perhaps the best known of any of the affective taxonomies. "The taxonomy is ordered according to the principle of internalization. Internalization refers to the process whereby a person's affect toward an object passes from a general awareness level to a point where the affect is 'internalized' and consistently guides or controls the person's behavior (Seels & Glasgow). Affective learning outcomes involve attitudes, motivation, and values. The expression of these often involves statements of opinions, beliefs, or an assessment of worth (Smith & Ragan, 1999).

The taxonomy in the Affective Domain contains a large number of objectives in the literature expressed as interests, attitudes, appreciation, values, and emotional sets or biases. The descriptions of steps in the taxonomy were culled from Kratwohl’s Taxonomy of Affective Domain. Taxonomy means 'a set of classification principles', or 'structure', and domain simply means ‘category’. The objectives/processes under Affective Domain Taxonomy are shown in Figure 2.2.
The verbs which come under the Affective Domain Objectives are given below.

- acclaims
- agrees
- argues
- assumes
- attempts
- avoids
- challenges

- co-operates
- defends
- disagrees
- disputes
- engages
- helps
- is attentive to

- joins
- offers
- participates in
- praises
- resists
- shares
- volunteers

2.4.4 Affective Domain Processes

“The Affective Domain describes learning objectives that emphasize a feeling tone, an emotion, or a degree of acceptance or rejection. Affective objectives vary from simple attention to selected phenomena to complex but internally consistent qualities of character and conscience. We found a large number of such objectives in
the literature expressed as interests, attitudes, appreciations, values, and emotional sets or biases” (Krathwohl et al, 1964).

1. Receiving

Receiving is being aware of or sensitive to the existence of certain ideas, material, or phenomena and being willing to tolerate them. Examples include: to differentiate, to accept, to listen (for), to respond to.

At this level we are concerned that the learner be sensitized to the existence of certain phenomena and stimuli; that is, that he be willing to receive or to attend to them. This is clearly the first and crucial step if the learner is to be properly oriented to learn what the teacher intends that he will. Because of previous experience (formal or informal), the student brings to each situation a point of view or set which may facilitate or hinder his recognition of the phenomena to which the teacher is trying to sensitize him.

The category of Receiving has been divided into three subcategories to indicate three different levels of attending to phenomena.

a. Awareness

Awareness is almost a cognitive behaviour. But unlike Knowledge, the lowest level of the cognitive domain, we are not so much concerned with a memory of, or ability to recall, an item or fact as we are that, given appropriate opportunity, the learner will merely be conscious of something - that he take into account a situation, phenomenon, object, or stage of affairs. There can be simple awareness without specific discrimination or recognition of the objective characteristics of the object, even though these characteristics must be deemed to have an effect. The individual may not be able to verbalize the aspects of the stimulus which cause the awareness.

Eg., Develops awareness of aesthetic factors in dress, furnishing architecture, city design, good art, and the like.
b. **Willingness to Receive**

Like Awareness, it involves a neutrality or suspended judgment toward the stimulus. He is willing to take notice of the phenomenon and give it his attention.

E.g. Attends (carefully) when others speak – in direct conversation, on the telephone, in audiences.

c. **Controlled or Selected Attention**

There is an element of the learner’s controlling the attention here, so that the favoured stimulus is selected and attended to despite competing and distracting stimuli.

E.g. Listens to music with some discrimination as to its mood and meaning and with some recognition of the contributions of various musical elements and instruments to the total effect.

2. **Responding**

Responding is committed in some small measure to the ideas, materials, or phenomena involved by actively responding to them. Examples are: to comply with, to follow, to commend, to volunteer, to spend leisure time in, to acclaim

At this level we are concerned with responses which go beyond merely attending to the phenomenon. The student is sufficiently motivated that he is not just willing to attend, but perhaps it is correct to say that he is actively attending.

This is the category that many teachers will find best describes their “interest” objectives. Most commonly we use the term to indicate the desire that a child become sufficiently involved in or committed to a subject, phenomenon, or activity that he will seek it out and gain satisfaction from working with it or engaging in it.

a. **Acquiescence in Responding**

The word “obedience” or “compliance” is used to describe this behaviour. As both of these terms indicate, there is a passiveness so far as the initiation of the behaviour is concerned, and the stimulus calling for this behaviour is not subtle. Compliance is perhaps a better term than obedience, since there is more of the
element of reaction to a suggestion and less of the implication of resistance or yielding unwillingly. The student makes the response, but he has not fully accepted the necessity for doing so.

Eg. Willingness to comply with health regulations.

