

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## **DECLARATION**

I, **Anilkumar, P.M.**, do hereby declare that this thesis entitled "**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP MORAL MATURITY AMONG THE LEARNERS**", has not been previously formed the basis for the award of a Degree, Diploma, Title or Recognition.

Calicut University,

20-12-2005.



**Anilkumar, P.M.**

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

Dr **AYISHABI T.C.**  
Professor,  
Department of Education,  
University of Calicut,  
673 635.

Calicut University,  
20-12-2005.

## **CERTIFICATE**

Certified that this thesis entitled "**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP MORAL MATURITY AMONG THE LEARNERS**", is a record of bona fide study and research carried out by **Mr Anilkumar, P.M.**, under my supervision and guidance and that it has not been previously formed the basis for the award of a Degree, Diploma, Title or Recognition.

*Ayishabi*

**Dr AYISHABI, T.C.**

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## ACKNOWLEDGEMENT

The investigator owes a debt of gratitude to his supervising teacher, Prof. (Dr) Ayishabi T.C., Department of Education, University of Calicut, for her patience, affection and encouragement shown through out the study. She has been a friend, philosopher, and guide and she has made this perceived scary task into an easy and accomplishable reality. Her influence on the investigator will never cease to exist.

The investigator thinks it is more than a duty to thank Prof. (Dr) V. Sumangala, Head, Department of Education, and Prof. (Dr) P. Kelu, former Head, Department of Education, University of Calicut, for being very magnanimous in providing the facilities required by him for the completion of the study.

He has countless people to thank for their support, encouragement, and love during his long journey throughout the last few years. It is with utmost respect and love that the investigator remembers late Prof. K. Rama Rao, former Principal, RIMSE, Mysore, for his assistance and guidance in preparing the tools. He acknowledges wholeheartedly the readiness shown by this very summit of right living for permitting the investigator to use items prepared by him. May his soul rest in peace. It is with sincerity that the investigator remembers Dr A.R. Seetharam, Principal, Dr Y.N. Sridhar, former Principal, and Dr C. Gurumurthy, Reader, RIMSE, Mysore, for their suggestions and guidance at the preliminary stages of the preparation of the Moral Maturity Inventory way back in 1993.

The kindness and co-operation extended by Sri P. Balakrishnan, DRG in English, Prof. C.P. Ramachandran (Rtd.), Department of English, Payyanur College, Payyanur , secondary and higher secondary English teachers, too many to mention by name, in providing expert judgement are gratefully acknowledged. The investigator takes this opportunity to thank Sri N.K. Vijayan, Kannur University, for providing reference materials when required by him.

The investigator's reverential *pranams* to Swami Sattwasthanandaji Maharaj, Ramakrishna Math. It was he who encouraged the investigator to continue to be persistent through out the study. His inspiring words instilled in him confidence whenever he seemed to be lacking in it.

Though expression through words is not sufficient the investigator wishes to place on record his deepest thanks to all heads, teachers, and pupils of various institutions, without the co-operation and generosity of whom this study would not have seen the light of day.

C.U. Campus,  
20-12-2005.

  
**Anilkumar, P.M.**

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

# CONTENTS

LIST OF TABLES  
LIST OF FIGURES  
LIST OF APPENDICES

Chapter	Title	Page No.
I	INTRODUCTION	1-26
II	REVIEW OF RELATED LITERATURE	27-209
III	METHODOLOGY	210-244
IV	ANALYSIS AND INTERPRETATIONS	245-290
V	SUMMARY OF FINDINGS, CONCLUSIONS AND SUGGESTIONS	291-305
	REFERENCES	306-338
	APPENDICES	

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## LIST OF TABLES

Table No.	Title	Page No.
1	The 84 values suggested by NCERT	71
2	Details of values to be included in the curriculum as suggested by Rao	74
3	Classification of literature reviewed	200
4	Split up of actual sample obtained for study	239
5	Values identified in the content of English curriculum	249
6	Percentages of teachers' awareness of values in the content	256
7	Data and percentages of teachers using different levels of activities in standard VIII	257
8	Data and percentages of teachers using different levels of activities in standard IX	260
9	Data and percentages of teachers using different levels of activities in standard X	262
10	Comparison of mean percentages of awareness of values in the content between 'Ideal' teachers & 'Low' and 'Mediocre' teachers	265
11	Mean percentages of pupils' awareness of values in the content for total sample and sub-samples	267
12	Mean percentages of pupils' awareness of values in the content for different standards	268
13	Comparison of mean percentages of awareness of values in the content between teachers and pupils	270

14	Comparison of mean percentages of awareness of values in the content between boys and girls	271
15	Comparison of mean percentages of awareness of values in the content between pupils of 'Ideal' teachers & 'Low' and 'Mediocre' teachers	272
16	Mean percentages of Moral Maturity and its four components	273
17	Mean percentages of Moral Maturity and its components for the sub-samples	275
18	Comparison of mean percentages of Moral Maturity and its components between boys and girls	278
19	Comparison of mean percentages of Moral Maturity and its components between pupils of 'Ideal' teachers and 'Low' and 'Mediocre' teachers	280

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## **LIST OF FIGURES**

<b>Figure</b>		<b>Page No.</b>
1	The systems model of human behaviour	81

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## **LIST OF APPENDICES**

<b>Appendix No.</b>	<b>Title</b>
I	Test of Awareness of Values in the Content of Secondary School English Curriculum (Standard VIII)
I (A)	Scoring Key to the Test of Awareness of Values in the Content of Secondary School English Curriculum (Standard VIII)
II	Test of Awareness of Values in the Content of Secondary School English Curriculum (Standard IX)
II (A)	Scoring Key to the Test of Awareness of Values in the Content of Secondary School English Curriculum (Standard IX)
III	Test of Awareness of Values in the Content of Secondary School English Curriculum (Standard X)
III(A)	Scoring Key to the Test of Awareness of Values in the Content of Secondary School English Curriculum (Standard X)
IV	Data Sheet on Teaching Activities for Secondary School English Curriculum (Standard VIII)
V	Data Sheet on Teaching Activities for Secondary School English Curriculum (Standard IX)
VI	Data Sheet on Teaching Activities for Secondary School English Curriculum (Standard X)
VII	Moral Maturity Inventory
VIII	Moral Maturity Inventory (English Version)
IX	Response sheet of the Moral Maturity Inventory
X	Scoring Key to the Moral Maturity Inventory

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

# Chapter I

## INTRODUCTION

- 
- *Need and significance of the study*
  - *Special significance of the study*
  - *Statement of the problem*
  - *Title of the study*
  - *Definition of key terms*
  - *Objectives of the study*
  - *Methodology*
  - *Scope and limitations of the study*
-

## INTRODUCTION

We are probably living in a society where there are more 'don'ts' rather than 'dos'. 'Do not smoke', 'Do not litter', 'Do not sound horn near hospitals', 'Do not use cell phones while driving', these along with a host of other 'don'ts' seem to permeate the entire public places. And negligence of these warnings invites punishment. This shows that we are all concerned with the welfare and peace of one another. But the most ridiculous part is that we have to compel ourselves to think of the welfare of our society, that too through punishments. We cannot think of a society, which claims to be civilized where legal codes dominate moral codes. In a civilized society we are supposed to live with concern for others, and longing for peace without any external influence. There we need not remind one another of the countless 'don'ts' formed with a view of welfare and ultimate peace of our society.

History testifies that everything is subject to change. Man's needs, desires, ambitions, and aspirations are no exceptions. They also kept changing constantly, with the passage of time. Biological needs were predominant while he was not much more than a savage. When he became a social animal higher order needs like capability for co-living; social approval, etc. began to take roots in his mind. In the twenty first century it is quite amazing when one observes the number, range and variety of man's needs. The one

aspiration that has been in the minds of the primitive as well as the modern man is a life with peace and tranquility of mind. That is why we always pray for *shanti* or peace through the chanting of innumerable '*shantimantras*' present in the Vedas and Upanishads.

Peace plays its role at all levels: individual, family and society. We cannot expect peace in a society unless its members are moral. Only those civilizations flourished which were firmly rooted in a system of values. Values are multi-dimensional. But all of them can be traced down to moral values.

Tyagananda (2000) opines, "It is not difficult to understand why there is a tendency to reduce all values to moral ones. Moral values regulate human conduct at much deeper levels of our personality than most other values do. So moral values tend to take precedence over other values. Values in other spheres that fail to respect our basic uniqueness as human beings, our dignity and worth, find themselves in conflict with moral requirements" (p.28).

He goes ahead to assert the dynamic nature of values. "But values are by no means static, permanent, unchangeable. We must have good reasons for abandoning a value or incorporating a new one in our system, but that process involves its own justification and careful reckoning. Of course, unlike our beliefs and attitudes, values are not chosen or abandoned casually,

because something very vital at stake here – the self's own estimate of itself”  
(p.31)

The importance of developing morality among the individuals has been ascertained by a host of learned people. They again and again exhort us to maintain ultimate peace by holding values as dear as one's own life. But our morals are decaying day by day and the social equilibrium is getting disturbed. Virtues have been replaced by vices; corruption, moral cowardice, nepotism, hatred, parochialism, vandalism, irreverence to laws, culture and civilization etc. have become the order of the day. Cyber crimes are the latest addition. No one can escape the sufferings resulting from this disturbance.

A thorough analysis of the situation reveals the vileness of present day education. It is very painful to note that it neither provides for the intellectual development nor for the emotional development. Kothari Commission (1964-66) has remarked, “The destiny of India is being shaped in the classroom” (Report of the Education Commission, 1966). Even though different philosophers define education in different ways, they reach at the same conclusion that the ultimate aim of education should be the all-round development of the individual, development of an integrated personality and make him useful to himself and the society. That is why Gandhiji has rightly remarked that by education he meant the all-round drawing out of the best in

child and man, mind, body and spirit (Annamma, 1986). Thus the development of personality becomes the most important aim of education.

According to Munn (1965), personality is the, “most characteristic integration of an individual’s structures and activities”. Allport’s (1961) definition of personality is an all-inclusive one: “Personality is the dynamic organization within the individual of those psycho-physical systems that determine his characteristic behaviour and thought”.

Both the hereditary and environmental factors influence the development of personality. The environmental factor includes the home, the school and the community in which the individual grows. Both these factors are equally important for an all-round development of the personality of the child. An integrated development of physical, mental, social and emotional aspects of personality is very essential for a healthy individual. The physical, physiological and psychological world within and around the individual will be always demanding something from him. Unless he is able to adjust and meet all these demands he will not be able to lead a happy and successful life. The social forces are dynamic. The main task of education is to develop in the child the ability to make adjustment with the changes that are constantly taking place in the environment. To achieve this adjustment one must develop a balanced and integrated personality. Only a balanced development

of physical, mental, social, emotional, moral and spiritual aspects of the personality of the individual could achieve this.

Every individual thrives for social acceptance and approval. The society judges an individual 'good' or 'bad' based on his character and conduct. It is the moral values he cherishes which decide whether his personality is socially acceptable or not. Lack of morals indicates a lopsided development of personality. How valuable are moral values to life is pointed out by Dandapani (2002), "Our lives are brightened or darkened, enriched or impoverished by the kind of attitudes we bestow toward our fellow-human beings, and the Values we have imbibed and cherished. Among life's greatest blessings are *LOVE* and *HOPE* and *TRUST* – to help us do the things we "should" as well as we "must". *LOVE*, like a smile, when it is given away can lighten a burden or brighten a day. *HOPE*, like a candle, whose comforting light is a guiding hand – a lamp in the night. *TRUST*, like faith, that with each day's dream, more joys will appear; more cares will be gone", (p. 35).

Carr (1995) suggests, "Virtues are values". Others adopt terms merely because of their lay connotations or political effect. Bennett (1991) has argued, "The term 'values' may suggest that judgements of right and wrong, noble and base, just and unjust, are mere personal preferences that things are worthwhile only if and in so far as individuals happen to "value" them...We

need to reach for a new term. Because these issues are not matters of mere personal taste, let me propose that we reconsider the enterprise now known as 'the teaching of values'. Let me suggest that we relabel that enterprise as the effort to help form the character of the young." (p. 131).

## NEED AND SIGNIFICANCE OF THE STUDY

Rao (1986) writes, "Since, society continues to exist though the individual perishes the social heritage needs to be preserved, protected and improved through *education and training*. How can we expect good education, harmony or peace in any society without its members being moral? It is always the acts of immorality that have sown the seeds of unhappiness, jealousy, hatred, enmity etc., in any human society. *The first and foremost requisite therefore for any society is that its members must be moral*". (pp.46-47)

The Conference of European Ministers of Education (MINEDUROPE, 1988) prepared a set of guidelines with the co-operation of non-governmental organizations, for *identification of values for the humanistic, cultural and international development of education*. The importance of these guidelines is that they lay down a structural framework on the basis of which these fundamental values can be integrated into education. These guidelines are built upon the belief that consensus in relation to the assessment of values is to be achieved; though in moral philosophy the debate amongst philosophers

about identification and nature of values is the central issue. These guidelines attempt to identify certain core principles on which international society must be built. These values are: - (1) *self-esteem, both personal and cultural* (2) *respect and tolerance for others as individuals and as members of ethnic/cultural groups* (3) *sense of belonging-all must have a secure physical, emotional and political locus within society* (4) *a sense of responsibility in relation to social, political, economic, cultural and environmental factors,* (5) *an appreciation of the importance of learning.* These principles must go hand in hand with certain ethical qualities like *openness, willingness to discuss and listen, an attitude of good will towards others, not insisting on one's own rights, and a spirit of decency.*

In the 44<sup>th</sup> session of the International Conference on Education held in 1995, a declaration was adopted which called upon the Director General of UNESCO to present to the General Conference, a "*framework of action*" that would permit the member States of UNESCO to integrate within a coherent policy, education for peace, human rights and democracy in the perspective sustainable development. *The "Integrated Framework of Action" emphasized the development in every individual of the sense of universal values and types of behaviour on which a culture of peace can be predicated.* It emphasized that *education must develop the ability to value freedom and the skills to meet its challenges; it must develop the ability to recognize and accept the values which exist in the diversity of individuals,*

*genders, people and cultures and develop the ability to communicate, share and co-operate with others; it must develop the ability of non-violent conflict resolution and promote the development of inner peace in the minds of students so that they can establish firmly the qualities of tolerance, compassion, sharing and caring; it must cultivate in citizens the ability to make informed choices; it must teach citizens to respect the cultural heritage, protect the environment, adopt methods of production and consumption leading to sustainable development with harmony between individuals and collective values and between immediate basic needs and long term interest. Finally, it must cultivate feelings of solidarity and equity at the national and international levels. The guidelines also indicate the strategies to achieve these aims and the lines of action in respect of the content, teaching materials and resources. (Lecture on Value Based Education by Hon'ble Justice Mr B.N.Srikrishna, on the foundation day of Sree Sankaracharya University of Sanskrit, Kalady, 1<sup>st</sup> February 2003)*

He adds, "The necessity of restatement of the values and the urgent need for value based education is driven home if we look around and ponder on what is happening around. It is frightening and frustrating to notice that students see educational institutions as a proving ground rather than as a training ground. Teachers and students spend most of their time trying to convince others that they are knowledgeable, but hardly spend their energy acquiring knowledge. Education must teach tolerance, discipline and

humility-“...*Vidya dadati Vinayam*”. Discipline makes one acceptable in society and that leads to progress of the individual and all-round happiness. Unfortunately, in today’s educational system, the moral, emotional, psychic and spiritual aspects of the student are wholly ignored, resulting in the student receiving inadequate and incomplete education. Despite intense work, and absorption of voluminous data, there is little development of the personality of the student. Education is essentially a process of internal transformation. Virtuous character is the end product of the process of unfolding of human perfection within. When this is achieved, it is reflected in the conduct of the individual. It is only when education is value based that there is full development of the personality of the students. There is freedom from the negative factors that impede development of potential. That would be the ‘*Vidya*’ that leads to ‘*Vimukti*’. We can hardly say honestly that the quality of education today is capable of leading into the heaven of freedom that Tagore sang of. That can come about only by value based education, which is the crying need of the day”.

Seetharam as available in web site, points out the objectives of moral/value education, “Value Education, as it is generally used, refers to a wide gamut of learning and activities ranging from training in physical health, mental hygiene, etiquette and manners, appropriate social behaviour, civic rights and duties to aesthetic and even religious training. To some, value education is simply a matter of developing appropriate behaviour and habits

involving inculcation of certain virtues and habits. In opposition to such a conception, it is pointed out that value education has an essentially cognitive component in it and that this should not be ignored. Actually the ability to make moral judgement based on sound reasoning is a very important aim of value education and has to be deliberately cultivated.

Moral development of a child, according to some, results automatically from the social life of the school. The child as a member of the group imbibes the attitudes, values and general behaviour of the group and continually tries to mould himself according to the group norm. Such adjustment to life constitutes his moral development. Value Education is a process of aiding the child in such adjustment. Such a view is contested on the ground that although children learn the rules of group living from the social life of the school, such learning does not constitute value education. For morality, it is pointed out, is not concerned so much with *'what is'* as with *'what ought to be'* and *'what ought to be done'*.

Value Education, according to one more view, is essentially a matter of educating the feelings and emotions. It is the *'training of the heart'* and consists in developing the right feelings and emotions. It does not involve any cognitive abilities that can be trained. Like poetry, it is *'caught'* rather than taught. It is essentially a matter of creating the right atmosphere, imitation and learning by example communion with nature or modelling oneself after an

ideal. Such a view is countered by saying that mere imitation of a 'good' person and modelling oneself after an ideal does not confer any morality on an individual. Morality is not a thing that simply 'radiates' from one person to another. Moral development includes both thinking morally and behaving morally. Moral thinking is a distinct type of thinking characterised by the exercise of rational choice. A moral person is not only a person who does the 'right' thing but also one who does the 'right' thing for the 'right' reason." (Synopsis of Guest Lecture, *Concept and objectives of Value Education, Value Orientation in Teacher Education.*)

The fact that the environment influences the moral development of the individual gives us the notion that through education and training morality can be inculcated in the child. This is the basis for different thinkers and organizations to consider schools as the agents and the curriculum as the medium for inculcating values in the young and helping them to develop into moral individuals ready to take their place in the civilized society. As the school is a major part of the child's environment the investigator decided to pay his attention to school education.

According to experts the language and literature curriculum should provide ample opportunities for inculcating moral values in pupils. In the present system of education the textbooks play a pivotal role. Mani (2002) remarks, "When there is doubt on concept clarity, children tend to refer the

text-book to a large extent. Sometimes it has more effect than the teacher himself does in the classroom. Therefore, textbooks have a great role to play in fostering values. Value development concepts should be interwoven with the syllabi. Instead of teaching value development as a separate subject, the concept can be effectively integrated through textbooks. Text-book writers should bear in mind that they are trying to penetrate the young minds through their powerful writing” (p.40). As the investigator is more interested in English education he decided to critically examine the English curriculum because, he wanted to ascertain whether the content area is effective enough to develop moral maturity in pupils or not.

The teachers also have come under the investigator’s scrutiny because no one can eliminate the role played by them in inculcating values in the young generation. The Kerala Education Rules (KER) clearly states that moral instruction is an obligation on the part of the teachers. “The methods of teaching in schools should aim not merely at the imparting of knowledge in an efficient manner, but also at inculcating desirable *values and proper attitudes and habits of work* in the students” (Hamsa, 1998 p.97). Furthermore “Moral instruction should form a definite programme in every school. It should be impressed upon the pupils that the components of a high character are *truthfulness and non-violence in thought, word and deed, fearlessness, self control and selflessness, respect to superiors and reverence to elders, tenderness to animals and compassion for the poor,*

*humility and diligence, love of one's own country and pride in her past and faith in her future, saluting the National Flag and singing the National Anthem and habits of order and punctuality. The teachers should set the example of a high character before the eyes of the pupils under them and realize the great responsibility which rests upon them in regard to the moral training of those committed to their charge*" (pp. 99-100). That is why Karajagi (2002) said, "We are at a transition time during which it is essential that the values are maintained and nurtured. Only an ideal teacher whose life itself is a beacon light of values can lead a society in the right direction. He has to demonstrate the essential values such as *optimism, motivation, willingness to learn and teach, truth, non-violence, never to speak and think ill of others, creativity and ability to demonstrate unaddressed love*", (p. 38).

The present study was conducted on secondary school pupils. It is at this age that the demands of the society increase. At this *formal operational stage*, as Piaget names it (Brown, 1979) the child should develop the ability to think morally, the ability to do the right thing and also the ability to feel the right emotions. He must be able to distinguish between right and wrong, good and bad and facts and fancies.

The child at this age, after undergoing almost seven years of schooling, is supposed to have attained moral maturity even though we are not providing formal moral education. Pupils must have the ability to make moral

judgements, have the moral attitude and they should have developed the capacity of moral thinking. This theory is proved by Bull's studies (1964-67), which show that at the age of thirteen, 81% of his sample had developed conscience. The development of conscience is considered to be the ultimate in moral development. But a study by the investigator in 1994 brought out results to the contrary. This made him feel the need of a critical study of the curriculum for its effectiveness to develop moral maturity. English curriculum in particular was considered because language education is the most suitable means of emotional training.

### **SPECIAL SIGNIFICANCE OF THE STUDY**

The investigator has been interested in Moral Education ever since he has got special training from Ramakrishna Institute of Moral and Spiritual Education, Mysore, in imparting values through different approaches. As he also considers the *indirect or integrated approach* to moral education more practicable in the present day educational scenario, he wanted to find out whether the instrument called curriculum has any potentiality to carry out its duty of transmitting values. The most suitable method for carrying out the present study is the 'critical study' because it involves very careful investigation and thorough analysis. Every aspect of the problem under consideration can be investigated by using this method. The critical study approach is the most suitable method for the identification of values contained

in the textbooks, the capability of the teachers to identify them, their expertise in transmitting the same to the pupils, and the level of attainment of moral maturity in respect of the pupils.

### **STATEMENT OF THE SPECIFIC PROBLEM**

A critical study of the curriculum helps the investigator to identify the inherent moral values and to find out how far teachers are aware of them. It also helps to analyse the methods by which the teachers impart those moral values and how far those methods have been effective in helping the pupils in attaining moral maturity.

The present problem is entitled as **“A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP MORAL MATURITY AMONG THE LEARNERS”**.

### **DEFINITION OF KEY TERMS**

The key terms related to the present research attempt are defined as follows:

#### **1. Critical study**

Deliberate, careful investigation and involving in adverse or censorious comments or judgements about a particular area of knowledge (Oxford Encyclopedic English Dictionary, Hawkins & Allen, 1991)

## **2. Effectiveness**

Effectiveness is defined by Dictionary of Education (Good, 1973) as “use of a plan or instruction or presentation which causes a desired change in learner’s behaviour”.

## **3. English Curriculum**

It refers to the total experiences provided to the pupils; to meet their learning needs with special reference to English language and literature, thus attaining the aims and objectives of education.

## **4. Morality**

The dictionary of education defines morality as

- i) A system of principles (or a code) of right and wrong conduct, actual or idealized as in democratic morality, Christian morality.
- ii) Conformity in behaviour to some principle of code of right or good conduct, as in expressions like “training for morality”, (Good, 1973).

“The word morality connotes a pursuit of the control and mastery over impulses and desires under the guidance and supervening inspiration of a standard of conduct formulated thought” (Seetharam, 1987).

## **5. Maturity**

The stage at which development has reached its maximum and growth has ceased; applied to cells, organs, functions – both physical and mental – and entire organism (Good, 1973).

## **6. Moral Maturity**

The term ‘Moral Maturity’ is used instead of ‘Morality’ to show that it is the point of maximum development of morality in the individual. The term Moral Maturity is defined as, “the stage of development when an individual or a group is able, through reasoned judgement of what is right and proper, to implement principles of ethical conduct in accordance with individual or group potentialities, and in line with cultural expectations; an end product of the sum total of numerous processes of acculturation”, (Good, 1973)

## **7. Secondary School Pupils**

Secondary School Pupils are those pupils studying in secondary school classes, namely VIII, IX and X of Kerala State.

## **VARIABLES**

The variables treated in the study are

- i) Effectiveness of English curriculum for secondary schools of Kerala to develop Moral Maturity

ii) Moral Maturity of secondary school pupils

Three sub variables have been identified for the variable "Effectiveness of English curriculum for secondary schools of Kerala" that has been considered for the present study. They are:

- a) Potentiality of the content of the curriculum to develop values
- b) Potentiality of the teachers as evidenced by their awareness of values in the content
- c) Level of transaction as evidenced by the ability of teachers in using activities suitable for transacting the content for the development of moral maturity.

'Moral Maturity of secondary school pupils' is studied as the Variable as a whole and along with the following four components as the sub variables.

- a) Moral awareness
- b) Moral thinking
- c) Moral action
- d) Moral attitude

## **OBJECTIVES OF THE STUDY**

The following are the objectives of the present study:

1. To critically analyse the content of secondary school English curriculum for Kerala for the identification of values inherent in it.
2. To critically analyse the level of teachers' awareness of the values inherent in the content of the secondary school English curriculum.
3. To critically analyse the instructional activities used for transacting secondary school English curriculum to develop 'Moral Maturity'.
4. To identify the level of 'Moral Maturity' of secondary school pupils.
5. To critically examine the effectiveness of secondary school English curriculum for Kerala to develop Moral Maturity in pupils.

## **METHODOLOGY**

### **a) Design of the Study**

The study aims at finding out the effectiveness of Secondary School English curriculum to develop moral maturity by a critical examination of the various data gathered. The data for the present study were collected by document analysis of the Units of the content of the curriculum, and survey on teachers and pupils. The data were analysed both quantitatively and qualitatively to ascertain critical examination of them.

**b) Sample for the study**

The subjects selected for the present study were 116 secondary school English Teachers and 1,864 pupils. There were 536 pupils (255 boys and 281 girls) from VIII standard, 965 pupils (523 boys and 442 girls) from IX standard and 363 pupils from X standard, which include 195 boys and 168 girls. The teachers as well as the pupils were drawn from Kannur and Kasaragod districts of Kerala, the majority from the former. The pupils were selected from those who were being taught by the teachers taken as a sample for the present study. For this purpose, simple random sampling technique was used.

**c) Technique and tools used for the study**

In the present study the investigator used the following technique and tools.

- i) Content analysis
- ii) Test of awareness of values in the content of secondary school English curriculum (for teachers)
- iii) Data sheet on teaching activities for secondary school English curriculum
- iv) Test of awareness of values in the content of secondary school English curriculum (for pupils)
- v) Moral Maturity Inventory

The investigator in consultation with his supervising teacher prepared the first three tools. The fourth tool named, 'Moral Maturity Inventory' was prepared by him with the help of his supervising teacher in 1994, in connection with another study on 'Moral Maturity'. Necessary modifications were made to this tool after consultation with experts.

#### **d) Procedure**

1) The investigator made a unit-by-unit analysis (document analysis) to identify the values latent in the content area of secondary school English. All the three course books along with the supplementary readers prescribed for study in the VIII, IX, and X standards were subjected to analysis in this way. Experts in the field of education, especially Moral Education, ascertained its validity.

2) Based on the document analysis a 'Test of awareness of values in the content of secondary school English curriculum (for teachers)' was prepared by the investigator with the help of his supervising teacher. Separate tests were prepared for administration on the teachers handling English in VIII, IX, and X standards. This was administered on 116 English teachers of secondary schools. This was meant for finding out if the teachers are capable of identifying the values latent in the content.

3) A tool, namely 'Data sheet on teaching activities for secondary school English curriculum' was administered on the 116 English teachers selected

for the study, in order to find out whether they are providing suitable and adequate learning situations to the pupils for attaining moral maturity.

4) To ascertain the consistency of data given by the teachers, the investigator himself observed the lessons of all the secondary school English teachers who claimed to use activities suitable for transaction of values.

5) The 'Test of awareness of values in the content of secondary school English curriculum (for pupils)' was administered on the pupils who were being taught by the teachers taken as the subjects.

6) The 'Moral Maturity Inventory' was administered on the same 1,864 pupils on whom the other test was administered. This was to find out the level of attainment of Moral Maturity and its components, namely 'Moral Awareness', 'Moral Thinking', 'Moral Attitude', and 'Moral Action' of secondary school pupils.

#### **e) Techniques of analysis**

The techniques used in the present study for the analysis of data collected are as follows:

- i) Document analysis of content critically for identifying whether values for the age group theoretically are present, which are also judged by the experts

- ii) Finding out of percentages of awareness of values in the content by teachers and pupils
- iii) Test of significance of differences in the mean percentages between comparable samples
- iv) Estimation of percentage of teachers using different teaching activities
- v) Estimation of percentages of Moral Maturity
- vi) Qualitative criticism

## **SCOPE AND LIMITATIONS OF THE STUDY**

The study was on a very sensitive issue, the issue of the development of our secondary school pupils into matured moral beings out of their experiences with the content of the English curriculum. So the investigator had to be very careful in every step during the course of the present study.

### **Scope of the study**

The content area of the English curriculum, which was one of the main variables has been analysed unit-wise by the investigator and the values identified by him have been judged and approved by experts. The values which were linked with other directly observable values and traceable from one to another were also identified and due importance given. The other variable, Moral Maturity, was treated with its four moral components so that

the investigator could ascertain that all aspects of the variable were considered for the study.

The sizes of the samples were adequately large which allowed generalizations of findings of the study to be reliable. It was fixed in accordance with approved norms. The technique of sampling helped the investigator to avoid any bias or prejudice regarding the subjects of the study.

The tools used were prepared specifically to serve the purpose of the study keeping in mind the objectives. They were made foolproof by all possible means that were feasible. The content validity, face validity and construct validity of the tools were assured.

It was a systematic and scientific procedure that the investigator followed to solve the problem under study. The most suitable method for this type of research attempt, the critical study method, was followed so as to deal with all facets of the problem. The statistical techniques used were also in accordance with prescribed theories.

### **Limitations of the study**

Even though the investigator was careful enough to maximise the generalisability of the study the following limitations have crept in.

- i) The samples were taken mainly from only one district of Kerala.

This was in view of economy of time and money. As the secondary school pupils and teachers of Kerala in different districts follow the same content of the English curriculum it need not be considered as a major limitation.

ii) Though the size of the sample in respect of pupils taken for study was very large, the sample that represented the secondary school English teachers of Kerala was not so large.

Even though the number of teachers taken as sample was not large, it was more than adequate from the statistical point of view as it fell into the category of large sample.

Not being unaware of these limitations, the study is expected to throw light on the merits as well as drawbacks, if any, as far as the value content of the English curriculum is concerned. It is hoped that the study will provide guidelines to the curriculum constructors when they modify the existing English curriculum to meet the needs and challenges of the new generation whose morals are seemingly degrading.

## **ORGANISATION OF THE REPORT**

The report of the study has been presented in five chapters. Chapter 1 which serves the purpose of introduction gives a brief description of why the problem was selected, its significance, statement of the problem, definition of

key terms, variables, methodology, and scope and limitations of the present study.

Chapter II of the report deals with the theoretical bases of the variables in a detailed manner, which includes the definitions and dimensions of values and English curriculum. A major part of this chapter is exclusively for the survey of related studies.

Chapter III is organized in such a manner that it covers the methodology adopted for the present study which includes variables of the study, selection of sample, technique and tools employed for collection of data, procedures adopted for the collection of data, statistical techniques used, etc.

Chapter IV of this report is set apart for analysis and interpretations. This includes detailed statistical analysis of data collected, and discussion and interpretations of the results.

Chapter V, the final chapter, of this report includes summary of findings, conclusions and suggestions. The study in retrospect, restatement of the problem, major findings, its educational implications and suggestions for further research constitute this chapter.

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

# Chapter II

## REVIEW OF RELATED LITERATURE

- 
- *Theoretical perspective of the variables*
  - *Survey of related studies*
  - *Outcome of the survey of literature*
  - *Conclusion*
-

# **REVIEW OF RELATED LITERATURE**

The review of Related Literature is an indispensable part of any kind of research as it provides a firm fulcrum for the present research attempt.

Best and Kahn (1993) remark that since effective research is based upon past knowledge, this step helps to eliminate the duplication of what has already been done and provides useful hypotheses and helpful suggestion for significant investigation.

This chapter is treated under the following sections.

- A. THEORETICAL PERSPECTIVE OF THE VARIABLES
  - B. SURVEY OF RELATED STUDIES
  - C. OUTCOME OF THE SURVEY OF LITERATURE
  - D. CONCLUSION
- 
- A. **THEORETICAL PERSPECTIVE OF THE VARIABLES**

This section consists of two divisions as

- i) THE PHILOSOPHICAL AND PSYCHOLOGICAL BASES OF VALUES
- ii) THE ENGLISH CURRICULUM

Each of these divisions is treated in a detailed manner as follows:

## i) THE PHILOSOPHICAL AND PSYCHOLOGICAL BASES OF VALUES

The discussion of the above theme is done under different heads.

### **The 'What' and 'Why' of Values**

Value education is becoming an increasingly popular topic in the fields of psychology and education. Media reports of increased crime, corruption, nepotism, parochialism, terrorism, student agitation, and lack of dynamism in the youth have caused many to declare a moral crisis in our nation. While not all of these social concerns are moral in nature, and most have complex origins, there is a growing trend towards linking the solutions to these and related social problems to the teaching of moral and social values in our schools. However, how far the schools or the teachers can contribute to the solutions to these problems itself is controversial and debatable.

Indian culture is basically founded on Morality. From time immemorial the Indian Philosophers have been trying to inculcate values in the young generation. *Ethics or moral philosophy provides the theoretical basis for morality.* The subject of ethics is the theoretical basis for its application in the form of morality of practical life. It is a theoretical study, which deals with the ideal or standard or Rightness and Wrongness, the Good and Evil involved in conduct. The ancient system of education, namely the '*Gurukula system*' concentrated on the development of the child as a social

and moral being. The teachings of the Indian Philosophers are mainly in the form of *Vedas*, *Upanishads* and *Puranas*. These scriptures successfully carried out the duty of training the young ones in morality. But the advancement in Science and Technology has made an adverse effect on the moral consciousness of people. They are becoming more and more materialistic. The sublime values which were considered as precious as one's own life earlier, are now substituted by money, power etc., and still we claim to live in a civilized world!

Dr. S. Radhakrishnan opines, "Civilization is within ourselves, in our moral conceptions, religious ideals and social outlook. Technical efficiency has little to do with moral development" (Shaw, 1990, p.12).

Arnold Toynbee asserts, "Civilizations are not destroyed by politicians or by wars or battles but they perish or die a natural death when people suffer from moral break-down. Civilizations perish because of moral bankruptcy", (Shaw, 1990, p.13)

Indian ethics provides one, with ample opportunities to find out the different values to be preserved by any civilized society. Morality in ancient India was based on two concepts, the principle of '*dharma*' and the doctrine of '*karma*'. Even though '*dharma*' literally means 'what holds together', one can not deny the fact that it prescribes a social and moral order in life. It contains all the three ethical principles of right, good and ought. *For*

*practical purpose we can define 'dharma' as 'that which is for the good of this universe'. Good and Evil stand for 'dharma' and 'adharma' respectively.*

Bhattacharya (1992) says, '...dharma is not a single attitude of the men. It includes several aspects of good spirit in human life. What are considered good and beneficial in human life come under the term 'dharma'. Thus it is a virtue and it is free from all evils and vices. *Righteousness, truth, morality, performance of duty, observance of religious duty, to maintain universal canons of law, justice and equity* are the component parts of this virtue" (p. 31).

According to Indian ethics '*dharma*' is only one among the four objectives of human pursuits – the rest being *Artha, Kama and Moksha*. *Dharma* and *Moksha* are considered to be the superior ones among these. The *upanishads* exhort us to attain *Moksha* by telling truth and by travelling on the path of *Dharma*. *Artha* and *Kama* are considered to be *secular values*, while *Dharma* and *Moksha* are held as *spiritual values*. The *Purusharthas* are considered to be *personal values* while truth (*sathyam*), love (*sivam*) and beauty (*sundaram*) are considered to be *impersonal values*.

The Doctrine of *Karma* holds that moral actions, even as physical actions react on the agent whatever may be their origin-body, mind or word, what one sows one reaps.

The qualities of ideal individuals are explained by the *acharyas* of ancient times. Bhartrihari in his “Nitisatakam” points out the different values to be possessed by an individual. *Truth, purity of heart, goodness, sound learning, humility, control of senses, charity, hospitality, obedience to elders, valour and sympathy etc.* are a few among them. According to him, *to curtail the desires, to be forgiving to the faulty, to give up conceit, to dislike crime, to tell the truth, to walk on the right path, to serve the learned, to respect the honorable, to please even the enemies, to conceal one’s merits, to be careful of fame, and to sympathize with the miserable,* are the characteristic qualities of the good (Gopinath, 1989, p.78).

The *Smritis* are mines of wisdom, which highlight the moral qualities. They prescribe obligatory moral deeds. Manu, Yajnavalkya, Narada, Angiras, Brihaspati and Prasastapada prescribe the moral qualities such as *truth, non-violence, self-control, cleanliness, charity, kindness, endurance, wisdom, control of the senses, moral earnestness, moral watchfulness etc.,* which are worth considering even in this century. They have transcended the ages.

“Our *Upanishads*, the fountain-head of Indian Philosophy at its highest and best, place before mankind such lofty ideals as *truthfulness, righteous living, purity in personal life, faith in oneself, strength of body, manliness, love for others, compassion towards all beings, service of man and god, and*

*service of god in man – looking upon him as the manifestation of god – as the aim of true education”, (Ananyananda, 2000, p. 34).*

The Vedic values in education are described:

*Thirst for knowledge, Self-control, Concentration, Chastity, Truthfulness, Tapas (Austerity), A taste for exercises, Pure love, Love of Music, Prayer, Self-confidence, Wisdom* (Gautamananda, 2000 pp. 43-50)

Philosophers like Swami Vivekananda, and Mahatma Gandhi gave more importance to character training than anything else.

In Gandhiji’s opinion all knowledge is useless without a good character. According to him, “The end of all knowledge must be the building up of character”. (Sharma, 1992, p. 194) Character building is the moral ideal of education. He considered *Truth and Non-violence* to be the supreme values to be followed by every individual.

Kripalani says, “According to Gandhiji the essentials of moral law are truth and non-violence and the principles that flow out of them. Eleven of them enumerated are the following: *truth, non-violence, non-stealing, chastity, non-possession, bread labour, control of the palate, fearlessness, tolerance (equal respect for all religions), swadeshi and removal of untouchability*. Some of them are permanent and some apply to the conditions of life in India today” (Rao, 1986, p. 25).

Vivekananda proposes an education by which *character is formed*, strength of mind is increased and the intellect is expanded. He points out that what we want is life building, man-making, *character-making* assimilation of ideas.

Aurobindo considers *harmony* as the supreme value. The other values he wants us to cherish and develop are *spirituality, divinity, transformation etc.* His system of education aims at an ideal child, which is *good tempered, truthful, patient, enduring, poised, courageous, cheerful, modest, generous, courteous, obedient, fair and honest*, (Sharma, 1992, pp. 236-237).

Annie Besant suggests that during the period of seven to fourteen years of age the education of the child should be directed to the development and training of the emotions, and thus to the building of character. Her theosophical education aims at developing in the child the following values, namely, *control of emotions, sympathy to the suffering, sacrifice, discipline of body and mind, right thinking, right judgement etc.* (Sharma, 1992, p. 251)

The following two definitions provide examples of a *normative view of character*:

1. "engaging in morally relevant conduct or words, or refraining from certain conduct or words" (Wynne & Walberg, 1984);

2. "a complex set of relatively persistent qualities of the individual person, and generally has a positive connotation when used in discussions of moral education" (Pritchard, 1988).

(Citation of both: Huitt, W. (2004). Moral and character development. *Educational Psychology Interactive*. Valdosta, GA: Valdosta State University).

In general, character, good or bad, is considered to be observable in one's conduct (Walberg & Wynne, 1989). Thus, character is different from values in that values are orientations or dispositions whereas character involves action or activation of knowledge and values. From this perspective, values are seen as one of the foundations for character. In the context of the model of human behaviour presented at this site (Huitt, 1996), values include both cognitive and affective components, but not necessarily conative or behavioural components. Character includes all four components.

Scholarly debate on moral development and character formation extends at least as far back as Aristotle's *Nicomachean Ethics* and Socrates' *Meno* and continues through to modern times (Nucci, 1989). In the last several hundred years, character education has been seen as a primary function of educational institutions. For example, John Locke, 17th century English philosopher, advocated education as education for character development. This theme was continued in the 19th century by English

philosophers John Stuart Mill (e.g., "development of character is a solution to social problems and a worthy educational ideal," Miller & Kim, 1988) and Herbert Spencer (e.g., "education has for its object the formation of character," Purpel & Ryan, 1976). American education has had a focus on character development from its inception. The American philosopher, John Dewey, an influential philosopher and educator of the early 20th century, saw moral education as central to the school's mission (Dewey, 1934).

However, since the 1930's American education has increasingly turned away from character education as a primary focus (Power, Higgins & Kohlberg, 1989). This is in spite of the fact that both educators and the public believe character education to be an important aspect of schooling. Spears' (1973) survey of members of Phi Delta Kappa (an education honorary society) on goals of education showed the following ranking of the goals of public schools:

1. develop skills in reading, writing, speaking, and listening;
2. develop pride in work and feeling of self-worth; and
3. develop good character and self-respect.

In terms of defining good character, educators stated that this should include developing:

1. moral responsibility and sound ethical and moral behaviour;
2. capacity for discipline;

3. a moral and ethical sense of the values, goals, and processes of a free society;
4. standards of personal character and ideas.

Since the 1960's teacher education has downplayed the teacher's role as a transmitter of social and personal values and emphasized other areas such as teaching techniques, strategies, models, and skills. More and more the vision of a good teacher is as the good technician, the skilled craftsman, who has acquired those behavioural skills and strategies that the "effective teacher" research claims are related to achievement. However, the fact that "effective" is defined as the students' scores on standardized tests of basic skills, but without reference to higher-order intellectual processes or concern about the students' morals, is of concern to many parents and educators. Educational psychology, rather than philosophy and religion, has become the basis of teacher training (Ryan, 1989). In most cases, educational psychology focuses on the individual, separated from the social context. Additionally, modern education has been heavily influenced by the behavioural approach, which has proved adept at developing instructional methods that impact achievement as measured by standardized tests. In the opinion of most researchers in the area of character and moral development (e.g., Lickona, 1991; Nucci, 1989), additional emphasis must be placed on the philosophical "why" of education in addition to the technical "how."

The two educational goals most desired by both the public and educators--academic competence and character development--are not mutually exclusive, but complementary (Wynne & Walberg, 1985). Competence allows character to be manifested in highest forms and vice versa. For example, Stallings (1978) found a positive impact of attempts to improve student achievement on independence, task persistence, cooperation, and question asking. Etzioni (1984) and Ginsburg and Hanson (1986) reported that students who were self-disciplined or more religious, hard working, or valued learning, scored higher on achievement tests. Kagan (1981) and Wynne and Walberg (1985) argue that good character ought to be the more primary focus, as it is a goal in reach of more children than is high academic achievement and can result in less alienation from the school.

### **Theories of Moral Development**

The major theories regarding Moral Development are discussed below.

#### **a) Jean Piaget's Theory**

Jean Piaget is among the first psychologists whose work remains directly relevant to contemporary theories of moral development. In his early writing, he focused specifically on the moral lives of children, studying the way children play games in order to learn more about children's beliefs about right and wrong. According to Piaget (1932), all development emerges from action; that is to say, individuals construct and reconstruct their knowledge of

the world as a result of interactions with the environment. Based on his observations of children's application of rules when playing, Piaget determined that morality, too, could be considered a developmental process. For example, Ben, a ten year old studied by Piaget, provided the following critique of a rule made-up by a child playing marbles: "it isn't a rule! It's a wrong rule because it's outside of the rules. A fair rule is one that is in the game". Ben believed in the absolute and intrinsic truth of the rules, characteristic of early moral reasoning. In contrast, Vua, aged thirteen, illustrates an understanding of the reasoning behind the application of rules, characteristic of later moral thinking. When asked to consider the fairness of a made-up rule compared to a traditional rule, Vua replied "It is just as fair because the marbles are far apart"(making the game equally difficult).

In addition to examining children's understanding of rules about games, Piaget interviewed children regarding acts such as stealing and lying. When asked what a lie is, younger children consistently answered that they are "naughty words". When asked why they should not lie, younger children could rarely explain beyond the forbidden nature of the act: "because it is a naughty word". However, older children were able to explain, "Because it isn't right", and "it wasn't true". Even older children indicated an awareness of intention as relevant to the meaning of an act: "A lie is when you deceive someone else. To make a mistake is when you make a mistake". From his observations, Piaget concluded that children begin in a "heteronomous" stage

of moral reasoning, characterized by a strict adherence to rules and duties, and obedience to authority.

This heteronomy results from two factors. The first factor is the young child's cognitive structure. According to Piaget, the thinking of young children is characterized by egocentrism. That is to say those young children are unable to simultaneously take into account their own view of things with the perspective of someone else. This egocentrism leads children to project their own thoughts and wishes onto others. It is also associated with the unidirectional view of rules and power associated with heteronomous moral thought, and various forms of "moral realism." Moral realism is associated with "objective responsibility", which is valuing the letter of the law above the purpose of the law. This is why young children are more concerned about the outcomes of actions rather than the intentions of the person doing the act. Moral realism is also associated with the young child's belief in "immanent justice." This is the expectation that punishments automatically follow acts of wrongdoing.

The second major contributor to heteronomous moral thinking in young children is their relative social relationship with adults. In the natural authority relationship between adults and children, power is handed down from above. The relative powerlessness of young children, coupled with childhood egocentrism feeds into a heteronomous moral orientation.

However, through interactions with other children in which the group seeks a way to play together in a way all find fair, children find this strict heteronomous adherence to rules sometimes problematic. As children consider these situations, they develop towards an "autonomous" stage of moral reasoning, characterized by the ability to consider rules critically, and selectively apply these rules based on a goal of mutual respect and cooperation. The ability to act from a sense of reciprocity and mutual respect is associated with a shift in the child's cognitive structure from egocentrism to perspective taking. Coordinating one's own perspective with that of others means that what are right needs to be based on solutions that meet the requirements of fair reciprocity. Thus, Piaget viewed moral development, as the result of interpersonal interactions through which individuals work out resolutions which all deem fair. Paradoxically, this autonomous view of morality as fairness is more compelling and leads to more consistent behaviour than the heteronomous orientation held by younger children.

Piaget concluded from this work that schools should emphasize cooperative decision-making and problem solving, nurturing moral development by requiring students to work out common rules based on fairness. This is a direct rejection of sociologist Emile Durkheim's view of proper moral education.

**b) Emile Durkheim's theory**

Durkheim (1925), similar to Piaget, believed that morality resulted from social interaction or immersion in a group. However, Durkheim believed moral development was a natural result of attachment to the group, an attachment that manifests itself in a respect for the symbols, rules, and authority of that group. Piaget rejected this belief that children simply learn and internalize the norms for a group; he believed individuals define morality individually through their struggles to arrive at fair solutions. Given this view, Piaget suggested that a classroom teacher perform a difficult task: the educator must provide students with opportunities for personal discovery through problem solving, rather than indoctrinating students with norms.

**c) Lawrence Kohlberg's theory**

Lawrence Kohlberg (1969) modified and elaborated Piaget's work, and laid the groundwork for the current debate within psychology on moral development. Consistent with Piaget, 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. Kohlberg followed the development of moral judgement beyond the ages studied by Piaget, and determined that the process of attaining moral maturity took longer and was more gradual than Piaget had proposed.

On the basis of his research, Kohlberg identified six stages of moral reasoning grouped into three major levels. Each level represented a fundamental shift in the social-moral perspective of the individual. At the first level, the preconventional level, a concrete, individual perspective characterizes a person's moral judgements. Within this level, a Stage I heteronomous orientation focuses on avoiding breaking rules that are backed by punishment, obedience for its own sake and avoiding the physical consequences of an action to persons and property. As in Piaget's framework, the reasoning of Stage I is characterized by ego-centrism and the inability to consider the perspectives of others. At Stage II there is the early emergence of moral reciprocity. The Stage II orientation focuses on the instrumental, pragmatic value of an action. Reciprocity is of the form, "you scratch my back and I'll scratch yours." The Golden Rule becomes, "If someone hits you, you hit them back." At Stage II one follows the rules only when it is to someone's immediate interests. What is right is what's fair in the sense of an equal exchange, a deal, and an agreement. At Stage II there is an understanding that everybody has his (her) own interest to pursue and these conflicts, so that right is relative (in the concrete individualist sense).

Individuals at the conventional level of reasoning, however, have a basic understanding of conventional morality, and reason with an understanding that norms and conventions are necessary to uphold society. They tend to be self-identified with these rules, and uphold them consistently;

viewing morality as acting in accordance with what society defines as right. Within this level, individuals at Stage III are aware of shared feelings, agreements, and expectations, which take primacy over individual interests. Persons at Stage III define what is right in terms of what is expected by people close to one's self, and in terms of the stereotypic roles that define being good - e.g., a good brother, mother, teacher. Being good means keeping mutual relationships, such as trust, loyalty, respect, and gratitude. The perspective is that of the local community or family. There is not as yet a consideration of the generalized social system. Stage IV 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 is the "member of society" perspective in which one is moral by fulfilling the actual duties defining one's social responsibilities. One must obey the law except in extreme cases in which the law comes into conflict with other prescribed social duties. Obeying the law is seen as necessary in order to maintain the system of laws that protect everyone.

Finally, the post conventional level is characterized by reasoning based on principles, using a "prior to society" perspective. These individuals reason based on the principles which underlie rules and norms, but reject a uniform application of a rule or norm. While two stages have been presented within the theory, only one, Stage V, has received substantial empirical support. Stage VI remains as a theoretical endpoint, which rationally follows from the

preceding five stages. In essence this last level of moral judgement entails reasoning rooted in the ethical fairness principles from which moral laws would be devised. Laws are evaluated in terms of their coherence with basic principles of fairness rather than upheld simply on the basis of their place within an existing social order. Thus, there is an understanding that elements of morality such as regard for life and human welfare transcend particular cultures and societies and are to be upheld irrespective of other conventions or normative obligations. These stages (I-V) have been empirically supported by findings from longitudinal and cross-cultural research.

The six stages of moral development as suggested by Kohlberg can be summarized so as to make them compact. They are:

Stage I - Heteronomous morality

Stage II - Naively egoistic orientation

Stage III - Mutual interpersonal expectations, relationship and interpersonal conformity

Stage IV - Social systems and conscience

Stage V - Contractual legalistic orientation

Stage VI - Universal ethical principles, or orientation towards the decisions of conscience and towards self-chosen ethical principles.

(Husen *et al.*, 1985, pp. 26-42)

To develop and refine his theory, Kohlberg relied almost exclusively on one research instrument, the Moral Judgement Interview (MJJ). This involves presenting participants with moral dilemmas in which two different principles are in conflict, and recording their resolution as well as their justifications for their position. The following is a typical dilemma (known as the Heinz dilemma) from the actual MJJs:

In Europe a woman was near death from cancer. There was one drug that the doctors thought might save her. It was a form of radium that a druggist was charging ten times what the drug cost to make. He paid \$200 for the radium and charged \$2,000 for a small dose of the drug. The sick woman and husband, Heinz, went to everyone he knew to borrow the money, but he could only get together about \$1,000. He told the druggist his wife was dying, and asked him to sell it cheaper or to let him pay later. But the druggist said that he had discovered the drug and that he was going to make money from it. So Heinz got desperate and began to think about breaking into the man's store to steal the drug for his wife. For each answer to each dilemma (there are three dilemmas on each test), researchers code the participants reasoning into one of the six stages, using a standard list of answers. Kohlberg required extensive training for researchers on the MJJ. The subjective coding scheme has led to some skepticism about the measure itself. As a result, James Rest developed the Defining Issues Test (DIT). This test includes six moral dilemmas, all taken from the MJJ, along with twelve questions for each

dilemma. The questions contain examples of reasoning from each of the six stages, and participants are asked to rate on a scale of 1 to 5 how much they will take the issues in the statement into consideration. Thus, the scores are more quantitative, and less subjective. Rest has developed a developmental stage model using the DIT that is similar to Kohlberg's, but which allows for reasoning at multiple stages at one time. So for example, according to Rest, people may reason at stage IV for some problems, and stage V for others.

While neither Kohlberg nor Rest's theories are widely accepted today, at least outside of developmental psychology, they serve as good illustrations of the important points about rationalist views of moral psychology. First, moral reasoning is central. The types of reasoning define the stages themselves that people use to justify moral decisions. People are consciously aware of this reasoning, and can articulate it. In fact, the tests of moral reasoning (the MJI and the DIT) rely entirely on participants' articulations of their reasoning, and thus on their conscious awareness of that reasoning. Another important point, which I haven't yet mentioned, is the Kohlbergian view of the mechanisms underlying moral judgement. These mechanisms are not innate, but they are not learned through socialization either. Instead, they are offshoots of the cognitive abilities that people have at various stages of development. In other words, moral reasoning is a subtype of more general reasoning mechanisms, and comes about through the interaction of these

mechanisms and social contexts and rules. Moral reasoning is part of a larger practical reasoning system.

Kohlberg used his findings to reject traditional character education practices. These approaches are premised in the idea that virtues and vices are the basis to moral behaviour, or that moral character is comprised of a "bag of virtues", such as honesty, kindness, patience, strength, etc. According to the traditional approach, teachers are to teach these virtues through example and direct communication of convictions, by giving students an opportunity to practice these virtues, and by rewarding their expression. However, critiques of the traditional approach find flaws inherent in this model. This approach provides no guiding principle for defining what virtues are worthy of espousal, and wrongly assumes a community consensus on what are considered "positive values". In fact, teachers often end up arbitrarily imposing certain values depending upon their societal, cultural, and personal beliefs. In order to address this issue of ethical relativity, some have adopted the values-clarification approach to moral education. This teaching practice is based on the assumption that there are no single, correct answers to ethical dilemmas, but that there is value in holding clear views and acting accordingly. In addition, there is a value of toleration of divergent views. It follows, then, that the teacher's role is one of discussion moderator, with the goal of teaching merely that people hold different values; the teacher does attempt to present her views as the "right" views.

Kohlberg rejected the focus on values and virtues, not only due to the lack of consensus on what virtues are to be taught, but also because of the complex nature of practicing such virtues. For example, people often make different decisions yet hold the same basic moral values. Kohlberg believed a better approach to affecting moral behaviour should focus on stages of moral development. These stages are critical; as they consider the way a person organizes their understanding of virtues, rules, and norms, and integrate these into a moral choice (Power, Higgins, & Kohlberg, 1989). In addition, he rejected the relativist viewpoint in favour of the view that certain principles of justice and fairness represent the pinnacle of moral maturity, as he found that these basic moral principles are found in different cultures and subcultures around the world (Kohlberg & Turiel, 1971).

The goal of moral education, it then follows, is to encourage individuals to develop to the next stage of moral reasoning. Initial educational efforts employing Kohlberg's theory were grounded in basic Piagetian assumptions of cognitive development. Development, in this model, is not merely the result of gaining more knowledge, but rather consists of a sequence of qualitative changes in the way an individual thinks. Within any stage of development, thought is organized according to the constraints of that stage. An individual then interacts with the environment according to their basic understandings of the environment. However, the child will at some point encounter information that does not fit into their worldview, forcing the

child to adjust their view to accommodate this new information. This process is called equilibration, and it is through equilibration that development occurs. Early moral development approaches to education, therefore, sought to force students to ponder contradiction inherent to their present level of moral reasoning.

The most common tool for doing this was to present a "moral dilemma" and require students to determine and justify what course the actor in the dilemma should take. Through discussion, students should then be forced to face the contradictions present in any course of action not based on principles of justice or fairness.

