

Chapter 1

Conceptual Framework

1.1 Introduction

Man cannot live in isolation; he is a social animal and by nature needs a society to live in. A state of mutuality, collaboration, camaraderie and compassion towards each other, with common feelings, bonds and aspirations is the foremost foundation, on which a society conducive for living can be built. This social harmony is always in a state of change; hence society is dynamic in nature. This progression of dynamism has been going on, since the very inception of society. The formation of society was straightforward in the past. A general sense of contentment was prevalent and moksha was the aim of life (Dhankar, 2010). New inventions and discoveries brought change into the fabric of our society and from moksha to bhoga became the aim of life. Society started valuing materialistic life more and what is valued more by society is propagated through education (Saiyidain, 1965). Thus today education has become a means to achieve material gains in life.

Education is the formal way of gaining comprehensive knowledge; Education helps in learning new, old and unknown things. It helps discovering, inventing and reinventing new ideas, enabling us to think in an advanced and more evolved manner, helps take better decisions and improve our lives and lives of others around us. Education plays a key function in cultivating and nurturing deeper sense of human development and thereby reducing ignorance, oppression, paucity, and hostilities, making humans worthy. It is education that brings a balance in understanding of physical and spiritual aspects of life; it is this understanding that helps us demarcate what is right and wrong. It is through education that one can gain a wholesome experience of knowledge. Therefore, the primary goal of education is to impart this wholesome knowledge that will help improving the quality of life and uplifting humanity. Education is a constant process of obtaining knowledge, and simultaneously enriching ourselves personally and building healthy relationships among individuals, communities and nations.

Education is not just the many subjects that the students learn in schools; it transcends the borders of the subject matter, builds a sound mind, a sound body and shapes the future of societies in all areas of development. Education is a true alchemy that brings a total change in an individual, his culture and society. The aim of education is to ready man to shoulder the responsibility of building a happy and a prosperous society.

Education cannot be constrained within the boundaries of science and technology, though, they have surely enabled us to surmount all challenges by helping us develop tools to make our material lives comfortable, but the discoveries and inventions have not helped us to develop prudence to apply them efficiently. The use of modern scientific tools whether for better or worse is solely depended on the attributes of humans. Human with spiritual, progressive outlook, enhanced insight and respect for human values can constructively utilize the potentials of modern scientific tools to change the world for better (Giri, 2001). Education is one of the best medium for all round development for human personality, and is viewed as a major determinant of social, political and economic change.

Education plays a pivotal role in imparting values; it is only through value education that an individual acquires the necessary skills to build himself competent in all the domains of life such as mental, physical and social. As UNESCO (2002) states “only inculcation of values in education can build a sustainable society”. Therefore, since time immemorial, great religious leaders, educationists, social reformers, philosophers have always been giving precedence to values in all spheres of life. They believed that no educational programme is complete without value base. Hence value education has been greatly emphasised by all (NCF, 2000).

Sri Aurobindo defined education as building of human mind and spirit. He believed that education should help the growth of the soul out of the darkness of ignorance towards the light of knowledge. Swami Vivekananda (1907) called education as “manifestation of the perfect already in man”. Rabindranath Tagore, (1929) believed that education is “making life in harmony with the existence”.

Ancient India had an effective education system based on philosophy and religion, yet at the same time it gave equal importance to math, history, astronomy, maritime, laws of economics, public administration and many more. Development of an individual as a whole from all aspects like formation of character, development of personality, inculcation of respect for civic and social duties, production of social efficiency and preservation and spread of national culture, were given due importance (NCF, 2000). Sri Aurobindo (1910) visualised A National System of Education which stressed on nature and the power of human mind. Gandhiji's Buniyadi Taleem focused on the development of mind, body and spirit. The indigenous model of education was firmly rooted in the Indian culture. According to Saiyidain (1965) education must be oriented towards two important aims, one, on the intellectual side to cultivate the capacity for clear thinking and second on the emotional side, to cultivate the qualities of tolerance, clarity and broad mindedness, without which neither individual nor collective life has any significance. Education should develop such virtues in all generations that make certain their effective participation in social context.

The introduction of the modern educational system gave a set back to the native educational system of India. The modern educational system centered more on the tangible aspects of life putting the philosophical and religious essence of the Indian educational system in the backburner, as a result a constant deterioration of essential social, moral and spiritual values and a growing pessimism started being experienced at all levels of life. Today the reality of our society is that too much of importance is given to material gains that has created a wide gap between value oriented life and valueless life, which is giving birth to dissatisfaction and frustration in the society. There may be many reasons responsible for value deterioration in our society, but one of the major factors responsible for values decline in our society is industrialization. (Mishra, 1987) states that industrialization weakened the unity of joint family and in turn family value system, amassing wealth through easy and wrong means further worsened the scenario. An ever increasing gap between material and non-material life is creating discontent, aggravation and anarchy in the society. This gap can only be bridged through value inculcation. Despite heartening growth in education, there seems to be a decline in values in the society. Our education is producing citizens with high qualifications to earn livelihood, but when it comes to values, there is disorder. It appears that corruption, greed, selfishness, insincerity, dishonesty etc. rule the roost. It has been noticed that importance to achieve knowledge, based on science and technology is being emphasized much more than before, so if on one side education has brought all material happiness around, then, education has also been liable of not completely able to provide values to young minds. Value crisis has become a global experience in today's world. It is threatening our very existence. (Chris 2010).

1.2 Meaning and Concept of Value

What are values? This question may seem simple but may appear nonfigurative and philosophical concept, quite debatable. Different philosophers, thinkers have defined the term value in many different ways. The term values, moralities etc. are subjective in characteristic; they are based on or influenced by personal feelings, tastes, or opinions. It is therefore, imperative to comprehend the term 'value' from the conceptual viewpoint. There are a number of commonly acceptable definitions and perspectives that have sufficient accuracy to provide us with a wide understanding of values. Values are deeply associated to experiences that form them, different experiences may bring out different values and hence values have the ability to be adapted to the changing experiences and consequently they change, treating certain things as right, desirable and worthy. Therefore, change in patterns of experiences might lead to revision in one's values.

Values may not be inert since man's connection with the world is not inert. As guides to behaviour, values gradually evolve and mature. Values then are fundamental principles which

help us to distinguish between good, bad and just, they help us in all round enrichment. Values refer to a mode of conduct throughout our lives. As Mukerjee (1968) defines values, “as integrated experiences that simultaneously touch all the dimensions of human adaptation; natural, social and cultural, and transcend them in all their ‘appropriate’, forward orientation”. According to the Oxford dictionary (1986), values are standards of behaviour; one’s judgment of what is important in life. They are deep belief and faith in certain facts, ideas, concepts and viewpoint which have stood the test of time. Values are referred as interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, needs and many other moralities of social orientations.

Values have an abstract perception to its meaning as they do not have a defined meaning, it takes a concrete shape and becomes more defined when it has a reference to a particular background, Garnett (1955) observed that the term ‘value’ has ambiguity to it, therefore ‘it should be avoided except where the contextual meaning is clear’. For instance, when we say a saint gives lecture about the importance of leading a good life, people may exclaim, how valuable the lecture was! Here value stands for high thinking. Similarly, when we say Mahatma Gandhi led a valuable life, the meaning of value stands for “dignified” or “principled” life (Rao 2006).

The meaning of value will have many connotations based on the context. Maslow (1971) said that ‘values are defined in many ways and may mean different things to different people’. What one may consider important may not be of any importance to other. Values have been attributed as certain ‘qualities’ that man gains knowledge of and understands them as useful for his growth and development. Sharma (2012) defines values as qualities that a person has learned to believe are important or worthwhile. They can be principles to live by or goals to be achieved’. Venkataiah (2013) also defined values as set of principles or standards of behaviour.

Rath, Harmin et al (1966,) depicted values as beliefs & attitudes that an individual demonstrates. It is the sentiments and appeal attached to the significance of an idea, concept or philosophy that makes our lives joyful, contented and peaceful. Rokeach (1973) define values as ‘beliefs’, he elaborates by classifying beliefs into prescriptive or proscriptive beliefs. Prescriptive or proscriptive beliefs are those where means or end of action is judged to be desirable, for instance “I believe that it is desirable to behave honestly”. Rokeach states that beliefs have cognitive, affective and behavioural components. A value (or belief about the desirable), therefore , involves some knowledge about means or ends considered to be desirable; it involves some degree of affect when challenged; and it involves a behavioural component, because a value that is activated may lead to action.

Fraenkel (1977) regarded values as being both emotional commitments and ideas about worth. Humans use values to judge worth, they use values as criteria to evaluate other people, ideas, actions, objects and situations (Shaver & Strong 1976). Values can be considered as our guiding principles for understanding between right or wrong, good or evil. Swami Vivekananda (1907) describes moral values as the standards of good and evil, right or wrong which govern an individual's behaviour and choices. Indian philosophy created levels of values as 'Dharma, Artha, Kama and Moksha'; these are considered to be the four ends of life. They are the four example of the value system of practical life. These values do not conflict each other and the ultimate goal of an individual must aim towards Moksha.

Values are fundamental principles which help us to distinguish between just and unjust, they help us in all round development. Joshi (1997) explains the word 'values' as desirable ideals and goals which when achieved give a great sense of fulfillment. People with values lead a well balanced life; values make a person live an impartial life which gains him respect and high status in society. According to Venkataiah, (1998) values are considered desirable, vital and held in high respect. Beck (1999) too believed that the concept of value is based on balancing of activities that encourages human esteem and happiness. In Hill's (2004) opinion, individuals and society consider values as top priorities and attached them to certain beliefs and experiences in order to decide how they shall live and what they shall treasure.

Our nature, thoughts, feelings and actions are influenced by values; they inspire us to take the right path, they serve as broad guidelines in all situations. Just as the rail keeps the train on track, and helps it run effortlessly, similarly, values keep our lives protected and give it a right direction, bringing worth to life.

