

Value Education

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INTRODUCTION

Mutual survival of people in a progressive society is value-based. Human and social values have sustained the humanity ever since advances in civilisation gave rise to organised 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 and human values and generating a 'caring and compassionate consciousness' (Karan Singh, 2000) has tremendous potential to salvage the human goodness. Schools and their educational aims have, in this scenario of 20th and 21st century, been expected to be instrumental in preserving and restoring humanistic values like peace, calm, respect for humans, social equalities. The need to devise educational methods and approaches which are dynamic, reflective, and would help restore values and transform social forces into creative and constructive channels has for long been recognised.

The arbiters of education have, therefore, been persistent in their efforts towards revitalising the goals of education to include a value focus as an undercurrent and discipline within education. Way back in 1972, the UNESCO document 'Learning to Be' laid down that the 'aim of development is complete

fulfillment of the man in all the richness of personality, complexity, forms of expression and various commitments'. "Learning: The Treasure Within" (UNESCO, 1996) suggests two of the four pillars of learning, as 'Learning to be' and 'Learning to live together'. 'Learning to be' suggests tapping through education 'the depth of our psyche... to behave as responsible and creative citizens' (Karan Singh, 2000). Value-related concerns under the titles such as 'Shared Values' have constituted important themes for interventions by Commonwealth countries with strong beliefs in democratic values and human rights, as also in sanctity of power and faith vested in the people to bring about realisation of these values.

In the initial phases of value education movement during the last century, the early forties saw the United Nations announce action-oriented measures towards protection of life, liberty, and propriety of citizen's rights. Some of the outcomes were the 'United Nations Charter' of 1945, the 'Universal Declaration of Human Rights' of 1948, and the 'United Nations Declaration of the Rights of the Child' of 1959. The charters led to preparation of a number of texts meant to be used as standards in schools where linguistic, cultural, religious, and ethnic pluralism is a fact of life (Starkey, 1992). Indeed, as per the international conventions on human rights, teachers are dealing with a number of value education tasks of increasing persons' inherent self-worth and dignity, living with others, race or gender equity, enhancing opportunities for those with special needs, etc. In India, the preamble of the

Indian Constitution has stressed the ideals of Justice, Liberty, Equality, and Fraternity. It has guaranteed certain fundamental rights and has given a Chapter on Directive Principles of the State Policy which embodies ideals and values that are salutary for the progress of India. The 1976 insertion of Article 51A includes emphasis on responsibilities, obligations, and duties.

VALUE EDUCATION INITIATIVES IN INDIA

Value education has had significant milestones in educational history of the independent India. But in pre-independence era no deliberate emphasis was given on value-component in either policy statements or curricula and other school programmes. However, the committees and commissions of the independent India recognised the need to revive interest and attitudes towards Indian cultural heritage, national unity and national cohesiveness, and basic human values. The memorandum on the Post War Educational Development (Sargent Committee Report, 1944) recommended religious and ethical bias in curriculum. The Religious Education Committee of the Central Advisory Board of Education (1945) emphasised that spiritual and moral teachings common to all religions should be an integral part of the curriculum, and provisions / facilities of instruction therein should be the responsibility of the State. During the period that followed, the debates on the related issues centred around the practicability of moral and spiritual education.

Concurrently, efforts were made at reconstruction of Indian education system. The values emphasised during the freedom struggle under the influence of freedom fighters like Mahatma Gandhi and other eminent national leaders were: Non-violence, Truth, Right Conduct, Peace, and Love. The Indian cultural ethos at that time was embedded with human values of equality, non-sectarianism in the matter of caste, colour, and religion. Spiritual training came on the agenda of the University Education Committee (1948-49) as part of the efforts of educational and social transformation. The Secondary Education Commission (1952-53), too, observed that

religious and moral education was essential in character development. This was followed by Commission on Religious and Moral Education, 1959 (Sri Prakasha Committee) having its terms of reference to moral and spiritual values. Around this time, the concerns about erosion of moral values were being felt intensely. These concerns led to organisation of a Conference of Ministers of Education (1960) which gave rise to formation of an Emotional Integration Committee (1962). The Committee made 213 recommendations covering all stages of education to meet the requirements of strengthening national consciousness among the people.

The focus on value education was further reiterated in all subsequent education policies. The National Policies on Education of 1968 and 1986 have been the landmarks in the history of educational development in India. Earlier Education Commission (1964-66) had restated the rationale of value orientation in education system and emphasised the need for immediate action on moral education and a sense of social responsibility. Among a number of sublime values emphasised were the ideals of non-violence, peace, truth and compassion exemplified by spiritual leaders and prophets like Guru Nanak, Lord Buddha, Sri Mahaveer, Sant Kabir. The Commission made significant recommendations for the blending of science and spirituality and for the use of direct and indirect methods in teaching of values.

Value orientation of education has witnessed change in the focus with the passage of time over a few decades. The beginning phase (in forties and fifties) was dominated by the concepts of morality and consciousness. With the changing socio-political situation in the country, the need to deal with the concept of morality assumed wider dimensions to incorporate all human and national values. The Education Commission (1964-66) recommended "sustained and intensive efforts towards cultivation of moral and social values..... towards development of character and ability" through a systematic introduction of "Education in Human Values". The new nomenclature for moral education was thus coined with a fresh connotation.

Further, renewal of the emphasis on value education was ushered in by the National Policy on Education 1986. The basic value framework emerged out of the 'common core' of the value orientation of school curriculum in India. This common core was envisaged to be promoted through the subject areas with emphasis on cultural heritage, egalitarianism, democracy and secularism, equality of sexes, protection of environment, scientific temper, etc. The Policy also stressed fostering of universal and eternal values. The amended policy statement (Ramamurti Committee, 1990) appeared as report entitled "Towards an Enlightened and Humane Society". This report advocated imparting of Values as an integral part of the entire education process. The *National Curriculum for Elementary and Secondary Education – A Framework* (1988) laid down the general framework of value education in the core curriculum. Subsequently, the *National Curriculum Framework for School Education* (2000) made value education an undercurrent of the education system with significant portions devoted to value education through explicitly delineated objectives as well as underscoring of the value component and other affective processes involved in various curricular and co-curricular components.