While Kohlberg appreciated the importance and value of such moral dilemma discussions, he held from very early on that moral education required more than individual reflection, but also needed to include experiences for students to operate as moral agents within a community. In this regard, Kohlberg reconciled some of the differences in orientation that existed between the theories of moral growth held by Piaget and Durkheim. In order to provide students with an optimal context within which to grow morally, Kohlberg and his colleagues developed the "just community" schools approach towards promoting moral development (Power, Higgins, & Kohlberg, 1989). The basic premise of these schools is to enhance students' moral development by offering them the chance to participate in a democratic

community. Here, democracy refers to more than simply casting a vote. It entails full participation of community members in arriving at consensual rather than "majority rules" decision-making. One primary feature of these schools is their relatively small size (often they are actually schools within schools), aimed at providing the students with a sense of belonging to a group, which is responsive to individual needs. The central institution of these schools is a community meeting in which issues related to life and discipline in the schools are discussed and democratically decided, with an equal value placed on the voices of students and teachers. An underlying goal of these meetings is to establish collective norms, which express fairness for all members of the community. It is believed that by placing the responsibility of determining and enforcing rules on students, they will take prosocial behaviour more seriously. At the same time, this approach stems from the cognitive-developmental view that discussion of moral dilemmas can stimulate moral development.

However, this is not to say that just community school simply leaves students to their own devices; teachers play a crucial leadership role in these discussions, promoting rules and norms, which have a concern for justice and community, and ultimately enforcing the rules. This role is not an easy one, as teachers must listen closely and understand a student's reasoning, in order to help the student to the next level of reasoning. This requires a delicate balance between letting the students make decisions, and advocating in a way, which

shows them the limits in their reasoning. A primary advantage to the Just Community approach is its effectiveness in affecting students' actions, not just their reasoning. Students are, in effect, expected to "practice what they preach", by following the rules determined in community meetings.

#### **d) Elliot Turiel's theory**

In the early 1970s, longitudinal studies conducted by the Kohlberg research group began to reveal anomalies in the stage sequence. Researchers committed to the basic Kohlberg framework attempted to resolve those anomalies through adjustments in the stage descriptions. Other theorists, however, found that a comprehensive resolution to the anomalous data required substantial adjustments in the theory itself. One of the most productive lines of research to come out of that period has been *the domain theory* advanced by Elliot Turiel (1971) and his colleagues. This theory distinguishes morality and convention.

Within domain theory a distinction is drawn between the child's developing concepts of morality, and other domains of social knowledge, such as social convention. According to domain theory, the child's concepts of morality and social convention emerge out of the child's attempts to account for qualitatively differing forms of social experience associated with these two classes of social events. Actions within the moral domain, such as unprovoked hitting of someone, have intrinsic effects (i.e., the harm that is

caused) on the welfare of another person. Such intrinsic effects occur regardless of the nature of social rules that may or may not be in place regarding the action. Because of this, the core features of moral cognition are centered on considerations of the effects, which actions have upon the well being of persons. Morality is structured by concepts of harm, welfare, and fairness.

In contrast, actions that are matters of social convention have no intrinsic interpersonal consequences. For example, there is nothing intrinsic to the forms of address we employ that makes calling a college teacher "professor" better or worse than calling the person Mr. or Ms., or simply using their given names. What makes one form of address better than another is the existence of socially agreed upon rules. These conventions, while arbitrary in the sense that they have no intrinsic status, are nonetheless important to the smooth functioning of any social group. Conventions provide a way for members of the group to coordinate their social exchanges through a set of agreed upon and predictable modes of conduct. Concepts of convention then are structured by the child's understandings of social organization.

These hypothesized distinctions have been sustained through studies over the past 20 years. These studies have included interviews with children, adolescents and adults; observations of child-child and adult-child social

interactions; cross-cultural studies; and longitudinal studies examining the changes in children's thinking, as they grow older. An example of the distinction between morality and convention is given in the following excerpt from an interview with a four-year-old girl regarding her perceptions of spontaneously occurring transgressions at her preschool.

*Moral Issue:* Did you see what happened? Yes. They were playing and John hit him too hard. Is that something you are supposed to do or not supposed to do? Not so hard to hurt. Is there a rule about that? Yes. What is the rule? You're not to hit hard. What if there were no rules about hitting hard, would it be all right to do then? No. Why not? *Because he could get hurt and start to cry.*

*Conventional Issue:* Did you see what just happened? Yes. They were noisy. Is that something you are supposed to or not supposed to do? Not do. Is there a rule about that? Yes. We have to be quiet. What if there were no rules, would it be all right to do then? Yes. Why? *Because there is no rule.*

Morality and convention, then, are distinct, parallel developmental frameworks, rather than a single system as thought of by Kohlberg. However, because all social events, including moral ones, take place within the context of the larger society, a person's reasoning about the right course of action in any given social situation may require the person to access and coordinate their understandings from more than one of these two social cognitive

frameworks. For example, whether people line up to buy movie theatre tickets is largely a matter of social convention. Anyone who has travelled outside of Northern Europe or North America can confirm the fact that lining up is not a shared social norm across cultures. Within the United States or England, for example, lining up is the conventional way in which turn taking is established. The act of turn taking has a moral consequence. It establishes a mechanism for sharing - an aspect of distributive justice. The act of breaking in line within the American or British context is more than merely a violation of convention. It is a violation of a basic set of rules that people hold to maintain fairness. How people coordinate the possible interactions that may arise between issues of morality and convention is a function of several factors including: the salience of the features of the act (what seems most important - the moral or conventional elements); and the developmental level of the person (adolescents for example view conventions as unimportant and arbitrary norms established by adult authority).

It was Turiel's insight to recognize that what Kohlberg's theory attempts to account for within a single developmental framework is in fact the set of age-related efforts people make at different points in development to coordinate their social normative understandings from several different domains. Thus, domain theory posits a great deal more inconsistency in the judgements of individuals across contexts, and allows for a great deal more likelihood of morally (fairness and welfare) based decisions from younger and

less developed people than would be expected from within the traditional Kohlberg paradigm.

Current works from within domain theory have sought to explore how the child's concepts of moral and conventional regulation relate to their developing understandings of personal prerogative and privacy. This work is exploring how children develop their concepts of autonomy and its relation to social authority. This has led to a fruitful series of studies of adolescent-parent conflict with important implications for ways in which parents may contribute to the healthy development of youth. This work is also being extended into studies of how adolescents perceive the authority of teachers and school rules. The implications of domain theory for value education are several. First, the identification of a domain of moral cognition that is tied to the inherent features of human social interaction means that moral education may be grounded in universal concerns for fairness and human welfare, and is not limited to the particular conventions or norms of a given community or school district. By focusing on those universal features of human moral understanding, public schools may engage in fostering children's morality without being accused of promoting a particular religion, and without undercutting the basic moral core of all major religious systems.

Second, educational research from within domain theory has resulted in a set of recommendations for what is termed "domain appropriate" values

education. This approach entails the teacher's analysis and identification of the moral or conventional nature of social values issues to be employed in values lessons. Such an analysis contributes to the likelihood that the issues discussed are concordant with the domain of the values dimension they are intended to affect. A discussion of dress codes, for example, would constitute a poor basis for moral discussion, since mode of dress is primarily a matter of convention. Likewise, consideration of whether it is right to steal to help a person in need, would be a poor issue with which to generate a lesson intended to foster students' understandings of social conventions. A related function of the teacher would be to focus student activity (verbal or written) on the underlying features concordant with the domain of the issue. Thus, students dealing with a moral issue would be directed to focus on the underlying justice or human welfare considerations of the episode. With respect to conventions, the focus of student activity would be on the role of social expectations and the social organizational functions of such social norms.

On the basis of this kind of analysis teachers are also better enabled to lead students through consideration of more complex issues, which contain elements from more than one domain. By being aware of the developmental changes that occur in students' comprehension of the role of social convention, and related changes in students understanding of what it means to be fair or considerate of the welfare of others, teachers are able to frame

consideration of complex social issues in ways that will maximize the ability of students to comprehend and act upon the moral and social meaning of particular courses of action.

**e) Carol Gilligan's theory**

A second major critique of Kohlberg's work was put forth by Carol Gilligan (1982). She suggested that Kohlberg's theories were biased against women, as only males were used in his studies. By listening to women's experiences, Gilligan offered that a *morality of care* could serve in the place of the *morality of justice* and rights espoused by Kohlberg. In her view, the morality of caring and responsibility is premised in nonviolence, while the morality of justice and rights is based on equality. Another way to look at these differences is to view these two moralities as providing two distinct injunctions - the injunction not to treat others unfairly (justice) and the injunction not to turn away from someone in need (care). She presents these moralities as distinct, although potentially connected.

In her initial work, Gilligan emphasized the gender differences thought to be associated with these two orientations. The morality of care emphasizes interconnectedness and presumably emerges to a greater degree in girls owing to their early connection in identity formation with their mothers. The morality of justice, on the other hand, is said to emerge within the context of coordinating the interactions of autonomous individuals. A moral orientation

based on justice was proposed as more prevalent among boys because their attachment relations with the mother, and subsequent masculine identity formation entailed that boys separate from that relationship and individuate from the mother. For boys, this separation also heightens their awareness of the difference in power relations between themselves and the adult, and hence engenders an intense set of concerns over inequalities. Girls, however, because of their continued attachment to their mothers, are not as keenly aware of such inequalities, and are, hence, less concerned with fairness as an issue. Further research has suggested, however, that moral reasoning does not follow the distinct gender lines, which Gilligan originally reported. The preponderance of evidence is that both males and females reason based on justice and care. While this gender debate is unsettled, Gilligan's work has contributed to an increased awareness that care is an integral component of moral reasoning. Educational approaches based on Gilligan's work have emphasized efforts to foster empathy and care responses in students. According to Piaget (1932), moral development takes place in the child through two phases, namely, Heteronomy and Autonomy. Heteronomy is the phase in which morality is imposed on the child from outside, mainly by the adults. The phase called autonomy represents moral maturity of the child when he is capable of making independent moral decisions, where morality stems from within himself. Piaget further points out that during the early years every child is controlled by the command of the adults, which gives rise

to moral realism in the child. It is characterized by a sense of implicit obedience to the adults, and the child develops an objective responsibility. But when the child advances in age this objective responsibility gradually gives way to subjective responsibility. Thus, the attainment of a particular age helps the child to acquire the level of autonomy in moral development, if proper environment is given.

### *Against Kohlberg?*

Over the years, researchers like Rest (2000) began to notice that some children, even at a very young age (e.g., ages in which they should be squarely within the first two Kohlbergian stages) used justifications that spanned multiple stages. Turiel argued that this meant that a graduated stage model, even a loose one like Rest's, is insufficient. That is why he and others developed what they call the domain theory of moral reasoning, or what some are calling *the social interactionist view*. Turiel argued that there is an indication that from a young age, moral reasoning and nonmoral social reasoning are distinct, and thus utilize different mechanisms. Moral reasoning concerns justice and fairness beginning early in development (in Kohlberg's model justice and fairness do not appear until the last level), and children recognize that violations of moral rules have negative consequences even when the rules are not explicitly stated. Also in contrast with Kohlberg, then, Turiel believes that the sense of justice and fairness that underlies children's

moral reasoning is learned, primarily through social interactions and observations. It is through social interaction that children learn the consequences of certain actions, and therefore recognize that those actions are wrong even when there are no rules against them. *While both Gilligan and Turiel diverge from Kohlberg in some ways, the central themes remain the same.* Their concepts of what morality is, and how moral judgement takes place, are still firmly rationalist. But things have been changing over the last decade or so. One might even say that outside of developmental psychology, rationalism is no longer the majority view. However, there are hybrid theories that contain some elements of rationalism, but with affect and intuition playing large roles as well.

#### **f) Norman J. Bull's theory**

Bull (1969) identifies four distinct stages of moral development; these are Anomy, Heteronomy, Socionomy and Autonomy. At the stage of Anomy the child is said to be amoral, as it has no capacity for moral judgement. The child's behaviour is controlled by his instincts and pleasure or pain as a result of natural consequences. If proper training is not given at this state, it will continue to be amoral. At the next stage, namely, Heteronomy, the adult through reward and punishment controls the child's behaviour and it is disciplined by artificial consequences. Bull is of the opinion that the seeds of autonomy are to be sown at this stage, which is strongest at the ages seven to

nine. Heteronomy is a stage of external control, which leads to a stage on external – internal control, namely, socionomy. During this stage social forces shape the child's moral judgement. In the last stage the child has a self-rule and this stage is the summit in moral development. He imposes moral codes on himself by himself. This is the stage at which major aspect of conscience, Ego-ideal develops.

**g) James Blair's theory**

Blair (1995) a neuroscientist, has taken an interesting approach to moral psychology. He studied psychopaths. From this research, he has come to view moral reasoning as insufficient to account for the differences between psychopaths and normal individuals in moral judgement. In particular, psychopaths are unable to distinguish the moral from the conventional (they have other relevant deficits, but this is the most illustrative one), which most children can do around age three. Their deficits appear to lie in affect, rather than reasoning. Their emotional responses to moral violations are no different than their emotional responses to conventional ones. Blair argues that to account for this, we need an affective mechanism that directly influences moral judgement. He calls this mechanism the *Violence Inhibition Mechanism*, which is designed to cause an emotional reaction to human suffering that inhibits aggression and, perhaps, promotes empathy. However, the Violence Inhibition Mechanism doesn't do it alone. There's still something

like reasoning going on in what Blair calls "meaning analysis." Now, it's not clear from Blair's writing what, exactly, meaning analysis is, and it could be something more like the automatic, schematic processes involved in intuitionist theories, but from discussions of it, one gets the impression that it is more conscious and deliberate. It involves the interpretation of the situations in which the Violence Inhibition Mechanism is activated, and from what one can tell, Blair believes that this can be done consciously and deliberately, which means that his theory contains at least some elements of the rationalist school.

#### **h) Shaun Nichols' theory**

The second hybrid account comes from the experimental philosopher Nichols (2002). He has argued that Blair's Violence Inhibition Mechanism cannot explain Blair's data, and has produced data of his own to support his own account, in which disgust and other emotions play a key role. For example, in one experiment, he presented participants with three types of violations: *moral* (e.g., a person hitting another person), *conventional* (e.g., someone drinking soup from the bowl at a dinner party), and *conventional but disgusting* (e.g., someone spitting in his drink and then drinking it). He argued that if affect plays a key role in the moral-conventional distinction, then disgust-inducing conventional violations should resemble moral violations more than conventional violations. This is, in fact what he found.

As for moral violations, the disgust-inducing violations were rated as worse violations than the merely conventional, and participants said they would have been wrong even if an authority figure said they were OK.

According to Nichols, then, affect plays a central role in moral judgement. But affect doesn't do it alone. Moral reasoning is still central. Like Blair, and pretty much every "cognitive" account of moral judgement (i.e., any account that's not by a neuroscientist or a social psychologist), things get pretty vague after the talk about affect. Nichols has explicitly argued against what he calls "empirical rationalism", which encompasses the views of Kohlberg, Turiel, Gilligan, and the like, but it also requires the "understanding" of normative rules governing moral behaviour (and distinguishing the moral from the disgust-inducing), and he even calls this understanding a "*normative theory*." That sounds like it involves reasoning. In fact, since it is the theory-like knowledge view of moral reasoning that the intuitionists are rebelling against, calling it a "normative theory" seems pretty straightforward. He also uses the sorts of evidence that rationalists, but not intuitionists, would use in his experiments, asking people "why" if violations were bad. If moral reasoning isn't important, then moral reasoning data isn't important. Still, this is clearly different from strict rationalism. If affect is involved, and even guiding reasoning, then moral reasoning is no longer the arbiter of moral decisions. That makes Nichols a hybrid theorist.

## **Imparting Values through Education for Character Development**

Rao (1986) says, “The goal of moral education must be the development of the ego-ideal aspect of conscience. The individual with a developed ego-ideal invites criticism from others on his proposed decisions besides himself being self-critical” (p. 74). He further opines that the stage of *autonomy in moral development is realized through the formation of the ego-ideal consisting of a change from ego-centred attitude to ego-ideal, involving three processes namely, imitation, suggestion and identification.*

Developing desirable values in children is the main objective of moral education. “A value is something which one considers worthy of possession”, (Rao, 1986. p. 84).

According to Karajagi (2002) “values are a set of desirable behaviour by following which it is good for the individual and also the society” (p. 36).

Which values are to be imparted through education that will help the children to acquire desirable behaviour? What strategies and approaches are effective in this task?

Campbell and Bond (1982) state there are four major questions to be addressed when focusing on character development:

1. what is good character;
2. what causes or prevents it;

3. how can it be measured so that efforts at improvement can have corrective feedback; and
4. how can it best be developed?

As previously stated, good character is defined in terms of one's actions. Character development traditionally has focused on those traits or values appropriate for the industrial age such as *obedience to authority, work ethic, working in group under supervision, etc.* However, the modern education must promote character based on values appropriate for the information age: *truthfulness, honesty, integrity, individual responsibility, humility, wisdom, justice, steadfastness, dependability, etc.*

In terms of what influences character development, Campbell and Bond (1982) propose the following as major factors in the moral development and behaviour of youth.

1. heredity
2. early childhood experience
3. *modelling by important adults and older youth*
4. peer influence
5. the general physical and social environment
6. the communications media
7. *what is taught in the schools and other institutions*
8. *specific situations and roles that elicit corresponding behaviour.*

These sources of influence are listed in approximate order of least tractable to most tractable in order to suggest why we often seek solutions to social problems through schools. It is important to realize that while schools do and should play a role in the development of character, families, communities, and society in general also have an important influence (Huitt, 1999, retrieved from web site).

Some scholars believe that moral education should pave way for acquisition of a few broad general principles of morality, while some others suggest the development of certain specific traits and attitudes in the child. Some others are of the opinion that moral education should be based on human values as was done traditionally but with a modified set of values appropriate to suit the needs of modern life.

Most of the scholars interested in the field of value education consider values not individually, but as groups. They classify values according to convenience – *absolute values, material values, human values, utilitarian values, cultural values* etc.

Nazereth rjm and Maria Waples (1978) categorize the moral values to be imbibed by the children into three. These are *Personal values, Neighbourly values, and Community values*. They contain sixteen, eleven and fourteen components, respectively. They are:

**Personal values:** Cleanliness, Dignity of labour, Diligence, Punctuality, Honesty, Nature appreciation, Victory in suffering, Fortitude, Courage, Maturity, Self-reliance, Ambition, Excellence, Hope, Research and Evaluation.

**Neighbourly values:** Dutifulness, Patience, Courtesy, Thrift, Magnanimity, Sportsmanliness, Loyalty, Tolerance, Freedom, Determination, Gratitude.

**Community values:** Love, Dialogue, Brotherhood, Forgiveness, Repentance, Sharing, Service, Team spirit, Responsibility, Accountability, Sympathy, Hospitality, Justice, Non-violence.

Narain (1987) considers the Preamble to the Indian Constitution as the guiding star in fixing the values. He opines, "As one comes to answer the question what values are to be imparted through education, one could start with the position that Preamble to the Indian Constitution can be treated as the main guide. Though it can be argued that there is not national consensus about values in India, few would deny that the Preamble to the Indian Constitution by and large, is acceptable to all and the quarrel here is more on the issue of implementation of the objectives indicated there than on what it postulates. Having taken this position, it is also to be recognized that the enunciation of values has to go beyond national boundaries and, furthermore, one has to talk of secular and, therefore, generally of accepted values. One

could, therefore, begin with a tentative classification of values in terms of *global, national, societal* and *individual values*, acknowledging at the same time the fact that there is a web of inter-relationships and even overlap running through all of them.”(pp. 106-107)

Arulandram (1991) classified values under two major categories- *interpersonal*, and *intrapersonal*.

According to Nayar and Khader (1992) the values belong to only *five* categories, i.e. *Personal, Social, Moral, Aesthetic*, and *Spiritual*.

According to Sharma, J.N. (1998) the classification of values can be done on the basis of their areas of activities. He classifies values as:

*a) Aesthetic Values:* Love for fine arts, dancing, painting, music and love for symmetry and beauty in Nature, rhythm in poetry, etc. come under this.

*b) Spiritual Values:* Here emphasis is on the soul or the spirit.

*c) Moral or Ethical Values:* Values relating to the code of conduct, honesty, integrity, discipline, self-control, self-reliance, inquiry into good, the bad and ugly aspects of human behaviour, code of conduct based on logical reasoning, etc. come under this category.

*d) Social Values:* Concerning the responsibilities and the contribution of the individual towards the society and its well-being, freedom, socialism,

secularism, democracy, national integration, international understanding, democratic citizenship, equality, social justice, peace, inner harmony, fellow-feeling, unity in the midst of diversities, civic sense, citizenship responsibility, comradeship and co-operation, participation in community activities, etc. are classified under this head.

Devatma's value based education identifies and classifies values as, (1) *Self-oriented* (2) *Family-oriented*, and (3) *Society-oriented*, (Arora, 1999).

For Singh (1999) values are of only two types: *intrinsic* and *extrinsic*. Truth and beauty are intrinsic values, whereas values that are means to an end are extrinsic. He speaks of positive and negative values. He condemns negative values and upholds that courage, honesty, integrity, benevolence, love, tenderness, charity, etc., that every civilized society aspires for, are positive values.

In the opinion of Gupta (2000) the values can be categorized into ten groups. They are: (1) *Academic Values* (2) *Moral Values* (3) *Socio-political Values* (4) *Global Values* (5) *Environmental Values* (6) *Cultural Values* (7) *Traditional Values* (8) *Functional Values* (9) *Idealised Values*, and (10) *Behavioural Values*.

Prahallada (2000) classifies values into the following eight categories: (1) *Spiritual Values* (2) *Material Values* (3) *Intellectual Values* (4) *Social*

*Values* (5) *Moral Values* (6) *Political Values* (7) *Economic Values*, and (8) *Cultural Values*.

He classifies Values in another way also. Here the values are classified as: (1) *Biological Values* (2) *Intrinsic Values* (3) *Instrumental Values* (4) *Health Values* (5) *Recreational Values* (6) *Aesthetic Values*, and (7) *Spiritual Values*.

For Maikhuri and Shah (2005) Values belong to three categories. They classify Values as: *Universal Values*, *Cultural Values*, and *Individual Values*. Universal values arise out of self-introspection. These values can be experienced as life, brotherhood, compassion, love, joy, service, truth, bliss and eternity. Cultural values may also be called *Social Values*. These are concerned with right and wrong, good and bad, customs and behaviour. They serve the purpose of maintaining social order. Cultural values are reflected in social institutions, language, social hierarchy, ethics, law, education, economics, philosophy and aesthetics. Individual values may be called our private principles. They are the consequence of an individual's heredity and experience. People in one's surroundings such as parents, teachers and one's peer group shape individual values. Individual values are manifested in individual goals, ambitions, vows, relationships, commitments and personal preferences.

National Council of Educational Research and Training has listed 84 Social, Moral and Spiritual values in Education. (Documents on Social, Moral and Spiritual Values in Education, 1979). They are presented in table 1.

TABLE 1  
The 84 Values suggested by NCERT

01. Abstinence	31. Honesty	59. Social justice
02. Appreciation of cultural values of others	32. Helpfulness	60. Self-discipline
03. Anti-untouchability	33. Humanism	61. Self-help
04. Citizenship	34. Hygienic living	62. Self-respect
05. Consideration for others	35. Initiative	63. Self-confidence
06. Concern for others	36. Integrity	64. Self-support
07. Co-operation	37. Justice	65. Self-study
08. Cleanliness	38. Kindness	66. Self-reliance
09. Compassion	39. Kindness to animals	67. Self-control
10. Common cause	40. Loyalty to duty	68. Self-restraint
11. Common good	41. Leadership	69. Social service
12. Courage	42. National unity	70. Solidarity of mankind
13. Courtesy	43. National-consciousness	71. Sense of social responsibility
14. Curiosity	44. Non-violence	72. Sense of discrimination between good and bad
15. Democratic decision making	45. National integration	73. Socialism
16. Devotion	46. Obedience	74. Sympathy
17. Dignity of the individual	47. Peace	75. Secularism and respect for all religions
18. Dignity of manual work	48. Proper utilization of time	76. Simple living
19. Duty	49. Punctuality	77. Spirit of enquiry
20. Discipline	50. Patriotism	78. Team work
21. Endurance	51. Purity	79. Team spirit
22. Equality	52. Quest for knowledge	80. Truthfulness
23. Friendship	53. Resourcefulness	81. Tolerance
24. Faithfulness	54. Regularity	82. Universal truth
25. Fellow-feeling	55. Respect for others	83. Universal love
26. Freedom	56. Reverence for old age	84. Value for national and civic property
27. Forward look	57. Sincerity	
28. Good manners	58. Simple living	
29. Gentlemanliness		
30. Gratitude		

The report of the National Institute of Educational Research, Tokyo (1980) identifies values considered for moral education in Asian countries. At the elementary education stage they are *good manners, orderliness, punctuality, discipline, piety, cleanliness, co-operation, honesty, kindness* etc. At the secondary school stage the values include *patriotism, dignity of labour, justice, human brotherhood, dignity of the individual democratic spirit, understanding of other religions, international understanding, ability to make moral judgement* etc.

John Wilson and William Kay think that the objectives of moral education should be in terms of moral principles, moral traits, moral attitudes etc. rather than in terms of values.

Wilson (1967) suggests *5 moral components*. They are,

1. *A consideration for others (includes virtues like kindness, sympathy, altruism, courtesy, co-operation etc.)*
2. *An awareness of feelings of one's own and in others (includes virtues such as magnanimity, nobility, altruism etc.)*
3. *Ability to collect data (includes reasoning, patience, endurance etc.)*
4. *Ability to take decision (consists of justice, temperance, wisdom etc.)*
5. *Will to act on the decision (consist of courage, dutifulness, responsibility etc.)*

Kay (1975) considers the capacities of a morally mature person. According to him, one should have *the capacities to make the right moral judgement, to postpone gratification of desire, to treat other human beings with dignity, to be flexible in making moral judgements, and to be creative and dynamic in moral decisions*. These are called by him, '*the Primary Moral Traits*'.

He also suggests that a morally sound individual must possess the four *Primary Moral Attitudes*, namely *Autonomy, Rationality, Altruism and Responsibility*.

Rao (1986, p. 101) lists a few values to be included in the curriculum for helping in the moral development of the child. These are presented in table 2.

TABLE 2

Details of Values to be included in the Curriculum as suggested by Rao

Manners and habits	Virtues (Other Regarding)	Virtues (Indispensable or Ought)	Moral Capacities/Abilities
1. Posture Sitting Standing Running Walking	1. Kindness 2. Sympathy 3. Friendliness 4. Courtesy 5. Co-operation 6. Helping nature 7. Hospitality 8. Charity 9. Non-Violence 10. Service 11. Impartiality 12. Justice 13. Benevolence (Magnanimity) 14. Nobility 15. Brotherhood (Family, State, National, International levels)	1. Honesty 2. Sincerity 3. Faithfulness 4. Obedience 5. Respect for others/Humility 6. Duty and Responsibility 7. Dignity of labour 8. Gratitude 9. Democratic spirit 10. Truth 11. Love 12. Beauty 13. Loyalty 14. Freedom 15. Tolerance 16. Self-reliance 17. Patriotism 18. Equanimity of mind 19. Courage 20. Fortitude 21. Wisdom, etc.	1. Capacity for: (a) An awareness of feelings in one's own and in others (b) Owning responsibility for good/bad actions (c) Moral thinking (d) Being rational in moral decisions (e) Being creative and dynamic in moral decisions (f) Moral autonomy (g) Acting with determination (h) Resolving moral conflicts (I) A sense of humour 2. Possessing scientific temper 3. Ability to strive for national integration, harmony and peace 4. Ability to strive for world citizenship, harmony and peace 5. Appreciation for art, music, good work beauty, culture, etc.
2. Respect for elders			
3. Healthy habits (a) eating drinking sleeping (b) reading playing recreation leisure time pursuits (c) punctuality			
5. Discipline, etc.			

Rao suggests that the Moral Capacities/Abilities listed are to be stressed at the Secondary School Stage. Other virtues are to be introduced in the lower classes and further reinforced during this stage.

A guidebook of “Living Values” prepared by the ‘Brahma Kumaris’ World Spiritual University articulates twelve value statements addressed to the universal aspects of *spiritual* and *moral values* as the basis for living one’s life. These cover both spiritual and secular values. These values are: *co-operation, freedom, happiness, honesty, humility, love, peace, respect, responsibility, simplicity, tolerance and unity*. The guidelines gave structure, theory and practice.

The Vishwa Seva Educational Trust (V-SET) considers values as belonging to two categories, *individual (personal) values and social (community) values*. According to this trust individual values are not to be sidelined, but social values are to be given more importance. V-Set initially focuses on the following social values:

- 1) ***Love and compassion:*** Love is the feeling of oneness with others. Compassion is being sensitive to the pain and suffering to others.
- 2) ***Sharing and generosity:*** It is the willingness to share what one has with others, and doing so, just for the joy of it.
- 3) ***Politeness and courtesy:*** Politeness is the expression of refined manners and behaviour in the society whereas courtesy is gesture of civility, reverence or respect.

**4) *Gratitude:*** Gratitude is the warm and friendly feeling one has to a benefactor and the free and frank expression of indebtedness and thankfulness.

**5) *Duty and responsibility towards society:*** Duty is what one is bound or obliged to perform for the benefit of the society. Responsibility is being accountable to what one has to willingly do, or what one has not performed.

**6) *Tolerance and patience:*** Tolerance is the capacity of endurance of offensive persons and adverse opinions and situations. Patience is the quality of being able to calmly endure.

**7) *Ready-to-serve attitude:*** Being aware that the needs of others are as important as one's own and the readiness to do whatever one can to help others.

**8) *Team spirit and sportiveness:*** Team spirit is doing things jointly for the common good, and not for protecting one's own talents for acclamation. Sportiveness is the ability to rejoice over the success of others and remain humble when one becomes victorious.

**9) *Non-violence:*** Non-violence is not to hurt anybody in thought, word or deed and do everything beneficial to others.

**10) *Repentance:*** Repentance is a sincere feeling of sorrow or regret for having done something wrong and the firm resolution not to repeat such mistakes or misdeeds in future. Repentance has a great purifying effect.

**11) *Forgive and forget:*** Forgiving is the capacity of patiently bearing the insults, adverse comments or actions of others without the slightest thought of revenge or feeling of hatred. To forget is to ignore such incidents, be friendly with, and love the person who has done wrong. Who is to blame is not important, only how to set the situation right.

**12) *Patriotism and sacrifice:*** The unswerving faith in the unity and prosperity of one's Motherland and the readiness to give up anything and everything for her welfare.

**13) *Love for nature and environment protection:*** The thoughts and actions for the welfare and security of all living and non-living beings/objects in nature and the implementation of measures for avoiding pollution and destruction.

**14) *Universal love:*** The ardent feeling of love for everyone and everything in the universe and the commitment towards the well-being and prosperity of all.

## Programmes and Approaches to Value Education

There are a variety of alternatives to dealing with moral and character education in the schools (Watkins, 1976). First, we can ignore it completely which assumes the issue is outside the bounds of proper curriculum. The interest by professional organizations and the public suggests that this view is inappropriate. Second, we can take a "values neutral" stance and provide opportunities for students to clarify and defend their own values without making recommendations or advocating a particular viewpoint. This is the position taken by the advocates of the *values clarification movement* (Kirschenbaum & Simon, 1973; Raths, Harmin & Simon, 1978; Simon, Howe & Kirschenbaum, 1972) and assumes that in important ways no values or character traits are more valid than others. However, to the extent that certain values or character traits are more likely to lead to socially desired outcomes, it would seem inappropriate to not identify these as "better" values. This is not to say that the techniques used in values clarification have no merit, but that when educators and the public have developed a consensus about the worth of certain values, it seems entirely appropriate to teach those to students.

A third approach is to teach students a specific process to follow when making decisions and putting these into action. This is the approach of the *analysis view* used in values education (Ennis, 1969; Metcalf, 1971) and assumes moral and character decisions are made rationally. Another

*cognitively oriented approach* is to engage students in discussions of relevant moral issues with the expectation that students who hear their peers discuss the issue from a higher level will gravitate to that position. This position is expounded in the moral development approach of Lawrence Kohlberg whose theory was based on the cognitive development theory of Jean Piaget (Hersh, Paolitto & Reimer, 1977). While the techniques used in both of these approaches have been shown to be effective in changing thinking, there is scant evidence to support the belief that changing thinking will automatically lead to a change in behaviour. And it is impact on behaviour that distinguishes values education from character education.

A fifth approach is to teach students a given set of values and accompanying appropriate actions. This is the position taken by the *inculcation approach* to values clarification (Georgia Department of Education, 1997; Wynne, 1989; Wynne & Ryan, 1992; Wynne & Walberg, 1984). This approach assumes a set of absolute values agreed upon by society that are unchanging and that be applied equally appropriately in all situations. Huitt's (1995) analysis of the rapid change in society over the last hundred years, accelerating at an even more rapid pace today, suggests this approach alone will not lead to desired outcomes in character development.

A final approach is to use the inculcation, values education, analysis, and moral development approaches described above when and where

appropriate and then to have students put their thoughts and feelings into action in a variety of social actions as suggested in the *action learning* (Cotton, 1996; Gauld, 1993; Solomon *et al.*, 1992) or *service learning* approaches. This combination of approaches is much more likely to impact the two important aspects of character not included in values education--*volition and action*.

From the perspective of a systems view, which is most compatible with the *action learning* and *service learning approaches* to character education, we need to define character development in terms of the three components of mind: (cognition, affect, volition) and the component of behaviour as depicted in the *systems model of human behaviour* (Huitt, 1996, from web site). This model is presented in figure 1.

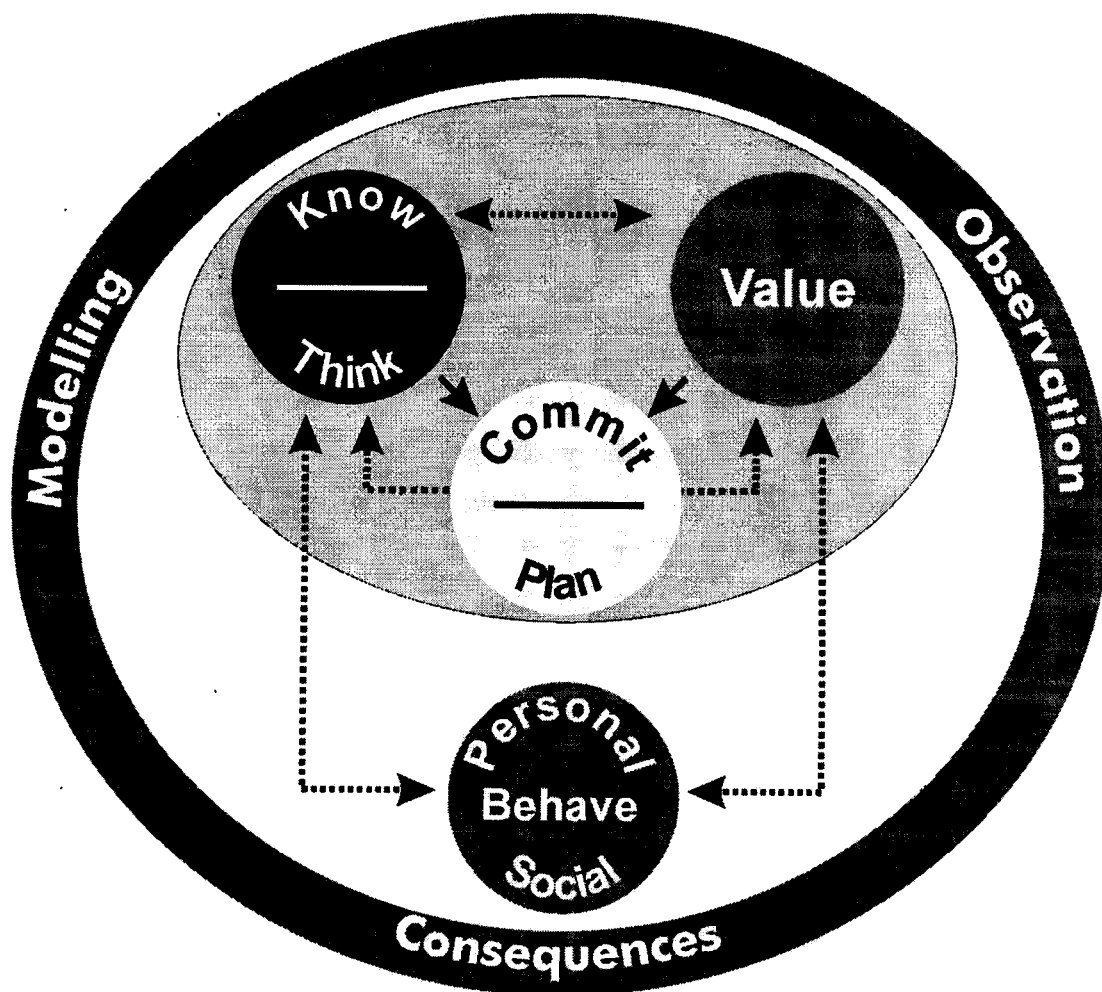


Figure 1: The Systems Model of human behaviour

The cognitive component of character consists of both a knowledge base of right and wrong as well as the rational and creative processes necessary to work with that knowledge base to make sound moral decisions. There is a related value system that defines what the individual holds in high esteem or to which he or she is attached. These are the criteria that students use to make moral or ethical judgements. Students learn to value what is in

their knowledge base; they will also more deeply esteem what they critically and creatively think about. These two components influence what students are willing to commit to, what they are willing to set goals for, what they are willing to plan for and put energy towards accomplishing. As students make these commitments and plans, it adds to their knowledge base and strengthens their thinking skills and values. These three components then influence the final component, overt behaviour. This behaviour has two aspects: *personal virtues* such as being courageous and self-disciplined and *social virtues* such as being compassionate, courteous, and trustworthy. As students reflect on their behaviour, it adds to the knowledge base, strengthens their thinking skills, and impacts their values. Of course, behaviour can also be directly influenced through the application of consequences as described by *operant conditioning theory* and through observation and modelling as described by *social learning theory*. The basic principle of this model is that much of the knowledge and values that students hold are implicit and have been obtained through observation, modelling, and the application of consequences. As important as it is to impact overt moral behaviour, it is equally important to help students make explicit one's own knowledge base, value system, and the process of committing and planning so as to make that behaviour more intentional. This multi-faceted view of character development is more similar to Bandura's (1986) social cognition theory with its emphasis on reciprocal

determinism than it is to behavioural, cognitive, or humanistic view, each of which is more likely to focus on one component to the detriment of the others.

In assisting students to develop their morals and character, we should acknowledge that these components come into play within a rapidly changing context and therefore, we cannot teach our students all the specific knowledge, values, or behaviours that will lead to success in all aspects of their lives. We must therefore acknowledge that some values are relative and teach students to develop their own views accordingly. At the same time, we must acknowledge that there are some absolutes with respect to morality and character as accepted by commonalities among members of specific communities, major world religions, and moral philosophers. We, therefore, have an obligation to teach these in the family, in our religious organizations, and to support this effort in our communities. Moral and character development is integral to the development of self (Ashton & Huitt, 1980), and is as much the responsibility of early caregivers as it is of later educators. Nucci (1989) showed that "children's moral understandings were independent of specific religious concepts" and that both secular and religious children focus "on the same set of fundamental interpersonal issues: those pertaining to justice and compassion" (p. 195). In sum, as parents, educators, affiliates of religious organizations, and community members, we have an obligation to provide young people with training appropriate to their age level that would assist them in holding to the absolutes that are common across philosophies

and the scriptures of the major religious traditions, while at the same time helping them clarify and defend their own acquired values.

Any framework for impacting moral and character development is arbitrary unless it is based on some philosophical foundation. Since no current approach to moral education is consistent with all philosophies and meta-ethical theories, educators must first decide these and then develop curriculum (Watkins, 1976). Unfortunately, a series of studies by Hartshorne and colleagues (1928, 1929, and 1930) showed that particular techniques of character training, such as in-class discussion, or even practicing helping activities, bore little or no significant relationship to pupil's later patterns of moral conduct. However, a review of research by Wynne (1989) reports that the quality of relationships among faculty (and between the faculty and adults in authority) is a major factor in the development of student character. An atmosphere of adult harmony is vitally important. According to Wynne, the characteristics of schools effectively assisting pupil character development are:

1. directed by adults who exercise their authority toward faculty and students in a firm, sensitive, and imaginative manner, and who are committed to both academics and pupil character development;
2. staffed by dedicated faculty who make vigorous demands on pupils and each other;

3. structured so that pupils are surrounded by a variety of opportunities for them to practice helping (prosocial) conduct;
4. managed to provide pupils--both individually and collectively--with many forms of recognition for good conduct;
5. oriented toward maintaining systems of symbols, slogans, ceremonies, and songs that heighten pupils' collective identities;
6. dedicated to maintaining pupil discipline, via clear, widely disseminated discipline codes that are vigorously enforced and backed up with vital consequences;
7. committed to academic instruction and assigned pupils significant homework and otherwise stressed appropriate academic rigor;
8. sensitive to the need to develop collective pupil loyalties to particular classes, clubs, athletic groups, and other sub entities in the school;
9. sympathetic to the values of the external adult society, and perceive it as largely supportive and concerned with the problems of the young;
10. always able to use more money to improve their programmes, but rarely regard lack of money as an excuse for serious programme deficiencies;

11. open to enlisting the help, counsel, and support of parents and other external adults, but willing to propose important constructive changes in the face of (sometimes) ill-informed parent resistance;
12. disposed to define "good character" in relatively immediate and traditional terms.

### **Three exemplary programmes for value education**

*i) Child Development Project:* The Child Development Project (CDP) is designed to help teachers and parents enhance children's "prosocial" behaviours and attitudes with a programme shaped by three general propositions (Watson, *et al.*, 1989; Solomon, *et al.*, 1992).

1. adults play an active and important role in shaping the development of children's character;
2. character develops from within the child on the basis of the child's own thinking and experiences; and
3. given an adequate family environment, children will be disposed to be concerned about others as well as themselves.

The interventions are designed to influence three different but interrelated systems--affective, cognitive, and behavioural. The CDP teaches relevant prosocial values (specifically *fairness, consideration, helpfulness, and social responsibility*) and teaches needed social skills and commitment to

prosocial values. It is based on the idea that children need to learn both specific skills and the accumulated moral wisdom of our culture with appropriate social conventions.

There are five kinds of experiences that are deemed important for the development of children's prosocial orientations:

1. supportive adult-child relationships--children are inclined to emulate adults with whom they have positive relationships;
2. exposure to societal values--not only social customs and conventions but also the accumulated moral wisdom of adult society; expose children to prosocial models and explain the reasons for moral action;
3. opportunities for peer interaction and prosocial action--help children to develop self-control, increase their moral and social understanding and concern for their fellows;
4. opportunities to think about and discuss moral issues--work of structural developmentalists has demonstrated that children strive to develop coherent moral systems, and that this is fostered by providing opportunities to discuss and think about moral situations; as children approach adolescence their trust in adult authority weakens and they strive for independence; at this stage they will need to have reasons for moral action that they regard as their own;

5. experiences that promote understanding of others--the ability to take the perspective of others has been proposed by cognitive-developmental theorists as a central ingredient of prosocial action.

The results of this programme showed that enrolled students were more helpful and cooperative and more frequently displayed affection, concern, support, and encouragement toward one another. They showed better cognitive social problem-solving skills and strategies and were generally more committed to certain democratic values. Programme children were more likely to engage in assertion responsibility (i.e., state one's own position even though it seems unlikely to prevail.) They were more likely to state belief in equality of representation and participation, a belief that all members of a group have a right to participate in group's decisions and activities. In summary, teachers in the CDP programme provided children with instruction on how to be fair, caring, and responsible in the classroom. They also provided opportunities to think about and discuss the meaning and importance of fundamental prosocial values and to practice these values primarily in the classroom but also in the school at large, at home, and in the community are important. The CDP programme demonstrated that the combination of instruction, practice, and reflection is a powerful way for children to learn.

ii) *Hyde school*: The Hyde School is a private boarding high school that attempts to not only transform the school but also the entire child-rearing community (Gauld, 1993). It has as its purpose to:

1. motivate students to a larger purpose in life;
2. empower parents as the primary teachers; and
3. elevate teachers to a new professionalism in which they guide the entire growing-up process.

The programme has been in operation for over 25 years and is guided by the fundamental belief that each child is gifted with a unique potential for excellence that defines his or her destiny and purpose in life. It is an education programme that requires both individuals and the school to concentrate on developing character, specifically, *courage, integrity, concern for others, curiosity, and leadership*.

The school is organized around a comprehensive curriculum for growth, challenging students in four areas of life: (a) intellectual, (b) physical, (c) spiritual, and (d) emotional. Students are expected to meet world-class standards not only in academic areas, but also in co-curricular areas of performing arts, athletics, school leadership, and community service. They must take ownership for the success of the school through regular jobs and through taking responsibility for the growth of other students. The diverse requirements are supplemented by activities such as self-reflection through

journaling and sharing with others. The highest objective is that students (and teachers and parents) become ready to commit themselves to continuous improvement towards excellence in all their endeavors: at school, at home, and in the workplace. This is an impressive set of goals that would be worthy for other schools to emulate.

*iii) City Montessori School.* The City Montessori School (CMS), a private, nonprofit school in Lucknow, India, provides an exemplary education for students by focusing on both academic excellence and children's emotional and spiritual well-being. Four building blocks or pillars (*universal values, excellence, global understanding, and service*) are guiding principles for educating the whole child (Cottom, 1996). The Council for Global Education is assisting diffusion of this programme.

The teaching of universal values advocated by CMS begins with the concept that a child, as a human being, is endowed with spiritual capacities. This is translated into providing a spiritual foundation for all of the child's activities, be they academic, physical, or social. Some of the values focused on at CMS are *trustworthiness, compassion, humility, courage, kindness, and patience*.

Global understanding, with its concomitant convergence on achieving world peace, focuses on helping students develop an awareness of the interdependence of all things and a willingness to accept responsibility for the

fate of the planet and for the well-being of all humanity. This is accomplished by showing how personal, local, and regional concerns connect to the challenges facing the entire world. Consultation and collective decision-making are integral processes to this aspect of the curriculum.

This understanding is carried into action via the fourth pillar: *service*. *Students are encouraged to put their knowledge, values, and training into practice by engaging in service projects.* Each student must perform a certain amount of school and community services such as tutoring the illiterate or helping the rural poor. Students are taught that *labour has a dignity in and of itself and that no job is beneath a person when it is done in an attitude of service to others.*

Blackham as quoted by Sharma (1998) suggests a fourfold approach to moral education in schools, including some direct teaching but having three further elements deliberately built into complement this. They are diversity within a broad curriculum, and guidance and orientation throughout a child's school career.

According to some the approaches to moral education can be broadly classified into three. They are the *Direct Approach, Indirect or Integrated Approach, and the Incidental Approach.*

In the first method, moral values/virtues are taught to the children directly. Separate syllabus, textbooks, timetable and specially trained teachers are required to apply this method.

*Indirect approach* requires no specific syllabus or textbooks to inculcate values in children. The existing school curriculum itself is enough for this. Teaching of any subject provides ample opportunities for the teachers to inculcate values in children. The teachers are to be very keen to find out the values contained in each subject and each lesson and they should highlight them. Here values are not taught directly, but the teacher provides the platform for the values to be 'caught' by the children.

This approach is based on the concept of '*the Hidden Curriculum*'. It refers to unofficial instructional influences, which may either support or weaken the attainment of manifest goals. It indicates that some of the outcomes of schooling are not formally recognized.

"... hidden either because pupils are not aware of what teachers intend them to learn as a result of working within a particular school organisation or because the values and attitudes learned via the hidden curriculum are not directly intended by teachers but are merely a by-product of what is planned"(Sharma, 1998, p. 38)

The third one is known as the *Incidental approach*. Here, every action of the child in the school is watched and scrutinized by the teacher. His good

or evil actions are brought to the notice of the child himself and he is made to imbibe the values. Here the teachers nourish the child's capacity for moral judgement.

Sharma (1998) talks of three different approaches to moral education.

They are:

### ***1. Critical Inquiry Approach (CIA)***

Moral education should ideally begin with critical enquiry and clarification of values. He quotes Dewey (1916), "The task of moral education is to help children discover what is right through constant critical enquiry and this harnesses their inherent energies for the pursuit of sound values", (p. 14).

### ***2. Total Atmospheric Approach (TAA)***

Moral education based on this conception involves the use of activities, exercises and procedures in the entire school programme that habituate children in right modes of conduct, thus strengthening their character (p. 16).

### ***3. The Integrated Concurrent Approach (ICA)***

In this approach problems or topics are the main focus of inquiry, experience and action in school atmosphere. Units of study are centered on topics of everyday school and out of school experiences (p. 17).

Sharma, J.N. (1998) opines that the values identified and listed by NCERT cannot be emphasised at all levels. He recommends values such as discrimination between right and wrong, respect for all religions, dependability, proper utilization of time and resources, service to others, humanism and love for mankind, creativity and scientific temper, national integration, etc., at the secondary level.

He identifies the following five steps for inculcation of human values through school programmes.

- 1) **Knowing:** the child must be made aware of the values through activities/programmes
- 2) **Believing:** the child must develop faith in those values
- 3) **Making judgement:** the child must be provided with conflicting situations to judge the implications of related values
- 4) **Action:** the child may be encouraged to practice these values in actual life situations
- 5) **Spontaneous action:** the various programmes of the schools must take the child to that stage where the practice of values becomes spontaneous and immediate

Ryan and Bohlin (1999) outlined three ways in which schools currently are addressing the issue of character education: *the values approach*, *the views approach*, and *the virtues approach*. A brief description of each approach follows:

*i) The Values Approach*

This approach gives children opportunities to deal with moral and non-moral issues and to make personal decisions. This approach is based on the idea that children need practice in sorting out their own values. The teacher identifies the issues and provides the setting for addressing them; however, the teacher does not attempt to influence or direct values. This approach is popular because many teachers and schools fear that they will be accused of indoctrinating students or imposing their values on students. Ryan and Bohlin criticize the values approach because it does not evoke a moral commitment, nor does it lead to a better person.

*ii) The Views Approach*

In this approach students engage in discussions of controversial issues. It is pointed out that the discussions often are very intense and frequently lead to anger. The teacher's role is to help the student identify with, and eventually adopt, the correct views. However, Ryan and Bohlin also are critical of this approach because they see the end product as simply being the adoption of intellectual positions.

### *iii) The Virtues Approach*

The goal of this approach is to have students develop virtues, including diligence, sincerity, personal accountability, courage, and perseverance. Ryan and Bohlin favour the virtues approach because they believe it secures an internal commitment on the part of students to lead a good life. They argue that it is our virtues which make us better and happier people. Virtues enable us to give shape to and lead worthy lives.

Sridhar in his guest lecture (as available in web site) gives a very exhaustive account of the different approaches to value education. “The field of value education is as broad as life itself and touches every aspect of human life, personality and education. Whether or not they offer specific programs, educational institutions provide some kind of value education. In many institutions, the curriculum of value education is formal and direct, while in large majority of schools it is informal and indirect. What makes learning and acquisition of values different from other aspect of school curriculum is that learning of values cannot be reduced and restricted to classroom instruction alone. The pupils learning of values in the school are a continuation of their learning in their family, community and through mass media. Therefore, *the school should take into cognizance and utilize all types of social and educational influences affecting the development of values in pupils for value education purpose.*

The methods and strategies of value education are many and varied the selection of, which depends much upon the values chosen, sources of development of these values and many other limiting factors. *The entire school curriculum functions as important sources of value education.* The democratic practice and activities sponsored through a student self government contributes effectively for value learning. *There is no way in which children can avoid catching values and attitudes from their teachers. Values education in schools, therefore, is effected through direct, indirect, incidental methods. Values get transmitted via both the implicit or hidden and planned curriculum.*

The point emphasized is that the entire process of value education is a highly comprehensive and complex one that involves a wide range and variety of learning experiences. All forms of learning cannot be provided through single source or teacher should draw from a variety of learning resources either independently or in combination. With this analysis and understanding background, the following methods and techniques may be suggested.

1. Classroom learning activities methods/approach
2. Practical activities method
3. Socialized techniques and activities
4. Incidental learning method

### ***1. Classroom Learning Activities Method***

A very basic purpose of value education is to develop the moral autonomy of the learner and also sensitivities of value content of school and classroom activities. The methods and activities should be free from attempt to indoctrinate the learner. Capacity for value judgement and internalization are to be achieved by exposing students to a variety of experiences and activities. This may include reading, listening, discussions, narration, direct presentation of ideas by the teacher and other strategies. These strategies should be used with any of the following sources of value education (a) Biographies (b) Stories (c) Extracts form essays, articles, classics and newspapers (d) Parables, proverbs, quotations and poems (e) value/moral dilemmas (f) classroom incidents/anecdotes/ conflicts. These sources can be used in many different ways to involve the learner in thinking and reasoning about values. The classroom teachers can prepare action plans/lesson plans using these sources, a few illustrations of which are discussed here.

(a) *BIOGRAPHIES*: A biography is a written document on the life history of an eminent personality. Biographies of scientist, social reformers and spiritual leaders acquaint one with their life, thoughts, and actions and various forces, which moulded their lives as depicted by biographer. For being used as material for value education it should be condensed in such a way as to highlight the virtues and their development in the life of the eminent

personality. The entire biography may be retold after rearranging the content bringing together all the related events depicting each one of the values hidden in it.

(b) *STORIES*: Stories of various kinds are attractive to students of varied age groups. Stories may be presented by the teacher or presented by students themselves, followed by discussions, questioning and analysis. The teacher should use his direction in selecting the story appropriate to the developmental level of the learner. Simple and short stories such as fairy tales and fables are better suited to elementary level children. Stories could be used to develop value awareness of different kinds. Fables and fairy tales could be used to develop values of kindness, love for living beings, environmental awareness and courage.

(c) *EXTRACTS FROM ESSAYS, ARTICLES, CLASSICS AND NEWSPAPERS*: Non-fictional writings dealing with value themes, such as essays, articles and news paper reports may be used for value education purpose. These may be scholarly writings on issues of social and national concern appearing in books and journals. Students may be asked to collect articles and writings from various sources, encouraged to write articles on a chosen value theme. Teachers can frame questions that provoke in the learner to think and reflect on many issues of the values covered.

(d) *VALUE/MORAL DILEMMAS FOR DISCUSSIONS*: Value or moral dilemmas may be used as important instructional strategies in value education. They present very effective situations for learners to think, to reason and to make moral judgement and arrive at a decision after considering all issues involved in the moral dilemma. The dilemmas constructed may be on issues like environmental conservation, scientific temper, social justice and equality. A teacher can prepare a lesson or initiate discussion on a dilemma indicating all the essential steps involved. In view of the great potential of dilemmas in developing the capacity for moral judgement moral dilemmas are used as research tools in the study of moral development and judgement in children. The teacher can initiate discussion on the dilemma chosen by giving the pros and cons of the issues involved. The student may be asked to react to each issue with reason. There may be a student leader to monitor/record the proceedings of the discussion.

## ***2. Practical Activities Method/Approach***

Value education merely by cognitive precept is not enough even though it is essential. Children should engage themselves in life-related practical activities, which will promote the application of principles and values in daily life. The essence of practical approach is that they provide the learners with suitable opportunities to practice and live their lives according to the principles and values they have perceived and understood. Under the

rubric of practical activities a wide range of activities may be organized. Practically, all subjects of school curriculum lead to project or practical work and this may be designed as to make it relevant to value education. A sound programme of value education may include a combination of a few or all activities mentioned below.

