CHAPTER - 1

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"No system of education, no syllabus, no methodology, no text book can rise above the level of its teachers. If a country wants to have quality education it must have quality teachers"...V.S.Matthews.

Deterioration of values and thereby deadening of the learning experience is a worldwide phenomenon. Despite its several thousand years old value-based cultural tradition, India is also subject to massive erosion of values. That is why political and economic corruption, scandals, scams, anti-social and anti-national activities are on the rise in the present national scenario. The rapid degradation of values in the Indian context has posed a heavy challenge before higher education.

Degradation of mind and morals in the higher educational institutions is leading to value crisis. The National Policy on Education 1986 called for fostering social and moral values as an integral part of the process of Education. The institutions of higher education have to foster community values suitable to the changing society.

Education plays a vital role in weakening value crisis and strengthening values from the grass root (lower) level. The ultimate aim of education is the total development of personality of the individual. Balanced development of cognitive, affective and conative domains is of utmost importance for fruitful life. To have a happy and successful life, the educational system should give top priority to the inculcators of values. It is high time to evaluate the present value system prevailing among students and explore the ways and means to internalize the most important values in
students. As the crux of value orientation is the teacher, he is an important source of values. He has to arrange curricular and co-curricular activities that may inculcate values in students. Even though, many factors such as family, friends, mass media, socio-economic factors, curricular and co-curricular activities are helping to form certain values in students yet the influence of family and teachers on students is the highest.

1.1 MEANING OF EDUCATION

The development of any nation depends mainly on the standards of its educational institutions. Education is the most powerful and effective instrument for inducing radical changes in the behaviour of students. Education is the process through which an individual is developed into individuality and a person into a personality. Education should be individualized and personalized to the utmost and should constitute preparation for self-learning.

According to the Indian philosophers, education is defined as follows: Mahatma Gandhi defined education “as an all-round drawing up the best in child and man – body, mind and spirit.”

Swami Vivekananda perceives education “as the manifestation of divine perfection already existing in man “Education, he said, “Should aim at man-making”. By man making he implies the formation of character, increase in the power of mind and explanation of the intellectual capacities.

According to Grambs, J & Morris (1964), Education is the process by which an individual is enabled to function according to the expectations of his society as well as according to the units of his capabilities. Rosenkranz (1964) agrees with him by saying, “Education can only develop and unfold, it cannot create anything new”. 

2
“Education, according to Indian tradition is not merely a means to earn a living, nor it is only a nursery of thought or school for citizenship. It is an initiation into the life of spirit, a training of the human souls in pursuit of truth and the practice of virtues”. Therefore to mould the people along the above desired lines, the state has to depend on education, especially on Value Education, as the pursuit of truth, goodness and beauty comes from values. Value education has its impact upon national integration and international understanding at large.

The word education has a very wide connotation. It is hard to define. There is no single objective, which can cover the world of life with its various manifestations. The two poles of our concern; the temporal and the world of spirit are widely apart. Philosophers and thinkers from Socrates to Dewey in the West and from Yajnavalkya to Gandhi in the East have defined education in accordance with their philosophy of life, with the result of that there emerged divergent concepts and definitions of education. The concept of education is like a diamond, which appears in different colours when seen from different angles.

1.2 SIGNIFICANCE OF EDUCATION

Education is a never-ending process intricately interwoven with life, enriching the individual with a variety of experiences kindling the flames of knowledge through constant probing into the mysteries of life. The ‘life adjustment’ approach is one of the priorities of education now popular with the modern professional educator, who advocates that the individual should fit snugly into the existing social set up. Looking at the situation today, teachers agree that a thorough re-examination of the philosophical postulates is necessary in the interest of restoring human values in education.
It is the education that creates civilization and culture. A child learns many things when he grows into a man and he teaches many things to others. This process of learning and teaching began with the creation of the world and it will go on till the existence of the world. The education plays an important role in the development of the world. The development of the society and the world, therefore, depends on education and the society and the world will continue to develop for so long as there is education, learning and teaching through the educative process.

In any modern society it is the educational system that can guarantee the effective functioning of the socio-economic system. Education plays an important role in the economic and social development of the country, in the building of a truly democratic society, in the promotion of national integration and unity and above all in the transformation of the individual for endless pursuit of excellence and perfection.

Education is a powerful instrument of national development – social, economic and natural. The highest priority should therefore be accorded to the development of national system of education which will accelerate transformation of the existing system into a new one based on the principle of justice, equality, liberty and dignity of the individual enshrined in the constitution of India; provide adequate and equal opportunity to every child and help him to develop his personality to its fullest; make the coming generation conscious of the fundamental unity of the country in the midst of her rich diversity, proud of her cultural heritage and confident of her great culture.

In developing countries like India, the educational system has a pioneering role to play in shaping the nation's future. Education has an
immense effect on the political, economic and social development with the increasing recognition by all the countries. Despite our achievements in the past 40 years of independence, by way of preserving democratic institutions, doubling food production, building an extensive industrial base and by expanding educational facilities large masses of our people live in abject poverty. Humayun Kabir (1959) rightly emphasized that "A nation, however rich in national resources, cannot prosper unless its human resources are properly developed", and such a development is essentially, a function of education.