VALUES IN SOCIAL AND PHYSICAL SCIENCES

The affective domain in psychology and education to which values belong comprises concepts and constructs which lack the kind of exactitude seen in other domains like cognitive and psychomotor. Phenomena such as the transient and fleeting nature of affective processes, ambiguities of interpretation of affective behaviour and extreme contextuality associated with such behaviour makes it a little taxing to suggest a definitive and true description of what values are. Nonetheless, values have been discussed as an outcome of a fusion process of subjective and objective components such as human desires, needs and wants, as they give rise to likes, dislikes, preferences on the one hand and the importance one attaches to certain things,

situations and phenomena on the other. Values, thus, suggest orientation towards what is considered desirable or preferable by an individual or a group of individuals. This conception of the desirable is deemed to be influencing selective behaviours in the vast universe of possibilities and choices. The philosophy guiding the conception of the desirable emanates in large measure from the environmental pressures working in communion with human desires and personal wants or needs.

John Dewey's (1939) concept of values (Das, 2000) takes into cognisance: (i) the idea of prizing, cherishing and holding dear, (ii) the idea of reflection and making connections between the factors of the situation in one's existence to the end that intelligence is employed and that improved judgement is conducted, and (iii) the idea that action in support of an approved value will be taken. Thus, a value has affective or emotional, cognitive or thinking, and conative or doing aspects. Since values are beliefs and like all beliefs, they have cognitive, affective, and behavioural aspects (Rokeach, 1973) values may be regarded as a kind of conjunctive concept with a cognitive component (the definition) and an affective component (the positive feeling, appreciation of worth) (Mckenzie, 1974).

Values have been conceptualised and investigated in various perspectives in social sciences. They have been understood as an axiological construct in *philosophy*, representing the existential issues consisting of questions like what kind of existence do values have?, how does man possess or realise values?, how are values acquired?, are values subjective or objective?, What are the important values?, etc. *Psychology* espouses a structural, an existential, and a functional stance in understanding and characterising the nature of values. Structurally, values have come to be classified into a triumvirate of cognitive, affective and psychomotor domains. Existentially, psychology deals with social and developmental issues related to desirability of values, learning of values, social norms and expectations. Functionally, value-orientations

consist of human, social, moral, aesthetic, economic, scientific, etc. The contexts may vary from nature to man's behaviour, individualistic to collectivist, personal to social morality, etc. In *Sociology*, values represent a meeting point between individual and society. Accordingly, manifestation of values in individual behaviour is a reflection of socio-genic beliefs and attitudes emanating from the ideals lived by prophets, sages and savants, preachings of sacred texts of various religions carried through centuries of the world civilisation. *Cultural Anthropologists* see the individual as a carrier of values through traditional ethnographic sources of religious beliefs, behaviour patterns, art work, etc. For example, in Hindu philosophy in India, the higher values are conceived as attributes of the Absolute as Satyam (the true), Shivam (the good), and Sundaram (the beautiful) and constitute the highest values sought after.

In physical sciences, understanding of the true nature of science and philosophy is value laden as long as development of scientific temper related to science learning precedes the content component. Values, thus, form implicit and explicit curriculum in teaching of physical sciences. Indian Education Policies have, therefore, laid adequate emphasis on inculcating scientific temper and removing obscurantism and superstition. Prof. Yashpal Committee of UGC (NCERT, 1986, 1987) which provided guidelines for textbook writers, instructional material developers and teachers at secondary school level, included among others, inculcation of abilities to understand values underlying science course content. Such content on the other hand, has been found to influence attitudes towards science and learning outcomes (Chiapetta et al., 1991). In a departmental research (DEPFE, 2000) it was demonstrated that it was possible to identify attitudes and values underlying science following a content analysis model (Chiapetta et al., 1991, 1993).

VALUE EDUCATION

The present day revolutionisation of institutional action in the subject of value

education comes as a welcome strategy to foot the bill in our society infested with ambiguities of motives, goallessness, religious fanaticism, obscurantism and innumerable antisocial motives. Value education efforts at this juncture are a matter of educating the populace on fundamental universal human values. Value education relates to a number of issues of vital concern in individualistic and social contexts. The individual who is the beneficiary of value education, has coping processes consisting of moral reasoning capacity, but his ability to make wise choices is challenged by external forces and an overriding sense of indifference, materialism and dehumanisation. One is, therefore, required to be able to develop skills and work towards discovering one's inner potential and resources and nurture one's consciousness. Hence, perhaps the major issues in value education centre around gearing up educational efforts towards: (i) facilitating the growth of the inner capabilities of individuals, (ii) helping reaffirm faith in the ability to preserve the humanistic tendencies, (iii) nurturing in each person a positive view of self, of community, of mankind, and (iv) helping keep with as well as define values in consonance with the norms of a pluralistic society. Then, there are concerns related to visualising the affective elements of cognitive and other curricula which have all too often been serving the hidden agenda. Development of professionalism in planning and imparting value education is thus a demanding component of the whole gamut of activities comprising a value education programme. In this respect, formulation of realistic goals and objectives, preparation for proactive or reactive action, finding answers to questions on values and pedagogy such as the implicit or explicit intent and the mode, i.e. the content and process of values education (Belanger, 1993), identification of appropriate experiences, etc., surface as significant empirically – oriented issues to be dealt with.

The field of values and value education is strewn with conceptual, academic, practical and heuristic ambiguities. It, therefore, calls for reflective, rational, and empirical approaches. Value position may be the product

of rational and experiential inquiry leading to or from deeply-held beliefs (Plunkett, 1990). There is no doubt that, in the richness of the cultural heritage of various societies, there is a dormant treasure of verve and spirited strategies which provide a backup in planning and executing programmes to gear up and steer the valuing process among the masses towards a more holistic self-fulfilling life, complete with the social, moral, and spiritual contentment.