- (a) School campus/classroom maintenance activities
- (b) Social forestry/community development activities NB 4676
- (c) Work experience related activities
- (d) Organizing campaigns on community sanitation, literacy, environmental awareness, AIDS prevention awareness
- (e) Yoga, meditation and prayer sessions
- (f) Eradication of social evils campaign activities  
(gender inequality, dowry, alcoholism...)
- (g) Co-curricular/self government activities



Organizing such value related practical activities poses some practical problems to the school. Great care should be taken in planning and organizing practical activities mentioned above.

### **3. Socialized Techniques/approaches**

A variety of group-oriented techniques may be used in value education. The learner-socialized techniques are involved in activities and experiences that best represent functions and problems of agents of socialization. The

experience the learner gets here is not the same type of experience deriving from direct encounters with reality, nor is it completely indirect and abstract as in the case of cognitive area. They are the simplified versions of real social experiences and one necessary and useful when the reality is too abstract and obscured. These include social role-playing enacting and modelling.

The effectiveness of the social experiences planned to promote healthy development among children could be increased with the better understanding of social role-playing. Children in various social situations assume some roles. One can understand the interrelationship between the expectations of other and the identification of the self in the social role-playing the learner should be guided properly to understand the role behavior and enactment. Role-playing activities should be organized based on the life experiences and age level of students. Expected role of an ideal student, teacher, parent, and patriot should encourage student to take role-taking activities voluntarily. Negative precepts are to be discouraged in role-playing.

In simulation activities the learner pretends to be in real situation and portrays events and characteristics in the situation. Modelling is a strategy in which qualities of an individual who is considered to possess desirable or ideal values worth emulating are presented to the learners as a model. A broad indication of the kinds of activities possible under the heads of socialized strategies for value education purpose is listed below-

- a. Dramatization activities like staging play, dramas, both of traditional folk and modern on value themes.
- b. Enacting opportunities to take up and practice the role of different kinds, taking the role from epics/scriptures.
- c. Modelling exercise, the ideal persons and groups on themes such as
  - 1) gender inequality
  - 2) problems pertaining to women's role and education
  - 3) caring animals and human beings
  - 4) problems related to environmental protection
  - 5) consequences of air water pollution

(Constructing the image through discussions, questioning and developing awareness about the specific problems in the above mentioned areas).

#### ***4. Incidental Learning Method***

An incident is an episode or experience in the life of an individual or group. The incidental approach has a very good point in its favour in that it can be used both inside as well as outside the classroom for value education purposes. It consists of identifying the wrong or right actions of an individual or group, either pre-planned to occur or observed by accident, and reprimanding or rewarding those concerned. This approach is psychologically effective since it is like striking the iron while it is hot. Episodes or incidents

centered on experience of everyday occurrence in the life of children can help children identify themselves with them and understand their own thought powers and feelings. Incidents are to be recorded properly and discussed to promote better insight into human problems.

Several attempts have been made to evolve methodologies suitable to the development of values in children and youth.

Supreka (1976), as quoted by Sridhar, outlines eight different approaches to value Education, which may be briefly stated as under:

**1. Evocation Approach:** The students are encouraged to make spontaneously free, non-rational choices, without thought or hesitation. It provides an environment, which allows maximum freedom for students, and provides a provocative situation for which spontaneous reactions are elicited e.g. the reaction to a picture of starving children.

**2. Inculcation Approach:** Students are forced to act according to specific desired values. A positive and negative reinforcement by the teacher helps value inculcation. This can be done by a teacher's natural actions and responses. This time honored method has been notably unsuccessful.

**3. Awareness Approach:** This approach helps students to become aware and identify their own values. The students are encouraged to share their experiences. The teacher presents value-laden situations or dilemmas through

readings, films, role-playing, small group discussions and simulation. Students thus engage themselves in the process of making inferences about values from the thoughts, feelings, beliefs or behavior of themselves and others.

**4. Moral Reasoning Approach:** Kohlberg's theory of six stages of moral development is the framework most frequently used in this approach. The teachers set up learning experiences, which will facilitate moral development. These experiences fall under the general category of what Kohlberg calls role taking. The critical factor in role taking is empathy. Through placing themselves in a role and experiencing the process of deciding, students can begin to see moral decisions in a larger framework than their single point of view. It consists of the students discussing a dilemma and by reasoning they attain a higher level of knowledge. In this way by discussion and reflection students are encouraged to express a value position rather than compromise on a consensus.

**5. Analysis Approach:** The group or individuals are encouraged to study social value problems. They are asked to clarify value questions, and identify values in conflict. They are encouraged to determine the truth and evidence of purported facts, and arrive at value decision, applying analogous cases, inferring and testing value principles underlying the decision.

**6. Value Clarification Approach:** It helps students to use both rational thinking and emotional awareness to examine personal behavior patterns and classify and actualize values. This approach has been detailed by Simon *et al.*, (1972) where the child is made to jot down a self-analysis-reaction work sheet, consisting of drawings, questions and activities.

**7. Commitment Approach:** It enables the students to perceive themselves not merely as passive reactors or as free individuals but as inner-relative members of a social group and system. The Action Project helps to clarify and restructure one's value system and to ascertain the depth of commitment of one's values.

**8. The Union Approach:** The purpose is to help students to perceive themselves and act not as separate egos but as part of a larger inter-related whole-the human race, the world, and the cosmos.

The Report on the UNESCO APIED on Education for Affective Development has identified the following approaches that can be used for teaching values in character building activities.

**1. Telling:** A process for developing values that enables a pupil to have a clear picture of a value-laden situation by means of his own narration of the situation.

2. ***Inculcating***: An approach geared towards instilling and internalizing norms into person's own value systems.
3. ***Persuading***: the process of convincing the learner to accept certain values and behave in accordance with what is acceptable.
4. ***Modelling***: A strategy in which a certain individual perceived as epitomizing desirable/ideal values is presented to the learners as a model.
5. ***Role playing***: Acting out the true feelings of the actor(s) by taking the role of another person but without the risk of reprisals.
6. ***Simulating***: A strategy in which the learners are asked to pretend to be in a certain situation called for by the lesson and then to portray the events and also by imitating the character's personality.
7. ***Problem solving***: An approach wherein a dilemma is presented to the learners asking them what decisions they are going to take.
8. ***Discussing situations, stories, pictures, etc***: This technique asks the learners to deliberate on and explain the details in the lesson.
9. ***Studying biographies of great men***: This is an approach that makes use of the lives of great men as the subject matter for trying to elicit their good needs and thoughts worthy for emulation.

**10. Moralizing:** The process of working out a sense of morality through active structuring and restructuring of one's social experiences (e.g. moral reasoning and analysis)

**11. Values clarification:** Values clarification as a strategy for values development may be considered as learner-centered. It relies heavily on the pupils' ability to process his beliefs, behave according to his beliefs and to make a decision whenever confronted with a value dilemma. (Synopsis of lecture on "*Methodology of Value Education*", *Value Orientation in Teacher Education*).

Mathur (1991) suggested some value clarifying strategies for the inculcation of values. They are: (1) *value voting* (2) *pupil-reaction sheet* (3) *clarifying response* (4) *incomplete value*, and (5) *critical incident sheet*.

Matha (1991) puts forward three methods of teaching-learning, namely *trial-and-error learning*, *direct teaching*, and *identification*, which help in the inculcation of values.

### **Concluding Remarks:**

A detailed and thorough analysis of the various theories and approaches suggested by different experts and investigators in the field of Moral/Value Education reveals that the pupils require something concrete to follow. The curriculum, of which the textbooks play a major role, can

effectively contribute the lion's share to the campaign of value orientation. The modern trend is to use all the methods, which are appropriate in a particular situation together so that the merits of these methods apply their cumulative effect on the child.

At the secondary school level the child is in the formal operational stage, as Piaget puts it. As the child is capable of abstract reasoning the Indirect method of moral education can be utilized effectively. Many, to the direct method, prefer the Indirect method for they think that deliberate efforts for inculcation of values may lead to adverse results.

The 'Working Group' constituted by the Ministry of Education, Government of India (1981) recommends *introduction of moral education through the existing school subjects and through school activities.*

As Piaget is of the opinion that advancement in age is responsible for moral development the child is supposed to have attained Autonomy at the beginning of his teens. One cannot say where the stage of Heteronomy stops and Autonomy begins during moral development. Therefore, reinforcement with regard to moral values is desirable at the secondary school stage.

The moral education curriculum suggested by the Ramakrishna Institute of Moral and Spiritual Education, Mysore, consists of values related to personal cleanliness, habits, moral conduct, etc. at the early age itself. According to this, children belonging to the age group of 13 to 17 years are to

be introduced to higher values such as *obedience to rules, necessity for an ideal - a worthy purpose for life based on humanism or spirituality, abolition of social evils like dowry system, drinking, gambling, smoking, corruption, bribery, nepotism, etc., world citizenship, world peace, human brotherhood, dangers of pollution* etc. At this stage children should possess capacities such as moral thinking, resolving moral conflicts and moral issues etc., and should have attained moral autonomy.

## ii) THE ENGLISH CURRICULUM

The different aspects of a curriculum in general and of English in particular are discussed below.

### **The Curricular Framework**

The National Council for Educational Research and Training (as available in its web site) presses the need of a value-based curriculum in our schools. It states that the past five decades after independence have witnessed constant erosion of the essential social, moral and spiritual values and an increase in cynicism at all levels. Although schools are not isolated islands untouched by the prevailing mood of indifference and even disregard for the entire value system, their potential for and role in the task of guiding the national psyche cannot be underestimated. Schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people, their moral and spiritual growth enabling them

to realise the treasure within. People must realise who they are and what is the ultimate purpose of human life. Self-recognition would come to them through proper value education that would facilitate their spiritual march from the level of sub-consciousness to that of super consciousness through the different intermediary stages. Value-based education would help the nation fight against all kinds of fanaticism, ill will, violence, fatalism, dishonesty, avarice, corruption, exploitation and drug abuse.

The National Policy on Education (1986) lays emphasis on equity 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 concerns enshrined in the Indian constitution. The recommendations of the Justice J.S. Verma Committee on Fundamental Duties of Citizens pave the way for strong commitment to basic human values and social justice. The core components of school curriculum as mentioned in the *National Curriculum for Elementary and Secondary Education — A Framework* (1988) are all the more relevant in the present scenario. The Constitutional Amendment incorporating the ten Fundamental Duties of Citizens is a valuable pointer to what the country expects of its citizens. All these must find a prominent place in the total education system of India including the school environs.

The School Curriculum in 1988 was designed to enable the learner to acquire knowledge to develop concepts and inculcate values commensurate with the social, cultural, economic and environmental realities at the national and international levels. The social values aimed at were friendliness, cooperativeness, compassion, self-discipline, courage, love for social justice, etc. Truth, righteous conduct, peace, love and non-violence are the core universal values that can become the foundation for building the value-based education programme as per the recommendations of the S.B. Chavan Committee Report submitted to the Indian Parliament in February 1999. These five universal values represent the five domains of the human personality — intellectual, physical, emotional, psychological and spiritual — are “correlated with the five major objectives of education, namely knowledge, skill, balance, vision and identity.” (81st Report on Value-Based Education presented to Rajya Sabha on 26 February 1999, Item No.8).

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

The main thrust areas of Indian school education, as mentioned in the National Curriculum for Elementary and Secondary Education: A

Framework, 1988, demands a fresh look. Some of this merit reformulation in the light of the country's experience in the field of school education and the others have to be re-affirmed. Some new thrust areas may also need to be added in the light of the changes all around. School education in the present scenario has to have the main thrust on the following:

Inculcation and sustenance of personal, social, national and spiritual values like cleanliness and punctuality, good conduct, tolerance and justice; a sense of national identity and respect for law and order and truthfulness. Elimination of poverty, ignorance, ill-health, casteism, dowry, untouchability, and violence, and ensuring equity, health, peace and prosperity.

Broad based general education to all learners up to the end of the secondary stage to help them become life long learners and acquire basic life skills and high standards of Intelligence Quotient (IQ), Emotional Quotient (EQ), and Spiritual Quotient (SQ).

A common scheme of studies for the elementary and secondary stages with emphasis on the skill of "learning how to learn" with flexibility of content and mode of learning to suit all learners including those with special needs is envisaged. Inclusion of Fundamental Duties and the core curricular areas at all the stages of school education is of utmost importance. Human Rights including the rights of the child, especially those of the girl child are to be brought to the focus.

Since India is the most ennobling experiment in spiritual co-existence, education about *social, moral and spiritual values and religions* cannot be left entirely to home and the community. School education in the country seems to have developed some kind of neutrality toward the basic values and the community in general has little time or inclination to know about religions in the right spirit. This makes it imperative for the Indian school curriculum to include inculcation of the basic values and an awareness of all the major religions of the country as one of the central components. *Value education and education about religions would not form a separate subject of study or examination at any stage.* These would be so *judiciously integrated with all the subjects of study* in the scholastic areas and all the activities and programmes in the co-scholastic areas that the objectives thereof would be directly and indirectly achieved in the classrooms, at the school assembly places, play-grounds, cultural centres and such other places. A comprehensive programme of value inculcation must start at the very earliest stage of school education as a regular part of school's daily routine. The entire educational process has to be such that the boys and girls of this country are able to know 'good', love 'good' and do 'good' and grow into mutually tolerant citizens. The comparative study of the 'philosophies' of religions can be taken up at the secondary and higher secondary stages.

*Common Core Components:*

The need for strengthening national identity is being felt now much more than ever before. As such there is a strong plea for promoting national integration, and social cohesion by cultivating values as enshrined in the Constitution of India through school curriculum. With this in view, the ten core components identified in the National Policy on Education, 1986 need to be reaffirmed. They are as follows: *The history of India's freedom movement; The Constitutional obligations; the content essential to nurture national identity; India's common cultural heritage; egalitarianism, democracy and secularism; equality of sexes; protection of the environment; removal of social barriers; observance of the small family norm; and inculcation of scientific temper.*

The Fundamental Duties as laid down in Article 51A of Part IVA of the Indian Constitution also have to be included in the core components. These are to: (a) abide by the Constitution and respect its ideals and institutions, the National Flag and the National Anthem; (b) cherish and follow the noble ideals which inspired our national struggle for freedom; (c) uphold and protect the sovereignty, unity and integrity of India; (d) defend the country and render national service when called upon to do so; (e) promote harmony and the spirit of common brotherhood among all the people of India transcending religious, linguistic and regional or sectional

diversities; to renounce practices derogatory to the dignity of woman; (f) value and preserve the rich heritage of our composite culture; (g) protect and improve the natural environment including forests, lakes, rivers, wild life and to have compassion for the living creatures; (h) develop the scientific temper, humanism and the spirit of enquiry and reform; (i) safeguard public property and abjure violence, and (j) strive towards excellence in all spheres of individual and collective activity so that the nation constantly rises to higher levels of endeavour and achievement.

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

*General Objectives of Education:*

Education liberates human beings from the shackles of ignorance, privation and misery. It must also lead to a non-violent and non-exploitative social system. School curriculum, therefore, has to aim at enabling learners to acquire knowledge, develop understanding and inculcate skills, positive attitudes, values and habits conducive to the all-round development of their personality. Young girls and boys are to be empowered through education to increase their capability. Paradigm shifts are therefore necessary to support a curriculum that values the interaction of the process and the content. Besides,

the development of intrinsic values and the emotional intelligence of learners is also crucial. School curriculum has therefore, to help to generate and promote among the learners: language abilities of listening, speaking, reading, writing and thinking and communication skills – verbal and visual-needed for social living and effective participation in the day to day activities; mathematical abilities to develop a logical mind that would help learners perform mathematical operations and apply them in every day life; scientific temper characterised by the spirit of enquiry, problem- solving, courage to question and objectivity leading to elimination of obscurantism, superstition and fatalism, while at the same time, sustaining and emphasising the indigenous knowledge ingrained in the Indian tradition; understanding of the environment in its totality both natural and social, and their interactive processes, the environmental problems and the ways and means to preserve the environment, appreciation of the sacrifices and contributions made by the freedom fighters and social workers from rural, tribal and weaker sections from all the regions of the Indian society, particularly from the North-East and the Andaman and Nicobar Islands, in India's freedom struggle and social regeneration, and readiness to follow their ideals; appreciation for the need of a balanced synthesis between the change oriented technologies and the continuity of the country's traditions and heritage; knowledge of and respect for the national symbols and the desire and determination to uphold the ideals of national identity and unity; deep sense of patriotism and nationalism

tempered with the spirit of *Vasudhaiva Kutumbakam*; understanding of the positive and the negative impact of the processes of globalisation, liberalisation and localisation in the context of the country; qualities clustered around the personal, social, moral, national and spiritual values that make a person humane and socially effective, giving meaning and direction to life; knowledge, attitude and habits necessary for keeping physically and mentally fit and strong in perfect harmony with the earth, water, air, fire and the sky; qualities and characteristics necessary for self-learning, self-directed learning and life-long learning leading to the creation of a learning society; capacity not only to process information but also to understand, reflect and internalise and develop insight; willingness to work hard, entrepreneurship and dignity of manual work necessary for increasing productivity, obtaining job-satisfaction and creating wealth generating systems; acquisition of pre-vocational/vocational skills; appreciation of the various consequences of large families and over population and need for checking population growth; and cultivating proper understanding of and attitude toward healthy sex related issues and respectful attitude toward members of the opposite sex.

The emphasis on the 'learner-centred approach' necessitates careful determination of the objectives of education to be achieved at a particular stage/class in keeping with the norms of physical, mental, social, and emotional development of the learners of the relevant age group. However,

the level of achievement with regard to a particular objective will be rising from one class to another in a spiral fashion.

At the secondary level, the characteristic developments that have taken place during the upper primary stage get strengthened. Thinking with abstract concepts, establishing social identity, and giving importance to the peer groups increase all this considerably. Therefore, at this crucial stage it is also necessary to promote social interactions among children. For effective learning and for intellectual development, learners have to cooperate with their friends, share their experiences, discuss their discoveries and argue out their differences of opinion. Characteristics other than the intellectual ones also provide important guidelines for designing curriculum which could be geared to the all-round development of the learners as individuals, and their development also in the context of the national goals and the socio-cultural priorities. Learners' physical, social and emotional characteristics, attitudes and interests that emerge in them during childhood, early adolescence and mid-adolescence, should be carefully taken into consideration while determining the objectives, content and strategies of curriculum and its transaction at the pre-primary, primary, upper primary and secondary stages. For the development of beliefs, habits and attitudes associated with physical well-being, emotional maturity and proper social orientation, the years of pre-primary and primary education are the most impressionable and formative period of the child's life. This fact has to be realized in all seriousness by the

curriculum designers and practitioners so as to provide appropriate and adequate learning experiences to the learners.

The developmental features of pupils indicate the need for gradual introduction of learning experiences related to ideas, attitudes and skills associated with moral values, national ideals and priorities, socio-cultural cohesion and global fraternity. Systematic provision of information and guidance that would help the youth in making right choices of career and vocation for themselves must be ensured toward the end of the upper primary stage and particularly during the secondary stage of education.

The general objectives of education will be realized through the content and learning experiences related to different subject areas. However, the emphasis would shift from factual knowledge to the process of understanding, thinking and internalising. *Toward all-round development of personality, value education, health and physical education, art education and work education*, have to be given appropriate importance in the school curriculum. The inter-connections among various subject areas have to be clearly established. A common scheme of studies, therefore, is advocated.

*From classes I to X the core component areas and values shall form an integral part of the curriculum at all the stages and may suitably be integrated in different subject areas.* Flexibility in the selection of content and organising learning experiences must be inbuilt in the system.

*Language learning at the primary stage is crucial to not only meaningful learning in all the subject areas but also to the learner's emotional, cognitive and social development.* New entrants with poor language background remain poor learners and poorer performers in all areas unless specially helped in language skills. Failure to teach language skills properly and adequately in the early years will lead to difficulties in learning subsequently through the upper primary, the secondary and the higher secondary stages. Language education has the greater potential as a means to develop, progressively through various stages, attitudes and values related to all the core components by incorporating appropriate themes and adopting suitable teaching, learning strategies. Language education must aim at encouraging independent thinking, free and effective expression of opinions and logical interpretation of the present and the past events. It must motivate learners to say things their way, nurture their natural creativity and imagination and thus make them realise the basic difference between their verbal language and the language of Mathematics. These are the reasons why learning of language ought to find a central place in the total educational process.

In this context the following focal points merit serious consideration:

Despite general acceptance of the central importance of language education in principle, practical effort for improving it has yet to be made at

all levels in the country. The oral aspect of language has to be duly emphasised in language education and oral examination in language must be made an integral part of the evaluation process. Emphasis will have to shift from the teaching of textbooks to extensive general reading and it would need continuous guidance and monitoring. Due stress is to be laid, in all language education programmes, on the ability to use the language in speech and in writing for academic purposes, at work place and in community in general.

At the secondary stage (Classes IX and X) in the first language full mastery over the applied form of language and good acquaintance with literary language would be aimed at. Learners have to achieve maturity in oral and written expression in response to what they read or listen to. *Understanding and appreciating the depth and diversities of human mind through the literary texts in prose and poetry must be ensured among the students.* Teaching of grammar is to be systematically strengthened to facilitate the understanding and use of the subtle usages of language. *Desirable attitudes and values must be inculcated through carefully selected language materials.* Thus, high order communication skill in the first language, with grammatical accuracy and appropriateness of style must be adequately underlined as the main objectives of first language learning at this stage.

In *English*, Hindi and other modern Indian languages studied as second language at this stage, the capacity to use the language in speech and writing whenever needed in life, and read it with reasonable speed for information and pleasure would be the most important objective. Grammar is not to be taught as a theoretical subject *per se*, but it would be taught as practical or functional grammar in context with the minimum of theory.

Thus, more and more aural and oral skills of language are to be emphasised at the primary stage, all the skills, i.e., listening, speaking, reading, and writing and thinking are to be aimed at in a balanced manner by the end of the upper primary stage, and slightly more attention is to be paid to the skills of reading and writing at the secondary stage. The most crucial and ultimate task of language education at all these levels remains to prepare the learners to use the languages effectively in either mode (spoken/written) whenever and wherever required in their day-to-day life situations of all sorts.

*Instructional Strategy:*

For effective transaction of the curriculum and achievement of curricular objectives, appropriate strategies should be used in organising activities for students and in providing learning activities. Instructional strategies may assume a variety of modes and may involve activities such as observation, collection of materials and information, demonstration and experimentation, project assignment, fieldwork and educational excursion and

visits to museums, fairs and industrial units and places of historical importance. Playing games, participating in community singing, role-playing, dramatisation, discussion, debate, problem solving, discovery learning, creative writing, and supplementary reading may also form an important part of the total instructional strategies. A number of factors need to be considered while making use of a particular strategy: learners' capabilities, availability of resources, entry behaviour, school environment, objectives to be achieved, the nature of content and the teachers' own preparation and mastery. The immediate environment of the learner, both natural and human, should be used for making learning concrete and meaningful. Effective learning takes place when teachers are able to involve the students in the process of learning, by taking them beyond the process of listening to that of thinking, reasoning and doing. In order to promote self-study skills use of library and resource centres needs to be encouraged. Receiving regular feedback for teaching and learning should be an in-built component of teaching-learning strategy. Continuous and comprehensive evaluation plays an important role in providing regular feedback. It should be used for remediation. Different kinds of strategies are needed for slow, average and fast learners. Diagnostic and remedial instruction should be used for the slow learner. Enrichment materials and goal-directed teaching-learning strategies would help fast learners. Co-scholastic areas of learning should be handled adopting appropriate strategies and they be given due importance for developing the child's personality.

Several school activities such as morning assembly, cultural and recreational activities, school beautification, activities in community living, celebrations of days of national importance, special days and weeks, and creative activities, may be organised/conducted with proper planning.

### **The English Curriculum for Secondary Schools of Kerala**

The sourcebook for English teachers points out that the curriculum proposed for the secondary level is the continuation of the process of reformation, which underscores the acquisition of language abilities through the essentials of English. At the secondary stage the syllabus is designed to consolidate and further expand the language abilities already acquired and equip the learner with a rich vocabulary repertoire and the ability to handle them in speech, reading and writing.

*The main thrust of the new curriculum is on:*

- i) equipping the learners with communicative skills to enable them to perform different language functions and
- ii) helping them to develop the cognitive and affective faculties.

While inculcating the above abilities a conscious effort will be made to develop *scientific temper as well as universal values like compassion, integrity, group consciousness, emotional integration, etc. These values and attitudes will suitably be reflected in the curricular materials.*

## **The approach**

Curriculum in English for secondary level is visualized based on the assumption that a language is best acquired through rich exposure to the language and through meaningful practice in using it for effective communication. As language is communication, it has to be gained through development of communicative skills, for this, the learners are to be provided with an acquisition-rich environment in which there are real life situations for receiving and producing the language. Therefore, interactive, learner-centred and language generating situations are to be facilitated.

## **Methodology**

The methodology proposed here shifts the focus of instruction from the teacher to the learner. The process through which learning/acquisition takes place is given more emphasis than the product itself. Interaction is identified as the keystone of the whole learning process.

The three dimensional interaction includes:

- i) interpersonal interaction in which the learner interacts with every other possible participants in communicative situations.
- ii) intrapersonal interaction when the learner interacts with him/herself at the psychological plane.

iii) learner-material interaction where the learner interacts with the language input provided to and available to him/her.

Self-exploration and inferences guide the learner to reach the desired goals. The learner is considered a dynamic biological entity who is capable of processing information, internalizing rules, assimilating them in abstraction, and applying those rules in newer and newer situations as and when demanded.

### **Technique/strategy**

Teaching of English would focus on learning of the language for communicative purpose. The situational and communicative language teaching methodology demands the techniques like working in pairs/groups, using language games, riddles, puzzles, jokes, etc., reciting poems, narrating/discussing stories, anecdotes, etc., role-play, dramatization/miming, simulating real life situations, problem solving and decision making.

### **Curriculum objectives**

The learner internalizes the emotive and linguistics aspects and various forms of spoken communication, listens to discourses on cultural heritage and *develops a patriotic attitude, develops a sense of adventure/scientific outlook/perseverance etc.* by listening to passages on similar aspects. The learner also uses appropriate expressions in familiar social situations such as

*responding to apologies, accepting explanations, offering help to friends, neighbours, etc., responding to such offers of help-accepting or rejecting, accepting or accommodating others' preferences, and appreciating the good deeds of others and complementing them.*

From the analysis of the sourcebook it is clear that the new English curriculum, the learner-centred approach, the methodology, the objectives, all provide ample opportunities for inculcation of values. When the learners are in the process of self-learning the teachers can provide them sufficient material for value development in the form of stories, poems, discussions, group activities etc. which are impregnated with moral ideas and moral actions. In short, the English curriculum gives much opportunity for the practice of learner socialized techniques along with other techniques.

### **Curriculum-Its Role in Value Inculcation**

The objectives of any kind of education are realized through the vehicle called curriculum. The curriculum can play a major role in helping the child to achieve moral maturity. The role played by language and literature in this respect is incredible.

Literature provides enough material for imparting moral values to the children. The poems, stories and prose pieces contain many moral ideas. On most occasions the main idea of the poems will be woven around moral values. The stories may also be woven around a concrete moral idea. A

competent teacher can use any moment of a language class to introduce moral values. Rao (1986) points out, "It is the duty of the language teacher to probe into the author's mind and discover what moral ideas he desires to convey through the several events and characters in his literary work" (p. 160). The teacher is at liberty to criticize or modify the author's ideas from a higher moral standpoint. *Appreciation of beauty, excellence in thought, word and deed are considered to be higher order moral values, which can be effectively conveyed by language and literature.* It helps to develop the fine aspects of the child's emotions.

Poem, drama and other forms of literature are studied mostly for appreciation of nature and beauty, human virtues, and noble ideas and ideals for life. All these elevate the human mind from the mundane world to solemn moral and spiritual heights. Nrupatunga, a great poet of the 9th century said, "The literary works of great men tell us what is sin and what is merit; what is for joy and what is for sorrow, what is good and what is evil". (Rao, 1986, p.143).

He adds, "The curriculum makers and the text-book writers have a social responsibility to provide such material through lessons in any language text prescribed for the students". (p. 161).

Sharma (1998) emphasizes the importance of literature in inculcating values. "Books written over the past two decades for children up to early

adolescence include realistic family and social situations which help to expand children's experience and heighten their awareness of social and moral dilemmas. In fact, few thoughtful adults who read great literature of the past will be left untouched by the social and moral questions raised, whether by the inner conflict of Hamlet, Macbeth or Raskolnikov or the social injustices raised by Dickens, Gaskell or Balzac. Teachers concerned with any great literature cannot avoid discussing the motives, intentions and conflicts of the characters with their pupils, thus raising issues of a controversial and ethical nature" (p. 51).

### **Concluding Remarks**

The study of English language and literature stands unique in this context. An opportunity for the child to get introduced to the sublime thoughts of great writers all over the world is possible through English, the world language. The cultural platform, on which the values are based, of different regions of the world can be analyzed. This will help the pupils to accept the acceptable from other cultures. A vigilant teacher finds it very easy to take the moral dilemmas presented in the lessons of the textbooks to actual situations that the pupils see around. The most sublime concept 'Truth, love and beauty' pursued by the Indian Philosophers can be introduced to the child through teaching English lessons. As these values are considered to be

more spiritual than moral the child can be taken to the first steps of spirituality, which is an end in itself where as morality, is only a means.

## **B. SURVEY OF RELATED STUDIES**

A vast amount of literature related with the present study was available in the form of books, journal articles and research studies. They are classified in this report as follows:

- i) Literature related with the treatment of values, and the role of curriculum

The studies in this section cover different aspects of values, and curriculum, which considers the entire activities in the school environment, the role of the teacher and other adults etc. This also includes the various approaches and strategies for value development.

- ii) Literature related with the study of moral development and the variables affecting it

The studies given under this heading deal with moral development, moral reasoning, and moral judgement. Here, all the studies reviewed which consider the influence of different variables like sex, intelligence, locale, socio economic status, home and school environments etc. are grouped together.

i) LITERATURE RELATED WITH THE TREATMENT OF VALUES,  
AND THE ROLE OF CURRICULUM

Bhushan (1979) studied the value system preferred by prospective teachers in relation to sex and family vocations. The study revealed that values discriminating, between family vocation in the case of male group were logic independence, cleanliness, intellectuality, courage, forgiveness, obedience, ambition and imagination whereas in the case of the female group, these values were ambition, self control, obedience, imagination and broad mindedness.

Basawakumariah (1980) investigated how new Secondary Education offered the rural females with special reference to their status and values. Results showed that the education influenced the concept of health and hygiene, beliefs and superstitions as well as food habits and values.

Lobo (1980) discusses certain human and social values such as good conduct, character building, service to mankind, freedom, a sense of responsibility, and love. It is through education that these values can be developed.

Rastogi (1980a) also considers that the teachers play a vital role in imparting moral education. The school prayer and the co-curricular and extra-curricular activities help in inculcation of values in children. Creating an atmosphere suited to moral education in the school and providing suitable

learning experiences to students are the two important tasks of the system of education.

Swami (1980) describes the objectives of education for enrichment of our culture, and the inculcation of moral, emotional, spiritual, and aesthetic values. For him the success of democracy and secularism is positively related to social and universal aspects of education.

Joshi (1981) holds the view that the aim of all education and training should be character building, and for this we should draw freely upon our tradition as well as the traditions of other countries and cultures of the world.

Kakkar (1981) affirms the influence of teachers on value development of values in students.

Kumari's (1981) was a comparative study of the male and female teachers on values, personality needs and moral judgements. The sample was selected through random sampling. The findings indicated that male and female teachers expressed high preference for the theoretical values and affiliation need. The teachers of both the sexes expressed keen moral sense. Male teachers showed more inclination in the aesthetic, political, and social values than female teachers.

Pangotra (1981) holds that the school should feel the responsibility of the development of a sound moral code. He states that education offers the

only possibility of bringing about social change in an orderly fashion without running the risk of violence and revolution.

Pinkeerani (1981) conducted a study of the behaviour of students in and out of school as related to their moral education. Her sample consisted of 200 students, 120 teachers and 200 parents. Her findings showed significant differences in the ratings of the students, the parents and the teachers on the behaviour of the students. The overall behaviour of the students getting formal moral education was significantly different and comparatively better than the behaviour of those who were not getting moral education whereas the out-of-school behaviour of both the groups of students was not found to be significantly different from each other. The behaviour of students getting moral education remained almost the same whether in or out of school, whereas the behaviour of those not getting formal moral education was found to be significantly different in the two situations.

Agarwala (1982) discusses a wide range of issues and themes relating to the development and planning of modern education. He considers the religious, moral and secular values in relation to education. He seeks to bring out moral and secular values in religion. Major values, namely truthfulness, unselfishness, good manner, honesty, tolerance, and kindness to animals, reverence for old age, etc. have been covered. He suggests a broad framework of instruction of moral and spiritual values at different stages of

education. The author confirms the influence of adults including the teachers in the moral development of the pupils.

Bahon (1982) suggests a multi-disciplinary approach for value education with emphasis on the possibilities of teaching values through 'the sciences' and 'the humanities'. It is asserted that a major effort will be necessary to restore confidence in the worthiness of value-oriented education.

Bham (1982) holds that values are not stable; they may change according to social change.

According to Ediger (1982) the teachers should utilize programmed learning versus learning centres in the curriculum. In addition to value-clarification strategy, guidance to pupils in making choices in life should also be incorporated in the curriculum.

Joshi (1982a) is of the opinion that everyone should accept the responsibility to understand the ethical norms of citizenship and to develop national culture and character. Our curriculum should be devised in such a way that the goal of education is realized through it.

Joshi (1982c) points out that the moral education programme has to create live examples of man's moral personality through its programmes and strategies.

According to Kalra (1982a) the teacher should not try to impose their values on students. They should make their stand or views clear to the students on questions relating to values. He also emphasizes the role of schools in value development.

Kalra (1982b) recommends the inclusion of values in the curriculum. According to him values are personal and cannot be imposed on the youth.

The role of home, family, community, religious institutions, professional organizations, and social groups is emphasized by Avinashilingam (1983).

Devdas (1983) exhorts the teachers to try and find out their own shortcomings and remove them, so that their students may be saved from the adverse influence of their unbalanced personalities. According to him the teachers should be great souls, characterized by integrity, sincerity, wholeheartedness, love and faith, deeply committed to eternal values in changing societies.

A study on value orientation of post-basic schools in Gujarat was conducted by Goswami (1983). The objectives were to study the educational, moral, social, religious, cultural, aesthetic and economic values in post-basic schools. The mean differences of scores on theoretical, social and religious values between teachers of post-basic schools and those of ordinary schools were highly significant and in favour of teachers of post-basic schools. The

post-basic schools provided a better atmosphere in schools to inculcate moral, social and religious values as compared to ordinary schools.

Jangira (1983) discusses about conventional methods of value education like modelling, persuasion, and convincing, rules and regulations, and appeal to conscience. He prefers alternative value-clarifying strategies like clarifying response, pupil-reaction sheet, critical incident sheet, open-ended questions, and role-playing.

Various techniques of moral education such as questionnaire, voting, interview, rating-scale analysis, grading, comparison, contrast, dilemma, argument, role-playing, and co-living are described by Joshi (1983).

Kulashrestha (1983) observed that value orientation affected the concept of self in adolescents in both male and female students of varying interest patterns.

Mathur (1983) argues that all the programmes, whether inside or outside the classroom, should be properly oriented towards value education. According to him the schools or educational institutions can best serve the purpose of imparting value education. He also gives stress to the teacher's role and particularly to his character.

Ranganathananda (1983) believes that the relationship of ethical and social values with education is intimate and integral. He states that spiritual

growth, ethical awareness, and social feelings can be developed by virtue of education.

Swami (1983) highlights the need and importance of character and conduct for human life, and the perfection of character. He ascertains the significance of literary works in disseminating values.

Wright (1983) asserts that teachers must shoulder the tasks of creating a moral community in the school and facilitating students understanding of morality through specific curriculum activities. It is contended that religious education will influence students' theoretical morality in two ways. It can directly affect students' understanding of morality, and it can contribute to students' philosophy of life within which morality is embedded.

The emotional, personal and social problems of adjustment of adolescents under Indian conditions with special references to values of life were studied by Bhatia (1984). The tools employed in the study were questionnaires and interview schedules.

According to Chandy (1984) the prime instrument in the integration of ethical values in the teaching and learning process is the teacher, whose life, attitudes, and outlook make an important impression on the students.

Dutt (1984) holds that an educated man without values has thoughts that never flow into good actions.

Filella (1984) strongly holds that value education should begin at home and in the school. He considers the role of the teacher as pivotal in the process of cultivating values as a part of education.

Kundu and Kundu (1984) are of the opinion that only a mature value system can keep the modern individuals from being lost in the complexes, confusions and relativism of the world around them. Value is accepted as a potential factor in governing human behavior, and has been expressed “as any object, condition and activity which the individual feels has an effect on his well being”.

Kunnunkal (1984) is of the opinion that the approach of value education should be through integration with the various subjects and several co-curricular activities.

The logical and rational way of teaching values in the class in the light of the existing methods of teaching values with a focus on jurisprudential technique is discussed by Malhotra (1984). This technique involves conception of values and production dialogue while resolving conflicts base on legal, ethical and social values.

The philosophical basis of values and education is highlighted by Nigal (1984).

Pethe (1984) suggests that the teacher should take care of the three modes, namely instruction, example, and influence while teaching moral values to the students. He holds the view that the teacher should teach students neutrally, which implies that they should clarify their own moral position.

The role of the teacher and the school in fostering values like religious, secular, philosophical, constitutional etc. are highlighted by Seshadri (1984).

Kar (1985) conducted a philosophical study on value education, which was about the need of value education in the present time, types of values, their classification, etc. In the first chapter the investigator discusses about the need of such a study. Then he deals with the concept of values, theory of values, analysis about theories of values, developing a theory of value, classification of values, etc. He mentions organic or health value, hedonistic or pleasure values, recreational values, aesthetic values, economic values, personal values, social values, intellectual values, moral values, spiritual values, etc. He concludes that there is often dissatisfaction with education in India and elsewhere, because it lacks the provisions for education in values in general and the moral and spiritual values in particular. That is the reason why many thinkers, educationists, committees and commissions have recommended imparting of education in values, particularly moral and spiritual values. But in spite of the recommendations, value education has

remained almost a non-starter in India. Lack of proper conviction in value education, and opposition to moral and spiritual education by some people are the major causes of this state of affairs.

The need and importance of education for the development of empathic values have been discussed by Macfarland (1985). In his opinion the study of art, literature, and music particularly helps persons to become sensitive and empathic in their dealings with people. The educator should provide opportunities for student to enter emphatically into the lives and feelings of others who need them in some special way. This value according to him promotes growth and strengthens social attitudes and actions.

According to Mathias (1985) culture powerfully influences values. He highlights different types of values such as personal and collective values, intensity and direction of values, and the desired and desirable values. To be effective, value education has to permeate the entire curriculum and both students and teachers must become familiar with the importance of values in all the subjects of study.

The two means of teaching values, namely (i) inspiring stories, and (ii) pictures, are presented by Pant (1985). He has also given implication for teachers and parents to inculcate values among the students.

Aiyer (1986) analyses the religious, moral, universal, and cultural values which spread all over the Hindu *Dharmashastras*.

Bhat (1986) studies the theory and practice of education in relation to knowledge and values from a philosophical perspective. According to him the primary concern of philosophy is nothing but the problem of values. The quest and attainment of values constitute the core of human life. Real knowledge and education can lead towards the process of value-realization. The interrelationship between value-seeing attitude and educational objectives is highlighted. Questions such as 'what man is and what he aspires for' are to be the preamble to any kind of formal or non-formal education.

Bohra (1986) examined the relationship between values and teachers' effectiveness. Results indicated that out of six values—theoretical, economic, aesthetic, social, political and religious—only three values varied significantly between the effective and non-effective teachers. The effective teachers had higher scores on theoretical values and the non-effective teachers scored higher on economic and political values. The effective teachers had more realistic tendencies than non-effective teachers.

Gupta's study (1986) indicated that as the child matures, he uses fewer and fewer arguments of reward and punishment. Aided and government schools differed significantly in moral reasoning.

Gupta (1986a) feels the need for inculcation of moral, ethical, social, cultural, and spiritual values among students to help them face the challenge

of the modern period. He discusses the theory and practice of moral education and its implications and applications in detail.

Gupta (1986b) describes theoretical and methodological concerns of value-oriented education. Activities are suggested for the inculcation of values. More importance is given to values such as moral, ethical, social, cultural, and spiritual.

Kirpal (1986) presents a personal statement on human values and quality of life. While asserting that essence of life's quality is rooted in the mind and spirit of man, he suggests that human values are valid in all cultures and civilizations.

Kulshreshtha (1986) highlights the role of children's literature through which values can be inculcated among the children. The social and ethical ideals of the children are shaped by the literature. It emphasizes different values such as respect for elders and teachers, good relations with neighbours, hygienic living, cleanliness, submissiveness, obedience, kindness, charity, etc.

Mehdi (1986) claims that the crux of the problem of value-oriented education lies in designing suitable situations within children's own society and in their collective games, which would enable them to discover morality in social action and formulate their values based on such a morality.

Ruhela (1986) tries to open the eyes of the teachers by affirming that the secret of teaching values is to inspire and kindle the quest among students by means of one's own example of character and mastery of knowledge. It is important to develop values within oneself that could radiate to the students.

According to Bayti (1987) education with values and types of values are interrelated. The instrumental, intrinsic, aesthetic, secular, humanistic, and moral values are defined and discussed.

Das (1987) is of the view that there are universal stages of moral development and that a developmental approach to moral education will be effective in bringing about accelerated growth in moral judgement.

According to Kalra and Singh (1987) a good teacher should reflect values rather than imposing them on students. Youth should be given enough choices, be allowed to make own decisions and undergo the process of value-clarification. They try to focus on values as a basis of curriculum construction.

Pandey (1987) suggests training programme for teachers for the development of positive values among them in the light of his study.

The major objectives of the study conducted by Rathnakumari (1987) were to identify different human values, and their interrelatedness with a view to incorporating them in teaching programmes; to develop a convenient tool

for measurement of value judgements that are suited to Indian conditions; to identify specific association of dependent variables like school efficacy and mass media with value orientation. The researcher intended to study human values from a humanistic point of view and ethical values (without religiosity or supernatural content) that are applicable for all human beings irrespective of their religion. She identified 36 specific human values for excellence in all walks of life and to interrelate with his fellow beings. These values according to the researcher can be suitably built in the academic curriculum of the higher secondary school.

According to Ruhela (1987) the total development of value education depends upon the teachers. He critically examines the nature of values as subjective, objective, and relativistic, and the classification of values as universal and temporal. For him, the teachers, parents, and other citizens should participate in imparting human values.

Seetharam (1987) conducted an evaluative study of the objectives, content and methodology of direct moral education followed in the secondary schools of Karnataka State.

Agarwal (1988) is of the opinion that the erosion of moral values is mainly due to the impact of technological advancement, mass media, etc. It is suggested that the school curriculum should have necessary contents relating to development of moral values and the evaluation system should include

marks for moral science. He holds that honesty, tolerance, truthfulness, justice, sincerity, self-control, freedom, and self-temperance promote the social efficiency of an individual. Moral values also include intellectual, social and aesthetic aspects of life. These cultivate good thinking, leading to feeling, and feeling leads to right actions.

Chouhan (1988) studied the religious and moral values in Shakespeare's comedies, tragedies, and historical plays, the impact of his philosophy on his work, and the kind of values in his work. The study included all the dramas of Shakespeare including comedies, tragedies, and historical plays. The study indicated that the world of comedy exposes the weaknesses of human beings for assessment. Historical plays highlight the lapses of reason and morality that lead to catastrophe, whereas tragedy provides a serious and profound criticism of life.

Soloveychik (1988) as in Buch (1991), discussed the negative effects of traditional model of child rearing on children's personalities and examined the origin of good and evil in children. It is suggested that while parents exercise control over reward and punishment, children's behaviour be also determined by unconscious environmental influences. The basis of children's relationship with the world and sense of good and evil lies in their needs and desires rather than social adaptation. It is concluded that effective child rearing involves bringing forth ability to love.

Unithan (1988) suggests that the three entities, namely, the teacher, the student, and the society should join hands in the venture of value education. He asserts that formal and non-formal education should have value-related contents.

Agnihotri (1989) opines that the school must be devoted to and engaged in the service of the basic democratic principles, and goals, recognizing at the same time its service to the individual and to the progressive improvement of society.

Bhadun's study (1989) was on the effect of feedback in improving personality, desirable behaviours, values and teacher perception among secondary and senior secondary school students. It was found that planned feedback had been effective in developing personality, desirable behaviours, pro-social values, and teacher's perception in secondary and senior secondary pupils.

Chakraborty (1989b) suggests ethics for different personnel for the smooth functioning at each and every stage of human life. This provides a base for the smooth functioning of the society.

Choudhury (1989) proposes three steps for value-oriented education. They are conducting a democratic classroom, democratizing the wider school programme, and developing awareness for real-life problems in the wider

community. According to him values like moral obligation, tolerance, a sense of responsibility, and social welfare are to be stressed.

Gupta and Gangal (1989) tried to identify the values that the teachers emphasize in teaching at the primary and secondary levels. It was found out that the teachers emphasize more on certain predominant moral values and neglect other values such as mercy, tolerance, social awareness, dynamism, presence of mind, and dignity of labour. They affirm that the textbooks and value-based literature can play a vital role in inculcating value among the learners.

Kareem (1989) suggests attitudinal change and modelling instead of preaching, foundation lectures, seminars, and extension works for value education. Teachers should also radiate values through their behaviour and conduct.

Mascranahas and Justa (1989) hold the view that if values, SUPW, curriculum, and guidance programmes work together under a national policy, the programme of value education could be activated. The organization of guidance programmes in schools, values in schools such as moral, traditional, cultural, social, and personal, the curriculum, national policies etc. have been dealt with in detail by them.

Mohan (1989) examines various perspectives of theoretical significance and problems of value oriented education. He describes the

models of moral education suggested by Piaget, Kohlberg, Peck, Loevinger and Maslow.

Motilal (1989) attempts to find out whether the moral dilemmas faced by various characters of the Mahabharata are universal or not and whether the dilemmas can be resolved. This encourages one especially the teacher to find help from epic literature in understanding the causes of value conflict and moral dilemmas in the life today.

The methodology of value education, education and national harmony etc. are discussed in detail by Nair (1989). He recommends the reorganization of the system mainly on the basis of India's great historical and cultural heritage.

Neshila (1989) affirms that dedicated teachers who are morally well equipped can develop the values among students only through education.

Agarwal (1990) explored the determinants of job satisfaction in relation to some demographic variables and values. The study showed that economic and political values were negatively related to the teacher's job satisfaction, whereas theoretical, aesthetic, social, and religious values were positively related to the teacher's job satisfaction. The teachers with high job satisfaction were found to have high theoretical, aesthetic, social, and religious values. But at the same time they had only low scores for political and economic values. Though the teachers with low job satisfaction

possessed high economic and political values; their other values were at lower level.

Bajpai (1990) administered an experimental study of an educational intervention curriculum for value development and its facilitative effect upon the level of moral-judgement of children. The main objective of the study was to develop an intervention programme to facilitate the development of moral judgement of children and to test its efficiency through an experimental study of two groups of children. Results indicated that the intervention programme greatly enhanced children's ability to judge and act as right and wrong, and to understand the intention behind the act. Variables of intelligence, academic achievement, school adjustment, and family structure were significantly related to the concept of moral judgement, whereas no relation was found with SES, sex and birth order.

It has been suggested by Ganguli (1990) that the teachers should aim at teaching their students to analyse and understand their personal value positions and value conflicts rather than inculcate specific values in them.

The objectives of good education such as freedom of the individual, equality amongst all people, collective reliance, and national cohesion or emotional integration are highlighted by Jasta (1990).

Khanna (1990b) suggests content and methodology that could be adopted to help the students imbibe values through effective curricular and extra-curricular programmes.

The study by Margaret and Kumari (1990) highlights the problem-solving model and a normative re-educative approach to innovation, which are considered most successful combinations in language teaching.

According to Kumat (1990) education should help the students to know themselves and to know their duty, the object of life, 'the Dhamma'. The memory-based teaching-learning process should be replaced with methods of teaching that can develop reflective thinking.

Sundaran (1990) recommends providing the teachers with adequate instrumental materials like teachers' handbooks and graded textbooks. According to him the educational system, the home environment and the external forces should be shaped to develop eternal moral values among the youth.

Arulandram (1991) classifies values into two major categories- interpersonal and intrapersonal values. According to him the values should become an integral part of entire educational process and school climate.

Chhabra's (1991) experimental study was pertaining to the impact of moral education programme upon moral judgement, ability of learners, and

moral preference of primary school students. It deals with the influence of treatment, sex, size of the family, working and non-working mothers, parents' qualification and their interaction on moral judgement ability of learners, and the differences between the types of moral problems faced by the learners. The study established the relation between education and behavioral pattern of learner; and the inculcation of morality in the learner's behaviours through education imparted to him.

Chishty (1991) suggests programme for moral education which includes three stages, viz. the need stage, the exploratory stage, and the suggestive stage. It is advocated that moral awareness should be promoted to orient the progress in science and technology towards the welfare of mankind.

In the opinion of Daniel (1991) value education is a joint enquiry by the teacher and the taught. The teacher plays a significant role in the promotion of excellence and values. He also adds that first of all the society itself should be transformed; otherwise, the educational system will share the evils with the society, which will hinder moral growth of the children.

According to Dave (1991) all education should lead the child to attain the ultimate goal of life, by following the *purusharthas* and the realization of truth, beauty and goodness.

Dubey (1991) conducted a critical study of the concept of value education in India at school level since 1947 to 1986. The study focused on

the concept and implementation of value education in India at school level in order to ascertain the status of value education in Indian education, and highlight its educational implications. Opinions from 404 schools of all denominations selected randomly from Delhi were collected with the help of a questionnaire. Findings revealed that values like national integration, brotherhood, secularism, and punctuality have been highlighted. Songs and legends, which highlight socially accepted values, are missing from the curriculum. Value crisis is due to lack of ideal leadership, neglect of affective domain in education, and concept practices in society.

The relationship between values and education has been elaborated by Goyal (1991). He explains different strategies for value assessment and methodologies for value education programme. The activities suggested by him are more or less school-centred.

Kalamani (1991) made an attempt to study the adolescents' problems in the personal, family, socio-emotional, and educational areas as well as their value system. Findings revealed that adolescent boys and girls had problems in personal, family, socio-emotional, and educational areas. Adolescent students in higher secondary schools were low in political and religious values, but high in social values.

Kapur (1991) examined the excellence of teachers. It is suggested that a 'Student reaction survey' may be helpful in assessing the qualities of

teachers such as depth of knowledge, patience, discipline, punctuality, and regularity of teachers. He feels that excellent education is the result of a combination of excellence in research, teaching, learning, and excellence in management.

Khanduri (1991) believes that effective teachers should be competent enough to shoulder their responsibilities, and should act as friends, philosophers, and guides of the students. It is also stated that character building must be the goal of education.

Mathur (1991) describes two types of strategies for value-inculcation programme in schools—one is a direct or exhortative programme like oral preaching, biographies of great personalities, stories and poems with morals, and mass prayer or meditation; and the other is indirect activities or value-clarifying programmes. He suggests six types of value-clarifying strategies.

Metha (1991) clarifies the role of the hidden curriculum in value education. He explains three methods of teaching learning, namely trial-and-error learning, direct teaching, and identification. He also looks into moral development during early childhood, late childhood, and adolescent period.

Passi and Singh (1991) deal with three major concerns of value education: nature of human values, value-development models of teaching and value-analysis models. The theoretical and practical aspects of models and researches conducted in the area of value education are also discussed.

He is of the opinion that value-clarification model and social action model are important models of teaching for value development.

Prahalada (1991) suggests some techniques like observation, rating scale, attitude tests, and self-evaluation for evaluation of moral education in schools.

Rajput (1991) makes it clear that the major role in the efforts of inculcation of moral, ethical, cultural, and humanistic values is to be played by the teachers who are well-prepared and well-equipped.

Rao (1991) depicts the current trends in English language teaching in connection with values. He puts forward some techniques of teaching prose, poetry, grammar, composition and study skills along with students' values. He lays emphasis on communication as a desirable social value.

Rao (1991) discusses the meaning of value and the ways to inculcate values in pupils. He criticizes the curriculum to favour academic subjects at the cost of the development of the child's character and inner personality.

Sharma (1991) describes how to inculcate values among youth. He points out that the teacher should present himself as an ideal for students. Teachers from various faculties can inculcate values through their chosen disciplines in classroom teaching. He feels that formal education is not

enough to teach values, it may be supported by informal education and conducive atmosphere.

Banui (1992) attempted to find out the personal value pattern and self-concept of Nagaland College students and also to see if some relationship existed between values. Results indicated that there were no significant differences in the value scores of arts, science, and commerce students with respect to social, aesthetic, economic, knowledge, hedonistic, family prestige, and health values. There was significant difference between scores of tribal and non-tribal students on religious, social, aesthetic and democratic values, whereas boys and girls differed significantly in their scores on social, aesthetic, knowledge, power, and family-prestige values. There was no significant difference in the self-concept scores of students. There was positive correlation between self-concept and social as well as democratic values, and a negative correlation between self-concept and power as well as family prestige values, but there was no relationship between self-concept and religious, aesthetic, economic, knowledge, and health values.

Jena (1992) undertook a study to assess the terminal and instrumental values among school children and compare the value pattern among boys and girls, from rural and urban areas, and high and low socio-economic groups in Balasore district of Orissa. Significant difference in the value pattern in different variables was observed.

Saranghi (1992) holds the view that parents' guidance is of prime importance for upbringing the moral development of the child, more than that of the teachers, as the child spends more time at home than in the school.

Seshadri, Khader, and Adya (1992) present us with various illustrative sources, activities, and strategies for the practice of value education. Ideas on the theoretical, sociological, and psychological aspects of value education are discussed in detail.

Arora (1993) conducted a study on relationship between the nature of scientific knowledge and values among university teachers and students. The objectives of the study were: to construct and standardize the tools on understanding of the nature of scientific knowledge and values; to study the understanding of the nature of scientific knowledge among university teachers and students; to study values among university teachers and students, and to study the relationship between the nature of scientific knowledge and values among university teachers and students. The descriptive survey method was used. The conclusion that emerged from the study was that values do affect the understanding of the nature of scientific knowledge.

Bageshwar (1993) studied the value profile and self-concept of women teachers. The sample comprised 600 women teachers, 200 each from primary, secondary, and higher levels. The normative survey method was used. The findings of the study revealed that value preferences given by

women teachers in hierarchical order were knowledge, social, aesthetic, hedonistic, family prestige, and power value. Teachers of all the three levels had positive self-concept. It was found that values and self-concept were significantly related.

Bhattacharya (1993) conducted a study on Value orientation and modern society. This study discusses the failure of traditional method of value orientation and inculcation of modern values. In the traditional value-orientation method, emphasis has been given on literature, mass media, respect, and worship of the model, speech and action of great men. In the modernized society emphasis has been given on family, institution, and society-oriented values, i.e. humanitarian value to solve basic problems. Importance has been given to the sources of modern values, i.e. convention, legislation, popular movement, and revolution. Lastly, stress has been given on the inculcation of humanitarian values for peaceful co-existence of modern society through 'attitudinal modernity' along with institutional and technological modernity.

Francis (1993c) discusses major values such as character building, universal compassion, scientific temper, national unity, etc. Development of a more appropriate curriculum and community schools are the two steps suggested by him for promoting these values.