Obeys the playground regulations.

b. Willingness to Respond

The key to this level is in the term “willingness”, with its implication of capacity for voluntary activity. There is the implication that the learner is sufficiently committed to exhibiting the behaviour that he does so not just because of a fear of punishment, but “on his own” or voluntarily.

Eg. Acceptance of responsibility for his own health and for the protection of the health of others.

c. Satisfaction in Response

The additional element in the step beyond the Willingness to respond level, the consent, the assent to responding, or the voluntary response, is that the behaviour is accompanied by a feeling of satisfaction, an emotional response, generally of pleasure, zest, or enjoyment.

Eg. Finds pleasure in reading for recreation.

Takes pleasure in conversing with many different kinds of people.

3. Valuing

Valuing is willing to be perceived by others as valuing certain ideas, materials, or phenomena. Examples include: to increase measured proficiency in, to relinquish, to subsidize, to support, to debate.

This is the only category headed by a term which is in common use in the expression of objectives by teachers. Further, it is employed in its usual sense: that a thing, phenomenon, or behaviour worth.
Behaviour categorized at this level is sufficiently consistent and stable to have taken on the characteristics of a belief or an attitude. The learner displays this behaviour with sufficient consistency in appropriate situations that he comes to be perceived as holding a value. At this level, we are not concerned with the relationship among values but rather with the internationalization of a set of specified, ideal, values. Viewed from another standpoint, the objectives classified here are the prime stuff from which the conscience of the individual is developed into active control of behaviour.

a. Acceptance of a Value

At this level we are concerned with the ascribing of worth to a phenomenon, behaviour, object etc. The term “belief” which is defined as “the emotional acceptance of a proposition or doctrine upon what one implicitly considers adequate ground (English and English, 1958,P.64) describes quite well what may be thought of as the dominant characteristic here. At this lowest level of valuing we are concerned with the lowest level of certainly; that is there is more of a readiness to re evaluate one’s position than at the higher levels. It is apposition that is somewhat tentative.

One of the distinguishing characteristics of this behaviour is consistency of response to the class of objects, phenomena, etc. with which the belief or attitude is identified. It is consistent enough so that the person is perceived by others as holding the belief of value. At the level we are describing here, he is both sufficiently consistent that others can identify the value, and sufficiently committed that he is willing to be so identified. continuing desire to develop the ability to speak and write efficiently.

b. Preference for a Value

The provision for this sub division arose out of a feeling that there were objectives that expressed a level of internationalization between the more acceptance of a value and commitment or conviction in the usual connotation of deep involvement in an area. Behaviour at this level implies not just the acceptance of a value to the point of being willing to be identified with it, but the individual is sufficiently committed to the value to the pursue it, to seek it out, to want it.
Eg. Deliberately examines a variety of viewpoints on controversial issues with a view to forming opinions about them.

c. Commitment

Belief at this level involves a high degree of certainty. The ideas of “conviction” and “certainly beyond a shadow of a doubt” help to convey further the level of behaviour intended. In some instances this may border on faith, in the sense of it being a firm emotional acceptance of a belief upon admittedly non-rational grounds. Loyalty to a position, group, or cause would also be classified here.

The person who displays behaviour at this level is clearly perceived as holding the value. He acts to further the thing valued in some way, to extend the possibility of his developing it, to deepen his involvement with it and with the things representing it. He tries to convince others and seeks converts to his cause. There is a tension here which needs to be satisfied; action is the result of an aroused need or drive. There is a real motivation to act out the behaviour.

Eg. Devotion to those ideas and ideals which are the foundations of democracy.

4. Organization

Organization is to relate the value to those already held and bring it into a harmonious and internally consistent philosophy. Examples are: to discuss, to theorize, to formulate, to balance, to examine.

As the learner successively internalizes values, he encounters situations for which more than one value is relevant. Thus necessity arises for (a) the organization of the values into a system, (b) the determination of the interrelationships among them, and (c) the establishment of the dominant and pervasive ones. Such a system is built gradually, subject to change and new values are incorporated. This category is intended as the proper calcification for objectives which describe the beginnings of the building of value systems. It is subdivided into two levels, since a prerequisite to interrelating is the conceptualization of the value in a form which permits organization.
a. **Conceptualization of a Value**

In the previous category, it is noted that consistency and stability are integral characters of the particular value or belief. At this level (4.1) the quality of abstraction or conceptualization is added. This permits the individual to see how the value relates to those that he already holds or to new ones that he is coming to hold.

