

**PERSONAL VALUES AND TEACHING COMPETENCY
AMONG SECONDARY SCHOOL TEACHERS:
A CROSS- CULTURAL ANALYSIS**

Thesis



**submitted to the North-Eastern Hill University
for the Degree of Doctor of Philosophy in Education**

by
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DECLARATION

I, Nikme Salse C. Momin, hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University/ Institute.

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CHAPTER-I

INTRODUCTION

With unprecedented socio-political challenges, the nations across the world are striving to bring to their people the marvels of development. As a result the pace of progress in all sphere of modern world has become faster than it was ever before. But this progressive world witnesses incidents of mass-violence, mass-murder, insurgency, barbaric killings of innocent people, environmental degradation, gender discrimination, ethical and cultural discrimination, violence against women, child abuse, alarming increase in religious fanaticism, superstition and fatalism, racism, intolerance as well as cruelty and indifference to human sufferings. Resultantly society has become indiscipline, corrupt, chaotic and unruly. Cold war has come close enough permeating every aspect of our lives as one can observe children do not obey parents, students do not trust their teachers, societies have lost faith in the processes of governance (Lehri, 2003). The five domains - intellectual, physical, emotional, psychological and spiritual that characterizes the human personality seems to be fractured and shattered. In the words of Rajput (2003), prevailing conditions of separatism, segregation, lawlessness and mistrust both in unicultural as well as pluricultural societies have resulted in destruction of cultures. People in general are thus enormously deprived of peaceful co-existence which this progressive civilization supposedly promises. However, despite conflicting tensions prevailing in the world, there is a need for each person to grasp the individuality of other person and recognize the demand for mutual understanding, peaceful

interchange and harmony to further assimilate the progress in such a way that human identity and integrity are fully respected. Such aspiration can be achieved if humans know, understand and share the values common to different cultures. The International Commission on Education for the Twenty-first Century (Delors, 1996) stated that "Understanding others thus makes possible a better knowledge of oneself for any form of identity is complex as individuals are defined in relation to other people - both individually and collectively- and to the various groups to which they owe allegiance, in a constantly shifting pattern. The realization that there are many such allegiances, over and above relatively restricted groups as the family, the local community or even the national community, informs the search for common values that can serve as the foundation for the intellectual and moral solidarity of mankind." The worldwide interest in values of different cultures has been explained as the natural response to the present need of conflict-resolution, social cohesion and peaceful co-existence (Prahallada, 2000 and Singh, 2002). Learning about and realizing the values of other cultures is a privilege, because understanding multicultural and plural societies broadens our mind and makes us understand, tolerate and even appreciate what is different from oneself. Such yearnings and desires to acquaint with the values of one's own and others can lead people towards great endeavors of bridging the gap of social and psychological differences within and across the culture (Mukhopadhyay, 1999).

In confronting these challenges, humankind sees education as an indispensable means. The International Commission on Education for the 21st Century affirmed this. The Commission did not see education as a miracle cure or a magic formula opening the door to a world in which all ideals will be attained, but as

one of the principal means available to foster a deeper and more harmonious form of human development. Hence, the general attention of Education now lies on the areas like education for cultural and linguistic diversity, value education, peace education and education for human rights. In particular, the focus through value orientation of education links the emphasis needed to face the challenges of contemporary society. Education should never stop aiming at directing students to imbibe values which as a whole will promote human development. This global vision should be respected by individuals and by authorities all over the world not only as a means to an end, but also as an end in itself.

Bhandari (2000) defined education as the addition of values to the raw material of the human-being. Values are a clear manifestation of culture. They guide persons, enable them to realize their own worth in life and to accept self and others in the society, and assist them to make right choices among the available alternatives and to take appropriate actions accordingly. In addition, values occupy the place of basic importance in any organizational set up. In the words of Chatman (1991) value system plays an important role in deciding how well an individual fits into an organizational framework. One such organizational framework is the educational system and some of those whose values fit into the educational framework are teachers (Coombs- Richardson and Tolson, 2005). Significance of the role of teachers has been emphasized and reemphasized but hardly this role is exhibited in practice. In an emotional statement, Federico Mayor (UNESCO, 1998) viewed that "The world we leave to our children depends in large measure on the children we leave to our world. The world's hope for the future rests with today's young people and their readiness to take up the challenges of the coming century.

