

## CHAPTER – I

### CONCEPTUAL FRAMEWORK

#### 1.0 INTRODUCTION

Education is always a challenging activity; education in values is a more challenging activity as it deals with the education of personality that leads to the education of the consciousness or self-realization. The word *education* has very wide connotation. In general, the concept of education is like a diamond, which appears to be of a different color when viewed from different angles. A spiritualist stresses the self-realization aspect of education. A moralist stresses that education is a process which leads to the formation of character. There are different philosophies of life and different philosophers have defined education in terms of their own philosophies of life. An economist is inclined to think education is a process which makes an individual economically creative member of society. There are various schools of psychology which have influenced the interpretation of the educative processes.

A few of such definitions are given below:

Plato (427-347 B.C.) said, "Education develops in the body and in the soul of the pupil, all the perfection he is capable of."

Aristotle (384-322 B.C.), "Education is the creation of a sound mind in a sound body." Education, according to him should develop the *body*, i.e. the physical capacities of the child and the *mind*, which means his intellectual, emotional, moral and spiritual capacities.

Shankaracharya (A.D. 788-820) views, "Education as the natural, harmonious and progressive development of man's innate powers."

Rousseau (1712-1778) opines, "Education is development from within."

According to Froebel (1782-1852) a German educator, "Education is unfoldment of what is already enfolded."

In the words of Dewey (1859-1952), "Education is the development of all those capacities in the individual which will enable him to control his environment and fulfill his possibilities."

Tagore (1861-1941) has observed, "Education gives us the wealth of inner light."

Swami Vivekananda (1863-1902) has said, "Education is the manifestation of divine perfection already existing in man. Education means the exposition of man's complete individuality."

Gandhiji (1869-1948) gives the meaning of education as, "By education I mean an all-round drawing out the best in the child and man: *body, mind and spirit*." Gandhiji emphasizes the self-realization aspect of education. To him the word self-realization implies the development of individuality in the child.

According to Nunn (1870-1944), "Education is the complete development of the individuality of the child so that he can make an original contribution to human life according to the best of his capacity."

Radhakrishnan Sarvopally (1888-1975), "Education is training the intellect, refinement of the heart and discipline of the spirit."

Maritain (1943) an educationist and philosopher has said, "The aim of education..., is to guide man in the evolving dynamism

through which he shapes himself as a human person - armed with knowledge, strength of judgment, and moral virtue while at the same time conveying to him the spiritual heritage of the nation and the civilisation in which he is involved.”

There are as many interpretations on education as there are thinkers-Indian/Western; each one of them giving his definition according to his own thoughts or philosophies of life. If we go through all these interpretations or definitions, what we find in common is that each one is stressing *development* aspect in some or other way, as according to their own thinking. Education is both prospective and retrospective and also progressive and conservative. The culture of one generation is transmitted to another through education. An integration of the old takes place with the new ones. The communities live in the present, on the past and for the future. When the experiences and the activities, passes from one generation to another, they get modifications and improvements. Education is continuous reorganization and integration of activities and experiences. Education is considered as a constructive agency for improving our society. It shows the educand the way to realize his latent powers making explicit what is implicit in him, and the development from within takes place through education. This results in the modification of the behavior of the individual. Education emancipates us from our oddities and infirmities and hence it is a process of sublimation of instincts. Hence, education can be considered as a process of self-realization and emancipation.

We can summarise that education is a process of overall development in children. It is a process of drawing out the innate power of the individual student, a development of the student of

which he is capable. Education is always a thrilling, ceaseless, unending adventure within. It is an endless search of human endeavor towards discovering more and more, better and still better to reach the best by harmonizing one's self. Human being is an amalgam of so many ingredients - aesthetic, emotional, intellectual, moral, physical, psychic, social, spiritual, and s/he responds quickly and readily if these components are touched upon and developed. If education is self-realization and self-development, then values are coherent with it, the essential components of values playing their direct roles. This can be seen clearly, when the learning takes place in case of an individual student. If the student exercises his own power of judgment in learning, then he exercises his own creative thinking and critical thinking in identification, analysis, interpretation and evaluation of values and his path of self-development becomes clear, free and without any obstacles and his learning becomes active and interesting; allowing the student to have direct practice in values. On the other hand, if a student is not allowed to exercise his own power of judgment and has to depend on others' power of judgment, then the student will not be able to exercise his own creative thinking and critical thinking in identification, analysis, interpretation and evaluation of values, sacrificing his own individual power of self-development, self-assessment and learning for him/her becomes dull and lifeless, abstract and uninteresting. Hence, identification, interpretation, analysis and evaluation of values form essential characteristics of education. The essential components of values are to be spelt out in terms of education of the highest order, which directs our attention to education for self-interpretation and self-development.

Since values can be caught and hardly be taught, value education demands and depends on the education of the heart along with the education of the head and hence the role of the teacher is to guide the student in exploring, enriching and expressing values best suited to the ascent and excellence of the self and the society.

National Curriculum Framework (2005) stressed upon, "Independence of thought and action; points to a capacity of carefully considered, value-based decision making, independently and collectively. Sensitivity to others' well being and feelings, together with knowledge and understanding of the world, should form the basis of rational commitment to values. Learning to learn and the willingness to unlearn and relearn are important as means of responding to new situations in a flexible and creative manner."

Chakravarthi (1997), "Education for values primarily demands on inquisitive search for the true concept and role of the self. From this philosophical dimension, the components associated with education for values are poignant enough to explore and re-explore the self from positive and negative aspects of development. The role of education in understanding and appreciating the self in relation to others and the *divine self* itself encapsulates the essence of values. The learner must identify within himself the positive values that lead him to re-crystallise his vision of fullness, and the negative ones standing in the way of his advancement." Education cares for everything that accelerates one's identity of the self in relation to others and vice versa. It enables to synchronize all the essence and excellence desirable for advancement of learning and progression of the man towards

Truth, Beauty and Goodness that enrich the heartland of the humanity.

If education is the development of the self and if values are woven into the very concept of education, then a question arises, what is the meaning of *Value Education*. Answer to this can be interpreted as follows. It is true that education is, in essence, a process of developing the human personality in its dimensions- aesthetic, intellectual, emotional, moral, physical, psychic, social, and spiritual. However, for a variety of reasons, only the intellectual and physical dimensions are cared for and affective dimension of personality has been neglected in education, for education has degenerated into a process of information transmission. This leads to undermining of the social, moral, aesthetic and spiritual sides of man's personality, which in turn is leading to value crisis in the society. To overcome this, stress is laid into the affective objectives of education hence value education or education for human values; its goal being *Education of Becoming*. Education for human values refers to the educational programme, which is geared to the realization of vision of the society that is the development of all aspects of the personality: social, moral, emotional, intellectual, aesthetic, spiritual, and the development of attitudes, values, feelings and behavior patterns.

By value education, it is meant that the development of values, attitudes, feelings and behavior patterns which cut across all curricular experiences. Value education in all its comprehensiveness involves developing a sensibility to values, ability to choose the right values in accordance with one's conception of the highest ideals of life - internalizing them,

realizing them in one's life and living in accordance with them. It is a lifelong process.

Development of values is influenced by a complex network of environmental factors - home, peer group, community, media and society at large. Education as sub-system of society only reflects the existing social order, but in periods of crisis it has to assume a more creative role and work towards setting things right. Schools therefore, have an important function in the value education of children. However, the extent to which the schools function as training grounds for values depends on their physical conditions and the professional idealism of teachers among other things.

Value education is complex in the sense that it calls into play all human faculties: *knowing, feeling and doing*. The child should not only be enabled to know the right and good but also to feel the appropriate emotions and exercise its desire to do the right thing. In other words, value education covers the entire domain of learning: developing rational thinking, educating the emotions and training the will - the cognitive, affective and psychomotor domains. (Source: In-service Teacher Education Package-NCERT).

Certain values have to be developed as habits in the child e.g. cleanliness, punctuality and truthfulness. The rational understanding of values could be transferred to the stage when the child is able to reason adequately. Value education should be related to the child's psychological readiness and experience. At the early stages, value education should be provided through concrete activities and life situations. At later stages, the student should develop a rational understanding of the values and internalize them in thought and action. For this, again, we should provide appropriate opportunities for reflections and practice.

Several Committees and Commissions have deliberated on the different aspects of our education and have pointed out to the need for values in education. A brief description of this is given in the following section; Education in Values: Developing Perspectives.

### **1.1 EDUCATION IN VALUES: DEVELOPING PERSPECTIVES**

Value Education has had significant milestones in the history of India. Realizing the importance of integrating the human values in education in India, different educational commissions and expert committees have laid stress on value-orientation in education to build a new India, true to her philosophy and culture. All Committees and Commissions set up for educational development have stressed the need for value education from time to time, pre-independence or post-independence. During pre-independence era, Wardha Education Conference (1937) under the chairmanship of Mahatma Gandhi adopted the following resolutions.

1. The truth that is common to all religions can and should be taught to all children.
2. The truth that all religions are the same in essentials and that we must love and respect others' faith as we respect our own, is a simple truth and can be easily understood and practiced by children of seven. However, of course the first essential is that the teacher must have this faith in himself/herself.

During post-independence period, the earlier Commissions and Committees have stressed for moral, religious and spiritual education and *taught* situation was stressed.

The Religious Education Committee appointed by the Central

Advisory Board of Education (1945) emphasized the fundamental importance of the spiritual and moral values of life to be recognized in any scheme of education. It recommended, spiritual and moral teaching common to all religions to be made an integral part of the curriculum and the State to take the responsibility to provide facilities for the instruction and accordingly to formulate an agreed syllabus.

After independence, the first action of a great significance by the Government of India in the field of education was the appointment of the University Education Commission (1948-49) under the chairmanship of Dr. S. Radhakrishnan, spiritual training came on the agenda of the Commission as part of the efforts of educational and social transformation. “What makes a man truly virtuous is the purpose for which he lives, his general outlook on life. Virtue and vice are determined by the direction in which we organize our life. Unless morality is taken in a larger sense, it is not enough. If we exclude spiritual training in our institutions, we would be untrue to our whole historical development.” Commission recommended certain practical measures at different levels of education. While at school level—stories, which illustrate great moral and religious principles, are to be used; at college level—ideas, events and leading figures associated with religious monuments should be studied. There is no state religion. The state must not be partial to any religion. All the different forms are to be given equal place provided they do not lead to corrupt practice. Each one is at liberty to approach the unseen, as it suits the capacity and inclination. If this is the basis of our secular state, to be secular is not to be religious illiterate. It is to be deeply spiritual and not narrowly religious.