The essence of education lies in stimulating the growing generation with a consistent, compelling and creative system of values around which cultural heritage, both spiritual and material of the community is transmitted, to the tender souls so as to develop them into civilized, creative and productive members of a progressive society.

1.3 VALUES

1.3.1 Meaning and Concept of Values:

Values permeate the whole of human existence and are a major factor in determining what sort of human beings they are and how one will behave. The word value is derived from the Latin root, "Valerie" meaning to be strong and vigorous. 'To be of Value' is to have a certain virtue.

Our values or principles or beliefs serve as guidelines to help us make decisions about actions, behaviors and life choices. They reflect what we value and how we feel about the rightness or wrongness of things. As a general rule, when we act in accordance with our own values, we tend to feel good about our actions and ourselves. When we act in a way that violates our
values, we tend to feel badly about it. Our values are influenced by many factors, including our experiences, perceptions, parents, friends, school and religion. No two people share exactly the same set of values. Values may change over time. As we have new experiences and receive new information, we may re-evaluate our values and modify them. What we think is right or wrong in any given situation may change when we find ourselves actually in that kind of situation. Values lack universal definition but they have been interpreted in different ways.

Values are described as the socially defined desires and goals that are internalized through the process of condition, learning and socialization. Values are goals set for achievement and they motivate, define and color all our activities cognitive, affective and conative. The concepts of values are closely associated with the concept of man.

According to Sheppard B. Clough (1960), values have been variously viewed as preferences, criteria, objects and possessions, personality and status, characteristics and states of mind that are absolutes, inherent in objects present in man and stages of mind and identical with behaviour.

According to Carl Rogers in "Freedom to Learn" (1969), valuing is the tendency of a person to show preference.

1.3.2 Value Classification:

Values are classified into different ways. Indians classified values as chaturvarga "the four supreme ends" viz., Dharma, artha, kama and moksha.

- Considerations of righteousness, duty and virtue is Dharma
- Other activities by which a man tries to gain materially is called artha
Kama includes organic or health value

When a man enunciates all these activities and devotes to religious or spiritual activities to liberate oneself from worldly life it is called moksha”.

Spranger in terms of pure or ideal types of men describes six main types of values which appeal to people in varying degrees and around which they build unity of their lives”. These six basic types of men are as follows:

- The ideal or theoretical type for whom the primary value is discovery of truth.
- The economic man values what is useful and is rather practical.
- The aesthetic man sees the highest value in form and harmony.
- The social man places a great value on affiliation and love.
- The political man places great value on power. His primary focus is on power, influence and active competition to expand power.
- For the religious man the highest value may be called unity. He seeks to comprehend and relate himself to higher value experiences through his religious philosophy.

The nine values viz., Social, Religious, Economic, Democratic, Knowledge, Power, Hedonistic, Aesthetic and Health which are presently taken for the study are defined as follows:

- **Social Value**: Social value refers to those values which are other oriented, they are concerning to society; which are cherished and practiced because of our association with others. The social values
necessitate the interaction of two or more persons and they are always practiced in relation to our neighbours, community, society, nation and world. Social values may be defined in terms of charity, kindness, affiliation, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and the afflicted of their misery. One gets social values from friendship, love, family and participation in good activities.

- **Religious value:** It is defined in terms of faith in God, attempt to understand Him, fear of divine wrath, act according to the ethical codes prescribed in the religious books. The outward acts of behavior expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth. If a person considers an object divine, it is said to have a religious value and its experience is called religious experience, which may be spiritual or divine.

- **Economic value:** It means that an object commands a money price and stands for the desire of money and material gains. A man with high economic value is guided by considerations of money and material gain in the choice of his jobs. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country.

- **Democratic value:** It is characterized by respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.
Knowledge value: It stands for love of knowledge of theoretical principles of any activity and love of discovery of truth. A man with knowledge value considers knowledge of theoretical principles underlying a work essential for success in it. He values hard work in studies, only if it helps to develop the ability to find out new facts and relationships and aspires to be known as the seeker of knowledge, for him knowledge is virtue.

Power value: It is defined as the conception of desirability of ruling over others and also of leading others. The characteristics are the person prefers a job where he gets opportunity to exercise authority over others, prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having recourse to unapproved means for making money and that he is deeply status-conscious and can even tell a lie for maintaining the prestige of his position.

Hedonistic value: It is defined as the conception of the desirability of loving pleasure and avoiding pain, for a hedonist present is more important than future. A man with hedonist value indulges more in pleasure of senses and avoids pain.

Aesthetic value: One realizes aesthetic value when one perceives an object as a unified expression of meaningful feelings. The aesthetic experience is a special kind of experience and is an interaction between an object and a subject. The subject that is the person contributes sense organs and also depends on his past experiences for appreciation or dislike of objects. Generally, aesthetic value is characterized by appreciation of beauty, form, proportion, harmony and love for fine arts viz., drawing, painting, music, dance, sculpture, poetry and
architecture, love for literature, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things.

* Health Value: * It is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self-preservation. A man with high health value really feels sorry if through some act of negligence impairs his health, he considers good physical health essential for the development and use of his abilities.

1.3.3 Attitudes towards Values & Practices of Values:

**Attitude:** Attitude is a dispositional readiness to respond to certain situations, persons, and objects in a consistent manner, which has been learned and has become one's typical mode of response.