On the threshold of the twenty-first century, the education of the young has never been more in need of our commitment and resources. Our teachers have never been more crucial to our collective future". Teachers of the 21st century have a greater responsibility in educating their heads, hearts and hands with capacity, courage, confidence and conviction for shaping and reshaping a nation through them.

1.1 National Perspective and Teacher Education

Any country, including India, is no more an isolated geographical spot, each one being woven into a global web. It is thus no more a choice for any nation to be globally competitive or not in its product, service, governance, ethics and values. Globally competent manpower is a prerequisite for this global competitiveness. Manpower characterized by skills and competencies are built only on the foundation of education which is largely dependant upon the quality of teacher education.

Teacher education with its pre-service, induction and in-service programmes makes every possible efforts to stimulate teacher's attitudes to education (Agarwal, 2000), and produce competent teachers (Pandey, 2005). For this, various commissions and committees have been set up by the Government of India from time to time to review the policies, programmes and role of teacher education in the light of the goals of national development and priorities. The Secondary Education Commission 1952-53 (1953) viewed teacher education as inevitable for professional improvement. Report of the Education Commission 1964-1966 (1966) has pointed out that the destiny of the nation is being shaped in our classrooms. In the light of it the Commission acknowledged that "of all the different factors which influence the

quality of education and its contribution to national development, the quality, the competence and character of teachers are undoubtedly the most significant. Nothing is more important than securing a sufficient supply of high quality recruits to the teaching profession, providing them with the best possible professional preparations, and creating satisfactory condition of work in which they can be fully effective.”

The first National Policy on Education, 1968 (1968) recognized the continuity and inseparability of pre- and in-service teacher education and recommended permanent education mechanisms for it. This policy was followed by the National Policy on Education 1986 (1986). It calls for substantial improvement in the condition of work and the accountability of teachers. It too recommended to improve the quality of teacher education through the establishment of District Institutes of Education and Training (DIETs) to organize pre- and in-service courses at elementary school level and the creation of National Council of Teacher Education to accredit institutions of teacher education. The implementation of this new policy was further rejuvenated by Programme of Action (1992a) with emphasis on concretization of policy into action.

The National Commission on Teachers- II 1983-1985 (1985) studied in depth the problems and the status of teachers in the society. Its main recommendations were to enhance the period of teacher training, change in selection procedure of teachers and pedagogy of teacher education, and enrich the courses and practical work. The National Council for Teacher Education (NCTE) was set up by an act of Parliament, Government of India (NCTE Act 73, 1993) in the year 1995 for the coordination and maintenance of standards in teacher education. It developed a Curriculum Framework for Quality Teacher Education in 1998 to provide guidelines for the content and methodology of teacher education. National Council of Educational

Research and Training (NCERT) at the centre and State Council of Educational Research and Training (SCERT) at the state level have been reenergized with creation and functioning of NCTE, DIETs, Colleges of Teacher Education (CTEs) and Institutes of Advanced Studies in Education (IASEs). Information and Communication Technology (ICT) is another wing which represents one of the current applications of technology in teacher education through Society for Information Technology and Teacher Education (SITE) for development of effective ICT teacher education. Besides these, university departments and national level organizations conduct pre- and in-service programmes to educate the teachers in the country for the enhancement of their teaching competencies. Now, E-education and EDUSAT have entered the arena with a bang to globalize the educational experience for everyone including the teachers.