The Secondary Education Commission (1952-53) on Human Values Education by Dr. Lakshmanaswami Mudaliar too observed that religious and moral education was essential in character development. The Commission considered that the healthy trends concerning religious and moral behavior spring from three sources.

1. The influence of the home as the dominant factor.
2. The influence of the school through the conduct and behavior of the teachers themselves and life in the school community as a whole.
3. The influence exercised by the public of the locality and the extent to which public opinion prevails in all matters pertaining to religious or moral codes of conduct.

This was followed by the Committee on Religious and Moral Education (1959) under the chairmanship of Sri Prakasha to view the subject matter afresh. In the years preceding the appointment of this Committee, whenever any proposal or recommendation was mooted for the teaching of the non-secular subjects in schools and colleges, the words used were moral and religious education.

It was for the first time in 1959; Ministry of Education retained the same words *moral and religious* education while naming the committee as *Committee on Religious and Moral Education*, in the terms of reference used the words, *moral and spiritual values* and avoided the word *religious*, as the words *moral and spiritual values* did not conflict with Article 28 and Article 30 of the constitution according to which the state did not being wedded to any religion shall follow the policy of religious neutrality in the matter of education.

The Committee defined the moral and spiritual values as follows.

1. Anything that helps us to behave properly towards others is of moral value (para 30).
2. Anything that takes us out of our self and inspires us to sacrifice for the good of others or for a greater cause is spiritual value (para 30).

The committee disapproved the conclusion of the Central Advisory Board of Education (1946) that the religious education should be left entirely to home and community of the students concerned. For this the committee gave the following reasons, as since in the house the rituals and outward forms of religion are usually emphasized and the young folks in such an atmosphere, saturated with such ceremonial activities are bound to attach too much importance to these aspects of religion to the neglect of the ethical teaching and spiritual values. Further, the Committee pointed out a great deal of corruption and dishonesty in the officials and business life and stressed that, it is the students of today who will take charge of various departments of life tomorrow and if they learn what the real integrity is in the early years, they are not likely to go very far wrong later on. Hence, the committee suggested that every effort must be made to teach students true moral values from the earliest stage of their educational life. The Committee made a broad framework of instruction in moral and spiritual values at different stages of education, i.e. elementary stage, secondary stage and university stage. In its concluding sections, the Committee mentioned greater hopes for future as, “We would regard our labors amply awarded, if by this report, we can help, in however small a measure, in right orientation of our scheme of education so that

our educational institutions-from the primary village school to the largest metropolitan university-may send forth year after year, and generation after generation, men and women fully trained and equipped to take their places in different departments of national activity; and by their conduct, character and capacity, enhance the happiness and prosperity of our people, and keep the unity, integrity and freedom of the country, inviolate for all times to come.”

Later Education Commission (1964-66) under the chairmanship of Prof. D. S. Kothari was appointed by the Government of India on the National pattern of Education and on the general principles and policies for development of education at all stages and in all aspects. The publication of the report entitled, *Education and National Development* is an epoch-making event in the history of education in India. The Commission went into all aspects of education and suggested reforms for its reconstruction. It restated the rational of value orientation in educational system and emphasized the needs for immediate action on moral education and sense of social responsibility. The Commission in its report first under, *On Education and National Objectives* and then in a more elaborate manner under, *School Curriculum* recommended to make conscious and organized attempts for imparting education on social, moral and spiritual values and recommended the State and Central Governments to adopt the lines recommended by Sri Prakasha Committee.

It also made a distinction between *religious education* and *education about religion* as follows. Religious education is mostly concerned with tenets and practices of a particular religion in a particular form and it would not be practicable to provide this

type of religious education to pupils belonging to different religious faith. However, it is necessary to promote a tolerant study of all religions so that its citizens can understand each other better and live amicably together. The Commission emphasized values such as non-violence, peace, truth and compassion as exemplified by spiritual leaders and prophets like Guru Nanak, Lord Buddha, Lord Mahaveer, Sant Kabir and recommended sustained and intensive efforts towards development of character and ability through a systematic introduction of *Education in Human Values*.

The Committee of the Members of Parliament (1967) was appointed to consider all relevant factors relating to education as envisaged by Education Commission before the announcement of the National Policy of Education had taken into account the question of character formation under (para 17) of its report. The Committee recommended that the formation of character should be given due emphasis in the total process of education. Its opinion is that education alone cannot promote the appropriate moral, social and spiritual values, which are generated by several institutions and organs of society. It must however, contribute significantly to the molding of the outlook and values of youth and strengthening of its moral fiber. The quality of reading materials, the stress on proper study of humanities and the social sciences including the study of the great universal religions, the rendering of social service to the community and participation in games and sports and hobbies will contribute to the formation of right attitudes and values. Above all, the example set by teachers and elders will be decisive. Due attention should therefore be paid to these factors and activities in educational planning at all levels.

The focus of education for values was further repeated in all subsequent educational policies.

A conference was held in Shimla in May (1981) to ponder seriously on the meaning and scope of value-oriented education and to formulate practical guidelines for Government action. It recommended that value-orientation should be the central focus of education and teachers should be given the necessary training in the effective methods of development of values among the students. At the same time, the Government of India in (1981-1982) constituted a working group to review the teacher training programmes with a view to promoting value education with Prof. Kireet Joshi as the chairman. Great importance of value-education was seen in the recommendations by the Committee. The Committee made the following recommendations.

1. Provision for value-oriented education should be made throughout the country with due regard for flexibility of approach.
2. It should be regarded essentially as an education for self-actualization.
3. Value-orientation should be the focus of education.
4. This value-orientation should not only be for the children but also for parents.
5. The learning process itself has a great bearing on the value-orientation of the children.
6. There is a need for literature especially designed for the value-orientation of education.
7. All school teachers should be regarded as teachers of value education and all subjects should be used for the inculcation of right values.

8. There should be an integrated approach in the value-oriented education programme.
9. There should be foundation courses both at the secondary schools and at universities aiming at giving the students basic knowledge about India, its people and cultural traditions.
10. Pilot projects for school improvement should be taken up.
11. There is a need for establishing a resource centre for literature on value-oriented education.
12. Special schools designed for value-oriented education should be established.
13. Special teacher orientation programmes should be taken up at State level.
14. Some case studies of schools, where value education is imparted successfully should be taken up.

The conference of Vice-Chancellors of Indian Universities organized by University Grants Commission in Delhi in May (1984) recommended, "Value orientation should be primary objective of education at all levels. Since the objective of education has to be primarily, the development of the personality of the individual so that he may play a meaningful and effective role in the development of the society and the country, it has to be value oriented. Value orientation does not merely imply an intellectual discussion on the theme of value as an integral part of the syllabus in various disciplines, but also the practice of those values in the day-to-day life by the students and teachers. The group further recommended that besides including the value-oriented subjects in the foundation courses, attempts should be made to introduce value oriented concepts in all subjects of

studies. The group emphasized to take steps to introduce value-oriented concepts as a part and parcel of the education and even of the teacher education; and it should form an important component of the continuing education programmes. Value oriented education should not remain confined to moral education but it has a wider connotation and includes values of physical education, vital education, mental education, aesthetic education, ethical education and spiritual education.”

The National Policy of Education (1968) and National Policy on Education (1986) have been the landmarks in the history of educational development in India. The policy has emphasized value education in the cultural perspectives. The policy has made very constructive suggestions in introducing education for values in school system in part VIII as follows:

“The existing schism between the formal system of education and the country’s rich and varied cultural traditions needs to be bridged. The preoccupation with the modern technologies cannot be allowed to sever our new generations from the roots in India’s history and culture. De-culturalisation, de-humanisation and alienation must be avoided at all costs. Children should be enabled to develop sensitivity to beauty, harmony and refinement. It continued in (8.5) as, “In our culturally plural society, education should foster universal and eternal values oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism.” As in (8.6), “Apart from this combative role, value education has a profound positive content, based on our heritage, national goals, universal perceptions.” It should lay primary emphasis on this aspect. In part XII under the

heading, *The Future-National Policy on Education* (1986) giving hopes of success in achieving success has observed, “The future shape of education in India is too complex to envision with precision. Yet, given our tradition which has almost always put a high premium on intellectual and spiritual attainment, we are bound to succeed in achieving our objectives.” To review the National Policy on Education (1986) and its implementation a committee was formed by Government of India with Acharya Ramamurthi as chairman. The committee after a thorough review of the situation submitted its report titled, *Towards an Enlightened and Humane Society* in December 1990. The report quotes, in (2.5.2), “In the view of the committee, value education is to be construed as a continuous process which is to be sustained throughout the process of growth of the individual from childhood to adolescence, then to adulthood and so on. Inculcation of values has to be seen as distinct from the output of individual schemes and programmes of school regimen. The hidden curriculum, as distinct from the explicit ones obtaining in the classroom situation, is much more important for the development of balanced personality amongst the students. It is also the role of value education to bring about the integration of the hand, head and heart to ensure that education does not alienate the students from the family, community and life. One of the key roles of education should be creation of a work culture at all stages of education so that the individual develops into a socially and economically useful human being with respect for the welfare of all the living beings. Above all else, critical appreciation and concern for the cultural and artistic heritage of the country has to be instilled amongst the students. It is this package of values,

which will help the creation and sustenance of an enlightened and humane society in the country.”

A Central Advisory Board of Education (CABE) Committee was also appointed in July 1991 to review the implementation of the various parameters of National Policy on Education (1986) taking into consideration the report of the *Review Committee* and this Committee submitted its report in January 1992. In the light of the recommendations of the Review Committee and Central Advisory Board of Education (CABE) Committee, the National Policy on Education and the Programme of Action was modified in 1992 and the modified policy and programme are guiding the education in India. Indian Council of Philosophical Research (ICPR) organized a National Seminar on Value Education in July 1992 under the chairmanship of Prof. Kireet Joshi, “It was a significant event of value education as its importance lay in that general philosophers addressed themselves to the issue on value education even while hitherto had been debated only within and by the *educational community*. Both the concept of value education and issues related logical and philosophical scrutiny was heartening that serious philosophical thought was bestowed on the topic in the seminar. The seminar debated conceptual and methodological issues as well as normative dimensions of the problem.”