Gandhi (1993) opines that though our country has made a substantial contribution to the evolution of mankind's cultural, spiritual, and moral values, a systematic effort is lacking. He highlights morality and its conceptual framework, the need for value education, the role of religion, and the methods of modifying human behaviour.

Hema's study (1993) was a descriptive and experimental one, and was conducted in three phases: i.e. probable future values of youth (phase I) preferred future values of youth (phase II), and developing future value judgement (phase III). The investigator concentrated on studying the future values of the youth and the preferred values in families. The value analysis model was applied to develop value judgement in secondary school students.

Parvez (1993) studied the attitude of schoolteachers and parents towards moral education at the compulsory stage of education. Findings showed that teachers had more favourable attitude than parents towards imparting moral education. There was no difference in the attitude of teachers towards moral education on the basis of caste, sex or training, but differences existed on the basis of training, experience, and education towards moral education.

Vimla (1993) analysed the effectiveness of value analysis model in developing the value judgements of secondary school students. This study is based on the fact that value education is of extreme importance, for

developing mature adolescents in every society. It aims at the development of moral, ethical, and human values in students for their complete and all-round development. It lays stress on the concept of models of teaching as an alternative approach for value development. Objectives of this study are chiefly to develop and standardize value-judgement battery, reaction scale for value-analysis model, and attitude towards value-education scale.

The Catechetical Commission (1994b) through its guide for teachers highlights the values such as good manners, fellow-feeling, concern for others, devotion, duty, discipline, humanism, truthfulness, peace, universal love, reverence for old age, and simple living.

Dagar and Dhull (1994) present us with six specific models of moral education and a set of 12 moral dilemmas. This helps one to critically examine and reflect on such situations that may occur in one's life and learn to arrive at a more rational and coherent moral judgement.

Khaparde (1994) points out that the teachers have to take up the role of reforming society, developing values in students and masses, and working of the building up of an egalitarian and secular society. The values can be developed in children only through universal and quality education.

Mehrotra and Arora (1994) strongly believe that the values like tolerance, altruism, open-mindedness, self-reliance, self-control, dignity of

labour, friendliness, and compassion can be promoted by an education that is value-based.

The philosophical and religious bases of moral education and its transformation into the actual education in children are presented by Sarangi (1994). The role of the curriculum and the role of the family in value inculcation are underlined by him.

Chadhuri (1994) points out that Gandhi's concept of value education is based on social cohesion and commitment to society as a whole. According to him the most effective way of value inculcation is not through textbooks but by following the Gandhian way of education.

Gangrade (1994) highlights the need for moral integration for the development of a just and peaceful society.

Anjali (1995) compared the male and female Hindi teachers of secondary school on teacher effectiveness in relation to values, job satisfaction and emotional stability. The study covered happiness, social efficiency, character building, and spread of national and culture values. The findings revealed that interaction of job satisfaction and emotional stability did not affect the effectiveness of teachers. Both male and female teachers with high values were more effective than teachers with low values. The study suggested that teachers should mould their behaviour accordingly into

day-to-day life and thus bridges the gap between teachers and taught which is important in any educational system.

For Bhargava (1995) the language teacher holds the key in the inculcation of discipline and morality among students. A language teacher should teach books along with ideas, emotions, opinions, and view of masterminds hidden in them.

Bhatnagar (1995) finds the teacher not only as the right person to act as a preserver and propagator of Indian traditional values but also as the interpreter of these values in the light of the demands of the new society. It is the duty of the teacher to inculcate certain values such as truthfulness, secularism, creativity, and spirit of enquiry, right conduct, and discipline among students.

Chatterji (1995) exhorts us to take the best out of all religions, by accepting the acceptable and rejecting the rest. He concludes that if one wants to live in a secular society one must strive for secular values.

Chintamunee (1995) throws light on to the capability of Indian languages to give the pupils opportunities to acquire cultural values. He argues that Indian culture holds various values that can be taught to the younger generation and to the persons of other cultures through the Indian languages.

Dhand, Sansanwal and Singh (1995) found out that the Value Discussion Model was much more effective in value clarification and its various aspects such as self-concept, social and educational adjustment, etc., than the Traditional approach model of value clarification.

Gupta (1995) provides us with a guideline for inculcation of value in the pupils through the presentation of literary works. By discussing education and values in the Mahabharata he identifies and isolates values like love, truth, non-violence, concern for others, equanimity of mind, etc. which are the elements of right conduct which in turn is the essence of dharma.

Hassija (1995) confirms that the immediate need is to change attitudes and to inculcate moral and humanistic values. She speaks of 'twelve wonder values'. They are the spiritual love and goodwill and the concern and co-operation for the well-being of the world as a family; respect and self-respect based on spiritual identity, humility and forgiveness, honesty and justice, simplicity and contentment, purity; cleanliness, effort for excellence; enthusiasm, positive thinking and self-control, tolerance; non-violence; harmony, trusteeship and detachment, truthfulness, equanimity and peace.

The main objective of the study conducted by Kapoor (1995) was to determine whether value change could be brought about through an intervention programme on secondary school students. It also studied whether value change is stable over a period of time, and there exists any

differential effects of sex on value change in the students. Using an experimental intervention programme based on Rockeach's method of the study, the investigator used the pre-post and delayed post method with control type of research design. The modified Rockeach's value change instrument used in the experimental intervention programme was effective in bringing about desired value change among the students. The experimental subjects showed significant change in self-respect, wisdom, and a sense of accomplishment. The study also indicated that the value-change programme was more effective for girls as compared to that of boys, and there was significant change in favour of girls for the values, self-respect, and a sense of accomplishment.

Mathur (1995) recommends 'participatory teaching' as a method for effective teaching of values directly and indirectly. According to him a code of conduct is necessary for the teachers as well as the students.

Rao (1995) highlights the responsibility of home and family in instilling social values in the children. For the socialization of children two important steps such as training in values and value clarification are needed. He opines that values could be represented through reading materials and textbooks.

Vijayakumari (1995) carried out a study on the value orientation of secondary school teachers and their attitudes towards educational issues.

Findings of the study were: (1) the secondary school teachers expressed a positive attitude towards innovations while giving responses to all the items; (2) in-service training courses for the teachers should be organized to focus their attention on the needs, goals, and means of value-oriented education; and (3) the orientation courses may be organized for teachers to prepare them for value-based co-curriculum activities and group activities. There should be more exposure to value-oriented education in pre-service training, in order to create positive institutional climate, and seminar discussions, etc. should be encouraged in the classes.

Ananda (1996) discusses about moral education and its various teaching models/strategies. According to him, moral education is an education that works towards freeing the individuals from the shackles of fear and distrust, of egocentricity and narcissism, and of selfishness. Major values that the author highlights are truthfulness, honesty, cleanliness, liberty, equality, democracy, and consideration for others. He finds the teacher to be the right person to promote self-determination and rationality in students. The teacher should never try to impose or indoctrinate values; rather should enable the students to think rationally. Value clarification that seeks to decrease value confusion should also be promoted.

Bhat (1996) stresses the inclusion of cultural values in the present educational system. The major values of concern for him are culture,

character, human dignity, self-respect, tolerance, balance between theory and practice, respect, and honesty. He also points out the importance of training programme for teachers.

Cottom (1996) conducted a study on a sample taken from City Montessori School of Lucknow. It asserted that academic excellence, students' emotions and spiritual well being, universal values, global understanding and service can be effectively developed through a deliberate and purposive plan of action.

Kar (1996) figures out the conflict between traditional and modern values. He holds high the urgency of introducing values like happiness, virtue, common good, social, moral, and spiritual value education programme in the context of the modern society.

To Noguchi, Hanson & Lample (1996) the basic task of moral education is to analyse virtues and then devise patterns of action and specific educational activities that foster their development at each stage of growth from the earliest childhood. Some of the virtues are initiative, work with diligence and participation in group-decision-making. The spiritual qualities, according to them, are love, knowledge, faith and obedience.

The different issues and problems in the field of moral education are subjected to a thorough discussion by Ruhela (1996).

Bayati (1997) prefers different methods of evaluation of values in the form of schedules, narratives, analysis of life style, and sociogram to the traditional paper-pencil techniques. The responsibility of the selection of appropriate technique for evaluation of value attainment rests on the teachers. He opines that the objective methods of evaluating the values are helpful in inculcating appropriate values in children.

Chakrabarti (1997) points out how dissemination of values brings about desirable changes in the behaviour of learners, especially in their personal and social life.

Chittibabu (1997) suggests a programme of education in which the teachers and the students should work together in teams. According to him real education consists in the teacher's conscientious endeavour to enable his students to discover themselves and their potentials.

Dagar and Dhull (1997) are of the opinion that moral traits cannot be effectively inculcated by direct instructions. Orientation of all working teachers via special seminars, and conduction of orientation courses on moral education are a prerequisite for including moral education as a subject.

Ghosh (1997) also stresses the role of the teacher in value education. He points out that moral education should be imparted with greater emphasis on its practical aspect through the curriculum, for which the existing system needs to be, redefines.

Nanda (1997) suggests that there should be an integrated approach to value education. According to him schools must lay, as much emphasis on theory as on practice of value education, and all the teachers must be involved in this work.

Samsuddin (1997) lays emphasis on the two-fold strategy, i.e. direct and indirect, to inculcate moral values. He asserts that the school atmosphere, the personality, and behavior of the teachers and the facilities provided in the school play a vital role in the development of values. According to him at the secondary stage discussions between the teachers and pupils on the values should be held.

Sharma (1997) suggests that the students' module for value education should have a combination of three teaching techniques such as direct value education, value education through subjects, and programmed value education. He looks at value education as personality enrichment of the teachers and students.

Shukla (1997) highlights different approaches of value development such as philosophical, psychological, cognitive development, learning theories, and value-analysis model. According to him the development of the individual and society is best facilitated by a synthesis of the traditional and modern values on a selective basis. Teachers and parents are to be the role models in the process of value inculcation.

Chilana and Dawan (1998) opine that the role of the teacher is crucial in any action programme to nourish the values initially taught at home. The whole curriculum must be permeated with the consciousness of value inculcation.

Dash (1998) found out that there are 166 values in all subjects in the secondary school curriculum of Orissa. The main focus of the study was on the scope of value education prevalent in the school education system at secondary level. According to him certain values like, service to others, common good, co-operation, helpfulness, discipline, and universal love enjoy over-emphasis.

Devi (1998) emphasizes that education is the most powerful tool for change, and hence it must train the minds of the educated to cope with it. The education system must also actively promote the value system and outlook, which is consistent with the kind of society everyone wishes to establish.

Dutt (1998) presents psychological perspectives of value education. The task of the educator is to utilize the most effective principles of learning for promoting democratic values. It is emphasized that teaching for character and values in education does not depend on the addition of new disciplines but on the fuller use of the arts of interpretation, discovery, presentation, systematization, and practice.

Jois (1998) throws light on the fact that the Indian classical literature, especially *Vedas* and *Smritis* has been disseminating the message of human dignity and equality.

Venkataiah (1998) deals with the concepts of value, value education, moral education, religious education; different aspects of value education in the past and present; the need for value education, present status and trends in value education programmes, strategies for action; value education in schools and higher education, teacher education etc.

Arora (1999) in his discussion of Devatma's value oriented education firmly holds that the responsibility of moral education is to be equally shared by the teachers and parents. More important is the teacher because only a moral educator can proceed with moral education. An understanding and co-operation among parents and educators is essential to build the character of the nation. In order to inculcate moral values amongst the students, value-oriented activities can be organized.

Bandiste (1999) attempts to present a discussion of the chief humanist values. Humanist values emanate from human nature and blossom with the maturation of human rationality. Humanism is a scientific philosophy. It believes in certain values such as scientific outlook, creativity, purity, kindness, freedom, equality, social justice, secularism, co-operation, socialism, democracy, etc. He holds that education in values should be

carried out both in the formal (through educational institutions) and the informal way (in families, clubs, talks, seminars, magazines, and media). The importance of a spiritually liberated teacher and the effectiveness of participatory methods for inculcation of humanistic values are asserted.

His Holiness the Dalai Lama (1999) through his messages emphasizes that universal humanitarianism is essential to solve global problems; compassion is the pillar of world peace; all religions are already for world peace in this way; and each individual has a universal responsibility to shape institutions to serve human needs. He wants us to strike a balance between material developments and the development of spiritual and human values. This adjustment, according to him, can be brought about through the revival of our humanitarian values like love, compassion, altruism, non-violence, etc.

In the opinion of Dev (1999) education must give top priority of moral or value education. The home environment, media, education policy and science could affect the child's moral life.

Jain (1999) studied and found out the importance of socializing agents, parents and, teachers, in value education. He considers truth, love, compassion, and character to be the eternal values of man.

Joshi, Kireet (1999) emphasizes the role of the teacher in value education, which is irreplaceable. The teachers should be geared towards helping students develop the art of practicing values in concrete situations of

life. He suggests that the teachers should themselves be value oriented and enthusiastically participate in different programmes of value education.

Nair (1999) holds high the role of the teacher in the educational scenario.

Padmanaban (1999) gives the definition, meaning and characteristics of values, value systems, and the need and importance of value-oriented education in the present day Indian society. He ascertains the role of schools for inculcating values. He suggests a number of approaches to inculcate the social, personal, moral, and behavioural values among the youth.

Saraf (1999) speaks of the available materials, various concrete projects, programmes, and the curricular and co-curricular activities to imbibe the different values. He ascertains the pivotal role of the teacher, who is acknowledged throughout the world as the kingpin in the system of education.

Sharma (1999b) is of the opinion that the school is a source of moral learning, which provides a context of moral education. According to him special emphasis should be given on the areas of the curriculum and the development of cognitive content.

Singh (1999) throws light on the philosophical basis of values in India. He classifies values as intrinsic and extrinsic. He also speaks of positive and

negative values. According to him values occupy a central place in traditional Indian philosophical thoughts and culture.

Awasthi (2000) recommends a re-organization of the curriculum for giving importance to value education.

The collection of papers by the Central Board of Secondary Education (2000) highlights the role of compassion and silence in human development and explains how these qualities could facilitate the inner self of the learner. A battery of well-planned co-curricular activities in a school plays a vital role in developing human excellence. According to all papers human excellence is superior to academic excellence. The significant role that the teachers play in the students' pursuit of human excellence is pointed out.

Das (2000) says that moral development of a person can be enhanced through educational intervention. Meaningful education should be imparted and the students should acquire knowledge with understanding and develop necessary abilities, attitudes, and good moral character. He puts forward three approaches to moral development, (i) curriculum approach (ii) personality development approach, and (iii) moral dilemma approach.

Dhar (2000) favours a humanistic approach for value education in which the essence of all religions is incorporated. He finds the role of the family, and the society as important factors influencing value development.

Jayaswal (2000) is in favour of value education through traditional literature.

Kapani (2000) ascertains the need and importance of value education in the modern era. He describes the concept of education in the context of the five human values of truth, righteous conduct, peace, love, and non-violence. He highlights three approaches of value education such as direct approach, indirect approach, and integrated approach. He also emphasizes the role of the teacher.

Kar (2000) emphasizes values in the Indian philosophical perspective. He argues that the traditional Indian conception of dharma is predominantly ethical and not theological.

Kaw (2000) advocates the need to move away from traditional religions to a universal philosophy that tries to harmonize the findings and essence of all sciences and religions. According to him the contemporary society needs values that can be taken up as part of an education in human value programme meant for children belonging to all faiths.

Modi (2000) focuses on issues concerning both human values and social change in the context of a world of many cultures and many civilizations, including the perspectives of the social sciences and Gandhian studies.

According to Paul (2000) the teacher is to play a significant, meaningful, obligatory, and morally responsible role in education. A teacher should possess certain values such as compassion for students, love, truthfulness, sacrifice, comprehensive knowledge, goodness, etc. It is the responsibility of the teacher to mould and shape the personality of the students under him.

In the view of Rajput (2000) value emphasis in school must form a part of every unit and activity. He also highlights the policy perspective regarding the role of teachers and teachers' training institutions to promote value education.

Ruhela (2000b) holds that education in human values has become an area of deep concern. The significance of the hierarchy of values is highlighted. Basic values like social, political, economic, and aesthetic are derived from the Indian heritage. There are several values with which education are concerned, from the basic biological values like health and physical strength to economic, social, and political values and from the higher values of truth, beauty, and goodness to the highest spiritual values.

Walia (2000) highlights the role of the teachers in value inculcation through the discussion of educational ideas of great thinkers. An ideal teacher must have vision, creativity, wisdom, good conduct, progressive outlook,

essential unity, professional commitment, and be a guide and mentor to his students.

Ambasht and Singh (2001a) hold that there is an urgent need to inculcate values among the students at different stages of education. They consider the ancient scriptures, the Vedas and Upanishads as the sources and bases of value education. They support a system of education followed in ancient India for character training.

Amrita Vidyalayam (2001) asserts that the schools are the place where values play a pivotal role. Here, one can see the model of a school curriculum which helps the children to have a strong and disciplined character with values as its backbone, along with their own vision and a burning desire to scale lofty heights of personal, social, and spiritual attainments, and awareness of responsibilities and duties towards the society and nature. Through this curriculum the children are exposed to the insightful philosophy of our ancient and vibrant culture and its rich heritage, as well as to their inherent potential by exploring inner space through value education, according to their developmental levels. In addition to 'education for knowing' and 'education for doing', children can also receive knowledge relating to 'education for becoming'.

According to Dhokalia (2001) value-based education equips an individual to face the vicissitudes of life with courage and equanimity.

Education, conceived as a life-long wider process of life, has great potentialities not only in arresting erosion of human values, but also in promoting them and laying the foundation of humane culture of harmonious society.

Kiran (2001) considers the nurture of universal values, decision-making ability, and strength of will for character development.

Luther (2001) treats the conceptual framework of value education, techniques and strategies for value education, relevance of spiritual education, yogic education in schools, teacher's role, and teacher's training, role of school for building character, and vision of school education for the future.

Rajput (2001) emphasizes the importance of reorientation of the curriculum so as to develop human values among pupils, which in turn leads to the unity, and integration of the people. The significance of values like truth, righteous conduct, peace, love, non-violence, punctuality, cleanliness, self-control, industriousness, desire to serve etc. have been reflected in this collection of extracts on values.

The Ramakrishna Institute of Moral and Spiritual Education (2001) in its handbook on value education presents materials helpful for direct method of moral education. The values covered are patriotism, love, friendship, freedom, concentration of mind, calmness, etc.

Seetharam (2001) presents various practical methods and techniques of imparting value education, they are, direct method, indirect method, incidental method, conceptual method, biographical method, and socialized classroom techniques. He strongly holds that textbooks alone forgetting the vital role played by the teachers cannot circumscribe value education. He concludes that the role of the teachers and schools in value education depends upon the teacher's character and personal commitment.

Maikhuri and Shah (2005) consider education to be a major mode of developing strong and abiding values in individuals. By the training of the mind and the soul, education gives the young intellectual wisdom and practical power, develops fearlessness of mind, strength of conscience and integrity of purpose. According to them teaching of values must begin in early years of childhood, since whatever learning occurs during this period remains a lifelong disposition. They point out that Value Education must become an integral part of the entire education system and be introduced into all the educational institutions and their curricular and co-curricular programmes at all levels. In their opinion along with information, exposure to selected experiences through participatory activities and opportunities for translating them into action will have a lasting impact on learning of these values.

ii) LITERATURE RELATED WITH THE STUDY OF MORAL DEVELOPMENT AND THE VARIABLES AFFECTING IT

Boehm (1962) as in Buch (1987) was able to isolate some social-class factors in her analysis. She points out that even though intelligence exerts as important an influence as social class, it is still possible to educate children into making more mature judgements.

Kalra (1978) conducted a study to find out the difference, if any, in the levels of moral judgement in the children of different socio-economic levels. It revealed that Socio Economic Status had a positive relationship with the level of moral judgement at all levels of intelligence.

Maternal disciplinary practices and their contribution to moral development/judgement were studied by Saraswathi (1978). Maternal power assertion was negatively related to moral development, whereas maternal induction was positively related. Differential effects were seen with respect to boys and girls.

Reddy (1980) focused on the developmental trends in the attitudes and values of the school going youth. The boys were found showing preference to political, theoretical and economic values while girls to aesthetic, religious and social values.

Roy (1980) inquired into some of the factors and processes involved in the development of values. The sample consisted of equal number of boys and girls of grades VII, IX and XI from the families of different socio-economic strata of Barrackpore subdivision in the district of 24-Parganas, West Bengal. Findings show that standards of adolescent values (co-operation, honesty, altruism, tolerance, obedience) were lower than expected but the development of value system was positively correlated with socialization. Rationalization, appreciation, and imitation as the influential processes of socialization had no significant relation with age/grade. Boys and girls differed significantly in their values but not in the process of socialization. Value system significantly correlated with mental health.

Adhikari (1981) studied the attitude towards national defense and social values as resultants of SES and Sex. The study proved that no marked difference existed between rural and urban boys in respect of their attitudes. Sex did not prove to be a major variable.

Anantharaman (1981) studied the effect of sex, social class and locality on values. The results are summarized as follows: male students have more theoretical and practical values, upper-class subjects have more religious values, and subjects from urban locality have lesser theoretical and more aesthetic values.

Bahadur (1981) conducted a comparative study of values, attitudes and conformity behaviour of adolescents in Kanpur. The major conclusions were that there were some significant age trends in respect of economic value; the boys and girls differed in political, theoretical, economic, aesthetic, religious, and social values and the rural urban difference were also observed.

Bandhopadhyaya (1981) enunciated the growth and development of moral judgement in children, following the Piagetian tradition and indicated linear progression as a function of age. He reported a significant positive relationship between values and intelligence, irrespective of age, sex and type of school.

Bhushan and Ahuja (1981b) found out that sociometric level affects the value systems and value patterns among Indian adolescents.

According to Maunikar (1981) the educational system should be based on traditional concepts found in the Upanishad period that only pave way for proper value inculcation in students.

Tripathi and Mishra (1981) studied the development of moral judgement of Indian children in relation to certain independent variables. Result indicated that age, sex and economic status of the children are directly linked with their moral development. It has been found out that although the capacity for moral judgement increases with age, the pattern is significantly mediated by factors of sex and economic status.

Kundu (1982) conducted a study to trace whether uniformity in the relationship within different values really existed in a recognisable form in the college student population and to find out whether there existed any unique combination of the value pattern with the selected psychosocial variables. It was found that recognizable value patterns were observable.

The structure of values among the deviants is strikingly different and is influenced by a host of unrelated factors like creativity and age (Roy, 1982).

Gupta (1982) in his study of the moral development of school children discusses the relation between religion and morality, ethics and morality, culture and morality, socialization and morality and, above all, the concept of morality. The society has been witnessing a continuous fall in the standard of morality and value system. Thus it is very important that the school curriculum is designed in such a way that the value system and the moral education receive greater impetus. The purpose of the study was to determine the stages of moral development of school children. For this purpose moral reasoning was considered. He concludes that the development of moral reasoning takes place in stages. The children from grades VII, IX and XI differ significantly with each other on moral reasoning. The children from co-educational schools are better in moral reasoning than those from single-sex schools. Girls are superior to boys in moral reasoning.

Prahalada (1982) observed age, sex and educational level differences in moral judgement. He used stratified random technique in drawing samples from science, arts and commerce colleges. While differences in moral judgement were attributed to sex, level of education and age, moral values were related positively to socio-economic status and personality adjustment.

Snook (1982) as in Buch (1987) studied moral development and child-rearing practice. He maintains that the experiences that adults provide to children will determine to a large extent how the children will develop. It is still possible to unite the developmental and the educational perspectives, because both reflect value commitments. He argues for a value perspective, operating it in educational procedures, and evaluating it as children grow. Suggestions for child-rearing practices are offered with respect to disciplining, distinguishing between trivial and important matters, and mentioning rewards and punishments. The importance of consistency and quality of family relationships is also noted.

Religious, moral and social values were studied among rural/urban, higher secondary pupils (Zamen, 1982). Rural children were significantly at a higher level than the urban sample in these values. Social, religious and moral values influenced personality characteristics of adolescents unevenly.

Diwedi (1983) investigated into the changing social values and their educational implications. Results indicated that place of residence, i.e. rural-

urban, had a close relationship with the values, such as religious, ethico-cultural, political, and educational. Sex also played an important role in development of values. Women were more religious, ethical, cultured, and keenly interested in societal problems compared to men. The old values were not shared by the modern youth. Students no longer liked the traditional, caste-wise occupational structure. Students favoured change in the old curriculum and liked co-education, and opposed traditional system of education.

Garg (1983) studied the effect of parental disciplinary practices and social class on personality needs, moral judgement, and problem-solving ability of children belonging to the 10-15 years age group. The sample comprised 270 students. Findings showed that moderate parental disciplinary practices significantly promoted the need for achievement, affiliation and need for change. A poor mode of parental control promoted, in greater magnitude, the moral judgement of the children in comparison to strict and moderate modes of parental disciplinary practices. The children belonging to the age group of 12-13 years had significantly better ability to solve problems and moral judgement in comparison with the children of 10-11 or 14-15 years.

Kothari's (1983) work was an experimental study pertaining to the development of moral concepts among students of VII grade. This study was

made to investigate the level of development of selected moral concepts of VII grade children, the relationship between the existing moral concepts of the child and his/her interpersonal relationships with parents, teachers, and peers, the impact of the instructional materials vis-à-vis the traditional methods of teaching upon the development of the related moral concept of these children. Moral values selected for the students were duty, truth, responsibility, respect, obedience, helpfulness, and honesty.

Annamma (1984) as in Buch (1987) analysed values, aspirations and adjustments of college students in Kerala. The study was based on stratified random sampling and yielded conformity as the single important value without any rebellious tendencies. The subjects showed a distinctive set of social values and aspirations. She did not obtain a significant relation between father's education and occupation and value development among college students, while size of family was positively related.

Bhatnagar (1984) studied some family characteristics as related to secondary school student activism, values, adjustment and school learning. Findings revealed that family size affected student activism, adjustment and values. Students belonging to large families had more activist tendencies, better adjustment and higher values.

Flynn (1934) as in Buch (1987) examined the relation between moral judgements in the areas of guilt-innocence and apology restitution and age,

sex, intelligence and parental occupation in 29 male and 29 female pre-schoolers. Results indicate that subjects were capable of making moral judgements in both apology-restitution and guilt-innocence. Age and Sex were significantly related to both moral judgement measures. Males developed moral judgements earlier than females and older subjects made significantly more moral judgements than younger subjects. Intelligence and parental occupation were unrelated to moral judgements. This is in contradiction to Bull's (1967) finding which shows that intelligence influence moral development as well as moral judgement.

Gupta (1984) studied moral development of school children. 831 students (483 boys and 348 girls) were selected by stratified random technique. His findings are: (1) The children from government schools were superior in moral reasoning (2) Co-education schools were superior over non-co-educational schools (3) Girls were superior to boys in moral reasoning (4) Girls showed faster development in moral judgement (5) Boys and Girls did not differ significantly in their judgement with reformatory zeal. He also found out that the working mothers are more alert in their maternal responsibilities of developing moral values in their children than non-working mothers.

Hayes and Hambright (1984) as in Buch (1987) studied the moral judgement among Black adolescents and White adolescents from different

socio-economic levels. Their results show that socio-economic status is not a significant factor in moral judgement patterns. Males exhibited a tendency toward the moral relativistic pattern, while females showed a tendency toward moral realism. Results support the view that cultural socialization processes have a strong influence on a person's moral judgement.

Musgrave (1984) as in Buch (1987) reported that females were more likely than males to emphasize personal integrity and social values. Males were more likely to stress freedom of expression and competence as dominant values. A more rational approach to moral actions was evident with increasing age.

Park and Johnson (1984) as in Buch (1987) studied the moral development in rural and urban Korea. The sample consisted of 240 males and 240 females of 6th, 8th, 11th grade and college students in Korea. Half of the subjects came from rural and the other half from urban backgrounds. Females, subjects reared in urban areas, and older subjects showed significantly more responses demonstrating principled morality than did males, subjects reared in rural areas or young subjects. Few interactions of sex, age, or rural/urban upbringing were significant.

Rao (1984) carried out a study of moral judgement in 3 steps: (1) study of moral stages (2) study of moral levels, and (3) study of moral judgement. Results indicated that there was no significant difference between boys and

girls in preconventional and conventional stages of moral reasoning. There was significant difference between age and moral reasoning at different stages. The moral judgement scores of urban subjects differed from those of the rural ones. The moral judgement scores of boys differed from those of girls. There was a significant relationship between the different levels of intellectual ability, family's religious practices, and moral judgement scores.

Soni (1984) found out that girls had better value systems than boys.

Kothari's (1985) study proved that moral concepts and values develop at a differential rate among first and second-generation learners. The study further confirmed better inter-personal relationships among parents and children as a prelude to moral development.

Sahoo (1985) as in Buch (1987) examined the association of sex, grade and residential pattern with the moral reasoning ability of 80 male and 80 female 7th and 8th graders, half of whom were from rural and half from urban high schools. Rural subjects showed a greater degree of moral reasoning than urban subjects did and females demonstrated a greater degree of moral reasoning than males. There was also a significant interaction between residential area and grade: Urban 7th graders showed more moral reasoning ability than urban 8th graders and rural 8th graders were superior over rural 7th graders.

Ara (1986) found out that cultural difference in the acquirement of certain values, but in some value preferences the effect of culture is insignificant.

Bhargava (1986) analysed the development of values in a concrete and formal operational period and related it to home and educational environment. There is a developmental trend in value development and home environment is a positive contributing factor for its acceleration, including teaching methods and co-curricular activities. Mean scores on moral judgement at the formal operational stage were significantly higher than those at the concrete operational stage. The measures of some variables were positively related with moral judgement at both levels. These measures were parental acceptance, parental avoidance, family relationship, and moral attitude of parents and socio-economic status. He found out that the measures of school characteristics; teaching methods and co-curricular activities were positively related with moral judgement. Another interesting fact was that both boys and girls scored equally well on moral judgement.

Kalia and Mathur (1986) studied the influence of SES on the development of social values in adolescents but could not find any positive relationship between the two.

Paul (1986) factor - analysed value orientations and observed group differences in values among rural/urban, boys and girls, and with level of

schooling. The study was based on analysis of independent and interactive effects.

Kumar (1987) conducted a correlational study of personality needs, moral judgement and value patterns of secondary school teachers. Findings revealed that urban male teachers secured higher in the aesthetic, theoretical and social values than the rural male teachers. Urban female teachers preferred economic and social values, whereas rural female teachers showed high preference for aesthetic and religious values. Teachers belonging to the age group of 45 and above preferred aesthetic, social, and religious values. Urban male teachers scored more on moral judgement inventory as compared to their female counterparts.

Gethanath (1988) studied moral judgement in relation to some selected variables. The study aimed to describe the student's moral judgement in relation to certain personal and demographic variables such as locality, sex, class, etc. and certain psychological variables such as SES, intellectual ability, and attitude towards religion. Results indicated that students in different classes and of different age groups differed significantly in their moral judgement. Urban students exhibited higher moral judgement than rural students. Students of different intellectual abilities, socio-economic status, and different subgroups differed significantly in their moral judgement.

Mistry (1988) did a comparative study of attitudes, values and personality characteristics of rural, urban and non-Gujarati college and secondary teachers. Major values under consideration were political, theoretical, economic, religious, social, and aesthetic. The results revealed that non-Gujarati teachers were more self-centred, more studious, and wished for a flexible life, whereas Gujarati urban and rural teachers were more people-oriented, happy-go-lucky, union conscious, economically oriented, and more religious.

Mohan and Sheoran (1988) found out that altruism had a significant positive correlation with theoretical and social values.

Pratibha (1988) studied the moral judgement of children according to sex, SES, intelligence and religion, to develop a programme in the form of instructional material, study its impact on moral judgement, and suggest new approaches for effective moral training of youngsters. Results indicated that moral judgement was normally distributed. Sex did not have any significant role in determining the moral judgement of children, whereas intelligence played a vital role in the development of moral reasoning. The moral programme and approach of instruction, along with enriched content, enhanced the moral standard of children irrespective of the psychogenic variables.

Reddi (1989) studied moral judgement in relation to intelligence, personality and other variables. There was no significant difference between the moral judgement of students classified on the basis of their intelligence and SES. The correlates between moral judgement and personality scores were low.

Chiu (1990) as in Buch (1991) examined moral reasoning in 266 male and 255 female 8th and 11th graders from the US and compared with 267 male and 253 female 8th and 11th graders from Taiwan. Cultural factors and emphasis on moral education in Taiwan resulted in the Chinese subjects scoring higher on principled morality. Females were more oriented to principled morality than were males. Data support Kohlberg's (1969) model of moral reasoning with respect to developmental sequence and age.

The study conducted by Iltyerah and Mahindra (1990) revealed that moral reasoning and perspective-taking ability improved with age. Moral reasoning is acquired through slow and successful comprehension of the various moral issues confronted in the course of development. Gender differences were significant for the cognitive perspective-taking ability.

Pradhan (1991) in his study did a comparative analysis about the development of moral judgement (cognitive aspect of moral value) among the school-going children with respect to different variables. The study showed

that the development of moral judgement among the students differs significantly with respect to different variables.

Padmanaban (1992) in his study of values of high school pupils in relation to certain selected variables attempted to assess the value pattern of high school pupils and offer suggestions for the improvement of values in the schools in the light of these findings. Samples of 1,000 pupils studying in IX class in South Arcot district were selected. Results indicated that the highest score was obtained on social values and the lowest on political values. Boys and girls differed in respect to theoretical, economic, political, social, and aesthetic values. There was an association between the pupil's most preferred value, and their caste and religion, socio-economic status, and self-concept.

A study was done by Rani (1992) to find out the role of sex and motive in the development of moral judgement. She found out that a gradual development of awareness of intention rather than the consequences was observed in all students in the age group of 5-15 years. A majority of children inferred moral judgement as good and bad on the basis of the consequences of 'happening'. Boys were found to be superior to girls in making moral judgement.

Sharma, Vandana and Kaur (1992) studied moral judgement as a function of intelligence, birth-order, and age of the children. They investigated the effect of these variables on moral judgement of 150 boys.

The factorial design of the study was 2x2x2, with 2 levels of intelligence (higher/lower), 2 birth-orders (first born/last born) and 2 age levels (6-7 years and 10-11 years). The result shows that intelligence, birth order and age are important factors in influencing moral judgement. None of the interactions were significant.

Padhan's (1993) study found out that moral judgements were positively correlated with religious, social, democratic, knowledge, and health values, but negatively correlated with economic, hedonistic, power, and family-prestige values, and the socio-economic status was positively correlated with social, economic, knowledge, power, and family-prestige values.

Singh (1993) conducted a study on the development of moral judgement among adolescents. It mainly dealt with moral development, changing Indian view as regards the morality and value system, the relationship between education and morality and the steps to be taken to increase the moral content in children. The study offers many conclusions, such as the school is very delicate, maximum attention needs to be given to it, and the family must provide a democratic and open environment, etc.

Joshi (1994) analysed the development of 10 moral values, namely honesty, kindness, truthfulness, resistance to evil, tolerance, justice, nationalism, sacrifice, duty-mindedness, and simplicity in connection with

family size. The adolescents from joint families were found to have higher scores on the above-mentioned values compared with the adolescents from nuclear families.

Padhan and Takkar (1994) found out that students studying in urban schools possessed significantly higher moral judgement than the rural school students. It was also revealed that there was a significant positive correlation between moral judgement and intelligence.

Srivasthava (1994) asserted that social values, which positively correlated with outgoing independent personality factors, were significant. His study was on values in relation to personality traits and self-concepts.

The investigator's study (1994) revealed that the secondary school pupils had not attained Moral Maturity to the maximum extent. He could find out strong and positive influence of intelligence, sex, SES, and home and school environments on moral maturity.

Bhandari (1996) proposes the integration of value education and universal religion in the methodology of education. He discusses the role of socializing agents in the building of an educated human being.

Datta (1996) in his study analysed the influence of different factors such as educational grades, socio-economic status, and sex on the acquisition of fundamental values (honesty, co-operation, dutifulness, discipline, and

sacrifice) and social values (secularism, democracy, nationalism, and socialism) were analysed. With the help of value test and socio economic status scale, the influence of these factors on fundamental and social values was measured and significant differences were observed in the attainment of values among different grades.

Mishra (1996) found out that cognitive moral development enhances moral judgement, value clarification, self-confidence, and self-concept.

Rani (1996) gives an account of three psychological approaches to value education, viz. psychoanalytic, cognitive development, and learning theories. According to her the schools and the curriculum should follow the approach for value education as suggested by John Dewey.

Bajpal (1997) conducted a study of value in relation to locale and gender. He could not find out any significant relation.

Chandrakumar & Arockiasamy (1997) studied the influence of sex in the value orientation among college students. They found out that both males and females showed very moderate preference for values and there existed no consistency in value preferences.

Padhan's (1997) study on the possible relationship between moral values with 10 personal values revealed that moral judgement was positively

correlated with religious, social, knowledge, and health values, and was negatively correlated with personal and family-prestige values.

Barricell (1997) highlights the interaction between the ways in which morality and society develop in the face of the challenges to which they are exposed. He argues that to build a worthy society its people should develop a sufficient sense of responsibility.

Chaudhary and Kaur (1997) found out that the child's home environment had a positive impact on its moral values.

Pradhan and Panda (1997) studied the effects of tribal/non-tribal status and sex on moral judgement and attainment of autonomous level of moral judgement among 42 tribal (17 boys and 25 girls) and 58 non-tribal (40 boys and 18 girls) children studying in class IX of 3 schools in the district of Koraput. Findings revealed that the differences between both tribals and non-tribals and between the sexes had significant effects on moral judgement in school children. Tribals compared to non-tribals, and boys compared to girls were at a higher stage of moral judgement. Differences in neither sex nor between tribals and non-tribals had a significant effect on the autonomous level of moral judgement.

Ali and Karunanidhi (1998) examined the influence of religiosity, age and gender on values. The result showed that the effect of high and low

religiosity groups on values was significant. With regard to gender and age of the students, the effect of values and religiosity was found to be insignificant.

### C. OUTCOME OF THE SURVEY OF LITERATURE

The investigator could find abundant literature on values and value development, though some areas seemed to be rarely touched. A summary of the review done on the studies, books, and journal articles in the investigator's field of interest is given in table 3 by further sub-dividing the literature into smaller units taking into account the major areas of concern of those particular studies and literature.

The major areas under which the literature has been classified are as follows:

#### *Literature dealing with:*

- (1) the philosophical and psychological bases of values, significance of values in human life, importance of a value-oriented curriculum for moral education
- (2) different approaches, strategies, methods, and programmes for inculcation of values
- (3) moral development/moral reasoning/moral judgement in relation with variables

- (4) role of school subjects/literary works in value education
- (5) influence of school and adults and most importantly the role of the teacher in the moral education scenario
- (6) evaluation in the field of value education

When a study focuses on more than one issue it has been given under more than one category.

TABLE 3

## Classification of Literature Reviewed

Bases of Values/Significance of Values & Value based Curriculum	Approaches/Strategies/ Methods/Programmes for Value Education	Moral Judgement/ Moral Development & Related Variables	Through Subjects/ Textbooks/Literature	Role of Teachers/Schools	Evaluation
Basawakumariah (1980) Lobo (1980) Swami (1980) Joshi (1981) Pinkeerani (1981) Agarwala (1982) Bham (1982) Joshi (1982) Kalra (1982) Mathur (1983) Dutt (1984) Kundu <i>et al.</i> , (1984) Nigal (1984) Kar (1985) Mathias (1985) Aiyer (1986) Bhat (1986) Kirpal (1986) Bayti (1987) Rathnakumari (1987) Seetharam (1987) Agarwal (1988) Chakraborty (1989) Bajpai (1990) Jasta (1990) Dave (1991) Dubey (1991) Goyal (1991) Kalamani (1991) Metha (1991) Rao (1991) Jena (1992) Francis (1993)	Bahon (1982) Ediger (1982) Jangira (1983) Joshi (1983) Malhotra (1984) Pant (1985) Mehdi (1986) Kalra <i>et al.</i> , (1987) Soloveychik (1988) Unithan (1988) Bhadun (1989) Kareem (1989) Mascranahas (1989) Mohan (1989) Nair (1989) Khanna (1990) Kumat (1990) Margaret <i>et al.</i> , (1990) Arulandram (1991) Chishty (1991) Mathur (1991) Passi <i>et al.</i> , (1991) Prahallada (1991) Sharma (1991) Banui (1992) Seshadri <i>et al.</i> , (1992) Bhattacharya (1993) Vimla (1993) Chadhuri (1994) Dagar <i>et al.</i> , (1994) Dhand <i>et al.</i> , (1995) Kapoor (1995) Mathur (1995)	Boehm (1962) Kalra (1978) Saraswathi (1978) Reddy (1980) Adhikari (1981) Anantharaman (1981) Bahadur (1981) Bandhopadhyaya (1981) Bhushan <i>et al.</i> , (1981b) Maunika (1981) Tripathi <i>et al.</i> , (1981) Gupta (1982) Kundu (1982) Prahallada (1982) Roy (1982) Snook (1982) Zamen (1982) Avinashilingam (1983) Diwedi (1983) Kothari (1983) Singh (1983) Annamma (1984) Bhatia (1984) Bhatnagar (1984) Flynn (1984) Gupta (1984) Hayes <i>et al.</i> , (1984) Musgrave (1984) Park <i>et al.</i> , (1984) Rao (1984) Soni (1984) Kothari (1985) Sahoo (1985)	Swami (1983) Kunnunkal (1984) Kulshreshtha (1986) Chouhan (1988) Gupta <i>et al.</i> , (1989) Motilal (1989) Rao (1991) Chintamunee (1995) Gupta (1995) Jois (1998) Jayaswal (2000) Ambasht <i>et al.</i> , (2001a)	Bhushan (1979) Rastogi (1980) Kakkar (1981) Kumari (1981) Pangotra (1981) Kalra (1982) Devdas (1983) Goswami (1983) Mathur (1983) Ranganathananda (1983) Wright (1983) Chandy (1984) Filella (1984) Pethe (1984) Seshadri (1984) Macfarland (1985) Bohra (1986) Ruhela (1986) Pandey (1987) Ruhela (1987) Agnihotri (1989) Gupta <i>et al.</i> , (1989) Kareem (1989) Neshila (1989) Agarwal (1990) Ganguli (1990) Karpova <i>et al.</i> , (1990) Sundaran (1990) Daniel (1991) Kapur (1991) Khanduri (1991) Rajput (1991)	Kundu <i>et al.</i> , (1984) Prahallada (1991) Arora (1993) Dagar <i>et al.</i> , (1994) Bayati (1997)

Bases of Values/Significance of Values & Value based Curriculum	Approaches/Strategies/ Methods/Programmes for Value Education	Moral Judgement/ Moral Development & Related Variables	Through Subjects/ Textbooks/Literature	Role of Teachers/Schools	Evaluation
Gandhi (1993) Hema (1993) Catechetical-Commission (1994) Gangrade (1994) Mehrotra (1994) Sarangi (1994) Chatterji (1995) Hassija (1995) Rao (1995) Kar (1996) Ruhela (1996) Chakrabarti (1997) Dash (1998) Devi (1998) Venkataiah (1998) Bandiste (1999) Dalai Lama (1999) Dev (1999) Padmanaban (1999) Sharma (1999b) Singh (1999) Awasthi (2000) CBSE (2000) Ruhela (2000b) Dhokalia (2001) Kar (2000) Kaw (2000) Kiran (2001) Modi (2000) Rajput (2001) Maikhuri, <i>et al.</i> , (2005)	Ananda (1996) Noguchi (1996) Nanda (1997) Samsuddin (1997) Sharma (1997) Shukla (1997) Saraf (1999) Das (2000) Dhar (2000) Kapani (2000) Luther (2001) RIMSE (2001) Seetharam (2001)	Ara (1986) Bhargava (1986) Gupta (1986) Kalia <i>et al.</i> , (1986) Paul (1986) Das (1987) Kumar (1987) Gethanath (1988) Gethanath (1988) Mistry (1988) Mohan <i>et al.</i> , (1988) Pratibha (1988) Soloveychik (1988) Reddi (1989) Chiu (1990) Iltyerah <i>et al.</i> , (1990) Chhabra (1991) Pradhan (1991) Padmanaban (1992) Rani (1992) Sharma <i>et al.</i> , (1992) Padhan (1993) Singh (1993) Joshi (1994) Padhan <i>et al.</i> , (1994) Srivasthava (1994) Bhandari (1996) Datta (1996) Mishra (1996) Rani (1996) Bajpal (1997) Baricell (1997) Chandrakumar <i>et al.</i> , (1997) Chaudhary <i>et al.</i> , (1997) Padhan (1997) Pradhan <i>et al.</i> , (1997) Ali <i>et al.</i> , (1998) Das (2000)		Sarangi (1992) Bageshwar (1993) Parvez (1993) contd.... Khaparde (1994) Anjali (1995) Bhargava (1995) Bhatnagar (1995) Rao (1995) Vijayakumari (1995) Bhat (1996) Chittibabu (1997) Ghosh (1997) Shukla (1997) Chilana <i>et al.</i> , (1998) Dutt (1998) Arora (1999) Bandiste (1999) Jain (1999) Joshi, Kireet (1999) Nair (1999) Paul (2000) Rajput (2000) Walia (2000) Amrita Vidyalayam (2001) Seetharam (2001)	

***Critical comments:***

(1) All agree with the fact that values are the bases of human life. Some advocate the following of traditional values while some others approve the significance of change in value patterns along with a change in culture. All the scholars give enormous number of values to follow. They all agree with the fact that the curriculum should be modified so as to accommodate value education.

The plea for a modified value-oriented curriculum is heard frequently. Has the cat been belled? The investigator thinks that an investigation into the potentialities of the present curriculum has not caught the attention of many. If this curriculum is capable enough to transmit the ideal values, what we have to do is to dwell into it and find out how the resources can be effectively utilized. At present the curriculum construction is more or less theoretical, not practical. The first step should be to find out 'what is there' then only comes the question, 'how?' In this context the effort by Seetharam (1987) to analyse the 'what' and 'how' of value orientation of a State in India is worth mentioning.

(2) Different approaches, models, methods, programmes, and strategies have been suggested by many. Most of them, if not all, belong to the direct way of inculcating values.

Whatever method or model for value education one suggests the underlying spirit should be the same. It is the opinion of the investigator that these approaches should not be viewed or considered within a rigid framework. The approaches should not be dealt with in the same manner as if one is dealing with the method of teaching traditional subjects. Any flaw in the approach will negatively affect the personality of the child and ultimately the society as a whole. The adults are to develop a capacity to find out themselves the right approach that can be used for the inculcation of values in different situations that the child come across in his day to day life.

(3) Certain variables like age, sex, intelligence, socio-economic status, locale, home and school environment etc. have come under the scrutiny of researchers. Most of the variables fluctuate between positive, negative, and null influence on value development. But not a single study has rejected the positive effect of ideal school and home environments on development of values.

This suggests how crucial the role of the school and family is as far as the development of values is concerned. Here the investigator can not fully agree with the view of Sarangi (1992) when he claims that the parents are more crucial than the teachers as the child spends more time at home than in the school! This view is debatable under the present educational scenario. The child spends more time at home with his parents till the age of 5 and at

present mostly till the age of 3 in nuclear families where both parents are employed. Moreover it is only when the child enters the school set up that his capacity for reasoning especially abstract reasoning matures. His interaction is more with his peers and teachers. As his peer group is more or less with the same potentialities for value development he can only look at the teachers for guidance. Here none other than the teacher becomes the pivot that shoulders the responsibility of inculcation of values in the child. But the role of the parents cannot be neglected as the first lessons of morality begin from the mother's lap. The investigator thinks that it should be a joint venture of the parents, teachers and the community.

(4) A few studies have been conducted on reasoning/judgement/development of school children. It is seen that the theories put forward by Jean Piaget and Laurence Kohlberg still hold good. The influence of age, sex, intelligence etc. on moral judgement has been ascertained by many research studies.

These studies all point out to the fact that there are certain variables, which influence the development of moral reasoning, and moral judgement. The significance of this revelation is that as most of these variables like age, sex, intelligence etc. are beyond the control of our system of education we should concentrate on those variables that are controllable and modifiable. Here one comes across the most important and relevant controllable variable in the system, which is nothing but the school environment. The various

activities in the school environment should be so formulated that everywhere there should be opportunity for the teachers to present themselves as role models and also to the students for imbibing the essential values through all facets of the teaching-learning process. We should build that kind of school environment, which gives more food to the affective and psychomotor domain than to the cognitive domain.

(5) Many point out the significance of the study of scriptures, the *Vedas* and the *Upanishads*, and the *Puranas* in the development of values. In their opinion the ideas and ideals suggested in them can lead the children through the right path to the right goal. Some researchers assert that value education can be effectively imparted through the existing subjects. They hold high the potentialities of language and literature in this context. They reveal how values can be imparted through epics, and the works of Kalidasa and Shakespeare.

There is no doubt that the scriptures and the *puranas* are the foundations of the Indian concept of values. But we should not run the risk of making the layman misunderstand value education to be one and the same with religious education. The holy books of all religions exhort man to be pure in heart, mind, and action. So while compiling stories and other materials for the textbooks the authorities should be very careful to select them without any bias or prejudice with respect to religion, region, language or culture.

(6) Through out the stream of literature on value education and studies on value development the investigator could find a powerful undercurrent. It is nothing but the pivotal role that the teacher can play in the field of value education. For many he should be an individual with a strong will power and strong moral character. According to some others he should be a friend, philosopher and guide to the students. There is a common agreement on the role of the teachers.

Here comes a question, 'can a teacher be a role model?' It can easily be answered with a big 'yes'! But is the process so easy? Unfortunately the investigator is in the negative. How can one expect the teacher of today to develop morality all of a sudden to whom the doors of proper value development have not been opened during his school days? Moreover he is in the midst of a society which itself faces a value crisis at present. A morally supple teacher, it is what he is, will be influenced by all the evil forces of the society because as an adult he is the part and parcel of it. Then how he is supposed to shoulder the responsibility of developing values in the pupils under him? It is easier said than done. Only one step can solve this grave problem- providing proper training to the teachers. He should be well trained to identify values and value identifying situations. He should also be trained in the application of whatever he learns. By giving training to teachers who are matured adults we need not expect them to be morally cent per cent perfect, but they should develop a feeling of 'ought' in them and also should

develop at least the capacities of training the younger generation. The ultimate aim of the teacher should not be to become 'ideal' but an 'idol' in the minds of not only the students but also in the mind of the society.

(7) Very few studies were found on the evaluation process in value education. Some researchers following mainly the Kohlbergian 'moral dilemma' model have constructed some tools. Value-clarification tests were also constructed by a few.

Just as in any other subject evaluation is an important task in moral education also, though the investigator has some hesitation in calling it a pure subject. Any system of education should revolve round moral education rather than it being treated as a supplement. The investigator could not isolate any tool that has been constructed in Malayalam language, which is the mother tongue of the pupils of Kerala who are the main subjects of the study at hand. No readymade tools were available to measure the moral awareness of teachers and pupils, and to measure the teaching strategies being followed by the teachers in connection with English curriculum and transaction of values.

(8) While going through the literature the investigator could find a large number of essential values being named, defined, and described. Various scholars have even arranged values in different categories.

The investigator could not find any consensus among the scholars on these categorizations. An attempt on recoding and restructuring of values seems to be the urgent need of the hour. A single value falls in to a category according to the scholar who categorizes it. For some others the same value may fall in to another category. For some the number of categories is three or five, while for some others it ranges from 8 to 16. In the opinion of the investigator one should, at least for the present study, think not of categories of values but of individual values. One can always see overlapping of values in different categories, which makes this process unreasonable. Moreover, it is not advisable to enclose values into watertight compartments. As one cannot claim a particular category of values to be superior to another we want our students to imbibe all the values, to whichever category they belong. Hence in the present study the investigator considered the values individually, not as a group to find out whether the subjects have imbibed them or not.

#### **D. CONCLUSION**

Many studies point to the fact that there are several variables affecting the development of values in children. The trend shows that the importance of curriculum in forming the basis for value inculcation is beyond debate. The role of teachers in treating the curriculum as a medium of value inculcation is also agreed upon by all. But there were not many studies, which investigated the effectiveness of the content part of the language

curriculum and the potentiality of the teachers in utilizing the available resources. The studies mentioned clearly indicate that very few attempts have been made on the study of morality of the pupils of Kerala. Kerala is supposed to have achieved cent percent literacy, which may provide a more favourable environment for attainment of moral maturity. Kerala is a state where institutionalized religious education is provided. So the investigator's present research attempt demands attention from all who are "thriving for moral regeneration".

The studies surveyed paved way for the present research attempt and helped the investigator to think of the most suitable strategy of investigation that is objective, valid and reliable, to find out the potentialities of the content area of English curriculum with respect to the inculcation of values. It has also motivated him to study the potentialities of the teachers who are supposed to be the role models, in transacting values through the indirect or integrated method of value education. This made the investigator undertake a critical study of the effectiveness of the content of English curriculum in helping the students to attain moral maturity that only will make them ready to take their role in the civilized society.

A detailed description of the procedure followed by the investigator is given in Chapter III.

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## Chapter III

### METHODOLOGY

- 
- *Design of the study*
  - *Variables*
  - *Sample for the study*
  - *Technique and tools used for the study*
  - *Procedure of data collection*
  - *Scoring and consolidation of data*
  - *Techniques of analysis*
-

# **M E T H O D O L O G Y**

The main purpose of the present study was to find out the effectiveness of English curriculum for secondary schools of Kerala to develop moral maturity among the learners.

The methodology followed by the investigator can be given under the following headings:

1. Design of the study
2. Variables
3. Sample for the study
4. Technique and tools used for the study
5. Procedure of data collection
6. Scoring and consolidation of data
7. Techniques of analysis

## **DESIGN OF THE STUDY**

Through the present study a critical examination of the various data gathered was done to find out the effectiveness of secondary school English curriculum for Kerala to develop Moral Maturity among the learners. The data were gathered by a series of procedures including document analysis of the units of the content of the curriculum and a survey on teachers and pupils.

The collection of data was done using all valid and objective methods possible. Qualitative and quantitative analyses were done to examine them critically.

## VARIABLES

The variables taken for the study were:

- i) Effectiveness of English curriculum for secondary schools of Kerala to develop Moral Maturity
- ii) Moral Maturity of secondary school pupils

Three sub variables, which have been identified for the variable "Effectiveness of English curriculum for secondary schools of Kerala" that has been considered for the present study are:

- a) Potentiality of the content of the curriculum to develop values
- b) Potentiality of the teachers as evidenced by their awareness of values in the content
- c) Level of transaction as evidenced by the ability of teachers in using activities suitable for transacting the content for the development of moral maturity.

'Moral Maturity of secondary school pupils' is studied as the variable as a whole and along with the following four components as the sub variables.

- a) Moral awareness
- b) Moral thinking
- c) Moral action
- d) Moral attitude

### **SAMPLE FOR THE STUDY**

Best and Kahn (1992) state, “The primary purpose of research is to discover principles that have universal application but to study the whole population to arrive at generalizations should be impracticable, if not impossible. ... the process of sampling makes it possible to draw valid inferences or generalizations on the basis of careful observations of variables within a relatively small proportion of the population” (p. 10). They define population and sample, “A *population* is any group of individuals that have one or more characteristics in common that are of interest to the researcher. A *sample* is a small proportion of a population selected for observation and analysis” (p. 11).

According to Good (1973) a *sample* may be defined as a “finite number of observations or cases selected from all areas in a particular universe, often assumed to be representative of the total group of which it is a part”.

The population for the present study was Secondary School Pupils of Kerala. Treating this as the reference population the investigator had to select the sample considering the following aspects:

- 1) Factors to be considered for selecting the sample
- 2) Size of the sample
- 3) Techniques of sampling and
- 4) Sample for the study

These are discussed in detail.

