CHAPTER - I

THEORETICAL FRAMEWORK

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1.0 INTRODUCTION

Rabindranath Tagore said once, "The birth of every child is a sign that God is not yet despaired of the world." Every time that a child is born God affirms His faith in humanity, in the parents and in the family to which God is gifting the child and in the child itself as a source of hope. A human being is God's masterpiece on earth endowed with mind that thinks, plans and organizes life and environment to meet his/her needs. He/she has the freedom to make choices. Human beings use their power of reason, and natural skills to fashion their lives to the fullest extent of their capacities. "The thinking engaged in by human is vastly different than that engaged in by animals. We function by free choice rather than by rote instinct. Our range of possibility knows no limits. We are free to learn, grow, experiment and create" (Staple, 1999, p. 69).

Meaning is our basic need. In fact, it is more basic than all our basic needs. It is like the air we breathe. The moment we fall short of it we feel suffocated and we perish. Victor Frankl (1998) is of the view that "man's search for meaning is a primary force in his life and not a 'secondary rationalization of instinctual drives. This meaning is unique and specific in that it must and can be fulfilled by him alone; only then does it achieve a significance which will satisfy his own will to meaning"(p.90). In the light of the meaning, human beings make sense of their lives. It gives a sense of identity because it illumines who human beings are and points

out how one fits in the entire scheme of things. Meaning assists us to interpret the world and express ourselves in ways that are understandable to every one. It helps us to set the rules, norms and conventions by which our social life is ordered and governed. To a large extent our meaning maps and shapes an identity and character.

Nature has placed mankind under the governance of two sovereign masters- pain and pleasure (Vann, 1960). People do more to avoid pain than they will to gain pleasure. Since human beings have the capacity to think and succeed in life, they have to risk rejection and rejection is the ultimate level of pain. Pain and pleasure together govern us in all we do, in all we say, in all we think. The primitive man, when faced with adverse situations, had to choose between two alternative courses of action and in this he was guided by a sense of value, by a sense of what is good as distinguished from what is not useful. The discriminating power of a human being is capacitated by his/her judgement. His/her value judgement enables him/her to choose between alternative courses of behaviour, and solve conflicts by accepting standards and demands that control him/her from beyond. It gives him/her in seeking goals that are not merely adaptive to the external bio-social situation but also to the transcendent situation or system of which he/she recognizes himself/herself as an interactive integral part. The awareness, utilization and transmission of value are uniquely human and linked with the social evolution of man. Human values are enduring, long-term goals that have emerged in man's evolution directing and regulating his behaviour adaptation. The entire development of man as a species in its variable environment is directed by value system, experience and learning.

"The normal procedure for teaching values covered sermonizing or procedures for teaching value through religion or through other community modes of communication, through reading moral stories and other literary form, through activities like sports, games, cultural activities and so on" (Jangira, 1985, p. 20).

To orient young people in the right path and to direct their behaviours with good qualities they need values. Values are the means by which people steer themselves through life. They are the basis of our decisions and choices because they are born out of that craving for happiness which lies deep within every human heart (Bandiste, 1999; Sasikala and Ravichandran, 2007). Hence, we need value orientation for our children in schools to strengthen their values initially acquired from their parents and later from teachers, peers, media and society. These values may also be derived from religious, philosophical, political teaching and, usually they have an important influence upon the development of the society concerned, providing guidelines for the emergence of civilized pattern of behaviour.

1.2 Value Orientation Process

According to Rajput (2003) value orientation is a gradual process. It starts with value awareness followed by value appraisal which leads to selection which generates value commitment, leading to value action. Value commitment has to be reaffirmed frequently. Value orientation process has been graphically presented in fig 1.1 on page 4.
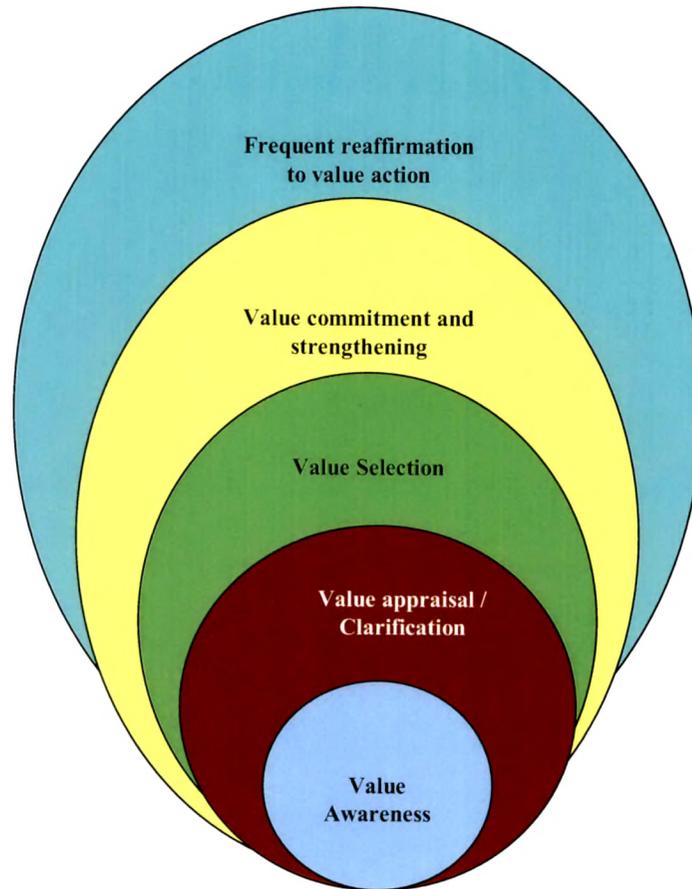
Fig. 1.1 Value orientation process

Source: *Journal of Value Education*, July 2003, NCERT

Education as one of the sub-systems of a society can contribute towards developing values which would help the students to develop their value orientations. Before stating the definition of value, it is necessary to clarify the meaning of two terms namely moral education and value education.

1. 2 MEANING OF MORAL EDUCATION AND VALUE EDU -
CATION

1.2.1 MORAL EDUCATION

The word moral is derived from the Latin word *Mores* which means 'custom', 'manner', 'conduct'. The word 'moral' is used in two senses: first, in the evaluative sense, that is an action is judged as right or wrong. Second, in the descriptive sense, that is to do with right or wrong. When we say anything about moral education, moral is used in the first sense and when we speak about moral development, it is used in the second sense (Sen, 1988). In the Ancient period, both Buddhist and Medieval, moral education was part and parcel of religious education. The post-independent India has a different and varied history as far as education in human values is concerned. By the Constitutional commitment, India as a secular country, has excluded moral education/religious education from the programme of a large majority of schools that are supported by the government. However, some of the schools in India provide education in human values under the title of moral education.

1. 2. 2 VALUE EDUCATION

Kluckhohn and Strodtbeck (1961) defined value orientations (as cited in Smith, 1976) as "complex but definitely patterned principles which give order and direction to the ever-flowing stream of human acts and thoughts as they relate to the solution of common human problems", Whereas value education is wider, practicable and adoptable than religious or moral education, as no specific faith or religion is reflected through ethical, moral, social cultural and spiritual values (Gupta, 1988). It aims at training the young in the entire realm of values– physical, emotional,

intellectual, aesthetic, democratic, scientific, social, moral and spiritual irrespective of one's practice of any religion.

1.3 THE CONCEPT OF VALUE

The concept 'values' was first used by the German Philosopher Friedrich Nitzsche in 1880. He used the word values in plural to denote moral beliefs and attitudes that were personal and subjective (Karla, 2003). The word value is derived from the Latin root word *valere* which means to be worth, to be strong (Ignacimuthu, 2002). Value literally means something that has a price, something precious, dear and worthwhile. Hence something one is ready to suffer and sacrifice for, if necessary, one is even ready to die for it. Values are abstract standards representing an ideal. Values influence choices and provide a framework for life goals. They are largely culturally oriented, and are formed through the example of others (modeling). Values may be viewed as individualized sets of rules by which people live and are governed. They serve as the cornerstone for beliefs, attitudes, and behaviours. Cultural values are often acquired unconsciously as an individual assimilates the culture throughout the process of his/her growth and maturation. Cultural values therefore have a pervasive and profound influence on the individual.