INTERNATIONAL PERSPECTIVE ON VALUE EDUCATION

Educational literature of the world provides an exposition to a number of emphases, concepts, approaches, and intervention methods related to value education that have been prevalent during the past century. All these concepts have had their philosophical and political leanings and their own educational practices (Veugelers, 2000). The emphases have often taken the shape of movements using pedagogical approaches and strategies such as direct pedagogy as in moral and character education, critical inquiry such as used in values clarification approach, integrated education and concurrent education having an implicit curriculum imparted through deliberate transactional inputs, Whole School Approach, etc.

There is an immense variety of opinions regarding the place of values in the curriculum and also regarding the strategies and approaches to be employed in teaching values. The perspective accounts of education (Cairns et al., 2001) have included the beliefs in value-free culture and education held by positivists in mid-twentieth century. The rational, empirical and objective criteria required in scientific and technological advancements had been prevalent then (Lee, 2001). Nevertheless, the value-orientation inherent in this emphasis itself and environmental problems created by science and technology had necessitated strengthening of human values. The concept of value-free education, therefore, did not have sympathisers for long. Education came to encompass acculturation and socialisation,

shared values and acquisition of behavioural skills, knowledge of cultural standards. Stress on values in education figured in government documents and education philosophies of different countries from time to time. However, the diversity of opinion regarding their precise place in the curriculum remains as also the rich terminology used to address issues related to character, morality, values, culture, etc. Morality, values, and education have overlapped considerably in Asia-Pacific and Western countries. In large measures values education and ethical inquiry have been taken as the same thing (Beck, 1981). In a cross-country affective education study conducted by UNESCO (1992) that involved basically Asia-Pacific countries of the Education for Humanistic, Ethical/Moral Values and Culture Project, the definitions of value education and moral education have overlapped.

Butler (1970) outlines various types of relationships between education and values and touches upon major approaches to values, viz. the prescriptive and descriptive. The former focussing on moral content and loosely called 'moral education' is described as value transmission approach aimed at producing behaviours and attitudes in children that are seen as morally good. The latter, the descriptive approach is restricted to defining the 'moral areas' that distinguishes certain issues, concerns, activities, and categorises them.

In the present scenario, 'value education is seen as important across countries' (Lee, 2001). In a survey conducted by the Consortium of Institutions for Development and Research in Education in Europe in the early 1990's, over three-fifths of the 26 participating countries clearly demonstrated that certain values are explicit in the general goals of education issued by the various ministries of education. Value education, as per this survey, covers a wide range of areas including religious values, character building, cultural heritage, societal norms, political values, modes of behaviour, attitudes, ideologies, etc. Analysis of changing value concerns in value education (Cairns, 2001) in some countries including England, America, France, Germany, China, reveals various kinds

of terminology which refers to such concerns in addition to moral/values education. There is reference to cultural globalisation, democracy issues in school system, culture for collectivism, shared values, etc.

The trends in value education have seen controversies raging over approaches and strategies to be employed in teaching values/value inculcation. The role of education in this respect is not confined to presentation and transmission, it plays a role in development of value/moral judgement. An analysis of recent emphases on moral/value education methods reveals that values clarification, (Raths, 1966; Fraenkel, 1977) and positivist (rational/scientific) approaches, since their introduction in 1960s, have been very prominent in the West. Raths' approach involves students in examining their own behaviour according to a specific process and then articulating feelings and emotions openly in a public forum such as the classroom. This approach values thinking, feeling, choosing, communicating and acting as against yielding to authority or peer pressure. The content is built into the approach. Fraenkel's decision-making and moral reasoning serve as the basis for discussion and student activity in the area of value education. These approaches, despite their merits, have been increasingly criticized as individualistic and relativistic without being able to provide any guidance to the younger population for appreciating and adhering to social and cultural traditions and norms. There have also been reports of difficulties in handling moral dilemmas in the classroom using moral reasoning. (Leming, 1997; Mortier, 1995). The approaches have, nevertheless, received wide applicability.

On the other hand, directive approaches have been very prominent in the East but with increased exchanges with the West, as well as economic liberalisation, there are more and more emphases on allowing for individualisation in values education (Lee, 2001). This is represented by an emphasis on rationality and personal autonomy and on the 'process' rather than 'ends' in education in general. The UNESCO's Affective Development Project mainly comprising Asian countries, has

adopted a descriptive approach to values education and professes to be descriptive, conceptual, broad, and flexible. In "Living Values: An Educational Programme" (LVEP) (1999) supported by them, the suggested educational strategies involve reflective and focussing exercises and provide experiential opportunities.

Some significant initiatives/events in favour of strengthening the area of value education may be cited here:

- The International Union of Psychological Science, which is interested in development of an international network of centres of research in psychology in the third world, organised an international conference in the Department of Psychology, University of Hongkong (27-29 April, 1987). The contributions of papers (Sinha and Rao, 1988) had as the recurrent theme the importance of understanding the shared beliefs and value systems of a culture, beliefs which are universally associated with socio-economic development and with preservation of traditional beliefs and attitudes cherished by cultures.
- As a Commonwealth initiative towards teachers' professional development, The National Professional Development Programme (NPDP) "Values Review in Western Australia (WA)" has been proactively investigating the extent to which values can be explicitly integrated into the schooling curriculum. The NPDP Value Review Project was one of eighteen projects undertaken in Western Australia over a three year period through Government funding, all under the coordination of the WA Cross-Sectoral Consortium (1994-96). Under the NPDP Value Review Project, the 'Agreed Minimum Values Framework' document was developed in May 1995.
- A Conference of Education Ministers was recently (27-30 November, 2001) held at Halifax, Nova Scotia, Canada to cover concerns related to 'Shared Values' among other themes.
- A "Values and Vision Project" which meets the criteria of spiritual, cultural, moral, and

social dimensions of the curriculum (Burns and Lamont, 1995) based on Manchester Development Education Project under the World Studies (1970's and 1980's) promotes contemplation and reflection as ways of working in the classroom.