**1) *Factors to be considered for selecting the sample***

For selecting the sample the following criteria were taken into consideration.

- i) The investigator should look for schools from which he can obtain the necessary co-operation for collection of required data.
- ii) The sample should be selected from teachers handling English in VIII, IX and X standards and pupils being taught by them in those secondary school classes.

**2) *Size of the Sample***

In fixing the sample, the investigator took into consideration the following aspects:

- i) The size of the sample should be compact enough so as to permit a close study. Since tools were to be administered, the investigator had to limit the sample to a manageable size.
- ii) The size should permit the type of statistical procedures intended to be used in the study.

### 3) *Technique of sampling*

The investigator decided to adopt the technique of simple random sampling, which is a technique, designed to avoid bias. In this technique, to quote Best and Kahn (1992), “The individual observations or individuals are chosen in such a way that each has an equal chance of being selected, and each choice is independent of any other choice” (p. 12). They remind that a random sample need not necessarily be an identical representation of the population; there is chance for sampling error. But they assert it does not suggest that a mistake has been made in the sampling process. “Rather, sampling error refers to the chance variations that occur in sampling; with randomization, these variations are predictable and taken into account in data analysis technique” (p. 11)

### 4) *Sample for the study*

Keeping all the above considerations in mind, the investigator took the following decisions about the sample:

- i) The sample should consist of about 200 teachers and 2,000 pupils following the secondary school English curriculum for Kerala.

Though the size of the sample of teachers that the investigator decided to consider represents only a small portion of the entire teaching community the size is rather adequate when it is considered as a representation of English teachers. In the present day schools almost all the teachers handle English classes. But many of them handle only the supplementary readers. The investigator had to look for only those teachers who teach both the course books and the supplementary readers. Moreover, considering the feasibility of the study he had to restrict the number of districts from which the sample was to be drawn, to two.

The size of the sample in respect of the pupils was considered with a view to give due representation to all the three classes, i.e. VIII, IX and X of the secondary schools; they were to be selected from those who were being taught by the teachers under study in the present research attempt. The probability of the presence of a few samples with 'no response attitude' was also thought of while selecting the sample.

- ii) The sample of pupils should contain boys and girls in almost equal number.

According to many, an important variable that affects the development of values in children is Sex. Sex being a basal variable determines the

development of cognitive and affective domains. The entire environment provided by the school, home, and society may influence boys and girls differently. Giligan (1982) criticized Kohlberg mainly because he had not taken into account sex as a variable while constructing his theory of moral development. As in the population the number of boys and girls is almost equal the investigator took this decision to give almost equal distribution to boys and girls in the selection of sample.

On the basis of the above assumptions the investigator decided to select the sample from about 25 secondary schools in Kannur district of Kerala, which could satisfy all the above criteria. The details of final sample obtained after data collection are presented elsewhere.

### **TECHNIQUE AND TOOLS USED FOR THE STUDY**

One of the important steps in any type of research is the collection of data. To extract data from the sample many devices can be used. According to the type of study these instruments differ. The instruments thus employed to collect data are generally known as tools. Sukhia (1976) opines that the selection of suitable tool is of vital importance for successful research. Different tools are suitable for collecting various kinds of information for various purposes.

To collect data and carry out the present study the investigator made use of the following technique and tools.

- i) Content Analysis
- ii) Test of awareness of values in the content of secondary school English curriculum (for teachers)
- iii) Data sheet on teaching activities for secondary school English curriculum
- iv) Test of awareness of values in the content of secondary school English curriculum (for pupils)
- v) Moral Maturity Inventory

#### **i) Content Analysis**

Best and Kahn (1992) confirm the significance of this technique in educational research. They say when document analysis is used as descriptive research; current documents and issues are in foci. It serves a useful purpose in adding knowledge to fields of inquiry and in explaining certain social events. It serves the purpose of describing prevailing practices or conditions and discovering the relative importance of, or interest in, certain topics or problems. According to them content or document analysis should serve a useful purpose in yielding information that is helpful in evaluating or explaining social or educational practices.

According to some others, "...a research methodology that utilizes a set of procedures to make valid inferences from text. These inferences are about senders, the message itself or the audience of the message" (Weber,

1985). “...any technique for making inferences by objectively and systematically identifying specified characteristics of messages” (Holsti, 1969), both quoted by Bauer *et al.*, (2000).

In the present study this technique has been used for the identification of various values in an objectified manner from the secondary school English textbooks.

#### *Steps followed in Content Analysis*

The sequential steps followed in the Content Analysis are explained below.

##### **a) Selection of particular texts**

Since the focus of the present study is the content of the secondary school English, the investigator selected VIII, IX and X Standard English textbooks, syllabus, and sourcebooks for teachers as ‘text’ for the study.

##### **b) Sample**

The ‘sample’ represents the size and volume of text units selected. As the investigator had to make sure that the objectives of the present research attempt were realized he decided to take the text as a whole for the analysis without excluding any of the lessons, poems or stories. The workbooks were excluded from the ‘sample’ for they were constructed mainly to serve the purpose of exercise on the lessons learned from the course book.

(The course books of English for VIII and IX Standards considered for analysis were the recently revised ones but that prescribed for X Standard got revised only after the procedure of data collection had been over. Though it had been revised the investigator could not find much difference in the treatment of the content part. The supplementary readers of all the classes have not undergone revision for quite some years.)

**c) Process of analysis**

The investigator was not predetermined while considering the particular values that were to be looked for in the content. The framework used was very flexible. Each and every lesson, poem, and story were analysed paragraph-by-paragraph, sentence-by-sentence, and also word-by-word to identify the values inherent in them and also for values that were stated directly by name.

The investigator and his supervising teacher analysed all the six English textbooks prescribed for VIII, IX, and X Standards critically, with reference to the values identified for the age group by theory. The values were taken individually; not categorizing them into moral, social, personal, neighbourly, spiritual etc. as most of the values thus categorized perpetuate to other categories also. The values that could be identified as linked with other values, and also which can be introduced as the part of a 'chain process' in the context of content transaction were also identified. After a series of

discussions the investigator and his supervising teacher decided to modify them wherever found necessary. The content area as well as the values thus identified was critically examined by experts in the field of Value Education and English Education who agreed upon the findings of the investigator and his supervising teacher. As per their suggestions slight modifications were made to the naming of values thus identified to suit the context depicted in the unit.

The nature and psychometric details of the four tools used for the current study are given as follows:

**ii) Test of awareness of values in the content of secondary school English curriculum (for teachers)**

This tool was administered with a view to find out whether the teachers were able to identify and isolate values latent in the content of secondary school English curriculum. This also helped the investigator to find out whether they were aware of the potentialities of the curriculum in inculcating values in pupils.

All the items constructed are based on the different values latent in the content area of secondary school English curriculum, which were identified through the first step of the procedure, the content analysis. As the content of the English textbooks prescribed for the three secondary school classes, namely, VIII, IX, and X standards are different; three separate tests were

prepared for these classes, each test covering the entire content of the particular class. As the majority of the teachers may not be handling all the three secondary school English classes the investigator found the construction of these three separate tests absolutely necessary for the collection of genuine data.

Initially there were 40 items in the test meant for the teachers handling class VIII, 24 items in the test for administration on the IX standard teachers and 37 items in the test that was constructed for the English teachers handling X Standard classes. Items were not prepared on all the values identified in the content because there was overlapping of values in different areas of the content. There were several occasions, especially in the supplementary readers where the values were directly introduced in the content itself. A subject cannot escape noticing the values at the outset itself while dealing with those content areas. Moreover, many values could be identified and introduced from a single situation. Those values were traceable through the introduction of the most superficial value present in the content area. The content areas of the textbooks as well as the tests were subjected to scrutiny and evaluation by a host of experts both in the field of Value Education and English Education. A few items were modified, while a few items were discarded. Most of the items in the three tests were retained. Thus, in the final tool there are a total of 36 items in the test meant for the teachers handling class VIII, and 20 items in the test for the IX Standard teachers. The number

of items in the test for administration on X Standard English teachers is 36. Clues to the Units of textbooks are given in brackets so as to help the respondents to identify the particular lesson very easily. Four responses are given against each item, out of which the respondent has to select the *most appropriate* one.

*Example:*

Einstein's theory led to the invention of the atom bomb, which is highly destructive. His final message to the world was to abolish war (Std. IX-Unit 4).

A) common good B) forward look C) patriotism D) quest for knowledge

Only a vigilant respondent who has moral inquisitiveness will select A) common good, as the *most appropriate* response to this item. Others will be distracted mainly by the option, 'forward look'.

Each correct response will yield one score. Thus the maximum score that a respondent can achieve in the test for VIII Standard is 36, in the test for IX standard is 20, and in the test meant for teachers of X Standard is 36.

These tests were constructed based on the VIII, IX, and X Standard English content and by giving representation to the components of values put forward by experts in the field of value education. As these tools are

representative samples of both the topics and cognitive processes of a given course or unit, they can claim to enjoy content validity. After conducting pilot study the time for answering each test was fixed as 30 minutes. The copies of the tool used for all the three standards are given separately as Appendices I, II, and III and their Scoring keys as Appendices I(A), II(A), and III(A) respectively .

**iii) Data sheet on teaching activities for secondary school English curriculum**

This tool was administered to find out the different activities of teaching used by the teachers to highlight the values present in the content area of the different units. As the content areas of the three textbooks were different, three separate data sheets were prepared for administration on English teachers of VIII, IX, and X Standards. The items in these sheets are the same as in the test of awareness of values. Here, after each item a blank space is given. The respondent is to give a brief description of the activities that he follows while teaching that particular area of the unit. Here also clue for identification of the unit is given. The time for completion of the responses was fixed as 45 minutes for each tool.

*Example:*

The stranger made Schwamm's son happy by waving at him from the train (Unit I)

.....

.....

Here, the ideal teacher will make the pupils identify the value 'Altruism', will explain that this value can be applied in our day-to-day life, and will elicit from the pupils the different situations where they would put into action this value by acting in conformity with the true spirit of the value.

For scoring, the investigator identified possible general activities that can be used for value inculcation while teaching that specific part of the content. They are:

1. Verbal Illustration
2. Demonstration
3. Collection and display of pictures, quotations of inspiring personalities
4. Discussions on relevant moral issues
5. Helping in identification of superior value when value conflicts occur
6. Value-based role play

7. Utilising community resources
8. Formation of clubs and organisations (Value club, Nature club etc.)
9. Presenting situations showing the interdependence of man and Nature
10. Presentation of imaginary situations where values can be applied
11. Initializing social service activities

Based on the degree of efficiency of these activities towards the goal of development of values, they were classified into three levels such as low, mediocre and ideal. The level of different activities meant for each item was fixed by considering the nature and gravity of values in each content area. The activities suggested for resolving value conflicts were also given attention. The classification of activities was judged by experts in the field before finalising.

The data collected by the administration of this tool can be tabulated by plotting each activity suggested by the teachers in to low, mediocre, and ideal levels of activities. The data can be qualitatively and quantitatively analysed.

The copies of this tool used for the three standards are given separately as Appendices IV, V, and VI.

**iv) Test of awareness of values in the content of secondary school English curriculum (for pupils)**

The purpose of this tool was to cross-examine the data given by teachers on their awareness of values in the Content and the proper transaction of the same.

This test contains the same items that were in the test administered on the Teachers. Just as in the case of tests for teachers separate three tests for VIII, IX, and X standard pupils were also made ready for administration. The maximum that can be scored by an VIII standard subject is 36, by a IX standard subject is 20, and that can be scored by a X standard subject is again, 36. The score yielded on these three tests were separately taken for analysis to find out if there was any difference among the three grades of pupils and also the three tests together were taken into consideration for analysis and interpretation as the subjects for the present study was secondary school pupils as a whole. A pilot study showed that the maximum duration required to complete this test was 45 minutes for VIII Standard pupils, 30 minutes for IX Standard pupils, and again 45 minutes for the pupils of X Standard. This was because of the difference in number of items in the test for IX Standard subjects. The time limits were fixed accordingly.

The scoring pattern of this tool is identical with that of the tool prepared for administration on teachers.

The specimens and the scoring keys of the tool are the same as Appendices I, II, and III & I (A), II (A), and III (A).

#### **v) Moral Maturity Inventory**

The tool used to measure the 'Moral Maturity' and its four components for the present study was a modified version of the tool that had been constructed by the investigator with the help of his supervising teacher in 1994, in connection with another study. It was constructed in such a way that it could be administered to any number of pupils at a time. The test was constructed based on the accepted principles. To be of use in the present study the items were once again subjected to scrutiny, analysis, interpretation, and modifications.

#### *Planning and preparation of the test*

According to Rao (1986) Moral Education being an abstract subject, testing is much more difficult here than in other subjects. Morality being a personality trait all those problems and difficulties, which one has to face in measuring personality traits, are faced here also. But still it is possible to make an attempt to evaluate moral traits.

In order to find out the traits to be evaluated the investigator held a series of discussions with his supervising teacher and a few stalwarts in the field of Value Education. Bearing in mind the valuable suggestions

forwarded by them, the investigator went through a number of authentic books and journals on Value Education. Rao readily permitted the investigator to adopt some items prepared by him as such, or with modifications, if required.

Kay William (1975) is of the opinion that a morally mature person must possess the Primary Moral Traits (PMT) and the Primary Moral Attitudes (PMA). These traits and attitudes demand the inculcation of several virtues like kindness, sympathy, courtesy, co-operation, magnanimity, nobility, reasoning, endurance, patience, justice, temperance, wisdom, courage, dutifulness and responsibility.

The investigator and his supervising teacher decided to concentrate mainly on these virtues/values; otherwise we would be taken too far afield.

Rao (1986) strongly holds that the tests of moral understanding are similar to the tests in the cognitive area of any other subject. He classifies those under three categories as:

- i) Testing understanding of the meaning of terms/ concepts/ principles/codes etc.
- ii) Testing capacity for moral thinking
- iii) Testing capacity for moral action.

The investigator decided to follow this pattern because within this framework it is easy to evaluate almost all the important values. As the above three categories come under the cognitive domain, the investigator decided to add the PMA as the fourth category.

According to this pattern, it was decided to develop such an inventory, which would contain four sections, viz.

1. Moral Awareness
2. Moral Thinking
3. Moral Action and
4. Moral Attitude

While constructing items it was decided to concentrate mainly on the values represented by the content of the English curriculum and identified by the investigator. In order to make the tool more valid and objective other values that are to be developed by the pupils of this age group, as supported by various theories, were also included. Here, the 84 values listed by NCERT, values suggested by William, Nazereth rjm and Maria Waples, and Rao were taken as guiding stars.

The investigator decided to prepare as many items as possible under each section. Accordingly, 30 items under section I and 20 items each under section II and section III were prepared. Initially 50 items were prepared under section IV. After examining the items thoroughly the investigator and

his supervising teacher in consultation with experts decided to eliminate some items, as there was overlap of the same concept in them. Thus, finally it was decided to retain 20 items under section I, 10 items each under section II and section III and 40 items under section IV. The details of the four sections are given below

### *1. Section I - Moral Awareness*

The items in this section are intended to check the awareness of the respondents about the meaning of moral terms, virtues and qualities. Four distracters are given for each item.

#### *Example:*

Your enemy is in distress; yet you wish him well. This shows your

\_\_\_\_\_

A) magnanimity      B) kindness      C) sympathy      D) revenge

### *2. Section II - Moral Thinking*

According to Wilson (1972), rational thinking involved in all moral decisions and actions is of great importance. It is not doing good or acting right *per se* (in the sense of blindly following a certain stipulated moral code and conducting oneself according to it) but acting so far the right reasons that constitutes the essence of morality.

The items in this section are meant for checking the ability for moral thinking. This also checks the respondents' ability to take moral decisions.

*Example:*

Among the following actions which one shows the greatest love towards the country?

- A) Criticize the ruling government for its mistake
- B) Give your entire savings to the public fund
- C) Appreciate whatever the government does
- D) Always keep enmity with other countries

### 3. *Section III - Moral Action*

Peters (1966), a moral philosopher, argues that morality is primarily a matter of "reasons for actions". A rational person in the moral sphere according to Wilson (1967), is one who acts for a reason rather than just as a result of causes, takes into consideration other people's interests, is not in his moral thinking logically inconsistent, uses language correctly and attends to the facts, is perceptive and imaginative enough to identify his own and other's feelings and finally translates these skills into action.

Kay (1975) points out that moral maturity requires a man to make free autonomous decisions. These are based on rational considerations, and concern for the people involved issues in altruistic attitudes. Finally a sense

of responsibility is needed to implement these decisions so that they take behavioral form.

Items were prepared in the light of these opinions. In this section, each item presents a situation where the respondents have to act morally. This requires a sound moral courage and also qualities like concern for others, patience, selflessness and moral flexibility.

*Example:*

You come to be sure that your Mathematics teacher has committed a mistake while solving a difficult problem. Then you would

- 
- A) stand up and tell that it is a mistake
  - B) keep quiet because after all he is your teacher
  - C) ask your friend to bring the matter to the notice of the teacher
  - D) report the matter to the headmaster

#### *4. Section IV - Moral Attitude*

The dictionary of education defines moral attitude as:

The tendency to identify morality with the process of controlling the behaviours of others by coercive treatment, shaming the offender for his misconduct and blaming him for his evil intentions (Good, 1973).

This section is constructed as a three-point scale, using the Likert Method of Summated Ratings. 40 statements are given, out of which 21 items require positive response whereas the remaining 19 items expect negative response.

*Example:*

I prefer honesty to friendship.

Agree

Uncertain

Disagree

( )

( )

( )

*Pilot testing*

Pilot testing is intended to have an estimate of time and also of ambiguity in the items. The tool prepared was administered to 30 standard IX pupils representing the secondary school pupils. Time taken to complete the answering was noted. It ranged from 30 to 45 minutes. Thus the time for answering the test was fixed as 45 minutes. The difficulties of each item were taken care of and the defects were rectified. After the pilot testing 80 items were printed along with necessary instructions in the form of a booklet. Separate score sheets were also prepared to mark the responses.

The scoring method of this test is as follows: In the first three sections each correct response would earn one score. In the last section, which is an attitude scale, the responses that indicate positive attitude would get three

marks each, the responses showing negative attitude one mark each and the undecided would get two marks each. A copy of the test, its English version, response sheet and scoring key are given as appendices VII, VIII, IX, and X respectively.

### **Validity of the tools**

As all the tools used in the present study were criterion-referenced, the investigator decided not to carry out any standardization procedure.

The content analysis was done and the present tools were prepared in such a way that they were supposed to measure the potentiality of the content of English curriculum in relation to values, the awareness of values in the content in respect of English teachers and pupils, the activities followed by the teachers for transaction of the content, and the 'Moral Maturity' of secondary school pupils. The investigator previously determined the objectives and had represented almost all moral qualities/values in the tools. Therefore, the tools enjoy *content validity*.

All the items were selected after consultation with experts, who are veterans in the field of Value Education and Language Education. This gives the tools *face validity*. The investigator himself having been specialized in imparting Moral Education was very careful in selecting the criteria for preparing the items. A vast amount of literature was also gone through for this. Thus *the construct validity* was also ensured.

As no other test was available to measure the variable under study the investigator was not able to fix the concurrent validity.

The opinions of teachers about a small sample of pupils and the opinions of the pupils on the curricular activities of teachers agree with the data gathered by the investigator. To make the data reliable the investigator himself observed the classes of teachers who had claimed to use ideal activities for the inculcation of values through the content of the English curriculum.

## **PROCEDURE OF DATA COLLECTION**

All the required materials for administration of the tools, i.e., the tests of awareness of values in the content of the English curriculum for teachers and pupils, data sheet on teaching activities, and the Inventory, and score sheets were printed in enough numbers. The tests and data sheets with necessary instructions were printed in English, while the Inventory was printed in Malayalam. The tests and the data sheets were to be answered in the test booklet itself. Separate score sheets were meant for responding to the Moral Maturity Inventory. The data collection was started in November 2003.

1. The test of awareness of values (for teachers) was administered on 122 secondary school English teachers. When the investigator was at the stage of preparing the list of schools from which to collect the required data he came

to know that the training programme under SSA scheme for Secondary School English teachers was being conducted at two different centres in Kannur District. He could get a gathering of 91 teachers in two sessions at these centres. The consent of the authorities conducting the programme was sought and with their permission and co-operation sessions were arranged specifically for the administration of the tools. Before administration of the tools the investigator gave a brief description of the objectives of the present study, and the nature of the tools to the sample and assured them that the data gathered would not be used for purposes other than for the conduct of the present research. The teachers who were handling more than one class were given the test booklets for those classes also. The investigator administered the test on the remaining 31 teachers by visiting their institutions for collection of data. The test of awareness of values helped the investigator to find out whether the teachers were able to identify the values in the content area.

2. Data sheet on teaching activities was also administered on the same English teachers selected as the sample. This was to find out whether they were aware of the different methods of transacting values through the content of the curriculum and also to find out whether they were actually following these methods to the maximum effect.

3. The consistency of data given by the English teachers who were following different methods for transacting values was ascertained by observing them in actual classroom situation. The investigator had to observe the classes of only 12 teachers as they only claimed to follow value eliciting and inculcating techniques while teaching English as a subject of study. He could observe that those 12 teachers were following activities as per the demand of the textual context all of which fall under 'Ideal' activities suited for the specific situation.

As the investigator had to discard 6 incomplete response sheets the actual sample considered for the study was 116. Even though the total number of teachers was 116 for the purpose of analyses the sample size was taken as 159 because 43 teachers were handling more than one standard.

4. The investigator visited the schools to which the teachers belong in the months of January and February 2004. The Heads of institutions were contacted and permission sought for the administration of the tests on the pupils who were being taught by the teachers taken as sample in the present study. As the investigator had personal relationship with the majority of the Heads or staff at the institutions most of them agreed to co-operate without hesitation but some heads of institutions were hesitant for want of time for the preparation of the pupils for the annual examinations. But the investigator was successful in obtaining their whole-hearted co-operation also when he

convinced them of the need, significance and procedure of the collection of data for the successful completion of the present research. Considering the feasibility of the procedure pupils from different classes were accommodated in a single hall and the test booklets meant specifically for each class were distributed where the number of pupils in the different standards was not very large. In this manner the test of awareness of values for pupils was administered on 536 VIII standard, 965 IX standard, and 363 X standard pupils to whom the teachers selected as the sample were teaching English as a subject. The pupils were selected randomly. The total sample size of the pupils was 1,864.

5. The Moral Maturity Inventory was administered on the same 1,864 pupils who were selected as the sample for the administration of the Test of Awareness of Values in the Content. (For both the tests the actual size of the sample was 2,320 but 496 incomplete data sheets had to be discarded by the investigator).

The details of the actual sample subjected to study are given in table 4.

TABLE 4

**Split up of Actual Sample Obtained for Study**

Sl. No.	Name of school	District	Number of teachers	Number of pupils		
				Boys	Girls	Total
1.	Govt.HSS, Kunhimangalam	Kannur	6	39	56	95
2.	Municipal HSS, Payyanur	Kannur	5	39	41	80
3.	Govt. VHSS, Payyanur	Kannur	5	76	-	76
4.	Govt. Girls' HS, Payyanur	Kannur	4	-	67	67
5.	Govt. HSS for Boys, Madai	Kannur	6	90	-	90
6.	Govt. HSS, Kadannappally	Kannur	2	19	13	32
7.	Govt. HSS, Mathamangalam	Kannur	6	46	49	95
8.	KKN Memorial HSS, Pariyaram	Kannur	4	31	32	63
9.	Govt. HSS for Boys, Cherukunnu	Kannur	6	84	-	84
10.	Panchayath HSS, Pappinisseri	Kannur	6	35	58	93
11.	JHS, Puthiyangadi	Kannur	5	36	42	78
12.	GVHS, Kurumathoor	Kannur	4	30	37	67
13.	GHSS, Sreekandapuram	Kannur	5	38	40	78
14.	Govt. HS, Aroli	Kannur	3	23	26	49
15.	HSS, Chovva	Kannur	4	30	38	68
16.	Govt. Mopla HS, Kambil	Kannur	3	24	25	49

Contd.....

Sl. No.	Name of school	District	Number of teachers	Number of pupils		
				Boys	Girls	Total
17.	Govt. HSS, Mayyil	Kannur	5	40	40	80
18.	CHMHSS, Elayavoor	Kannur	4	30	37	67
19.	Govt. HS, Puzhathi	Kannur	3	25	23	48
20.	Govt. HS, Azhikode	Kannur	5	40	42	82
21.	Govt. HSS, Irikkur	Kannur	5	43	47	90
22.	Govt. HSS, Pallikkunnu	Kannur	3	25	31	56
23.	Govt. HS, Chattukappara	Kannur	3	31	29	60
24.	Raja's HSS, Chirakkal	Kannur	3	20	25	45
25.	Govt. HSS, Mattool	Kannur	4	28	33	61
26.	Govt. HSS, Sreepuram	Kannur	4	30	32	62
27.	GHS, Pilicode	Kasaragod	3	21	28	49
<b>Total</b>			<b>116</b>	<b>973</b>	<b>891</b>	<b>1,864</b>

## SCORING AND CONSOLIDATION OF DATA

After the collection of data, scoring and consolidation were done. The values identified through the content analysis were listed in the same order as they were found in the various units of the textbooks of VIII, IX, and X Standards.

For the test of awareness of values in the content of secondary school English curriculum for teachers and pupils the right responses were given one score each and later the total scores obtained by the subjects was consolidated. Different consolidation sheets were used for teachers and pupils belonging to the three different classes.

In the data sheet on teaching activities, the activities for each item were classified into 'low', 'mediocre', and 'ideal' according to the effectiveness of specific activities followed by the teachers for inculcation of values. For the easiness of analysis the responses that had not pointed out any specific activity regarding inculcation of values were also included in the 'low' category.

The four sections of the Moral Maturity Inventory were scored separately. In the first three sections the right responses were given one score each, whereas in the last section which was an attitude scale, the responses indicating positive attitude were given three marks each, the responses showing negative attitude were given one mark each and the undecided were given two marks each.

Only those score sheets, which were found complete in every respect, were considered for consolidation purpose. The scores obtained in the different tests for a single subject were entered in the consolidation sheet in the same row. Analysis of the data was done later.

## **TECHNIQUES OF ANALYSIS**

The analyses were done using the following techniques:

- i) Document analysis of content critically for identifying whether values for the age group theoretically are present which are also judged by the experts.
- ii) Finding out of percentages of awareness of values in the content by teachers and pupils.
- iii) Test of significance of differences in the mean percentages between comparable samples.
- iv) Estimation of percentages of teachers using different teaching activities.
- v) Estimation of percentages of Moral Maturity.
- vi) Qualitative criticism with regard to the potentiality of the content and the teachers for inculcating values.

### **Statistical Techniques Used for the Study**

The techniques used for the statistical analysis of the collected data were:

### a) Estimation of Mean Percentages

The mean percentages of the scores on the tools used were calculated by using the following formula:

$$\text{Mean Percentage} = \frac{\text{Sum of gained scores}}{\text{Sum of maximum marks}} \times 100$$

The percentages yielded by the sample were extended to the population using the formula:

$$\text{lower limit} = P - 1.96 \sqrt{\frac{PQ}{N}}$$

$$\text{upper limit} = P + 1.96 \sqrt{\frac{PQ}{N}}$$

Where,

P = Percentage in the sample

Q = 100 - P

N = Number of subjects

(Guilford, 1978)

### b) Test of Significance of difference between Mean percentages (Two-tailed test)

This technique was used whenever it was required to verify statistically whether a mean percentage differed significantly from another. The formula used was:

$$CR = \frac{P_1 - P_2}{\sqrt{PQ \left( \frac{1}{N_1} + \frac{1}{N_2} \right)}}$$

Where,

$$P = \frac{P_1 N_1 + P_2 N_2}{N_1 + N_2}$$

$$Q = 100 - P$$

$P_1$  &  $P_2$  = Percentage of first and second samples

$N_1$  &  $N_2$  = Number in the first and second samples

(Garrett, 1981)

If the critical ratio exceeded 2.58 the difference between two percentages was considered to be significant at 0.01 level and if it exceeded 1.96 but fell below 2.58, the difference was considered to be significant at 0.05 level.

The following chapter deals with the results of analysis.

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## Chapter IV

# ANALYSIS AND INTERPRETATIONS

- 
- *Qualitative and quantitative analysis of data*
  - *Critical examinations of the findings*
  - *Effectiveness of the English Curriculum to develop Moral Maturity*
-

## **ANALYSIS AND INTERPRETATIONS**

The present chapter deals with the statistical analysis of the collected data and its qualitative interpretations. All the data required were collected with the help of carefully constructed tools. The scores of these tools yielded the data required on the variables. Analysis of data means studying the tabulated material in order to determine inherent facts or meaning. Interpretation is a critical examination of the results of the analysis (Sukhia, 1976).

The main objective of the present research work was to critically analyse the effectiveness of the English curriculum to develop moral maturity in secondary school pupils. The analysis of the data has been done as per the objectives of the study listed in the introductory chapter.

### **QUALITATIVE AND QUANTITATIVE ANALYSIS OF DATA**

The analysis of data for the present study was done for the following dimensions.

- I. Content's Potentiality
- II. Teachers' Potentiality for Identifying Values
- III. Teachers' Transaction
- IV. Moral Maturity of pupils

The results of each of the above analyses are presented as follows.

## I. CONTENT'S POTENTIALITY

The language curriculum envisages the development of the cognitive and affective faculties of the pupils that includes inculcation and sustenance of personal, social, national and spiritual values as one of the major objectives along with equipping the learners with communicative skills to enable them to perform different language functions.

The content is supposed to be capable of the realization of the above objectives. Therefore, the analysis of the content to confirm whether there is scope for developing values becomes indispensable.

To analyse the potentiality of the content to develop values in students, Content Analysis was done.

The physical unit of the present content analysis is the textbooks of VIII, IX and X standard English. The entire content of the textbooks prescribed for the secondary schools have been subjected to analysis in a systematic and objective way.

### **Steps followed in Content Analysis**

#### ***a) Selection of particular texts***

By 'text' the investigator means the English textbooks of VIII, IX, and X Standards.

**b) Sample**

As the selection of textbooks prescribed for only one standard at the secondary level, or selection of specimens of lessons, poems, or stories from all the six textbooks as a representative sample will not serve the purpose of the study, the investigator decided to include in the sample all the units and poems present in the course books, and stories given in the supplementary readers of all the three secondary school classes.

There are two textbooks prescribed for study of English in all the secondary classes, one course book, and one supplementary reader each.

The English course book for VIII Standard contains seven units and six poems. In its supplementary reader there are seven stories.

Eight units and seven poems are given as study material in the IX Standard English course book whereas seven stories are included in the supplementary reader.

The course book for X Standard has nine units as well as six poems in it. Adapted versions of four plays by William Shakespeare occupy the supplementary reader. These plays are given in the reader as stories.

**c) Process of analysis**

The entire content area of English textbooks of VIII, IX, and X was analysed for identification and isolation of the values as per established

theories. All the six textbooks were analysed unit-by-unit, paragraph-by-paragraph, and word-by-word to identify the values directly stated and also latent in them.

*d) Reliability of the process*

The entire process of analysis enjoys reliability as the investigator used all materials in the sample so that there is no scope for errors of non-coverage and non-response.

**Results of Content Analysis**

All the textbooks considered as sample were analysed and a host of values was identified. The investigator did not want to classify the values into categories, but to treat each and every value individually as categorization of values is out of the scope of the present study. Moreover one could see overlapping of values in these pre-determined categories of values.

The values identified by the investigator in the textbooks are given in table 5.

**TABLE 5**  
**Values Identified in the**  
**Content of English Curriculum**

<b>VIII Standard Course Book</b>	
<i>Units</i>	<i>Values identified</i>
1. THE BOY WHO BROKE THE BANK	Dignity of labour, Friendship, Patience, 'Think before you leap'
2. HOW NOT TO BE OVERWEIGHT	Healthy and hygienic living
3. UNCLE PODGER HANGS A PICTURE	Love, Duty, Team Work, Patience, Courtesy, Enthusiasm
4. CAN WE STOP EARTHQUAKES?	Conservation of Nature, Fellow-feeling, Common good
5. ANIMALS IN PRISON	Appreciation of Nature, Freedom, Kindness to animals, Patriotism, Universal love and peace, Non-violence
6. AFTER TWENTY YEARS	Duty, Friendship, Honesty, Punctuality, Faithfulness
7. TUNNELLING THROUGH THE ALPS	Perseverance, Determination, Co-operation, Team spirit, Dedication, Courage, Universal brotherhood
<i>Poems</i>	<i>Values identified</i>
1. WAITING AT THE WINDOW	Appreciation of Beauty and Nature
2. RICHARD CORY	Good manners, Contentment, Service to mankind
3. INDIAN WEAVERS	Dignity of labour, Humility
4. THE SNARE	Kindness to animals, Love, Sympathy
5. THE WINTER EVENING SETTLES DOWN	Appreciation of Nature
6. THE ROBIN	Patriotism, Freedom, Love, Appreciation of beauty, Service

<b>VIII Standard Supplementary Reader</b>	
<i>Stories</i>	<i>Values identified</i>
1. TWO FRIENDS	Friendship, Kindness to animals, Freedom
2. BEAUTY AND THE BEAST	Love, Gratitude, Loyalty, Honesty, Duty
3. THE SELFISH GIANT	Unselfishness, Love, Altruism
4. VALIANT VICKY, THE BRAVE WEAVER I	Courage, Confidence
5. VALIANT VICKY, THE BRAVE WEAVER II	Courage
6. PEGASUS AND CHIMERA	Courage, Patience
7. THE WISE MINISTER	Generosity, Self-help, Hard work, Duty, Common good, Patriotism
<b>IX Standard Course Book</b>	
<i>Units</i>	<i>Values identified</i>
1. THE NIGHT AT THE HOTEL	Altruism, Kindness, Sympathy, Confidence
2. WITH THE PHOTOGRAPHER	Confidence, Sense of humour, Self-esteem
3. GREAT SPEECHES	Patriotism, Freedom, Courage, Universal brotherhood, Justice, Anti-untouchability, Non-violence, Peace, Love, Duty, Truth
4. ALBERT EINSTEIN	Common good, Spirit of enquiry, Self-discipline, Scientific attitude, Determination, Peace
5. LONG AGO ON THE GANGES	Inquisitiveness, Courage, Determination, Faith, Devotion
6. THE OLD MAN AND THE GIANT MARLIN	Confidence, Patience, Courage, Nobility
7. CHUMLEY	Confidence, Sense of humour, Trust, Faith, Friendship
8. THE HAND OF MAN	Kindness to animals, Conservation of Nature

<i>Poems</i>	<i>Values identified</i>
1. A BOY'S SONG	Friendship, Appreciation of Nature
2. THE BEGGAR MAID	Humility
3. TO DAFFODILS	Appreciation of beauty, Duty, Love
4. THE TOYS	Obedience, Love, Duty
5. PAPER BOATS	Optimism
6. LEAD KINDLY LIGHT	Devotion, Faith, Confidence
7. BIRCHES	Conservation of Nature
<b>IX Standard Supplementary Reader</b>	
<i>Stories</i>	<i>Values identified</i>
1. THE GIRL ON THE TRAIN	Sympathy, Confidence, Self-help
2. THE SAME LAW FOR THE RICH AND THE POOR	Justice, Sense of equality, Honesty, Wisdom
3. THE DIAMOND NECKLACE	Contentment, Sharing, Generosity, Honesty, Endurance
4. THE SHEPHERD'S DAUGHTER	Diligence, Dignity of labour, Humility
5. THE JUDGEMENT-SEAT OF VIKRAMADITYA	Wisdom, Purity, Justice, Love to mankind, Peace, Contentment
6. THE MODEL MILLIONAIRE	Fellow-feeling, Dignity of labour, Charity, Generosity, Justice, Philanthropic spirit
7. THE HOT STONE	Gratitude, Reverence for old age, Duty, Right living, Honesty, Contentment
<b>X Standard Course Book</b>	
<i>Units</i>	<i>Values identified</i>
1. BOYHOOD DAYS	Diligence, Determination, Ambition, Universal brotherhood, Responsibility, Dignity of labour, Punctuality, Victory in suffering, Excellence, Work for a noble cause

<i>Units</i>	<i>Values identified</i>
2. THE MISER	Thrift, Honesty, Contentment
3. THE PASSING OF BHISHMA	Duty, Responsibility, Respect for elders, Peace, Love, Courage, Temperance, Renunciation, Justice, Loyalty, Wisdom, Purity, Discipline, Patriotism
4. A CHRISTMAS MORNING	Love, Peace, Respect for elders, Charity, Obedience, Duty, Self-reliance, Nobility
5. MONTMORENCY AND THE TOM CAT	Kindness to animals, Peace, Courage
6. HARDY'S DISCOVERY OF RAMANUJAN	Concentration, Enthusiasm, Determination, Unselfishness, Tolerance, Nobility
7. ANIMAL ARCHITECTS	Self-reliance, Love and appreciation of Nature, Love, Hard work
8. A GREAT COMPOSER	Fortitude, Ambition, Victory in suffering, Thrift, Excellence, Appreciation of Nature
9. A LOVELY COMRADESHIP	Service, Patriotism, Friendship, Self-sacrifice, Universal brotherhood, Duty, National integration
<i>Poems</i>	<i>Values identified</i>
1. THE DAFFODILS	Appreciation of Nature
2. THE LONE DOG	Freedom, Kindness to animals
3. STOPPING BY WOODS ON A SNOWY EVENING	Appreciation of beauty and Nature, Liberty, Patriotism, Duty, Determination
4. WANDER THIRST	Fortitude, Appreciation of Nature, Determination
5. THE ENCHANTED SHIRT	Contentment, Service, Sympathy, Charity, Altruism
6. A PRAYER	Liberty, National integration, Unity, Service, Love, Equanimity

Contd.....

<b>X Standard Supplementary Reader</b>	
<i>Stories</i>	<i>Values identified</i>
1. THE MERCHANT OF VENICE	Kindness, Sympathy, Generosity, Friendship, Justice, Fidelity, Patience, Forgiveness, Gratitude, Loyalty, Sacrifice, Mercy, Courage, Charity, Wisdom, Repentance, Helpfulness, Impartiality, Altruism
2. THE TEMPEST	Kindness, Liberty, Faithfulness, Love, Loyalty, Gratitude, Love and obedience to parents, Repentance, Sincerity, Forgiveness, Hospitality
3. KING LEAR	Duty, Love and affection towards parents, Liberty, Sincerity, Unselfishness, Gratitude, Humility, Courage, Loyalty, Faithfulness, Charity, Generosity
4. JULIUS CAESAR	Friendship, Faithfulness, Loyalty, Courage, Confidence, Liberty, Democracy, Patriotism, Common good, Equanimity of mind, Fortitude

Table 5 obviously shows that there are a number of values in the English textbooks prescribed for study in the secondary school classes. Textbooks for all the three classes, VIII, IX, and X are abundant in values.

### **Discussion of Results**

Through content analysis of the three course books and three supplementary readers the investigator was able to identify 93 values. Among these, 43 have been listed by the NCERT. Though the remaining values are not in the list by the same name they also reflect the true spirit of the different values listed. The nomenclature followed by the NCERT represents some

values identified by the investigator, by different names. The investigator clubbed together some values like, duty and loyalty to duty, consideration for others and concern for others (though they can be applied differently in different contexts), national unity and national integration. Respect for others most certainly encompasses respect and reverence for old age. Though all the values identified are not in the list of '84' published by the NCERT, they certainly have been listed by a host of scholars like Rao, Sharma, Nazereth rjm and Maria Waples and institutions like V-SET and 'Brahma Kumaris' World Spiritual University.

One could also see overlapping of values in the textbooks. Many values have been repeatedly found in the same unit or as distributed in different units. Duty, courage, appreciation of beauty and Nature, love, friendship, patriotism, universal love and peace, determination, dignity of labour, confidence, patience, honesty, kindness to animals, contentment, justice etc. are the most frequently occurring values. At the same time values like punctuality, good manners, co-operation, team spirit, dedication, healthy living, non-violence, sincerity, helpfulness, courtesy and fellow-feeling etc. have not been given much consideration, most of them being found once or twice in the entire sample of analysis. The status of values such as purity, discipline, tolerance, trust, optimism, secularism, sympathy, equanimity, diligence, and scientific attitude etc. in the content are also dubious. It is also noteworthy that the stories in the supplementary readers are richer in the

content as far as values are concerned. It is interesting to see that some values have been stated directly in the books, especially in stories, just like in the direct method of value education. Some values are traceable from another value, which is introduced through the presentation of a textual context. There is ample scope for the teacher to present these values in the form of 'stretching of a chain of values'.

In brief, one could undoubtedly say that the Content of Secondary School English Curriculum for Kerala is amazingly potent enough as far as the richness of values is concerned.

## **II. TEACHERS' POTENTIALITY FOR IDENTIFYING VALUES**

The teachers' potentiality for identifying values has been ascertained by finding out the teachers' level of awareness of values in the content of the English curriculum. The test on awareness of values yielded the required mean percentages for the total sample and also the sub-samples based on the classes they handle. The results are given in table 6.

**TABLE 6**  
**Percentages of**  
**Teachers' Awareness of Values in the Content**

Class	N	Max. Score	Sum of Scores Obtained	Mean %	% in the Population
Total	159	5036	2975	59.07	51.43-66.71
VIII	83	2988	1743	58.33	68.94-47.72
IX	43	860	526	61.16	75.73-46.59
X	33	1188	706	59.43	76.18-42.68

Table 6 shows that the percentages of Awareness of Values in the content of English curriculum among the teachers handling the three different classes do not vary much. The table reveals that the percentage of attainment of awareness of values in respect of the English teachers under study is 59.07%. When it is extended to the population it ranges from 51.43% to 66%.

### **Discussion of Results**

The analysis of results shows that the mean percentage of awareness of teachers of values in the content is only 59.07 with a range of 51.43 - 66.71 in the population. The teachers who are to inculcate values in the pupils through the content are yet to attain 40.93 per cent. In the population the maximum is 66.71, which shows a deficiency of 33.29. This underscores the fact that the potentiality of the teachers to identify values in the content is just average.

### III. TEACHERS' TRANSACTION

This was analysed by using the data obtained from the Data sheet on teaching activities.

The different teaching activities used by the English teachers for imparting values were evaluated. The activities were already classified as low, mediocre, and ideal. The percentages of teachers coming under each category were found out. Thus the responses to 36 items each from the VIII and X standards and 20 items from the IX standard content were analysed. The summary of levels of activities identified and the percentages of teachers for each level for the VIII standard sample from the Data Sheet on Teaching Activities for Secondary School English Curriculum is given in table 7.

TABLE 7

**Data and Percentages of Teachers using  
Different Levels of Activities in Standard VIII (N=83)**

Sl. No. of Items	The Level of Activities Suggested by Teachers and Percentages in Each Level					
	No. of teachers Low	%	No. of teachers Mediocre	%	No. of teachers Ideal	%
1	79	95.18	4	4.82	--	--
2	75	90.36	1	1.2	7	8.43
3	75	90.36	--	--	8	9.64
4	75	90.36	--	--	8	9.64
5	75	90.36	--	--	8	9.64

Contd.....

Sl. No. of Items	The Level of Activities Suggested by Teachers and Percentages in Each Level					
	No. of teachers Low	%	No. of teachers Mediocre	%	No. of teachers Ideal	%
6	75	90.36	-	--	8	9.64
7	75	90.36	2	2.41	6	7.23
8	75	90.36	--	--	8	9.64
9	76	91.57	3	3.61	8	9.64
10	77	92.77	5	6.02	1	1.2
11	83	100	--	--	--	--
12	72	86.75	3	3.61	8	9.64
13	75	90.36	--	--	8	9.64
14	77	92.77	1	1.2	5	6.02
15	75	90.36	--	--	8	9.64
16	76	91.57	1	1.2	6	7.23
17	72	86.75	3	3.61	8	9.64
18	75	90.36	--	--	8	9.64
19	75	90.36	--	--	8	9.64
20	75	90.36	--	--	8	9.64
21	74	89.16	1	1.2	8	9.64
22	73	87.95	2	2.41	8	9.64
23	74	89.16	1	1.2	8	9.64
24	71	85.54	6	7.23	6	7.23
25	75	90.36	1	1.2	7	8.43
26	83	100	--	--	--	--
27	75	90.36	--	--	8	9.64
28	75	90.36	--	--	8	9.64
29	75	90.36	2	2.41	6	7.23
30	77	92.77	6	7.23	--	--

Contd.....

Sl. No. of Items	The Level of Activities Suggested by Teachers and Percentages in Each Level					
	No. of teachers Low	%	No. of teachers Mediocre	%	No. of teachers Ideal	%
31	75	90.36	8	9.64	--	--
32	70	84.34	5	6.02	8	9.64
33	69	83.13	6	7.23	8	9.64
34	72	86.75	3	3.61	8	9.64
35	75	90.36	--	--	8	9.64
36	74	89.16	1	1.2	8	9.64

Table 7 reflects the percentage of teachers using different levels of activities for transacting the content with a view to develop moral maturity in students. The activities fall mostly into the 'low' and 'mediocre' categories for all the items. Eight out of the 83 teachers, i.e. 9.64%, is the highest value obtained for teachers using 'ideal' activities. They are found to use 'ideal' activities while transacting the content represented by items 3, 4, 5, 6, 8, 9, 12, 13, 15, 17, 18, 19, 20, 21, 22, 23, 27, 28, 32, 33, 34, 35, and 36. These were the items demanding identification of values like patience, thrift, healthy living, love, fellow-feeling, kindness, non-violence, punctuality, unity, universal brotherhood, co-operation, contentment, service, good manners, humility, friendship, unselfishness, faithfulness, duty, self-help, and common good. For items 1, 11, 26, 30, and 31 not even a single teacher's activity falls in the 'ideal' category. These are the contexts where one could introduce

values like dignity of labour, appreciation of Nature, universal brotherhood, honesty, and sincerity. The highest number obtained for 'mediocre' level also is 9.64%, which is for item 31. Whereas the percentages of teachers using 'low' level of activities for all the 36 items range between 83.1 and 100.

The summary of levels of activities identified and the percentages of teachers for each level for the IX Standard sample from the Data Sheet on Teaching Activities for Secondary School English Curriculum is given in table 8.

**TABLE 8**  
**Data and Percentages of Teachers Using**  
**Different Levels of Activities in Standard IX (N=43)**

Sl. No. of Items	The Level of Activities Suggested by Teachers and Percentages in Each Level					
	No. of teachers Low	%	No. of teachers Mediocre	%	No. of teachers Ideal	%
1	39	90.7	--	--	4	9.3
2	39	90.7	--	--	4	9.3
3	39	90.7	--	--	4	9.3
4	39	90.7	--	--	4	9.3
5	39	90.7	1	2.33	3	6.98
6	39	90.7	--	--	4	9.3
7	39	90.7	4	9.3	--	--
8	39	90.7	--	--	4	9.3
9	39	90.7	--	--	4	9.3
10	39	90.7	--	--	4	9.3

Contd....

Sl. No. of Items	The Level of Activities Suggested by Teachers and Percentages in Each Level					
	No. of teachers Low	%	No. of teachers Mediocre	%	No. of teachers Ideal	%
11	39	90.7	--	--	4	9.3
12	39	90.7	--	--	4	9.3
13	40	93.02	2	4.65	1	2.33
14	39	90.7	--	--	4	9.3
15	39	90.7	--	--	4	9.3
16	40	93.02	--	--	3	6.98
17	39	90.7	--	--	4	9.3
18	39	90.7	--	--	4	9.3
19	39	90.7	--	--	4	9.3
20	39	90.7	2	4.65	2	4.65

In the case of transaction of the content of IX Standard English for all items approximately 90 per cent of the teachers follow activities, which fall in the 'low' category. About nine per cent of teachers follow 'ideal' activities for almost all items except 5, 7, 13, 16, and 20. It means that for 75 per cent of the items at least nine per cent of the teachers follow activities that can be termed as 'ideal'. For item number 7, which requires the teachers to identify and inculcate the value, confidence, a few teachers use 'mediocre' activities, which also comes to just nine per cent.

The summary of levels of activities identified and the percentages of teachers for each level for the X standard sample from the Data Sheet on

Teaching Activities for Secondary School English Curriculum is given in table 9.

TABLE 9

**Data and Percentages of Teachers  
Using Different Levels of Activities in Standard X (N=33)**

Sl. No. of Items	The Level of Activities Suggested by Teachers and Percentages in Each Level					
	No. of teachers Low	%	No. of teachers. Mediocre	%	No. of teachers. Ideal	%
1	33	100	--	--	--	--
2	33	100	--	--	--	--
3	33	100	--	--	--	--
4	33	100	--	--	--	--
5	33	100	--	--	--	--
6	33	100	--	--	--	--
7	33	100	--	--	--	--
8	33	100	--	--	--	--
9	33	100	--	--	--	--
10	32	96.97	1	3.03	--	--
11	33	100	--	--	--	--
12	33	100	--	--	--	--
13	31	93.94	2	6.06	--	--
14	33	100	--	--	--	--
15	33	100	--	--	--	--
16	33	100	--	--	--	--
17	33	100	--	--	--	--
18	33	100	--	--	--	--
19	33	100	--	--	--	--
20	33	100	--	--	--	--
21	33	100	--	--	--	--
22	33	100	--	--	--	--
23	33	100	--	--	--	--

Contd.....

Sl. No. of Items	The Level of Activities Suggested by Teachers and Percentages in Each Level					
	No. of teachers Low	%	No. of teachers. Mediocre	%	No. of teachers. Ideal	%
24	32	96.97	1	3.03	--	--
25	33	100	--	--	--	--
26	33	100	--	--	--	--
27	33	100	--	--	--	--
28	33	100	--	--	--	--
29	33	100	--	--	--	--
30	33	100	--	--	--	--
31	33	100	--	--	--	--
32	33	100	--	--	--	--
33	33	100	--	--	--	--
34	33	100	--	--	--	--
35	33	100	--	--	--	--
36	33	100	--	--	--	--

From table 9 it is shocking to notice that not even a single teacher uses 'ideal' activities for any of the 36 items. Only for items 10, 13, and 24 a few teachers present activities falling into the 'mediocre' category. The percentages are a meagre three, six, and three respectively. Many of the teachers have mentioned some definite activities, but they are not capable of inculcating values. They were also considered in the 'low' group for the purpose of analysis.

It was very interesting to notice that 12 among the teachers (of all the three standards) who use 'ideal' level of activities use the same level of

activities for almost all the items presented to them. Thus, these teachers were taken as a group of 'ideal teachers' for further analysis. The genuineness of the data was ascertained by observing these teachers in actual classroom situations. Though the investigator could not observe all the lessons given by all the 'ideal teachers' for practical difficulties he was able to observe adequate samples of lessons without giving any room for pre-planning of the lessons on the part of these teachers.

***Comparison of Mean Percentages of Awareness of Values in the Content between 'ideal' teachers, and 'low' and 'mediocre' teachers***

The total teachers were divided in to two sub-samples based on the teaching activities followed by them for the transaction of the content. The teachers following 'ideal' activities belong to one category and the rest, who follow 'mediocre' and 'low' level activities form the other category. The result of comparison of the mean percentages of Awareness of Values in the Content between the two groups is given in table 10.

TABLE 10

**Comparison of Mean Percentages of  
Awareness of Values in the Content between  
'Ideal' Teachers & 'Low' and 'Mediocre' Teachers**

Sample	N	Maximum Score	Sum of scores Obtained	%	% in the Population	Critical Ratio
Ideal	12	368	301	81.79	70.65-92.93	1.66
Low & Mediocre	147	4668	2674	57.30	53.22-61.38	

Table 10 shows that the mean percentages of Awareness of Values in the Content attained by the teachers following ideal activities is 81.79 and in the population from 70.65 to 92.93, whereas, the mean percentage attained by the other teachers is 57.30 which ranges from 53.22 to 61.38 in the population. The comparison of mean percentages does not show any significance in difference.

### **Discussion of Results**

The analysis of the teaching activities shows that the present status of inculcation of values through the English curriculum is of grave concern. The teachers who are to shoulder the responsibility of value inculcation lack the potentiality to use the best out of textual contexts to inculcate values including those values recommended by all scholars in the field and also by the architects of the curriculum such as diligence, loyalty, renunciation,

magnanimity, concern for others, unity, national integration, etc. The percentage of teachers who are using 'ideal' activities is an alarmingly low eight. Even the capability of the remaining teachers to follow activities conducive for value inculcation itself is under suspicion.

The percentage of Awareness of Values in the Content in respect of the teachers who follow ideal teaching activities is 81.79, which ranges between 70.65 and 92.93 in the population. Even though at a single glance one would assume that there is high percentage of awareness among these teachers the comparison with others shows that they do not differ significantly from the other teachers.

### **Cross-checking of Teachers' Data**

Teachers' data were collected on two variables, namely, teachers' Awareness of Values in the Content and their Levels of Transaction of the content. To verify the results of the analysis of the above data, an examination of pupils' Awareness of Values in the Content was attempted. This can reveal whether teachers' Awareness of Values in the Content has been transferred to the same extent to the pupils through its transaction.

The Test of Awareness of Values in the Content of Secondary School English Curriculum (for pupils) yielded the required data. The Mean percentages were calculated for Total Sample, and also for Boys and Girls taking them as sub-samples. The result is summarized in table 11.

**TABLE 11**  
**Mean Percentages of Pupils' Awareness**  
**of Values in the Content for Total Sample and Sub-samples**

Size of the sample			Mean %			% in the population		
Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls
1864	973	891	36.42	34.05	38.95	34.24- 38.60	31.07- 37.03	35.75- 42.15

Table 11 gives the picture of the level of awareness of values in the content in respect of the pupils under study. The mean percentage for the total sample is 36.42, and that of Boys and Girls, 34.05 and 38.95 respectively. When the percentage for the total sample is extended to the population it ranges from 34.24 to 38.60. The mean percentage for Boys ranges from 31.07 to 37.03 in the population while Girls have a lower limit of 35.75 and a higher limit of 42.15 percentages in the population. A comparison between Boys and Girls has been done later to find out whether there exists any significant difference between the two groups of the sample.

The Mean Percentages of Value Awareness of VIII, IX, and X standard pupils were also estimated by using the data collected. The obtained results can be summarized as given in table 12.

TABLE 12

**Mean Percentages of Pupils' Awareness of  
Values in the Content for Different Standards**

Standard	Size of the sample			Mean %			% in the population		
	Total	Boys	Girls	Total	Boys	Girls	Total	Boys	Girls
VIII	536	255	281	36.29	33.40	38.92	32.22- 40.36	27.61- 39.19	33.22- 44.62
IX	965	523	442	36.60	34.00	39.67	33.56- 39.64	29.94- 38.06	35.11- 44.23
X	363	195	168	36.35	34.97	37.95	31.40- 41.30	28.28- 41.66	30.61- 45.29

The Mean Percentage for VIII standard pupils is 36.29, for IX standard pupils 36.60, and that for X standard pupils is 36.35. The Percentages in the population for VIII standard pupils are from 32.22 to 40.36, and for IX standard pupils are from 33.56 to 39.64. For X standard pupils the percentages vary from a low of 31.40 to a high of 41.30. The Mean Percentages in respect of Boys and Girls do not vary much from that of the total for each standard.

### **Discussion of Results**

The indication is that the potentiality of the pupils to identify values latent in the content part of the English curriculum is very low. It falls even below 40%. This sets the platform for a serious discussion on this incapacity. The content presents very many occasions for pupils to get introduced to the

sublime values recommended for the age group. The matter becomes more serious when one finds out that the values that fail to catch the attention of the pupils are values like love, unity, discipline, good manners, honesty, non-violence, magnanimity, humility, diligence, respect for others, etc. that are to be cherished by all in a civilized society.