Values are a universal feature of all cultures, although the types and expression of values differ widely. Norms, the rules by which human behaviors are governed, flow from the cultural values of the group involved. Norms often provide direction for living up to values. Values and norms are learned in childhood along with the suitable behaviours

that reflect them. Values serve many functions. Potter and Perry (1985) list six such functions:

1. One's perception of others is influenced by values. 2. Values direct person's responses toward each other. 3. Values reflect a person's identity and form a basis for self evaluation. 4. Values serve as the foundation for a person's position on various personal, professional, social, political, and philosophical issues. 5. Values, which motivate behavior, are expressed through feelings, actions, and the knowledge a person pursues. Values are goals toward which behaviour is directed. 6. Values give meaning to life and provide self-esteem.

1.3.1 DEFINITIONS OF VALUE

John Dewey (1948) views value as (as cited in Aggarwal, 2005) "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 judgement upon the nature and amount of values as compared with something else."

Edger Brightman (1978) says (as cited in Sachdeva, 1993) , "In the most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed at any time. It is the actual experience of enjoying a desired object or activity."

Rokeach (1973) defined, "Value as 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"(p. 5).

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According to Prof. C Seshadri (1992) value (as cited in Aggarwal, 2005) "refers to objects that human beings consider desirable and worthy of pursuit in their thoughts, feeling and actions. These objects may be material or abstract qualities and state of mind and heart like truthfulness, happiness, peace, justice. In any case, they function as ideals and standards and govern human actions."

Kireet Joshi (1997) explained (as cited in Aggarwal, 2005) "Value" in these words, "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 fulfillment 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 said that the word "value" is basically indefinable, since, it denotes a fundamental category and it is itself the highest genius of the category."

1. 3. 2 CLASSIFICATION OF VALUES

1.3.2.1 Ignacimuthu (1995) classified values broadly under four headings, namely;

1. **Personal values:** They refer to those values which are desired and cherished by the individual, irrespective of his or her social relationship, impelled by his or her own motivation. The individual determines his/her own standards of achievement and attains these targets without explicit interaction with any other persons. For example, cleanliness, dignity of labour, honesty, regularity and punctuality, self-confidence, self-motivation etc.

2. **Social values :** They refer to those values which are other oriented. These values are cherished and practiced because of our association with others. Unlike personal values the practice of social values necessitates the interaction of two or more persons. Social values are practiced in relation to our neighbour, community, society, nation and the world. For example concern for environment, accountability, dutifulness, justice, cooperation, love, friendship etc.

3. **Moral and Spiritual Value:** They refer to those values which are related to an individual's character and personality conforming to what is right and virtuous. This is related to principles of conduct and practice of duties. Moral and spiritual values reveal a person's self control, self purification and knowledge. Quite often moral values depict a person's spiritual convictions since morality and spirituality go hand in hand. For example, loyalty, truthfulness, obedience, non-violence, compassion etc.

4. **Behavioural Values:** They refer to all good manners that are needed to make our life successful and joyous. They are those values which we exhibit by our conduct and behaviour in our daily life. For example good manners.

1.3.2.2 Rokeah (1973) classified value into two types, namely;

1. **Instrumental values**

Instrumental values are subjective in nature and are based on the principle of utility. Values which are judged good for something, that is, their values are dependent on the consequences or the outcomes. For example, honesty, discipline, sympathy etc.

2. Intrinsic values

Intrinsic values are values which are judged, not for something else but in and of themselves. These values are inherent, self-contained and complete in themselves. They do not depend upon anything external. They are judged good not for something else but are good in and of themselves. They are not accidental, but are self-contained and normal. For example, truth, beauty and goodness are inherent values.

1.3.2.3 Nazareth M.P. (1979) has classified values as follows:

Personal Values

Personal values refer to those which are practised by the individual alone, irrespective of his social relationship, for example, excellence. Propelled by his own motivation, the individual determines his standards and achievements, and can attain these targets without assistance from any persons. Personal values are cleanliness, dignity of labour, punctuality, honesty, diligence, honesty, appreciation, victory, fortitude, courage, maturity, self-reliance, ambition, excellence, and hope.

Neighbourly values

Unlike personal values the practice of neighbourly values necessitates the interaction of two or more persons, for example patience. Though one can practise patience with oneself, essentially the value is best actualised by exercising calmness and tranquility with another or with others. Neighbourly values are dutifulness, courtesy, gratitude, tolerance, freedom, loyalty, thirft etc.

The community values

Community values entail the complexities of wider interactions between groups of people, for example brotherhood. Brotherhood could be practised individually with one's immediate neighbours. However, the essence of the internalization of the value presupposes a positive brotherly attitude towards one's community, society and nation, expressed in the concrete commencing with smaller groups and fanning out to embrace wider ones. Community values are love, team spirit, accountability, service, dialogue, forgiveness, sharing, sympathy, hospitality, justice and non-violence.

1.4 APPROACHES TO VALUE EDUCATION

There are two approaches to value education, namely

1.4.1 Traditional Approach and

1.4.2 Modern Approach.

1.4.1 The Traditional Approach:

Raths, Hamin and Simon (1978) have advocated the following traditional approach for helping children to develop values. They are:

a) Setting an example: Either directly, by the way adults behave, or indirectly by pointing to good models in the past or present.

b) Persuading and convincing by presenting arguments and reasons for this or that set of values and by pointing fallacies and pitfalls of other sets of values.

c) Limiting choices: By giving choices only among values we accept, such as asking children to choose between helping wash the dishes or helping clean the floor.

d) Inspiring by dramatics or emotional plays for certain values often accompanied by model behaviour associated with the value.

e) Rules and regulations: Intended to contain and mould behaviour until it is unthinkingly accepted as right, as through the use of rewards and punishment to reinforce a certain behaviour.

f) Cultural or Religious dogma presented as unquestioned wisdom or principles, such as saying that something should be believed because our people have always done it this way.

g) Appeal to conscience: The small voice that we assume is within the heart of every one, often used both for arousing of feelings of guilt if a person's conscience fails to suggest the "right" way. For example, telling a child that he should know better or that he shamed his parents.

1.4.2 Modern Approach

According to Charles (1999) there are four approaches that can be used in imparting value education. They are:

1.4.2.1 The direct approach or the direct pedagogical input (D.P.I) Approach:

The direct approach or the direct pedagogical input (D.P.I) approach is the most widely used approach to value education. It believes in values being 'taught' rather than being "caught". This approach stresses mainly on the cognitive domain of the individual and is specially used in the lower classes. Some of the teaching techniques of the direct approach are lecture cum discussion, use of anecdotes, use of stories / parables, dramatization etc.

1.4.2.2 **Integrated Pedagogical Paradigm**

Direct value preaching and teaching can be less effective, for it involves talking down to children rather than talking to them and with them. Besides value education is more effective when it is imparted not merely through separate value education classes, but rather in the context of the learning experiences to which the children are exposed and through a process where values can be spontaneously incorporated into the content of various subjects of the curriculum. Such a process is made possible by the integrated pedagogical model (Duminuco, 1993). It has 5 distinct steps:

1. Context of Learning, 2.Experience, 3.Reflection , and 4. Action 5.Evaluation
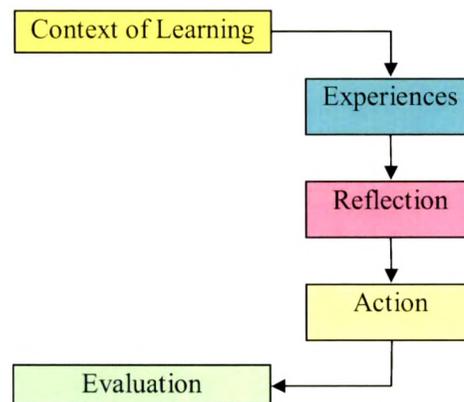
Diagrammatically it could be represented as:

Figure 1.2

(Diagrammatic representation of Integrated Pedagogical Paradigm)

1. **Context of Learning**

In order that the teaching-learning process is truly meaningful and effective, it is essential that the teacher is aware of the context in which

learning is to take place. This includes knowledge of the previously acquired concepts. The real context of students' lives, the socio-economic, political and cultural context and the institutional climate of the school.

2. Experience

The content of a curriculum is to be imparted through various experiences. Learning is concerned with growth and every learning experience is meant to help a person grow. This type of learning experience, which the student encounters and receives, will determine how he/she grows. Integrated pedagogy encourages the providing of direct experiences in the teaching learning process, through techniques like simulation games, role play, discussion, dramatization etc.