E.g. Attempts to identify the characteristics of an art object which he admires. Forms judgments as to the responsibility of society for conserving human and material resources.

b. **Organization of a Value System**

Objectives properly classified here are those which require the learner to bring together a complex of values, possibly disparate values, and to bring these into an ordered relationship with one another. Ideally, the ordered relationship will be one which is harmonious and internally consistent. This is, of course, the goal of such objectives, which seek to have the student formulate a philosophy of life. In actuality, the integration may be something less than entirely harmonious. More likely the relationship is better described as a king of dynamic equilibrium which is, in part, dependent upon those portions of the environment which are salient at any point in time. In many instances the organization of values may result in their synthesis into a new value complex of a higher order. Weighs alternative social policies and practices against the standards of the public welfare rather than the advantage of specialized and narrow interest groups.

5. **Characterization by a Value or Value Complex**

Characterization by value or value set is to act consistently in accordance with the values he or she has internalized. Examples include: to revise, to require, to be rated high in the value, to avoid, to resist, to manage, to resolve.

At this level of internalization the values already have a place in the individual’s value hierarchy, are organized into some kind of internally consistent system, have controlled the behaviour of the individual for a sufficient time that he
adapted to behaving this way, and an evocation of the behaviour no longer arouses emotion or affect except when the individual is threatened or challenged.

The individual acts consistently in accordance with the values he has internalized at his level.

**a. Generalized Set**

The generalized set is that which gives an internal consistency to the system of attitudes and values at any particular moment. It is selective responding at a very high level. It is sometimes spoken of as a determining tendency, an orientation toward phenomena, or predisposing to act in a certain way. The generalized set is a response to highly generalized phenomena. It is a persistent and consistent response to a family of related situations or objects. It may often be an unconscious set which guides action without conscious forethought. The generalized set may be thought of as closely related to the idea of an attitude cluster, where the commonality is based on behavioural characteristics rather than the subject or object on behavioural characteristics rather than the subject or object of the attitudes. A generalized set is a basic orientation which enables the individual to reduce and order the complex world about him and to act consistently and effectively in it.

E.g. Readiness to revise judgments and to change behaviour in the light of evidence.

**b. Characterization**

This, the peak of the internalization process, includes those objectives which are broadest with respect both to the phenomena covered and to the range of behaviour which they comprise. Objectives categorized here are more than generalized sets in the sense that they involve a greater inclusiveness and, within the group of attitudes, behaviours, beliefs, or ideas, an emphasis on internal consistency. Though this internal consistency may not always be exhibited behaviourally by the students toward whom the objective is directed, since we are categorizing teachers’ objectives, this consistency feature will always be a component of Characterization objectives. As the title of the category implies, these objective are so encompassing that they tend to characterize the individual almost completely.
E.g. Develops for regulation of one’s personal and civic life a code of behaviours based on ethical principles consistent with democratic ideals.

Develops a consistent philosophy of lie.

The Affective Domain Processes or levels are presented together with definition and examples in the following table 2.2

Table 2.2

*Levels of Affective Domain Processes with examples*

<table>
<thead>
<tr>
<th>Level</th>
<th>Definition</th>
<th>Example</th>
</tr>
</thead>
<tbody>
<tr>
<td>Receiving</td>
<td>Being aware of or attending to something in the environment.</td>
<td>Individual reads a book passage about civil rights.</td>
</tr>
<tr>
<td>Responding</td>
<td>Showing some new behaviors as a result of experience.</td>
<td>Individual answers questions about the book, reads another book by the same author, another book about civil rights, etc.</td>
</tr>
<tr>
<td>Valuing</td>
<td>Showing some definite involvement or commitment.</td>
<td>The individual demonstrates this by voluntarily attending a lecture on civil rights.</td>
</tr>
<tr>
<td>Organization</td>
<td>Integrating a new value into one's general set of values, giving it some ranking among one's general priorities.</td>
<td>The individual arranges a civil rights rally.</td>
</tr>
<tr>
<td>Characterization by Value</td>
<td>Acting consistently with the new value.</td>
<td>The individual is firmly committed to the value, perhaps becoming a civil rights leader.</td>
</tr>
</tbody>
</table>
2.5 Conclusion

The essence of education in any society is to develop the human personality. But as against this notion, too many men are wearing the cap of anti-values. Values are decoded in a different way that suits to consumerism, globalization and materialism. The clouds of value crisis is hovering upon the sky of life; still we need not feel desperate as there is always a silver lining in the dark clouds. Importance is to be given to the Affective Domain along with other domains of learning. It is with this effort we can make this world a better place to live in.