According to Chakrabarti (1997) values are intangible that cannot be touched but can be experienced through continuous and dedicated practice. The intensity of practice will determine the standard of perfection. He also stated that values can be derived from the religious faiths. Religious faith gives rise to ethical values and hence there is no difference between religious and ethical values. There is also no one source of values; values can be derived from numerous sources. Values hold intellectual and emotional quality, they are changeable in nature. Taneja (1990) describes values as anything that satisfies the needs, urges and helps man in realising his ambitions. This means, value of a thing depends upon how they satisfy our desires, wants and urges. This also implies that a thing or a condition or an act is more valuable or more worthy or better than another because it satisfies wants more or cause less deprivation of wants. For instance, anything which is useful to an individual becomes valuable to him and the same thing may be quite useless to another individual because of his different viewpoint or thought and as such it is of no value to that individual, so things, conditions, and acts can be classified as good or bad, beneficial or harmful,

satisfying or annoying or possessing value only when they are seen from a particular point of view. Nevertheless, he further elucidated that educational interpretation of “Value” does not signify a thing, but it is thought or a point of view.

Value has been defined differently in different disciplines. Its meaning can be delineated from philosophical, psychological, and sociological view points. While subjective theories are concerned with finding out the psychological import of valuation, other theories maintain value as a quality inherent in objects. As a social concept, value is involved in the educative process because it is basic to the society of which we are a part. Educational values are, therefore, related to those activities, which are thought good or useful and valuable from the viewpoint to education. These values at any moment play a significant role in the life of man in enabling to lead his personal and social life successfully. They occupy an important place in education. They lead to motivation, which in turn results in the desirable behaviour.

From the above discussions, it can be understood that values are rules or code of conduct which help us make decisions about right and wrong, should and shouldn't, good and bad. Values are the strongest and deepest parts of our personality as they are shaped based on our environment, our upbringing and our experiences. Our beliefs, attitude, decisions, behaviour, judgements, are all influenced by values.

1.2.1 Nature and Classification of Values

Many of us when think of values, may have an instinctive idea about the nature of value, but seldom we may, be able to express clearly. Values are associated with something worth, something very important or something which has utility. When a value is attributed to a person, he or she assigns worth or importance to that value implying how important that value is to them. For instance, if “success” is a value, we confirm our belief that being successful is worth what we desire, or seek to achieve Akin (2010). However, Dilts (2006) argues that there is some other factor besides worth and importance to understand the nature of values. According to him, if the nature of value is to be understood a little further, we use criteria. How we relate to values, one person's criterion for “success” may be strong personal and family relationships, whereas, the other person's criterion for “success” could be career growth. It is basically our criteria that builds the abstract value of “success” more real for us, and therefore persuade our goals and behaviours. He further adds that the nature of values have the tendency of conflict, our values may sometime conflict with the values of others. It can be well said, that values are complex psychological constructs. They are ambiguous and abstract.

Values are hierarchical and fluid by nature Akin (2010), we may say that respecting human life is an absolute value. But, the next moment we may rationalize killing terrorists, or a criminal that has committed murder, or another person who is threatening the life of your kith

and kin. This does not mean we do not value human life rather we do value human life, but not as much as we value justice, or defending our own people. So when we think about each of these values: human life, justice, defending our children, we see that there is a hierarchy, a ranking system.

However, a common, simple and widely acceptable understanding of nature of values would be, that values encourages self-development of the individual in all its dimensions and also contributes towards the welfare of the family, community, society and nation at large. Geetha too (2006) opines that the nature of value is depended upon the basis of criteria of satisfaction, who gets the satisfaction and what type of satisfaction. The nature of value is depended on the situation; it is the value decision that shows the nature of value. For spiritualists, philosophers, the nature of values are spiritual as the criterion is spirituality for them. Materialists believe that values are inborn in happiness, what gives happiness has value. Values therefore, cannot be demarcated between subjective or objective; values have both the characteristics in them.

On the other hand nature of values can be described as a structured system. There are few number of values that form a person's value system. The social values are the same everywhere; accept that the degree may fluctuate. Values systematize people's conduct. These values are meaningful principles that direct successfully the blueprint of human action. Values are deeply attached to pleasure, joy, satisfaction of desires and they inhabit in the minds of people rather than in the objects.

Hoover (1972) assumes that values are acquired subconsciously in many ways. While some are the products of introspection, many are acquired from various social groups such as the family, the religion, or the peer group. Values have both cognitive and affective dimensions. Values can be structured and restructured through processes of reflective thinking.

Values can be classified from several points of view. According to Plato, values are universal thoughts as truth, feelings, beauty, universal happiness, and will of goodness. There are contextual values such as economic values, social values, cultural values, moral values, religious values educational values, personal values and aesthetic values. If a value helps in the achievement of certain end, purpose or objective that value is called instrumental value (Taneja. 1984). Values cannot be compartmentalized; their boundaries are blurred and may borrow each other's characteristics. Chand (2007) believed that all values have common characteristics to some degree and may overlap. Based upon the nature and a broad concept of value there are different classification on values, such as social, personal, national, ethical, aesthetic.

NCERT (1979) has listed 83 values under 3 heads like, (1) Social values (2) Ethical values (3) Spiritual values as follows.

1.Abstinence, 2.Appreciation of cultural values of others, 3.Anti-untouchability, 4.Citizenship, 5.Consideration for others, 6.Concern for others, 7.Co-operation, 8.Cleanliness, 9.Compassion, 10.Common cause, 11.Common goal, 12.Courage, 13.Courtesy, 14.Curiosity, 15.Democratic Decision making, 16.Devotion, 17.Dignity of manual work, 18.Duty, 19.Discipline, 20.Endurance, 21.Equality, 22.Friendship, 23.Faithfulness, 24.Fellowfeeling, 26.Freedom, 27.Forward look, 28.Good manners, 29.Gratitude, 30.Gentlemanliness, 31.Honesty, 32.Helpfulness, 33.Humanism, 34.Hygenic living, 35.Initiative, 36.Integrity, 37.Justice, 38.Kindness, 39.Kindness to animals, 40.Leadership, 41.Loyalty to duty, 42.National unity, 43.National consciousness, 44.Non-violence, 45.National consciousness, 46.Obedience, 47.Peace, 48.Proper utilization of time, 49.Punctuality, 50.Patriotism, 51.Purity, 52.Quest for knowledge, 53.Resourcefulness, 54.Regularity, 55.Respect for others, 56.Reverence for old age, 57.Sincerity, 58.Simple living, 59.Social justice, 60.Self-discipline, 61.Self-help, 62.Self-confidence, 63.Self-respect, 64.Self-support, 65.Self-study, 66.Self-reliance, 67.Self-control, 68.Self-restraint, 69.Social service, 70.Solidarity of mankind, 71.Sense of social responsibility, 72.Sense of discrimination, 73.Socialism, 74.Sympathy, 75.Secularism and respect for all religions, 76.Spirit of inquiry, 77.Team work, 78.Truthfulness, 79.Team spirit, 80.Tolerance, 81.Universal truth, 82.Universal love, 83.Value for national and civic property.

Realizing the great significance that values hold in our lives, due emphasis to value teaching in education has been emphasised by many. Whether values can be taught or developed in young minds has been a topic to discussion, though, many theories on value development have proved that values can be developed and taught in children.

1.3 Theories on Value Development

Values are non-tangible; they are not any kind of equipments or units. They are acquired and fall under the affective domain of learning. One is not born with values. Values can be learnt and developed; also with time, situation, circumstances, there is likelihood that values may take a different understanding in one's life. As a person matures, gradually with experience, he learns many things and may form certain guidelines for his conduct. These guidelines are inclined to give direction to life and may be called values.

According to psychologist (Piaget's, 1965) Cognitive Theory of Moral Development, individuals create and recreate their knowledge of the world as a result of interactions with the environment. Piaget observed children's compliance of rules when playing and determined that morality, too, can be considered a developmental process. He attempted to study the developmental aspects of children's moral beliefs and knowledge. He arrived at two main stages (i) The Heteronomous Morality and (ii) the Autonomous Morality. In the first stage, the child mechanically obeys the rules without logic. Judgement is heteronymous,

dependent upon external standards. Rules are seen as absolute. Piaget contrived this as being a morality of constraint. This is a stage of 'moral realism'. After going through a period of transition from age 6-7 years to adolescence, the child enters the stage of moral relativism. This Piaget arranges as being a 'morality of cooperation'. The child gains the cognitive capacities to take role of others, to appreciate their motives and intentions. The young person's judgement becomes autonomous as he develops his own laws build on an increasing awareness of the needs of social cooperation, respect for the point of view of others and the realities of the social situations.

Development of social relationships facilitates this process. The child makes a spontaneous effort to organize a moral code and in making moral judgement he no longer appeals to an externally enforced absolute law but to internal and self-generated concepts of mutual respect and equity. There is a decline in child's egocentricity and the idea of individual rights emerges. Piaget concluded from his work that schools should emphasize cooperative decision-making and problem solving.

Teachers should encourage students to form common rules based on fairness in order to develop values. Piaget recommended that teachers must give opportunities to students for personal discovery through problem solving, rather than instruct students with norms.

Kohlberg (1969) modified and elaborated Piaget's work, and significantly contributed in complimenting and expanding his work. Like Piaget, he too stressed that moral development is a cognitive process and is based on moral judgement. Moral judgement is further based on reasoning that children make. Like Piaget again, he asserts that moral judgement gradually develop as children grow older, depending further upon appropriate environment and social conditions. He proposed that children form ways of thinking through their experiences which include understandings of moral concepts such as justice, rights, equality and human welfare. On the basis of his research, Kohlberg identified six stages of moral reasoning grouped under three major levels. He identified these six stages in such a way that development of higher stage logically depended upon the development of the just preceding stage. Each level represented a fundamental shift in the social-moral perspective of the individual. It revealed a different kind of motivation for acting morally, or for forming moral judgement.