- Instances of special concerns related to value education have been evident in a number of recent UN activities such as announcing the UN Manifesto 2000 for a Culture of Peace and Non-Violence, UNESCO prize for Children and Young People's Literature in the Service of Tolerance, UNESCO-APNIEVE (2001) efforts at preparing training material for teacher educators in values, UNICEF (UNESCO supported) "Living Values: An Educational Programme" (1999), etc. UNESCO Principal Regional Office, Bangkok (1992) brought out "Education for Affective Development: A Guidebook on Programmes and Practices".
- The National Institute for Educational Research, Tokyo (1991), Japan has in a regional meeting formulated a well-developed programme for implementing a triumvirate of values as Humanistic, Ethical/Moral, and Cultural Values.
- The National Council of Educational Research and Training (NCERT), New Delhi, India, has set up a National Resource Centre in Value Education (NRCVE) which is catering to value education needs of the country using multi-pronged strategies. With financial support from the Department of Education, Ministry of Human Resource Development (MHRD), it has launched a nationwide value education programme. National and Regional level seminars/workshops have been organised to provide consultations towards formulation and implementation of strategies. These include teacher training and preparation of material. The NRCVE has also been enriched by procuring material from all over the country as also that prepared by the Department of Educational Psychology and Foundations of Education (DEPFE).

Various departments and NGOs are also offered assistance. Similar focus has been chalked out for pioneering professional institutions of higher education in the country, by the MHRD.

INTERNATIONAL PERSPECTIVE ON VALUE EDUCATION RESEARCH

The empirical study of values was introduced as the main objective of social psychology, seen as general science of the subjective side of culture (Zavallani, 1980). The subject matter of values has been investigated widely in social sciences using all possible approaches to value research in sociology and psychology. Values have figured as a central construct in expounding principles and processes in organisation of personality and in explaining the relationship between intra-individual and inter-individual measures of personal values (Smith, 1969) studied through 'elements of a single system (an individual), etc. *Idiographic* research on values aims at identifying intrapsychic processes. Its relevance to cross-cultural research has been deemed to be contributing to micro-level issues of interest related to socialisation practices and their role in value-development. *Quantitative* research, on the other hand, proved useful in sample status surveys on values and in cross-cultural comparisons on values. Such techniques could correct the highly speculative exercises of the classical sociological tradition and other efforts prior to origin of the quantitative methods. C Kluckhohn's definition of values as the expression of the desirable, however, fits the content of research on values conducted through survey method (Zavalloni, 1980). Survey methods have the limitations of explaining the differences beyond providing a spectrum of values. Further, a great deal of research in the recent decades has aimed at *construct validation* of value tools, transgenerational value transmission, relationship between interfamilial values and social stratification, value congruence between parents and off-springs, value change, etc. Researches of the variety of construct and other

kinds of validation of tools (Feather et al., 1992; Furham, 1984; Lee, 1991; Turiel, 1978; Schwartz and Sagiv, 1995; Yuan and Shen, 1998; Braithwaite and Law, 1985) have focussed on Rokeach's Value Survey (1973). Studies by Pradhan (1997), Zeidner and Nevo (1987), Rest (1975) have focussed on validation of 'Defining Issues Test' (Rest, 1975). Among other observations on the appropriateness of the Rokeach Value Survey is one pointing towards the intuitiveness as the basis of inclusion of items which Rokeach (1973) himself acknowledged, but items have covered a 'broad spectrum' (Gorsuch, 1970) of values selected. Schwartz and Bilsky's Value Survey is designed to cover much larger set of values than the Rokeach Value Survey. Research in culture specific values (Verma, 1992; Boehnke and Horstmanh, 1992; Shwartz and Sagiv, 1995), and value change and transmission of values (Rohan and Zanna, 1996; Homer, 1993; Inglehart, 1990, 1997; Wink et al., Bronfenbrenner, 1986; Georgas, 1991; Georgas et al., 1996; Huntington, 1996; Klages et al., 1992; Rudy and Grusec, 2001; Phalet and Schonplug, 2001; Boehnke, 2001; Feather, 1996; Berry, 1992; Simmons and Simmons, 1994) has been conducted. *Longitudinal* research of this nature has been reported (Kohlberg, 1969; Colby et al., 1983; Bruckner and Mayer, 1998; Bruckner et al., 1997; Rest, 1975). These studies have been used to infer transgenerational information on a long term basis.

Cross-cultural research using trans-generational data on development of moral judgement has focussed on universality of values (Lortie-Lussier et al., 1986; Lambert, 1981; Lambert et al., 1976). The extent of universality of values brought about through acculturation has been reported. Berry (1983), Berry et al., (1989) suggested a model delineating terms of adaptation to host culture. The universality in the content and structure of human values has been identified. Schwartz and Sagiv (1995) examined the data from 88 samples for 40 countries (including India) and produced the evidence that motivationally distinct value types are recognised across cultures. The argument for universal values

like moral development theories builds on the notion of similarities among human behaviour that stretch across space and culture for various parts of the world. Cantril (1965) had earlier developed a list of 11 basic uniformities and similarities in human needs and desires, which was substantiated later (Gert, 1998) to describe a moral system that provides a basis for normative judgements of right and wrong.

In a multinational empirical inquiry involving teacher educators, teachers and trainee teachers from seven developed and developing countries, Stephenson et al., (1995) investigated various attitudes and practices towards the teaching of values and their place in the curriculum. An inadequacy of theoretical knowledge of those who plan and supplement curriculum seemed to be reflected in the empirical data. Further, teachers are not being taught values education as an integral part of their training. The values curriculum is seen to be so embedded in all of the curriculum areas that it is not deemed necessary to address it as a discrete subject. Thus, a global trend in the post traditional society is seen in clash of values, uncertainties, and confusions about moral and social values. The investigators suggest by way of an answer to such a 'moral vacuum' a discourse for educators to address the area of values in education in order to deal with confusion, inconsistencies and inadequacies and provide clear philosophies, rational approaches, and time-and space-appropriate approaches for the new era.

Process research in moral and value development has produced empirically sound models which have implications for education theory and pedagogy. Jean Piaget (1952) and Lawrence Kohlberg (1964, 1969) recognised that children used a progressively more sophisticated manner of moral reasoning that complemented their intellectual and cognitive development (Elliot, 1998). Kohlberg's model has been widely researched and applied. A complementary theory, (Gilligan, 1982) that incorporates into the moral sphere the progression of a person's caregiving quality has been widely known and discussed (Stander and Jenson, 1993, Davar, 1982). The developmental sequence progresses from care

of self to care of others to a final mature level of integrating the care for self with the care for others. Gilligan thus challenged Kohlberg's claim to the universality of post-conventional level based on justice ethic, and suggested the morality of 'caring' which claims to have an asymmetry in a gender perspective.