Teacher education right from the pre-primary stage up to the higher level of education is the pivot of any educational system. Its quality and efficacy depend upon the capacity to respond to the socio-economic and cultural contexts of learners and communities. Teacher preparation programmes thus necessarily have to be in close conformity with the changing educational and social realities of a given society. After all, it is the society that determines the acceptability, credibility and character of those programmes (Rajput and Walia, 2002). India now stands on the confluence of two centuries: the 20th one with the legacy of largely conventional structures, systems, substances, work-culture and methodologies, accompanied by a mind-set marked by inertia, conformity, reactiveness and intellectual timidity; and the 21st century beckoning with new sciences and technologies, offering ever-expanding vistas of borderless world, challenging human intellect, imagination,

initiative and ingenuity to explore, to proact, to adventure and thereby make waves. Teacher education policies and programmes cannot ignore this challenge for preparing the 21st century- teachers.

Secondary teacher education is the most important in comparison to the pre-primary, elementary and higher teacher education programmes. It is inseparable from the general secondary education that educates the adolescent students who are at their formative years of life. As a link between childhood and adulthood education, the secondary education plays a significant role in the development of young personalities with intellectual alertness, sound physique, moral uprightness, emotional stability, social commitment, earning capacity and aesthetic quality (Kumar, 2002). Linder (1989) and Atwell (1996) viewed that the institutions of secondary education must prepare students to be citizens who can make wise choices and exercise ethical leadership in all the aspects of the society. Khandelwal (cited in Mukhopadhyay & Narula, 2002) viewed that given a position in national development, secondary education provides the largest educated but unskilled manpower to all sectors of the economy. Higher education that guards the development frontiers of our nation stands on the shoulders of secondary education. Primary education draws its teaching personnel from secondary education. Weak secondary education can hardly produce strong and dependable teachers for our primary schools. It tends to reveal the seminal importance of secondary education as the connecting link in the educational structure. According to the national census of Government of India (2001), number of secondary school age children (14 to 17 years) is 91.7 million. In 1991, it was 63.9 million. By 2011, the size of secondary education age group population is expected to reach 89.2 million (Government of

India, 1999). Secondary education must be prepared to meet this stupendous challenge. For the reasons cited in this paragraph, the pursuit of quality secondary education should be envisaged as a common vision among the teachers, teacher educators, educational managers and members of the society as a whole. Poor involvement on their part would be a significant contributor not only to the undesirable perpetuation of cultural degradation and intellectual stagnation but also to incompetency in teaching. Teacher education programmes must be planned to develop cross-cultural understanding and critical faculties of mind alongwith teaching competency among the future teachers.

1.2 Teacher Education and Teaching Competency

Teacher education as a pivot in different programmes of education is responsible for equipping the future teachers with willingness to perform, commitment to dedicate, accountability to shoulder and competency to teach. The completeness of teacher education thus lies in its attempts to develop and exhibit these integrated skills in each teacher. According to National Council for Teacher Education (1998) to sustain commitment, every teacher requires acquisition of certain competencies and the willingness to perform with a sense of devotion and dedication for the benefit of the learner. This necessitates a comprehensive teacher preparation programme based on sound foundations of education and pedagogy. Besides, emphasis also should be given to a content free competency-based teacher education on the model suggested by International Encyclopedia of Teaching and Teacher Education (Anderson, 1996) and National Council for Teacher Education

(1998a). It has been acknowledged that a competency-based teacher education programme trains teachers in the acquisition of teaching competencies (Bajwa,1998) as well as prepares them to be competent and committed for the quality of students' life (Sungoh,2005). Through training, orientation, reorientation and refresher programmes of teacher preparation, teachers should be able to get an insight into different foundations of education, strategies and techniques of curriculum transaction, principles of teaching and learning, education of the children with special needs, adolescent education, population explosion, management of schools and some other important areas relating to school education. In addition, they should also cultivate the skills to identify learners' learning needs, emotional needs, attainment capacity and learners environment. They should also be capable of designing remedial inputs to ensure that every learner is nurtured to the maximum possible level of attainment.