Whatever may be the condition of society and erosion of values prevailing in the society, National Curriculum Framework for School Education (2000) has given hopes in (1.4.7) Education for Value Development, “The past five decades after independence have witnessed constant erosion of essential, social, moral and spiritual values and an increase in cynicism at all levels. Although schools are not isolated islands untouched by the prevailing mood

of indifference and even disregard for the entire value system, their potential for and role in the task of guiding the national psyche cannot be underestimated. Schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people, their moral and spiritual growth enabling them to realize the treasure within. People must realize who they are and what is the ultimate purpose of human life? Self-recognition would come to them through proper value education that would facilitate their spiritual march from the level of sub-consciousness to that of super consciousness through different intermediating stages. Value based education should help the nation fight against all kinds of fanaticism, ill-will, violence, fatalism, dishonesty, avarice, corruption, exploitation, and drug abuse.”

The core components of school curriculum as mentioned in the National Curriculum for Elementary and Secondary Education - A Framework (1988) are all the more relevant in the present scenario was designed to enable the learner to acquire knowledge to develop concepts and inculcate values commensurate with the social, cultural, economic and environmental realities at the National and International levels. The social values aimed at were friendliness, cooperativeness, compassion, self-discipline, courage, love for social justice ..., etc. Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundations for building the value-based education programme as per the recommendations of S. B. Chavan Committee Report submitted to the Indian Parliament in February 1999, “These five universal values represent the five domains of the human personality - intellectual, physical,

emotional, psychological and spiritual are correlated with the five major objectives of education, namely knowledge, skill, balance, vision and identity.”

(Source: 81<sup>st</sup> Report on Value-Based Education presented to Rajya Sabha on 26 February 1999, item No. 8).

Besides, curriculum in schools has to develop key qualities like regularity and punctuality, cleanliness, self-control, industriousness, sense of duty, desire to serve, creativity, sensitivity to greater equality, fraternity, democratic attitude and sense of obligation to environmental protection.

The school curriculum has to contain components that communicate essential values in their totality. Every teacher has to be a teacher of values. Every activity, unit and interaction must be examined from the point of value identification, inculcation and reinforcement and then deciding appropriate strategy for a balanced and judicious implementation. These values can be attained by stating clearly the school goals, evolving discipline through participation of staff and students, wherever necessary, ensuring two-way communication for redressal, welfare services, assistance to needy students, remediation, re-evaluation and non-rejection of poor achievers, formulating rules that ensure participation of each student.

In 1976, realizing that apart from Fundamental Rights, there is a need to emphasize responsibility, obligations and duties to the citizens; Article 51A was inserted to lay down certain fundamental duties. It is to this Article that all eyes turned with a hope that its operationalization in the field of education would bring about a new climate of recovery forces that can regenerate national ethos, national unity and integrity. A committee was

formed under the chairmanship of Justice J. S. Verma the former Chief Justice of India to operationalize suggestions to teach fundamental duties to citizens of the country. The committee submitted its interim report. These interim recommendations have underlined the need for a fundamental transformation in the direction and approach to the curricula for teaching fundamental duties in schools and teacher education institutions in the country. It has drawn attention to the work of non-governmental organizations in the related fields and how that work can be utilized to optimize benefits. It advocates the need to create awareness of the fundamental duties among citizens through various programmes of sensitizing the public mind. It has been suggested that the preamble to the constitution and ten clauses of Article 51A should be widely discussed in the school assemblies, at seminars, debates, competitions and through suitable display in the school text books, supplementary materials and general publications, to be used by the students all over the country. Developments of radio and video spots have also been suggested. The Report has brought to light a number of judicial decisions related to the problems of environment and the need to comply with provisions of various acts to enhance the enforcement of fundamental duties. Finally, it has been suggested that January 3, be observed as Fundamental Duties Day since Article 51A came into force on that date. The committee submitted their final report to the Minister of Human Resource Development on 31-10-1999. National Curriculum Framework for School Education (2000); under (2.2) *Common Core Components* included the Fundamental Duties as laid down in Article 51A of Part IVA of the Indian Constitution. These are to:

1. abide by the Constitution and respect ideals and institutions, the National Flag and the National Anthem,
2. cherish and follow the noble ideals which inspired our national struggle for freedom,
3. uphold and protect the sovereignty, unity and integrity of India,
4. defend the country and render national service when called upon to do so,
5. promote harmony and the spirit of common brotherhood among all the people of India transcending religious, linguistic and regional or sectional diversities; to renounce practices derogatory to the dignity of women,
6. value and preserve the rich heritage of our composite culture,
7. protect and improve the national environment including forests, lakes, rivers, and wild life and to have compassion for the living creatures,
8. develop the scientific temper, humanism and spirit of enquiry and reform,
9. safeguard public property and abjure violence and
10. strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher level of endeavor and achievement.

These core components need to be integrated in school curriculum. It is envisaged that they would help in instilling a nationally shared perception and values and creating an ethos and value system in which a common Indian identity could be strengthened.

National Curriculum Framework (2005) in its report in (1.5) *The Quality Dimension* mentions, “A clear orientation towards values associated with peace and harmonious co-existence is called for. Quality in education includes a concern for quality of life in all its dimensions. This is why a concern for peace, protection of the environment and a predisposition towards social change must be viewed as a core component of quality, not merely as value premises.” Thus, explained values in education in a broader way. In (3.8) Education for Peace, mentions its importance in curriculum framework. “We live in an age of unprecedented violence with constant threats posed by intolerances, fanaticisms, disputes and discordances. Ethical action, peace and welfare are facing new challenges. The space for peace education in the Framework of National School Curriculum document is compellingly clear in the light of the escalating trends of, and taste for, violence globally, nationally and locally. Education is a significant dimension of the long-term process of building peace, tolerance, justice, inter-cultural understanding and civic responsibility. However, education as practiced in schools often promotes forms of violence both real and symbolic. In these circumstances, the need to reorient education and therefore the school curriculum takes priority. As a value, it cuts across all other curricular areas, and coincides and complements the values emphasized therein. It is therefore a concern cutting across the curriculum and the concerns of all teachers.

Education for Peace seeks to nurture development, with values, attitudes and skills required for living in harmony within oneself and with others including nature. It embodies joy for living and encompasses respect for human rights, justice, tolerance,

cooperation, social responsibility, respect for cultural diversities, in addition to a firm commitment to democracy and resolving conflicts non-violently. Hence, the need is felt for the development of a personality with inner resources of love, hope and courage. Peace education must be a concern that permeates the entire school life - curriculum, co-curriculum, classroom environment, school management, teacher-pupils relationship, teaching-learning processes and the entire gamut of school activities. Hence, it is important to examine the curriculum and examinations from the point of view of how it may contribute to children's sense of inadequacy, frustration, impatience and insecurity. Also, the need to consciously counter the negative influence of growing violence around and its representation in the media, on the minds of children, and in its place, promote a reflective engagement with deeper aspects living an ethical and peaceful life. Education in true sense should empower individuals to clarify their values; to enable them to take conscious and deliberate decisions, taking into cognizance the consequences of their actions; to choose the way of peace rather than violence; to enable them to be makers of peace rather than only of consumers of peace."

The developing perspectives of values in education; its journey from pre-independence era through post-independence era to this day, helps the investigator to get clear idea of what are the expectations of the Government of India, the eminent scholars and educationists on values in Education, the need and importance of inculcation of values in education in schools and in teacher education.

An analysis of above reports of Commissions and Committees of Government of India reveals a steady consistency of the importance shown towards value education as a social need by the Government from time to time as a necessity is felt. Important recommendations have been made to distinguish spirituality and morality from religious creeds, such that imparting moral and spiritual values does not come within the range of prohibition that is laid down in the constitution to impart religious education in educational institutions granted by the Government. In the recommendations of the University Education Commission (1948-49) practical measures are given, “If the education of the intellect divorced from the perfection of the moral and emotional nature is defective, how can it be improved? Religion cannot be imparted in the form of lessons. It is not to be treated as one of a number of subjects to be taught in measured hourly doses. Moral and religious instruction does not mean moral improvement. Instruction is not education. What can be tested in an examination is acquaintance with theories. What we need is not imparting instructions but the transmitting of vitality. We must civilize the human heart. Education of the emotions and discipline of the will are essential part of a sound system of education. Religion is a permeative influence, a quality of life, and an elevation of purpose. Our institutions, if they are to impart religious vitality, should have simplicity and an atmosphere of conservation that permanently influence lives (para 30, page 300).” In the recommendations of the Committee on Religious and Moral Education (1959), clear definitions of moral value and spiritual value were given so that no ambiguity arises.

1. “Anything that helps us to behave properly towards others is of moral value (para 30).”
2. “Anything that takes us out of our self and inspires us to sacrifice for the good of others or for a great cause is of spiritual value (para 30).”

The investigator observes that the expression of the terms *Moral Value* and *Spiritual Value* in a clear and lucid manner call for our appreciation in an abundant manner; the Committee has rightly placed the Spiritual Value on a higher pedestal to Moral Value, albeit both are important. The Committee also made a broad-framework of instruction in moral and spiritual values at different stages of education - elementary stage, secondary stage and at university stage. Following this Education Commission (1964-66), recommended sustained and intensive efforts towards development of character and its recommendations touched all aspects of human values education in varying degrees. The National Educational Policy (1986) devoted one full section to Value Education. The policy has emphasized value-education in cultural perspectives; has made very constructive suggestions in introducing education for values in school system. Also, to review the policy and its implementations Government had formed a committee, the report of which is *Towards an Enlightened and Humane Society*. Operationalisation of the *Fundamental Duties* in education should be regarded as a good beginning in the right direction. Government of India has done well in operationalisation to teach the fundamental duties to citizens of the country and National Council of Educational Research and Training (2000) included these fundamental duties in the National Curriculum Framework for School Education (2000) as core

components. The National Curriculum for Elementary and Secondary Education - A Framework (1988) laid down the general framework of value education in the core curriculum. The National Curriculum Framework (2005) mentions education for peace is the need of the present scenario and stressed the importance of peace education in the curriculum framework; Peace-oriented values to be promoted in all subjects throughout school years with the help of relevant activities; Peace education should form a component of teacher-education. The Government of India has done great work forming valuable recommendations. Recommendations were implemented; orientation courses, meetings, seminars, conferences were conducted; books, journals were brought out; changes in curriculum were made, still something was missing from the scene that would have worked to the success and fulfillment of the hard work.