At the First Level, the Pre-Conventional Level, or the pre-moral stage, a child's moral judgments are characterized by a concrete individual perspective. Within this level, Stage 1 that is termed as The Punishment and Obedience Orientation, a child avoids breaking rules that are backed by punishment, thereby, avoiding the physical penalty of an action to persons and property. E.g. a child at this stage might say that it is wrong to disobey his parents because he will be punished for doing that. Another child may say that he should not play all the time in the street because the parents have said so. It is the physical consequences of an

action that determines its goodness or badness, regardless of human meaning or values of the consequences. Avoidance of punishment and deference to power are valued in their own right and not in terms of respect for underlying moral. In this level the child is not receptive to cultural rules and labels of good and bad, right or wrong but interprets this level in terms of physical or self-gratifying consequences of actions (rewards, exchange of favours, etc.), or in terms of physical power of those who communicate the rules and labels. At Stage 2 that is termed as The Instrument relativist Orientation, individual goes beyond just one right view and recognizes that individuals have different views. Here, the satisfaction of needs constitutes the criterion to determine whether an action is right or wrong. Right action consists of that which instrumentally satisfies one's own needs and occasionally the needs of others. Elements of fairness, reciprocity and equal sharing are present but are interpreted in a physical, expedient way.

This moral reciprocity is of the form, "If someone hits you, you hit them back." pursuing one's own self-interest. At the Second Level, Conventional Level, Individuals understand that norms and conventions are necessary to support society. Maintaining the expectations of the individual, family, group, or nation is perceived as valuable in its own right. The attitude is not only of personal expectation and social order but of loyalty to it, of actively supporting, justifying the order and of identifying with the persons or groups involved in it. Within this level, individuals at Stage 3, termed as Good Boy or Nice Girl Orientation are aware of shared feelings, agreements, and expectations which take dominance over individual interests. Good behaviour is considered as the one which pleases or helps others and is approved by them. There is much conformity to stereotypical images of morality. Behaviour is frequently judged by intentions "he means well" becomes important for the first time. One earns by being nice. Persons at Stage 3 believe in good motives and interpersonal feelings such as love, empathy, trust and concern for others. They believe that people should live up to the expectation of the family and community and behave in good ways. Here the actions and judgements are primarily oriented towards seeking approval from others. At stage 4, termed as The Law and Order Orientation, individuals are more broadly concerned with society as a whole. it marks the shift from defining what is right in terms of local norms and role expectations to defining right in terms of the laws and norms established by the larger social system. This stage is marked by respect for authority and the given social order. A child at this stage would like to avoid any transgression of social norms or patterns of behaviour accepted by the society or the group to which he belongs.

Finally, the Post Conventional level i.e. the Third level, Where efforts to define moral values and principles that have validity and application apart from the authority of the groups or persons holding the principles. This level has two stages. At stage 5, termed as The social

Contract, Legalistic Orientation, here, people begin to evaluate existing societies. They believe that a good society is best conceived as a social contract into which people freely enter to work towards the benefit of all. They begin to think about society in a very theoretical way. They believe in protecting individual rights and settle dispute through democratic process. There is a clear awareness of relativism of personal values and opinions and a corresponding emphasis upon procedural rules for reaching consensus. Apart from what is constitutionally and democratically agreed upon, the 'right' is the matter of personal 'values and 'opinions'. The result is based on the legal point of view, but with an emphasis upon the possibility of amending the law in terms of rational considerations of social benefit at large. Stage 6, termed as The Universal Ethical Principle Orientation, remains as a theoretical endpoint which rationally follows from the preceding 5 stages. It defines the principles by which we achieve justice. The principles of justice guide us toward decisions based on an equal respect for all. Right is defined by the decision of the conscience in accordance with self-chosen ethical principles appealing to logical comprehensiveness, universality and consistency.

Elliot Turiel (1983) developed the Domain Theory. According to Domain Theory, the child's concepts of morality emerge out of the child's attempts to account for qualitatively differing forms of social experience. Turiel's studies have included interviews with children, adolescents and adults; observations of child-child and adult-child social interactions; cross-cultural studies and longitudinal studies examined the changes in children's thinking as they grow older. He concluded that morality and convention are distinct, parallel developmental frameworks,

Sociologist Massey (1988) has described three major periods during which values are developed. The Imprint Period, where up to the age of seven children are absorbing everything around them like sponges, accepting much of it as true. The Modelling Period, between the ages of eight and thirteen, children copy people, often their parents, but also others. The Socialization Period between 13 and 21, where peers play a large influence. Other influences at these ages include the media, especially those parts which seem to resonate with our values of our peer groups.

Gilligan (1982) another known propounder of moral development theory, states that morality consists of two independent components: justice and care. These components represent specific ways of seeing moral problems, each showing different patterns of development. The distinction made between a justice and care orientation pertains to the ways in which moral problems are conceived and reflects different dimensions of human relationships that rise to level of moral concern. A 'justice' perspective draws attention to problems of inequality and

oppressions and holds up an ideal of reciprocity and equal respect. A 'care' perspective draws attention to problems of detachment or abandonment and holds up an ideal of attention and response to need.

Two moral injunctions, i.e., not to treat others unfairly and not to turn away from someone in need capture these different concerns. From developmental standpoint, inequality and attachment, these two factors of equality and attachment characterize all forms of human relationship and all relationships can be described in both sets of terms – as unequal or equal and as attached or detached. Since we all are vulnerable both to oppression and to abandonment, two moral streams - one of justice and one of care – secure in human experiences.

Peck and Havighurst found five types of character development. These types were named (1) amoral, (2) expedient, (3) conforming, (4) irrational-conscientious and (5) rational – altruistic types. First, the amoral type has an infinite inability to control himself in social situations. Second, the expedient type 'conforms in order to avoid adult punishment or disapproval', similar to Kohlberg's second stage. There is very little internalization of do's and don'ts at this stage. Third, the conforming type 'goes along passively with the social and moral rules' in a rather literal way unlike Piaget's autonomous morality where in the child internalized the mores. Such a person is said to have a crude conscience, with no generalized sense of morality over varied situations. Fourth, the irrational conscientious type also lives by absolute rules but has been forced to internalise them more completely and rigidly than the conformer. The final type, the rational – altruistic is described by Peck and Havighurst as the highest level of moral maturity. The individual makes a rational assessment of experience and has formed his principles. He reacts with emotion appropriate to the occasion as against passive conformity.

From the above theories, it may well be concluded that values can be developed in children in many ways. Also, the above theories suggest that human nature is complex and goes through a churning process at different stages of life, where value systems are formed which help him define his course of life.

The nature of the values and beliefs that is formed during the formative stages of life is multifaceted. Therefore, it becomes imperative to inculcate values in the initial stages of life to avoid value deterioration in future.

1.4 Value Degeneration in the Present Scenario

Personal and dogmatic motives in the increasingly widespread intricacy of the society have taken preference over the humanitarian concerns and a brisk downfall of values has become the order of the day. We constantly complain about the dim scenario surrounding us, corruption, immorality, injustice, dishonesty to name a few. Social problems are beyond repair, is what we

keep harping upon. A little introspection and we will realise that we are standing at the brink of value crisis, an omnipresent observable fact of our times.

The advancement in science and technology that brought the industrial revolution now, seems to threaten our ancient moral standards. (Bhatnagar, 1984) noticed the deterioration of values in families due to the rapid growth in the industrial sector. Socio-economic status of a child, wrecked family and nuclear family all have added to children's poor activism. High self-centered and acquisitive values are getting developed in place of true values.

It is so common to experience altercation over small issues, dacoities, murders, agitations, stabbing and other crimes that are raging the media and news channels. The industrial revolution and its dominant materialistic sway in our lives have put all the human values like truth, honesty, freedom of justice, peace, dignity of human being, sacrifice, brotherhood, consciousness, worship of work, non-violence, peaceful co-existence etc at stake. Instead, mistrust, injustice, selfishness, hatred due to caste, creed, race and religion, lack of national character, lust for positions, property and power have taken a fore front, creating havoc in the society.

With the series of multi crore corruption cases and ever increasing atrocious number of rape cases in the country has not only shamed but shocked the conscience of the nation. The countless cases of domestic violence, human/child trafficking, eves teasing, adulteration of food and various other commodities, frauds, forgery, etc. seem to become a part of the so called developed societies. One may question, whether these immoral acts existed in the past? Was the past bereft of value deterioration? Is value degeneration a phenomenon of present times? The answers may not be simple. But in the past the intensity of immoral acts was very minimal, the situation is reversing; the immoral acts are speedily taking over the moral acts. Chandrashekhar (2006).

The values considered vital for self- development and meaningful life seems to be losing its sanctity with the new generation. The new generations seems to become a worshipper of mammon, everything else is secondary. Joshi (2008) believes that the social backbone of society is weakening, people with values are suffering and valueless people are thriving. Today's generation has no priority to social harmony and social well-being. Reddy, (1998)

observes that the generation today is in a quandary; caught in between the eastern and western culture they seek security in only money.

The International Commission on Education Delores (1996) in its document “Learning the Treasure within” has highlighted certain tensions, which are relevant to the problems of present times and needs contemplation. These are as under: 1) Tension between the global and local.

2) Tension between the universal and the individual. 3) Tension between traditions and modernity. 4) Tension between need for competition and cooperation. 5) Tension between the spiritual and the material. 6) Tensions caused by the influence of viral reality on individual and interpersonal behaviour or on social relationship. The peaks of material progress scaled by some countries (including India) enthrall humanity as a whole, the depth of social degeneration in most parts of the world make thinking people wonder if mankind can receive the lights of recovery at all. According to Joshi (1999), “Humanity today stands at a critical juncture. Hope and despair, pride and pessimism, comfort and confusion fill human hearts in unequal and unstable measure.