3. Reflection

The term reflection is defined as "a thoughtful reconsideration of some subject matter, experience, idea or purpose, in order to grasp its significance more fully. In other words, reflection is a process whereby we seek meaning to our learning experiences." During reflection, the understanding, the imagination and the feelings are used to capture the meaning and the essential value of what is being studied, to discover its relationship with other aspects of knowledge and human activity and to appreciate its implication in the on-going search for truth and freedom. In other words reflection is a process whereby we seek meaning for our learning experiences.

4. Action

Action can be best described as "the external manifestation of internal human growth based on the experience that has been reflected upon." This interior growth implies a growth in positive attitudes, the ability to make decisions oneself, to clarify one's priorities, to personally appropriate some truth or skill and specially growth in compassion and commitment to others. This interior human growth eventually manifests itself exteriorly.

5. Evaluation

Evaluation is an integrated approach that goes beyond academic evaluation. It includes non-academic evaluation as well, in terms of a student's all-round growth as a person for others - in his beliefs, attitudes, values, priorities and actions.

1.4.2. 3 The Critical Inquiry Approach (CIA)

Value education should ideally begin with Critical Inquiry of values. According to John Dewey, "the task of value education is to help children discover what is right through constant critical inquiry and thus harness their inherent energies for the pursuit of sound values."

Value inquiry is undertaken by the child, with the help of the teachers. While doing so, the right and valuable is perceived by the child and is automatically accepted and followed since it constitutes the solution to a problem that the child seeks to solve. Teaching reasoning skills rather than merely exposing our children to content in the values, is therefore of

crucial importance. Students, once furnished with reasoning skills would then put them to use in the real world.

The critical inquiry approach helps students to clarify the nature and consequences of the values and to become thoroughly committed to these values. Among the techniques that can be used in the Critical Inquiry Approach are the Media Approach, the Simulation Model, the Jurisprudential Inquiry and the Value Analysis Model (Charles, 1999).

1.4.2.4 The Total Atmospheric Approach (TAA)

In this approach a deliberate and planned attempt is made to infuse the entire atmosphere of the school with the spirit of those values, which we deem are important and essential, to inculcate in the students. It is believed that this approach acts as the necessary intermediary reflective stage, in the teaching, learning process, between the dispensation and acquisition of knowledge and skills on the one hand and the action-response-reaction stage on the other (Charles, 1999).

According to this approach, the three major areas essential to value inculcation are:

1) The Curricular Programme,
2. The Co-curricular Activities, and
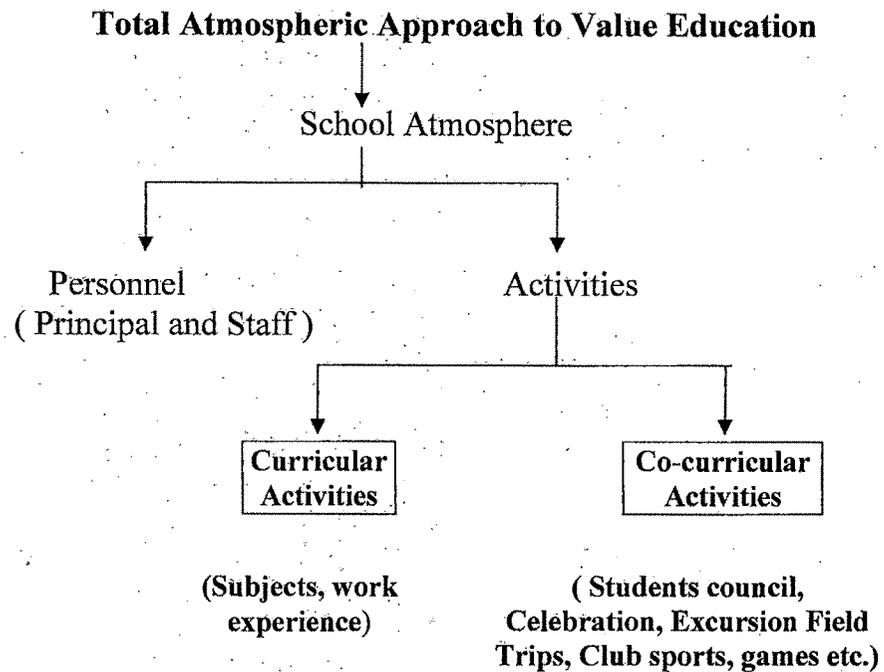3. The personal examples set by the staff of the school

Total Atmospheric Approach to Value Education

School Atmosphere

Personnel
(Principal and Staff)

Activities

Curricular
Activities

Co-curricular
Activities

(Subjects, work
experience)

(Students council,
Celebration, Excursion Field
Trips, Club sports, games etc.)

Figure 1. 3 : Total Atmospheric Approach

1.4.2. 5 THE VALUE CLARIFICATION APPROACH

The concept of value clarification was coined by L.E. Raths, M.F. Harmin and S.B. Simon in 1966. This approach aims at explaining the process of acquisition of values of children. Giving their idea of value as well as assumption that underlies their value theory and teaching strategies Rath et al. (1987) write, "there is an assumption in our value theory and the teaching strategies that grow from it that humans can arrive at values by an intelligent process of choosing, prizing and behaving. At least we assume that humans can arrive at something via that process, and with some support in the literature, we prefer to call that something "values." Raths, Harmin and Simon (1987) define a value (as opposed to a belief or attitude) as an area of our lives, which meets seven criteria. These are described below under the heads Choosing, Prizing and Acting.

A. Choosing

1. Choosing freely

Valuing process involves choosing freely, not as a result of pressure from authority. If there has been coercion, the results are not likely to stay with us for too long, especially when we are out of range of the source of that coercion. If a person feels that a value has been actively and freely selected, the more he is likely to feel that it is central to him.

2. Choosing from alternatives

Valuing process involves considering alternatives before a choice is made. The more alternatives are open to us in a choice situation, the more likely we are to find something we fully value. When we approach an issue by brainstorming possible options, for example, we increase the likelihood that a value will emerge.

3. Choosing after thoughtful consideration of the consequences of each alternative

Valuing involves carefully examing the consequences of each alternative. For a value to guide persons' lives intelligently and meaningfully, it must emerge in a context of understanding. Only when the consequences of each of the alternatives are considered and understood there is a choice, and not when indulged in impulsive or thoughtless behaviour.

B. Prizing

4. Prizing and cherishing

When we value something, we prize it, cherish it, esteem it, respect it and hold it dear. We are happy with our values. We judge them positively.

5. Publicly affirming

When we have chosen freely after informed consideration of the alternatives and when we are proud of that choice, we are willing that others know our values. We are willing to share our convictions with others, standing up for what we believe, to voice our opinions to publicly affirm our position.

C. Acting

6. Acting upon choices

When we have a value, we believe it should show up in aspects of our living, in our behaviour. The person who talks about something but never does anything about it is acting from something other than a value.

7. Acting with a pattern, Repetition, and consistency

Valuing involves acting repeatedly and incorporating the behaviour in the life of the person. Values tend to be persistent. They tend to show up as a pattern in one's life.

1.4. 2.6 CRITICAL PEDAGOGY

Introduction

Freire through his work in the slums of Brazil began to conceptualize a process of consciousness raising leading towards a dynamic concept of liberation and towards what he refers to as "moral complete humanness". The product of this process he calls 'conscientizacao', or a degree of consciousness in which individual are able to see the social system, they are able to understand the resultant contradictions in their own lives, to generalize those contradictions to others around them & to transform society with others. Freire describes 'conscientizacaio' as a process of becoming more fully human, a developmental process which can be

divided into these distinct stages namely Magical, Naïve and Critical Consciousness

i. Magical, or semi-Intransitive Consciousness.

Individuals at this first stage of consciousness are trapped by the "myth of natural inferiority." "They know that they do things, what they do not know is that men's actions are transforming." [Freire, 1972, p. 30] It is this sense of impotence which prevents individuals from naming their problems in dehumanizing terms, which ties them to magical explanations, and which limits their activities to passive acceptance. Rather than resisting or changing the reality in which they find themselves, they conform to it. Magical consciousness is characterized by fatalism, which leads men to fold their arms, resigned to the impossibility of resisting the power of facts (Freire, 1973). Two levels of responses can be defined as characteristic of the naming aspect of magical consciousness: Problem denial and survival problems. At the problem denial level, individuals either overtly deny that they have problems, or they avoid problems by locating them in another time or place.