Dr. Saraf emphasizes and points in his paper on, *Education on Human values; Why and How*, to what is stated by Prof. J. P. Naik in his outstanding book *The Education Commission and After* - "The main hitch in introducing value-orientation of education has been indifferent implementation even though the proposals were generally accepted in official as well as non-official circles." Dr. Saraf emphasizes Prof. Naik's observation that, "There is no reason to assume that the recommendations of the Commissions on this subject and their general acceptance by all concerned have made any difference to the overall picture.", is significant. Dr. Saraf emphasized that it would be pertinent to analyse the reasons for total in action. Another argument put forth by Dr. Saraf is that, while the whole world is on the precipice of disaster and is enveloped by dust of all sorts and when the entire milieu is full of

malice, mistrust, corruption, hatred, greed, power politics, violence, etc., how can teaching alone be charged human values in educational institutions?

Yet, another argument is why another trial needs to be given to this programme when in pursuance of recommendations of various Committees and Commissions in the past, value-orientation had been introduced in educational institutions and it did not yield any result. NCERT in one of their document presented to the High-Level Seminar on Moral Education held at Shimla in 1981 reviewed the implementation strategy and stated the reasons for failure of previous attempts - there was confusion about the definition of values, teachers were indifferent and lacked orientation, conceptual framework was not clear, suitable learning and teaching materials, specific instructional modules in training institutions were hardly available. A tendency to treat it as yet another subject and lack of administrative inputs were other reasons. The resultant apathy and indifference is, therefore, not a surprise. According to Prof. J. P. Naik, "Lack of serious and systematic efforts on the part of Government to implement it in its institutions could be traced to the absence of a workable dogma-free model with all its ingredients."

Joshi (2002) gives a solution too along with, "If value education has suffered so far, it is because teachers' training programmes fall short in many ways of an ideal system. We require to redesign programmes of teacher education, both pre-service and in-service, in a certain sense, we need to overhaul our entire system of teacher education, keeping in view that value education is absolutely imperative and unless a good teacher is himself value-oriented, we cannot fulfill the objectives of value education.

In value education, what we need is not merely the cultivation of cognitive faculties but also affective and conative faculties. One cannot merely give lectures on value education and expect to fulfill the objectives. Just as swimming cannot be taught by merely lecturing, but by leading the learner to jump into the water and help him in the practical art of swimming in the midst of water, similarly value education requires of the teacher the ability to inspire the student to enter into the waters of life situations and give him practical abilities and art of practicing values in concrete situations of life. In a sense, it may be said that value education is perhaps the most difficult domain among all domains of education.”

## **1.2 MAIN COMPONENT IN VALUE EDUCATION – THE TEACHER**

Joshi (2002) mentions, “It may be said that value education is perhaps the most difficult domain among all the domains of education.” Moreover, the responsibility of making this difficult domain an easy one lies on the shoulders of an efficient teacher. This points to the fact that *teacher* is the main component in value education. Being kingpin in the schooling process, teacher has vital and crucial role in inculcation of values all along the line his/her role in inculcation of values is more fundamental and difficult too. Since education is self-development and self-realization, the values are coherent with it; the essential components of values play their distinct roles. In this respect, the role of the teacher is to ignite the minds of the students in exploring, enriching and expressing values best suited to the ascent and excellence of the self and society. A teacher can

radiate values as much through what he says as through what he is. The personality of the teacher influences the students immensely. Besides parents, the teacher is the role model for students. Teacher who lives by values and whose actions are not in conflict with his words and he will be in a happy position to speak about values with strength, clarity and confidence, thus motivating students to internalize values. It is for this reason only those teachers, who leave deep impact on their students, are remembered and revered. Joshi (1983) quotes, “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. It is by embodying values within ourselves that we can radiate values in our students.”

Chavan Committee Report on Human values (1999) says, “The teacher is the key person who can inculcate all the required values in small children in spite of many odds. This task would become easier if the teacher through his personal character and actions sets an example before his students.” The Report of the Working Group (1986) also states, “The teacher should practice values in his own conduct and behavior. The practice of values by the teacher is more important than their mere inclusion in the syllabus.” Ramji (1973), “Above all, personal example of the teacher who endeavors to practice fundamental values such as truth, universal love and service to humanity and who creates loving and healthy atmosphere in the classroom by his/her gentle and kind behavior is perhaps the most important factor in any value-oriented education in the schools.” According to Maheshwari (2003), “If the Teacher is personally committed to the values and practices, then in his/her own life, it is forgone

conclusion his/her students will imbibe the values for which the teacher stands. If values have to be nurtured in children, it would be crucial that their teachers function as role models. For helping teachers in internalizing values that should be developed in children through the schooling process, making education in human values an integral part of the curriculum of teacher education will be necessary.” Sri Sathya Sai Baba advises teachers to put their heart and soul to prepare students up to the mark and for this they themselves should be value-oriented. Sri Sathya Sai Baba (1971) says, “A school is assuredly sacred place where a holy task is being put into action—the shaping and molding of the fortunes of many generation of the country.” He further adds, “The ultimate factor in education at all times and in all places, is the *teacher*. Education is meant to mould the child into an integrated personality through sustained influence, which is consistently positive in its appeal. The raw material in education, which consists of the mind of the young, with its immense potentialities, can be molded into desirable patterns of life and conduct by a teacher.” For this the teachers, too should mould their own self, identify their roles and responsibilities. In fact, they themselves are lifelong students engaged not in mere study but immersed in practice too. Only a lamp that burns bright can light another lamp. The importance of training of these teachers has been universally recognized since long. The National Council of Teacher Education on attaining statutory status launched a number of strategies in a bid to render the programs of teacher education at various levels viable and responsive to the need of the society.

The National Council of Teacher Education (1996) in its document: *Role of teacher education, values and nation building*, “A Nation is made by its people who develop in themselves the qualities of head and heart who have courage and conviction to act according to the accepted norms of behavior and who are men and women of character. There has been a persistent erosion of values in the society, which need to be redefined and reinstalled. It is through education, and as of necessity through that, this task can be accomplished. But in what ways, remains to be thought of in order to arrive at workable propositions.”

In fact, to achieve this task the responsibility lies on the shoulders of the teachers. Without any doubt, one can say that a country is nothing less or nothing more than the teacher who is its builder. Indeed, the people of a nation are the enlarged replica of their teacher. The progress, retrogress or deterioration in a society is directly or indirectly traceable to the values of the teacher, as teacher is the real Nation-builder. By mentioning *teacher* actually, it does not mean one or few teachers but the whole community of teachers at large only, can result in building a good Nation. To achieve this, the answer is value education in teachers’ education. Joshi (1983) describes, “If we wish our teachers to be value-oriented, it is not merely because we want to tone up our teachers’ training programmes. We want our teachers to be value-oriented because we want them to be rightly equipped as vehicles of values for the benefit of our children and youths. By his/her very nature a teacher is a transmitter, a messenger, a carrier.”

National Policy on Education (1986) has observed that, “Teacher Education is a continuous process and its pre-service and in-service components are inseparable..., pre-service and in-service

programs need not be dealt in isolation of each other, as staff development begins with pre-service and gets reinforced through the in-service programs. This however does not mean that there is a simple linearity between pre-service and in-service programs. There is an element of *change* and *continuity* in the two subsystems.”

National Council of Teacher Education (1996) mentions in the case of value education for prospective teachers as, “In the process of capacity building of intending teachers what is important is to ensure that they become capable of understanding the importance of value education, interpreting values in the contemporary context and evolving strategies of imbibing among their students. In this context, it is for this consideration whether values can be directly taught or caught and the ways in which prospective teachers become capable of imbibing values amongst students in the schools.”

Great importance has been given to training of the pre-service teachers in value education. Nevertheless, this training provided is not adequate for the rest of the professional career, since when they join the institutions and are in the service they face the real-life situations in their classrooms and in their work. Orientation courses are provided to them during their in-service period. But still there is a dire need felt for providing to the in-service teachers’ orientation in the area of value education as is strengthened by Joshi (2002) as follows, “The role of teacher in education is irreplaceable, and unless the teachers’ programs or training are conceived in the light of the full implications of value education, we shall not be able to equip the teachers with the right inspiration and with the required tools...., we need to overhaul our

entire system of teacher education keeping in view that value education is absolutely imperative and unless a good teacher is himself value-oriented, we cannot fulfill the objectives of value education.”

The special feature of value education is that it does not suggest one more subject area added to the school curriculum and does not mean any specialization is needed to teach the subject. All the teachers teaching any subject are teachers of value education. It is not a sphere of activity distinct from other professional activities of a teacher. Value acquisition goes on continuously in the classroom, outside the classroom and through various activities, instruction, teacher-pupil relationship, pupil-pupil relationship, teacher-teacher relationship, curricular activities, co-curricular activities. Whole school environment nurtures education for values. Hence not only teachers, all the staff who are in contact with the students should order their behaviour in accordance with the highest standards and ethics of their profession. Another special feature is that values cannot be taught as lesson of any other subjects. Values cannot be taught by instructions alone. Instructions form a minor role. Major role is individual guidance to the child and leading the child through right path to his/her perfection. To achieve this teacher too should be a perfectionist in the duties undertaken as a teacher.

### **1.3 CONCEPT OF VALUES**

*Value* has different meanings depending upon the context. According to Webster Illustrated Contemporary Dictionary (1978), “Value means the desirability or worth of a thing; merit: The value of self-discipline, Something regarded as desirable,

worthy or right as a belief or ideal, Worth in money, market price, A bargain, Purchasing power: a decline in the value of a dollar, Exact meaning: the value of a word, In Music: the relative length of a tone, In Mathematics: the value assigned to or represented by a symbol or expression, In art: the relative lightness or darkness of a color, The relation: as of light and dark shade of one part to another.” All these give dictionary meaning of the term value in different contexts (fields). Religious preachers, spiritualists, economists, educationists, philosophers, psychologists, social reformers, sociologists, have all reflected upon the meaning and dimension of the concept *Value*.

A few of them are stated below:

Thurstone (1928) describes, “That human values are essentially subjective they can certainly not be adequately represented by physical objects. Their intensities or magnitudes cannot be represented by physical measurement.”

Dewey (1948), “The value means primarily to prize, to esteem, to appraise and to estimate. It means the act of cherishing something holding it dear and also the act of passing judgment upon the nature and amounts of values as compared with something else.”