Attitude is the predisposition or tendency to react specifically towards an object, situation or value, usually accompanied by feelings and emotions (Good, 1973).

Attitude is a person's tendency to feel about and act towards certain people, situations, objects, ideas, etc. in a particular manner (Derek Rowntree, 1981).

**Attitudes towards values:** They may be defined as the tendency to respond favorably or unfavorably/ positively or negatively regarding a particular value.

**Characteristics of attitudes:**

- Attitudes have a subject-object relationship.
- Attitudes are learned and acquired dispositions, they are not innate and inherent in an individual, and consequently they may be differentiated from physiological motive.
• Attitudes are relatively enduring states of readiness to respond to a certain stimulus.

• Attitudes have motivational-affective characteristics.

• Attitudes are numerous and varied as the stimuli to which they refer.

• Attitudes range from strongly positive to strongly negative and they involve direction as well as magnitude. The positive and negative attitudes may involve intense feelings and vary from large negative to the increasingly positive values.

Formation of attitudes:

Like all other features of mental life, attitudes also grow and develop. Following are the four common processes involved in the making of attitudes:

1) The integration of experiences.

2) The differentiation of experiences.

3) Trauma or dramatic experiences.

4) The adoption of the available attitudes.

Factors involved for the formation of attitudes: Two factors are involved for the formation of attitudes.

1) Factors within the individual himself viz., physical, intellectual, emotional, social, ethical and moral factors.

2) Factors within individual’s environment viz., Family and social. Social environment includes School, religious groups, social clubs, and mass media.
Importance of attitude in education:

- Attitude is formed through our education and experience. So the teachers' responsibility is to create proper attitudes in the students towards different objects and ideas.

- Teachers must be careful so that no undesirable information and experiences are given to the pupils.

- Often friends and classmates influence to form wrong attitudes in them which cannot be changed so easily. So, before such permanent attitudes are formed, association of pupils concerned should be immediately changed.

- Moreover, books, periodicals, journals and political addresses by leaders may form perverted attitudes, in such cases; the teacher should hold out the total picture of the situation before the students and encourage proper reasoning and thinking.

- The teacher should try to create favourable attitudes towards curricular and co-curricular activities of the school in the students.

- The teacher should also be conscious of his own behaviour so that no negative attitude develops against him/her.

- Through different social and cultural functions, the teacher should encourage the students to form ideal attitudes towards different communities.

Practice: Practice is defined in terms of individual behavior, of what the individual does. It is customary, typical and habitual. Practice is the behavioral manifestation of the knowledge of an individual in using a value.
Chaplin (1975) described practice as the repetition of an act or behavioral function for the purpose of improving the function.

**Practice of values:** It may be defined as the habitual formation of a value and that is repeated till it becomes customary. Value practice is the product of interaction between attitudes and personality.

Educationists recognize that value practice is a process that should be set in motion from the very first years of the child. The vastness of the problem and its spread make it difficult for the educationists to take any concrete steps to change parental attitude to child rearing practices, which would make a significant contribution to value practice. The problem of value practice is faced with a number of independent variables inter-acting on each other, which can be enumerated as under:

- The home and the family.
- The value system of the community to which individuals belong.
- Religious institutions, professional organizations and social groups in which individuals live and grow.
- The ideals which leaders of public opinion project before the people through their speeches, action, behaviour and example.
- The professional conduct followed by prestigious groups such as doctors, engineers, industrialists, etc.
- The ideas preached through their exam, practice and precept by teachers of all grades.
- The ideals put forward by the public media such as press, cinema, radio and T.V., in many of which today there is an over-emphasis of sex and crime.
Thus, value practice is a training given for a lifetime. It is an investment in attitudes, principles, convictions and values pay dividends in all living experiences.

The secret of teaching values is to inspire and kindle the quest among the students by means of one’s own example of character and mastery of knowledge. Human values being skills can be learned with hard work, perseverance and practice. These skills can only be taught in an atmosphere where the student’s basic needs for safety, belongingness, love, respect and self-esteem are taken care of.

1.3.4 Education and Values:

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

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

For Dewey, John (1966) the central purpose of education is to enable human beings to make the necessary adjustments to meet the constantly changing environment and the most important adjustments to be made in the ever-changing circumstances of society.
Krishna Murthy Jiddu (1981) defines the aims of education as “To make a true and happy contended individual capable of facing the problems of life; to develop the power of critical thinking and analysis; to develop alertness by a keen sense of observation and attention; to help discover the reality i.e. ‘What is’ and to help the child not to imitate or be guided by norms but to learn to be himself and realize truth and reality.”

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

1.3.5 Sources of Values:

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

1. **Cultural background**: Our values are usually grounded in the core values of our culture, which reflect culture’s orientation to five basic problems viz.,

- Beliefs of child rearing and social control
- The attitude to take nature as fatalistic or seeing it as a challenge to be conquered in the interests of man’s comfort
- The question whether man should live for the present or the future
- The kind of activity most valued; and the kind of inter-personal relationship whether it is competitive or cooperative.

2. **Scientific background**: It helps us to make Value judgments only to the extent that we relate it to value assumptions. New information on the scientific front need not pose a threat even if it requires a change in the present frame of reference.
3. **Religious background:** In its pursuit of truth religion is also concerned with values. Many basic values are common to all religions.