Joshi’s views are pertinent to the present scenario of Indian society; it brings in the lime light, the incongruity between the material and social progress. The high material advancement and the social degeneration concurrently take place in the same amount. This has been attributed to the brilliant progress brought by technology in the many fields of human effort. Growth of market economy and consumerism gave birth to an economic human being, who works on the principle of what works better for him, what profits to be achieved, what is more convenient and pleasant for him. There is a decline in multidimensional side of the human being; the spirituality, humaneness and the bond with the fellow beings have been replaced by sordid selfish attitude Kunnunki (1984). Many other factors such as misleading commercial mass media, lack of role models in the family, religion, educational institutions, politics, copying foreign cultures and rootlessness from own culture, too much desire for freedom and its misuse, etc., are the causes of deterioration of values in the society. Unlike in the past where human values were instilled in joint family system under the guidance of grandparents, now the concept of joint family has been taken over by nuclear family. The guidance from elders is missing. Both parents are working for career and higher standards of living, parents assume that by putting their child in good expensive schools the development of their character, personality are well taken care of. Therefore, the pressure and demand on education to inculcate human values among young generation for the welfare of society has built up many folds. Values seem to have less prominence in our present education scenario. Schools are also busy preparing students for material survival. There is a great deal of intellectual and technical skill but the ethical and spiritual vitality is at a low ebb Sarvepali

(2009).The quality and the top ratings of schools and colleges are decided on the basis of the number of students selected for top national and International companies with highest salary package. Rajput (2000) stated that values seem to have vanished from the school curricula. Values like kindness, character, achieving the ideal, service to humanity, fearlessness, purity in personal life, freedom from lust and quest for truth have been missing in the search of worldly benefits. Similarly, Chandra, (2002) has clearly mentioned the realization of education not meeting its goals. According to him, even well educated and other individuals in their daily activities do not match to what they have learnt in their schools. He has mentioned some of the appropriate problems that are very openly being witnessed. To mention some: 1) In the present generation self –interest dominates public interest. 2) No respect is shown to elders and teachers. 3) The attitudes like love, goodness, compassion, hospitality, kindness to animals etc. are slowly disappearing from the individuals and the society. 5) In profession and business, deceit and cheat are replacing honesty and service mindedness. 6) Violence, dictatorship and criminals have destroyed peaceful living in the society.

Natrajan (2006) opines that religious extremism, language, regional bigotry, caste and communal feelings are on the rise and intimidating the foundation of human race. It has been experienced that the deterioration is steadily becoming sharper and unless this fall is immediately arrested and remedial measures found out and enforced, the situation would not improve. (MHRD, 1999)

Hence, our societies are witnessing a period of degeneration. He therefore, has put great stress on meticulously integrating values into the education system.

The picture emerging from the present situation gives us an idea to what extent the values in society have degenerated. There is a universal urge to evolve effective strategies for value inculcation among the young citizens. There is a pressing need for appropriate educational action to meet these challenges. In this regard the educational commissions have strongly recommended the inculcation of values.

It is time we recognize the fact that the process of value deterioration will prove catastrophic and lead to collapse of the society. This is the time to act and make conscious efforts to quash the ongoing menace and direct the societies to its right path. Value education can be one of the efforts to direct people in right path.

1.5 Importance of Value Education

Mahatma Gandhi (1958) very aptly described seven sins of life. He said, gaining wealth without work, seeking pleasure without conscience, acquiring knowledge without character, doing commerce without morality, learning science without humanity, doing worship without sacrifice and politics without principle can destroy humanity. The dominance of the seven sins as described by Gandhiji is very prevalent in today's society; therefore, for the educationists it is compelling to look into ways through which value are attained.

According to Prasad (2007) unfortunately, value education and family values have become passé today. The cultivation of moral character is not considered part of modern education, which focuses more on making money and achieving success. The Society today tends to weigh success in terms of money, power and social status rather than factors such as social contribution and faithfulness to one's family and cause. State Council of Education Research & Training (SCERT 2006) observed that there is no scope for the enrichment of cognitive resources of the child such as questioning, observation, inquisitiveness and expression. There is an absence of human values, individual values and social values. The present education system is only developing mechanization of the child's mind.

Value education is education that has all the components to fulfill all the aspects of personality development – the scholarly, societal, and emotional.

While, nurturing the cerebral faculties, value education also cultivates affective and cognitive domains of brain (Seshadari, 1998). Value education helps in evolving compassion towards others; consciousness of what is right and good, an aptitude to decide on the right values and then internalizing and practicing them in thoughts and actions. It goes beyond any doubt to prove the relevance of value education in today's scenario. Value oriented education can set in a right sense of discretion among the people in order to negate the negative impact of modern living. It will keep people deeply rooted to the essence of life and yet enjoy the fruits of modernity (Rao, 2006). In this process, the schools have a central role to play and fulfill the goals of value oriented education. Our educationists who were farsighted and had a deep sense of vision had incorporated all the aspects of holistic living in the education system.

Along with major curricular objectives they also fostered the humanistic ideology. They equally gave importance to inculcation of healthy and desirable set of values conducive to the welfare of a democratic society. The (school) education along with the material development is expected to bring about growth of cultural, aesthetic and social values in the young generation. In this cut throat competitive rat race, only a strong base in values can help man to discern when and where to stop. It is only value education that can bring a sense of rationality in the minds of people and decide for themselves their true peace, happiness and contentment. With so much of seriousness given to value education, it is time to appraise

today's value system widespread among students and explore the ways and means to adopt the most essential values in students. Hence it becomes very important to implement methods that would effectively deliver the aspect of values in the education system, bringing values to the forefront. This would help the students to develop an integrated growth of body, mind and spirit. The Indian constitution also clearly represents ideals and values that are beneficial for the growth and development of India.

The goals of education itself form a strong relationship between education and values, values cannot be separated from education. Human beings, values and education form a sacrosanct bond where, education is an essential medium to absorb, cultivate and continue values in a human being. According to Dr. Radha Krishnan (2008), education is not limited to imparting of information or training of skills. It has to give the educated a proper sense of values. Education is the very foundation of Value System. It stimulates the human faculty, helps in performing actions according to the socially desirable values. Therefore, our question about values and education are inseparable from the larger question of values in life. This means values are embodied in educational practice. However, it seems that the aims of education are not being fulfilled, either the value are missing from the education or values are given less priority in education system.

It has been a matter of grave concern that educational systems in India and abroad have failed to implement value education as it should have been (Venkataiah, 2010). Education is the process of developing the inner abilities and powers of an individual. Education implies change for better in a person (Chandra & Sharma, 2004). The Education commissions and committees strongly advocate the development of fundamental, social and spiritual values. The committees and commissions set by government of India have shown the urgency for integrating appropriate programmes in educational system. Understanding the importance of values in education, the government of India through its policies has always tried to strength the education system by giving due importance to value education.

1.6 Policy Perspectives

Education, apart from its function in development of job skills also has the onus of developing other attributes that affect the ability to function productively as a member of a society. Schools hold a great potential in playing an essential role of building the social, moral and spiritual values in children, preparing them to strongly face the different challenges of life in future. Today, school education has become an important reality of the total educational system, and is expected to contribute significantly to the individual and to the national growth. School education in India has passed through different phases. Many Commissions and Committees on education gave several invaluable recommendations for

improving the quality of school education. Among many other areas, education for value development and moral character among youngsters was given a significant importance.

Secondary Education Commission (1952) attached the greatest importance of education to the development of democratic citizenship. Laying special stress on the importance of value education in schools, it stated a list of objectives to be achieved in the Secondary level of education, where in, it strongly mentioned the training of the character of the students as one of the main objectives, so that they can fit and participate creatively as citizens in the democratic social order. It said “The educational system must make its contribution to the development of habits, aptitudes and qualities of the character which will enable its citizens to bear the responsibilities of democratic citizenship”.

As religion is considered one of the important sources of values, Sri Prakasa Committee (1959) recommended religious and moral education in the school curriculum. It stated that values should be an integral part for every field, and should not be treated to a specific domain. The Committee on Emotional Integration (1961) suggested that “every student who takes up science should have some background in the humanities and should study a compulsory paper on Indian cultural heritage, just as students in humanities should have some basic knowledge in general science”.

The Indian Education Commission (1964) also known as Kothari Commission in its document on Education and National Development has attached great importance to the role of indirect influence in building up good character. The school atmosphere, the personality and the behaviour of the teachers will have a large say in developing a sense of values and emphasised that the consciousness of values must permeate the whole curriculum and activities of the school. It gave instruction to incorporate moral, social and spiritual values at all levels of study. Character building as an objective of education was stressed in the curriculum framed by the National Council of Educational Research and Training (1975), it further said that curriculum should be related to national integration, social justice, productivity, modernization of society and cultivation of moral and social values. Considering the deteriorating values in society, one of the significant features on forming the curriculum for schools, the National Policy on Education (1986) recommended the importance and gave immense stress on value education and laid emphasis on the renewal of the value education. It believed that value education has been worldwide recognized as a response to the challenge of strengthening the social structure of societies. It further lays emphasis on equality and social justice in education to promote the country’s unique socio-cultural identity and to contribute to national cohesion, promoting tolerance, scientific temper and the concern enshrined in the Indian constitution.

A general structure of value education in the core curriculum was set by the National Curriculum for Elementary and Secondary Education – A framework (1988). It clearly mentions the inculcation and sustenance of personal, social, national and spiritual values. It further states that value education and education about religions would be judiciously integrated with all the subjects of study in the scholastic areas and all the activities and programmes in the co-scholastic areas so that the objectives thereof would be directly and indirectly achieved in the classrooms, at school assembly places, play grounds, cultural centres and other such places. The Programme of Action (1992) emphasised value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building.