The Kohlbergian emphasis on rights and justice as the basis for resolving all moral dilemmas has been questioned by Campbell and Chambers (1996) on the grounds of its narrowness of approach. Moral development, according to them must be considered a part of personality development and not just cognitive development. It must be linked up with issues of self-identity, agency and intentionality (Davar, 1982). The moral criteria of 'love, care, sympathy, and solidarity' developed by Benhabib (1968), subsequent to Kohlberg's, follow from Gilliganic moral axiom that personhood must be respected and revered and human life must be cared for and cultivated. John (1993) seeks universality in the moral sense, the moral sense taking precedence over moral norms, i.e., expectations of 'conviviality' that are based on certain irreducible moral principles such as caring for each other. Snarey (1985) presents a profile of longitudinal and cross-sectional studies conducted by Kohlberg (1969) himself and others in later years, covering innumerable cultural areas (including India), and using varied kinds of methodology, research samples, leading, however, to inconclusive evidence regarding the universality of his moral development stages and the moral dilemmas and some of his others contentions.

RESEARCH IN VALUE EDUCATION IN INDIA

Value education is a multiplex of philosophical, psycho-educational, and sociological concerns. Meaningful education in values should be based upon insights obtained from reflections on the nature of values, on ego functions and on social context determining value systems. Research in values and value education has great potential and multiple possibilities towards axiomatic, developmental, and

process-centred research. It has been made possible through empirical investigations to arrive at some tentative and some tenable conclusions. An attempt at surveying these researches led to identification of studies of a large variety presented in the following sections.

Researches of a General Nature

Indian values are immanent in great works of art, culture, and scriptural texts. Attempts have been made to analyse Mahabharata (Gupta, 1995) for evidence of educational and value component and discovering the "gems". The essence of *dharma* is the right conduct which includes love, truth, non-violence, concern for others, equanimity of mind, etc. Upanishads (Prativa, 1996) have been studied to reveal that their ideology emphasises 'Being' and self-realisation as ultimate pursuits. Sen (1996) identified environmental social, political and administrative values inherent in plays of Kalidas. Perspectives on education in values advocated by Mahatma Gandhi, Rabindranath Tagore and Swami Vivekananda are provided (Chakrabarti, 1997). Urgency of introducing values like happiness, virtue, common good, and social, moral, spiritual value education programmes (Kar, 1996) has been brought home.

Value Research at Primary/Elementary School Level

Primary and elementary grades have psychologically, socially, and educationally been taken as formative years towards personality and character development. Interest in value research at this level has led to surveys, experimentation/action research and developmental research. The role of superego strength and awareness of social responsibility in character formation and their interactional effects with SES, intelligence, creativity have been revealed for some of the groups studied (Pandharpurkar and Pandit, 1993). Fear and frustration hindered such development. Differential impact of socio-psychological contextual factors like home environment (Chaudhary and Kaur, 1993).

religion (Kothari, 1994), and television (Kothari and Chaudhary, 1995) on value and emotional development (Talla, 1993) has been demonstrated. Though active social interaction was not found, discussions on family problems and moral values and their impact have been reported. Television had better impact on Class III students as compared to Class XII. Use of the technique of diary analysis (Tripathi, 1996) to arrive at children's views on right and wrong in relation to home, peers, public service and environment led to useful findings. Some of the commonly known traditional values and some behaviours like respecting parents but bullying the younger brothers and sisters, peers were identified. Awareness and impact studies have been carried out to show the efficacy of affective activities and interventions towards generating environmental awareness (Prajapat, 1996), national integration (Taj and Rekha, 1995), altruism (Aggarwal and Jain, 1993), kindness (Singh, 1994), personality development (Godbole, 1994).

Secondary School Level

A quick review of researches reveals that studies at this level have concentrated on investigating influence of psycho-social and demographic variables on development of moral and other values. Positive role of moral judgement (Padhan, 1994) in relation to a number of values like social, knowledge, hedonistic, and health has been demonstrated, while factors like locale, intelligence, sex were in turn found responsible for development of moral judgement (Padhan and Thakkar, 1994). Variations were observed in different value patterns emerging for differences in personality and self-concept (Srivastava, 1994), education, SES (Jena, 1992), age, sex, locale (Verma et al., 1993; Bajpai, 1997). Role of family, school and gender in attitudes towards general issues like humanity (Dhanda and Nath, 1994) and environmental awareness and attitudes (Sabhlok, 1995; Bhattacharya, 1997) has been studied. The former established that the boys in general were unfavourable in their attitudes towards humanity and that these attitudes were partly also related to father's occupation.

Environmental awareness in the other study was found positively related to urban localities, private schools, positive parental attitudes, female sex, science stream, etc. Banu (1996) identified national integration activities and practices followed in school while Taj and Rekha (1995) established efficacy of deliberate inputs towards national integration.

For a discipline like value education, the least one can expect from researchers is to focus on identifying methods and techniques in value inculcation. Some very interesting studies of this nature have been reported employing methods of Rokeach (Kapoor, 1995), Values Clarification (Misra, 1995), Jurisprudential Inquiry Model (Pal and Misra, 1992; Pandey, 1992), Value Analysis Model (Vimla, 1993). The effectiveness of these approaches has been invariably demonstrated with reference to the values in question. Higher nurturant effects of these methods on consciousness, ability to identify and solve value conflicts were seen as compared to traditional methods of value teaching. Validation of existing value education methods and instruments apart, a study (Vimla, 1993) focussing on development of a Value Judgement Battery, a Reaction Scale for Value Analysis Model, an Attitude Towards Value Education Scale has been made available.