4. **Life Experience:** Many values originate out of the experiences of the individual and those of his fellow men. Men constantly keep on determining what values they must follow to find happiness and fulfill their destiny as human beings.

These source orientations are conformed by Radhakrishnan (1950) who observed, “Values in education although they find their source in philosophy, have a second source in society, the people, their culture and their ideals”.

1.3.6 **Teacher’s Role and Influence on Values:**

The teacher occupies a pivotal role in imparting moral instruction. If the teacher merely meets the students in the classroom there cannot be adequate interaction to make moral instruction meaningful. A tutorial house and a counseling system is a must. An understanding of the attitudes, emotions, feelings, values and motives of the pupils is equally important. “Moral growth of the child consists of development through a number of definite stages associated with age groups. Moral character is to be conceived not in terms of conformity to specific virtues but in developmental terms. The teacher should organize his teaching in such a way that it matches the moral level of the children”.

Hirst (1970) rightly states “In moral education as in any other area of education what is asked of the teacher is a total commitment to the development of the rational autonomy in both thought and action.”
Next to the parents, the teachers have an important and effective role in the inculcation of values amongst children. The behaviour of the teacher therefore becomes important for actions speak louder than words. If the teacher has good habits, good manners, courteous words and has ethical, social and spiritual values the children will by love and imitation adopt these values. So, teachers in order to develop values will have to use many charts, film strips, tape recorders and other aids. Besides these, role-playing techniques and dramatization have also to be used. When teachers face the lack of that aids the standards of education will suffer and indirectly the process of value orientation also will suffer.

When a student respects and admires a teacher he learns far more from him than the subject matter. He tends to take the teacher's attitudes as well. Sometimes emotional learning from the parent or the teacher seems greater at moments when no teaching was intended. The teacher must cultivate in the child the quality of sincerity of purpose in whatever the child undertakes. The teacher should not treat the child harshly for the undesirable impulses and habits. When a child commits a mistake, one must see that he confesses it to the teacher spontaneously and he should be made to understand his mistake with kindness. A fault confessed must be forgiven. When a child asks a question he should not be admonished. Curiosity cannot be postponed and in such a way as to make the answer comprehensible to the student's mental capacity. Whenever there is a disagreement on any matter, as a decision to take, or an action to accomplish, one must not stick on to one's own conception or point of view.

Education itself is a value infused process, in which the teacher makes value decisions on how to relate to students, maintain classroom control, select material, evaluate results and perform various other duties. It is also
necessary that if the school were to produce people who become self-
actualized then the teachers themselves should be self-actualized persons.
This poses another problem, which becomes more acute in the face of the
paucity of teachers and their caliber. The teacher’s role is to help every
student to:

- Become aware of the values he has learned.
- Make him understand the reasons for his beliefs.
- Make him aware of how to use his values when faced with choices.
- Understand to relate choices with consequences.
- Understand what value alternatives exist for other.

1.3.7 Need of Value Education:

Hemming James (1969) opines that since men depend on one another
in society there must be some rules that everybody conforms to. These are
the moral principles and hence must be some foundation for the same. These
moral principles must be derived from something viz., the well-being of the
individuals and the ability of the individuals to grow and fulfill themselves.

Rogers Carl (1969) says “There is a great deal of concern today with
the problems of values. Youth all over are deeply concerned and uncertain of
its value orientation. Values associated with various religions have lost much
of their influence. The reasons are that the world culture seems increasingly
scientific and relativistic and the rigid absolute views on values which come
to us from the past appear anachronistic”.

Tarkunde (1978) opines, “Value education enables the skills to live in
society as a fully functioning individual and to lead a happy satisfied and
contended life. It is by perfecting skills like self-help skills, social skills and ethical skills, the child gains self-confidence and is accepted by the group. The group acceptance helps the child to develop his personality without any feeling of inadequacies”.

He further observed, “The true education lies in enlightenment from within. Only when the enlightenment of inner truth enkindles the heart from within, the knowledge from schooling transforms itself into wisdom of perfection. To achieve this, the children need to be introduced to human values and be helped to develop a priority of values which would determine their behaviour”.

Students should not be afraid to disagree with a viewpoint. Value education must spell out fundamental goals and general principles, rather than at the level of specific prescription. The cultural diversity of the group is also used as an excuse not take up value education. It is felt that value education is the privilege of the parents and often this contradicts the principles taught in state run schools and private schools and hence value education should be taken up by schools.

There is a negligence of moral and spiritual values, which the Indian Education Commission (1964-66) laments in the words, “At a time when the need to cultivate a sense of moral and social responsibility in the rising generation is paramount, education does not emphasize character formation and makes little or no effort to cultivate moral and spiritual values, particularly attitudes and values needed for a democratic and socialistic country”. Today the situation is no better except that the need for value education is gradually being felt in wider circles. In India there is a fear that any kind of religious education conflicts with the secular ideal. Moral
education as a school subject is viewed with suspicion let it turn out to be religious education. It is not surprising that despite several recommendations to the effect that provision must be made in educational institutions for the inculcation of moral and spiritual values, several state school systems have chosen not to deviate from status quo.