The Mean Percentages of Awareness of Values in the content yielded by the class-wise analysis reveals that there is not much difference in the capacities of VIII, IX, and X standard pupils. They ranged from 36.29 to 36.60 in the samples, the highest percentage being attained by the IX standard pupils. Here also exists a very large gap of 63 per cent, which needs attention. The difference in Awareness among the three standards is very narrow. It agrees with the result of analysis of Value Awareness of the total sample of pupils. In all the three standards Girls performed better. This also is in conformity with the results already presented for the total sample.

The Mean Percentages of teachers were compared with that of the pupils to find out whether there is any transmission loss in the case of values. Table 13 gives the summary of the result.

TABLE 13

**Comparison of Mean Percentages  
of Awareness of Values in the Content between Teachers and Pupils**

Sample	N	Mean %	Critical Ratio
Teachers	159	59.07	5.65**
Pupils	1864	36.42	

\*\* indicates significance at 0.01 level

The Mean Percentage of teachers is 59.07 and that of pupils is 36.42. When they were compared the critical ratio obtained was 5.65, which is significant at 0.01 level.

### Discussion of Results

The teachers are far ahead in the case of Awareness of Values latent in the Content when compared to that of pupils. The result shows that there is a fair amount of transmission loss while the content is transacted. The teachers themselves are not enjoying a commendable status; they further worsen the situation by not transmitting whatever little they are aware of.

A comparison of Girls and Boys was done to find out whether there exists any significant difference between them in Awareness of Values in the Content. The result is shown in table 14.

TABLE 14

**Comparison of Mean Percentages of  
Awareness of Values in the Content between Boys and Girls**

Sample	N	Mean %	CR
Boys	973	34.05	2.20*
Girls	891	38.95	

\* indicates significance at 0.05 level

The critical ratio obtained was 2.20, which is significant at 0.05 level.

### Discussion of Results

It clearly reflects that Girls are different from boys in being aware of values present in the content and their percentage shows that they are better in this than Boys. This may be because Girls might have been introduced to such values out of the school environment also.

The Mean Percentages obtained by the pupils of 'ideal' teachers were compared with that of 'low' and 'mediocre' teachers. The result can be summarized as given in table 15.

TABLE 15

**Comparison of Mean Percentages  
of Awareness of values in the Content between  
Pupils of 'Ideal' Teachers & 'Low' and 'Mediocre' Teachers**

Pupils of	N	Mean %	CR
Ideal Teachers	83	58.71	4.33**
Low & Mediocre Teachers	1781	35.33	

\*\* indicates significance at 0.01 level

The comparison shows that the difference in Mean Percentages of Awareness of Values between the two groups is significant at 0.01 level.

### Discussion of Results

This reveals that the teaching activities, which the teachers follow, can positively affect the capacity of the pupils for identifying values in the content. This will not raise any eyebrows because when the teachers use activities, which are conducive for value inculcation, they themselves are forced to identify the values and then make the pupils identify them by stressing those values again and again during the transaction. Naturally, even though these values need not become part and parcel of their personality they are at least at the level of identifying those values. The 'ideal' teachers' efforts in this regard deserve appreciation.

## Conclusion

It can be concluded that the values inherent in the Content are not being transferred properly to the pupils by all teachers. The comparison of value awareness of the pupils of 'Ideal' teachers with that of the pupils of 'Low' and 'Mediocre' teachers points out that if teachers deliberately attempt in inculcation of values in pupils their moral development is not a wild dream.

## IV. MORAL MATURITY OF PUPILS

The Moral Maturity Inventory was the tool administered to find out the level of Moral Maturity of Secondary School Pupils of Kerala. Table 16 gives the summary of results in mean percentages including the four components of the variable.

TABLE 16

**Mean Percentages of  
Moral Maturity and its Four Components (N= 1864)**

%	Moral Maturity	Moral Awareness	Moral Thinking	Moral Action	Moral Attitude
in the Sample	32.13	46.02	18.02	22.07	31.83
in the Population	30.01 - 34.25	43.76 - 48.28	16.28 - 19.76	20.19- 23.95	29.72- 33.94

The study of table 16 gives an idea of the level of attainment of Moral Maturity along with its four components, namely, Moral Awareness, Moral

Thinking, Moral Action, and Moral Attitude in the total sample of pupils. In the total sample the mean percentage of Moral Maturity is 32.13 that ranges from 30.01 to 34.25 in the population. The mean percentage of Moral Awareness, Moral Thinking, Moral Action, and Moral Attitude are 46.02, 18.02, 22.07, and 31.83 respectively. When extended to the population, the ranges are 43.76 to 48.28, 16.28 to 19.76, 20.19 to 23.95, and 29.72 to 33.94 respectively.

Table 17 shows the mean percentages of Moral Maturity of Boys and Girls taken as the sub-samples.

TABLE 17

**Mean Percentages of Moral Maturity  
and its Components for the Sub-samples**

Sample	N	Moral Maturity		Moral Awareness		Moral Thinking		Moral Action		Moral Attitude	
		Mean %	% in the Population	Mean %	% in the Population	Mean %	% in the Population	Mean %	% in the Population	Mean %	% in the Population
Boys	973	28.19	26.75-29.63	42.57	40.98-44.16	14.11	12.99-15.23	19.02	17.76-20.28	29.03	27.57-30.49
Girls	891	36.43	34.82-38.04	49.79	48.11-51.47	22.28	20.89-23.67	25.39	23.93-26.85	34.89	33.29-36.49

Table 17 gives the Mean Percentage of Moral Maturity of Boys and Girls separately. It is revealed that the Mean Percentage of Moral Maturity of Boys is 28.19, Moral Awareness is 42.57, Moral Thinking is 14.11, Moral Action is 19.02 and that of Moral Attitude is 29.03. Girls have higher mean percentages regarding Moral Maturity and all the four components of the variable. The percentages are 36.43, 49.79, 22.28, 25.39, and 34.89 respectively.

### **Discussion of Results**

It is crystal clear that the pupils have not matured morally as the Mean Percentage of attainment of Moral Maturity is a paltry 32.13 which is as low as 30.01 and as high as 34.25 in the population. This is to be viewed seriously while we think of the theories that suggest this stage to be the stage of autonomy. A percentage of about 67 remain unattained. The percentage of attainment of the capacity for Moral Thinking is another area of worry. It is 18.02 per cent in the sample and from 16.28 to 19.76 in the population. If they do not have this capacity they will not be in a position to internalize the values even if they come across them in the content or other environments. Among the components of Moral Maturity, Moral Awareness seems to be at a comparatively higher level. The Mean Percentage in the sample is 46.02, which range from 43.76 to 48.28 in the population.

It is noticeable that Girls are having higher level of attainment of Moral Maturity. If the case of attainment of all the moral components is taken separately it does not show any variation. Their Awareness has reached almost 50 per cent, which is better when compared to Boys and the total sample. The capacity for Moral Thinking is also higher than that of Boys but it is not to be considered appreciable as the mean percentage of this component itself is negligible, i.e. 22.28 which leaves a gap of almost 78 per cent.

*Comparison of Mean Percentages of Moral Maturity and its Components between Boys and Girls*

A comparison of Mean Percentages of Moral Maturity and its components among Boys and Girls was done to find out whether there exists any significant difference in the attainment of Moral Maturity and its four components among Boys and Girls. The result of comparison is presented in table 18.

TABLE 18

**Comparison of Mean Percentages of  
Moral Maturity and its Components between Boys and Girls**

Sample	N	Moral Maturity		Moral Awareness		Moral Thinking		Moral Action		Moral Attitude	
		Mean %	CR	Mean %	CR	Mean %	CR	Mean %	CR	Mean %	CR
Boys	973	28.19	3.80**	42.57	3.13**	14.11	4.59**	19.02	3.32**	29.03	2.71**
Girls	891	36.43		49.79		22.28		25.39		34.89	

\*\* indicates significance at 0.01 level

The comparison shows that Girls differ significantly from Boys in the case of Moral Maturity and all the four components of it in the sample. The critical ratios obtained when Moral Maturity was compared are 3.80, for Moral Awareness 3.31, for Moral Thinking 4.59, which is the highest, for Moral Action 3.32, and for Moral Attitude 2.71.

### **Discussion of Results**

It is a clear indication that Girls have attained more Moral Maturity than Boys. They have more Awareness and Attitude; have more capacity for Thinking, and Action. This observation means that the present English curriculum does not play any role in the development of Moral Maturity in pupils. Otherwise both groups of pupils would have shown equal attainment of the variable.

### ***Comparison of Mean Percentages of Moral Maturity and its Components between pupils of 'ideal' teachers and 'low' and 'mediocre' teachers***

The effectiveness of Activities followed by the 'ideal' teachers was found out by comparing the Mean Percentages of Moral Maturity and its components among pupils under them with that of the pupils under teachers who follow 'low' and 'mediocre' activities. The results of comparison are stated in table 19.

TABLE 19

**Comparison of Mean Percentages of  
Moral Maturity and its Components between  
Pupils of 'Ideal' Teachers and 'Low' and 'Mediocre' Teachers**

(Sample) Pupils of	N	Moral Maturity		Moral Awareness		Moral Thinking		Moral Action		Moral Attitude	
		Mean %	CR	Mean %	CR	Mean %	CR	Mean %	CR	Mean %	CR
Ideal teachers	83	32.75	0.12	46.33	0.06	17.95	0.02	23.25	0.27	33.03	0.24
Low and Mediocre teachers	1781	32.10		46.01		18.02		22.01		31.77	

Table 19 shows that the critical ratios obtained are 0.12, 0.06, 0.02, 0.27, and 0.24 respectively when comparisons were done between the two groups for Moral Maturity, Moral Awareness, Moral Thinking, Moral Action, and Moral Attitude.

### **Discussion of Results**

The result of comparison indicates that the transaction of the content using activities for inculcation of values did not help the pupils mature morally. This shows that even though there is a significant difference in Awareness of Values in the Content between the two groups as revealed earlier, these values identified have not been internalized; they still remain at the cognitive domain, not having any effect on the affective or psychomotor domain.

### **CRITICAL EXAMINATION OF THE FINDINGS**

Here, the investigator attempts a critical examination of the outcomes of the study. In conformity with the objectives of the study this has been categorized and presented as i) Objectives of the curriculum ii) Content's potentiality iii) Teachers' Potentiality iv) Teachers' Transaction, and v) Development of Moral Maturity in pupils

### *i) Objectives of the Curriculum*

The preamble to the Indian Constitution, The National Policy on Education, the various Commissions and Committees on Education, the architects of the English curriculum for Secondary Schools of Kerala, all envisage the development of the child into a social and moral being by the inculcation of values through the various activities in the educational arena. They all view this as the major objective of Education as was in the traditional system. According to them the emphasis should shift from factual knowledge of values to the process of their understanding, thinking and internalizing. Understanding and appreciating the depth and diversities of human mind through the literary texts in prose and poetry must be ensured among pupils. Desirable attitudes and values must be inculcated through carefully selected language materials.

It is commendable that the content of the curriculum has been prepared in accordance with this goal but the realization of this objective depends mainly on the potentiality of the teachers to shoulder the responsibility. The realization of the objectives is not a wild dream if all; teacher educators, teachers, parents and pupils put their efforts together.

### *ii) Content's Potentiality*

The study underscores the fact that the content of the English curriculum has cent per cent potentiality for inculcation of values in pupils. It

is abundant in values; the investigator could identify a total of 93 values, which fall in different categories prescribed by some scholars. The supplementary readers can be considered to be excellent tools for inculcating values in the learners. The stories included in the collections provide ample opportunities to the teachers to impart values through role-playing, dramatization etc. The values are weaved in such a manner that there need not be a deliberate attempt on the part of the teachers to inculcate these values, if they are willing to do so. In lessons overlapping of values like love, kindness, courage, appreciation of Nature etc. could be found. The poems mainly give emphasise on values like appreciation of Nature, beauty etc. Several situations are presented in the textbooks where the pupils are put in moral dilemmas which demand moral thinking that will ultimately lead to moral actions. The higher order values/virtues like Universal Brotherhood, National Integration, Non-violence, Peace, Renunciation, etc. need more attention. Most other values are weaved in, conforming to the theories that demand the inculcation of such values at this stage of development. Even though the values are found latent in the lessons it does not demand much effort on the part of the teachers to identify them. A teacher can easily identify the values latent in a particular situation and view it from a moral perspective, so that the pupils will not be in a position to think of the values being 'nailed' or 'drilled' into them. Here the principle of "values are caught, not taught" can be applied effortlessly. The overlapping of values can not be

counted as a drawback because they help the pupils to identify and imbibe values in different situations which are mirror images of the situations they face in their day to day lives.

### *iii) Teachers' Potentiality*

The teachers' potentiality for identifying values in the content of English is found to be just a shade above average, which is not at all satisfactory while we view them as the creators of the nation. It is high time we gave some attention to quality improvement of teachers with regard to their capability for value identification and consequently value inculcation. The result throws light on the fact that teachers do not know what values are there in the content. They think of the textbooks as a means for improvement of language and learning of grammar. It may be because of the fact that the curriculum constructors or textbook writers do not put forward any indication to them about the values which are weaved in. Another reason may be that as all, including the parents, press the teachers to focus their attention on academic excellence of pupils, forgetting that moral development is an important factor in the development of the personality of the future citizens. Moreover, one cannot expect the teachers to identify values unless they are directly stated as they themselves have not been provided with a morally sensitive environment during their educational endeavour as students.

The teachers who use 'ideal' activities (cross-checked by the investigator through observation) for transaction of the content certainly differ from others in their capability for identification of values even though statistical treatment does not prove so. The investigator could find out that these teachers have received training for imparting values. They have a mean percentage of 81.79 that is far better than the mean percentage of other teachers who have only 57.30 per cent of awareness. The insignificance in difference is because the number of teachers using 'ideal' activities is so small (only below 8%) that a generalization is not possible. It will always be fair to consider one who scores 82 out of 100 as brilliant.

#### *iv) Teachers' Transaction*

Not a single scholar in the field of Value Education rejects the role of the teachers in development of values among pupils. We could never blame them of being unaware of the different techniques of imparting values. One could never expect teachers who have no capacity for identification of latent values in the content, probably having no awareness that values are there in the content, use activities that are conducive for development of values. That is why the result of analysis of teachers' transaction does not remain debatable under any circumstances. There is a ray of hope in the fact that at least 8% of the teachers use 'ideal' activities while transacting the content, though not on all occasions. But the remaining 92% places a big question

mark before the architects of the curriculum who expected the teachers to identify and inculcate values in pupils of their own.

When pupils' potentiality for identification of values in the content was determined as a crosschecking of the data provided by teachers, it was found out that their potentiality is also at a very low level. It is below 37 per cent. When compared with the Mean Percentages of the teachers they lag behind by 13 per cent, which is to be considered as the 'transmission losses'. When the teachers themselves are having below average Awareness of Values in the Content they should have at least tried to transmit those few values to the pupils. Even this achievement of pupils entirely can not be considered as the effect of transaction by teachers because if the teachers only are responsible for the pupils' identifying the values Boys would have been on a par with Girls. The insignificance of difference among the potentialities of the pupils of the three secondary school standards is not unexpected. They fall in the same age group, the treatment of the content is identical, usually the same teachers transact the content etc. could be the reasons. Girls have a significantly higher level of Awareness. This may be because of their higher thinking capacity, or because they have been oriented to these values by some agents other than the school, most probably the family. Under the prevailing social atmosphere Girls get more attention from parents as far as values are concerned. At least they would have been introduced to these values at a

superficial level. If the teachers had also stressed these values that would have worked as a reinforcement.

This underscores the need of special training for teachers by which they can isolate moral situations and values with utmost ease and transact them appropriately.

#### ***v) Development of Moral Maturity in Pupils***

It is a matter of serious concern that the study has revealed that the Secondary School Pupils of Kerala have not attained cent per cent Moral Maturity. The matter becomes even graver when one finds the level to be below 33 per cent. The pupils are at a higher level in Moral Awareness, one of the components of Moral Maturity, but it also falls below 50 per cent. The level of Moral Thinking is of the greatest concern because it is approximately 18 per cent. This is a shocking revelation when one thinks of the pupils as the mature citizens of tomorrow. A gradation from higher to lower can be noticed in the Mean Percentages of the four components of Moral Maturity. It comes in the order, Moral Awareness, Moral Attitude, Moral Action and finally Moral Thinking. The pupils have somewhat idea of values that may be knowingly or unknowingly reinforced by the teaching-learning experiences provided in the classroom. These values develop the Moral Attitude in them, which finally leads to Moral Action. But there is the most important link missing, i.e. Moral Thinking. When one has developed the capacity for Moral

Thinking he will have a reason for every action, he will be more capable of making moral judgements, and his attitudes will be channelised properly and permanently. As the pupils are at the least minimum level as far as their Moral Thinking is concerned they will not be in a position to internalize the values they come across in their day to day experiences both in and out of the classroom. Of course, they show higher capacity for Moral Action when compared to Moral Thinking there is still no scope for solace as these actions may not be based on sound moral reasoning. Actions even though they are moral, are worthless if they are not based on sound reasoning. The pupils need not be confident enough to solve problems where issues of morality come in life situations. Their actions will be based on the principle 'I do this because I am told to do so', which will be of no good to the society. Here the legal codes will take prominence rather than the moral codes. Pupils should be capable of internalizing values by thinking morally. They should be capable of doing the right thing at the right time with the right gravity with a sound base of moral reasoning.

Girls are at a higher level compared to Boys in Moral Maturity and its four components. The reason may be that under the present social set up the parents may be giving better orientation to Girls as far as values are concerned. It is the custom of the society that every word, look, and action of the female child to be scrutinized and criticized from a moral perspective. This probably makes her more aware of the values to be followed.

## **EFFECTIVENESS OF THE ENGLISH CURRICULUM TO DEVELOP MORAL MATURITY**

The Content part of Secondary School English Curriculum of Kerala is rich in all values. But that does not make sure that proper value inculcation occurs. The entire activities in the school constitute the curriculum. It is painful to observe that the effectiveness of the curriculum at present is a big zero. Otherwise, the pupils would have matured morally as the theory states. They would have reached the stage of moral autonomy. But the result of the study is on the contrary. It is clear that deliberate attempt on the part of the teachers can go a long way which is evident from the fact that at least a few values present in the content and transacted properly by the teachers could be identified by the pupils also (revealed by their awareness of values in the content), and internalized to a minimum extent (revealed by their capacity for moral action in some situations). The development of Moral Maturity is a gradual and continuous process from cradle to adulthood. Theories assert that as far as morality is concerned the secondary school stage can be considered as the stage of adulthood. The teachers have a reservoir of values with them, the source being the content as well as the entire school environment. The curriculum constructors seem to have carried out their duty in a commendable way by providing enough scope for the solution for the present problem of moral crisis. The tool is now in the hands of teachers. A morally sensitive teacher could never skip noticing the value aspects of the content and of the

curriculum of which he is a major part. His responsibility becomes more important when we consider that the child spends more time with the teachers and school under the present social set up. But it is a fact that the teachers are not making good use of the available resources. He seems to be unaware of the objectives of education that envisages the pupils to come out of the schools ready to take their position in the society as a social and moral individual. He is supposed to function as a mediator between the entire environment and pupils in transmission of values from the former to the latter. But it is the sad plight of the curriculum that the weakest link in this process of transmission of values is none other than the mediator himself. In short, if we want to realize the objectives of education in its fullest sense the curriculum needs a re-structuring with regard to the potentialities, approach, and attitude of teachers.

The findings of the present study along with conclusions and suggestions are summarized in the final chapter, which follows.

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

## Chapter V

# SUMMARY OF FINDINGS, CONCLUSIONS, AND SUGGESTIONS

- 
- *The study in retrospect*
  - *Major findings of the study*
  - *Interpretation and conclusion of results*
  - *Educational implications of the study*
  - *Suggestions for further research*
-

## **SUMMARY OF FINDINGS, CONCLUSIONS AND SUGGESTIONS**

This chapter summarizes the entire study done. It extends an overall view of the major findings, conclusions, educational implications and suggestions resulting from the present research attempt.

### **THE STUDY IN RETROSPECT**

The major aim of the study was to find out the effectiveness of English curriculum to develop Moral Maturity in the Secondary School Pupils of Kerala. During the course of study the investigator identified the content's potentiality, teachers' and pupils' awareness of inherent values in the content and also the level of Moral Maturity of the Secondary School pupils of Kerala. The study presents an idea of the efficiency of the English curriculum as far as the inculcation of values is concerned.

### **Restatement of the problem**

The problem for the present study is entitled **“A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP MORAL MATURITY AMONG THE LEARNERS”**.

## Variables

The variables treated in the study were

- i) Effectiveness of English curriculum for secondary schools of Kerala to develop Moral Maturity
- ii) Moral Maturity of secondary school pupils.

Three sub variables have been identified for the variable "Effectiveness of English curriculum for secondary schools of Kerala" that has been considered for the present study. They were:

- a) Potentiality of the content of the curriculum to develop values
- b) Potentiality of the teachers as evidenced by their awareness of values in the content
- c) Level of transaction as evidenced by the ability of teachers in using activities suitable for transacting the content for the development of moral maturity.

The variable 'Moral Maturity of secondary school pupils' was studied as a whole and along with the following four components as the sub variables.

- a) Moral awareness
- b) Moral thinking

- c) Moral action
- d) Moral attitude

## **Objectives**

The following were the objectives of the study:

1. To critically analyse the content of secondary school English curriculum for Kerala for the identification of values inherent in it.
2. To critically analyse the level of teachers' awareness of the values inherent in the content of the secondary school English curriculum.
3. To critically analyse the instructional activities used for transacting secondary school English curriculum to develop 'Moral Maturity'.
4. To identify the level of 'Moral Maturity' of secondary school pupils.
5. To critically examine the effectiveness of secondary school English curriculum for Kerala to develop Moral Maturity in pupils.

## **Methodology**

### **a) Design of the study**

The study aimed at finding out the effectiveness of Secondary School English Curriculum for Kerala to develop Moral Maturity by a critical examination of the various data gathered. The data for the present study were collected by document analysis of the units of the content of the curriculum,

and survey on teachers and pupils. The data were analysed both quantitatively and qualitatively to ascertain critical examination of them.

**b) Sample for the study**

The samples selected for the present study were 116 secondary school English Teachers and 1,864 pupils. There were 536 pupils (255 boys and 281 girls) from VIII standard, 965 pupils (523 boys and 442 girls) from IX standard and 363 pupils from X standard, which include 195 boys and 168 girls. The teachers as well as the pupils were drawn from two districts, Kannur and Kasaragod, the majority from the former. The pupils were selected from those who were being taught by the teachers taken as the sample for the present study. For this purpose, simple random sampling technique was used.

**c) Technique and tools used in the study**

In the present study the investigator made use of the following technique and tools

- i) Content analysis
- ii) Test of awareness of values in the content of secondary school English curriculum (for teachers)
- iii) Data sheet on teaching activities for secondary school English curriculum

- iv) Test of awareness of values in the content of secondary school English curriculum (for pupils)
- v) Moral Maturity Inventory

### **Techniques of Analysis used**

The techniques used in the present study for the analysis of data collected were as follows:

- i) Document analysis of content critically for identifying whether values for the age group theoretically are present, which are also judged by the experts.
- ii) Finding out of percentages of awareness of values in the content by teachers and pupils
- iii) Test of significance of differences in the mean percentages between comparable samples
- iv) Estimation of percentage of teachers using different teaching activities
- v) Estimation of percentages of Moral Maturity
- vi) Qualitative criticism

## MAJOR FINDINGS OF THE STUDY

The major findings of the study are presented with reference to the objectives.

1. The analysis of the content showed that it gives the chance of imparting at least 93 values. The number of values may increase further if a teacher deliberately attempts to identify more than a handful of values from the textual contexts because the spirits of most of the values overlap. Almost half of the values are in the list of 84 values suggested by the NCERT. Other values are in the lists of scholars in the field of Value Education. In the content more importance is given to values such as, duty, courage, appreciation of beauty and Nature, love, friendship, patriotism, universal love and peace, determination, dignity of labour, confidence, patience, honesty, kindness to animals, contentment, justice etc. which are distributed abundantly. Values like purity, discipline, tolerance, trust, optimism, secularism, sympathy, equanimity, diligence, and scientific attitude have not been dealt with seriousness as much as they require. This need not be taken as a serious drawback on the part of the textbook writers as a sensitive teacher is provided with ample opportunities for introducing almost all values though they are not found at the

superficial level. Many values can be traced out further while dealing with the easily identifiable values in the content.

It is much relieving to find out that the content of the English curriculum is a reservoir of values, which is the primary requisite for the indirect approach to Value Education.

2. The study threw light on the fact that the teachers are in a pathetic condition as far as the identification of values in the content is concerned. The level of attainment of this capability stands below sixty percent that gives scope for re-thinking on the part of orientation in values, value identification and value inculcation techniques for teachers.
3. While the instructional methods followed by the English teachers are considered, again, the level of 'ideal' activities falls into an even lower level. Not for a single item all the teachers use 'ideal' or 'mediocre' activities. Almost 90% of teachers used only low-level activities. In short, the activities followed by the teachers are not effective enough to develop Moral Maturity in pupils. The level of Pupils' Awareness of Values in the Content shows a heavy transmission loss again proving the teachers' inability for using appropriate activities.

4. The level of Moral Maturity of the secondary school pupils is on the lower side. It is below 35 per cent. While the four components of Moral Maturity are considered individually a slight variation to the positive side is found in the case of Moral Awareness, which has reached almost at the 50 per cent level. But it does not give any room for relaxation when we think of this component as only the most basic factor that leads to Moral Maturity. The most significant finding is in the case of the level of Moral Thinking that falls below a staggering 20 per cent. This is of serious concern as the capacity for Moral Thinking is the most important requisite for developing the capacity for action in the right way, in the right gravity, and at the right time.

In the attainment of Moral Maturity and its four components Girls are better than Boys significantly but they also fall around the estimated level for the total population.

5. Even though the content is rich enough in easily identifiable values and contexts suitable for inculcation of values, the secondary level English curriculum in Kerala seems to be ineffective to develop Moral Maturity in pupils because of the negligence on the part of the teachers in focusing on value inculcation as one of the main objectives of English Education in particular and Education as a whole. We can expect this while we find that the teachers themselves are unable to

identify the values fully and transact those values through the most effective activities. To be brief, the teachers as well as the pupils approach learning with a view of cognitive development only, the affective domain being neglected wholly.

## **INTERPRETATION AND CONCLUSION OF RESULTS**

The critical examination of the findings as interpretation and conclusion are summarized and arranged under the following subheadings.

### **i) Objectives of the curriculum**

The preamble to the Indian Constitution, The National Policy on Education, the various Commissions and Committees on Education, the architects of the English curriculum for Secondary Schools of Kerala, all foresee the development of the child into a social and moral being by the inculcation of values through the various activities in the educational arena. They all view this as the major objective of Education as was in the traditional system. The content of the curriculum has been prepared in accordance with this goal but the realization of this objective depends mainly on the potentiality of the teachers to shoulder the responsibility. The realization of the objectives is not a wild dream if all, teacher educators, teachers, parents and pupils put their efforts together.

**ii) Content's potentiality**

The content of the Secondary School English Curriculum for Kerala is rich in values. The values are directly stated and on most occasions inherent. They are easily identifiable and practicable under classroom conditions, which make the content highly potent enough to help in the development of Moral Maturity.

**iii) Teachers' potentiality**

As there exists no doubt about the question of 'What to achieve?' the duty of all related to education is to strive for the achievement of the prescribed goal. But the study reveals that the teachers who are supposed to play the pivotal role in this process have less than 60 per cent of Awareness of Values in the Content. It is not clear whether they do not deliberately attempt for identification of values or the prevailing educational practices force them not to spend much time on 'unwanted distracters'. The data obtained affirms that the teachers' potentiality for leading the pupils to Moral Maturity is dubious unless they also start 'striving for moral regeneration'.

**iv) Teachers' transaction**

The study reveals that the teachers are still following activities in accordance with the age old 'tradition' of teaching for academic excellence. This is evident from the finding that the vast majority of teachers use 'low'

level activities during classroom interaction. This is in conformity with the finding that they are poor in discovering the values latent in the content. The pupils' awareness of values in the same content taught by them shows a still worse situation. Unless there is a deliberate attempt on the part of the teachers for identification of values there will not be any activity conducive for inculcation of values in the classroom. This will ultimately lead to lopsided development of the personality of the pupils of which morality is a major component.

**v) Development of Moral Maturity in pupils**

The lack of Moral Maturity of pupils has been unveiled by the study. The level of attainment is below 35 per cent, which shows a deficiency of an alarming 65 per cent. It is high time that all concerned with the future citizens gave more attention to this revelation. The pupils are more deficient in their capacity for Moral Thinking, which worsens the present situation further.

**vi) Effectiveness of the English curriculum for developing Moral Maturity**

It is striking to note that the present secondary school English curriculum for Kerala is ineffective in developing Moral Maturity. The content is potent enough, but the teachers are in disarray. They are inefficient both in their capacity for identification of values and presenting activities suited for development of values. Even the values identified by them are not

transferred to the students fully. The Moral Maturity of pupils, though it stands at a negligible level, is not the contribution of school environment only. The pupils seem to be acquiring the moral components from other sources, like home, society, etc. If the school also plays its role with responsibility this gap in development of Moral Maturity undoubtedly can be bridged.

### **EDUCATIONAL IMPLICATIONS OF THE STUDY**

In the light of the results of the present study the investigator wishes to place before all concerned the following suggestions for the improvement of educational practices.

1. In the foreword to the textbooks directions to the teachers may be given as to the stress of values while transacting the content. At present the reading of the same may lead them to the wrong notion that English education is meant only for the learning of the language along with its grammar. The SCERT claims that in the new approach a shift of emphasis is there from teaching to learning with focus on equipping learners with essential language skills and building confidence in them to use language effectively in life situations. It should also include an objective like preparing the child to live as a social and moral being through the inculcation of values already present in the content. Otherwise, it would just sound like 'old wine in new bottle'. The

lesson grid given as appendix should invariably contain the character development element as the expected learning outcome. In the source books also some modifications are suggested. Though in the objectives it is mentioned that efforts should be made for value inculcation even the teachers who are willing to do so may grope about in the dark unless a list of values latent in the particular unit is given at the end of each unit in the source book. This at least gives a frame of reference to the teachers.

2. Orientation of teachers is, no doubt, the need of the hour. The study unveils the lack of ability on the part of the teachers to identify values and use effective activities helping for development of values in pupils. To tackle the problem head-on seminars, work shops, refresher courses etc. may be conducted specifically for orientating teachers to this. They should be introduced to the different approaches and strategies of value education.
3. Teaching strategies may be developed by amalgamating the essence of the different approaches already suggested by many to suit the school and home environments of Kerala.
4. Formation of value clubs, units of NCC, NSS etc. may be given prime importance so that the pupils should voluntarily join these and will

have an opportunity to interact with others and get socialized which can go a long way in the formation of character.

5. Training in Value Education invariably become part and parcel of teacher education programmes.
6. Programmes and activities in the schools should be impregnated with values. Staging of dramas based on the values latent in the content part of all the subjects should be at least a weekly exercise that will give impetus to the Moral Development of the pupils.
7. A deliberate attempt may be made by the school to monitor the activities of the pupils very closely where the character and conduct of the pupils are in question. Of course, it is impossible for the formation of a schedule in this regard. Here comes the role of the *Incidental Method of Value Education*. The teachers may be prepared and motivated in this regard to keep their eyes and ears open because they are the elements that affect eternity. No direct evaluative programmes are suggested because we may be running the risk of demeaning values by giving them the status of routine subject matter.

In short, values should permeate the entire educational scenario.

If the role of the teachers in this context is again underscored it will be an echo of the remarks already made by all those who have been breathing for revival of values.

## SUGGESTIONS FOR FURTHER RESEARCH

The investigator does never claim this study to be an all-embracing one; rather there is enough scope for further studies. He wishes to suggest the following studies:

1. The study can be extended to other languages also especially to Malayalam, which is the first language, to find out whether there is enough scope for the inculcation of values through the mother tongue of the pupils of Kerala.
2. An investigative study may be conducted at the elementary education stage to confirm whether proper inculcation of values is being carried out there because this is the stage where the schools can sow the seeds of morality in pupils. If the roots of the problem of moral degradation lie there remedial measures are to be taken there itself.
3. There is enough scope for an experimental study on the Moral Maturity of pupils getting formal Value Education (just as given in missionary schools) and pupils following normal stream of education.
4. The effectiveness of various strategies/approaches of Value Education may be compared and contrasted through experimental studies. The strategies/approaches like Critical Enquiry, Total Atmospheric, Integrated Concurrent, Moral Reasoning, Value Clarification, etc. need to be better focused.

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

# REFERENCES

## REFERENCES

### BOOKS

- Agarwala, J.C. (1982). *Development and planning of modern education*. New Delhi: Vikas Publishing House.
- Agnihotri, R. (1989). *Educational environment and student morale*. New Delhi: Deep and Deep Publications.
- Aiyer, P.S.S. (1986). *Evolution of Hindu moral ideals*. Delhi: Gian.
- Allport, G.W. (1961). *Pattern and growth in personality*. New York: Holt.
- Amrita Vidyalayam. (2001). *Schools where values play a role*. Kollam: M.A.Math. Amritapuri.
- Ananda, G. (Ed.). (1996). *Educational growth and development*. New Delhi: Commonwealth.
- Annamma, A. (1986). *Teacher and education in Indian society: An introductory perspective*. Trivandrum: SB Press.
- Arora, N. (1999). *Devatma's value oriented education: A supplement to present education*. Roorkee: Dev Samaj.
- Ashton, P. & Huitt, W. (1980). Egocentrism-sociocentrism: The dynamic interplay in moral development. In J. Magary, *et al.*, (Eds.), *Piagetian theory and the helping professions*. (Vol. 8) (293-297). Chicago: Association for the Study of Piagetian Theory.
- Bandiste, D.D. (1999). *Humanistic values: A source book*. New Delhi: B.R. Publishing.

- Bandura, A. (1986). *Social foundations of thought and action*. Englewood Cliffs, NJ: Prentice-Hall.
- Bauer, M.W. & Gaskell, G. (Ed.). (2000). Classical content analysis - a review.. In *qualitative researching with text, image and sound. A practical hand book*. London: Sage Publications, 131-148.
- Bennett, W.J. (1991). Moral literacy and the formation of character. In J.S. Benninga (Ed.), *Moral, character, and civic education in the elementary school*. New York: Teachers College Press, 131-138.
- Best, J.W. & Kahn, J.V. (1992). *Research in education* (6<sup>th</sup> ed.). New Delhi: Prentice-Hall of India Pvt. Ltd.
- Bhat, S.R. (1986). *Knowledge, value and education: An axiomatic analysis*. Delhi: Gian.
- Bhattacharya, A.N. (1992). *Dharma-Adharma and morality in Mahabharata*. Delhi: SS Publishers.
- Brown, G. & Desforges, C. (1979). *Piaget's theory*. London: Routledge and Kegan Paul.
- Buch, M.B. (Ed.). (1991). *Fourth survey of research in education*. New Delhi: NCERT.
- Buch, M.N. (Ed.) (1987). *Third survey of research in education*. M.S. University, Baroda: Centre of Advanced Study in Education.
- Bull, N.J. (1969). *Moral education*. London: Routledge and Kegan Paul.
- Campbell, V. & Bond, R. (1982). Evaluation of a character education curriculum. In D. McClelland (Ed.), *Education for values*. New York: Irvington Publishers.

- Carr, D. (1995). *After Kohlberg: Some implications of an ethics of virtue for the theory of moral education and development*. Unpublished manuscript. Edinburgh: Moray House Institute.
- Catechetical Commission. (1994b). *God, my father love me (teachers' guide) book 1, Grow in Faith Series*. Shillong: NER, Catechetical Commission.
- Central Board of Secondary Education. (2000). *Education for human excellence*. New Delhi: CBSE.
- Chakrabarti, M. (1997). Value education. In NCERT. (2002). *Annotated bibliography on value education in India*. New Delhi.
- Chakraborty, S.K. (1989b). *Values in our lives: A pilot study*. Calcutta: Vivekananda Nidhi.
- Chatterji, P.C. (1995). *Secular values for secular India*. New Delhi: Manohar.
- Chilana, M.R. & Dawan, M.L. (1998). *The human values: A task for all*. New Delhi: Concept Publishing.
- Chintamunee, M. (1995). *Glimpses of eternal values*. New Delhi: Star.
- Dagar, B.S. & Dhull, I. (1994). *Perspectives on moral education*. New Delhi: Uppal.
- Dalai Lama. (1999). *Love, kindness and universal responsibility*. New Delhi: Paljor Publication.
- Dev, V. (1999). *Moral education: The supreme need*. Chandigarh: Dev Samaj Publication.
- Devi, L. (Ed.). (1998). *Educational value*. New Delhi: Anmol Publication.

- Dewey, J. (1934). *A common faith*. New Haven, CT: Yale University Press.
- Dhokalia, R. P. (2001). *Eternal human values and world religions*. New Delhi: NCERT.
- Durkheim, E. (1925). *Moral education*. Glencoe: Free Press.
- Dutt, S. (1998). *Moral values in child development*. New Delhi: Anmol.
- Ennis, R. (1969). *Logic in teaching*. Englewood Cliffs, NJ: Prentice-Hall.
- Etzioni, A. (1984). *Self-discipline, schools, and the business community*. Washington, DC: National Chamber Foundation.
- Francis, K. (Ed.). (1993c). *Education and development*. New Delhi: Discovery.
- Gandhi, K.L. (1993). *Value education: A study of public opinion*. New Delhi: Gyan.
- Garrett, H. E. (1981). *Statistics in psychology and education*. Bombay: Vakils, Feffer and Simons Ltd.
- Gauld, J. W. (1993). *Character First: The Hyde school difference*. San Francisco: ICS Press.
- Georgia Department of Education. (1997). *Values education implementation guide*. Atlanta, GA: Georgia Department of Education.
- Gilligan, C. (1982). *In a different voice: Psychological theory and women's development*. Harvard University Press.
- Ginsburg, A. & Hanson, S. (1986). *Gaining ground: Values and high school success*. Washington, DC: U. S. Department of Education.

- Good, C. V. (1973). *Dictionary of education (3<sup>rd</sup> ed.)*. New York: McGraw-Hill Book Company.
- Gopinath, P. (1989). *Bhartrhari's satakatrayam*. Delhi: Nag Publishers.
- Goyal, B.R. (Ed.). (1991). *Value based education*. Gurgaon: Chaudhary Trust.
- Guilford, J.P. & Fruchter, B. (1978). *Fundamental statistics in psychology and education*. Tokyo: McGraw Hill, Kogakusha.
- Gupta, N.L. (1986a). *Value education: Theory and practice*. Ajmer: Krishna Brothers.
- Gupta, N.L. (1986b). *Value oriented education*. Ajmer: Krishna Brothers.
- Gupta, N.L. (1995). *Education and values in the Mahabharata*. New Delhi: Concept Publishing.
- Gupta, N.L. (2000). *Human values in education*. New Delhi: Concept Publishing Co., 176-185.
- Hamsa, K.E. (1998). *The Kerala education act, 1958 and The Kerala education rules, 1959*. Three Star Publications: Alappuzha.
- Hartshorne, H. & May, M. (1928). *Studies in the nature of character. Vol 1. Studies in deceit*. New York: Macmillan.
- Hartshorne, H. & May, M. (1929). *Studies in the nature of character. Vol 2. Studies in self-control*. New York: Macmillan.
- Hartshorne, H., May, M. & Shuttleworth, F. (1930). *Studies in the nature of character. Vol 3. Studies in the organization of character*. New York: Macmillan.

- Hassija, J.C. (1995). *Twelve wonder values for a better world*. Rajasthan: Brahma Kumaris Ishwariya Vishwa Vidyalaya.
- Hawkins & Allen. (1991). *The oxford encyclopedic English dictionary*. Oxford: Clarendon Press.
- Hersh, R., Paolitto, D. & Reimer, J. (1977). *Promoting moral growth: from Piaget to Kohlberg*. New York: Longman.
- Huitt, W. (1995). *Success in the information age: A paradigm shift*. Atlanta: Georgia Independent School.
- Huitt, W. (1996). *System models of human behaviour*. Valdosta: Valdosta state University. Educational Psychology Interactive.
- Huitt, W. (2004). *Moral and character development*. *Educational psychology interactive*, Valdosta, GA: Valdosta State University.
- Husen, Torsten, & Pastlethwaite. (Eds.). (1985). *The encyclopaedia of education Vol. 6*. Oxford: Pergamon Press.
- Jasta, H.R. (1990). *Spiritual values and education*. Delhi: Prabhat Prakashan.
- Jois, M.R. (1998). *Human rights and Indian values*. New Delhi: National Council of Teacher Education.
- Kalra, R.M. & Singh, R.R. (1987). *Curriculum construction for youth development*. New Delhi: Sterling.
- Kapani, M. (2000). *Education in human values*. New Delhi: Sterling.
- Kar, B. (2000). *Value perspectives in Indian philosophy*. New Delhi: Mittal Publication.

- Kar, N.N. (1996). *Value education: A philosophical study*. Ambala Cantt: The Associated Publisher.
- Kay, W. (1975). *Moral education. A sociological study of the influence of society, home and school*. London: Allen and Unwin Ltd.
- Khanna, C.P. (1990b). *Eternal education*. Delhi: Doaba House.
- Kohlberg, L. (1967). Moral and religious education and the public schools: A developmental view. In T. Sizer (Ed.), *Religion and public education*. Boston: Houghton- Mifflin.
- Kohlberg, L. (1969). Stage and sequence: The cognitive-developmental approach to socialization. In D. A. Goslin (Ed.), *Handbook of socialization theory and research*. Chicago: Rand McNally, 347-480.
- Kohlberg, L. (1976). The cognitive-developmental approach to moral education. In T. Lickona (Ed.), *Moral development and behavior: Theory, research and social issues*. New York: Holt, Rinehart and Winston.
- Kohlberg, L. (1984). *The psychology of moral development*. San Francisco: Harper & Row.
- Kohlberg, L. & Turiel, E. (1971). Moral development and moral education. In G. Lesser (Ed.), *Psychology and educational practice*. Glenview, IL: Foresman.
- Kirschenbaum, H. & Simon, S. (Eds.). (1973). *Readings in values clarification*. Minneapolis, MN: Winston Press.
- Lickona, T. (1991). *Educating for character: How our schools can teach respect and responsibility*. New York: Bantam Books.

- Luther, M.M. (2001). *Values and ethics in school education*. New Delhi: Tata McGraw-Hill.
- Mascranahas, M. & Justa, H.R. (1989). *Value education in schools and other essays*. Delhi: Konark.
- Mehrotra, R.C. & Arora, R.K. (Eds.). (1994). *Education, science and human value*. New Delhi: Wiley Eastern.
- Metcalf, L. (Ed.). (1971). *Values education: Rationale strategies and procedures*. Washington, DC: National Council for the Social Studies.
- Mohan, S. (1989). *Value oriented education: A validation study*. Agra: National Psychological Corporation.
- Modi, I. (Ed.). (2000). *Human values and social change*. Jaipur: Rawat Publication.
- Motilal, B.K. (Ed.). (1989). *Moral dilemmas in Mahabharata*. Delhi: Motilal Banarasidas.
- Munn, N.L. (1965). *The evolution and growth of human behaviour (2<sup>nd</sup> ed.)*. Boston: Houghton Mifflin.
- Nair, K.R.R. (1989). *Themes in contemporary Indian education*. Mumbai: Himalaya Publishing House.
- Nanda, R.T. (1997). *Contemporary approaches to value education in India*. New Delhi: Regency.
- National Council of Educational Research and Training. (1979). *Documents on social, moral and spiritual values in education*. New Delhi: Government of India.
- Nayar & Khader. (1992). *Education in social values*. New Delhi: NCERT.

- Nazreth, P. rjm & Wapler, M.E. (1978). *Personal values*: New Delhi: All India Association of Catholic Schools.
- Noguchi, L.M., Hanson, H. & Lample, P. (1996). *Exploring a framework for moral education*. New Delhi: Bahai Publishing Trust.
- Nucci, L. (Ed.). (1989). *Moral development and character education: A dialogue*. Berkley, CA: McCutchan.
- Padmanaban, T. (1999). *A study on values*. Chidambaram: Ethiraj Publications.
- Passi, B.K. & Singh, P. (1991). *Value education*. Agra: National Psychological Corporation.
- Peters, R.S. (1966). *Ethics and education (Part 2)*. London: Allen and Unwin.
- Piaget, J. (1932). *The moral judgement of the child*. London: Routledge and Kegan Paul.
- Power, F. C., Higgins, A. & Kohlberg, L. (1989). *Lawrence Kohlberg's approach to moral education*. New York: Columbia University Press.
- Prahallada, N. N. (2000). Contemporary significance of value education. In U.R. Negi (Ed.), *Value education in India*. New Delhi: Association of Indian Universities, 1-9.
- Purpel, D. & Ryan, K. (Eds.). (1976). *Moral education...It comes with the territory*. Berkeley, CA: McCutchan.
- Rajput, J.S. (2001). *Symphony of human values in education*. New Delhi: NCERT.

- Ramakrishna Institute of Moral and Spiritual Education. (2001). *A handbook on value education*. Mysore: RIMSE.
- Rao, R.K. (1986). *Moral education – A practical approach*. Mysore : Ramakrishna Institute of Moral and Spiritual Education.
- Rao, S.P. (1991). *Current trends in English language teaching: Theory and practice*. New Delhi: Creative Publishers.
- Raths, L., Harmin, M. & Simon, S. (1978). *Values and teaching: Working with values in the classroom* (2nd ed.). Columbus, OH: Charles E. Merrill.
- Rawls, J. (1971). *A theory of justice*. Cambridge, MA: Harvard University Press.
- Rest, J. et al., (2000). *Post-conventional moral reasoning: A Neo-Kohlbergian approach*. Mahway, NJ: Erlbaum Press.
- Ruhela, S.P. (Ed.). (1986). *Human values and education*. New Delhi: Sterling.
- Ruhela, S.P. (Ed.). (1996). *The emerging concept of education in human values*. New Delhi: Regency.
- Ruhela, S.P. (Ed.). (2000b). *Values in modern Indian educational thought*. Delhi: Indian Publishers Distributors.
- Ryan, K. (1989). In defense of character education. In L. Nucci (Ed.), *Moral development and character education: A dialogue*. Berkley, CA: McCutchan, 3-17.
- Ryan, K. et al., (1992). *Character development in schools and beyond* (2nd ed.). Washington DC: Council for Researching Values and Philosophy.

- Saraf, S. (1999). *Education in human values*. New Delhi: Vikas.
- Sarangi, R. (1994). *Moral education in schools – Bases and implications*. New Delhi: Deep and Deep Publications.
- Seshadri, C. et al., (1992). *Education in values: A source book*. New Delhi: NCERT.
- Sharma, R.N. (1992). *Philosophy and sociology of education*. Delhi : Surjeet Publications.
- Sharma, S.R. (Ed.) (1998). *Encyclopaedia of value and moral education – Vol. 2*. New Delhi: Cosmo Publications.
- Sharma, J.N. (1998). Value education in schools. In S.C. Kashyap (Ed.), *Urgency of value of education and primacy of girl child; National agenda for educational reforms*. New Delhi: Uppal Publishing House, 69-71.
- Sharma, S.R. (Ed.) (1999b). *Morals and values in education*. New Delhi: Genesis.
- Shaw, P. (1990). *Morality and religion in advaita and visistadvaita*. Delhi: Deputy Publications.
- Simon, S., Howe, L. & Kirschenbaum, H. (1972). *Values clarification: A handbook of practical strategies for teachers and students*. New York: Hart Publishing Co.
- Simpson, E. (1989). *Good lives and moral education*. New York: Peter Lang.
- Singh, S. S. (1999). *Values*. Imphal: Council of Higher Secondary Education, Manipur.

- Solomon, D. *et al.*, (1992). Creating caring school and classroom communities for all students. In R. Villa. *et al.*, (Eds.). *From restructuring for caring and effective education: An administrative guide to creating heterogeneous schools*. Baltimore, MD: Paul H. Brookes Publishing Co.
- Stallings, J. (1978). What teachers do does make a difference. In A. Newman (Ed.), *In defense of the American public school*. Berkeley, CA: McCutchan.
- Sukhia, S.P. *et al.*, (1976). *Elements of educational research*. New Delhi: Allied Publishers.
- Swami, R.N. (1980). *Education and traditional values*. Calcutta: Ramakrishna Mission Institute of Culture.
- Swami, B.C. (1983). *How to build character*. Calcutta: Advaita Ashrama.
- Venkataiah, N. (Ed.). (1998). *Value Education*. New Delhi: APH Publishing Corporation.
- Walberg, H. & Wynne, E. (1989). Character education: Toward a preliminary consensus. In L. Nucci (Ed.), *Moral development and character education: A dialogue* (pp. 19-36). Berkeley, CA: McCutchan.
- Watkins, J. (1976). Forming a value curriculum: Two philosophical issues to consider. In D. Purpel & K. Ryan (Eds.), *Moral education...It comes with the territory*. Berkeley, CA: McCutchan.
- Watson, M. *et al.*, (1989). The child development project: Combining traditional and developmental approaches to values education. In L. Nucci (Ed.), *Moral development and character education: A dialogue*. Berkeley, CA: McCutchan, 19-36.

- Wilson, J. *et al.*, (1967). *Introduction to moral education*. Middlesex: Penguin Books.
- Wilson, J. (1969). *Moral education and the curriculum*. New York: Pergamon Press.
- Wilson, J. (1972). *Practical methods of moral education*. London: Heinemann Educational Books.
- Wynne, E. & Ryan, K. (1992). *Reclaiming Our Schools: A Handbook for Teaching Character, Academics and Discipline*. Columbus: Charles Merrill.
- Wynne, E. & Ryan, K. (1997). *Reclaiming our schools: A handbook on teaching character, academics, and discipline* (2nd ed.). New York: Merrill.
- Wynne, E. & Walberg, H. (Eds.). (1984). *Developing character: Transmitting knowledge*. Posen, IL: ARL.

## JOURNALS

- Agarwal, V. (1988). Inculcating moral values in children. *Indian Psychological Abstracts*, 26 (1), 50.
- Ali, S.F. & Karunanidhi, S. (1998). A study of religiosity and values. *Indian Educational Abstract*, 4, 43.
- Ambasht, N.K. & Singh, A. (2001). Inculcation of values at secondary stage. *Journal of Value Education*, 1 (1), 44-54.
- Anantharaman, R.N. (1981). The effect of sex, social class and rural-urban locality on values. *Indian Psychological Abstracts*, 18 (1), 51.

- Ananyananda, Swami (2000). Education for human excellence. *Prabodha*, 34.
- Ara, S. (1986). A comparative study of structure of values on student samples from Bangladesh and India. *Indian Psychological Abstracts*, 24 (2), 186.
- Arulandram, H.G.S. (1991). Needed: Value based education. *University News*, 29 (48), 4.
- Avinashilingam, T.S. (1983). Incultation of social, ethical and spiritual values in education. *Journal of Educational Research and Extension*, 20 (1), 1-16.
- Awasthi, O.N. (2000). Curriculum development: Issues and concerns. *Journal of Indian Education*, 25 (4), 115-124.
- Bahon, A.J. (1982). Value-oriented education: Part IV. *The Progress of Education*, 57 (2), 26-30.
- Barricell, L.A. (1997). The interaction between morality and society: Its evolutionary mechanism. *Journal of Human Values*, 3 (2), 173-180.
- Bayati, J. (1997). Measurement and evaluation of values. *Bharatiya Adhunik Shiksha*, 15 (1), 14-21.
- Bayti, J. (1987). Values in relation to religious and moral education. *Journal of Indian Education*, 13 (2), 15-17.
- Bennett, W. (1993). Is our culture in decline? *Education Week*, 12 (28), 32.
- Bham, A.J. (1982). Value-oriented education. Part II. *Indian Psychological Abstracts*, 20 (4), 440.

- Bhandari, M.S. (1996). Value education, secularism and religion. *University News*, 34 (12), 1-3.
- Bhargava, J.N. (1995). Value orientation: When, why and how? *The Rajasthan Board of Education*, 31 (4), 20-23.
- Bhat, R.K. (1996). Towards a value based education system. *University News*, 34 (43), 9-12.
- Bhatnagar, T.N.S. (1995). Role of teachers in the emerging Indian society. *Journal of Indian Education*, 21 (2), 43-50.
- Bhushan, A. & Ahuja, M. (1981). Value systems and value patterns among Indian adolescents belonging to different sociometric levels. *Indian Psychological Abstracts*, 18 (4), 479-480.
- Blair, J. (1995). A cognitive developmental approach to morality: investigating the psychopath, *Cognition*, 57, 1-29.
- Bohra, S.P. (1986). Values correlate with effective teachers. *Indian Psychological Abstracts*, 24 (2), 187.
- Chadhuri, R. (1994). Gandhi and value education. *Gandhi Marg*, 16 (1) 45-53.
- Chaudhary, M. & Kaur, P. (1997). Impact of home environment on moral values of children. *Indian Educational Abstract*, 2, 35.
- Chandrakumar, P.S. & Arockiasamy, S. (1997). Gender difference in value orientation among college students. *Indian Psychological Abstracts and Review*, 4 (2), 290.
- Chandy, P.T. (1984). Education and values: Need for integration. *New Frontiers in Education*. 17 (1), 26-30.

- Chishty, S.B.H. (1991). Teaching moral education. *The Primary Teacher*, 16 (2), 30-33.
- Chittibabu, S.V. (1997). Value orientation of education. *University News*, 35 (18), 11-13.
- Choudhury, N.R. (1989). Values and value-oriented education. *Journal of Indian Education*, 15 (1), 15-17.
- Cottom, C. (1996). A bold experiment in teaching values. *Educational Leadership*. 53(8), 54-58.
- Dagar, B.S. & Dhull, I. (1997). A case for value-oriented education. *University News*, 35 (29), 10-11.
- Dandapani, S. (2002). Personal family and social values. *Prabodha*. 35.
- Daniel, J.T.K. (1991). Whither value education. *New Frontiers in Education*, 21 (1), 42-49.
- Das, R.C. (1987). Education in values. *Journal of Indian Education*, 13 (4), 37-41.
- Das, R.C. (2000). Why education in values. *Journal of Value Education*, November, pp. 31-36.
- Dash. (1998). A study of the scope of value education in different subjects of secondary school curriculum in Orissa. *The Progress of Education*, 70(11), 245-248.
- Dave, I. (1991). The concept of value education. *The Rajasthan Board of Education*, 27 (2-3), 1-6.
- Devdas, R.P. (1983). The role of the teacher. *Journal of Educational Research and Extension*, 20 (1), 30-36.

- Dhand, H. *et al.*, (1995). Value clarification strategies in India. *Indian Educational Review*, 30 (2), 73-92.
- Dhar, T.N. (2000). Value education. *Journal of Value Education*. November, pp. 87-102.
- Dutt, N.K. (1984). Values: The foundation of meaningful life. *Indian Psychological Abstracts*, 22 (3), 330.
- Ediger, M. (1982). Value and curriculum. *New Frontiers in Education*, 12 (3), 23-27.
- Filella, J. (1984). Values and the teaching-learning process: An integrated approach. *New Frontiers in Education*, 14 (1), 1-18.
- Gangrade, D.K. (1994). Moral integration: A plea for peaceful society. *Gandhi Marg*, 16 (2), 195-205.
- Ganguli, H.C. (1990). Teaching about values. *The Indian Journal of Social Work*, 51 (4), 633-648.
- Gautamananda, S. (2000). Values in our education. *Prabodha*, 43-50.
- Ghosh, A.K. (1997). Moral education. *University News*, 35 (44), 13-14.
- Gupta, K. (1984). A comparative study of moral values of the children of working and non-working mothers. *The Progress of Education*, 58 (8), 193-196.
- Gupta, K.M. (1986). Moral development of school children. *Indian Psychological Abstracts*, 24 (1), 118.
- Gupta, A.K. & Gangal, R. (1989). Value emphasis as perceived by pupils of primary middle and high school stage in different institutions. *Indian Educational Review*, 24 (1), 133-142.