In words of Kluckhohn (1951), “Values regulate impulse satisfaction, the requirements of both personality and the socio-cultural system for order; the need for respecting the interests of others and of the group as a whole social living. A value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available modes, means and ends to action.”

Dictionary of Education (1959) defines values as, “The things in which people are interested; things they want to desire to be or become, feel as obligatory, worship or enjoy.”

Allport (1961), “A value is a belief upon which a man acts by preference.” Value is a belief, hence has cognitive, affective and behavioral components.

Cuber (1962) considered, “Values as the ideas and beliefs, which people cherish; these ideas contain or express the judgment which people have of relative importance of the things.”

Kane (1962) states, “Values are ideals, beliefs or norms which a society or the large majority of society’s members hold.”

Zaleznik and David (1964) observe, “Values as the ideas in the minds of men comparable to norms in that they specify how people should behave. Values also attach degrees of goodness to activities and relationships.”

Parker (1970), “Values belong wholly to the inner world of the mind. The satisfaction of desire is the real value; the thing that serves is only an instrument. A value is always an experience never a thing or an object.”

Hedonists believe that value depends on the experience of pleasure since it is physical pleasure that determines the presence or absence of pleasure. Many other philosophers have disproved the hedonist notion and had proved that pleasure cannot be treated as a standard of intrinsic value.

Ward opines, “That values are objective. It is not desire or wish, which has any values. Value exists in the object, which satisfies the desire. Pleasure on the other hand is subjective and personal and hence no value can be attributed to it. Value is permanent;

pleasure is temporary and momentary.” Plato’s objectivism differs in as much as he argues that an object is valuable to the extent to which it manifests the ideal concept as the base of it. According to objectivistic theory value is a quality of particular objects and has nothing to do with the observer.

Ramji (1973), “A value is what is deserved or sought.”

Rokeach (1973) defines, “A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence. A value system is an enduring organization of beliefs concerning preferable modes of conducts or end states of existence along a continuum of relative importance. Also, values play a very important role in mans’ life.” He gives the explanation of the term *enduring* as, “If values were completely stable, individual and social change would be impossible. If values were completely unstable, continuity of human personality and society would be impossible. Any conception of human values, if it is to be fruitful, must be able to account for the enduring character of values as well as for their changing character.” He elucidates, what is meant by saying that a man has value.

It means that cognitively he knows the correct way to behave or the correct end-state to strive for. A value is affective in the sense that he can feel emotional about it, be affectively for or against it, approve of those who exhibit positive instances and disapprove of those who exhibit negative instances of it. A value has a behavioral component in the sense that it is an intervening variable that leads to action when activated. A person has a value implies either his beliefs concerning *desirable modes of conduct*

or *desirable end states of existence*. These can be referred to *instrumental* values and *terminal* values. This distinction between means-and ends-values has been recognized by philosophers (Lovejoy, 1950; Hillard, 1950), anthropologists (Kluckhohn, 1951; Kluckhohn and Strodtbeck, 1961), and psychologists (English and English, 1958).”

Functions of human values are:

1. Values are standards that guide conduct in many ways; they lead us to take a particular position on social issues; they predispose us to favor one particular ideology over another (Rokeach, 1973).

2. They are standards employed:

i) To guide presentation of self to others (Golfman, 1959), and

ii) To evaluate and judge, to heap praise or to fix blame on ourselves and others.

3. Values are central to the study of comparison processes (Festinger, 1954; Latane, 1966); we employ them as standards to ascertain whether we are as moral and as competent as other.

4. They are standards employed to persuade and influence others, to tell us which beliefs, attitudes, values and actions of others are worth challenging, protesting, and arguing about, or worth trying to influence or to change.

5. Values serve to maintain and enhance self-esteem.

6. A value system, which is a learned organization of principles and rules, helps one to choose between alternatives, resolve conflicts, and make decisions.

Rokeach (1973) describes motivational functions of human values as follows, “If the immediate functions of values and value systems are to guide human action in daily situations, then their

long-range functions are to give expression to basic human needs. Values have a strong motivational function too. Instrumental values are motivating because the idealized modes of behavior they are concerned with, are perceived to be instrumental to the attainment of desired end-goals. If we behave in all the ways prescribed by our instrumental values, we will be rewarded with all the end-states specified by our terminal values. Terminal values are motivating because they represent the super goals. In addition, values are motivating as they serve and enhance our self-esteem. They are in the service of the sentiment of self-regard.

McDougal (1926) has called this sentiment of self-regard as the master sentiment. Values serve adjustive, ego-defensive, knowledge and self-actualizing functions.”

Brightman (1978) gave the meaning for values, “In the most elementary sense value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone at a time.”

According to Prof. C. Seshadri (1992), “Value refers to objects that human beings consider desirable and worthy of pursuit in their thoughts, feelings and actions. These objects may be material or abstract qualities and states of mind and heart like truthfulness, happiness, peace and justice. In any case, they function as ideals and standards and govern human actions.”

Joshi (1997) explained, “This word *value* as understood in the context of educational philosophy, refers to those desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved evoke a deep sense of fulfilment to one or many or all parts of what we consider to be the highest elements of our nature. In a sense, it may be urged

that the word *value* is basically undefinable, since it denotes a fundamental category and it is itself the highest genus of that category.” In his opinion, Truth, Beauty and Goodness are supreme values of life. They are intrinsic in character and they are ends – in – themselves. It is argued by him that, “Even if there are wide differences as to what is meant by these three terms, there is agreement that they are the most desirable ideals and mere orientation towards them inspires development of those states of our being and becoming in which we can hope to find some kind of ultimate fulfilment.”

The above discussion reflects various aspects in definition on values given by few philosophers and thinkers. Many thinkers, who believe that values are intrinsic, try to achieve some kinds of synthesis between the objective and subjective approaches. Various definitions of values, their objectivity and subjectivity are discussed. Rokeach’s detailed descriptions on nature and functions of value were discussed in this section. Next section discusses concept of attitude and to go through, whether values and attitudes are similar or they differ.

#### **1.4 A BRIEF HISTORICAL SURVEY OF THE CONCEPT OF ATTITUDE**

After examining fifty-five early textbooks in Sociology, Psychology and Social Psychology, Droba (1933) states, “Giddings was the first to use the term *attitude* in his *Principles of Sociology*, published in 1896.”

According to E.G. Boring (1929), “The term was first used in Psychology by J. Orth, of Wiizburg School of Psychology, in 1903; The term used by Orth was *Bewusstseinslagen*, meaning

conscious attitudes. Psychologists had used the term *mental set* and *determining tendency* years ago and these terms, though referring primarily to kinesthetic behavior, were roughly equivalent to the word *attitude*. According to Droba, by 1919 it was used by H.C. Warren. On that year, H.C. Warren published a textbook that was widely used in the 1920's. Whether because of the appearance of the term in *Warren's* book, or for some other reason, the term *attitude* took in added respectability in *American Psychological circles*. This should not blind us. However, to the historical fact that most of the early work on attitudes was performed by *American Sociologists*, among whom the special mention goes to Thomas and Znaniecki. Allport gives the credit to Thomas and Znaniecki for the role in bringing the concept of attitudes to the centre of social-psychological investigation. Allport (1935), "The credit for instituting the concept of attitude as a permanent and central feature in Sociological writing must be assigned to Thomas and Znaniecki (1918) who gave it systematic priority in their monumental study of *Polish Peasants*." Thomas and Znaniecki were instrumental in bringing the *attitude concept* into the theories and researches of Social Psychology, paving the way for bringing psychologists and sociologists together. They have defined social psychology as *The Scientific Study of Attitudes*. Allport (1935), "The concept is probably the most distinctive and indispensable concept in contemporary American Social Psychology. No other term appears more frequently in experimental and theoretical literature. Its popularity is not difficult to explain. First of all, it has come into favor, because, it is not the property of any one psychological school of thought and therefore serves admirably the purposes of eclectic writers.

Furthermore, it is a concept, which escapes the controversy connecting the relative influence of heredity and environment. Since an attitude may combine both instinct theory and environmentalism. The term likewise is elastic enough to apply either to the dispositions of single, isolated individual (individual attitude) or to broad patterns of culture (common attitudes). Psychologists and Sociologists therefore find in it a meeting point for discussion and research. This *useful*, one might almost say *peaceful* concept has been so widely adopted that it has virtually established itself as the keystone in the edifice of American Social Psychology.”

Definitions of *Attitude* are based upon a general frame of reference, based upon general theories of human behavior as:

i) Postural response theory and ii) Theory of mental set.

i) Postural response theory: It is an organic state of readiness, consisting of neuromuscular adjustments, of preparations for response set up in the neuromuscular system. The neuromuscular adjustments develop out of the interstimulation of individuals. *Each person responds to other persons, who in turn respond to him/her. Because of this interaction, each person strives to build up in others a definite response to himself/herself, developing a set of attitudes of one towards others (social self).* In this context, an attitude is defined as, *preparation for action in a certain direction.* An example to this is given by Allport (1924) as, “Although a person may be tempted to walk out of a boring lecture (individual attitude), but s/he politely remains seated and suffers to the end, s/he is *set* to go out, but the demands of ordinary politeness inhibit his/her action (social attitude).”

ii) Theory of mental set: Theory of mental set is based on the *conscious act theory*. This differs from *neuromuscular theory of behavior*, in that it makes a difference to the individual experiencing it. According to Farris (1925), *Conscious act* is prospective or intentional and within this conscious act, an attitude arises. Farris (1925) defines an attitude as *a tendency to act*. Moreover, it is the activating or determining force of the course of behavior. *The attitude determines the general character of the act*.

Whether the theory of mental set is used or the neuromuscular theory, the essential factor is the same. In this sense, an attitude is defined as an implicit response or predisposition to act toward or away from an individual or social value. *Attitude* is preparatory; hence, it is always on the verge of action.

#### **1.4.1 Traditional Definitions of Attitude**

At its early stage, the term had acquired a myriad of definitions and uses. There are a number of traditional definitions of attitude that they may be cited as illustrative of common usage of the term.

Farris (1925), proposed some refinements; he would distinguish between conscious and unconscious attitudes, between mental and motor attitudes, between individual and group attitudes and between latent and kinetic attitudes.

Thurstone (1928) defined, “The attitude as the sum total of a man’s inclinations and feelings, prejudices or bias, preconceived notions, ideas, fears, threats and convictions about any special topic.”

Droba (1933), “An attitude is a mental disposition of the human individual to act for or against a definite object.”