The Core Group on Value Orientation of Education (1992) recommends that value education is neither a stage nor a segment of education, rather values have to pervade at all stages and within each sector and segment of education. The function of education is to develop strong value system in a man to help him grow all-inclusive to render himself useful to the world. NCERT (1993) emphasised on education that develops a balance of cognitive, affective and psychomotor domains of human being for a successful life.

C.B. Chavan Committee (1999) reiterated that right from the primary school stage, deliberate, planned and sustained efforts to be made to inculcate basic human values among the students. The teacher is the key person who can inculcate all the required values in children. The inculcation of values becomes much easier, effective, and convincing, when the teachers themselves internalise values and through their own personality, character and action set an example before the students. School Environment should willingly organize to expose students to values formally as well as informally. The recommendations of Justice J.S.Verma's Committee (1999) on fundamental Duties of citizens strongly support commitment to basic human values and social justices. The school curriculum is designed to enable the learner to acquire knowledge to develop concepts and inculcate values commensurate with social, cultural, economic and environmental realities at the national and international levels. Soon after, Realising the significance of schools in imparting values, the National Curriculum Framework for School Education (2000) made Value Education an undertone of the education system through significant portions devoted to value education, by way of clearly defined objectives. Over and above, it highlighted value element and other related methods involved in various curricular and co-curricular components. It also gave importance to teachers' role and stated that values can be successfully ingrained when every teacher takes the onus of imparting values through every academic and co-curriculum activities. All interactions must be value laden to inculcate and reinforce values in the

students. The World Education Report (2000) says, “While the whole range of human activity provides the subject matter of fundamental education, each particular programme should give first attention to the pressing needs and problems of the community concerned. The content therefore varies widely with circumstances, but in the long run it should include:

- The development of qualities such as personal judgement, freedom from fear and superstitions, sympathy and understanding for different points of view to enable human beings to live in the modern world.
- Spiritual and moral development, belief in ethical ideals, the habit of acting upon them with the duty to examine traditional standards of behaviour and to modify them to suit new conditions”.

The UNESCO in its report of the International Commission in 1972 suggested that educational systems should encourage the promotion of the values of world peace, international understanding and unity of mankind. UNESCO (2002) very aptly puts it “only inculcation of values in education can build a sustainable society”.

C.B. Chavan Committee (1999) reiterated that right from the primary school stage, deliberate, planned and sustained efforts to be made to inculcate basic human values among the students.

From the above policy documents it is unequivocal that for the development of values and desirable habits in children, schools have always been looked upon as a fertile, training ground. But most of the educational institutions have contributed little in evolving an integrated approach in the curricular and co-curricular programmes for the all round development of human personality. It is therefore imperative that value education in schools be given top priority, for an all-inclusive growth and development of society.

1.7 Value Education in Schools Today

Value education is a planned educational programme aimed at the development of values in students. It makes an individual a good child, parent, adult and citizen and keeps the people and society healthy and intact. According to Venkataiah (1998) the present education system lays too much importance to the mechanistic approach, as a result, there is rise in human psychological problems. Our present education system is little concerned over inculcating values necessary to overcome material, social, religious, and spiritual problems of living. Most of the children only earn college diplomas and degrees, not proper rational and mature values. Education has become a tool to equip oneself for surviving in the competitive world. Though there is more education now, but there also seems more corruption, more greed, more selfishness, more poverty, lack of sincerity and integrity. Education appears synonymous with examination, employment and economic empowerment; it no more stands for

emancipation, ennoblement and evolution. Venkataiah (1998) though agrees that value education has taken a back seat, but he also does not deny the fact that partial and sincere efforts are being put by many to work on this front. Sporadic implementations of value based programmes have been tried before and even at present few are trying hard to implement value education in the school system. Imparting of value education through co-curricular activities, life skill classes, moral science classes, expert lectures/discourses on values, ethics, morality etc. are being done, but they emerge as mere tokenism in many schools. There are many obstacle which act as deterrent in the implementation of value education. As long as we do not understand the grave importance of values in our lives till then the implementation of such value programmes would be an uphill task.

There is not a very encouraging scenario of teaching values in schools these days. For the sake of economic growth in the society, the modern education is given far too much importance than the

social, moral, ethical values. Although, several proposals have been suggested for teaching value education, but that has not helped to improve the present value education scenario in India.

Kar (1985) held that there is a sense of frustration with education system in India, perhaps because there seems to be deficiency in general, moral and spiritual values.

The role of education is to bring about a desirable change in persons, knowledge, skills, attitude and values. Though, value education has been taking place but in a faint way, by schools trying to achieve its education objective through the curriculum it formulates. Hence value education is being followed knowingly or unknowingly. UNESCO Commission Report (1996) emphatically talked about reorientation of pre-service and in-service teacher education for facilitating teachers in attaining intellectual and emotional qualities that may be inculcated into students through them. The Central Board of Secondary Education (2009) took a progressive step by introducing Continuous Comprehensive Evaluation system (CCE). Gujarat Secondary Higher Secondary Board too introduced the CCE. One of the main aims of CCE is to evaluate scholastic and non-scholastic proficiency. Non-scholastic proficiencies include Life skills, Attitudes & Values, literary and Creative Skills, Scientific Skills, Aesthetic Skills and Performing Arts, Sports and National Service Scheme.

Though, there may be many ideas to impart value education, schools may be practicing value education, however, values are not being taught in an organized and disciplined manner. Ways and methods need to be planned and, lot of research needs to be done on how effectively the implementation of teaching values can take place.

17.1 Teaching of Values

When seen from this perspective, values influence all aspects of educational processes, techniques, policy and procedures. In education of any society, the selection of curriculum, the type of discipline, administration and supervision, the questions of teaching methods, etc. are questions of importance. Thus, the task of educator is not simple like declaring some values as educational values. Every teacher, every school and every system creates value situation from which students imbibe attitudes. Teaching should aim continuously on keeping the aggregate of values alive and growing, it should include all the teachers hope for students to learn so as life for them becomes as rich and fine as possible. The conventional curriculum is more teacher centric than the learner.

Now days, the emphasis is on more student-centered curriculum. This change has influenced the curriculum design process with a greater emphasis on the learning in terms of knowledge, skills and competencies within the subjects. The focus is on how learners learn and the design of effective learning environments.

Many methods can be adopted to teach values. There is direct method, in this method there are certain objectives that have to be met immediately. It is a premeditated endeavour by teacher to impart values as a subject. This is a conventional approach; here a separate subject of value education is included along with the regular subjects. The students are openly made to familiarize with the skills, methods and virtues needed to respond correctly to value questions. Students are made to realize the importance of the content through regular classroom instructions, talks, or discussions etc that enables them to develop a deeper understanding of values. And finally helps them to take matured value decisions.

Incidental technique may be also be used for value inculcation, many a times, teachers identify incidents that have the potential to impart value education; they utilize them for the purpose. The teachers use such opportunities for inculcating the right values. Values can also be instilled in students by conducting morning school assembly and reciting prayers, patriotic songs, value laden story, thought for the day etc., organizing curricular and co-curricular activities, the celebration of religious festivals, work experience team games and sports, social service programme all these can help in teaching values. Others means of encouraging values in students can be by showing them good moral films, rewarding them on important school functions for exhibiting good moral conduct. For students to internalize values the head of schools, institution, and teachers should live by example, they should follow the policy of practicing values before preaching them.

Other approaches to value education may be mentioned such as Critical Enquiry approach; here the child has to be allowed to discover what is right and wrong through constant critical inquiry and clarification of values. Inculcation approach; in this approach, students are forced

to act according to specific desired value. In Moral Reasoning approach, Kohlberg's theory of six stages of moral development is the framework mostly used. The teachers set up learning experiences, which facilitates moral learning. Analysis approach encourages group or individuals to study social value problems. They are asked to clarify value questions, and identify values in conflict. The Value Clarification approach helps students to use both rational thinking and emotional awareness to examine personal behaviour patterns, classify and actualize values.

The Models of value education for teaching value education may equally prove beneficial; model of value education includes a theory or a point of view about how people develop morally and a set of strategies or principles for fostering moral development. Thus, a model of teaching for value education helps teachers to understand and practice value education effectively.

The models of value education provide a broad based pedagogy to mobilize feelings to guide thinking and to sustain action. Some of the models of teaching which could be utilized in developing the various aspects of human value are; 1) Rationale Building Model 2) Value Analysis Model 3) Value Discussion Model 4) Role playing Model 5) Consideration Model – Value Clarification Model etc.

The Integrated approach to value education is another important approach for an all round development of the personality. The teacher while teaching the subject has to integrate values. This is a dynamic process, where the initiative of the teacher is of extreme importance. The content of the lesson should be linked with appropriate values by recognizing area in which the preferred values are to be thought. It is important to understand that every subject has values inbuilt in it; the teacher has to identify those values in the class, draw students' attention to them, and reinforce them through array of teaching method and activities. Values are integrated with regular subjects to teach value education to students, it is done in an indirect way. In this approach there is more scope of drawing out the essence of the subject. Integrated value oriented education offers possibility for a better perception of each topic with respect to life, in fact, the integrated approach empowers the teacher to have an in-depth understanding to the theme or subject rather than to remain at the peripheral level, Kumari (2003). There seems no point then to keep values in seclusion as 'Moral Science' or 'Character Formation' class. Integration is defined as a way to teach students that attempts to break down barriers between subjects and make learning more meaningful to students. The idea is to teach around themes or "organizing centers" that students can identify with Beane (1977).