Implications of globalization, privatization, outsourcing and increasing violence in schools and in the classroom pressing for developing persuasive communications skills, collaborative negotiation skills and life skills in teachers can contribute for a healthy, productive and disciplined life in the society. But the affective component mostly dealing with these phenomena is practically a forgotten part in the teacher preparation programme. Teacher education is believed to be the only hope to make the society better and it will be achieved only when it, in addition to cognitive component, gives due weightage to the affective components of student-teacher behavior such as emotional maturity, positive attitudes, beliefs and values.

1.3 Teaching Competency and Values

Increasing tendencies of violence and conflict and rising inclination towards materialistic pursuits at home and in schools are some of the consequences which reflect lack of importance to the role of attitudes, beliefs, human relations and values in life. Growing realization of this has resulted in equal recognition of teachers' competency in non-cognitive and cognitive areas. Acknowledging the importance of affective factors in teaching competency, Airasian (1974) was of the opinion that, "A competent teacher must have a knowledge of child development, of the material to be taught and suitable methods; his skill must enable him to teach, advise and guide his pupils, community and culture with which he is involved; his attitudes should be positive without being aggressive, so that his example is likely to be followed as he transmit explicitly and implicitly his values." International Encyclopedia of Teaching and Teacher Education (Anderson, 1996) and National Council for Teacher Education (1998) even have given a great emphasis on the affective competency of the entire spectrum of teaching competency. The affective competencies focus primarily on teacher feelings, self-awareness, awareness of other-self as well as inter-personal relationships which in turn help teachers and student-teachers to effectively organize their teaching strategies considering the learners' learning needs and emotional needs. As a result, in teacher education, the conceptual shift from 'training' to 'education' emphasized a drastic qualitative change in its orientation – from the training of teacher as a craftsman to the developing of a humane teacher well-versed in the arts and science of helping children to learn and grow (National Council for Teacher Education, 1998). The

demand of 'value' emphasizes that the entire teacher education process- objectives, curriculum, methods and materials- exhibit these broader goals both in form and substance. It is not a call for adding on more and more things to what teachers are already doing. It is a call for doing whatever teachers are doing in a competent way, with an explicit consciousness and appreciation of the value implications. It is a call for total qualitative reform in management, administration and delivery of our teacher education programmes.

Hence, secondary school teachers need to be highly competent with commitment, devotion and dedication to their duty. They should not only provide services to the students but also create opportunities for them to learn, to know, to creatively think, to act and to grow. In addition, the teachers at this stage should inspire the students, instill human values in them, form their character, refine their heart and discipline their spirit. Hence, tremendous responsibility lies upon the teachers to channelize students' learning that is personally satisfying, socially useful, nationally inevitable and globally acknowledged. This is possible when teacher education is value-based.

1.4. Value Orientation of Teacher Education

Many evils in our society are the consequences of persistent and constant erosion of the essential values (Government of India, 1986 and 1990; National Council for Teacher Education, 1998 and National Council of Educational Research and Training, 2000) and education in these human values is seen as the panacea (Kaw, 2000). It has been observed by various commissions and committees

appointed by the Government of India from time to time. Education of the emotions and discipline of the will as essential parts of a sound system of education was emphasized by University Education Commission 1948-49 (Government of India, 1962). Education Commission 1964-66 stressed for proper value-orientation of educational system (Government of India, 1971). Making value education as an integral part in all kinds of education endeavours was suggested by the Report of the Committee for Review of National Policy on Education 1986 (Government of India, 1990). Eighty-First Report on Value Based Education viewed to transform the existing system of education with deliberate and sustained efforts of imparting basic human values such as truth, righteous conduct, peace, love and non-violence (Rajya Sabha Secretariat, 1999).