A lot is, however, being debated in current scenario at policy and practice level about the integrated curriculum and approaches in value education. To this effect, in studying the efficacy of physics in promoting values (Amalraj, 1994), it was found that intellectual and personal values could be promoted while not so the social, aesthetic, and economic values suggesting the suitability of specific subjects for specific values. Dash (1996) analysed different curricular subjects and arrived at nine 'categories' of values consisting of 166 values with different subjects having different loadings on specific values, though in an implicit manner. In general altruistic values had preponderance over others. Both the studies suggest the subject specific relevance of values curriculum. In a little different mode, similar findings (Nucci, 2001) in relation to domain specific treatment of values into moral,

conventional, personal through subject areas and educational experiences has been demonstrated.

Senior Secondary School Level

Ved Prakash (1994) in his attempt at drawing comparisons between arts and science students established that science students and those coming from an enriched and positive school environment had higher status on social values as compared to economic values. Influences of locale, i.e. urban-rural (Singh, 1993) and sex (Kumari, 1995) were discovered. Females were higher on political and social orientation and males were higher on thematical and economic orientation. Religiosity (Ali and Karunanidhi, 1995) had a positive influence on shaping values. Some religions showed a relationship with personal values and modernisation (Taj, 1998). Higher achievement value (Balasubramanian, 1994) resulted in better academic performance. Best athletes (Verma and Srivastava, 1997) showed higher patriotism, knowledge, social values.

In one of the impact studies available (Surila and Jain, 1993), efficacy of modelling and cognitive restructuring has been demonstrated for improving altruism. Singh (1994) identified significant gains in value judgement, value reasoning, and value criteria using live discussion and recorded discussion to enhance kindness. The former method was superior to the latter.

College/University Students

Research literature on college students shows a focus, among other things, on social and religious issues such as Caste (Tiwari and Tiwari, 1993), Religiosity (Ali and Karunanidhi, 1995; Kumar, 1995), Secularism (Sahoo et al., 1995), Family Planning (Sharma, 1990), Sense and Responsibility (Verma, 1995). Caste was significant in producing value differences, with 'high' caste leading to interest in philosophical values such as discovery of truth, theoretical, religious, artistic, and mystical values. Religiosity was also associated with differential patterns on values, sex, locale. College students were on an average perceived to possess secular

value. More egalitarian attitudes were revealed on family planning issues by students than industrial workers. Females were higher than males. Female sex was also higher on political orientation (Kumari, 1995). Personality dimensions were not important in producing differences on social values of love, equality, and personal values of freedom, honesty, happiness, competence which were found prevalent among college students (Chandrakumar and Arockiasamy, 1994). Aggressiveness (Singh and Soni, 1999) and aspiration and intelligence level (Ranu, 1995) were studied to identify their relationship with value patterns/dimensions. Singh and Soni arrived at a 'middle-class morality' syndrome in Hindi medium schools while Ranu found males higher on theoretical values and arts students higher on aesthetic, social, political values.

There is evidence in literature, of using interventions such as Value Clarification Strategies (Dhand et al., 1995) like Value Discussion Model to bring about changes in value judgements, self-acceptance, social adjustment, educational adjustment and classroom climate. Supremacy of this model over traditional approach was established but with intelligence as a covariate. Sharma (1996) in relating moral judgement and age with altruism found a positive correlation with increase on both the variables.

Miscellaneous Groups

In the complex value education process, the givers of values are as important as the receivers. Attention has been focussed on significant others who are instrumental in imparting values, with a view to studying their value patterns, their attitudes towards value education, their value learning processes. Groups of teachers, school principals, educationists, parents have been studied. However, studies are few and far between. (Table I)

Need for moral education (Suriakanthi and Uma, 1990) has been stressed by *teachers*. The modalities suggested are cocurricular activities and literature. Accountability of value

education gains has been deemed important. Values emphasised are personal values like cleanliness and social values like equality, sense of freedom. Personal and social factors like SES, intelligencia were uninfluential in helping imbibe values (Singh and Singh, 1986; Singh et al, 1986).

School principals' concerns regarding value education methods and approaches to be used favoured integration of traditional human values with all school subjects, festival celebrations and cocurricular activities (Nanda, 1997). The principals stressed the importance of inculcating behavioural characteristics in consonance with moral, traditional, religious values, discipline and respect for teachers. Principals' leadership behaviour as it influences value patterns in the school has been studied (Diwan, 1993). Institutional type, including sex-bias, was found to be intervening, however, in a significant manner with the leadership behaviour which was equally manifested as task-oriented, relationship-oriented or a combination of both in behavioural management.

In studying the relevance of cultural context and parental-expectations, Srivastava (1997) made an impressive attempt at exploring value differences in two generations of parents and grandparents. Their concerns were manifested in expectations of values of parents to be first individual-centred and then socio-centred. Differences were observed in the extent to which undesirable behaviours bothered different subgroups of parents, grandparents and rural parents. Among the social concerns, a study (Sabhlok, 1995) on environmental awareness/ attitudes was successful in differentiating urban from rural parents, the former being higher on their emphasis on the need for pro-environmental education. In a significant doctoral level dissertation (Ravindranadham, 1997) on studying implementation of a major scheme of environmental orientation in government schools, use of inputs like expenditure, training activities, workshops, reading material, etc. were found to be satisfactory. Interest in studying women as a group was revealed in some of the investigations. Social and moral

development of women (Agarwalla, 1998) is found to be affected by TV programmes, specially towards greater awareness of their rights and crimes against women. The study brings to light the Government's policy regarding TV programmes for women among other things. Education had no effect on awareness of social, political, and health values. Materialism was more rampant among literate working women, while working status did not contribute to aesthetic values.

Research Emphasis vis-à-vis Stages/Grades

Stage-wise breakup of studies in this review enables a cross-grade comparison of the specific types of emphasis, if any, having relevance to the specific stages/grades. In line with this, the primary level researches documented here are found to be more developmental in nature in relation to values and to character formation along with a focus on various factors which facilitate/hinder such development. Also, concerns such as environmental awareness, national integration, kindness, have rightly drawn attention. Issues like attitudes towards environment, humanity, however, have been equally important at secondary level. Additionally, the emphasis is revealed at this level on studying value patterns, and rightly so, since by late adolescence, crystallisation of values and attitudes does take place. Moral judgement assumes importance in helping clarify social, hedonistic, knowledge, values, etc. Study of sex differences appeared at this stage which was not the focus at primary level.