This however, does not mean that there is a need to rewrite textbooks at the impulse of the value – educators. What is needed is a different kind of interpretation of the contents in the

already existing textbooks. The other problem our education system has is related with the teachers themselves. Value instructions become meaningful and effective only if the teacher assimilates and practices the values that are being taught. The ideal teacher is one who guides his student to the source of knowledge and learning that will prove or refute their own beliefs and values. Parents too have an equal role in preserving and enhancing the values students absorb in schools. Many suggestions for developing new learning techniques have been proposed. Biggs (1999) offers important suggestions for course design strategies in the context of a growing student population, Knight (2000) argues for innovative techniques to be designed in order to maximize the chance that learners will experience coherence, progression and deep learning. One such innovative design to teach values can also be with the help of modules for teachers, modules are developed systematically around the need of the learner or trainer. Teaching with the aid of module can develop a holistic and profound learning.

1.8 Meaning and Concept of Module

Modules are called by several names like, “molecule of learning packets” “unipacks”, “teach kits: and “edkits” Crittenden (1972). According to Asia Pacific Programme of Educational Innovation for Development (APEID 1976), a module is a set of learning opportunities organized around well defined topics which contain the elements of instructions, learning activities and evaluation. Dictionary meaning of module is “a unit of education or instruction, in which a single topic or a small section of a broad topic is studied for a given period of time”. Sies (2013) defines teaching modules as conceptualized self-contained "units" of content or technique. It is a small package of teaching material having essential features of behavioural objectives, a sequence of learning activities and provision for evaluation.

According to Daries (1981), a module is a precise type of learning, teaching resource; modules are basically self-instructional packages, where students learn according to their individual requirements and ability. A module has clearly defined objectives; preferably in behavioural form. Taneja (1989) defined module as a unit of work in a course of instruction that is independent and a method of teaching that is based on the concept of building up skills and knowledge in discrete units. The Modules can be made for students and for teachers. The modules for students consider individual differences and allow students to work at their own pace. Hence, Loughran and Berry (2000) pointed out that students learnt more at their own speed, because “Telling is not teaching and listening is not learning."

But it is a process of first assimilation and then expression of concepts. Students have their freedom of creativity and no academic pressure. According to Brown et al. (1977) students can study modules within their own environment, with little interference to their normal studies.

Modules for the teachers have a set of clear instructions on how to implement and teach with the help of module in the class. There is no extra planning or a long training session required for the teachers. A short orientation programme for teachers on how to use and implement modules made for them can help the teachers understand and implement them effectively in the class.

The motivation behind teaching with the help of module is that important educational problems can be easily addressed. The reason being, that modules support effective learning and are extremely flexible in execution Brown et al. (1977).

1.8.1 Importance of Modules for Teachers

The importance of the use of educational modules for teachers is encouraging. Teaching through modules help make certain, that all students are receiving a good education and ample opportunities to master subjects. The use of modules activates the creativity of a teacher in designing lesson plans for the students. At the same time, the modules ensure that all students are being held to the same reasonable standards (Donnelly & Marrian, 2013). According to The National Science Foundation (NSF, 1995) the advantage of teaching through modules is that it aids in creating a lively, dynamic environment where learning and thinking are of prime importance and done effectively. The purpose of modules is to provide resources to the teachers that will help them to change their classrooms into lively, student-centered learning environments. Planning a module is a process that requires time, commitment and a thoughtful, systematic approach. It is a method of structuring learning into modules, by deep content analysis of the subject, which supports students' learning. (Johnson, Johnson, & Smith, 1994). Teachers in school are always hard pressed for time to complete their syllabus and other administration activities. Therefore it becomes very beneficial for teachers if the hard work of preparing module is done and they are provided with ready module to teach in the class.

1.8.2 Planning Modules for Teachers

The fundamental theoretical approach to a module is common whether the module is made for teachers or for students. In the initial stages of preparing a module, it is important to understand that a module cannot be made in isolation, It has to be integrated with a subject, programme or an activity. Hence the first step in developing a module is forming proper specific objectives of the module. The objectives to be achieved with the help of the module must be well defined. It is important that a module articulates its objectives in behavioural terms and specificity.

The design of how the implementation of the module will be carried out by the teacher should be meticulously and distinctively laid down Mariani (1987) . Planning of topics, sub-topics to be included in the module must start, a cache of topics in line to the subject must be

prepared. Various materials such as use of multi-media etc. and relevant learning activities, quizzes, storytelling etc. must be listed down. The usefulness of the material must be assessed. Questions like, “are the selected topics, activities worthwhile? Do they well integrate with the topics and sub-topics? How will the target group benefit from this module must be asked. Parkee and Rao, (1981).

1.8.3 Designing Modules for Teachers

Designing a module for teachers may have diverse styles but the basic framework remains the same. A module contains a rationale, synopsis of the content and reasons why the teacher should use it. The objectives to be attained or expected outcome of the module are stated in behavioural terms. A wide range of materials such as multi-media may be used to get the learners involved. Learning activities such as presentations, demonstration, drill simulation, problem solving, quiz, games storytelling etc. are used to increase students’ interest, Sejpal (2013). Finally evaluation at the end is kept to check the attainment of the objectives. The sequence of evaluation activities is designed to: a) Provide feedback on the students’ achievement. b) Continue from lower to higher cognitive levels. c) Equip the student to achieve the stated behavioural objectives. A module should have an prologue to topic and directions or suggestions for use. A guide or a manule is a part of a module. The manule should provide introduction to the topics, related activities and the various media used, with objectives. It should give instructions for learning activities, space for discussions should be provided. The manule or guide should be kept simple with only necessary directions. The students’ progress must be supervised, activities and discussions must be carried out with students in a group or individually. (Heinch et-al, 1990)

1.8.4 Revising Module

The first draft of the module should be reviewed with particular attention to the format, the components and editing. Test of the module is made of its readability, difficult level, content organization and competence. The developed module trail should be supervised over a carefully selected sample Morn (1988). A pilot test of the module must be conducted, and necessary modification if needed must be made.

1.8.5 Components of Module

1. The title
2. The Introduction
3. The overview
4. The instruction to the user
5. The objectives
6. The learning activities
7. The evaluation and feedback

1.8.6 Learning Activities in Module

Appropriate activities in connection to the topic help to reiterate and re-enforce the subject matter that the teacher wants the students to imbibe, therefore, helping the student to retain the matter easily, Pareek, Rao (1981). The Activities involve senses hence the interest and focus is maximum. When students are involved in activities, they develop other attributes such as, confidence, inter-personal communication skills, a spirit of team, sportsman spirit etc. Activities bring change in the behaviour of the learner.

1.8.7 Characteristics of Module

The major characteristic of modules is their flexibility and the use of interceded instruction modified to individual or group learning situation. A module should be independent, self – contained, self instructional, with well defined objectives. Modules need to cater the individual differences, to enable active participation of the learner. The modules are flexible in implementation, there is an immediate reinforcement of responses and finally media - technology can be utilized to the optimum. The self- evaluation of the work is measured at the end of the unit. The major reason to use module for teaching is that it gives prominence to well-established conditions of learning alongside with flexibility in implementation Asad (2010).

The government has given lot of stress to integrate values with education. Module has the flexibility to be well integrated with any discipline; all subjects can be integrated with values. Every subject has a wide scope of smoothly integrating values in it and can be taught in a more appealing manner.

Social Science is a subject which deals with society, values, culture, humanity, mankind etc. Therefore, the investigator feels that Social Science is a subject which in its broad range can easily incorporate value teaching through the developed module.

1.9 Importance of Social Science

According to Preston (1970) due to changing times and advancement in technology, the social problems have not only increased but also have taken new forms. It has spread its tentacles in wide range of areas; from safeguarding of peace to eradication of poverty; from preservation of resources to control of crime; from making government more competent and less corrupt to maintaining security; from the provision of civil rights for all, to employment for all. The only effective and sustainable way to tackle such problems is to lay a strong foundation in young minds. It is important that young children start to understand society and the circumstances which give rise to social problems. As adult citizens it will help them to contribute to the solutions of both the unsolved old problems and the new problems which society may face in future. The significance of social science is that it plays a very important role in sensitising children towards the study of man and his interactions with his social and physical environment in the past, present and emerging future.

According to NCF (2005) Social Sciences encompasses diverse concerns of society and include a wide range of content, drawn from the disciplines of history, geography, political science, economics and sociology. It further elaborates the significance of the social sciences by highlighting its increasing importance for jobs in the fast growing service sector, and indicating its necessity in laying the foundations for an analytical and creative mindset. Within the school program, social science provides coordinated, systematic study, drawing upon such disciplines as anthropology, archaeology, economics, geography, history, law, philosophy, political science, psychology, religion, and sociology. The United States National Council for the Social Studies, (NCSS, 1992) defines social science as, “the integrated study of the various disciplines to promote civic competence. It is an inter-disciplinary subject with the primary purpose to help young people make informed and reasoned decisions for the public good as citizens of a culturally diverse, democratic society in an interdependent world.”

One of the most important tasks of Social Science is to help its student develop an insight into human relationships, social values and attitude to enable them to appreciate the rich human cultural heritage. Brophy, Alleman et al (2003) believe that Social Science encourages empathy with other people and appreciates their activities as intelligent adaptations to time and place. It empowers students towards fostering self-efficacy.

It is Social Science that helps students understand the web of relationships that develops between and among people and between people and their environment so as to prepare them for effective citizenship through human experience. According to Macken (2003) the importance of Social Science is that it helps students to recognize and apply spatial relationships as analytical tools. Social Science gives prominence to relationships among

people, interaction between people and institutions, dealings between people and goods and services and relations between people and earth.

Through study of Social science that we learn to tackle the basic needs of human such as food, shelter and clothing; to social practice customs and values, to changes in ways of living and to the efforts of mankind to solve social problems. In Hoge's words (1994) social science develops an understanding of continuity, change and chronology.