It is through education and, as of necessity, through teacher education that the task of inculcating values can be substantially accomplished (National Council for Teacher Education, 1998). Teacher education thus must form the backbone of any value-based educational system. The Working Group to Review Teacher Training Programme in 1983 (Rajput, 2001) had recommended to implement curriculum relating to value education in all the teacher training programmes. In the context of "Curriculum framework for quality teacher education," National Council for Teacher Education felt the necessity of developing peace-loving personality through programmes of teacher education. Rajya Sabha Secretariat's (1999) Eighty-first Report on Value Based Education reiterated the same. It has resulted in introduction of an optional paper on value education or/and value education as an integral component of any teacher education programme.

The basic purpose of value-oriented teacher education programmes is to educate teachers in values. Because they are the real masons who can lay solid foundations, promote development of productive and positive human beings and make and remake a nation committed to human values (Government of India, 1992b). They are the key persons who can develop the human values in the boys and girls and enable them 'to know good, love good and do good, and grow into tolerant citizens (National Council of Educational and Research Training, 2000). It is through their personality, character and action, value education can be restored to its rightful place to stem erosion of values. According to Radhakrishnan (Walia, 2000) the boys and girls do not care for what is taught to them but they care for the example that the teachers set. Rajya Sabha Secretariat's Eighty-first Report on Value Based Education (1999) too viewed the need for reorienting teachers for imparting higher values to their pupils through example. National Council for Teacher Education (1998) viewed that the prospective teachers are expected to understand critical issues involved in imbibing the values. It is expected of them to be well-versed with the values in the cultural and contemporary contexts and to be capable of evolving strategies of imbibing these values by their students. They should too help the students to translate these values into action in their behavior and conduct.

The above mentioned role and responsibility can be carried out effectively by the teachers when they are capable of developing their own values oriented towards human development and welfare. It tends to reveal that sustainable development of the society largely depends upon teachers' personal values which are the reflections of their own identity as persons but not the dictum of their culture and society.

1.5 Personal Values and Teaching Competency

It is through their clear thinking, disciplined mind, humane heart and refined behavior teachers convey the messages of personal values to their students. It has been rightly said that “values are caught and not taught.” The values the teachers personally cherish, publicly affirm and behaviorally manifest play a crucial role in the life of the students outside and inside the classroom. Those values too directly or indirectly influence their competencies in teaching. In any teacher education programme, orienting the teachers in values along with teaching competencies is thus imperative for the development of the ‘total teacher’. Thus the teaching community as a whole need to display great firmness in respect to inculcation and internalization of fundamental human values as personal choices in themselves as well as in their students. At this juncture few questions come to the mind. What kind of personal values do the competent teachers possess? Do these values differ from one level of teaching competency to another? Is there any personal value or pattern of personal values specific to the competent teachers or teacher-trainees across culture or sex? Do the levels of teaching competency exhibit any variation in the personal values of the teachers or even would be teachers? Do personal values remain same across different cultures? Is personal values pattern culture specific? Does gender influence the personal values of teachers? What do the researches so far conducted in the field of value-education reveal?

1.6 Empirical Evidences

Review of studies, published or appeared in thesis forms, related to any research problem is essential to get insight into its design and to collect empirical evidences for strengthening its findings. On the basis of survey of literature, the obtained studies have been classified into the following three main categories for the sake of convenience:

- 1.6.1 Studies on Personal Values
- 1.6.2 Studies on Teaching Competency and Values
- 1.6.3 Cross-Cultural Studies and Values



1.6.1 Studies on Personal Values

Personal values have been investigated as dependent or independent variables in different studies. On the basis of the type of sampling units, the studies have been placed under three sub-headings: teachers, teacher-trainees and students:

1.6.1.1 Teachers:

Verma's (1972) study on 'the relationship between the patterns of interpersonal relations and the values of teachers and students in secondary schools' showed that the secondary school teachers were high in family prestige, power and religious values and low in health, knowledge and social values.

Investigating the relationship between job satisfaction and teacher's values in Sikkim, Anand (1980) found that male teachers showed higher degree of preference for political and economic values, whereas female teachers for social, political and economic values. Religious and aesthetic values were lower level values for both

male and female teachers. Religious and aesthetic values were positively correlated with job satisfaction of the teachers.