Warren (1934), “An attitude is equal to the specific mental disposition toward an incoming (or arising) experience; whereby that experience is modified; or, a condition of the readiness for a certain type of activity.”

Allport, G.W. (1935), “An attitude is a mental and neural state of readiness to respond, organized through experience, exerting a directive or a dynamic influence upon the individual’s response to all objects and situations with which it is related.”

Thurstone (1946) defines, “An attitude as the degree of positive or negative affect associated with some psychological object.”

Campbell (1947), “An individual’s social attitude is a syndrome of response consistency with regard to social objects.” He emphasizes *responses*.

Doob (1947) too considers, “An attitude is an implicit, drive-producing response considered socially significant in the individual’s society.”

Asch (1948, 1952), “Attitudes are particularly enduring sets formed by past experience.” He emphasizes *perception*.

According to Smith, Bruner and White (1956), “An attitude is a predisposition to experience, to be motivated by, and to act towards a class of objects in a predictable manner.”

Katz and Stotland (1959), express attitude as, “A tendency or predisposition to evaluate an object or a symbol of that object in a certain way.” They presented a general characterization of

attitude, which conforms to traditional commonly accepted definitions and stressed evaluation as a basic aspect of attitude.

Krech, Crutchfield and Ballachey (1962), “Attitudes are enduring systems of positive or negative evaluations, emotional feelings, and pro or con action tendencies with respect to social objects.”

Nelson (1939) listed thirty such definitions. Campbell (1947), DeFleur and Westie (1963) among others and many more adding to this heap of definitions. The early analyses of attitude as a psychological construct have been reviewed with scholarly thoroughness by Allport, G.B.(1935). He reviewed sixteen earlier definitions of attitude before he ventured his own as a seventeenth. He tried to touch upon the major issues of empirical or conceptual consequence that have arisen out of attempts at definition. His verbose definition provided a convenient framework for reviewing the questions and clarifications that have arisen out of definitional endeavors. The five defining characteristics in his definition are - 1) an attitude is a mental and neural state 2) of readiness to respond 3) organized 4) through experience 5) exerting a directive or a dynamic influence upon the individual's response to all objects and situations with which it is related.

Campbell (1947) emphasizes *responses* in his definition, Doob (1947) too considers *responses* in his definition, Asch (1948,1952) emphasizes *perception* in his definition whereas Katz and Stotland (1959) stresses *evaluation* as a basic aspect of attitude. Most definitions have implicitly or explicitly, emphasized the stimulus functions of attitude objects.

Staats (1968) had exemplified the stimulus functions of attitude objects, understanding of which is not only crucial to the formulation of attitude theory but also on its measurement. Most definitions agree that an attitude is a state of readiness, a tendency to act or react in a certain manner when confronted with certain stimuli. Therefore, the attitudes, which remain dormant in an individual most of the time, become expressed in speech or behavior only when the object of attitude is perceived.

Oppenheim (1966) describes, “Attitudes, are reinforced by beliefs (the cognitive component) and often attract strong feeling (emotional component) that will lead to particular form of behavior (action tendency component). Attitudes, like many other components of behavior are abstractions though, they are real enough to the individual who holds them.”

The most commonly used definition of the present day of an attitude is a mental construct or concept for an acquired, established tendency to act toward or against something. If the attitude is favorable the object is regarded as a positive value. If unfavorable, then its object is regarded as a negative value, or something that a person tries to get away from or to avoid. An attitude has meaning to a person only in relation to some object or stimulus, which constitutes a value. A favorable attitude is accompanied by agreeable feelings, and an unfavorable attitude involves disagreeable feelings. Thus, the feeling accompaniments of attitude come to the fore in regulating behavior.

#### **1.4.2 Relationship between Attitudes, Values and other Personality Constructs**

Shaw and Wright (1967), “Attitude can be differentiated from other personality constructs on several bases; Attitudes are relational, their referents are specific, attitudes differ from many other personality constructs in their possession of an evaluative function and rather than being overt responses, serve as predispositions to respond overtly.”

Thurstone (1928), “An opinion symbolizes an attitude, opinion is verbal expression of attitude.”

Next about the relation of attitudes to habits: both are acquired, subjective, and somewhat lasting. However, habit is the muscular, neural and mechanistic aspects of an attitude. It is the basis of an attitude, and the realistic form within which the attitude survives.

Shaw and Wright (1967) define, “*Trait* as a more or less stable and consistent disposition of the individual to respond in a certain way, which differentiates him from other individuals. Attitudes differ from traits primarily in that attitudes have a specific referent whereas traits are non-specific, generalized orientations of the individual.”

According to Ebel (1979), “Self-concepts are attitudes of a person toward himself/herself; interests are attitudes of desire for certain activities; ideals are attitudes of desire for the attainment of certain goals; and values are attitudes of approval of specific things or accomplishments.”

Over the years, there has been continuing interest in comparing attitudes and values either to show how they are different or to show how they articulate with one another. Definitions tend to be

stifling. Yet, since we have to use words when we speak, it probably helps to sketch out occasionally what we mean by our terms.

Campbell (1963) regards, “The value and attitude concept to be fundamentally similar.”

Newcomb, Turner and Converse (1965) express values as special cases of the attitude concept.”

Rokeach (1968a, 1968b) stated an attitude differs from a value in that; an attitude refers to an organization of several beliefs around a specific object or situation. A value on the other hand, refers to a single belief of a very specific kind. It concerns a desirable mode of behavior or end state that has a transcendental quality to it, guiding actions, attitudes, judgments and comparisons across specific objects and situations and beyond immediate goals to more ultimate goals. So, defined, values and attitudes differ in a number of important respects. The list of differences mentioned is as below:

1. Whereas value is a single belief, an attitude refers to an organization of several beliefs that are all focused on a given object or situation. An example cites: *A Likert scale consists of a representative sample of beliefs all of which concern the same object or situation; when summed up, it provides a single index of a person's favorable or unfavorable attitude toward an object or situation.*
2. A value transcends objects and situations whereas an attitude is focused on some specified object or situation.
3. A value is a standard but an attitude is not a standard. Favorable or unfavorable evaluations of numerous attitude objects and situations may be based upon a relatively small number of

values serving as standards.

4. A person has as many values as he has learned beliefs concerning desirable modes of conduct and end-states of existence, and as many attitudes as direct or indirect encounters he has had with specific objects and situations. It is thus estimated that values number only in the dozens, whereas attitudes number in the thousands.

5. Values occupy a more central position than attitudes within one's personality make up and cognitive system and they are therefore determinants of attitudes as well as of behavior. This great centrality of values has been noted by following definitions:

Allport (1961), "Attitudes themselves depend on pre-existing social values."

Watson (1966), "Attitudes express values."

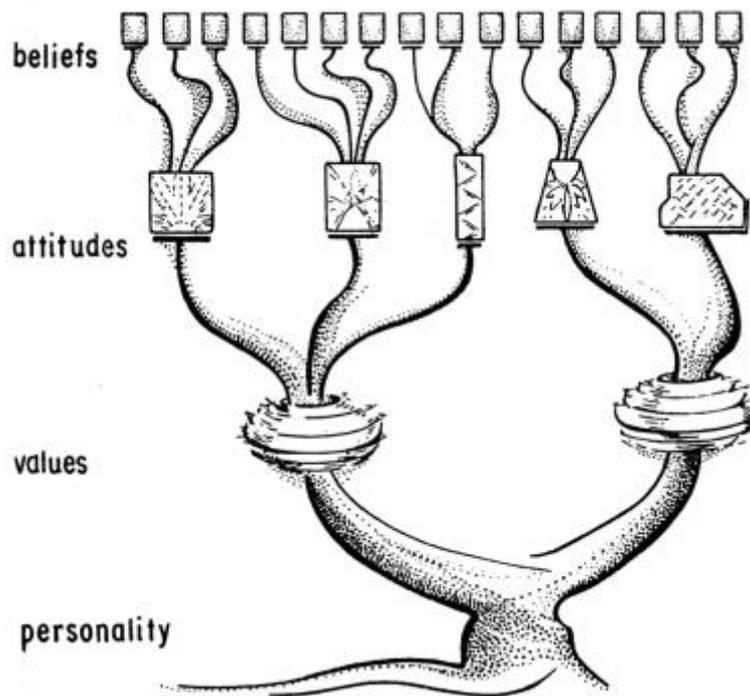
Woodruff (1942), "Attitudes are functions of values."

Attitudes are reinforced by beliefs and often attract strong feelings that will lead to particular forms of behavior. Attitudes have many attributes. An attitude has intensity. It may be held with greater vehemence or lesser vehemence. This attribute of intensity can be very important in understanding attitudes and in predicting behavior.

Edward A. Suchman (1950) expresses, "The more extreme attitudes (either positive or negative) are usually held with much vehemence, whereas the more neutral position may be defended with far less intensity. This finding has in turn led to the suggestion that to find the neutral point on a scale one must look for the point of minimum strength or intensity."

Oppenheim (1966) describes, “Some attitudes are more enduring than others, some attitudes go much deeper than others and touch upon one’s fundamental philosophy of life, while others are relatively superficial. Again, some attitudes seem to be more embracing than others; they lie at the base of more limited or specific attitudes and beliefs, thus predisposing the individual in a certain way toward new attitudes and experiences that may come his way. Social psychologists make a rough distinction among these different levels, calling the most superficial one-*beliefs*, the next one-*attitudes*, a deeper level-*values* or basic attitudes and a still deeper level-*personality*. These rather vague distinctions among different levels of belief must be thought of as more versus less enduring; deeper versus more superficial; relatively stable versus relatively changeable, and more general versus more specific.”

A figure below (page, 51) has explained this.



**Figure 1.1 Showing Different Levels of *Beliefs, Attitudes, Values and Personality***

Oppenheim (1966), “Expresses his opinion that the above diagram should not be taken too literally.”

Kuppuswamy (1961), writes on beliefs, attitudes and values as follows, “Each group has various kinds of beliefs about objects, living beings, man, and the world. These beliefs are generally shared by all members of the group. Besides these group beliefs, individuals may also have some beliefs, based on their personal experiences. A belief is an assertion about which we may agree or disagree. An attitude is measured based on agreement or disagreement of beliefs as in Likert’s technique. An attitude involves or implies a number of beliefs. Attitudes may be organized into a value. Many of the attitudes of an individual

reflect his values. Values may be looked upon as core component of a clustering of attitudes, which direct behavior towards some goals in preference to others. In a broad way, it may be said that beliefs are organized into attitudes and attitudes are organized into values.”