1.3.8 Emphasis on Value Education in India—Committees and Commissions:

University Education Commission (1948) headed by Dr. Radha Krishnan considered the issues pertaining to the inclusion of religious and moral education in the educational content at the university stage. It was of the opinion that the great virtues of loyalty, courage, discipline and self-sacrifice may be used for good or bad ends and as such spiritual training is included. Religion cannot be imparted in the form of lessons. It is a permeate influence, a quality of life, and an elevation of purpose. It held that no one could be made moral or spiritual, unless these qualities are native to and inherent in man. It recommended that while in schools stories, which illustrates great moral and religious principles are used, in college classes ideas, events and leading figures associated with religious movements should be studied. Religious instruction must bring awareness of the great historic insights. In order to ensure absolute religious neutrality of the state, what is good and great in every religion must be presented.

The Secondary Education Commission (1952) headed by Dr. Lakshmana Swamy Mudaliar converted the school stage. It considered the healthy trends arising from three sources:

- The influence of the home, which is the dominant factor.
• The influence of the school through the conduct and the behaviour of the teachers themselves and the life in the school community as a whole.

• Influence exercised by the public of the locality and the extent to which public prevails in all matters pertaining to religious and moral codes of conduct.

No amount of instruction can supersede these three essential factors. It can be supplemented to a limited extent by properly organized instruction given in schools.

Kothari Commission or The Education Commission (1964-66) headed by Prof. Kothari observed, “A serious defect in the school curriculum is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to the life needs and aspirations of the people cannot afford to ignore the force of religion.” It therefore recommended that a conscious effort should be made for the development of social, moral and spiritual values with the help of the ethical teachings of the great religions.

Curriculum for the Ten Year School (1975), the framework of the curriculum was developed by NCERT in 1975. It emphasized “The values enshrined in our constitution point towards the development of a pluralist open society and a state which is a secular democratic and socialistic in nature”. The school curriculum should be related to national integration, social justice, productivity, and modernization of society and cultivation of moral and social values. It recommended that all subjects should be taught in such a manner as to foster the spirit of scientific humanism.
Linked with the process of character-building is the cultivation of such qualities as compassion, endurance, courage, decision-making, resourcefulness, respect for others, team spirit, truthfulness, faithfulness, loyalty to duty and the common good. The student should be able to understand the value of national and civic property and take care of them. He should have a clear grasp of the principles of democracy, secularism and socialism.

The document Education for people (1978-79) prepared under the chairmanship of Justice Tarkunde suggests programmes to bring about educational transformation. The report states that “The value system underlying education should emphasize social objectives, co-operation and team work, complementarily of intellectual and manual work, development of skills and building of character. The ethics of the existing system is highly authoritarian where values such as equality, love or truth, or spirit of enquiry cannot be fostered. Great emphasis will have to be placed on promoting a scientific outlook on life and the basic values of pursuit of truth, equality, freedom, justice and the dignity of the individual”.

Seminars on Value Oriented Education at Simla in May 1981 suggested that an increasing stress is being laid on the formulation of objectives at uniting science and humanism, ethics and aesthetics and material welfare with spiritual welfare. It recommended inter-alia that value orientation should be the central focus of education and the teachers should be given the necessary training in the effective methods of development of values among students and teachers.

At the same time the Government of India constituted a working group to review the teacher training programmes with a view to promote value education, with Mr. Kireet Joshi as the chairman. The committee recommended as under:
Provision for Value Oriented Education should be made throughout the country with due regard for flexibility of approach.

It should be regarded essentially as an education for becoming and self-developing.

Value-orientation should be the main focus of education.

This Value-orientation should not only be for the children but even parents should be involved in it.

The learning process itself has a great bearing on the Value-orientation of the children.

There is a need for producing literature especially designed for the Value-orientation of the children.

All teachers in the school should be regarded as teachers of value education and all subjects should be used for inculcation of right values.

There should be an integrated approach in the Value oriented education programme.

There should be foundation courses both at the secondary schools and university aiming at giving the children basic knowledge about India.

Pilot projects for school improvement should be taken up.

There is a need for establishing a resource center for literature on Value oriented education.

Special schools, designed for Value-oriented education, should be established.

Special teacher orientation programmes should be taken up at the state level.
> Some studies of schools, where value education is being imparted successfully should be taken up.

New Educational Policy (1986) defining the goals of Education, stresses that emphasis must be laid on the socio-economic well-being, competence and creativity of the individual, which encompasses:

- Physical, intellectual and aesthetic development of the personality;
- Inculcation of scientific temper, democratic, moral and spiritual values;
- Development of self-confidence to innovate and face unfamiliar situation;
- Fostering a healthy attitude to dignity of labour and hardwork;
- Creation of an awareness of the physical, social, technological, economic and cultural environments;
- A commitment to principles of secularism and social justice;
- Dedication to uphold the integrity, honour and foster the development of the country; and Promotion of international understanding.

1.4 TEACHER

The teacher occupies a pivotal position in the system of education. In the 13th chapter of the 'BHAGAVADGITA' the characteristics of a real teacher are laid down as follows: absence of pride, free from hypocrisy, non-violence, forgiving nature, straightforwardness, service of the preceptor,
purity of mind and body, steadfastness and self-control. In line with this, centuries ago in this land of Vedas the teacher devote all his time for the upliftment of his pupils in all directions – knowledge, morals, values etc. He was called the ‘Guru or Acharya’

There was close relationship between the teacher and the taught, a relationship that was found more on love and affection than on authority. It was so intimate, that one was giving shelter to the other, whenever there was a need. The famous Sanskrit verses which the teacher and taught recited together tell the essence of their mutual relationship.