Comparing the personal values of male and female teachers, Kumari (1981) found that the male teachers showed more inclination to social value than the female teachers. However, both male and female teachers expressed equally high preference for the knowledge value. The urban women teachers assigned higher ranks to economic and social values and rural women placed higher value to aesthetic and religious values.

Zuberi (1984) undertook a study on personal values and teaching behaviour of secondary school teachers. Results indicated that the teachers high on theoretical values were found to dominate their classes with talk and rarely asked questions, those high on economic values exhibited facilitative behaviours, asked narrow questions and praised their pupils, those high on aesthetic values used controlling behaviours and also allowed pupil talk, and those on high on religious values exhibited indirect behaviour more often than others.

Mehrotra's (1986) study examined the relationship between job satisfaction and personal values of secondary school teachers of Moradabad district of Uttar Pradesh. He found that job satisfaction was not so much governed by the inner system of values as it is governed by the external world of the teachers. However, the job satisfaction was significantly related with the economic value of male teachers and the knowledge value of female teachers.

Out of ten personal values, only aesthetic, knowledge and economic value were responsible for teachers' creative expression in Pandey's (1987) study.

Verma and Tyagi's (1988) study showed that male teachers were significantly higher on economic and political values and lower on social value as compared to female teachers of senior secondary schools. Sundarajan and Rajasekar (1992) studied men and women teachers who had undergone in-service training through distance education programme of the Annamalai University. Results indicated that among the value preferences of teachers, social value got the first rank. There were significant differences between men and women teachers in religious and theoretical values. There was no significant difference between them in aesthetic value but women teachers are found better as compared to men teachers. In a study conducted by Sandhya's (1999), theoretical, social and economic values were superior to political, aesthetic and moral values for the teachers. Teachers of urban schools had higher moral and economic values than the teachers of rural schools. Though these three studies were conducted on values as measured by Singh and Ahluwalia's Teacher's Values Inventory and Allport Vernon Lindzey's Scale of Values, they have some indirect inferences for the personal values undertaken in the present piece of research work.

In Bageshwar's (1993) study, women teachers of primary, secondary and higher educational levels exhibited their preferences for knowledge, social, aesthetic, hedonistic, family-prestige and power values in an ascending order. Personal values of teachers of all three educational levels had significant relationship with their self-concept.

Chauhan & Kothari (1997) explored the value patterns of urban and rural women as a function of the type of family and age at marriage by using Sherry and Verma's Personal Values Questionnaire. Study revealed significant main effects of

type of area on health value, of the type of family on health values and of marriage and age on knowledge and health values.

Personal values of principals, who are not only the 'administrators' but also 'teachers' of effective schools differ from personal values of principals of ineffective schools. Strader (1999) used Rokeach Value Survey to find that principals of effective schools rank 'loyal' higher than principals of ineffective schools, while principals of ineffective schools rank 'intellectual' higher than their counterparts of effective schools.

1.6.1.2 Teacher-trainees:

Kakkar (1971) studied the values among teacher-trainees and college teachers and found that the teachers obtained high scores on political value followed by social values, and the teacher-trainees gave first preference to social value followed by aesthetic values.

On examining the inter-relationship of values, adjustment and teaching attitude of pupil-teachers at various levels of socio-economic status, Rao (1986) revealed that in the total socio-economic status group, social, democratic, aesthetic, knowledge and health values were the plus points while the rest of the values in infatuated state hindered effective teaching. Adequate adjustment in home, health, social, emotional and educational areas and conducive favorable attitude towards teachers, pupils, child-centered practices, educational process and the teaching profession significantly induced in pupil-teachers positive values such as social, democratic, aesthetic, knowledge as well as health values.