"Men of semi-intransitive consciousness cannot apprehend problems situated outside their sphere or biological necessity. Their interests center almost totally around survival, and they lack a sense of life on a more historic plane... In this sense only, semi- intransitivity represents a near disengagement between men and their existence" (Freire, 1973, p.17). Again this aspect of magical consciousness is characterized by two basic orientations: attributing facts to superior powers in order to explain why things are as they are and a simplistic view of causal relationships. Freire
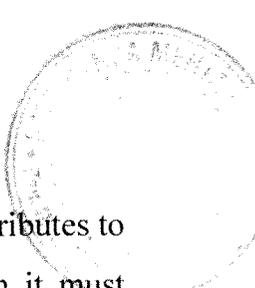
says: "Magical consciousness ... simply apprehends facts and attributes to them a superior power by which it is controlled and to which it must therefore submit" (Freire, 1973, p. 44). "Men confuse their perceptions of the objects and challenges of the environment and fall prey to magical explanations because they cannot apprehend true causality" (Freire, 1973, p.17). Behaviour typical of this stage of consciousness is that individuals, while continuing to rely on magical explanations, will see simplistic causal relationship.

Once individuals have denied they have problems or defined their problem exclusively in terms of survival "facts" once they have analyzed the situation and discovered a dependence on God, nature and the oppressor, their logical course of action is to resign themselves to the situation, conform to things as they are, and wait for things to change. This resignation and acceptance are easily recognized in statements such as "There is nothing we can do." "We must wait for the patron to return." "This is the way things are."

ii. Naïve or Intransitive Consciousness:

The move from magical to naïve consciousness is a move from conforming to the inevitable facts of life, to reforming specific aberrations in individuals within a basically sound system. The contradiction which the naïve individual faces is between an idealized system which should work, and specific relations of that system by evil or ignorant individuals. If those individuals could be made to "reform" their ways, the system would function perfectly.

Individuals over simplify problems by attributing the causes of individuals rather than to the system itself. Their explanations are fanciful in that they try to understand the individual apart from the system in which they operate and this ultimately leads to arguments which dissolve in the face of reality.

Individuals simplistically blame themselves or they blame a specific individual or group of oppressors. This is part of the process Freire calls "playing host to the oppressor." In this sense, individuals are playing host to the oppressor's ideology, to their beliefs. The oppressed internalize those beliefs and make them their own. This is an active process, deliberate effort, as opposed to the passive acceptance described as part of magical consciousness. If the oppressed blame themselves, they first accept the oppressor's explanation for why things are as they are. Individual's actions are necessarily related to their understanding of the situation. If they feel they are to blame or their peers are to blame, they will work to alter their behaviour. They will model the oppressor's behaviour. They live in the duality in which to be is to be like, and to be like is to be like the oppressors (Freire, 1968, p. 33).

iii. Critical or Transitive Consciousness

At the third level of consciousness, the issue is transformation of an unjust system, rather than the reformation or destruction of certain individuals. This process of transformation has two aspects: (1) a personal self-affirmation and rejection of playing host, and (2) a conscious empirical attempt to replace the oppressive system with a system both just and malleable. Unlike naïve consciousness, the individual does not blame

individuals, but rather demonstrates a true understanding of himself and of the system which coerces both the oppressed and the oppressor into collusion.

The critically transitive consciousness is characterized by depth in the interpretation of problems; by the substitution of causal principals for magical explanations; by the testing of one's findings and by openness to revision; by the attempt to avoid distortion when perceiving problems and to avoid preconceived notions when analyzing them; by refusing to transfer responsibility; by rejecting passive positions; by soundness of argumentation; by the practice of dialogue rather than polemics; by receptivity to the new for reasons beyond mere novelty and by the good sense not to reject the old just because it is old; by accepting what is valid in both the old and the new (Freire, 1973, p.18).

Oppressed individuals moving into the third stage of consciousness come to realize that no matter how hard they try, they cannot be like the oppressor, and they decide they do not want to be like the oppressor. A growing sense of self worth allows them to reject the oppressor as a role model. They focus upon their own ethnicity, not because they hate the oppressor and want to be different, but because they want to be themselves unique persons who are honest about their heritage and their habits. In answer to the question, "Should things be as they are? " they may respond, "No , because I am not allowed to be myself; I want to be me." Or, "Everyone tries to control us, telling us what to be like. Why can't we decide for ourselves?"

Value clarification approaches call not only for acceptance but also for reflection on values. This is done through more informed choices, more awareness of what it is a person prizes and cherishes and better integration of choices and prizings into day to day behaviour.

1.5 VALUE, BEHAVIOUR AND CHARACTER

One of the aims of education is to promote thinking. The role of an educator according to Freire, is to help the students form 'critical attitude'. The purpose of thinking is not in possession of absolute truth but an understanding about the self and the existing system around him. Thus, "thinking means considering the bearing of what is going on upon what may be, but is not yet" (Mohanty, 2005). The question of value arises in all thinking. Thinking deals with problems arising out of human concerns and seeks a course of purposive actions that will bring about a desired circumstance (Mohanty, 2005). The value clarification approach derives from an analysis of the relationship between value and behaviour.

1.5.1 BEHAVIOUR

When a number of individuals interact, a set of standards develop that regulate their relationships and mode of behaviour. Behaviour is the outward organic expression of mental process. "Values help to motivate and guide a child's sequences of behaviour. A child whose usual behaviour is controlled by a strong adherence to the personal values of honesty may under extreme pressure may not commit dishonest acts" (Thompson, 1969, p.526). Thus, the personal values are powerful forces in children's behaviour. They play an important role in determining what

activities and goal-objects an individual will seek and what behaviour he will display during these goal-oriented acts.

1. 5. 2 CHARACTER

Character has been defined by Ernest Hull (1921) as "Life dominated by principles". Principles here mean something more than the rule. By a rule it means some cut and dried positive enactment, defining in clear terms what shall be done and what shall not be done under certain circumstances. A principle is some great general idea to be understood according to its spirit, and to be applied with discretion. According to him life comprises of thoughts, words and actions and these thoughts, words and actions are determined by character.

The man of no character thinks, speaks and acts just as the impulse seizes him, whether for good or bad or, if there be anything of reasonable motive behind this is determined by chance or circumstance rather than by any reflex and stable purpose. If there is any consistency about his life, this is due simply to the fact that his impulses or his circumstance are more or less the same all the year round or because he has got into a groove, and lacks initiative and originality. On the contrary, the life of a man of character is a decided unity- something knit firmly together into a consistent whole; not rigid or unelastic necessarily but still unified structure. The man of character has his impulses and his circumstances too, both of which try to dominate him just as in the case of the other fellow. But his attitude towards both is different. It is the attitude of a master, not of a slave- a dominating, ruling, directing attitude, which uses both impulses and circumstances as amenable to his own purposes and

make them his tools. The man of character is a man who is not ruled out by impulses or circumstances but dominated by principle (Hull, 1921).

1.6 BASIS OF VALUE JUDGEMENT/EVALUATION

In order to know what is right and wrong, we must examine human nature and act in accordance with what our nature requires. Humans have a definite standard by which they judge if actions are good or bad. These standards may be termed as rules or principles. D'arcy (1937), Brennan, et al (1977) and Gibbs (2003) have stated the following basis of moral/value judgement or evaluation.

1.6.1 The Reciprocity Norm

The reciprocity norm is also known as the golden rule. According to this norm, the behaviour in question must be accepted to a person whether he is at the giving or receiving end of it. In other words, 'always treat others as you would like them to treat you'. In the spirit of golden rules, 'you' means others perspective (Baier, 1965) (as cited in Gibbs, 2003).

1.6.2 Relationship between individual and society

There is a saying that "No man is an island". It means every human being is a part of the whole. The moral law covers actions between one individual and another. Every person has all the rights of a person and has the duty to respect these rights. Most of our actions affect many people in the ever widening circles. Those who are clear about what the relationship between individual and society most often exhibit the qualities of being positive, purposeful and consistent.

1.6.3 The Law of the State

The law of the State is the standard by which the idea of right and wrong is judged. For example, the Principles enshrined in the Constitution of India safeguards the interest of each and every individual of the country. Every citizens of the country owes obedience to the law of the state.