“Sahanavavatu
Sahanabhnaktu
Sahaviryaamkaravavahai
Tejasavinamavadhitamastu
Mavidvisavahai”

Which means May He Project us both; may He save us both; may we do together great deeds; may our learning be taught; may we not hate each other.

1.4.1 Place of teacher in any Educational System:

According to the Department of Teacher Education, the educationists, teachers, administrators thought that a teacher should know the objectives before the nation in terms of the economic, social, political and cultural growth, which should engender in him the ability to train present generation of students into enlightened citizens of India.

A teacher should have good information about Indian thought and culture from ancient times to the present, which will help to have an adequate and healthy personal philosophy of life. He should have a clear perception of the importance of his job for the nation and should take consequent pride in
the teaching profession. A teacher should have healthy emotional development and cheerful disposition. If a teacher is joyful he will rejoice in life with all its variety. A teacher should be well informed, curious and alert. He should not only have a thorough knowledge of the subject taught or skills imparted by him but also habits of wide reading including current journals and magazines.

“Of all the different factors which influence the quality of education and its contribution to national development; the quality, competence and character of teachers are undoubtedly the most significant.” Kothari Education Commission (1964-66).

The importance of the teachers in the educational programme of a country is too great. The greatness of a country does not depend on lofty buildings, gigantic projects and large armies but on the quality of its citizens. If a nation has young men of sterling character and unimpeachable patriotism, she is found to make a rapid progress in all fields. Young men are entrusted to the care of the teacher and it is therefore the sacred duty of the teacher to impart the right type of knowledge and make them good citizens. It is the teacher who impresses his children with his personality.

The framers of Second Five Year Plan in India observed, “At all times the teacher is pivot in the system of education”. This is especially true in the case of a nation in its transition. The Secondary Education Commission (1952-53) also points out that every teacher and educationist of experience knows that even the best curriculum and the perfect syllabus remain dead unless quickened into life by right methods of teaching and the right kind of teachers. For imparting good education a good teacher is needed. All other things relates to infrastructure are secondary.
The teacher, a national integrator as he is, is the backbone of society, particularly so in the remote villages. He stands as an outstanding figure among the illiterate and semi-literate families. He is their friend, philosopher and guide. The teacher actively shares the responsibility of reconstructing a social order, with all cherished values and traditional beliefs, which are being eroded by the surge of new ideals and practices. He acts as a social reformer and counselor to the community.

The role of the modern teacher is not confined to teaching alone. He/She is expected to participate in the development programmes of the community life. The question arises as to how this could be integrated with the teacher education programmes. Mudaliar Commission (1952-53) report stated rightly, “We are convinced that the most important factor in the contemplated education reconstruction is the teacher – his qualities, his educational qualifications, his professional training and the place that he occupies in the school as well as in the community”. On similar lines Kothari Commission (1964-66) stated that, “Nothing is more important than securing a sufficient supply of high quality recruits to the teaching profession, providing them with the best possible professional preparation and creating satisfactory conditions of work in which they can be fully effective”.

1.4.2 Importance of Teacher and Teaching:

Teacher plays an important role in the field of education. Today’s education is child-centred. But the child-centred education cannot be successful without the teacher. The teacher is the maker of the future of the child. The children of today are the citizens and leaders of tomorrow. It means that the teacher is the maker of the leaders or the rulers of the nation.
The co-operation of teachers is necessary for the management of the educational institutions. Without the co-operation of the teacher, the management of the institution will not be perfect. Many social, cultural, educational and athletic programmes are organized in the institutions. It is the teacher who makes necessary arrangements for these programmes and functions. The teacher also arranges function for the prize distribution. Importance of teacher in extra-curricular activities is great.

Like a master architect, the teacher has a very thorough knowledge of all the details essential to his work. He knows the real nature of the objectives of his work and the ends to be attained. Besides an understanding of the nature of the outcomes desired, he understands the nature of the different kinds of learning experiences necessary to attain them. He also knows how to use effectively the best teaching techniques and devices available. He guides learning and gives suggestions and directions to the students in order to make them able to attain the desired knowledge.

In any system of education, teacher has a pivotal role to play. The responsibility of making the education work successful lies with the teacher. He is undoubtedly the key point in all educational programmes and the quality of education depends on the quality of teachers. In good olden days 'GURU' was considered indispensable. As long as learning was considered desirable, the disciple was with the GURU only. In the modern concept of education, child is the center of all educational activity and learner achievement is considered as the indicator of quality. Learning is a continuous phenomenon. The learner has the potential to explore, investigate and innovate, therefore he requires challenging situations. 'Learning to be' which was the key word till 20th century is now replaced by "Learning to learn". Providing challenging situations to the learner is the job of the teacher in the present age. If this is
taken care of, learning continues forever. This approach requires lot of preparation, high degree of competence and commitment on the part of the teacher. In other words, the teacher today is required to be able to cope with the aspirations of rising generations of youth and the changing needs of the society playing a multidimensional role.