This kind of schematic arrangement underlies the measurement of values and measurement of attitudes for example; Allport, Lindsey and Vernon (1951), in their standardized scale to measure values, used a number of attitudes to study each value. Thomas and Znaniecki (1918) stressed, “An attitude is a state of mind of the individual towards a value and the values were social in nature and defined by agreement among members of a social group.”

Allport (1935) observes, “Values as simply enduring attitudes about a class of objects (as opposed to a single object) held by a mature individual one who had thought about and organized the attitudes into a comprehensive system.”

Later Katz and Stotland (1959) have restated, somewhat more elaborately that the individual attitudes are frequently organized into larger structures called value systems which are integrated about some abstractions concerning a general class of objects. “The value system is based on individuals, own organization of his attitudes. All of a person’s organized attitudes serve at the base his values. Moreover, the value system is designed to enhance self-regard. All of a person’s attitudes can be conceived as being value-expressive, and all of a person’s values are conceived to maintain and enhance the master sentiment of self-regard by helping a person adjust to his society, defend his ego against threat, and test reality. Another difference between value

and attitude is that value is a more dynamic concept than attitude, having a more immediate link to motivation. If an attitude also has a motivational component; this is so because the valenced attitude object or situation is perceived to be positively or negatively instrumental to value attainment.”

### **1.5 RATIONALE FOR THE STUDY**

The significance of human values in the society goes as old as human civilization. As the civilization advanced slowly, the population steadily increased and this increased the needs and wants of the people, rules of the society changed and so the values prevalent among the people of society too changed. Some values seemed to perish, some submerged into others and some new ones emerged. This produced a feeling of value decline in the society. If one goes through a period of history one observes this change in the society sometimes fast, sometimes slow. When the pace of change was so slow that practically no difference was noticed between the beginning and the end of lifetime then it was presumed that the future will be like the past and the best way to prepare for the future is to possess the heritage of the past. However, from the last century, the rapid changes in human life brought by the progress of sciences made it clear that the future will not be like the past and hence the pattern of education too changed. Education shifted its turn to technology to catch up with the achievements of the present. Moreover, today the pace has accelerated to such an extent the future seems not only different but also unpredictable. Though man has achieved development and all worldly comforts, making life better and better adding to the material wealth and the whole world has come closer and

closer on one side, on the other side one can see the deterioration of the whole environment itself resulting in natural calamities and destruction. Further to meet the demands of the increasing population, earths' resources were used without even thinking that earth has limited stock and supply, when supply ran out of one place, moved elsewhere. The failures to understand nature and to abide by the laws of nature, the failure to manage the environment and to sustain the development, threaten the very basis of peoples' existence. All this is due to biased decisions in life, impurity of the mind, no self-control, jealousy, selfishness, enjoying luxuries for the present at the cost of environment, not giving any thought to the future, increasing population, hoarding of material wealth more than the needs for the future generation without being aware of what will be their future on this earth. An early solution is required to be implemented. For this, one should know what the reasons are for landing in such a state. The reason is decline in values. Literacy level goes up, knowledge increases but without wisdom. It is not that people are not aware of values, but it is change in their attitudes towards values in their mad rush towards acquiring all the material pleasures, easy money and power.

The solution is not far to seek; education for human values is the empathetic answer. Swadesh Mohan (2000), supported this in his trend report in the Sixth Survey of Educational Research, Vol. II mentions, "Mutual survival of people in a progressive society is value based. Human and social values have sustained the humanity ever since advances in civilization gave rise to organized social structures. However, individual and sectarian motives in the progressively rampant complexities of the society have taken precedence over the humanitarian concerns and a rapid

erosion of human and social values has become the order of the day. Value education has been globally perceived as an answer to the challenge of strengthening moral and social fabric of societies. Fostering of fundamental human values and generating a caring and compassionate consciousness, Karan Singh (2000), has tremendous potential to salvage the human goodness.”

Education for human values refers to the educational program, which is geared to the realization of the vision of the society as envisaged in its constitution for the good of the society and for the good life of the individual. It covers all aspects of the personality development: aesthetic, emotional, intellectual, moral, social and spiritual. Education for human values is given utmost importance since years. Various Commissions and Committees have worked on and given their reports and maximum efforts have been taken to implement their suggestions too. A few of them have been mentioned below. The necessity for spiritual values is mentioned by Committee on Religions and Moral Education (1959) as, “Just as moral values affect the relations between man and man, so do spiritual values affect the individual in his relationship with himself. The individual is not only a body; he is also a soul. He does not live by bread alone; he wants inner peace and happiness. If he loses all spiritual values, he loses the possibility of being at peace with himself. It is necessary to have some faith in things beyond the flesh, some identification with purpose greater than oneself in order to achieve this mental equilibrium.”

Education Commission (1964-66) observed that the teaching of values should be provided, both by direct and indirect methods by suggestions as well as by discussion and teaching. It stated, “we attach great importance to the role of indirect influence in

building up good character, the school atmosphere, the personality and behavior of the teachers, the facilities provided in the school, will have a large say in developing a sense of values. We would like to emphasize that the consciousness of values must permeate the whole curriculum and the program of activities in the school. It is not only the teachers in charge of moral instruction who are responsible for building character, every teacher, whatever be the subject he teaches, must necessarily accept this responsibility. He must ensure that in the teaching of his particular subject and in his dealings with his pupils, fundamental values such as integrity and social responsibility are brought out. The teacher need not, we can even say that he should not, try to draw out the underlying moral all the time; but if he has given some thought to values underlying the scope of his subject and his work as a teacher, they will imperceptibly pass into his teaching and make an impact on the minds of his students.”

The National Commission on Teachers (1983-85) emphasized, “As a man devoted to learning, to the pursuit of truth in his creative endeavors, and hence being in a position to see faster than others—as a social critic, the teacher has to struggle for the propagation of values. Therefore, we believe that teachers should be first to introspect, and scrutinize their own value system so as to raise it to the highest moral standard.” About Orientation and Reorientation of Values in Teacher Training Program as mentioned by Chavan Committee (1999), “Value education should be part of curriculum for teacher training program, prospective teachers should be introduced to the concept of value education. All methods and techniques both direct and indirect for inculcating values in students in time with the different stages of

their psychological development should be an essential component of teacher training program. They need to be reoriented so that they may impart higher values to their pupils through example and through percept.” It is said, *values are not to be taught, values are to be caught*. This was applicable and true, to the situation in the past. Now when the situation is daunting and deteriorating fast and for younger generation there are mostly no value-based role models to follow, values have to be imbibed in them and the taught situation has become necessary.

The question now arises, which values are to be taught? The teachers from primary to university level should carry on this task. Teachers also are in no way any exceptional people. They too belong to the same society, which is going up in material pleasures and decline in values. For a quick result, if we pressurize the teachers to teach values, they too will find it difficult however to teach values, teachers should be torchbearers and oneself be value oriented without which one cannot fulfill efficiently and effectively teaching values. If one sees so many values to be taught, which one first, which next, this will create confusion for a teacher who teaches values for the sake of teaching only and keeps a different attitude altogether, one cannot merely give lectures on value education to carry out this noble work efficiently. Teachers should possess and should be aware of the traditionally accepted universal human values-Truth, Beauty, Goodness in which engulfs all the other values. They are basic intrinsic values. They are end in themselves. According to Kireet (1997), “Truth, Beauty and Goodness are the supreme values of life. They are intrinsic in character and they are ends in themselves.” To achieve this end, means are required; they are the

instrumental values through which one can reach the end i.e. one can reach the intrinsic values—Truth, Beauty, Goodness i.e. we call these instrumental values, sub values of Truth, Beauty and Goodness i.e. their components. Therefore, the attempt of the investigator is to find out how far the teachers possess these values. Since these are the core values, mostly all will be aware of it and it is present in everyone. However, to live in the society, slowly one has to ignore so many values and one's attitude changes. So, it becomes necessary to know the teacher attitudes and if necessary orientation course can be given to them, so that they would become successful in teaching values directly to students or inculcating the values indirectly to students without any conflicts. According to Kireet (1997), "Even if there are wide differences as to what is meant by these three terms Truth, Beauty, Goodness there is agreement that they are most desirable ideals and mere orientation towards them inspires development of those states of our being and becoming in which we can hope to find some kind of ultimate fulfillment."

Today the schools focus on conditioning of the child's attitude to make them pliable according to the situations that life would bring forth. Schooling period is the most crucial developmental stage where the seeds of the future attitudes are sown. It is the innocent nascent stages, untouched by ego and manipulation that needs utmost care and attention. Children should be made to realize the self-worth and self-respect along with respect and acceptance for others. The responsibility rests on the shoulders of the in-service teachers. In the present study, the in-service teachers who are teaching in schools at primary, secondary and higher secondary levels were considered. Since these teachers

have a certain influence on the developmental stages of child's life who are the future of the country, equipping in them with the ability to become worthy citizens of the nation which is at times difficult to realize after they attain adulthood. Teacher trains and moulds the minds of their students to make them worthy citizens of the nation. Whatever training a teacher gives them will change their individual self-resulting in the change of Nation. Nevertheless, this change should be in the direction of better and healthier Nation. This shows that a tremendous responsibility rests upon the teachers. A child remains in the school for nearly thirteen to fifteen years from the age of three to eighteen. Many children drop out at different stages. Even most of the children leave off formal education after class X and only few complete class XII. From there, only a small percentage goes to the universities. This shows that majority of children are under the care and influence of the primary, secondary and higher secondary teachers during the most formative years of their lives and these are the years when the human mind is most impressionable. That places a tremendous responsibility, and confers a great privilege on teachers.

Therefore, the study is being centered on the in-service teachers who teach pupils at primary, secondary and higher secondary levels. They have a certain influence on the developmental stages of children who are the future of the country, equipping in them with the ability to become worthy citizens of the Nation which is at times difficult to realize after they attain adulthood with the hope that when the students leave the school with a strong sense of social responsibility, they set on a path to become net contributors to society and to flourish as conscientious and caring

citizens of the world. In the present study, the investigator will construct and standardize an instrument to measure the attitude of the in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness.