1.6.4 The Moral law

The ultimate standard by which moral action and moral ideas are judged is called the principles of morality, the moral law or the natural law or conscience. According to this principle, 'Good must be done and evil must be avoided' (Brennan, 1977). The study of human nature by Brennan and others (1977) reveal that human beings give to his fellow men and seek to receive from them. From this sort of behaviour, one can know clearly what actions are good and what are evil.

Morality has to do with human beings. An action is good if it respects the rights of another. To consider an action good, one has to examine that actions between groups are moral or immoral.

1.7 SOURCES OF VALUES

Human beings are value-seeking and value-directed individuals who have to fulfill all their needs in the social milieu and also harmonize their need fulfillment with a system of related need fulfillment of others. Human values are derived from environment, culture and from human existence. Some of the sources of values as stated by R. P Shukla (2004) and J.C. Aggarwal (2005) may be summarized as follows:

1.7.1 PHILOSOPHICAL TRADITIONS OF INDIA AS SOURCES OF VALUES

Philosophy is a set of belief and ideas about the nature of reality, truth and value. Tradition is an opinion, belief, custom etc. transferred to us by our ancestors. Indian philosophical tradition is one of the oldest and longest traditions in the world. Indian philosophical tradition covers the Vedic Period, Jainism, Buddhism, Epic ages, Puranas, Darsanas, Nyaya, Vaisesika, Sankhya, Yoga, Mimansa, Vedanda and assimilation of Islam, Islamic Sufis, devotional movement of the Bhakticult. Purushartha doctrine with its four supreme ends i.e. artha, Kama, dharma and moksha are the values which human beings seek to lead a good life.

Right action or right conduct is the essence of dharma (righteousness). Dharma in Indian mythology regulates and commands the very action of the man leading to moksha. The ideals of dharma or ideals of life, according to Hindu doctrine, consists of four asramas (stages): (a) Brahmacharya (the period of discipline and education, (b) garhasthya (the life of the householder and active worker), (c) Vanaprasthya (retreat for the loosening of bonds) and (d) Sannyasa (the life of a hermit). Each stage refers to the duties appropriate and obligatory to the different stages.

1.7. 2 SOCIO-CULTURAL TRADITIONS AS SOURCES OF VALUES

Institutionalized relationship of the members of a given society which determine their behaviours are called social traditions. In every society, there is a set system of working that regulates the behaviours of members in certain forms of relationships. Thus social institutions reflect social

traditions, cultural basis and its various dimensions. For example, family, marriage, religion, economy, education, caste, law and order and art and amusement etc. as social institutions of a society regulate the life styles of the people.

1.7.2.1 **Family:** The responsibilities of the head of the family are to look after the welfare of all the members of the family and to maintain discipline in the family. The head of the family is an exemplary ideal model of values such as respect for elders, guests, helping the needy and downtrodden, cooperation, dignity of labour, honesty, sharing, love & peace, division of labour etc. housekeeping by women, respectable status for women, women and girls at par with goddess.

1.7.2.2 **Religion:** Worship, rituals and morality based on one's religion. Secularism based on respect for other's faith, good teachings of all the religions of the world should be a guiding force of life. Tolerance, accommodation, and love for humanity with universal outlook have been bases for peace in society. This and teachings of religious leaders and scriptures should be a good source of knowledge for search of reality and truth.

1.7.2.3 **Economy :** Economic achievement based on individual's ability, talent with facilitating environment for fullest expression of individuality would encourage every one to become productive and constructive citizens of the society. Occupation and profession purely based on caste should not be encouraged, rather every one irrespective of caste, creed, religion etc, enjoy freedom to select the occupation of his choice.

1.7.2.4 **Education**: Quality education has been one of the most cherished traditions. Ancient education of high quality for example, Gurukula system, famous universities like Nalanda, Taxila, Vikramshila and their standard functioning in the areas of – admission, curriculum, teaching-learning process, evaluation system, teacher-student relationship, social participation and social accountability, future orientation, self-discipline etc. and practical education, prepared students for life challenges and self-reliance. These can serve as good examples for students and teachers for realization of the traditional prayer phrase 'Sa Vidya Ya Vimuktayaye'.

1.7.2.5 **Art and Amusements**: Traditional arts and its richness are well evident from our monuments, temples, churches, paintings, classical music and traditional musical instruments which are appreciated even in this modern life. Especially the spiritual flavour of age – old arts and music, folklores, mores etc. can be a source of inspiration in promoting love, peace, unity in diversity (Shukla, 2004, pp. 169-170).

1.7.3 INDIAN CONSTITUTION AS SOURCES OF VALUES

The constitution of India provides provisions for promotion of basic values of democracy, socialism and secularism. These values are the guiding principles for all individual and group functioning. The principles relating to these values have been further enumerated as follows: (1) democratic principles relating to freedom, tolerance, equality, respect for other's view points, willingness to share, adjustment with others and work with groups, (ii) socialist principles of respect for equality in status and opportunity, equitable distribution of wealth, maximizing production of

wealth, and (iii) secular principles such as respect for all religion, freedom of worship, and management of civic affairs (Basu,1994).

How are some of the above values acquired from the different sources? What are the different ways of acquiring values? To answer these questions a few approaches of value acquisitions are discussed below.

1. 8 HISTORICAL DEVELOPMENT OF VALUE EDUCATION IN INDIA

One among the different aims of education is value development. An attempt has been made to trace the historical development of value education to understand the importance of it in pre and post independence India.

1.8.1 PRE INDEPENDENCE OF INDIA

In the Vedic Period (4000 – 1000 B.C.) instructions on moral education were imparted through Gurukulas and Rishikulas by the Priests, Seers, Sages and religious teachers. Teachers' duties and responsibilities were to promote moral awareness of the pupils and to train them how to lead the disciplined and spiritual life. "First deserve and then desire", principle was effective means, and teachers themselves were living exemplary model of the values, what they wanted or desired to develop among their students (Gawande, 2002 and Shukla, 2004). During the Buddhist Period (600 B.C. – 1000 A.D.) practical training for character building and moral upliftment was given, in addition to the various subjects taught to the pupils. Discussion and debates were held on significant subjects to enlighten the pupil's knowledge. Purity of conduct of the students was

emphasized to enable them to progress in different spheres. (Chaubey, 1988). During the Medieval Period (1200-1800 A.D), moral education was based on 'Kuran'. Educational institutions like Maktabs and Madrasa where religious Muslim leaders were teachers who inculcated a spirit of piety and righteousness in their people (Gawande, 2002 and Shukla, 2004).

1.8.2 THE POST-INDEPENDENCE PERIOD (1947 – 2003)

Recommendations and suggestions of various commissions and policies and constitutional provisions are briefly discussed here to understand the nature of value education in independent India.

The University Education Commission (1948–49) strongly recommended that introduction of silent mediation in the schools before the class work starts and suggested the teaching of the lives of great religious leaders in the first year, a universal character from Scripture of the world in the second year and the central problems of philosophy of religion in the second year. The Secondary Education Commission (1952 – 53) said that in view of the provision of the Constitution of the Secular State, religious instruction should be given to the children of the particular faith with the consent of the parents and the management concerned (Purkait, 1992).The committee on Religious and Moral Education (1959) gave special stress on the teaching of moral and spiritual values. The other major recommendations of the committee are (1)The content of moral and spiritual education should include a comparative study of lives and teaching of great religious leaders, followed by their ethical systems of philosophies, (2) Every Educational institution, on desirable ground

should have a few minutes of silent meditation or prayer before the class work starts. This assembly meeting should be oriented towards self discipline and devotion to some ideals through reading of inspiring passage from great literature, religions and cultures of the world. Community singing and hymns can be most effective at school stage, (4) Suitable books should be prepared based on all the religions, religious leaders, saints, mystics and philosophers for all stages from primary to University. These books would help in the inculcation of patriotism, moral, spiritual and social service values and (5) Extra-curricular activities should include lectures on inter-religious understanding, delivered by learned persons. Simultaneously educational broadcasts and group discussions may be organized for development of moral and spiritual values. Special stress should be laid on teaching good manners and promoting the virtues or reverence and courtesy.