Teaching has been one of the oldest and most respected professions in the world. When a systematically organized human society come into existence the need to mould its children on proper lines arose requiring persons who could perform this role that is teachers. The task of shaping the future citizens is a noble one and so the teacher has always occupied a place of honour and reverence in the Indian society over the ages. The preparation of teachers has changed with the passage of time and with the changes in expectations of the society. Thus, the success of any educational reform depends upon the quality of teachers and in turn the quality of teaching depends to a large extent on the quality of teacher education. Teaching has always been considered to be essential for preservation and development of all intellectual life. Among other agencies, teachers are considered to be the major transmitters of accumulated knowledge and experience of human race from one generation to the next. The very foundation of the social order rests on citizen who are taught and trained in the classroom with or without walls. Teachers, thus, determine to a great extent the character and destination of a nation.

With a view to realize Truth, Goodness and Beauty, man has created different arts. Technique of Teaching or Art of Teaching is one of them. The importance and utility of technique of teaching is great because this art gives birth to other arts and develops them. It is due to the art of teaching that our civilization and culture grows from generation to generation and it has become potential. It is through the art of teaching that man is able to call himself civilized and cultured.
1.4.3 The Concept of Teacher Education:

Teacher education has been defined as, ‘All formal and informal activities and experiences that help to qualify a person to assume the responsibilities as a member of the teaching profession and to discharge his responsibilities more effectively’. The concept of “Teacher Education” is not new. However, scholarliness was considered the sole criterion for becoming a teacher. The concept that teachers are born and not made was also prevalent in olden days.

It has been aptly remarked, “If you educate a boy, you educate one individual. If you educate a girl, you educate the whole family and if you educate an individual as a teacher, you educate the whole community.”

The contention that teachers are born, not made, can be true only in a few rare cases. It is also not contended that training, by itself, is sure to make a good teacher. But it is generally observed that a teacher with training becomes more mature and confident to perform his task more efficiently. Proper training and education enables the teacher to have knowledge of how children grow, develop and learn how they can be taught best and how their innate capacities can be brought out and developed.

According to Monroe Encyclopedia of Educational research, “Teacher education refers to the totality of educational inputs, which contribute to the preparation of the person for a teaching position in schools”. But the term is more commonly employed to designate the programmes of courses and other experiences offered by an educational institution for the announced purpose of preparing persons for teaching and other educational services.
Kilpatrick, W.S. the famous American educationist once remarked, “One trains circus performers and animals, but one educates the teachers”, consequently the new term “Teacher Education” has been adopted replacing the term “Teacher Training”.

Teacher Education now includes every aspect of the student teacher’s personality. We may define teacher education as such institutionalized educational procedures that are aimed at the purposeful organized preparation or further education of teachers who are engaged directly or indirectly in educational activity as their life work. This concept of teacher education does not exclude members of other professions who prepare for teaching as secondary or supplementary activity.

Teacher Education is not mere pedagogy or acquisition of a training qualification. It is preparation of persons for family, for society and for the country. It is nurturing of creativity, inculcation of commitment and generation of a strong will to contribute at the highest level of efficiency through a value-based approach. Teacher education is a process of unearthing the treasure within every teacher and subsequently within every learner in each and every learning center. It is the process, which makes the individuals realize the magnitude and potentialities, which, if nurtures and inculcated in the right direction, could make significant contribution to the identified sectors.

1.4.4 Need and Significance of Teacher Education:

The quality of a nation depends upon the quality of its citizens, the quality of citizens depends upon the quality of their education; the quality of education depends upon the quality of teachers; and the quality of teachers depends upon the quality of Teacher education among many other factors.
The 21st century has been acknowledged as the century of learners and teachers, and we have to demonstrate that every teacher every day is performing the miracle of teaching. The learning society offers many and varied opportunities for learning at school and in economic, social and cultural life. The teachers are now required to update their knowledge. The teacher will have to be essentially a learner and the learner in his turn will also act as a teacher.

Teacher Education is needed for kindling the initiative of the teacher, for keeping it alive, for removing the evils or 'hit and miss' process, for according a process, for according a professional status to the teaching profession and above all for making the optimum use of time and energy of the teacher and the taught.

Kothari Education Commission (1964-66) observed: “A sound programme of professional education of teachers is essential; for the qualitative improvement of education. Investment in Teacher Education can yield very rich dividends because the financial resources required are small when measured against the resulting programme in the education of millions”.

The link between national development and education is rooted in the concept of the educational process, essentially as ‘Human Resource Development’ accepted world-wide, especially during the last few decades. It was very much in keeping with this concept what the National Education Commission popularly known as Kothari Education Commission (1964-66) states: “The destiny of the nation is being shaped in our classrooms”. It is obvious that the class-room teacher who directs, controls and guides classroom operations is in-charge of building the nation's destiny by gradually transforming the children under his charge into enlightened citizens,
who later through their vision and selfless work contribute to have all-round benevolent progress of the nation which not only should hold its head high in the comity of nations of the world but also become the harbinger of a healthy, vibrating and dynamic New World Order granting peace, progress and prosperity for all.