To the extent that there is a need and a policy level emphasis on integration of value teaching with school courses, the efficacy of such approaches through analysing the utility of at least one course (physics) has been demonstrated for some of the values while not so for others. Values inherent in various courses have been identified and classified. Implicit relationships of certain values with certain school subjects has also been demonstrated at senior secondary level. Interest in studying influences of ecological, social factors including gender, religion, etc. is

equally evident at this level as at secondary level.

Literature at college and university level reveals, among other things, focus on certain wider social issues such as caste, secularism, sense of responsibility, family planning, and evidence related to mature value areas like mystical phenomena, theoretical, philosophical, artistic, political values, etc.

Besides developmental and survey research which marks various stages in a characteristic manner, a significant number of researches has been devoted to action research/intervention studies using experimental designs throughout the educational levels (Table I). Such impact studies have served to identify and validate methods/techniques related to the non-traditional 'Value Clarification Approach' which is helpful in bringing about mature value judgements. Table I also reveals that there is almost an inverse relationship between descriptive and action research with reference to grade/age levels. The incidence of descriptive research increases with the grade level while that of action research decreases suggesting thereby that value educators' perception of feasibility of value inculcation is directed more towards lower age groups.

Researches on the role models and support groups like parents, teachers, principals have

also spawned a variety of foci. These groups have unanimously stressed the need for moral/value education. The study of modelling effects in case of school principals' leadership behaviour contributes to understanding of the role of organisational climate in a whole school context of value education. The nature of intra-generational variations in value expectations in the home situation has been well-brought out. Women as a special group have received some attention. A glaring gap has been evident, however, in developing indigenous tools of values measurement (Table I) as a major and well-planned research area. Though there are indications that researches have utilised some Indian tools, only one investigation has been reported which actually undertook development of tools.

Investigators' interest in choosing research topics relevant to different grades/categories of target groups deserves a comment here. By and large there appears to be a selection of relevant focus which, of course, must be continued further to make various dimensions of the themes chosen more comprehensive and inclusive of related issues. Conspicuous also are some of the values which have drawn attention more than others. Emphasis on values like altruism and national integration suggests a world view which is pro-social and other directed, and is conducive to fraternity feelings.

Table 1: Types of Research – By Grades/Groups

<i>Level*</i>	<i>Type (total frequencies)</i>		
	<i>Descriptive/ Survey, Developmental</i>	<i>Action/ Intervention</i>	<i>Tool Development</i>
Primary/Elementary	9	6	-
Secondary	15	5	1
Senior Secondary	16	3	-
College/University	20	2	-
Teachers/Student Teachers	8	2	-
Misc – Parents, Principals, Women, Educationists	6	1	-
Documentary Research		6	-

* A few studies have covered more than one level

RESEARCH GAPS NEEDING ATTENTION

This research review brings out significant quantum of research available in India and also reveals significant gaps in building up an autonomous body of cumulative knowledge which future researches could focus on, in order to enhance information required to draw a state-of-the-art profile of researches.

To begin with, a marked decline of interest in value research has been portrayed (Table 2) for the latter half of the period covered (some amount of bias in identifying the studies cannot be ruled out), highlighting the need to rejuvenate the area. It appears that education policy documents in the first half of the decade served as a call in this direction and due to the persistent efforts of the highest level Government bodies like the Planning Commission, Ministry of Education, Education Commissions, and a number of leading NGOs, the stage was set for a spirit of inquiry and discovery. The enthusiasm perhaps could not be sustained at the same tempo with the passage of time. The 81st Parliamentary Committee Report (1999) has, nevertheless, in recent years, elaborately dwelt-upon the nature of desired value education programmes and the need to develop strategies for implementation of these programmes. However, while evidence abounds on the value education concerns, policies, programmes, and strategies, the area has been deficient in giving trend setting data and information required on themes/areas. A significant number of researches at Ph.D (28%) and Institutional (14%) level (Table 3) seems to indicate the impact of government level thinking and action in the area of value education.

Table 2: Phasing of Research Activity in Values/Value Education

1992-1996	1997-2001	Total
60	18	78

Table 3: Levels of Researches

Ph. D	Institutional/ Independent Studies	Journal Articles	Total
22	11	45	78

Theoretical/Fundamental Research

Values constitute an important dimension of behaviour domains. Development and classification of value structures into psychologically relevant taxonomies and schemas is an essential step towards designating their connotations vis-à-vis various behaviour domains. In this respect, theoretical research on cognitive and motivational mapping of values and on developing universally relevant taxonomies as well as culture-specific models in Indian situation is required. This will provide a starting point for empirical investigations beginning with attempts such as development of a curricular framework for training in value education consisting of proactive and reactive skill development inputs. Special attention needs to be paid towards ensuring principles, assumptions, distinctly indigenous construct definitions and development of value-based behaviour patterns and preferences on the one hand, and establishing the role of basic cognitive and affective processes like critical thinking skills, creativity, art and aesthetics facilitating the development of these behaviour patterns on the other. On the curriculum development side, empirical data, based heavily upon experience as well as experimentation of teachers and other practitioners, to delineate and prioritise values suitable for different grades/age levels should be built up to provide baselines and direction in value education efforts. Further, a viable psycho-social development model (indigenous and/or adapted) to explain early and late childhood moral/value development is the minimum that psychologists in India should be able to work out to account for parental and other influences on the socialisation of the child in this respect. Identification of effective life skills for children and adolescents and preparing manuals for teachers/parents is called for.

Study of Psycho-social Process

Psycho-social process consisting of interactional effects of intrapsychic and group dynamics, traditions, cultural heritage, and

ensuing change process needs intensive and extensive study to develop a complete sociological profile of values, beliefs, and attitudes. Community based macro and micro-level nomothetic and multicentric research need be planned in institutional settings to build a comprehensive data bank and develop integrated information on social processes and value complexes shared by different communities as well as those unique to them. Findings of historical researches based on cultural anthropology and sociology may also help build up a futuristic perspective on changing beliefs and attitudes. Further, in the reality of religious pluralism of our society, there is the need for understanding values and behaviours with the help of spiritual concepts inherent in scriptural texts of various religions. Such cross-cultural inter-regional findings have not found their due place in the research literature. The processes identified through such studies would suggest educational inputs in acculturation efforts and socialisation practices.