The Education Commission (1964 – 66) said that moral education should be imparted through both direct as well as indirect methods. The entire curriculum and the school activities should be value oriented. Every teacher, irrespective of the subject he teaches is responsible for building character. Right from school assembly to curriculum transactions and organizing co-curricular activities, all should inculcate among students values of cooperation, mutual regard, honesty, integrity, discipline and social responsibility. A curriculum Frame work for Ten Year School Education (1975) focused on fostering social, democratic and secular values. It emphasized that school curriculum should be related to national integration, social justice, productivity, modernization of the society and cultivation of moral and social values. The objective of the school

curriculum should center round character building. Values such as moral, social, democratic, National Integration, secular outlook and others can be promoted through curricular activities such as physical education and co-curricular activities such as work experience, social services, scouting and guiding, sports and games and N.C.C. The National Policy of Education (1986) and the Progamme of Action (POA) (1992) documents, have widely interpreted value education as broad cultural education leading to removal of superstition, obscurantism, religious fanaticism and all other narrow loyalties. It has stressed the importance of positive approach in which the root of Indian culture have to be highlighted along with the development of scientific temper and unity and national integrity having a special focus.

The National Curriculum Framework for school Education (2000) emphasized the need for inculcation and sustenance of personal, social, national and spiritual values like cleanliness and punctuality, good conduct, tolerance and justice, a sense of national identity and respect for law and order and truthfulness. Value education and education about religions would be integrated with all the subjects of study in the scholastic and co-scholastic areas that the objectives would be directly and indirectly achieved in the classrooms, at the school assembly places, play grounds, and cultural centers and so on. The entire educational process has to be such that the boys and girls of this country are able to know good, love good and do good and grow into mutually tolerant citizens. The comparative study of the philosophies of religions can be taken up at the secondary and higher secondary stages" (pp. 35-36). Curriculum framework for teacher education (2004) is of the opinion that

there is a constant erosion of essential social, moral, ethical, humanistic and spiritual value. In addition to the knowledge component, attitudinal aspects are also to be interwoven with the process of teaching learning to empower students to make appropriate value judgement and to act accordingly when such a situation arise. Proper attention is to be paid to value exploration, value clarification, selection and nurturance (p.13).

1. 9 THEORY OF VALUE ACQUISITION

Value development has witnessed a gradual paradigm shift from Behaviourism to Cognitivism and from Cognitive to Constructivism. There are four major approaches which explain how people acquire values. They are: 1. Psycho-analytic Approach, 2. Cognitive Development Approach, 3. Learning Theories Approach, and 4. Constructivist Approach

1.9.1 PSYCHO-ANALYTIC APPROACH

The term psychoanalysis was used by Sigmund Freud to the analysis of psyche or the mind. Psychoanalytic theory emphasizes the structure of personality. Freud assumed that the personality is made up of three major systems namely the Id, the Ego and the Super- Ego and although each of these provinces of the total personality has its own functions, properties, components, operating principles, dynamisms, and mechanisms, they interact so closely with one another that it is difficult if not impossible to disentangle their effects and weigh their relative contribution to human behaviour (Hall and Lindzey, 1991).

Sigmund Freud's (1925/19610) study (as cited in Berk, 2002) found that morality emerges between age 3 and 6, the period when the well-known Oedipus and Electra conflict arise. To maintain the affection of parents, children form a superego, by identifying with the same-sex parents, whose moral standards they take into their personality. Finally, children are thought to internalize, along with moral standards some intense emotion. They turn the hostility previously aimed at the same-sex parent toward themselves, and that internalized hostility leads to painful feelings of guilt each time they disobey the superego (p.478). A weakened ego and superego would strengthen the ID that would lead to partial development of values.

1.9. 2 COGNITIVE DEVELOPMENT APPROACH

Different psychologists have developd theories of moral development. One such cognitive development theory is of Lawrence Kohlberg. He originally identified six stages in moral development and grouped them into three levels. His revised theory has three levels and six stages- the pre-conventional (stage 1 and 2)- conventional (stage 3 and 4) and post-conventional (stage 5 and 6) (Duska & Whelan, 1975 and Berk, 2002).

I. PRECONVENTIONAL LEVEL

At this level, the child is responsive to cultural rules and labels of good and bad, right or wrong but interprets these labels either in terms of the physical consequences of action(punishment, reward, exchange of favours) or in terms of the physical power of those who enunciate the rules and labels. The level is divided into the following two stages:

Satge- 1: The punishment and obedience orientation.

The physical consequences of action determine its goodness or badness regardless of the human meaning or value of these consequences. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral supported by punishment and authority.

Stage- 2: The instrumental relativist orientation

This is the stage when moral actions are directed to further child's own interest and allow others to do the same. For a child, which is right or good is what satisfies him or her? To gain something from others, children understand that they must recognize and respond to others need. The morality is based upon the outlook: "you do this for me and I'll do that for you".

II. CONVENTIONAL LEVEL

At this level, maintaining the expectations of the individual's family, group, or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. The attitude is not only one of conformity to personal expectations and social order, but of loyalty to it, of actively maintaining, supporting, and justifying the order, and of identifying with the persons or group involved in it. At this level, there are the following two stages:

Stage- 3: The interpersonal concordance or "good boy – nice girl"
orientation.

This is the stage when conventional morality begins. At this stage children value relationships based on mutual trust and loyalty. Behaviour to be good must please others. Children are more oriented to win the approval of others and to avoid their disapproval. They try to live up to the

expectations of people close to them and try to fulfil the different roles. More importance is given to mutual agreements and individual interest takes a back seat. The children develop the tendency to see things from others' perspective and show genuine care for others.

Stage- 4: The "law and order" orientation.

At this stage one possesses conventional morality at a higher level. Morality is based at a higher level. Morality is based on abstract understanding of society as a whole. It emphasizes meeting social and religious responsibilities, upholding the law and contributing to the society. Individuals at this stage accept social conventions and rules, and preserve social structure. Morality puts emphasis on doing one's duty, showing respect for authority and maintaining the existing social order for its own sake.

III. POSTCONVENTIONAL, AUTONOMOUS, OR PRINCIPLED LEVEL

At this level, there is a clear effort to define moral values and principles that have validity and application apart from the authority of the groups or persons holding these principles and apart from the individual's own identification with these groups. This level also has two stages:

Stage-5: The social-contract, legalistic orientation.

At this stage, right action tends to be defined in terms of general individual rights and standards which have been critically examined and agreed upon by the whole society. There is a clear awareness of the relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. The right is a matter of personal "values" and "opinion." The emphasis is upon the "legal point of

view" but with an emphasis upon the possibility of changing law in terms of rational considerations of social utility.

Stage 6: The universal-ethical-principle orientation.
Right is defined by the decision of conscience in accord with self chosen ethical principles appealing to logical comprehensiveness, universality, and consistency.

Kohlberg sees moral development as a progression from stage 1 to 6 where each succeeding stage needs perspective than the preceding stage. This principle provides a fundamental guidance for any programme of value development.

1.9.3 LEARNING THEORIES APPROACH

The Learning Theorists advocate that values are no ideas or mental stage. They are acts, behaviours, responses that are considered desirable. Children absorb them from the society, the parents, the peers, mass media and other social institutions. Three kinds of mechanism are postulated by them that underlies the development of values. These are reinforcement and reward, punishment and the threat of it and modeling or imitation. The ecological model stresses the importance of understanding the relationship between the organism and various environment systems such as family and the community. The child is seen as an active participant in creating his own environment.

A major advocate of this approach is Dr. Urie Bronfenbrenner (1979) who offered a framework for organizing sets of environment systems. In his

view, the child's world is organized "as a set of nested structures, each inside the next, like a set of Russian dolls."
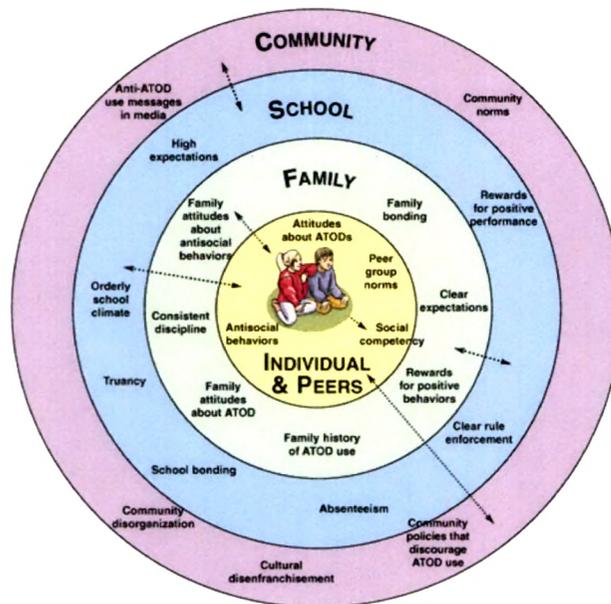
Figure 1.4 : Ecological Model

(Based on Bronfenbrenner, U. 1979. *The Ecology of Human Development.* Cambridge: Harvard University Press.)