Kumar (1991) studied the values of pupil-teachers and teachers. Results indicated that elementary male teachers were more religious and God fearing and

preferred aesthetic value, whereas secondary male teachers possessed significantly more knowledge value and family prestige value. Elementary female pupil-teachers were more economic, whereas secondary female pupil-teachers were more social. Differences on other values were not statistically significant.

Nakum's (1991) study on secondary school teacher-trainees of Saurashtra showed higher mean scores on family prestige, hedonistic and health values; medium scores on democratic, religious, power and social values but lower in economic, aesthetic and knowledge values. Female secondary school teacher-trainees scored significantly higher than male trainees on social and democratic values.

Bar and Singh's (2004) study on values of teacher-trainees with special reference to sex and locale showed that female teacher-trainees had significantly high aesthetic value and male teacher-trainees had significantly high hedonistic and power values. Urban teacher-trainees had significantly high economic value and rural teacher-trainees had significantly high family prestige value.

1.6.1.3 Students:

Madhukar (1980) systematically enquired the values of science undergraduate students at different levels of socio-economic status. In the case of higher socio-economic status group, the hedonistic value was at the top level and religious value at the bottom. In case of middle socio-economic status group, health value got the highest rank and the economic the lowest rank. In the last case of lower socio-economic status group, the democratic value was the highest and the aesthetic value was the lowest. Kumar's (1982) study cross-validated the findings of Madhukar.

Bhatnagar (1981) studied the personal values of male graduates. In his study social value was considered the least important by all the male graduates of three streams namely arts, commerce and science. The science male graduates placed high importance to aesthetic value. Similarly, the arts and the commerce male graduates gave high importance to economic value. Knowledge value was considered the most important by all the male graduates.

Paul (1986) studied the value orientation of adolescent boys and girls of Baroda district and found that urban and rural adolescents as well as college and school adolescents differed in social and economic values. Male and female adolescents differed in aesthetic, economic and social values.

Kapoor (1986) found that the students of Saraswathi Shishu Mandira had more respect for religious, social, democratic, knowledge and power values whereas the public school students had more regard to aesthetic, economic, hedonistic and health values.

Gupta (1989) carried out her study on the correlation of personal values with creativity and educational achievement among the girls of small and big families. Girls of small and big families differed significantly regarding their values but family attachment had no effect on values. In the case of girls of small families significant effect of family attachment was found on creativity but these results were not valid for the girls of big families. Negative relationship was found in personal values and creativity, personal values and educational achievement and creativity and educational achievement among girls of small families. Negative relationship was found in personal values and creativity among girls of big families. Positive

relationship was found in personal values and educational achievement among girls of big families.

Studying the values and moral judgment of adolescents of two representative centers of western and eastern Uttar Pradesh, Gupta (1989a) found that the region and sex influenced the personal values of adolescents. Adolescents belonging to the eastern region had significantly higher religious, democratic, knowledge, hedonistic, family prestige and economic values while western region adolescents were higher in aesthetic as well as power values. Negligible differences between the two regions' adolescents were found in social and health value. Sex-difference also influenced the religious, aesthetic, democratic, power and family prestige values significantly higher than social, economic, knowledge, hedonistic and health values.

Singh's (1989) study showed sex difference between rural and urban undergraduate students in relation to the values, level of aspiration and job preferences. In relation to different levels of academic achievement of male and female students, value differences were observed.

Senagar and Srivastava (1990) undertook a study entitled "The perceived parental acceptance and rejection and value system of school going male adolescents of Bihar". Results indicated that parental accepted groups gave high preference to social and knowledge values, average preference for power and economic values and low preference to aesthetic and religious values. Parental rejected group gave high preference to economic and low to religious values. Higher self esteem group of students preferred family prestige the most and hedonistic value the least. While low esteem group preferred family prestige the most and power value the least.

In a study conducted by Jain (1990), rural adolescent girls were found to score higher on religious and hedonistic values, and urban adolescent girls were found to score higher on democratic, knowledge, social and health values. Knowledge value scores of both rural and urban adolescent girls and their personality traits were found positively correlated.