- Iltyerah, M. & Mahindra, K. (1990). Moral development and its relation to perspective taking ability. *Psychology and Developing Societies*, 2 (2), 203-216.
- Jain, M.P. (1999). Value oriented education. *University News*, 37 (8), 1.
- Jangira, N.K. (1983). Using value-clarifying strategies in the classroom. *The Primary Teacher*, 8 (2), 18-21.
- Jayaswal, S.R. (2000). Development of values. *Journal of Value Education*, November, pp. 80-86.
- Joshi, J. (1994). Moral values among adolescents belonging to joint and nuclear families. *Journal of Indian Education*, 19 (4-5), 85-88.
- Joshi, J.V. (1982a). Moral education: Approach and perspective. *The Progress of Education*, 57 (3), 50-52.
- Joshi, J.V. (1982c). Programme for moral education. *The Progress of Education*, 57 (5), 98-102.
- Joshi, J.V. (1983). Techniques of moral education. *The progress of Education*, 57 (6), 122-129.
- Joshi, Kireet. (1999). Fundamental duties and human values. *The Indian Journal for Teacher Education*, 2 (1), 1-5.
- Joshi, M.M. (1981). Moral and religious education in schools. *Journal of Indian Education*, 7 (4), 3-5.
- Kagan, J. (1981). The moral function of the school. *Daedalus*, 110 (3), 151-165.
- Kakkar, S.B. (1981). Influence of teacher on students' values. *Indian Psychological Abstracts*, 19, 133.

- Kalia, A.K. & Mathur, S.S. (1986). Value preferences of adolescents studying in schools with different socio-economic environments. *Indian Psychological Abstracts*, 24 (1), 43.
- Kalra, R.M. (1982a). Teaching science in developing countries with a focus on values. *The Education Quarterly*, 34 (2), 9-13.
- Kalra, R.M. (1982b). Should higher education be value oriented? *University News*, 20 (2), 41.
- Kapur, J.N. (1991). Some criteria for excellence in teaching. *University News*, 29 (51), 2-4.
- Karajagi, G. (2002). Role of teachers and parents in imparting values. *Prabodha*. 36-38.
- Kareem, S.A. (1989). Education in human values. *University News*, 27 (10), 9-12.
- Kaw, M.K. (2000). Education in human values. *Journal of Value Education*, November, 25-30.
- Khanduri, M. (1991). Role of teachers and the goals of education. *University News*, 29 (27), 3-4.
- Khaparde, M.S. (1994). Teacher, taught, and the society. *Journal of Education and Social change*, 7 (4), 62-67.
- Kiran, B.K. (2001). Education in human values for the twenty-first century. *Journal of Value Education*, 1 (1), 55-76.
- Kirpal, P. (1986). Human values and quality of life. *Indian Psychological Abstracts*, 24 (3), 352.

- Kulshreshtha, I. (1986). Value education through children's literature. *The Education Quarterly*, 38 (3), 18-27.
- Kumat, R.S. (1990). Value education. *Teachers Today*, 32 (3), 30-34.
- Kundu, R. & Kundu, N. (1984). The domain value assessment techniques: A review. *Indian Psychological Abstracts*, 22 (2), 185.
- Kunnunkal, T.V. (1984). Value oriented education. *New Frontiers in Education*, 14 (1), 19-25.
- Lobo, G. (1980). Some issues in moral education. *New Frontiers in Education*, 10 (2), 79-96.
- Macfarland, C. (1985). Education for empathy. *New Frontiers in Education*, 15 (1), 91-97.
- Maikhuri, R. & Shah, A. (2005). Value education: Some reflections. *Experiments in Education*, 33 (11), 9-12.
- Malhotra, S.P. (1984). Teaching values in the class: Jurisprudential technique. *The Education Quarterly*, 36 (4), 9-11.
- Mani, M.N.G. (2002). Impact of books on human life. *Prabodha*. 40.
- Margaret, K. & Kumari, S. (1990). Models of innovation in language teaching. *Progressive Educational Herald*, 4 (3), 41-43.
- Mathias, T.A. (1985). World culture and global values. *New Frontiers in Education*, 15 (4), 1-27.
- Mathur, B. (1995). Value-orientation of teacher education programme. *Educational Herald*, 26 (10), 48-52.
- Mathur, V.S. (1933). Value based education. *Journal of Indian Education*, 8 (5), 31-34.

- Mathur, T.B. (1991). Schools and values: Clarifying strategies. *The Rajasthan Board of Education*, 27 (2-3), 61-66.
- Maunika, S. (1981). The teacher pupil relationship during Upanishadic period and its relevance to modern education. *Indian Psychological Abstracts*, 18 (3), 434.
- Mehdi, B. (1986). Psycho-philosophical perspective of value oriented education. *Journal of Indian Education*, 12 (2), 35-38.
- Metha, C.S. (1991). Development of moral behaviour. *The Rajasthan Board of Education*, 27 (2-3), 19-24.
- Miller, P. & Kim, K. (1988). Human nature and the development of character: The clash of descriptive and normative elements in John Stuart Mill's educational theory. *Journal of Educational Thought*, 22 (2), 133-44.
- Mishra, K.P. (1996). Comparative study of cognitive moral development model with traditional approach in terms of moral development and values clarification of secondary school students. *Indian Educational Abstracts*, 1, 38.
- Mistry, T.C. (1988). A comparative study of attitudes, values and personality characteristics of rural, urban and non-Gujarati college and secondary teachers. *The Progress of Education*, 62 (6), 140-144.
- Mohan, J. & Sheoran, R.S. (1988). Altruism and values of adolescents. *Indian Psychological Abstracts*, 26 (2), 182.
- Nair, R.S. (1999). Teacher education and quality of education. *The Kerala Journal of Education-Research and Extension*, 1 (1), 29-39.
- Narain, I. (1987). Planning for value-based education in India. *Journal of Education and Social Change*, 1 (3), October-December, 106-107.

- Neshila. (1989). Value crisis. *Journal of Indian Education*, 15 (4), 13-17.
- Nichols, S. (2002). Norms with feeling: towards a psychological account of moral judgement, *Cognition*, 84, 221-236.
- Nigal, S.G. (1984). Vedic concept of values. *Indian Psychological Abstracts*, 22 (4), 475.
- Padhan, G.C. (1993). Values among secondary school students in relation to moral judgement, socio-economic status and sex. *Journal of Educational Research and Extension*, 29 (3), 112-126.
- Padhan, G.C. (1997). Moral values of school students in relation to different personal values. *Indian Educational Abstract*, 3, 37.
- Padhan, G.C. & Takkar, A. (1994). Moral judgement among different types of school students in relation to intelligence and sex. *Experiment in Education*, 22 (12), 256-266.
- Pandey, K. (1987). Values of creative teachers. *Indian Educational Review*, 22 (2), 128-132.
- Pangotra, N.N. (1981). The school and moral education. *Indian Psychological Abstracts*, 18 (2), 287-288.
- Pant, K.C. (1985). Education in human values, its relevance and strategy. *University News*, 23 (31), 2-4.
- Paul, K.P. (2000). Who is a good teacher? *Indian Psychological Abstracts and Reviews*, 7 (1), 160.
- Petthe, A. (1984). Some reflections on value education. *New Frontiers in Education*, 14 (1), 51-54.

- Prahalada, N.N. (1991). Moral education in India. *The Primary Teacher*, 16 (3), 12-18.
- Pritchard, I. (1988). Character education: Research prospects and problems. *American Journal of Education*, 96 (4), 469-495.
- Rajput, J.S. (1991). Inputs in value education. *University News*, 29 (49), 1-3.
- Rajput, J.S. (2000). Values in school education. *Journal of Value Education*, November, pp. 37-43.
- Ranganathananda, S. (1983). The need for ethical and social values in education. *Journal of Educational Research and Extension*, 20 (1), 17-31.
- Rani, S. (1996). Approaches to value education and the role of the school and the curriculum. *University News*, 34 (12), 8-11.
- Rao, K.S. (1995). Value-crisis and the need for value based education. *Journal of Educational Research and Extension*, 32 (1), 41-50.
- Rastogi, K.G. (1980a). Moral education in India. *The Primary Teacher*, 5 (2), 33-36.
- Ruhela, S.P. (1987). Education in human values: A synoptic view. *University News*, 25 (28), 3-8.
- Samsuddin. (1997). Methods of moral education. *The Primary Teacher*, 22 (2), 3-7.
- Sarangi, R. (1992). Moral development of children. *The Primary Teacher*, 17 (1), 19-20.
- Seetharam, A.R. (2001). Value education: Content and process. *Journal of Value Education*, 1 (1), 23-43.

- Seshadri, C. (1984). Teachers and value education. *New Frontiers in Education*, 17 (1), 31-37.
- Sharma, A.P. (1991). How to inculcate values among youth. *University News*, 29 (24), 14.
- Sharma, N.P. (1997). Can values be taught? *Shiksha Bharati*, 2 (2), 32-34.
- Sharma, Vandana & Kaur (1992). Moral judgement as function of intelligence, birth-order and age of the children. *Psychologia : An International Journal of Psychology in the Orient*, 35,2, 121-124.
- Shukla, R.P. (1997). Towards developing values among children: An analytic approach. *University News*, 35 (39), 14-17.
- Spears, H. (1973). Kappans ponder the goals of education. *Phi Delta Kappan*, 29-32.
- Sundaran, S. (1990). Need for moral education. *Journal of Indian Education*, 15 (5), 1-5
- Tripathi, K.M. & Mishra, G. (1981). Development of moral judgement in Indian children. *Psychologia*, 22, 164-169.
- Tyagananda, S. (2000). The value of values. *Prabodha*. 31.
- Unithan, T.K.N. (1988). Education in human values. *University News*, 26 (49), 21-31.
- Walia, K. (2000). Value based teacher education. *Journal of value Education*, November, 103-111.
- Wright, D. (1983). Religious education from the perspective of moral education. *Journal of Moral Education*. 12 (2), 111-115.

Wynne, E. & Walberg, H. (1985). The complementary goals of character development and academic excellence. *Educational Leadership*, 43(4), 15-18.

## DOCTORAL THESES

Adhikari, G.S. (1981). *A study of attitude towards national defense and social values as resultants of socio-economic status and sex*. Unpublished doctoral dissertation, Kumaun University, Uttar Pradesh.

Agarwal, M. (1990). *Job satisfaction of teachers in relation to some demographic variables and values*. Unpublished doctoral dissertation, B.R. Ambedkar University, Agra.

Anjali. (1995). *A study of teacher effectiveness in relation to values, job satisfaction and emotional stability of senior secondary school teachers of Himachal Pradesh*. Unpublished doctoral dissertation. Himachal Pradesh University, Shimla.

Arora, R. (1993). *A study on relationship between the nature of scientific knowledge and values among University teachers and students*. Unpublished doctoral dissertation, Banaras Hindu University, Varanasi.

Bageshwar, S. (1993). *Value profile and self-concept of women teachers*. Banaras Hindu University, Varanasi.

Bahadur, S.K. (1981). *A comparative study of values, attitudes and conformity behaviour of adolescents in Kanpur*. Unpublished doctoral dissertation, Kumaun University, Uttar Pradesh.

Bajpai, A. (1990). *An experimental study of an educational intervention curriculum for value development and its facilitative effect upon the*

*level of moral-judgement of children.* Unpublished doctoral dissertation. B.R.D. University, Lucknow.

Bandyopadhyay, R. (1981). *Growth and development of moral judgement in children.* Unpublished doctoral dissertation, Calcutta University.

Banui, K. (1992). *A study of the values of college students in Nagaland in relation to their self-concept.* Unpublished doctoral dissertation. North Eastern Hill University, Meghalaya.

Bhadun, J. (1989). *The effect of feedback in improving personality, desirable behaviours, values and teacher perception among secondary and senior secondary school students.* Unpublished doctoral dissertation. Utkal University, Orissa.

Bhargava, I. (1986). *Development of moral judgement among children at concrete and formal operational stages and its relationship with the variable of home and educational environment.* Unpublished doctoral dissertation. Punjab University, Punjab.

Bhatia, K.T. (1984). *The emotional, personal and social problems of adjustment of adolescents under Indian conditions with special references to values of life.* Unpublished doctoral dissertation, Bombay University, Maharashtra.

Bhatnagar, I. (1984). *A study of some family characteristics as related to secondary school student activism, values, adjustment and school learning.* Unpublished doctoral dissertation, Meerut University, Meerut.

Bhattacharya, P. (1993). *Value orientation and modern society.* Unpublished doctoral dissertation, Bardhawan University, Bardhawan, West Bengal.

- Chhabra, P. (1991). *Impact of the programme of moral education on non-scholastic aspect of primary school learner's behaviour*. Unpublished doctoral dissertation. Vikram University, Madhya Pradesh.
- Chouhan, S. (1988). *Religious and moral education in Shakespeare's drama: A study*. Unpublished doctoral dissertation. Nagpur University, Nagpur.
- Datta, M. (1996). *Inter-relational study between fundamental and social values of the pupils of different educational grades and socio-economic status*. Unpublished doctoral dissertation, Kalyani University, West Bengal.
- Diwedi, C.B. (1983). *An investigation into the changing social values and their educational implications*. Unpublished doctoral dissertation, Gorakhpur University, U.P.
- Dubey, R. (1991). *A critical study of the concept of value education in India at school level since 1947 to 1986*. Unpublished doctoral dissertation. Patna University, Bihar.
- Garg, R.R. (1983). *Children's perception of parental disciplinary practice and its relation to development of personality needs, moral judgement and problem-solving ability*. Unpublished doctoral dissertation, Agra University, Agra, Uttar Pradesh.
- Gethanath, P.S. (1988). *A study of moral judgement in relation to some selected variables*. Unpublished doctoral dissertation, Sri Venkateswara University, Tirupati, Andhra Pradesh.
- Goswami, N.S. (1983). *A study of value orientation of post-basic schools in Gujarat*. Unpublished doctoral dissertation. Sardar Patel University, Gujarat.

- Gupta, K.M. (1982). *A study of the moral development of school children*. Unpublished doctoral dissertation, Gujarat University, Ahmedabad, Gujarat.
- Jena, J. (1992). *Value pattern among rural and urban children varying in educational level and social stratification*. Unpublished doctoral dissertation, Utkal University, Orissa.
- Hema. (1993). *Developing value judgement of secondary school students for future values of the year 2005 A.D. through V.A.M. (Value Analysis Model)*. Unpublished doctoral dissertation, Devi Ahilya Vishwavidyalaya, Indore, Madhya Pradesh.
- Kalamani, M. (1991). *A study of the problems of adolescents and their value system*. Unpublished doctoral dissertation, New Delhi: NCERT.
- Kalra, V. (1978). *A study of moral judgement in children belonging to different mental and socio-economic levels*. Doctoral dissertation, Jamia Millia.
- Kapoor, A. (1995). *Value change in secondary school students: an experimental study*. Unpublished doctoral dissertation, B.R.D. University, Lucknow, Uttar Pradesh.
- Kar, N.N. (1985). *Value education: A philosophical study*. Unpublished doctoral dissertation, M.S. University, Baroda, Gujarat.
- Kothari, S. (1983). *A study of the development of moral concepts among first generation learners and second generation learners in Indore*. Unpublished doctoral dissertation, Devi Ahilya Vishwavidyalaya, Indore, Madhya Pradesh.

- Kumari, P. (1981a). *Personality needs moral judgement and value-patterns of secondary school teachers: A critical analysis*. Unpublished doctoral dissertation, Gorakhpur University, Uttar Pradesh.
- Kundu, N. (1982). *Value pattern of college students and its relation to psycho-social variables*. Unpublished doctoral dissertation, Calcutta University, Kolkata, West Bengal.
- Padmanaban, T. (1992). *A study of values of high school pupils in relation to certain selected variables*. Unpublished doctoral dissertation, Annamalai University, Annamalanagar, Tamil Nadu.
- Parvez, M. (1993). *A study of the attitude of school teachers and parents towards moral education at the compulsory stage of education*. Unpublished doctoral dissertation, Patna University, Patna, Bihar.
- Paul, P.V. (1986). *A study of value orientations of adolescent boys and girls*. Unpublished doctoral dissertation, M.S. University, Vadodara, Gujarat.
- Pinkeerani. (1981). *Behaviour of students in and out of school as related to their moral education: A study for curriculum change*. Unpublished doctoral dissertation, Punjab University, Punjab.
- Pradhan, G. (1991). *A study of the variation in development of moral judgement of school students in different types of schools in relation to general intelligence, personal values, socio-economic status and sex*. Unpublished doctoral dissertation, Utkal University, Bhubaneswar, Orissa.
- Prahallada, N.N. (1982). *An investigation of the moral judgements of junior college students and their relationship with the socio-economic status, intelligence, and personality adjustment*. Unpublished doctoral dissertation, University of Mysore, Mysore.

- Pratibha. (1988). *Moral development in children: An experimental study*. Unpublished doctoral dissertation, Dayalbagh Educational Institute, Agra University, Agra, Uttar Pradesh.
- Rani, T. (1992). *The role of sex, intentions and motives in the development of moral judgement*. Unpublished doctoral dissertation, Agra University, Agra, Uttar Pradesh.
- Rathnakumari, B. (1987). *A study of human values among high school students in Andhra Pradesh in relation to their socio-economic status and mass media exposure*. Unpublished doctoral dissertation, Osmania University, Hyderabad, Andhra Pradesh.
- Reddi, D.V. (1989). *A study of moral judgement in relation to intelligence, personality and other variables*. Unpublished doctoral dissertation, Sri Venkateswara University, Tirupati, Andhra Pradesh.
- Reddy, N.Y. (1980). *Values and attitudes of Indian youth*. Unpublished doctoral dissertation, Osmania University, Hyderabad, Andhra Pradesh.
- Roy, A. (1982). *Creativity, age and value orientation as correlates of behavioural deviance*. Unpublished doctoral dissertation, Agra University, Agra, Uttar Pradesh.
- Roy, D.K. (1980). *A study of some factors and processes involved in the development of values*. Unpublished doctoral dissertation, Kalyani University, Kalyani, West Bengal.
- Sarangi, R. (1992). *A study of moral education and its implication in primary school*. Unpublished doctoral dissertation, Utkal University, Bhubaneswar, Orissa.

Saraswathi, T.S. (1978). *Perceived maternal disciplinary practices and their relation to development of moral judgement*. Unpublished doctoral dissertation, M.S. University, Baroda.

Seetharam, A.R. (1987). *An evaluative study of the objectives, content and methodology of direct moral education followed in the secondary schools of Karnataka State*. Doctoral thesis, NCERT, Mysore.

Singh, D.V. (1993). *A study of development of moral judgement among adolescents*. Unpublished doctoral dissertation, Barkatullah Vishwavidyalaya, Bhopal, Madhya Pradesh.

Soni, J.C. (1984). *A study of moral judgement in school going children of rural areas of Delhi belonging to different castes and sexes*. Unpublished doctoral dissertation, Jamia Millia Islamia, New Delhi.

Vijayakumari, L. (1995). *Value orientation of secondary school teachers and their attitudes towards educational issues*. Unpublished doctoral dissertation, Osmania University, Hyderabad, A.P.

Vimla, D. (1993). *Effectiveness of value analysis model in developing the value judgements of secondary school students*. Unpublished doctoral dissertation, Devi Ahilya Vishwavidyalaya, Indore, Madhya Pradesh.

Zamen, G.S. (1982). *A study of social, religious and moral values of students of class XI and their relationship with moral character traits and personality adjustment*. Unpublished doctoral dissertation, Avadh University, U.P.

## REPORTS

Government of India. (1953). *Report of the Secondary Education Commission, 1952-53*. New Delhi: Ministry of Education.

- Government of India. (1966). *Report of the Education Commission 1964-66 on 'Education and National Development'*. New Delhi: Ministry of Education.
- Government of India. (1967). *Report of the Committee of Members of Parliament on National Policy of Education (1967)*. New Delhi: Ministry of Education and Culture.
- Government of India. (1983). *Report of the Working Group to Review Teachers' Training Programme*. New Delhi: Ministry of Education and Culture.
- Government of India. (1986). *Report of the National Policy on Education (1986)*. New Delhi: Ministry of Human Resource Development.
- Government of India. (1990). *Report of the Committee for Review of National Policy of Education, 1986*. New Delhi: Ministry of Education and Culture.
- Kohli, M.K., & Kalidas, B.K. (Eds). (1995). *Value-based education conference*. Mount Abu: Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya.
- National Council of Educational Research and Training. (2000). *National curriculum framework for school education*. New Delhi: NCERT.
- National Institute of Educational Research. (1980). *Report on the study undertaken by UNESCO/APIED-NIER*. Tokyo, Japan.
- Ramakrishna Institute of Moral and Spiritual Education. (1986). *Report of the proceedings of the national seminar on value-oriented education*. Mysore: RIMSE.

**WEB SITES**

Huitt, W. (1996). [http://www.chiron.valdosta.edu/whuitt/col/affsys/values.](http://www.chiron.valdosta.edu/whuitt/col/affsys/values.html#Values)

[html#Values](http://www.chiron.valdosta.edu/whuitt/col/affsys/values.html#Values)

Huitt, W. (1999). <http://www.chiron.valdosta.edu/whuitt/col/behsys/behsys>

Huitt, W. (2004). <http://www.chiron.valdosta.edu/whuitt/col/morchr/morchr>

NCERT. <http://www.ncert.nic.in/sites/publication/schoolcurriculum>

NCERT. <http://www.ncert.nic.in/sites/valueeducation/valueeducation>

Nucci. (1986). <http://www.chiron.valdosta.edu/whuitt/col/instruct/instruct>

Ryan, K. & Bohlin, K. (1999). *Values, views, or virtues.*

<http://www.edweek.org/>

Seetharam, A.R. <http://www.ncte-in.org/pub/rimse/spk11>

Sridhar, Y.N. <http://www.ncte-in.org/pub/rimse/spk3>

**A CRITICAL STUDY OF THE EFFECTIVENESS OF ENGLISH CURRICULUM  
FOR SECONDARY SCHOOLS OF KERALA TO DEVELOP  
MORAL MATURITY AMONG THE LEARNERS**

**ANILKUMAR, P.M.**

**Thesis submitted for the Degree of  
DOCTOR OF PHILOSOPHY IN EDUCATION**

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2005**

# **APPENDICES**

**APPENDIX I**

**TEST OF AWARENESS OF VALUES IN THE CONTENT OF  
SECONDARY SCHOOL ENGLISH CURRICULUM**

(Standard VIII)

**Dr Ayishabi T. C.**  
Professor of Education

**Anilkumar P.M.**  
Research Scholar

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2003**

This test has two sections, Section A and Section B. Section A seeks general information. Kindly fill up this appropriately.

**SECTION A**

- 1. Name of the teacher :
- 2. Sex :
- 3. Age :
- 4. Teaching experience :
- 5. Name of School :
- 6. Standards and divisions handled by the teacher :

**SECTION B**

This section intends to find out the values identified by teachers in the Content of Secondary School English Curriculum. Certain areas in the content (teaching/ learning situations) of Standard VIII English textbooks are given. Each area gives values as options. Among the options you are requested to select the most appropriate value that can be inculcated in the pupils while teaching that specific area. Kindly mark your choice by using ' ✓ ' mark over the chosen option. The clue given in brackets will help you to identify the lesson.

- 1. The sweeper, the washer man's son, the barber, etc. are introduced while they are at their work (Unit 1)  
A) dignity of labour    B) service    C) unity    D) thrift
- 2. Without being asked by Nathu, Sitaram fixed a job for him at Mrs. Srivastava's house (Unit 1)  
A) dignity of labour    B) co-operation    C) friendship    D) service
- 3. On hearing the rumours the people of Pipalnagar withdrew their deposits and made the bank collapse [The proverb in which the value is latent may be pointed out] (Unit 1)  
A) all that glitters is not gold    B) make hay while the sun shines  
C) think before you leap    D) united we stand divided we fall.

4. Even though the manager of the bank assured the safety of the deposits and asked the depositors to go back the next day, they started throwing bricks at the bank thinking that the bank had broken (Unit 1)  
A) faith B) patience C) team - work D) unity
5. It was found out that even the beggar had savings in the Pipalnagar bank (Unit 1)  
A) courage B) self-confidence C) simple living D) thrift
6. Being overweight is hazardous (Unit 2)  
A) contentment B) good manners C) healthy and hygienic living D) renunciation
7. For hanging a picture on the wall Uncle Podger takes the help of all others in his family (Unit 3)  
A) common good B) enthusiasm C) love D) team work
8. The members of his family had no hesitation in helping Uncle Podger for hanging a picture on the wall (Unit 3)  
A) co-operation B) duty C) love D) team work
9. The statistics of destruction caused by earthquakes in different regions of the world (Unit 4)  
A) co-operation B) fellow - feeling C) patriotism D) selflessness
10. The scientists all over the world are trying to invent a weapon to fight earthquakes (Unit 4)  
A) friendship B) patriotism C) perseverance D) universal brotherhood
11. Nehru gained pleasure in jail by closely observing the activities of various insects, birds and animals (Unit 5)  
A) appreciation of Nature B) concentration C) fellow - feeling D) friendship
12. The way in which Nehru and his companions treated the baby squirrels, wasps, pigeons, parrots etc. inside the jail compound (Unit 5)  
A) appreciation of Nature B) fellow – feeling C) kindness D) magnanimity
13. Even the dangerous creatures like, snakes, scorpions and centipedes were treated gently by Nehru (Unit 5)  
A) appreciation of Nature B) courage C) conservation of Nature  
D) non- violence
14. Jimmy himself did not arrest Bob but entrusted somebody else with the job (unit6)  
A) courage B) duty C) friendship D) self-reliance

15. Bob travelled miles to meet his friend on the exact day and at the exact time as they had promised twenty years ago (Unit 6)  
A) friendship B) gentlemanliness C) love D) punctuality
16. Bob became very rich and finally ended up in jail (Unit 6)  
A) honesty B) perseverance C) self – reliance D) self -support
17. It took thousands of workers and many years to complete the St. Bernard tunnel (Unit 7)  
A) determination B) dignity of manual work C) perseverance D) unity
18. At the final stage of drilling the St. Bernard tunnel only a thin wall of rock separated the Italian and the Swiss team. Finally it was broken with an explosion (Unit 7)  
A) equality B) friendship C) socialism D) universal brotherhood
19. For drilling the tunnel not only the drilling teams but the surveying team also had to work months on end (Unit 7)  
A) co-operation B) dignity of manual work C) endurance D) fellow - feeling
20. Richard Corey was rich and people thought of him as the happiest man. They all wanted to become like him. Still he had to commit suicide (Poem 2)  
A) contentment B) courage C) good manners D) self - reliance
21. Richard Corey was popular with people, but after his death he may not be remembered forever (Poem 2)  
A) contentment B) courage C) gentlemanliness D) service to mankind
22. Even though he was richer than any one in the town Corey greeted and treated others pleasantly (Poem 2)  
A) fellow - feeling B) good manners C) simple living D) sympathy
23. The weaver weaves all kinds of garments of gay in the daylight and when the night falls he weaves a dead man's funeral shroud (Poem 3)  
A) dignity of labour B) humility C) patience D) tolerance
24. The sorry state of the rabbit, which is trapped in a snare (Poem 3)  
A) freedom B) love C) non-violence D) sympathy
25. Khalil Gibran wants to be like the Robin, free from prisons and chains (Poem 6)  
A) equality B) fellow - feeling C) liberty D) patriotism

- 26. According to Gibran the robin can fly anywhere and everywhere and also enjoy light and sunshine as much as it wants (Poem 6)  
A) freedom B) self – respect C) social justice D) universal brotherhood
- 27. The intimate relationship between the lion and the pup (Supplementary reader, Story 1)  
A) compassion B) fellow – feeling C) kindness to animals D) true friendship
- 28. Beauty said her father that the only present she wanted was his safe return (Story 2)  
A) affection B) courtesy C) patience D) selfless love
- 29. The response of Beast when the merchant picked a rose from the bush (Story 2)  
A) courtesy B) generosity C) honesty D) sincerity
- 30. The merchant kept his promise by presenting his daughter to Beast because she had been the first thing seen by him on his return from the journey (Story 2)  
A) courage B) honesty C) magnanimity D) sincerity
- 31. After her father became well Beauty returned to Beast as she had promised (Story 2)  
A) confidence B) duty C) love D) sincerity
- 32. Beauty stayed beside her ailing father hours on end and nursed him (Story 2)  
A) altruism B) courtesy C) devotion D) faithfulness
- 33. Even though it was boring Bellarophone waited for many days and caught Pegasus, the horse (Story 6)  
A) confidence B) courage C) patience D) self - help
- 34. The king helped his subjects by all possible means (Story 7)  
A) equality B) generosity C) helpfulness D) duty
- 35. The king's unthoughtful help made his subjects lazy. They wanted the Govt. to do everything (Story 7)  
A) hard work B) responsibility C) self - help D) temperance
- 36. Nobody cared for removing the big stone put in the middle of the road near the market which had become an obstacle for every one (Story 7)  
A) common good B) discipline C) loyalty D) patriotism

**APPENDIX I (A)**

**SCORING KEY TO THE TEST OF AWARENESS OF VALUES IN THE  
CONTENT OF SECONDARY SCHOOL ENGLISH CURRICULUM**

**(Standard VIII)**

- |       |       |       |       |       |       |
|-------|-------|-------|-------|-------|-------|
| 1. A  | 2. C  | 3. C  | 4. B  | 5. D  | 6. C  |
| 7. D  | 8. C  | 9. B  | 10. D | 11. A | 12. C |
| 13. D | 14. B | 15. D | 16. A | 17. D | 18. D |
| 19. A | 20. A | 21. D | 22. B | 23. B | 24. D |
| 25. C | 26. D | 27. D | 28. D | 29. A | 30. B |
| 31. D | 32. C | 33. C | 34. D | 35. C | 36. A |

**APPENDIX II**

**TEST OF AWARENESS OF VALUES IN THE  
CONTENT OF SECONDARY SCHOOL ENGLISH CURRICULUM  
(Standard IX)**

**Dr Ayishabi T.C.**  
Professor of Education

**Anilkumar P.M.**  
Research Scholar

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2003**

This test has two sections, Section A and Section B. Section A seeks general information. Kindly fill up this appropriately.

**SECTION A**

- 1. Name of the teacher :
- 2. Sex :
- 3. Age :
- 4. Teaching experience :
- 5. Name of School :
- 6. Standards and divisions handled by the teacher :

**SECTION B**

This section intends to find out the values identified by teachers in the Content of the Secondary School English Curriculum. Certain areas in the content (teaching/ learning situations) of Standard IX English textbooks are given. Each area gives values as options. Among the options you are requested to select the most appropriate value that can be inculcated in the pupils while teaching that specific area. Kindly mark your choice by using '✓' mark over the chosen option. The clue given in brackets will help you to identify the lesson.

- 1. The stranger made Schwamm's son happy by waving at him from the train (Unit 1)  
A) altruism    B) charity    C) friendship    D) magnanimity
- 2. The pledge of the INA (Unit 3)  
A) courage    B) freedom    C) patriotism    D) self - reliance
- 3. Gandhiji was ready to submit himself to the highest penalty for the 'madness' shown by the Indians during the struggle for freedom (Unit 3)  
A) discipline    B) non-violence    C) patriotism    D) self - reliance
- 4. Einstein's theory led to the invention of atom bomb, which is highly destructive. His final message to the world was to abolish war (Unit 4)  
A) common good    B) forward look    C) patriotism    D) quest for knowledge

5. Einstein was fascinated with the compass and by asking a series of questions to his father he tried to understand the working of it (Unit 4)  
A) obedience B) self - confidence C) self – reliance D) spirit of enquiry
6. The boy floats his boats one by one in the hope of someone finding them (Poem 5)  
A) curiosity B) enthusiasm C) optimism D) regularity
7. Even though the fish was too big for the old man he did never lose heart (Unit 6)  
A) confidence B) courage C) patience D) self - reliance
8. John Henry Newman prays for getting guidance (Poem 6)  
A) duty B) faith C) gratitude D) loyalty
9. West argued that the dog belonged to him because it lived in his house, just as the fish belonged to Bell (Supplementary Reader - Story 2)  
A) brotherhood B) courage C) initiative D) justice
10. Even though she was pretty Matilda was not ready to go to the Minister's party because she had no expensive dress or ornaments. She bought a dress with whatever her husband had as saving and borrowed a diamond necklace from her friend which ultimately caused her downfall (Supplementary Reader - Story 3)  
A) ambition B) contentment C) honesty D) self - reliance
11. Only after several years of hardships Matilda comes to know from her friend that it was an imitation diamond necklace, which changed her life (Supplementary Reader - Story 3)  
A) endurance B) justice C) tolerance D) truthfulness
12. The shepherd's daughter hesitated to marry the prince. She wanted him to learn to do some labour (Supplementary Reader - Story 4)  
A) dignity of labour B) humility C) love D) self - reliance
13. Vikramaditya still lives in the minds of people not only because he was a great ruler but also because of his wise judgements (Supplementary Reader - Story 5)  
A) courage B) equality C) initiative D) wisdom
14. The king's efforts to sit on the judgement seat of Vikramaditya failed again and again (Supplementary Reader - Story 5)  
A) ambition B) contentment C) determination D) purity

15. Hughie Erskine was not rich, but still he was popular with men and women (Supplementary Reader - Story 6)  
A) fellow - feeling      B) nobility      C) sympathy      D) unity
16. Hughie himself was very poor, but he could not resist giving alms to the old beggar posing as the model at his friend's studio (Supplementary Reader - Story 6)  
A) charity      B) common good      C) gentlemanliness      D) thrift
17. The millionaire knew from Alan everything about Hughie and rewarded him with ten thousand pounds so that he could marry the Colonel's daughter (Supplementary Reader - Story 6)  
A) charity      B) duty      C) philanthropic spirit      D) sympathy
18. Ivashka readily thinks about giving the watchman back his youth for once he took pity on him and let him go when he was caught for picking apples from the orchard (Supplementary Reader - Story 7)  
A) gratitude      B) honesty      C) love      D) reverence for old age
19. The watchman was not ready to go straightaway and break the stone so that he could get back his youth (Supplementary Reader - Story 7)  
A) dignity of labour      B) duty      C) enthusiasm      D) hard work
20. Nobody wanted to break the stone and begin life anew (Supplementary Reader - Story 7)  
A) dignity of labour      B) reverence for old age      C) right living      D) simple living

**APPENDIX II (A)**

**SCORING KEY TO THE TEST OF AWARENESS OF VALUES  
IN THE CONTENT OF SECONDARY SCHOOL ENGLISH  
CURRICULUM  
(Standard IX)**

- |       |       |       |       |
|-------|-------|-------|-------|
| 1. A  | 2. C  | 3. B  | 4. A  |
| 5. D  | 6. C  | 7. A  | 8. B  |
| 9. D  | 10. B | 11. A | 12. D |
| 13. D | 14. D | 15. B | 16. A |
| 17. C | 18. A | 19. C | 20. C |

**APPENDIX III**

**TEST OF AWARENESS OF VALUES IN THE CONTENT OF SECONDARY SCHOOL ENGLISH CURRICULUM (Standard X)**

**Dr Ayishabi T.C.**  
Professor of Education

**Anilkumar P.M.**  
Research Scholar

**DEPARTMENT OF EDUCATION  
UNIVERSITY OF CALICUT  
2003**

This test has two sections, Section A and Section B. Section A seeks general information. Kindly fill up this appropriately.

**SECTION A**

- 1. Name of the teacher :
- 2. Sex :
- 3. Age :
- 4. Teaching experience :
- 5. Name of School :
- 6. Standards and divisions handled by the teacher :

**SECTION B**

This section intends to find out the values identified by teachers in the Content of the Secondary School English Curriculum. Certain areas in the content (teaching/ learning situations) of Standard X English textbooks are given. Each area gives values as options. Among the options you are requested to select the most appropriate value that can be inculcated in the pupils while teaching that specific area. Kindly mark your choice by using '✓' mark over the chosen option. The clue given in brackets will help you to identify the lesson.

- 1. Booker T. Washington knew that he had no facilities for getting proper education. Still he decided to get enough education to enable him to read common books and newspapers (Unit 1)  
A) confidence      B) curiosity      C) determination      D) self - help
- 2. It was in the face of great difficulties that Booker completed his education (Unit 1)  
A) courage      B) diligence      C) forward look      D) self - study
- 3. Even though Roucolle was very rich he wanted to make more and more money which led to his bad end (Unit 3)  
A) ambition      B) contentment      C) determination      D) simple living

4. Roucolle was rich; still he did not spend money on his primary necessities (Unit 3)  
A) gentlemanliness    B) good manners    C) magnanimity    D) thrift
5. Bhishma advises Duryodhana to go on fighting the Pandavas even though his defeat was sure (Unit 5)  
A) courage    B) duty    C) justice    D) loyalty
6. Bhishma promised his father (Santhanu) that he would remain unmarried, thereby allowing the children of his stepmother to inherit the throne (Unit 5)  
A) honesty    B) love    C) obedience    D) renunciation
7. Karna knew that he was not fighting for justice; still he was ready to lead the Kauravas in the battle (Unit 5)  
A) gratitude    B) leadership    C) loyalty    D) sincerity
8. Though he was lean, lonely, bad and mad, the dog was happy (Poem 6)  
A) equality    B) freedom    C) kindness    D) simple living
9. Robert's father was not ready to wake him early in the morning (Unit 7)  
A) duty    B) kindness    C) love    D) sympathy
10. Robert gave his father a wonderful Christmas gift by milking the cows (Unit 7)  
A) devotion    B) dignity of labour    C) gratitude    D) kindness
11. It was in a barn that Jesus Christ was born (Unit 7)  
A) equality    B) humility    C) self - respect    D) simple living
12. Robert Frost says that he has miles to go before he could sleep (Poem 8)  
A) self – confidence    B) Self – reliance  
C) service to mankind    D) spirit of enquiry
13. The two English Mathematicians who had got the manuscript of Ramanujan returned them without any comment out of envy. But Hardy revealed to the world the genius in Ramanujan without hesitation (Unit 10)  
A) equality    B) kindness    C) helpfulness    D) honesty
14. Gerald Durrell watched the weaver - bird collecting fibre the whole day to build its nest (Unit 12)  
A) dedication    B) discipline    C) endurance    D) hard work
15. Beethoven's father squandered his money foolishly so that his family had to live in poverty (Unit 13)  
A) self - help    B) self- support    C) simple living    D) thrift

16. Even though the odds were against him, Beethoven learned music and became a musician par excellence (Unit 13)  
A) confidence      B) curiosity      C) fortitude      D) self - help
17. Gokhale exhorted Naidu to consecrate her life and talent, everything she had to the motherland (Unit 15)  
A) duty      B) liberty      C) obedience      D) patriotism
18. Tagore prays to God to take his country to a world which has not been broken up in to fragments by narrow domestic walls (Poem 16)  
A) courage      B) devotion      C) self - control      D) universal brotherhood
19. Tagore prays to God to give him strength to surrender himself to his will (Poem 16)  
A) courage      B) devotion      C) faith      D) obedience
20. Antonio lent money to needy people without taking any interest (Supplementary Reader, Story 1)  
A) gentlemanliness      B) kindness      C) magnanimity      D) service
21. Whenever Bassanio wanted money Antonio helped him. It seemed they had but one heart and one purse between them (Supplementary Reader, Story 1)  
A) co-operation      B) faith      C) helpfulness      D) service
22. Portia did not want Bassanio to be the cause of misfortune to Antonio. She readily agreed to repay the money on behalf of Bassanio. Portia married Bassanio before he set out to meet Antonio so that he would have a legal right to her money (Supplementary Reader, Story 1)  
A) fellow - feeling      B) fidelity      C) helpfulness      D) justice
23. As his ships were lost Antonio could not repay the money he had borrowed from Shylock for helping Antonio. His life was in danger because he had to keep his promise by giving a pound of flesh to Shylock. Still he did not want to trouble his friend (Supplementary Reader, Story 1)  
A) concern for others      B) helpfulness      C) tolerance      D) sacrifice
24. At the trial Antonio did not want to get mercy from Shylock and thus act against the bond (Supplementary Reader, Story 1)  
A) discipline      B) friendship      C) faithfulness      D) justice
25. The Duke and the young lawyer (Portia in disguise) admonished Shylock to forgive Antonio (Supplementary Reader, Story 1)  
A) duty      B) helpfulness      C) mercy      D) obedience

26. As Portia told Shylock that he could take only a pound of flesh and not even a drop of blood from Antonio as per the bond Antonio's life was saved (Supplementary Reader, Story 1)  
A) courage    B) friendship    C) justice    D) wisdom
27. As per the Duke's ruling half of Shylock's wealth came in possession of Antonio. Still he gave it up in order to help Shylock's daughter (Supplementary Reader, Story 1)  
A) generosity    B) justice    C) kindness    D) sympathy
28. The Duke was ready to pardon Shylock if he repented his cruelty towards Antonio (Supplementary Reader, Story 1)  
A) concern for others    B) fellow - feeling    C) helpfulness    D) justice
29. For saving his friend's life Bassanio was ready to present the lawyer with the ring that was given to him by his most beloved wife (Supplementary Reader, Story 1)  
A) gratitude    B) loyalty    C) magnanimity    D) sincerity
30. Miranda asked her father to take pity on the man on board of the ship and stop the dreadful storm (Supplementary Reader, Story 2)  
A) concern for others    B) good manners    C) initiative    D) service
31. Prospero gave the charge of his dukedom to his brother but he deprived him of his dukedom (Supplementary Reader, Story 2)  
A) concern for others    B) discipline    C) loyalty    D) obedience
32. Prospero was very kind to Ariel. Ariel was also loyal to his master. Still he wanted to get freed from Prospero (Supplementary Reader, Story 2)  
A) gratitude    B) kindness    C) liberty    D) loyalty
33. Though his brother and the King of Naples threw him out of his dukedom, Prospero did not punish them (Supplementary Reader, Story 2)  
A) concern for others    B) forgiveness    C) kindness    D) love
34. King Lear's elder daughter claimed to love their father only to gain big rewards. Cordelia loved and respected him, but she did not want to express it through false words (Supplementary Reader, Story 3)  
A) courage    B) helpfulness    C) sincerity    D) patriotism
35. Even in the face of being put to death by King Lear the Earl of Kent spoke against the King's unthoughtful deeds (Supplementary Reader, Story 3)  
A) courage    B) helpfulness    C) sincerity    D) patriotism
36. The elder daughters of King Lear got their kingdom from him; still they wanted to get rid of him from their palaces (Supplementary Rader, Story 3)  
A) discipline    B) gratitude    C) justice    D) loyalty

29

**APPENDIX III (A)**

**SCORING KEY TO THE TEST OF AWARENESS OF VALUES  
IN THE CONTENT OF SECONDARY SCHOOL  
ENGLISH CURRICULUM**

**(Standard X)**

- |       |       |       |       |       |       |
|-------|-------|-------|-------|-------|-------|
| 1. C  | 2. B  | 3. B  | 4. D  | 5. B  | 6. D  |
| 7. C  | 8. B  | 9. C  | 10. A | 11. B | 12. C |
| 13. D | 14. D | 15. D | 16. A | 17. D | 18. D |
| 19. B | 20. C | 21. C | 22. B | 23. A | 24. C |
| 25. C | 26. D | 27. A | 28. D | 29. D | 30. A |
| 31. C | 32. C | 33. B | 34. C | 35. A | 36. B |

**APPENDIX IV**  
**DATA SHEET ON TEACHING ACTIVITIES FOR SECONDARY**  
**SCHOOL ENGLISH CURRICULUM**  
**(Standard VIII)**

**Dr Ayishabi T. C.**  
Professor of Education

**Anilkumar P.M.**  
Research Scholar

**DEPARTMENT OF EDUCATION**  
**UNIVERSITY OF CALICUT**  
**2003**

This sheet has two sections, Section A and Section B. Section A seeks general information. Kindly fill up this appropriately.

**SECTION A**

- 1. Name of the teacher :
- 2. School :
- 3. Class & Division :

**SECTION B**

Certain areas in the content of Std. VIII English textbooks are given. You are requested to report in detail the activities you follow to inculcate values in the pupils while teaching those specific areas. You may write down your activities in the space provided below each content area.

- 1. The sweeper, the washer man's son, the barber, etc. are introduced while they are at their work (Unit 1)

---



---



---

- 2. Without being asked by Nathu, Sitaram fixed a job for him at Mrs. Srivastava's house (Unit 1)

---



---



---

- 3. On hearing the rumours the people of Pipalnagar withdrew their deposits and made the bank collapse [The proverb in which the value is latent may be pointed out] (Unit 1)

---



---



---

4. Even though the manager of the bank assured the safety of the deposits and asked the depositors to go back the next day, they started throwing bricks at the bank thinking that the bank had broken (Unit 1)

-----  
-----  
-----

5. It was found out that even the beggar had savings in the Pipalnagar bank (Unit 1)

-----  
-----  
-----

6. Being overweight is hazardous (Unit 2)

-----  
-----  
-----

7. For hanging a picture on the wall Uncle Podger takes the help of all others in his family (Unit 3)

-----  
-----  
-----

8. The members of his family had no hesitation in helping Uncle Podger for hanging a picture on the wall (Unit 3)

-----  
-----  
-----

9. The statistics of destruction caused by earthquakes in different regions of the world (Unit 4)

-----  
-----  
-----

10. The scientists all over the world are trying to invent a weapon to fight earthquakes (Unit 4)

-----  
-----  
-----

11. Nehru gained pleasure in jail by closely observing the activities of various insects, birds and animals (Unit 5)

-----  
-----  
-----

12. The way in which Nehru and his companions treated the baby squirrels, wasps, pigeons, parrots etc. inside the jail compound (Unit 5)

---

---

---

13. Even the dangerous creatures like, snakes, scorpions and centipedes were treated gently by Nehru (Unit 5)

---

---

---

14. Jimmy himself did not arrest Bob but entrusted somebody else with the job (unit6)

---

---

---

15. Bob travelled miles to meet his friend on the exact day and at the exact time as they had promised twenty years ago (Unit 6)

---

---

---

16. Bob became very rich and finally ended up in jail (Unit 6)

---

---

---

17. It took thousands of workers and many years to complete the St. Bernard tunnel (Unit 7)

---

---

---

18. At the final stage of drilling the St. Bernard tunnel only a thin wall of rock separated the Italian and the Swiss team. Finally it was broken with an explosion (Unit 7)

---

---

---

19. For drilling the tunnel not only the drilling teams but the surveying team also had to work months on end (Unit 7)

---

---

---

20. Richard Corey was rich and people thought of him as the happiest man. They all wanted to become like him. Still he had to commit suicide (Poem 2)

---

---

---

21. Richard Corey was popular with people, but after his death he may not be remembered for ever (Poem 2)

---

---

---

22. Even though he was richer than any one in the town Corey greeted and treated others pleasantly (Poem 2)

---

---

---

23. The weaver weaves all kinds of garments of gay in the daylight and when the night falls he weaves a dead man's funeral shroud (Poem 3)

---

---

---

24. The sorry state of the rabbit which is trapped in a snare (Poem 3)

---

---

---

25. Khalil Gibran wants to be like the Robin, free from prisons and chains (Poem 6)

---

---

---

26. According to Gibran the robin can fly anywhere and everywhere and also enjoy light and sunshine as much as it wants (Poem 6)

---

---

---

27. The intimate relationship between the lion and the pup (Supplementary reader, Story 1)

---

---

---

28. Beauty said her father that the only present she wanted was his safe return (Story 2)

-----  
-----  
-----

29. The response of Beast when the merchant picked a rose from the bush (Story 2)

-----  
-----  
-----

30. The merchant kept his promise by presenting his daughter to Beast because she had been the first thing seen by him on his return from the journey (Story 2)

-----  
-----  
-----

31. After her father became well Beauty returned to Beast as she had promised (Story 2)

-----  
-----  
-----

32. Beauty stayed beside her ailing father hours on end and nursed him (Story 2)

-----  
-----  
-----

33. Even though it was boring Bellarophone waited for many days and caught Pegasus, the horse (Story 6)

-----  
-----  
-----

34. The king helped his subjects by all possible means (Story 7)

-----  
-----  
-----

35. The king's unthoughtful help made his subjects lazy. They wanted the Govt. to do everything (Story 7)

-----  
-----  
-----

25

36. Nobody cared for removing the big stone put in the middle of the road near the market which had become an obstacle for every one (Story 7)

---

---

---

**APPENDIX V**  
**DATA SHEET ON TEACHING ACTIVITIES FOR SECONDARY**  
**SCHOOL ENGLISH CURRICULUM**  
**(Standard IX)**

**Dr Ayishabi T. C.**  
Professor of Education

**Anilkumar P.M.**  
Research Scholar

**DEPARTMENT OF EDUCATION**  
**UNIVERSITY OF CALICUT**  
**2003**

This sheet has two sections, Section A and Section B. Section A seeks general information. Kindly fill up this appropriately.

**SECTION A**

- 1. Name of the teacher :
- 2. School :
- 3. Class & Division :

**SECTION B**

Certain areas in the content of Std. IX English textbooks are given. You are requested to report in detail the activities you follow to inculcate values in the pupils while teaching those specific areas. You may write down your activities in the space provided below each content area.

- 1. The stranger made Schwamm's son happy by waving at him from the train (Unit 1)  
-----  
-----  
-----
- 2. The pledge of the INA (Unit 3)  
-----  
-----  
-----
- 3. Gandhiji was ready to submit himself to the highest penalty for the 'madness' shown by the Indians during the struggle for freedom (Unit 3)  
-----  
-----  
-----
- 4. Einstein's theory led to the invention of atom bomb, which is highly destructive. His final message to the world was to abolish war (Unit 4)  
-----  
-----  
-----

5. Einstein was fascinated with the compass and by asking a series of questions to his father he tried to understand the working of it (Unit 4)

---

---

---

6. The boy floats his boats one by one in the hope of someone finding them (Poem 5)

---

---

---

7. Even though the fish was too big for the old man he did never lose heart (Unit 6)

---

---

---

8. John Henry Newman prays for getting guidance (Poem 6)

---

---

---

9. West argued that the dog belonged to him because it lived in his house, just as the fish belonged to Bell (Supplementary Reader - Story 2)

---

---

---

10. Even though she was pretty Matilda was not ready to go to the Minister's party because she had no expensive dress or ornaments. She bought a dress with whatever her husband had as saving and borrowed a diamond necklace from her friend, which ultimately caused her downfall (Supplementary Reader - Story 3)

---

---

---

11. Only after several years of hardships Matilda comes to know from her friend that it was an imitation diamond necklace, which changed her life (Supplementary Reader - Story 3)

---

---

---

12. The shepherd's daughter hesitated to marry the prince. She wanted him to learn to do some labour (Supplementary Reader - Story 4)

-----  
-----  
-----

13. Vikramaditya still lives in the minds of people not only because he was a great ruler but also because of his wise judgements (Supplementary Reader - Story 5)

-----  
-----  
-----

14. The king's efforts to sit on the judgement seat of Vikramaditya failed again and again (Supplementary Reader - Story 5)

-----  
-----  
-----

15. Hughie Erskine was not rich, but still he was popular with men and women (Supplementary Reader - Story 6)

-----  
-----  
-----

16. Hughie himself was very poor, but he could not resist giving alms to the old beggar posing as the model at his friend's studio (Supplementary Reader - Story 6)

-----  
-----  
-----

17. The millionaire knew from Alan everything about Hughie and rewarded him with ten thousand pounds so that he could marry the Colonel's daughter (Supplementary Reader - Story 6)

-----  
-----  
-----

18. Ivashka readily thinks about giving the watchman back his youth for once he took pity on him and let him go when he was caught for picking apples from the orchard (Supplementary Reader - Story 7)

-----  
-----  
-----

19. The watchman was not ready to go straightaway and break the stone so that he could get back his youth (Supplementary Reader - Story 7)

-----  
-----  
-----

20. Nobody wanted to break the stone and begin life anew (Supplementary Reader - Story 7)

-----  
-----  
-----

**APPENDIX VI**  
**DATA SHEET ON TEACHING ACTIVITIES FOR SECONDARY**  
**SCHOOL ENGLISH CURRICULUM**

**(Standard X)**

**Dr Ayishabi T. C.**  
Professor of Education

**Anilkumar P.M.**  
Research Scholar

**DEPARTMENT OF EDUCATION**  
**UNIVERSITY OF CALICUT**  
**2003**

This sheet has two sections, Section A and Section B. Section A seeks general information. Kindly fill up this appropriately.

**SECTION A**

- 1. Name of the teacher :
- 2. School :
- 3. Class & Division :

**SECTION B**

Certain areas in the content of Std. X English textbooks are given. You are requested to report in detail the activities you follow to inculcate values in the pupils while teaching those specific areas. You may write down your activities in the space provided below each content area.