As figure 1.4 illustrates, Bronfenbrenner proposes four contexts which range from the immediate settings; such as family or peer group to the more remote contexts in which the child is not directly involved.To truly understand how to support each child's growth and development, we must learn about the environment in which each child is being raised. Dr. Urie Bronfenbrenner, a child development theorist, developed the Ecological Model to explain his views on how family, community, and cultural factors influence each child's development.

There is a transactional process between and among levels in this model. Peers and community norms may influence individual behavior. Similarly, family may influence the individual and also be influenced by community variables (e.g., employment). A parent's level of educational attainment may influence how empowered he feels that he is able to affect community change. Bronfenbrenner's ecological model of development explains how family, community, and culture affect the growth and development of children growing up in many different cultures and settings. Bronfenbrenner's model describes four environmental systems that influence a child's development.

i. Immediate environment

The first system, the immediate environment in which a child lives and interacts with other people, includes family, school (or child development program), peers, and neighborhood. Children's relationships and interactions with people in this system have the most immediate effect on their development.

ii. Relationship or Connections

The second system involves relationships or connections between the people and institutions in a child's immediate environment (the first setting). For example, effective communication between parents and teachers about a child's experiences and progress supports and enhances that child's growth and development. On the other hand, when expectations at home and school are very different, a child's development may be hindered.

iii. Indirect Influences

Children's growth and development can also be affected by a third system of indirect influences-experiences and institutions in which the children do not actively participate but that involve people and institutions related to the child. Changes involving these people and institutions can indirectly affect children's growth and development. For example, when a new recreational facility opens in the neighbourhood, children have a place to play and be with friends and family. These positive experiences enhance children's development. A parent who enters a job training program develops increased competence and self-sufficiency. By achieving a life goal, the parents gain greater self-respect, which can also positively impact on a child's development.

iv. Culture

The fourth and final system in Bronfenbrenner's model is the culture in which a child is raised. Most cultures have values and practices related to child rearing. Certain behaviors are encouraged, while others are considered inappropriate or undesirable. In addition, each child's sense of self is, in part rooted in culture. Children tend to flourish in environments that acknowledge and respect their cultural beliefs and customs. Conversely, when children's cultures are not reflected in their experiences beyond the home, they may not achieve their maximum potential.

The importance of Bronfenbrenner's ecological scheme stem from the fact that it stresses the importance of analyzing relationships between the child and a variety of environmental system as well as relationship among these systems. It also emphasizes that the ecology of the child is not static.

Development involves the interaction of a changing child with a changing matrix of ecological system. In the Learning theory Approach like Bronfebrenner stated that children learn not only from what they are told to do by adults but also from what they see adults doing.

1.9.4 CONSTRUCTIVISM

The term *constructivism* refers to the idea that learners construct knowledge for themselves. Each learner individually constructs meaning as he or she learns. It focuses on the learner's active participation in the process of construction of knowledge representation of working memory. According to this view, the learner is a sense maker while the teacher acts as a cognitive guide providing guidance and modeling on authentic academic tasks (Sahoo, 2005). The theory ensures that the learners must identify value laden issues in real life situations. Accordingly, the learner must analyze with the help of various interpretation and intellectual support system surrounding it.

The above four theories of value acquisition suggest that values are acquired from the socio-cultural milieu of the students. This acquisition/development of values begins right from the childhood days. There is a sufficient reason to believe that schools have not sufficiently helped students with value development. This has given rise to value conflicts.

1.10 ORIGIN OF VALUE CONFLICTS

The generally held view amongst psychologists is that morals and values are largely learnt structures, with the young children acquiring them

initially from his parents and later from teachers, peer groups, the media, and society (Fontana, 1981, p.225). According to M. Mukhopadhay (2004), there are several stages in human development, namely, physical, mental, and spiritual. Similarly, human values, an element of mental development, also happen through several stages. The roadmap to value development through four stages is prsented in figure 1.5 below.
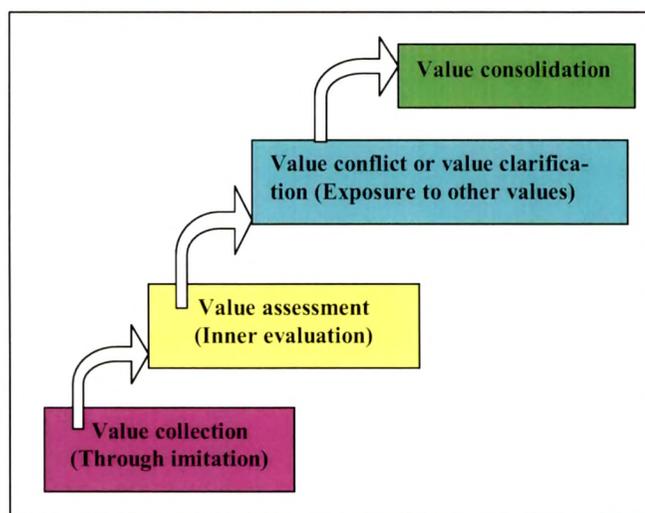

Fig. 1.5 Stages of value development.

(Source: Mukhopadhyay, M. (2004) *Value Development in Education.* New Delhi, Viva Books Private Limited).

During the early childhood days, when judgement is yet to develop, children observe and imitate the adult behaviour, particularly the parents. This continues beyond childhood. Values are acquired from members of the community, teacher and so on. As values are acquired and practiced through articulated behaviour, the individual draws approval and disapproval classifying one's behaviour as desirable and undesirable. The process of value assessment within the individual takes place silently that

helps the individual learn to choose and imbibe the values and cherishes. With greater and greater exposure to larger number of people, the individual often gets exposed to alternatives and contradicting set of values. This leads to value conflict.

1.11 LINKAGE OF THE PRESENT STUDY

All through the discussion so far, it is observed that values are constituent part of human beings. These values are acquired from different sources (para 1.7). At present there is a genuine concern among parents as well as all those who are responsible for educating students about the erosion of values at personal and national level. The approaches of acquisition of values view erosion of values as due to the inappropriate ways of acquiring or teaching of values. Very often when values taught are not assimilated by the persons they lead to split of one's personality. Split of personality is often seen in the person's behaviour. This leads to incompatibility between the principles of values and the practices of values. This causes conflicts in value.

From the reviews of related literature, it can be concluded that the traditional methods were used to teach values and improving the moral judgements of students, namely, B. Ed students and Graduate students. In other studies, however, attempts have been made to study the relationship between value development and a number of other socio-economic variables, such as value development and preferences through age, institution related variables, like, organizational climate, teacher etc. Moreover, no study has been conducted applying value clarification strategies for value consolidation among the students at secondary level.

The prevailing situation of value conflict among the sample calls for an appropriate strategy to be adopted for enhancing their valuing process at the personal level. Hence, the researcher strongly felt the need to respond to this problem in his study. The present study is an attempt in this direction.

1.12 THE PRESENT STUDY

The present study is an attempt to study the impact of value clarification strategies for enabling students of class VIII to deal with value conflicts.

1.13 RATIONALE OF THE STUDY

Deep within every human being there is an urge to grow up and blossom out as a person (Shaffer, 1978). Born as a helpless infant, the human baby grows, matures, develops and learns behaviour as expected by the society. The development of values takes place in such an unobtrusive way that parents, teachers often overlook the social significance of this growth trend. Ever since the dawn of human civilization, conscious efforts have been made by home, church and schools to cultivate values in the children. Today, we find that although these institutions are still very much concerned with teaching values, yet teaching them has become more pluralistic. Each institution inculcates in her children values which may be widely divergent from the values instilled by other institutions.

This diversity in value training has resulted in children doubts and anomie. But none today would deny that their task has become increasingly difficult, meeting with less success than in the past. Their zeal in many lives has been diminished and even removed. When home

and the school fail to transmit to young children the personal values of an established society, decadence inevitably follows. When individuals and institutions of a society are weakened in their roles of teaching and perpetrating these human values, society as well as individuals suffer. "When a child fails to acquire the personal values characteristic of the society in which he lives, he is almost surely headed toward either direct or indirect social conflict" (Thomson, 1969, p. 524).