Such being the case, every nation must realize the highly noble and onerous responsibility on the heads of its teaching fraternity and should be equipped with knowledge, skills, interests and above all divinely oriented human values directed towards the noblest of visions for the future of mankind as a whole, subjecting all narrow links and desires to disappear in the interest of creating a Heaven on Earth where all are equal in terms of opportunities and self-realization to the optimum of their potential. 'Teaching as a profession is not only vocation, along with myriads of vocations, but in depth and reality it is the 'mother of all other professions'. Hence, while designing and implementing a professional course for teachers, it is necessary to lay down the foundations of all aspects of human resources for all areas of national development and not just one area of 'class-room' teaching of 'academic subjects' of a syllabus and handling of a few co-curricular activities in addition.

In the light of this basic need, teacher education, as it stands today in India, is in dire need of rejuvenation, not just of a tinkering with a topic here and a topic there, or the provision of gadgets like 'computer' and other hardware and software, but a total overhauling of the entire system. This is reflected in five significant aspects in the National Policy on Education (NPE), 1986 and Programme of Action, 1992; namely i) Education as investment for the present and future, ii) Five-fold role of teachers (teaching...
aids preparation, extension, research and management), iii) value
development to deal with value crises in society, iv) merit as the only basis of
recruitment of teacher and to meet all these four, and v) overhauling of
Teacher education.

National Policy on Education (NPE), 1986 calls for the overhaul of
Teacher Education as the first step towards educational reorganization. In this
context effective Teacher Education becomes a core condition to ensure high
proficiency and quality school education. In other words effective school
education anticipates effective Teacher education.

1.5 PERSONALITY OF TEACHERS

The importance of the teacher is as clear as the presence of the Sun.
Since Vedic period, teachers played an important role in the society. Some
research studies have been conducted in India during the last few years on
teacher's personality. From that, it is evident that personality determines the
performance of a teacher.

The task before the teachers in modern society is very formidable and
complex. The teacher has not only to equip the child with the tools of learning
but has also to impart various skills as well as abilities so that the child is able
to adjust himself in the rapidly transforming society. Further, the teacher has
also to play a role by which he is able to help the child actively and
intelligently participate in the cultural revolution of today. For this reason the
teacher’s personality to which one could refer. But one can conjecture and
point out certain personality traits, which the teacher should have so that those
traits of his personality help him to play important and helpful role in his
professional task.
Different psychologists define personality as follows:

Cattell (1962): Personality is that which permits a prediction of what a person will do in a given situation.

Eysenck (1970): Personality is more or less stable and enduring organisation of a person’s character, temperament, intellect and physique which determines his unique adjustment to the environment.

Guilford (1959): ……an individual’s personality then is his unique pattern of traits….A trait is any distinguishable relatively enduring way in which one individual differs from another.

Allport (1961): Personality is a dynamic organization within the individual of those psycho-physical systems that determine his unique adjustment to his environment.

Warren’s Dictionary (1934): “Personality is the integrative organisation of all the cognitive, affective, connective/connative and physical characterization of an individual as it manifests itself in focal distinction from others.

Hartman (1979): Personality is the integrated organization of all the pervasive characteristics of an individual as it manifests itself in focal distinctiveness to others.

Personality is the whole individual considered as a whole. It is the most characteristic integration of an individual’s structures, modes of interests, attitudes, behaviour, capacities, abilities and aptitudes. Personality may be considered as the sum of activities that can be discovered by actual observation over a long enough period of time to give reliable information. It is the reaction mass as a whole.
Personality is a word that signifies the personal traits and patterns of behavior that are unique to the individual. You experience these traits and patterns of behavior as your own; others observe them directly or through your communication with them. Personality includes attitudes, modes of thought, feelings, impulses, strivings, actions, responses to opportunity and stress and everyday modes of interacting with others. When these elements of personality are expressed in a characteristically repeated and dynamic combination, we have what is called a personality style.

In order to understand personality and its proper connotation it is to be taken up from biology, sociology, psychology and allied science. In fact, personality is formed out of biological, sociological and psychological elements and so all these sciences contribute to the proper assessment of the meaning of personality. What is the attitude of a person towards society, what is the shape of physical, psychological, moral and emotional development of an individual as an integration of all traits, which determine the role of the status of the person in society? Personality might be therefore, described as social effectiveness. It is difficult to summarize the studies involving personality because it is difficult to compare the variable and the instruments for measuring personality except in a crude way. However, the research on personality traits of student-teachers revealed diversified conclusions.

It is reasonable to presume that, attitudes towards values, their practices, personal and personality traits of an individual help to determine their behaviour and teachers are not an exception. Moreover, personality factors influence the attitudes and practices of values. Hence the present study is undertaken to fulfill the need and is designed to identify the personality characteristics related to attitudes towards values and their practices among B.Ed. students, in particular.
1.6 B.Ed. COLLEGES

In the past Basic Training Schools, later Teacher Training institutes used to play an important role in producing required teachers for elementary schools. In the place of T.T.Is a new type of educational institutions called DIET has been conceived with in the NPE and POA as one of the major steps towards the effective teacher education at the primary level. Later educational institutes called Colleges of Education have come into existence and there are nearly 400 B.Ed. colleges in Andhra Pradesh.

The present study entitled, “A Study of Attitude towards Values and Their Practices in relation to certain personality factors” is a survey type research. The investigator collected the necessary information and made a statistical analysis and has drawn inferences so that the educational training can be, modified to overcome the shortcomings and to strengthen the system in general and value system in particular.