### **1.6 PROBLEM SPECIFICATIONS**

Problem expresses a relation between variables- *attitude* and *human values* of in-service teachers

### **1.7 STATEMENT OF THE PROBLEM**

A study of attitude of the in-service teachers towards the traditionally accepted universal human values – Truth, Beauty, Goodness

### **1.8 OBJECTIVES OF THE STUDY**

1. To construct and standardize an instrument to measure attitude of the in-service teachers towards the traditionally accepted universal human values – Truth, Beauty, Goodness.
2. To study the nature of distribution of the scores of attitude of the in-service teachers towards the traditionally accepted universal human values – Truth, Beauty, Goodness.
3. To study the relationship in the mean score of attitude of the in-service teachers towards the traditionally accepted universal human values–Truth, Beauty, Goodness with respect to variables like; gender, qualifications, section and experience.

## 1.9 HYPOTHESES

Ho1: There will be no significant difference in the mean score of the attitude of the Male and Female in-service teachers towards traditionally accepted universal human value - *Truth*.

Ho2: There will be no significant difference in the mean score of the attitude of the Male and Female in-service teachers towards traditionally accepted universal human value - *Beauty*.

Ho3: There will be no significant difference in the mean score of the attitude of the Male and Female in-service teachers towards traditionally accepted universal human value - *Goodness*.

Ho4: There will be no significant difference in the mean score of the attitude of the Graduate and Postgraduate in-service teachers towards traditionally accepted universal human value - *Truth*.

Ho5: There will be no significant difference in the mean score of the attitude of the Graduate and Postgraduate in-service teachers towards traditionally accepted universal human value - *Beauty*.

Ho6: There will be no significant difference in the mean score of the attitude of the Graduate and Postgraduate in-service teachers towards traditionally accepted universal human value - *Goodness*.

Ho7: There will be no significant difference in the mean score of the attitude of the in- service teachers (Primary, Secondary, Higher Secondary) towards the traditionally accepted universal human value - *Truth*.

Ho8: There will be no significant difference in the mean score of the attitude of the in- service teachers (Primary, Secondary, Higher Secondary) towards the traditionally accepted universal human value - *Beauty*.

Ho9: There will be no significant difference in the mean score of the attitude of the in- service teachers (Primary, Secondary, Higher Secondary) towards the traditionally accepted universal human value - *Goodness*.

Ho10: There will be no significant difference in the mean score of the attitude of the in-service teachers with experience (up to 10 years, 11 to 20 years, 21 years and above) towards the traditionally accepted universal human value - *Truth*.

Ho11: There will be no significant difference in the mean score of the attitude of the in- service teachers with experience (up to 10 years, 11 to 20 years, 21 years and above) towards the traditionally accepted universal human value - *Beauty*.

Ho12: There will be no significant difference in the mean score of the attitude of the in- service teachers with experience (up to 10 years, 11 to 20 years, 21 years and above) towards the traditionally accepted universal human value - *Goodness*.

## **1.10 EXPLANATION OF THE TERMS**

### **Attitude**

The attitude is the sum total of a man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, fears, threats and convictions about any special topic Thurstone (1928). Attitudes are abstractions though; they are real enough for the individual who holds them. Attitude has three components cognitive, affective and conative. Attitudes are reinforced by beliefs (the cognitive component) and often attract strong feeling (emotional component) that will lead to particular form of behavior (conative component) Oppenheim (1966). An attitude is a state of readiness, a tendency to act or react in a certain manner when confronted with certain stimuli. So, they remain dormant in an individual most of the time, however become expressed in speech or behavior only when the object of attitude is perceived. Attitudes have many attributes. An attitude has intensity. It may be held with greater or lesser vehemence. This attribute of intensity, has great importance in understanding attitude. The more extreme attitudes (either positive or negative) are held with greater vehemence whereas the neutral position may be defended with far less vehemence. This finding has in turn led to the suggestion that to find the neutral point on a scale one must look for the point of minimum strength or intensity Suchman (1950). The affective component of attitude is also called the feeling or

emotional component which deals with the person's feelings of liking or disliking the object of attitude. A favorable attitude is accompanied by agreeable feelings and unfavorable attitude is accompanied by disagreeable feelings. An attitude possesses affective quality, evaluative characteristics, directional and extremity. Opinions can be considered as verbal expression of attitude and can be used as the means for measuring attitudes. Peoples' attitudes are expressed by acceptance or rejection of opinions. Moreover, peoples' attitudes change as per to their change in opinion. In the measurement of attitude, it is taken for granted that attitudes are subject to change. These fluctuations may be attributed in part to error in measurements. In order to isolate the errors of the measurement instrument from the actual fluctuations in attitude it is necessary to calculate standard error of measurement of the scale.

### **In-service Teachers**

In-service teachers are the teachers who are employed in schools and who are teaching at Primary, Secondary and Higher Secondary levels.

Primary level includes classes I to VII, Secondary level includes classes VIII to X and Higher Secondary level includes classes XI and XII.

### **Traditionally accepted Universal Human Values**

Traditionally accepted Universal Human Values are Truth, Beauty, Goodness. They are the supreme values of life as in them engulfs all other values. They are traditional as they are prevalent among the human beings and are as old as the human civilization. They are universal as they emanate from the common features of all religions. They are basic intrinsic values. They are end in

themselves; to achieve this end, means are required which are called instrumental values i.e. the instrumental values are the means through which the end Truth, Beauty, Goodness can be achieved. These instrumental values constitute the components of Truth, Beauty, Goodness. Truth, Beauty, Goodness appear to be abstract quality to few and reality to some others but when it is related to the duties and obligations of the teacher in relation to the teaching profession it comes out truly meaningful and worth emulating. The values of Truth, Beauty, Goodness are selected with their components in order to provide cohesive but wide range of values which would function optimally to help the teachers' efficiency to inculcate values, teach values to children. Passion for Truth activates, passion for Beauty sensitizes and passion for Goodness equips with nurturing approach in teachers' efficiency.

The value-*Truth*, which is a statement of what constitutes *reality*, finds its components as: *Impartiality, Responsibility, Integrity, Faith and Courage*.

The value-*Beauty*, finds its components in *sensitivity*, so the components selected were: *Punctuality, Regularity, Cleanliness, Politeness and Love*.

The value-*Goodness* finds its components in *magnanimity*, so the components selected were *Patience, Kindness, Empathy, Inoffensiveness, and Forgiveness*.

The explanations of the terms Truth, Beauty, Goodness are given below:

Value – *Truth* is defined as the relevance of statements about reality-to-reality; reality meaning permanent and ultimate things. It means absence of deceit, absence of fraud in speech, mind and body. *Truth*, which is unison of thoughts, words and deeds as the highest value, should be cherished by a human being. *A man of Truth* is an invaluable asset to the society. When the power of the *Truth* increases within an individual, his mind and intellect can be envisaged are purified and his willpower gets strengthened, leading to increase in righteousness of his actions and through his power of discrimination, chooses the good, right and just; and suppresses or quits the wrong conduct; and performs the good action courageously. Hence, *Truth* in action is righteous conduct. Action takes place in the physical domain. Behind each act, there is a thought, which derives its support from the human willpower as opposed to human desire. *Truth* bridges between *reality* and *desirability* in the work schedule of teachers, eliminating the self-interest and greed of an individual teacher widening the scope of devotion and dedication to the welfare of the students, the school and the society. It welcomes objectivity in all affairs of the quest.

#### Value – *Beauty*

Man reacts to everything he sees, hears or senses and he makes aesthetic judgments according to how he appreciates. His appreciation of *Beauty* is known as aesthetic value. Some philosophers delimit aesthetic value of *Beauty* only to artistic works. John Dewey, the pragmatist opines, “A child can develop a sense of appreciation of geography and shop work just like music and painting. He can enjoy beauty in mathematics as well as in poetry. Hence, one cannot delimit aesthetic sense only to the fine

arts. One should bear in mind that aesthetic experiences are vitally composed of feelings.” The possession of value-*Beauty* sensitizes a man to himself, to others and to his environment on aesthetic ground. As an educator, the teacher needs this sensitivity to maximum in himself/herself, to others (especially to students) to bring effective growth in them and to bring out the best in them. According to Dictionary, *Beauty* is any of those attributes of form, sound, color, execution of character, behavior etc., which give pleasure and gratification to the senses or to the mind.

#### Value – *Goodness*

The value-*Goodness* can be explained by attempting a definition of good - *The good is that at which all things aim*. It is the transcendental property of being (Fr. Morris, H. 1965) the ends, are either activities or results beyond the activities. Knowledge of the supreme good is of great importance as regulating the aim or object of human life. Dictionary meaning of *Goodness* is the state or quality of being good: virtuous, worthy, benevolent, well-behaved, desirable, beneficial, skillful and excellent. The value-*Goodness* connotes *magnanimity*: the greatness of mind and soul, which goes out of its way to help others through large heartedness and nobility of character, the quality of mind which elevates man above all that is mean and petty. Magnanimity ensures that, consideration shown to others is given genuinely with warmth and true feelings for their needs and not for personal satisfaction.

## **1.11 OPERATIONALISATION OF THE TERM**

### **Attitude Score**

The Attitude Scale constructed by investigator measures the attitude of the in-service teachers towards traditionally accepted universal human values - Truth, Beauty, Goodness and its total score reflects attitude.

## **1.12 DELIMITATION OF THE STUDY**

The present study is delimited to in-service teachers who are employed in schools following the syllabus of Gujarat State Board textbooks, teaching in Primary, Secondary and Higher Secondary levels in English Medium schools of Vadodara city.

Philosophical concepts, while explaining traditionally accepted universal human values-Truth, Beauty, Goodness and their components and construction of the statements, were delimited to educational philosophy in the work schedule of the teachers.

Moreover, the behaviors of each component were expressed in relation to duties and obligations of the in-service teachers with respect to their work schedule in school.

In this Chapter, *Conceptual Framework* a detailed discussion of various concepts involved in the study is presented. The importance of inculcation of values in schools and in teacher education given by the Government of India, through various Commissions and Committees: pre-independence through post-independence era and their recommendations from time to time, whenever a need is felt, is also discussed in detail. It provided the investigator with a clear idea of what are the expectations of the Government of India, the eminent scholars and educationists on

values in Education in India, the need and importance of values in education in schools and in teacher education. The concepts of attitudes and values are presented at length, how the concept of attitude is being developed with all its complexities though, it has very important place in the studies of social sciences. How values and attitudes differ is also discussed, rationale for the study described, problem stated, objectives and hypotheses, operationalisation and explanation of the terms discussed.

A detailed description of the studies available in the area of value education has been made with a view to drawing the implications for the study to follow.