In the post-modernistic period of deteriorating family and other collectivist values, researches leading to identification of other-directed motives and value would fill a big vacuum. Researches in many parts of the world including India (Feather, 1986; Yuan and Chen, 1998; Srivastava, 1997) have demonstrated that Eastern societies are far more prone to fraternity values, collectivism, utilitarianism, caring and sharing. Findings to strengthen conceptions about the phenomena of support systems, modelling effects, intergenerational continuity and coherence of values, etc. immanent in collectivist practices would provide empirical knowledge base for value education practices.

Longitudinal studies to gain insight into the value development as influenced by change process consisting of socio-economic and other factors like permanent as well as changing belief systems should be conducted to highlight their role in value preferences and priorities. Importance of linking such research on values to theoretical frameworks covering antecedents or determinants of values and their relationship with other constructs and

their effects on thought and action (Feather, 1986) cannot be denied.

Intervention Research: Value Education Methodologies

Substantial research into identifying and validating (i) indigenous methodologies of values education, (ii) culturally relevant value measurement instruments, (iii) value education techniques and strategies may be planned, coordinated, and conducted to ensure credibility of value education efforts in plurality of Indian situation. A genuine attempt at 'technique research' (Mukerjee, 1980) and a genuine study of cultural processes and theoretical base requires concepts, tools, methods, originating in social context (Sinha, 1983). While this research analysis gives some evidence of adopting and/or adapting western methods, tools, and techniques of value education, more home-based and indigenous models and approaches need to be evolved through empirical tryout of intuitively evolved models.

Developing Evaluation Methods in Value Education

For a humanistic subject like value education, studies conducted through humanistic approaches consisting of naturalistic observation will provide qualitative data keeping in view the intricacies of socio-situational realities, as compared to quantitative data generated to test hypotheses following mechanical models of logical positivism. It has been contended that the latter approach is more suitable for physical and natural science rather than social science. It has been observed in this review that most of the researches conducted have banked upon inferential statistics and correlational methods which do not tap the underlying processes.

This also implies that rather than using quantitative evaluation methods using standardised tests, a holistic and impressionistic approach in evaluating value education outcomes may fit into the scheme of things better. There is, therefore, a need to evolve situational/ observational techniques

and indices for use in formal and informal evaluation situations. This calls for speculative, intuitive, ethnographic assessment research leading to some standardized and some non-standardized procedures of affective evaluation. A cross validation using empirical data may also strengthen the qualitative techniques. Relevance of outcomes for phenomenologically oriented value clarification methods and approaches as against traditional value-teaching on variety of samples and in variety of situations or contra-indications, if any, may be established. A coherent programme of idiographic research to study intra-psychic connections between values and other personality dimensions may lead to supplementary modes of other components of evaluation.

Last, but not the least, it would be advisable to conduct interdisciplinary research utilising and validating value connotations from various disciplines of social sciences like cultural anthropology, sociology, psychology, philosophy, statistics and psychometrics. This would help bring out the mediating processes which articulate the relationship between social structures and individual behaviour as far as acquisition, display, and acting out of values is concerned.

Very few of the available researches reflect departmental and collaborative efforts to cut across various kinds of boundaries, using high level expertise and clearly outlining policy implications. Yet, it cannot be denied that all published studies are based on well-guided research by faculty expertise and, so, does provide some authentic information to help formulate policies. It is suggested that institutions like NCERT, NIOS, NCTE, SCERTs, School Educational Boards/COBSE, UGC, etc. take up serious look into the matter of identifying gaps, planning and implementation of value education programmes including monitoring and finding out their efficacy. Further, such comprehensive and cooperative research at district, state, national level may focus on developing profiles of values predominantly found at different levels and communities to obtain better understanding in a normative perspective.

Gaps in desirable universal values may emerge. There is definitely a significant gap in standardisation of the methodology/techniques/models of value education to be used with different age/grade groups. Focus needs to be placed on both value priorities and value processes. One such example could be preparation of developmental norms. Such norms will be effective at primary and elementary levels while large scale theoretically oriented researches on studying modelling modes, roles, behaviours of significant others would be useful. Sex differences constitute an important area in a cultural perspective. The male and female adolescents' fears, apprehensions, character traits, aspirations and value-identification processes are very likely to be different due to prevalent sex stereotypes. Available data is too sporadic to establish the gender differences. Research in a futuristic perspective in view of fast cultural changes taking place in various contexts is desirable.

In conclusion, the domain of values and value education consists of aims, objectives and curricula that complement general educational goals, objectives, and approaches. Various developments in philosophical, psychological and cultural orientation of this segment of the affective domain have made it a central construct around which humanity has revolved for its nurturance down the lanes of human history. The existing social system consisting of moral conventions and normative structures has, however, been fed on continuous renewal of beliefs and ideologies which strengthens related value systems. Research is one instrument which helps consolidate the outcomes of such renewal processes and suggest futuristic educational perspectives. Researches in India as well as abroad have helped build up an accumulated body of knowledge consisting of a greater understanding of the value constructs, and their place in psycho-educational environment of the present time. Grade-wise and temporal analysis of researches has revealed, however, that choice of value constructs and concerns for researches have evolved along age and grade parameters to some extent beginning

with efforts at understanding developmental concerns in the initial life stages. This, however, remains a weak link in Indian researches as no Indian models in a true sense have been evolved and experimented upon. Further, there is research regarding evidence of contemporary problems related to value education in adolescence and early adulthood during the school and college years. The area of value

measurement has remained an illusive area as far as Indian research is concerned. Much more heuristic orientation and emphasis is called for in order to indigenise and validate concepts, professional practices, and evaluation of outcomes in value education through systematic exploring, designing, and executing of comprehensive value education and research programmes.

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