Moreover, "the modern world is marked by tremendous achievements in science and technology, coupled with a general decline and reversal of human values as well as deterioration of moral and mental health both of individuals and societies"(Goel and Goel, 2005, p . 31). Similarly, Mittal (2005) is of the opinion that symbolic models on films, television have their effects on children. During their formative years, students are influenced by their environment. Be it poverty, violence or under achievement in school - there can be hundreds, often thousands of experiences- all have their impacts on children in one way or the other. From these effects one can not escape. At young age, they are not able to make informed judgement about either the validity of these messages or their relevance. As they grow up, most of them are not even aware that they have been influenced by all the things around them. Yet, all human beings are capable of making choices if they develop the insight, and their natural talents and abilities.

Due to the dramatic and far reaching socio-cultural and political changes that are taking place in our country and in other parts of the world, there is an erosion of human values without proper replacement. Conflicting

ideologies and double standards practiced by people in positions of power and influence have their impact on children. Such double practices, raises doubt in the minds of the people, especially the young one. The dilemma of the young person is not about the insufficient number of values to follow, but what to follow and whom to follow. Young people, today, are constantly on the lookout for good role models who are not mere preachers.

There is more information, more knowledge of fact available today than ever before, but this means that it is more than ever necessary to sort things out. But, how to reduce a mass of facts to order? The inquirer will have to go on to ask the end or the purpose of things whose nature he has been studying. Most people hold that man has free will, that he can choose for himself. So as to be human, an action must be purposeful and directed. Activity and the motives which produce activity must be synthesized. Raths et. al. (1978) write, "It seems to us the pace and complexity of modern life has so exacerbated the problem of deciding what is good and what is right and what is desirable that large number of children are finding it increasingly bewildering, even overwhelming, to decide what is worth valuing, what is worth their time and energy"(p.10).

So, the important questions are: What should be done to instill and preserve a sense of human values in the minds of young people? How can we help our younger generation in the process of making value as regulative factor in their individual and social behaviour? Should we plan some action, which can be helpful to the future citizens to develop

the competencies necessary for rational value decisions in conflicting situations?

The education system in India can be said to follow what Paulo Freire has described as the "banking concept" of education. In such an understanding education is more of passing of knowledge to the students whom they consider ignorant. Its main emphasis is on imparting of knowledge concerning the academic subjects included in the curriculum. The result is that the children grow up intellectually but not in other aspects of their personalities. The sole aim of education is to train cognitive domain and very little or no emphasis is given to the affective and psychomotor domains of the students.

Education is value oriented. However, in the present system of education undue emphasis is given to indoctrination of values. The aspects of identification of value conflicts and strengthening those values are hardly given emphasis through well planned programme in the present education system. It is believed that erosion of value crisis cannot be checked without addressing its root cause. One of the main causes of erosion of value is the lack of responding to the value conflicts that exist in the mind of the students.

A Chinese proverb states, 'Give me a fish and I will eat for a day, teach me how to catch fish and I will eat forever.' Students of secondary school are at their formative stage hence, they can be helped to strengthen their values as well as to clarify their certain value conflicts which exist in their mind. Therefore, it seemed quite appropriate to the investigator to inquire

and investigate into the problem in view of strengthening the value system of the students. This study is undertaken with the view of minimizing identified value conflicts and promote/strengthen the values of students through a planned value clarification programme and to study its impact on them.

1.14 STATEMENT OF THE PROBLEM

The present study was titled: "A Study of the impact of Value Clarification Strategies for enabling students of Class VIII to deal with value conflicts".

1.15 EXPLANATION OF THE TERMS

1.15.1. Impact

It refers to the amount of learning that is purported to have been produced in the students by exposing them to the intervention programme and amount of learning they are able to translate into their lives that has resulted in new attitudes and behaviour. Hence, impact will be ascertained by comparing pre-test and post-test scores and results based on the analysis of data obtained through intensive journaling, anecdotal records, observations and unstructured interviews.

1.15. 2. Value Clarification strategies

The term value clarification strategies refers to a pedagogy incorporating Critical Pedagogy to clarify the prevailing value conflicts of the sample of subjects and to mobilize feeling, to guide thinking and to sustain action. By this process students are helped to clarify their value conflicts and act in conformity with their values through valuing process.
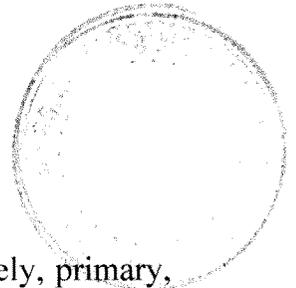
1.15. 3. Class VIII

Education in Sikkim is broadly divided into five stages, namely, primary, junior and senior secondary, higher secondary and university. The junior secondary covers from classes VI to VIII. Class VIII is the end of junior secondary and a link to senior secondary. In the present study the end of junior secondary refers to class VIII.

1.15. 4. To deal with

In this study, 'to deal with' refers to the ability of the students to apply/use their assimilated values as a result of their learning by the intervention programme in a concrete values conflict situation in their life. This would imply that the students take into account the possible pros and cons of an action, make a choice, act and maintain their value under different personal-social conditions.

1.15. 6. Value Conflicts

In this study the term 'value conflicts' refer to one's inability to choose and decide their course of action due to the incompatibility between the value principle and value practices by different people in the society. Value conflicts also refer to Approach-Approach Conflicts, Avoidance-Avoidance Conflict, and Approach-Avoidance Conflict.

Hilgard and et al. (1975) has classified three types of conflicts.

a. **Approach-Approach Conflicts**: Here two almost equally and equidistant positive valences give birth to the approach –approach type conflicts. This type of conflicts arise in situations like the child having to choose between watching a movie of his choice on the video or going for a picnic with his class-mates.

b. **Avoidance-Avoidance Conflict**: This type of conflicts, two almost equally strong and equidistant negative valence work to force the individual to leave the field or escape from the situation. An example of such a conflict is the avoidance of homework as well as of punishment by a child.

c. **Approach-Avoidance Conflict**: This type of conflicts, the person is equally attracted and repelled by the same goal for the desire to attain some object. This type of conflict may arise in the case of a child who is attracted to run a sack race on account of the announced prize for every participant against his not wanting to participate for fear of spoiling his new dress.

1.16 DELIMITATION OF THE STUDY

Following were the delimitations of the present study.

- The sample for the study was delimited to one school following CBSE syllabus situated in Namchi, the South District of Sikkim for one academic year.
- The present study was conducted on the students of class VIII only. Therefore, the finding of the results may not be generalized across the population.

1.17 OBJECTIVES OF THE STUDY

On the basis of the statement of the problem, the study was aimed at achieving the following objectives:

1. To identify value conflicts faced by the sample of subjects.
2. To ascertain how the sample of subjects deal with the value conflicts.

3. To identify the stages of development of the sample of subjects on Kohlberg's stages of moral development.

4. To implement value clarification strategies that will help the sample of subjects to deal with value conflicts.

5. To study other benefits of learning value clarification strategies on the sample of subjects.

1.18 RESEARCH QUESTIONS

Keeping in view the above objectives, the present study puts forward the following research questions:

1. What kind of value conflicts are faced by the sample of subjects?

2. How are the sample of subjects coping with the value conflicts that they face in their day to day life?

3. In what stage of moral development are the sample of subjects?

4. Is there any impact of the prepared intervention programme in helping the sample in dealing with value conflicts?

5. Will there be any benefits of the prepared intervention progrmme on the sample of subjects?

1.19 ORGANISATION OF THE STUDY

This thesis consists of seven chapters. The chapter I is devoted to the theoretical context of the study. A brief review of related studies is given in chapter II. The chapter III deals with the Methodology followed in this study. It consists of research method, sample selected and the procedure of data collection. The Intervention Programmes of value clarification is discussed in chapter IV. Analysis and interpretations of data are presented in chapter V. Chapter VI deals on discussion of the results.

Chapter VII presents a brief summary and findings of the study. It also includes some suggestions for further research. Bibliography and appendices are given at the end.

In the next chapter, an attempt has been made to review related literature on value education to get a glimpse of past and present studies undertaken by the researchers.