According to The National Council of Educational Research and Training (NCERT, 2006), following are the reasons for the importance of Social Science. It helps the students,

- To understand the society in which they live -
- To learn how society is structured, managed, and governed, and about the forces seeking to transform and re-direct society in many ways.
- To appreciate the values enshrined in the Indian Constitution such as justice, liberty, equality and fraternity and the unity and integrity of the nation and the building of a socialist, secular and democratic society.
- To grow up as active, responsible, and reflective members of society.
- To learn to respect differences of opinion, lifestyle, and cultural practices.
- To question and examine received ideas, institutions, and practices.
- To undertake activities that will help them develop social and life skills and make them understand that these skills are important for social interaction.

Thus we may conclude that Socials Science has a very key role to play in the field of education. Social Science can be one of the disciplines that can form a strong base for a healthy, democratic and value based society.

1.9.1 Nature of Social Science

History, geography and civics are the most important subjects in the program of social science for school children, with content influenced from various other fields to deepen and broaden children's understanding of people and their changing ways of living. Social Science is a unique combination of various disciplines. It is a study of human relationships, man's development through ages; it includes commitment and action and aims at preparing the learner for whole some social living. Social Science is an integrated study that includes the academic disciplines related to society and human behaviour. The nature of Social Science in its broadest sense is the study of society and the way people conduct themselves and influence the world. As Social Science includes a broad range of academic disciplines, some social scientists do not support one single definition. Instead they simply define the social sciences by listing the subjects they include, such as, Anthropology, communication, criminology, history geography etc. According to Michaelis (1956), "the Social Science is concerned with man and his interaction with his social and physical environment; they deal

with human relationships; the central function of the social science is identical with the central purpose of education – the development of democratic citizenship”.

The nature of Social Science is rooted in the study of people, their activities and relationships, as they interact with one another and with their physical and socio-cultural environment in an effort to meet their needs. It is essentially the study of human group experiences.

1.9.2 Objectives of Social Science

The key objective of Social Science is to help young people develop the aptitude to make knowledgeable and rational judgment for the betterment of the community as citizens of culturally diverse democratic society in an inter-reliant world. The National Council of Education Research and Training of India, clearly states the most important objective of Social Science, “to prepare the mind to reflect and build up skills to express one’s ideas freely”.

According to Kothari Commission (1964-66) the aim of Social Science is to help the students to acquire knowledge of their environment, develop an understanding of human relationships and values which are important for intelligent participation in the affairs of the community, the state, the nation and the world.

The National Curriculum Framework (2005) too opines that the objectives of teaching Social Science at the secondary level are to develop among the learners analytical and conceptual skills to enable him/her to:

- To understand the processes of economic and social change and development with examples from modern and contemporary India and other parts of the world.
- To critically examine social and economic issues and challenges like poverty, child labour, destitution, illiteracy, and various other dimensions of inequality.
- To understand the rights and responsibilities of citizens in a democratic and secular society.
- To understand the roles and responsibilities of the state in the fulfilment of constitutional obligations.
- To understand the processes of change and development in India in relation to the world economy and polity.

- To appreciate the rights of local communities in relation to their environment, the judicious utilisation of resources, as well as the need for the conservation of the natural environment.

The United States National Council of Social Science (1992) has long supported civics competence as the goal of Social Science. In order to be able to actively participate in public life, the knowledge, intellectual processes, and democratic character are the key ingredients required. Civic competence rests on democratic values, and the abilities to use knowledge about one's community, nation, and world; apply inquiry processes; and employ skills of data collection and analysis, collaboration, decision-making, and problem-solving. Jarolimek, (1993) mentions that the major objectives of Social Science is to develop democratic values and ideals, to respect the dignity and worth of individual personality, to jointly think and act towards the solution of common problems, to develop loyalty to basic institutions of our country and to develop loyalty to basic traditions of freedom. Sunal (1990) clearly talks about two aims of Social Science programs, one to enable students to learn content and patterns found in Social Science and two, to help children learn content through using intellectual process skills such as observation and inference. Sunal also mentions that since the social world affects all parts of our lives, Social Science education should be an integral part of the early childhood curriculum, not separated from other curricula. The objectives of Social Science include a wide array of different aspects of life. Social Science program more accurately addresses the contemporary conditions of real life, which is more likely to help students develop a deeper understanding of how to know, how to apply what they know, and how to participate in building a better future.

1.9.3 Teaching Social Science – The Present Scenario

For any subject to achieve its purpose, it is very important to have a strong delivery system. It is only a teacher who can play the vital role in achieving the objectives of the concern subject. The methods of teaching any subject play a pivotal role in enhancing the efficiency of their practitioners Kumari & Rao, (1987). Lack of teacher's training programme has made the teaching of social science discouraging and inefficient. The textbooks are treated as the 'only source' of information. Cramming and rote learning are the ways that Social Science is being taught in the Indian schools. (NCF, 2005).

There is a dearth of creative contribution in teaching Social Science. The status of Social Science in India for long has been unproductive (Vyas, 1992). Although Social Science is being taught in schools and colleges for quite some time now, but no major contribution in this field has been seen. The content of Social Science is vast as it is inclusive of various other disciplines like History, Geography Civics etc. hence it becomes important that the

teacher should have a vast knowledge of these subjects (Rice & William, 1999). Only a well-trained teacher with huge knowledge will be able to do justice in teaching the subject. Social Science is more teacher-centric based, memorization of facts, lectures and great deal of dependency on text books is being used to teach Social Science. Most of the schools in India have adapted to memorization method. A dry and drab way of dictating notes to the students and students inertly take those notes to only memorize and pass their tests or examinations. In India Social Science has not been given its due respect, as it is considered to be a non-utility subject (NCERT 2006). The students take it as an unpopular subject, and attach an attribute of boredom in understanding the content of the subject. On the other hand, natural sciences have been given a superior status and have been considered a domain of bright students.

Also many teachers are not well equipped to teach the various aspects of the subject, such as diagrams, calculations, the other core concepts etc. Generally the teachers of social sciences try to avoid the technical aspects of the topic and switch to the descriptive part of the subject in order to complete the syllabus. Ministry of Human Resource and Development (MHRD 1997) in its report has presented a dismal picture of the present status of social science. The students passing the secondary level of school do not possess even the elementary knowledge of history, geography or civics.

Looking at the present scenario of Social Science teaching, it calls for an urgent overhauling to help the learner obtain knowledge and skills in an interactive environment.

According to (NCF, 2005), many efforts are being put in, new innovative and more interactive methods are being suggested like discussions, debates projects etc and more emphasis on teacher's training has been given.

1.9.4 Values and Social Science

Social Science cannot be separated from values, values are an intricate part of social Science; Gordon (1977) in his studies concluded that "empirical Social Science, even in its most technical branches, includes value loading." Values have always been central topic of social science (Boudon, 2001). National Curriculum for Elementary and Secondary Education (1988) is built on a foundation of socio-cultural, political and economic deliberation, which has a strong influence on the school curriculum, one of them being character building and inculcation of values. It further elaborates that the text book content should develop an approach where the values get an open representation and not remain hidden agenda. In Social Science values are explicitly obvious; hence values and Social Science are complementary to each other.

NCSS (2008) has stated many qualities that can make Social Science a powerful and authentic subject, one of the most important qualities it stresses on are values. It states "Social Science teaching and learning are powerful when they are Value-Based". People

who have less value differences are more progressive and have the maturity to face various problems of lives. Dunfee's (1960) guide for teaching values in Social Science agrees to the importance of value education in schools, based on the idea that many personal and social problems are the results of unsolved value conflicts. It is conjectured that children who have regular experiences in value identification, clarification, and conflict resolution are better able to tackle daily problems and that Social Science offers an effective medium for value clarification as its content is drawn from the world of human relationships and interactions.

Schools can bring a major change in the thinking paradigm of young minds. Suh (2002) beliefs that schools can play a bigger role to teach the democratic values through Social Science that help maintain us as a nation. School should teach the children to learn their roles as leaders, parents, group members, members in the family, and in the community. Adesina and Adeyemi, (2003), advocate Social Science as a discipline which deals with the problems of human relationships in the school and the larger community. The right application of these experiences forms the values which control the social relations of each individual. According to Rokeach (1973) the concept of values is the core concept across all the Social Sciences.

Values and Social Science go hand in glove. It is the main dependent variable in the study of culture, society, and personality, and the main independent variable in the study of social attitudes and behaviour. Cengelci and Deveci (2011) also believe in imparting value education through Social Science. They concluded that Social Science pre-service teachers' post training not only helped them develop awareness regarding value education but also enhanced their knowledge and skills on how to teach in their professional life.

From the above discussion, and understanding the nature, scope and objectives of Social Science, it may be well concluded that values can be naturally and effortlessly integrated with the subject of Social Science in order to effectively engrain values into students. The schools are expected to lead the way to the achievement of goals of value oriented education. They should provide suitable opportunities for individuals to develop ethical, social, personal, spiritual and aesthetic values. They should inspire students to develop the inherited capacities and mould them to be worthy citizens having honesty, truthfulness, respect to law, duty mindedness, and respect for the right and privileges of others. There should not be any contradiction between what the teacher says and what he or she does. If the teachers and the set up do not become models, value-oriented education cannot be effective.

1.9.5 Values Incorporated with Social Science

The subject of Social Science in itself is value loaded; many values can be integrated with Social Science. There are five values that the researcher incorporated with social science text book of standard XI, with the help of a module. The five values are Equality, Peace, Freedom, Patriotism and Unity.

The five values can be easily combined with the various topics and subtopics of the social science text book of standard IX. The meaning and concept of these values have been elucidated as follows.

a) Equality: The state of being equal especially in status, right and opportunities in age, gender, religion, sex, disability and ethnicity. By equality, we usually understand that all men and women are equal and all should be entitled to individuality of conduct and earnings. Equality, therefore, means absence of social advantage and ample opportunities to be open to all. Equality creates a level playing field for all. Men are different in their demands, capacities and needs, cannot be total similarity in their treatment. A mason cannot be placed on the same footing as an engineer or doctor. If both are accorded the same status or equal recognition, talents will not be rewarded and the progress of society will be retarded”.