- 1. Booker T. Washington knew that he had no facilities for getting proper education. Still he decided to get enough education to enable him to read common books and newspapers (Unit 1)

-----  
 -----  
 -----

- 2. It was in the face of great difficulties that Booker completed his education (Unit 1)

-----  
 -----  
 -----

- 3. Even though Roucolle was very rich he wanted to make more and more money, which led to his bad end (Unit 3)

-----  
 -----  
 -----

4. Roucolle was rich; still he did not spend money on his primary necessities (Unit 3)

---

---

---

5. Bhishma advises Duryodhana to go on fighting the Pandavas even though his defeat was sure (Unit 5)

---

---

---

6. Bhishma promised his father (Santhanu) that he would remain unmarried, thereby allowing the children of his stepmother to inherit the throne (Unit 5)

---

---

---

7. Karna knew that he was not fighting for justice; still he was ready to lead the Kauravas in the battle (Unit 5)

---

---

---

8. Though he was lean, lonely, bad and mad, the dog was happy (Poem 6)

---

---

---

9. Robert's father was not ready to wake him early in the morning (Unit 7)

---

---

---

10. Robert gave his father a wonderful Christmas gift by milking the cows (Unit 7)

---

---

---

11. It was in a barn that Jesus Christ was born (Unit 7)

---

---

---

12. Robert Frost says that he has miles to go before he could sleep (Poem 8)

---

---

---

13. The two English Mathematicians who had got the manuscript of Ramanujan returned them without any comment out of envy. But Hardy revealed to the world the genius in Ramanujan without hesitation (Unit 10)

---

---

---

14. Gerald Durrell watched the weaver - bird collecting fibre the whole day to build its nest (Unit 12)

---

---

---

15. Beethoven's father squandered his money foolishly so that his family had to live in poverty (Unit 13)

---

---

---

16. Even though the odds were against him, Beethoven learned music and became a musician par excellence (Unit 13)

---

---

---

17. Gokhale exhorted Naidu to consecrate her life and talent, everything she had to the motherland (Unit 15)

---

---

---

18. Tagore prays to God to take his country to a world which has not been broken up in to fragments by narrow domestic walls (Poem 16)

---

---

---

19. Tagore prays to God to give him strength to surrender himself to his will (Poem 16)

---

---

---

23

20. Antonio lent money to needy people without taking any interest (Supplementary Reader, Story 1)

---

---

---

21. Whenever Bassanio wanted money Antonio helped him. It seemed they had but one heart and one purse between them (Supplementary Reader, Story 1)

---

---

---

22. Portia did not want Bassanio to be the cause of misfortune to Antonio. She readily agreed to repay the money on behalf of Bassanio. Portia married Bassanio before he set out to meet Antonio so that he would have a legal right to her money (Supplementary Reader, Story 1)

---

---

---

23. As his ships were lost Antonio could not repay the money he had borrowed from Shylock for helping Antonio. His life was in danger because he had to keep his promise by giving a pound of flesh to Shylock. Still he did not want to trouble his friend (Supplementary Reader, Story 1)

---

---

---

24. At the trial Antonio did not want to get mercy from Shylock and thus act against the bond (Supplementary Reader, Story 1)

---

---

---

25. The Duke and the young lawyer (Portia in disguise) admonished Shylock to forgive Antonio (Supplementary Reader, Story 1)

---

---

---

26. As Portia told Shylock that he could take only a pound of flesh and not even a drop of blood from Antonio as per the bond Antonio's life was saved (Supplementary Reader, Story 1)

---

---

---

27. As per the Duke's ruling half of Shylock's wealth came in possession of Antonio. Still he gave it up in order to help Shylock's daughter (Supplementary Reader, Story 1)

-----  
-----  
-----

28. The Duke was ready to pardon Shylock if he repented his cruelty towards Antonio (Supplementary Reader, Story 1)

-----  
-----  
-----

29. For saving his friend's life Bassanio was ready to present the lawyer with the ring that was given to him by his most beloved wife (Supplementary Reader, Story 1)

-----  
-----  
-----

30. Miranda asked her father to take pity on the man on board of the ship and stop the dreadful storm (Supplementary Reader, Story 2)

-----  
-----  
-----

31. Prospero gave the charge of his dukedom to his brother but he deprived him of his dukedom (Supplementary Reader, Story 2)

-----  
-----  
-----

32. Prospero was very kind to Ariel. Ariel was also loyal to his master. Still he wanted to get freed from Prospero (Supplementary Reader, Story 2)

-----  
-----  
-----

33. Though his brother and the King of Naples threw him out of his dukedom, Prospero did not punish them (Supplementary Reader, Story 2)

-----  
-----  
-----

es

34. King Lear's elder daughter claimed to love their father only to gain big rewards. Cordelia loved and respected him, but she did not want to express it through false words (Supplementary Reader, Story 3)

---

---

---

35. Even in the face of being put to death by King Lear the Earl of Kent spoke against the King's unthoughtful deeds (Supplementary Reader, Story 3)

---

---

---

36. The elder daughters of King Lear got their kingdom from him; still they wanted to get rid of him from their palaces (Supplementary Rader, Story 3)

---

---

---

46

APPENDIX VII  
UNIVERSITY OF CALICUT  
DEPARTMENT OF EDUCATION  
MORAL MATURITY INVENTORY

2003

Dr Ayishabi T.C.  
Professor of Education

Anilkumar P.M.  
Research Scholar

Section I

താഴെ കൊടുത്തിരിക്കുന്ന ഓരോ ചോദ്യത്തിനും A, B, C, D എന്നിങ്ങനെ നാല് ഉത്തരങ്ങൾ വീതം തന്നിരിക്കുന്നു. ഉത്തരക്കടലാസിൽ ഓരോ ചോദ്യനമ്പറിനും നേരെ A, B, C, D എന്നിങ്ങനെ കൊടുത്തിരിക്കുന്നു. ഏറ്റവും അനുയോജ്യമെന്ന് നിങ്ങൾക്ക് തോന്നുന്ന ഉത്തരത്തിന്മേൽ ഗുണനചിഹ്നം (X) ഇടുക.

ഒരു ചോദ്യത്തിന് ഒരു ഉത്തരം മാത്രം അടയാളപ്പെടുത്തുക.

- ഒരു വിദ്യാർത്ഥി അകാരണമായി ഒരു ദിവസം ക്ലാസിൽ വൈകി വരുന്നു. ആ വിദ്യാർത്ഥി കാണിക്കുന്നത് ..... ആണ്.  
(A) കർത്തവ്യ ബോധമില്ലായ്മ (B) കൃത്യനിഷ്ഠയില്ലായ്മ  
(C) അച്ചടക്കമില്ലായ്മ (D) നിയമത്തെ കുറിച്ച് അറിവില്ലായ്മ
- തിരിച്ചുകൊടുക്കാൻ കഴിവുണ്ടായിട്ടും കടം വാങ്ങിയ പണം ഞാൻ തിരിച്ചുകൊടുക്കാതത് എന്റെ ..... കാണിക്കുന്നു.  
(A) സത്യസന്ധതയില്ലായ്മയെ (B) കൃത്യനിഷ്ഠയെ  
(C) കഴിവില്ലായ്മയെ (D) അലസതയെ
- അവധിയെടുത്ത ഒരു പട്ടാളക്കാരൻ അവധി കഴിഞ്ഞിട്ടും കാരണം ബോധിപ്പിക്കാതെ ജോലിക്ക് ഹാജരാകാതിരിക്കുന്നു. അയാൾ.....  
(A) സ്വന്തം സൈന്യവിഭാഗത്തോട് കുറിച്ചാത്തയാളാണ് (B) അച്ചടക്കമില്ലാത്തയാളാണ്  
(C) ഒരു രാജ്യസ്പന്ദനം (D) വിശ്വസിക്കാൻ കൊള്ളാത്ത വ്യക്തിയാണ്
- 'അച്ചടക്കം' എന്ന വാക്കിന്റെ ശരിയായ അർത്ഥം എന്താണ്?  
(A) നിയമത്തോടും അധികാരികളോടും അനുസരണ കാട്ടുക  
(B) പുറമേനിന്നുള്ള സമ്മർദ്ദം കൂടാതെതന്നെ അനുസരണ കാട്ടുക  
(C) രക്ഷിതാക്കളോടും അദ്ധ്യാപകരോടും അനുസരണ കാണിക്കുക  
(D) നേതാവിനെ അന്ധമായി പിന്തുടരുക
- സ്കൂൾ പരിസരത്ത് വെച്ച് കളഞ്ഞ് കിട്ടിയ സ്വർണ്ണമാല രാജു, ഹെഡ്മാസ്റ്റർ മുഖേന ഉടമസ്ഥയ്ക്ക് തിരിച്ചുകൊടുക്കുന്നു. എങ്കിൽ രാജു.....  
(A) അച്ചടക്കമുള്ള കുട്ടിയാണ് (B) സത്യസന്ധതയുള്ള കുട്ടിയാണ്  
(C) ഉത്തരവാദിത്തമുള്ള കുട്ടിയാണ് (D) കൃത്യനിഷ്ഠയുള്ള കുട്ടിയാണ്
- രാമൻ ക്ലാസ്സിൽ വരുമ്പോൾ പേന കൊണ്ടുവരാൻ മറക്കുന്നു. വിനോദ് തന്റെ പേനകളിലൊന്ന് രാമന് കൊടുക്കുന്നു. ഇവിടെ വിനോദ്..... ആണ്.  
(A) സത്യസന്ധൻ (B) വിശ്വാസയോഗ്യൻ  
(C) ആത്മാർത്ഥതയുള്ളയാൾ (D) കർത്തവ്യബോധമുള്ളയാൾ
- 'സ്വാതന്ത്ര്യം' എന്ന വാക്കിന്റെ ശരിയായ ആശയം എന്താണ്?  
(A) നമുക്ക് തോന്നുന്നതെന്തും ചെയ്യാനുള്ള സ്വാതന്ത്ര്യം  
(B) മറ്റുള്ളവരെ നിയന്ത്രിക്കാനുള്ള സ്വാതന്ത്ര്യം  
(C) മറ്റുള്ളവർക്ക് കൂടി പരിഗണന നൽകിക്കൊണ്ട് ജീവിക്കാനുള്ള സ്വാതന്ത്ര്യം  
(D) സമൂഹത്തിന്റെ നിയന്ത്രണത്തിൽ നിന്നുള്ള മോചനം

8. നിരവധിതവണ പരാജയപ്പെട്ടിട്ടും വീണ്ടും വീണ്ടും പരിശ്രമിക്കുക വഴി രാജ്യ പരീക്ഷ പാസ്സാകുന്നു. ഇത് രാജ്യവിന്റെ ഏത് ഗുണമാണ് കാണിക്കുന്നത്?  
 (A) ധീരത (B) ദുഃഖനിശ്ചയം (C) ഉത്തരവാദിത്തം (D) ക്ഷമാശീലം
9. രാമു എല്ലാ ജോലികളും നല്ലതാണെന്ന് വിശ്വസിക്കുകയും, ഏത് ജോലിയും സ്വീകരിക്കാൻ തയ്യാറാവുകയും ചെയ്യുന്നു. രാമുവിന്.....യെ കുറിച്ച് അറിയുമെന്ന് ഇത് കാണിക്കുന്നു.  
 (A) സ്വയംപര്യാപ്തത (B) ധീരത (C) തൊഴിലിന്റെ മാന്യത (D) ആത്മാർത്ഥത
10. 'ശുചിത്വം' എന്ന വാക്കിന്റെ ശരിയായ അർത്ഥം എന്താണ്?  
 (A) വൃത്തിയും ശുചിത്വവുമുള്ള പരിസ്ഥിതി  
 (B) സ്വന്തം സാധനസാമഗ്രികൾ ചിട്ടയായി സൂക്ഷിക്കുക  
 (C) സ്കൂളിന്റെയും വീടിന്റെയും പരിസരങ്ങൾ അഴുക്കിൽനിന്ന് സംരക്ഷിക്കുക  
 (D) മനസ്സിന്റെയും ശരീരത്തിന്റെയും പരിസരത്തിന്റെയും പരിശുദ്ധി
11. കൃത്യമായി ജോലിക്ക് ഹാജരാകാത്ത ജോലിക്കാരന് കുറ്റപത്രം അയക്കുകവഴി ഓഫീസർ.....  
 (A) ഉത്തരവാദിത്തം കാണിക്കുന്നു (B) സത്യസന്ധത കാണിക്കുന്നു  
 (C) കടമ നിർവ്വഹിക്കുന്നു (D) കുറ്റ് കാണിക്കുന്നു
12. വഴിയിൽ കണ്ട ഭിക്ഷക്കാരന് അൻപത് പൈസ കൊടുക്കുകവഴി കാണിക്കുന്ന സദ്ഗുണം..... ആണ്.  
 (A) ഉത്തരവാദിത്തം (B) സഹതാപം (C) അച്ഛക്കം (D) ദയ
13. ഒരു കുറ്റവാളി തന്റെ മരിക്കാനായ അമ്മയെ സഹായിക്കാൻ വേണ്ടി ആദ്യമായി ഒരു തെറ്റ് ചെയ്യുന്നു. ഈ വസ്തുത മനസ്സിലാക്കിയ ജഡ്ജി ശിക്ഷ പരമാവധി കുറക്കുന്നു. ഇത് അദ്ദേഹത്തിന്റെ ഏത് ഗുണം കാണിക്കുന്നു.  
 (A) കർത്തവ്യബോധം (B) ഉത്തരവാദിത്തം (C) ദയ (D) സഹതാപം
14. തന്റെ അമ്മയാണ് ഗൃഹപാഠം ചെയ്തുതന്നതെന്ന് അദ്ധ്യാപകനോട് തുറന്ന് പറയുന്ന ഒരു കുട്ടി കാണിക്കുന്ന സദ്ഗുണം ..... ആണ്.  
 (A) സത്യസന്ധത (B) കർത്തവ്യബോധം (C) അനുസരണ (D) ധീരത
15. ഓഫീസിൽ ഹാജരാകാൻ സാധിക്കാത്തതിനാൽ മുൻകൂറായിത്തന്നെ അവധിക്കുവേണ്ടി അപേക്ഷിക്കുന്ന ഓഫീസർ കാണിക്കുന്നത് ഏത് സ്വഭാവഗുണത്തെയാണ്?  
 (A) കർത്തവ്യബോധം (B) സത്യസന്ധത (C) അനുസരണ (D) കുറ്റ്
16. ആപത്തിൽപ്പെട്ട ഒരു ശത്രുവിന് നന്മ വരണമെന്ന് നിങ്ങൾ ആഗ്രഹിക്കുന്നു. ഇത് നിങ്ങളുടെ ഏത് ഗുണത്തെ കാണിക്കുന്നു.  
 (A) മഹാമനസ്കത (B) ദയ (C) സഹതാപം (D) പ്രതികാരബുദ്ധി
17. രാജ്യരക്ഷയ്ക്കുവേണ്ടി പട്ടാളത്തിൽ ചേരുകവഴി നിങ്ങൾ കാണിക്കുന്നത് ഏത് ഗുണമാണ്?  
 (A) ധീരത (B) അനുസരണശീലം (C) രാജ്യഭക്തി (D) സ്വയംപര്യാപ്തത
18. 'അഹിംസ' എന്ന പദംകൊണ്ട് അർത്ഥമാക്കുന്നത് എന്ത്?  
 (A) ഒരു സാഹചര്യത്തിലും ഒന്നിനെയും കൊല്ലാതിരിക്കുക  
 (B) ഒരു ജീവിയോടും ക്രൂരത കാണിക്കാതിരിക്കുക  
 (C) മനസ്സുകൊണ്ടോ, വാക്കുകൊണ്ടോ, പ്രവർത്തികൊണ്ടോ ആരെയും ദ്രോഹിക്കാതിരിക്കുക  
 (D) ഒരു സാഹചര്യത്തിലും ആരോടും അക്രമാസക്തമാകാതിരിക്കുക
19. 'രാജ്യസ്നേഹം' എന്ന വാക്കിന്റെ ശരിയായ അർത്ഥം ..... ആണ്.  
 (A) രാജ്യത്തോടുള്ള നിസ്വാർത്ഥമായ സ്നേഹം  
 (B) ഭരിക്കുന്ന സർക്കാറിനോട് കുറ്റ് പുലർത്തുക  
 (C) തനിക്ക് ഗുണമുണ്ടെങ്കിൽ മാത്രം രാജ്യത്തെ സേവിക്കുക  
 (D) മറ്റു രാജ്യങ്ങളോട് ശത്രുതാമനോഭാവം പുലർത്തുക

- 20. എല്ലാ മാസവും അച്ഛൻ തരുന്ന പണത്തിൽനിന്ന് നിങ്ങൾ കുറച്ച് രൂപ സൂക്ഷിച്ചു വയ്ക്കുന്നു. ഇത് നിങ്ങളുടെ എത് സ്വഭാവത്തെ കാണിക്കുന്നു?  
 (A) അത്യാർത്തി (B) അച്ഛനോടുള്ള സ്നേഹം (C) മിതവ്യയശീലം (D) പിശുക്ക്

**Section II**

1. താഴെക്കൊടുത്തിരിക്കുന്ന പ്രവൃത്തികളിൽ 'ഏറ്റവും കുറഞ്ഞ ശിക്ഷ' അർഹിക്കുന്നതാ രാണി?  
 (A) മുറിയിലേക്ക് കയറുന്ന കൃഷ്ണൻ, വാതിൽ ശക്തിയായി തുറക്കുക വഴി, അടുത്തുണ്ടായിരുന്ന മേശമേൽ വെച്ചിരുന്ന വിലകുടിയ മരുന്നുകുപ്പി താഴെയിട്ട് പൊട്ടിക്കുന്നു  
 (B) അമ്മ അടുക്കളയിലില്ലാതിരുന്ന സമയത്ത് അടുക്കളയിൽ വെച്ചിരുന്ന പഴക്കുലയിൽ നിന്ന് ഗോപി, ഒരു പഴം എടുക്കുന്നു  
 (C) അച്ഛന്റെ പേനയും, മഷിക്കുപ്പിയും എടുത്ത് കുളിച്ച രാധ, മേശ മുഴുവനും വൃത്തികേടാക്കുന്നു  
 (D) കപ്പം സോസും കളിക്കാനുപയോഗിക്കുന്ന ഹമീദ് അവ രണ്ടും താഴെയിട്ട് പൊട്ടിക്കുന്നു
2. താഴെക്കൊടുത്തിരിക്കുന്നവയിൽ ഏത് പ്രവൃത്തിയിലാണ് 'അന്യരോടുള്ള പരിഗണന' ഏറ്റവും കൂടുതൽ പ്രകടമാകുന്നത്?  
 (A) ഒരു അമ്മ മറ്റൊരുവയോ വിശന്നുകരയുന്ന കുഞ്ഞിന് മുലപ്പാൽ കൊടുക്കുന്നു  
 (B) അപകടത്തിൽ പരിക്കേറ്റ ഒരാളെ ഒരു സ്കൂട്ടർ യാത്രക്കാർ സൗജന്യമായി ആശുപത്രിയിലേക്ക് കൊണ്ടുപോകുന്നു  
 (C) ആദിവാസികളോട് ദയ തോന്നിയ ഒരു രാഷ്ട്രീയക്കാരൻ അവർക്ക് ഭക്ഷണവും പണവും നൽകുന്നു  
 (D) ഒരു രാഷ്ട്രീയക്കാരൻ തന്റെ എല്ലാ സമ്പത്തും സ്വന്തം പാർട്ടിക്കുവേണ്ടി ത്യജിക്കുന്നു
3. ഒരു രാജ്യത്ത് കുറ്റകൃത്യങ്ങൾ വർദ്ധിക്കുന്നത് പ്രധാനമായും ..... കാരണമാണ്.  
 (A) ദുർബലമായ പോലീസ് സേന (B) ദരിദ്രരുടെ എണ്ണത്തിലുണ്ടാകുന്ന വർദ്ധനവ്  
 (C) കഴിവുകെട്ട ഗവൺമെന്റ് (D) ജനങ്ങളുടെ സർമാർഗബോധമില്ലായ്മ
4. കുറ്റം ചെയ്തതിൽ പശ്ചാത്തപിക്കുന്ന ഒരു കുറ്റവാളി എങ്ങനെയുള്ള പെരുമാറ്റമാണ് അർഹിക്കുന്നത്?  
 (A) അയാളെ രണ്ടു കൈയും നീട്ടി സ്വീകരിക്കണം  
 (B) ചെയ്ത കുറ്റങ്ങൾക്ക് അയാളെ ശിക്ഷിക്കണം  
 (C) അയാളെ പൂർണ്ണമായും കൈയൊഴിയണം  
 (D) അയാളെ സ്വീകരിക്കുകയും സംശയത്തോടെ വീക്ഷിക്കുകയും ചെയ്യണം
5. രണ്ട് സഹോദരൻമാർക്കിടയിൽ ഒരു സ്വത്ത് വിഭജനത്തെ തുടർന്ന് തർക്കമുണ്ടാകുന്നു. ഒരേ സ്ഥലം തങ്ങൾക്ക് കിട്ടണമെന്ന് രണ്ടുപേരും വാശിപിടിക്കുന്നു. നിങ്ങളുടെ അഭിപ്രായത്തിൽ, താഴെക്കൊടുത്തിരിക്കുന്ന പരിഹാരമാർഗ്ഗങ്ങളിൽ ഏറ്റവും അനുയോജ്യമായത് ഏതാണ്?  
 (A) രണ്ട് സഹോദരൻമാർക്കും തുല്യമായി വീതിച്ചുകൊടുക്കുക  
 (B) മുത്ത സഹോദരനോട് ഒരു തീരുമാനമെടുക്കാൻ ആവശ്യപ്പെടുക  
 (C) ഒരു നറുക്കെടുപ്പിലൂടെ സ്ഥലം ആർക്ക് കിട്ടണമെന്ന് തീരുമാനിക്കുക  
 (D) ഇളയസഹോദരനെ നിലക്ക് സ്ഥലം അയാൾക്ക് നൽകുക
6. ഉടമസ്ഥന്റെ കൈയിൽനിന്നും കയറ് പൊട്ടിച്ചോടിയ പശു ഗോപാലന്റെ പറമ്പിലെ വിളകൾ നശിപ്പിക്കുന്നു. ഗോപാലൻ പശുവിന്റെ കാല് തല്ലിയൊടിക്കുന്നു. നിങ്ങളുടെ അഭിപ്രായത്തിൽ, ഈ പ്രശ്നത്തിന് ഏറ്റവും യോജിച്ച പരിഹാരമാർഗ്ഗം എന്താണ്?  
 (A) ഗോപാലൻ താൻ ചെയ്ത തെറ്റിന് പശുവിന്റെ ഉടമസ്ഥനോട് മാപ്പ് ചോദിക്കുക  
 (B) രണ്ട്പേരും നഷ്ടങ്ങൾ സഹിച്ച് മിണ്ടാതിരിക്കുക

- (C) ഗോപാലൻ പശുവിനെ അതിന്റെ ഉടമസ്ഥനിൽനിന്ന് വാങ്ങുക
  - (D) രണ്ടുപേരും അന്യോന്യം അനുയോജ്യമായ നഷ്ടപരിഹാരം നൽകുക
7. താഴെകൊടുത്തിരിക്കുന്ന സർവ്വവ്യതികളിൽ ഏറ്റവും ശ്രേഷ്ഠമായി നിങ്ങൾ കരുതുന്നത് ഏത് പ്രവർത്തിയാണ്?
    - (A) അജിത് വഴിയോരത്ത് കണ്ട ഒരു യാചകന് പത്ത് രൂപ നോട്ട് നൽകുന്നു
    - (B) രാജു ഒരു അന്ധനെ റോഡ് മുറിച്ച് കടക്കാൻ സഹായിക്കുന്നു
    - (C) സുനിൽ ഒരു മുറിവേറ്റ പക്ഷിയെ വീട്ടിൽകൊണ്ടുവന്ന് ശുശ്രൂഷിച്ച് സുഖപ്പെടുത്തുന്നു
    - (D) രവി തന്റെ വീടിന്റെയും സ്കൂളിന്റെയും പരിസരം സ്വയം വൃത്തിയാക്കുന്നു
  8. ഒരു ബസ്സിലെ അടുത്തടുത്തിരിക്കുന്ന യാത്രക്കാരാണ് സണ്ണിയും തോമസ്സും. തനിക്ക് പുകവലിക്കാൻ തോന്നിയപ്പോൾ സണ്ണി ഒരു സിഗരറ്റ് തോമസ്സിനും നൽകുന്നുവെങ്കിലും തോമസ്സ് പുകവലിക്കാത്തതിനാൽ അത് നിരസിക്കുന്നു. സണ്ണി താഴെ പറയുന്ന ഏത് രീതിയിൽ പ്രതികരിക്കുന്നതാണ് ഉചിതം?
    - (A) സണ്ണി ഒരു സിഗരറ്റ് കത്തിച്ച് പുകവലിക്കുന്നു
    - (B) സണ്ണി സീറ്റിൽ നിന്നെഴുന്നേറ്റ് വാതിലിനരികിൽ ചെന്ന് പുകവലിക്കുന്നു
    - (C) സണ്ണി സിഗരറ്റ് കീഴയിൽത്തന്നെവെച്ച് വീട്ടിലെത്തുന്നതുവരെ പുകവലിക്കാതിരിക്കുന്നു
    - (D) സണ്ണി ബസ് ഒരു സ്റ്റോപ്പിൽ നിർത്തുമ്പോൾ പുറത്തിറങ്ങി സിഗരറ്റ് വലിക്കുന്നു
  9. അറ്റകുറ്റപ്പണിക്കായി നിർത്തിയിട്ടിരുന്ന ഒരു ബസ് പിന്നിൽ വച്ചിരുന്ന രണ്ട് വലിയ കല്ലുകൾ നീക്കം ചെയ്യാതെ പുറപ്പെട്ടുപോകുന്നു. ഇതുകണ്ടുനിന്ന നാലുപേർ താഴെ പറയുന്ന രീതിയിൽ പ്രതികരിക്കുന്നു. ആരുടെ പ്രവൃത്തിയാണ് കൂടുതൽ സേവന തല്പരത കാണിക്കുന്നത്?
    - (A) രഞ്ജിത് ബസ് തടഞ്ഞുനിർത്തി കല്ലുകൾ നീക്കം ചെയ്യാൻ ക്ലീനറോടാവശ്യപ്പെടുന്നു
    - (B) രവി സ്വയം ആ രണ്ടുകല്ലുകളും റോഡിൽനിന്ന് മാറ്റിയിടുന്നു
    - (C) സതീഷ് ഉടൻതന്നെ ട്രാഫിക് പോലീസിനെ വിവരമറിയിക്കുന്നു
    - (D) രാജു സ്വന്തം സുഹൃത്തുക്കളോട് കല്ലുകൾ നീക്കം ചെയ്യാൻ അപേക്ഷിക്കുന്നു
  10. താഴെ പറയുന്ന പ്രവൃത്തികളിൽ രാജ്യസന്ദേശം ഏറ്റവും കൂടുതൽ പ്രതിഫലിക്കുന്നത് ഏതിലാണ്?
    - (A) ഗവൺമെന്റിന്റെ തെറ്റുകളെ ശക്തിയായി വിമർശിക്കുക
    - (B) തന്റെ മുഴുവൻ സമ്പാദ്യവും പൊതുവജനാവിലേക്ക് നൽകുക
    - (C) ഗവൺമെന്റ് ചെയ്യുന്ന ഏത് പ്രവൃത്തിയും അംഗീകരിക്കുക
    - (D) മറ്റു രാജ്യങ്ങളോടൊപ്പം കടുത്ത ശത്രുത കാണിക്കുക

**Section III**

1. നിങ്ങളും നിങ്ങളുടെ വീട്ടിലെ ഏതെങ്കിലും ഒരംഗവും തമ്മിൽ ചെറിയ കലഹം ഉണ്ടായെന്ന് വിചാരിക്കുക. അല്പം കഴിഞ്ഞയുടനെ തന്നെ നിങ്ങളുടെ ഒരു പരിചയക്കാരൻ നിങ്ങളെ സന്ദർശിക്കുന്നു. അപ്പോൾ നിങ്ങൾ എന്തു ചെയ്യും?
  - (A) നിങ്ങൾ വീട്ടിലില്ലെന്ന് അനുജൻ മുഖേന അറിയിക്കും
  - (B) അദ്ദേഹത്തെ കൂട്ടിക്കൊണ്ടുവരാൻ ആരെങ്കിലും പറഞ്ഞയക്കും
  - (C) നിങ്ങൾ തന്നെ പുറത്ത് വന്ന് ചിരിച്ചുകൊണ്ട് അദ്ദേഹത്തെ സ്വീകരിക്കും
  - (D) നിങ്ങൾ പുറത്ത് വന്ന് അദ്ദേഹത്തോട് എന്താണ് സംഭവിച്ചതെന്ന് വിവരിക്കും
2. അടുത്ത സ്കൂളിലെ സമരം ചെയ്യുന്ന ഏതാനും വിദ്യാർത്ഥികൾ നിങ്ങളുടെ സ്കൂളിൽ വന്ന് സമരത്തിൽ പങ്കെടുക്കുവാൻ നിങ്ങളോടാവശ്യപ്പെട്ടാൽ നിങ്ങളെന്ത് ചെയ്യും?
  - (A) ഉടൻതന്നെ മുദ്രാവാക്യം വിളിക്കുകയും സുഹൃത്തുക്കളെ ക്ലാസ്സിന് പുറത്തിറക്കുകയും ചെയ്യും

- (B) ഓഫീസിൽ ചെന്ന് എന്താണ് ചെയ്യേണ്ടതെന്ന് ഹെഡ്മാസ്റ്ററോട് അന്വേഷിക്കും
  - (C) ഹെഡ്മാസ്റ്റർ ഒരു തീരുമാനമെടുക്കുന്നത് വരെ ക്ഷമയോടെ കാത്തിരിക്കും
  - (D) ഉടൻതന്നെ ക്ലാസ്സിൽനിന്ന് പുറത്തിറങ്ങി സമരത്തിൽ പങ്കെടുക്കും
3. നിങ്ങൾ സ്കൂളിലേക്ക് തിരക്കിട്ട് പോകുമ്പോൾ ഒരു അന്ധൻ റോഡ് മുറിച്ച് കടക്കാൻ സഹായം അഭ്യർത്ഥിക്കുന്നത് കേൾക്കുന്നു. നിങ്ങൾ എന്ത് ചെയ്യും?
- (A) അന്ധനെ സഹായിക്കാൻ നിങ്ങളുടെ സുഹൃത്തിനോട് അപേക്ഷിക്കും
  - (B) നിങ്ങൾതന്നെ അന്ധനെ റോഡ് മുറിച്ച് കടക്കാൻ സഹായിക്കും
  - (C) നിങ്ങൾ സ്കൂളിലെത്താൻ വൈകുന്നതുകൊണ്ട് സഹായിക്കാൻ കഴിയില്ലെന്ന് അന്ധനെ അറിയിക്കും
  - (D) അന്ധന്റെ അപേക്ഷ കേൾക്കാത്ത മട്ടിൽ സ്കൂളിലേക്ക് ധൃതിയിൽ ഓടും
4. നിങ്ങളും നിങ്ങളുടെ സുഹൃത്തും റാങ്ക് പ്രതീക്ഷിക്കുന്ന വിദ്യാർത്ഥികളാണെന്ന് കരുതു ക. പരീക്ഷയുടെ തലേന്ന്, പരീക്ഷയ്ക്ക് വരാൻ സാധ്യതയുള്ള ഒരു ചോദ്യത്തിന് ഉത്തരം പറഞ്ഞുകൊടുക്കാൻ സുഹൃത്തു അപേക്ഷിച്ചാൽ നിങ്ങൾ എന്തുചെയ്യും?
- (A) സന്തോഷപൂർവ്വം സുഹൃത്തിന് ഉത്തരം പറഞ്ഞുകൊടുക്കും
  - (B) പരീക്ഷ കഴിഞ്ഞതിനുശേഷം പറഞ്ഞുകൊടുക്കാമെന്ന് വാക്കുകൊടുക്കും
  - (C) നിങ്ങൾക്ക് ഉത്തരം അറിയാത്തതിനാൽ സഹായിക്കാൻ കഴിയില്ലെന്ന് പറയും
  - (D) നിങ്ങൾക്ക് തീരെ സുഖമില്ലെന്ന് പറഞ്ഞ് തന്ത്രപൂർവ്വം രക്ഷപ്പെടും
5. ഗഹുർ പതിവായി ക്ലാസിൽ കൃത്യസമയത്ത് വരുന്ന കുട്ടിയാണ്. ഒരു ദിവസം, സുഖമില്ലാത്ത അമ്മയെ ശുശ്രൂഷിക്കേണ്ടി വന്നതിനാൽ അവൻ താമസിച്ചാണ് എത്തിയത്. നിങ്ങളാണ് അദ്ധ്യാപകനെങ്കിൽ എന്തു ചെയ്യും?
- (A) ചെറിയ ഒരു ശിക്ഷകൊടുത്ത് ക്ലാസ്സിൽ കയറ്റും
  - (B) താമസിക്കാനുണ്ടായ കാരണം ചോദിച്ചു മനസ്സിലാക്കി ക്ലാസ്സിൽ കയറ്റും
  - (C) ഗഹുറിന് അവധികൊടുത്ത് അമ്മയെ ശുശ്രൂഷിക്കാൻ ആവശ്യപ്പെടും
  - (D) ഹെഡ്മാസ്റ്ററെ വിവരം അറിയിച്ച് ഗഹുറിന് അവധി നൽകാൻ അപേക്ഷിക്കും
6. നിങ്ങൾ വഴിയിലൂടെ നടന്നുപോകുമ്പോൾ വഴക്കുകൂടുന്ന രണ്ട് കുട്ടികൾക്ക് ചുറ്റും ഒരാൾക്കൂട്ടം കാണുന്നു. സംഭവത്തിൽ ഇടപെടാനും കലഹം നിർത്താനും കൂട്ടത്തിലൊരാൾ നിങ്ങളോടാവശ്യപ്പെട്ടാൽ നിങ്ങൾ എന്തു ചെയ്യും?
- (A) അയാളോട് തന്നെ കുട്ടികളെ രമ്യതയിലാക്കാൻ ആവശ്യപ്പെടും
  - (B) കുട്ടികളെ പിടിച്ചുമാറ്റുകയും രണ്ടുപേരെയും ശിക്ഷിക്കുകയും ചെയ്യും
  - (C) കലഹം നിർത്തുകയും രണ്ടുപേരെയും ഉപദേശിച്ച് രമ്യതയിലാക്കുകയും ചെയ്യും
  - (D) മറ്റുള്ളവരുടെ കാര്യത്തിൽ തലയിടുന്നത് ഉചിതമല്ലെന്ന് പറഞ്ഞ് ഒഴിഞ്ഞുമാറും
7. അശോകൻ ക്ലാസിൽ മോശമായി പെരുമാറിയതിനാൽ ആ വിദ്യാർത്ഥി ക്ലാസ്സിലുണ്ടായിരുന്ന മൂന്ന് ദിവസം ഹാജരാകാത്തതായി അദ്ധ്യാപകൻ രേഖപ്പെടുത്തുന്നു. നിങ്ങളായിരുന്നു അദ്ധ്യാപകനെങ്കിൽ നിങ്ങൾ എന്തു ചെയ്യുമായിരുന്നു?
- (A) അശോകനെ ശിക്ഷിക്കുകയേയില്ലായിരുന്നു
  - (B) അന്നത്തെ ദിവസത്തേക്ക് മാത്രം ഹാജരല്ലെന്ന് രേഖപ്പെടുത്തുമായിരുന്നു
  - (C) ക്ലാസിൽ മോശമായി പെരുമാറുതെന്ന് അശോകനെ ഉപദേശിക്കുമായിരുന്നു
  - (D) ചെയ്ത തെറ്റ് അശോകനെ ബോധ്യപ്പെടുത്തുകയും ഒരു ചെറിയ ശിക്ഷ കൊടുക്കുകയും ചെയ്യുമായിരുന്നു
8. നിങ്ങളുടെ സ്കൂളിൽ പുതുതായി വന്ന ഒരു കുട്ടി വരാന്തയിൽ കടലാസ് കഷണം ഇടുന്നതായി നിങ്ങൾ കാണുന്നു. ഇതിനോട് നിങ്ങൾ എങ്ങനെ പ്രതികരിക്കും?
- (A) സംഗതി വളരെ നിസ്സാരമായി തള്ളിക്കളയും
  - (B) ആ കുട്ടി കാണുമ്പോൾ നിങ്ങൾതന്നെ കടലാസ് കഷണം ചവറ്റുകുട്ടയിലിടും

- (C) കടലാസ് കക്ഷണം ചവറ്റുകുട്ടയിലിടാൻ കൂട്ടിയോട് ആവശ്യപ്പെടും
  - (D) കൂട്ടിയുടെ പ്രവൃത്തിയെക്കുറിച്ച് ഹെഡ്മാസ്റ്ററോട് പരാതി പറയും
9. നിങ്ങളെ കണക്ക് പഠിപ്പിക്കുന്ന അദ്ധ്യാപകൻ ഒരു വിഷമം പിടിച്ച കണക്ക് തെറ്റായി ചെയ്തുതന്നതായി നിങ്ങൾ മനസ്സിലാക്കുന്നു. അപ്പോൾ നിങ്ങൾ എന്തു ചെയ്യും?
    - (A) എഴുന്നേറ്റ്നിന്ന് തെറ്റ് ചൂണ്ടിക്കാണിക്കും
    - (B) തെറ്റ് ചെയ്തത് അദ്ധ്യാപകനായതിനാൽ മിണ്ടാതിരിക്കും
    - (C) തെറ്റ് അദ്ധ്യാപകനെ അറിയിക്കാൻ കൂട്ടുകാരനോട് പറയും
    - (D) അദ്ധ്യാപകൻ കണക്ക് തെറ്റിച്ചെന്ന് ഹെഡ്മാസ്റ്ററെ അറിയിക്കും
  10. നിങ്ങൾ ബസ്സിൽ യാത്ര ചെയ്യുമ്പോൾ നിങ്ങളുടെ സഹയാത്രികൻ പുകവലിക്കാനാരംഭിക്കുന്നു. ഇതിനോട് നിങ്ങൾ എങ്ങനെ പ്രതികരിക്കും?
    - (A) സിഗരറ്റ് പിടിച്ചുവാങ്ങി ജനലിലൂടെ പുറത്ത് കളയും
    - (B) കണ്ടക്ടറോട് പരാതി പറഞ്ഞ് യാത്രക്കാരനെതിരെ നടപടിയെടുക്കാൻ ആവശ്യപ്പെടും
    - (C) സീറ്റ് മാറിയിരിക്കാൻ അയാളോട് അപേക്ഷിക്കും
    - (D) അന്യർക്ക് ഉപദ്രവമാകുന്നതിനാൽ പുകവലിക്കരുതെന്ന് അയാളോട് അപേക്ഷിക്കും

**Section IV**

ഈ സ്കെയിലിൽ 40 പ്രസ്താവനകൾ ഉണ്ട്. ഓരോ പ്രസ്താവനയും പ്രതികരണമായി മൂന്ന് വൃത്തങ്ങൾ ഉത്തരക്കടലാസിൽ കൊടുത്തിരിക്കുന്നു. യോജിക്കുന്ന പ്രസ്താവനകൾക്ക് 'യോജിക്കുന്നു' എന്നതിന് താഴെ കൊടുത്തിരിക്കുന്ന വൃത്തത്തിലും പ്രത്യേക അഭിപ്രായമില്ലെങ്കിൽ (നിഷ്പക്ഷത പാലിക്കുന്നു എങ്കിൽ) അതിനു താഴെ കൊടുത്തിരിക്കുന്ന വൃത്തത്തിലും, വിധേയമാകുന്നുവെങ്കിൽ അതിന് താഴെ കൊടുത്തിരിക്കുന്ന വൃത്തത്തിലും ഗുണനചിഹ്നം (X) അടയാളപ്പെടുത്തുക.

ഓരോ പ്രസ്താവനയും ഓരോ അഭിപ്രായം മാത്രം രേഖപ്പെടുത്തിയാൽ മതി എന്നകാര്യം പ്രത്യേകം ശ്രദ്ധിക്കുക.

1. ഏതൊരു തൊഴിലിനും മാനുതയുണ്ടെന്ന് ഞാൻ കരുതുന്നു
2. രോഗിണിയായ അമ്മയെ സഹായിക്കുന്നതിലും പ്രധാനം കൃത്യസമയത്ത് സ്കൂളിൽ ഹാജരാവുകയെന്നതാണ്
3. തെരുവുകളും മറ്റു സ്ഥലങ്ങളും വൃത്തികേടായി കിടക്കുന്നത് എനിക്കിഷ്ടമല്ല
4. ആളുകൾ മൃഗങ്ങളെ ദ്രോഹിക്കുന്നത് കാണുമ്പോൾ എനിക്ക് ദുഃഖം തോന്നാറുണ്ട്
5. എന്റെ രാജ്യത്തെ രക്ഷിക്കാൻ വേണ്ടിയായാലും ഒരു കളവു പറയാൻ ഞാൻ തയ്യാറല്ല
6. ചെറിയ തെറ്റുകൾക്ക് അദ്ധ്യാപകൻ എന്നെ ശിക്ഷിക്കുമ്പോൾ എനിക്ക് ദേഷ്യം തോന്നാറുണ്ട്
7. ഒരു സാഹചര്യത്തിലും ആരെയും വേദനിപ്പിക്കാൻ ഞാൻ ആഗ്രഹിക്കുന്നില്ല
8. നിസ്സാരകാര്യങ്ങൾക്ക് പോലും എനിക്ക് പെട്ടെന്ന് ദേഷ്യം വരാറുണ്ട്
9. എന്റെ രാജ്യത്തിനുവേണ്ടി ജീവൻ ത്യജിക്കാൻ ഞാൻ തയ്യാറല്ല
10. ക്ലാസിൽ അദ്ധ്യാപകൻ പഠിപ്പിക്കുമ്പോൾ സഹപാഠിയോട് സംസാരിക്കുന്നത് തെറ്റാണെന്ന് ഞാൻ കരുതുന്നു
11. അമ്മയെ സഹായിക്കുന്നതാണ് സ്വന്തം അദ്ധ്യാപകനെ സഹായിക്കുന്നതിലും പ്രധാനം
12. ശിക്ഷ ലഭിക്കാതെ രക്ഷപ്പെടാമെങ്കിൽ മോഷ്ടിക്കുന്നതിൽ തെറ്റില്ലെന്ന് ഞാൻ വിശ്വസിക്കുന്നു
13. സ്കൂളിലേക്ക് പോകുമ്പോൾ, ഒരു യാചകന് പൈസ കൊടുക്കുന്നതാണ് ഒരു അന്ധനെ റോഡ് മുറിച്ചുകടക്കുവാൻ സഹായിക്കുന്നതിനേക്കാൾ പ്രധാനം എന്ന് ഞാൻ കരുതുന്നു

**APPENDIX VIII**  
**MORAL MATURITY INVENTORY**

**Dr Ayishabi T.C.**  
Professor of Education

**Anilkumar P.M.**  
Research Scholar

**DEPARTMENT OF EDUCATION**  
**UNIVERSITY OF CALICUT**  
**2003**

**Section I**

Out of the four alternatives given, select the best answer to each of the following questions and mark it on the scoresheet using 'X' sign.

Please mark only one response to a question.

1. If a student comes late to the school one day without any specific reason, he is not .....  
A) doing his duty B) punctual C) disciplined D) aware of the rules
2. When I do not repay my debt as per my word in spite of my being able to do so, my inaction is an indication of my .....  
A) dishonesty B) punctuality C) incapacity D) laziness
3. The soldier on leave who does not report to duty on the due date and fails to respond in any way is.....  
A) not loyal to his regiment B) not disciplined C) not a patriot  
D) not trustworthy
4. The correct meaning of 'discipline' is to .....  
A) be obedient to the rules and authority  
B) be able to control oneself without any external influence  
C) be obedient to parents and teachers  
D) follow the leader implicitly
5. Through the headmaster Raju returns to the owner the gold chain that he picked up from the school playground. He is .....  
A) disciplined B) honest C) responsible D) punctual
6. Raman has forgotten to bring his pen to the class. Vinod gives him one of his spare pens. Here Vinod is .....  
A) honest B) trustworthy C) sincere D) dutiful

7. What is the correct idea given by the term 'freedom'?  
A) license to do anything, which we like  
B) to control others  
C) be independent with a consideration for others also  
D) independence from control of the society
8. After several attempts Raju passes the examination. This shows Raju's  
A) courage B) determination C) responsibility D) patience
9. Ramu considers every job as good and he is ready to accept any job. This shows that he knows what -----is  
A) self-reliance B) courage C) dignity of labour D) sincerity
10. What is the correct meaning of cleanliness?  
A) a neat and clean environment B) keep one's things tidy  
C) keep the surroundings of house and school free from garbage  
D) purity of body, mind and surroundings
11. An officer passes a memo on a subordinate for the latter not being punctual regularly. The officer shows.....  
A) responsibility B) honesty C) duty D) loyalty
12. By giving a fifty paise coin to a beggar Ravi shows his .....  
A) responsibility B) sympathy C) discipline D) kindness
13. A judge reduces the sentence on coming to know that it is the first offence of the accused and he did it to save his dying mother. The judge shows his .....  
A) duty B) responsibility C) kindness D) sympathy
14. A student admits to the teacher that it was his mother who had done the homework for him. Which of the following moral qualities does he show?  
A) honesty B) sense of duty C) obedience D) courage
15. An officer unable to attend office applies for leave well in advance. This shows his.....  
A) sense of duty B) honesty C) obedience D) loyalty
16. Your enemy is in distress; yet you wish him well. This shows your .....  
A) magnanimity B) kindness C) sympathy D) revenge
17. By joining the army at the call of the nation you are showing your .....  
A) courage B) obedience to the authority C) patriotism D) self-reliance

18. What is the correct idea conveyed by the term 'non-violence'?
  - A) not to kill anybody under any circumstances
  - B) not to show cruelty to any living being
  - C) not to hurt anybody through thoughts, words and deeds
  - D) not to be violent under any circumstances
19. What is the correct meaning of the term 'patriotism'?
  - A) selfless love towards the country
  - B) be loyal to the ruling govt.
  - C) love the nation as long as it is beneficial for you
  - D) keep enmity towards all other countries
20. Every month you save a little money out of your pocket money given by your father. You are showing .....
  - A) greediness
  - B) love towards your father
  - C) habit of thrift
  - D) miserliness

## Section II

1. Which of these children you think deserves the least punishment?
  - A) Krishnan while entering his room pushes the door violently. The door knocks against the table near it, toppling down a costly bottle of medicine.
  - B) Gopi picks a banana from the bunch in the kitchen during his mother's absence
  - C) Radha meddles with her father's pen and ink bottle and the table becomes dirty
  - D) Hamid using the porcelain cup and saucer as playthings breaks them
2. In which of the following do you think is the consideration shown for others greatest?
  - A) A nursing mother breast-feeds someone-else's hungry baby
  - B) A traveller gives a free-lift to the hospital to an injured person on the road
  - C) A religious leader takes pity on some tribals and offers them money, and food
  - D) A politician gives his entire property for the sake of his party
3. An increase in the incidence of crime in a country is mostly because of .....
  - A) weak police force
  - B) increase in the number of poor people
  - C) unpopular government
  - D) low moral standard of people
4. What kind of treatment does a sinner who has repented for his sin, deserve from us?
  - A) he has to be accepted with open hands
  - B) he must be punished for his wrong deeds
  - C) he must be totally ignored thereafter
  - D) accept him and always look at him suspiciously

5. There happens to be quarrel between two brothers on the division of ancestral property. Both of them are adamant to have the same piece of land fully to themselves. Which one among the following do you think is the best way to solve the problem?
- A) Equal division of the property between the two
  - B) Ask the elder brother to take a decision
  - C) Settle the issue by drawing of lots
  - D) Give the property to the younger brother
6. A cow let loose from its owner grazed in a rich paddy field belonging to Copal. He beat the cow and broke one of its legs. Which do you think is the best moral solution to this situation?
- A) Gopal must beg pardon for his mistake with the owner of the cow
  - B) Keep quiet because both of them have lost equally
  - C) Gopal must buy the cow from its owner
  - D) Both of them compensate with each other for their loss
7. Among the following moral deeds which one do you think is relatively more appreciable?
- A) Ajith gives a ten rupee note to a beggar
  - B) Raju helps a blind person to cross the road
  - C) Sunil takes home an injured bird and nurses it till it recovers
  - D) Ravi cleans the surroundings of his house and school
8. Sunny and Thomas are two passengers seated side by side in a bus. When he wants to smoke Sunny offers a cigarette to Thomas, but Thomas declines as he is not a smoker. Then Sunny may react in any one of the following ways. Which one may be considered the best moral deed?
- A) Sunny lights the cigarette and smokes
  - B) Sunny gets up from his seat and goes near the door and smokes
  - C) Sunny quietly keeps the cigarette back in his pocket and does not smoke till he reaches home
  - D) Sunny waits until the bus stops in the next station, comes out and smokes
9. A bus, which was under repairs, moves away after repairs leaving the two big stones, used for supporting the hind wheels, in the middle of the road. Four persons see this and react as follows. Whom do you think to have shown his service-mindedness?
- A) Ranjith, who stops the bus and asks the cleaner to remove the stones
  - B) Ravi, who removes the stones himself
  - C) Sathish, who informs the traffic police
  - D) Raju, who asks his friends to remove the stones

- 10. Among the following actions which one shows the greatest love towards the country?
  - A) criticize the ruling government for its mistakes
  - B) give your entire savings to the public fund
  - C) appreciate whatever the government does
  - D) always keep enmity with other countries

**Section III**

- 1. There has just been a quarrel in your house between you and some member of your family. Immediately following this an acquaintance calls on you. Then you would .....
  - A) send word through your younger brother that you are not home
  - B) send word to bring him
  - C) go out yourself and welcome him with a smile
  - D) go out and tell him what has just happened
- 2. You come to know that students of a neighbouring school have arrived at your school asking you to join them in a strike, then you would.....
  - A) begin to shout and call your classmates to come out
  - B) go to the headmaster to know what to do
  - C) wait patiently until the headmaster takes a decision
  - D) walk out of the class and join those on strike
- 3. While hurrying to the school you hear a blind requesting for help to cross the road. You would.....
  - A) ask your friend to help the blind
  - B) yourself help him to cross the road
  - C) tell the blind that you are helpless because you are already late
  - D) hurry to school pretending that you haven't noticed him at all
- 4. Imagine yourself and your friend as rank students. Tomorrow is the examination. Today evening your friend asks you to help him in solving a difficult problem which is likely to appear in the examination. You will .....
  - A) gladly help him by solving the problem
  - B) promise him to help after the examination
  - C) hesitate to help him, telling that you also do not know the solution
  - D) cleverly avoid him by saying, you are not well
- 5. Gafoor is known for his punctuality. One day he comes late to the class because he had to nurse his ailing mother. If you were the teacher, you would.....
  - A) give him a nominal punishment and let him enter the class
  - B) ask and find out the reason and let him enter the class
  - C) grant him leave and ask him to go home and nurse his mother
  - D) request the headmaster to grant leave to Gafoor

6. While you are going on a road, you see a small crowd gathered around two boys who are fighting. If someone in the crowd asks you to intervene and stop the quarrel what will you do?
- ask the person to do it by himself
  - stop the quarrel, and punish both of them
  - stop the quarrel, advise the boys and make them shake hands and go their way
  - go away telling that it is not good to intervene something which is not of your concern
7. For misbehaviour in the class the class teacher punished Ashokan by marking 'absent' to him on the previous three days on which he was present. If you were the class teacher you would.....
- not have punished him at all
  - mark 'absent' only for that particular day
  - advise not to misbehave in future
  - make him realise his mistake and give him a nominal punishment
8. A fresher in your school throws out bits of paper from his pocket on the verandah. If you come to notice that you would .....
- neglect him/the act
  - pick up the paper and put it in the waste basket by yourself
  - ask him to pick it up and put in the waste basket
  - report the matter to the headmaster
9. You come to be sure that your Mathematics teacher has committed a mistake while solving a difficult problem. Then you would .....
- stand up and tell that it is a mistake
  - keep quiet because after all he is your teacher
  - ask your friend to bring the matter to the notice of the teacher
  - report the matter to the headmaster
10. You are seated in a public transport. Your co-passenger starts smoking a cigarette. How will you react?
- snatch the cigarette and throw it out
  - complain to the conductor and ask him to take action against him
  - request him to change his seat
  - request him not to smoke inside the bus, so that others would not be disturbed

#### Section IV

There are 35 statements in this scale. To each statement three responses, namely agree, uncertain, and disagree are given in the scoresheet. Mark your response by putting 'X' sign in the circle given under your choice.

Please be sure that you give only one response to a statement.

1. I believe in dignity of labour.
2. I believe that reaching the school in time is more important than helping the sick mother.
3. I do not like to see places and streets remain dirty.
4. I feel sorry when I see people hurting animals.
5. I am not ready to lie even for the sake of my country.
6. I feel angry when the teacher punishes me for my small mistakes.
7. I do not want to hurt anybody under any circumstance.
8. I very easily get angry at the slightest provocation.
9. I am not ready to die for my country.
10. I feel it is not good to talk to my classmate while the teacher teaches.
11. I think that helping my mother is more important than helping my teacher.
12. I think that stealing is not a wrong if I could go uncaught and unpunished.
13. On the way to school giving a coin to a beggar is more important than helping a blind man to cross the road.
14. I believe in 'Unity in diversity'.
15. Service is the best way to show one's love towards the country.
16. Attending a relative's marriage is more important than attending the school.
17. I believe in the saying 'Honesty is the best policy'.
18. I think that habitually late coming students should be punished.
19. I believe that it is my duty to sacrifice for my country.
20. When my enemy is in distress, I will never wish him well.
21. I think the law is more important than those who impose them.
22. A failure in life encourages me to try again.
23. I always want my right actions to be rewarded.
24. I like to be in the company of good friends only.
25. I feel irritated when I come to know that others are lying.
26. It is unbearable for me when I come to know that I have been wronged by others.
27. I do not want to wrong others under any circumstance.
28. I prefer honesty to friendship.
29. I think it is the duty of politicians only to serve the country.
30. I am ready to accept my faults.
31. I never feel guilty on doing immoral action.
32. I think it is better to accept whatever the teacher says.

33. I do not think that education should be for a higher purpose than merely passing examinations.
34. I think that hatred ceases by hatred only.
35. I believe that I have the courage to tell truth even if I am threatened to do otherwise.
36. I feel happy when I see the beautiful things in Nature.
37. I do not think that morality is required for a peaceful life.
38. I believe it is for my good that the parents punish me for my wrong deeds.
39. I think it is my duty to allow my intimate friend to copy my answers in the examination.
40. I do not feel bad when I see my friends breaking the furniture when they are on strike.

## APPENDIX IX MORAL MATURITY INVENTORY RESPONSE SHEET

Name :	_____
Class :	_____
School :	_____

SECTION I				
1	A	B	C	D
2	A	B	C	D
3	A	B	C	D
4	A	B	C	D
5	A	B	C	D
6	A	B	C	D
7	A	B	C	D
8	A	B	C	D
9	A	B	C	D
10	A	B	C	D
11	A	B	C	D
12	A	B	C	D
13	A	B	C	D
14	A	B	C	D
15	A	B	C	D
16	A	B	C	D
17	A	B	C	D
18	A	B	C	D
19	A	B	C	D
20	A	B	C	D

SECTION II				
1	A	B	C	D
2	A	B	C	D
3	A	B	C	D
4	A	B	C	D
5	A	B	C	D
6	A	B	C	D
7	A	B	C	D
8	A	B	C	D
9	A	B	C	D
10	A	B	C	D
SECTION III				
1	A	B	C	D
2	A	B	C	D
3	A	B	C	D
4	A	B	C	D
5	A	B	C	D
6	A	B	C	D
7	A	B	C	D
8	A	B	C	D
9	A	B	C	D
10	A	B	C	D

SECTION IV							
ക്രമ നമ്പർ	യോജിക്കുന്നു	അഭിപ്രായമില്ല	വിയോജിക്കുന്നു	ക്രമ നമ്പർ	യോജിക്കുന്നു	അഭിപ്രായമില്ല	വിയോജിക്കുന്നു
1	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	21	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	22	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	23	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	24	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	25	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	26	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	27	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	28	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	29	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	30	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	31	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	32	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	33	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	34	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	35	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	36	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	37	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	38	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	39	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	40	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

**APPENDIX X**

**SCORING KEY TO THE MORAL MATURITY INVENTORY**

**Section I**

- |       |       |       |       |       |       |
|-------|-------|-------|-------|-------|-------|
| 1. B  | 2. A  | 3. B  | 4. B  | 5. B  | 6. C  |
| 7. C  | 8. B  | 9. C  | 10. D | 11. C | 12. D |
| 13. C | 14. A | 15. A | 16. A | 17. C | 18. C |
| 19. A | 20. C |       |       |       |       |

**Section II**

- |      |      |      |       |      |      |
|------|------|------|-------|------|------|
| 1. A | 2. B | 3. D | 4. A  | 5. A | 6. D |
| 7. C | 8. C | 9. B | 10. A |      |      |

**Section III**

- |      |      |      |       |      |      |
|------|------|------|-------|------|------|
| 1. C | 2. C | 3. B | 4. A  | 5. C | 6. C |
| 7. D | 8. B | 9. A | 10. D |      |      |



**Section IV**

- |       |       |       |       |       |       |
|-------|-------|-------|-------|-------|-------|
| 1. A  | 2. D  | 3. A  | 4. A  | 5. D  | 6. D  |
| 7. A  | 8. D  | 9. D  | 10. A | 11. A | 12. D |
| 13. D | 14. A | 15. A | 16. D | 17. A | 18. A |
| 19. A | 20. D | 21. A | 22. A | 23. D | 24. A |
| 25. A | 26. D | 27. A | 28. A | 29. D | 30. A |
| 31. D | 32. D | 33. D | 34. D | 35. A | 36. A |
| 37. D | 38. A | 39. D | 40. D |       |       |

**A = Agree**

**D = Disagree**