Thus, equality does not mean equal or identical treatment. As men differ in their capacities, skills and power, they can never claim equal treatment or recognition from the state or society. Equality means the absence of unfairness on ground of religion, race, caste, wealth, sex etc., because unfairness hinders the development of the dormant aptitude of the individual. For example, equality would mean equal opportunity for all in the matter of appointment to a government job according to his or her merit and qualifications. Thus, appointment to a post on the basis of some quota is foul to the principle of equality. The perfect model of equality always maintains that men and women are politically equal; they are equally free to participate in all spheres of political life. It persists that people are equal before the law, when the general law grants rights or enforces duties, the rights and duties shall extend to all; and shall not confer special privileges on particular individuals or groups. Equality may be categorized into Social Equality, Civil Equality, Political Equality, Economic Equality, Equality of Opportunity and Education.

b) Peace: The term 'peace' is derived from the Anglo-French *pes*, and the Old French *pais*, meaning "peace, reconciliation, silence, agreement" *Pes* also comes from the Latin *pax*, meaning "compact, agreement, treaty of peace, tranquillity, absence of hostility." Commonly peace is understood as a state of mutual harmony and friendship between people or groups, nations and personal relationship and mental calm by absence of violence, conflict, fear and hostility. The main characteristics of peace are non-violence, harmony and friendship.

Though, peace is generalized to tranquillity or absence of war but it involves much more than just absence of war. While, it is an important condition of human survival, which means that humans resolve their conflict without using force and represents ideals that humans have long striven to achieve, however, peace also includes standard of justice, living in balance with nature and providing meaning full participation to citizens in their government.

Kovel (2002) defined peace as a state of existence where, neither the overt violence of war nor the covert violence of unjust system is used as an instrument for extending the interests of a particular nation or group. It is a world where basic human needs are met, and in which justice can be obtained and conflict resolved through non-violent process and human and material resources are shared for the benefit of all people. Peace is when people are able to resolve their conflicts without violence and can work together to improve the quality of their lives.

The prevalence of peace spreads the aura of safety, people live without fear or threat of violence, and no form of violence is tolerated in law or in practice. Peace brings growth, development and prosperity to the nation; everyone is able to participate in shaping the society and nation at large. Peace, is viewed as peace of mind or serenity, it is defined as a state of law or civil government, a state of justice or goodness, a balance or equilibrium of Powers.

c) Freedom: The power or right to act, speak, or think as one wants without interference is how freedom is defined. Freedom may have different connotation with different cultures but the essence of fearlessness in the mind of people remains the same in all definition and meanings of freedom. Freedom is also understood as natural right with birth. The right to freely choose, do, believe without causing any kind of impairment to others rights is the core spirit of freedom . Freedom means to respect the freedom of other fellow beings; therefore, freedom can never be absolute, it has reasonable restrictions for the betterment of humankind. Freedom practiced in its core spirit brings growth, prosperity, creativity, and liberation in the minds humans and society as a whole. Freedom lays the foundation for a progressive civilization. For freedom to thrive in any society, the prerequisites are, availability of choice, a sense of responsibility towards others and absence of fear and constraints.

d) Patriotism: Patriotism is loyalty to one's country; it has a sentiment of nationalism. It is a feeling of love, compassion, sacrifice and pride for one's country. Patriotism means to be a dynamic contributor in the growth and development of one's country. Patriotism is the love of one's own country. It's a noble virtue that inspires one to sacrifice anything for the welfare of nation. Patriotism must evolve a person to equally respect the other nations and patriotic

feelings of other nation's citizens. Patriotism should not become an obsession which leads to prejudiced patriotism; it can make a man unjust, unfair and inaccurate of other people. Mahatma Gandhi, believed, patriotism is good but it must not suppress the feeling of universal love for all humanity. Patriotism should be full of love and responsibility and free from boastfulness. Patriotism should not mean in the feeling that your country is the best. We must love our country, but at the same time must respect others.

e) Unity: The state or quality of being one; oneness or in accord; of harmony, regardless of physical or psychological barriers. Unity is one of the powerful means to transcend people's frivolous thinking to evolved and matured understanding of togetherness. Therefore, it is said that unity is strength. When people from different cultures, religions, traditions and languages respect each other and each other's cultures, religions, traditions, languages, unity is formed. When different cultures, religions, traditions and languages blend together keeping its uniqueness, it is unity. Unity unites people, brings them together to create an environment of harmony. Unity melts all the physical and psychological differences from the minds of people, to bring them together as one and live a peaceful live.

1.10 Rationale of the study

The failing value system has shaken the foundation of our society. There is an immediate need for taking action in this area. A society that lacks value system, can never grow, and prosper. Anti-social activities occur only due to absence of values. Education in itself is a complete program, which is capable of bringing a positive change in the society but due to the shift in the pattern of human thinking, education which is holistic in nature, now, is seemingly inclining towards the materialistic instincts of humans. Values have degenerated; therefore, it is of paramount importance that values need to be brought into the fore of education.

Gujarat Secondary Higher Secondary Education Board introduced Continuous Comprehensive Evaluation (CCE); one of the main aims of CCE is to focus on the non-scholastics aspects of students such as Life Skills, Attitudes & Values, Literary and Creative Skills, Scientific Skills, Aesthetic Skills and Performing Art, Sports etc., apart from scholastic areas.

In CBSE too, value based questions are being set in every subject; however, no deliberate or systematic teaching of values is being done. Hence, it becomes important that teachers should be well equipped; they should have good supportive tools to help them teach values to students effectively.

Many methods, techniques or approaches may be needed to give values a top priority, but time constraint faced by teachers to complete the syllabus also needs to be considered,

therefore, we need to develop programs that do not burden or stress the teachers or students. Ready instructional materials in the form of modules, well integrated with the subjects may prove beneficial for teachers to impart values successfully. There may be many teachers' keen in the student-centred pedagogical approach, but developing activities that blend well with the content of the subject, to tell a rational story, and cover the appropriate subject content is considered to be hectic and time consuming.

A ready module for teacher will not only save her time but will help her to utilize the time in an optimum manner. It is recognized that knowledge is constructed, discovered, and extended by students as they interrelate with their environment. The teacher plays an important part in the learning process as he/ she creates an environment to support and motivate students to construct meaning.

The modules, therefore, are based on a question from the student's surroundings where he/ she can think, analyse and participate in the entire learning process. Finally, integration into the subject is an important goal of the modules. Social Science is a subject which deals with society, culture, human relationship, values etc., it has a wide scope to incorporate values easily, and hence, a module integrated with the different topics of Social Science can be an effective method to instil values.

Post review of literature has shown that value education has had important achievements in education. Many researches have been carried out in value education and there is need for more.

From the review of literature the investigator did not come across any study, research or investigation based specifically on modules that were developed and integrated with other discipline to teach values. Therefore, investigator was eager to work in this area, to develop a module in Social Science, to teach values.

1.11 Research Questions:

The researcher formulated the following research question for the study.

- 1) How far will the use of value-based module for teachers be effective in developing values?

1.12 Statement of the Research Problem

Development and Implementation of Module for Value Inculcation through Teaching of Social Science

1.13 Objectives of the Study

The study was conducted with following objectives.

- 1) To develop a value based module for teaching of Social Science.
- 2) To implement the developed value based module for teaching of Social Science through integrated approach for the development of values like Equality, Peace, Freedom, Unity, and, Patriotism.
- 3) To study the effectiveness of the module for teaching Social Science in terms of conceptual knowledge of values, perception of values and value practice of Equality, Peace, Freedom, Unity and Patriotism along with the achievement in Social Science.
- 4) To study the reaction of students towards the Social Science teaching through value based module.

Independent Variable: The Module developed for teachers to teach values integrated with the topics of Social Science.

Dependent Variable:

- 1) Conceptual Knowledge of Values
- 2) The Perception of values
- 3) Value Practice
- 4) Achievement

1.14 Hypothesis

A null hypothesis was devised for the study and tested at the significance level of 0.05.

1. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the conceptual knowledge of the value Peace.
2. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the conceptual knowledge of the value Equality.
3. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the conceptual knowledge of the value Freedom.
4. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the conceptual knowledge of the value Unity.

5. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the conceptual knowledge of the value Patriotism.
6. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the conceptual knowledge of all five values as a whole.
7. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the perception of the value Peace.
8. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the perception of the value Equality.
9. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the perception of the value Freedom.
10. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the perception of the value Unity.
11. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the perception of the value Patriotism.
12. There will be no significant difference between the mean gain scores of the students of control and experimental group of class IX in the perception of all five values as a whole.
13. There will no significant difference between the mean gain scores of control and experimental group of class IX in the achievement of Social Science.

1.15 Explanation of terms

a) Module: This is an instructional material for the teacher which will consist of values like Peace, Equality, Unity, Freedom and Patriotism integrated with the topics of Social Science text book of standard IX.

b) Integrated Approach: Integrated approach in regard to value education is a process by which values can be spontaneously incorporated into the various subjects of the curriculum. In this study the teacher integrated the values in the developed module, with the different topics of Social Science.

c) Value Practice: The students displaying different values in their behaviour.

1.16 Operational definitions

a) Conceptual Knowledge of Values: The scores obtained by the students in the value knowledge test constructed for conceptual knowledge of values.

b) Perception of Values: The scores obtained by the students in the perception scale of values.

c) Effectiveness: The significant difference found between the experimental and control group in terms of conceptual knowledge of values and perception of values.

d) Achievement: The scores obtained in the achievement tests conducted in Social Science.

1.17 Delimitations of the Study

The Study is delimited to English medium standard IX students of Secondary schools affiliated to Gujarat Secondary and Higher Secondary Education Board. Values in the present study are delimited to values of Peace, Equality, Unity, Freedom and Patriotism