In Bhargavi's (1990) study, ninth standard girls identified more social values than boys, boys identified more democratic values than girls, and both boys and girls identified religious and aesthetic values at equal level in English prose. Gautam's (1990) study showed significant differences among the students across caste and sex in personal values.

Comparing the personal values and the vocational interest of the children of educated and uneducated mothers, Trivedi (1991) concluded that educated mothers and uneducated mothers did play a significant role in development personal values such as religious, social, democratic, aesthetic, economic, knowledge and hedonistic values among their children.

Investigating the personal values of adolescent boys and girls, Chand (1992) found that there was no significant correlation between socio-economic status and religious, democratic, economic, knowledge, hedonistic, power and family prestige values, but there was significant relationship between socio-economic status and social, aesthetic and health values. The correlation was positive but low for social and aesthetic values, but it was negative and low for health value. There was no significant correlation between academic achievement and social, democratic, aesthetic, economic, family prestige and health values. Boys and girls did not differ in religious, social, democratic, aesthetic, knowledge, hedonistic, family prestige and

health values, but differed in economic and power values significantly. Moreover, boys scored significantly higher in economic and power values than girls.

Mohanty's (1992) study showed significant relationship between moral judgment and personal values of secondary school students. The relationship between moral judgement and values like social, democratic, aesthetic, knowledge, power and health was significant and positive, but there existed a negative and significant relationship between moral judgment and economic value and family prestige value.

Gupta (1992) found significant positive relationship between religious value and academic satisfaction. Economic value was negatively related with academic satisfaction but social, aesthetic and democratic values were not related to it. Male students were significantly higher on religious and knowledge values while female students were significantly higher on social and democratic values.

Conducting a study on personal values of Nagaland college students, Banui (1992) found 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 a positive correlation between self-concept and social as well as democratic values, a negative correlation between self-concept and power as well as family prestige values, and no relationship between self-concept and religious, aesthetic, economic, knowledge as well as health values.

In his study, Gautam (1992) found no significant differences between the normal students and drug-users in their personal values.

On the basis of findings of his study on social change in relation to academic motivation, socio-economic status and personal values, Singh (1992) concluded that personal values and academic motivation of students at graduate level were correlated with attitude towards social change.

Pradhan's (1992) study pointed out significant positive relationship between personal values and sex of secondary school students of Bhubaneswar city. In his another study (1993), moral judgements were positively correlated with religious, social, democratic, knowledge, and health values but negatively correlated with economic, hedonistic, power and family prestige values of secondary school students of the same city. With respect to the school students of Puri district, he (1997) found that moral values was positively correlated with religious, social, knowledge and health values and negatively correlated with family prestige value.

Sanyal (1994) studied the male undergraduate and post graduate students of Calcutta University and found significant similarities between both groups on religious and aesthetic values.

Comparing the personality factors, personal values and self-concept of graduate and post-graduate students of coeducational and non-coeducational institutions, Kumar (1997) reported that the values of the students were not stable and they varied with culture and sex. Democratic, family prestige, economic and knowledge values were found to be positively related to academic achievement of the students of coeducational and non-coeducational institutions. But democratic and family prestige values were found related to the achievement only in the case of non-coeducational students.

Ali (1998) found that the occupational aspirations of the senior secondary school students had negative correlation with the power value. Their academic achievement was correlated significantly and positively with socio- economic status and knowledge value.

Taj (1998) investigated the influence of social class and modernization on the personal values of Hindu and Non-Hindu students. This study showed the impact of social class and modernization on the personal values of students. Some of the background variables such as religion, type of family, and size of family had also considerable effect on their personal values.

Comparing the urban and rural science students of Firozabad in Uttar Pradesh, Yadav (1999) found significant difference between the rural and urban science students in respect of economic and religious values but not with respect to social, political and aesthetic values.

Ahmed (2003) conducted a comparative study on personal values among the students of science and arts at senior secondary level. The results indicated that there was no significant difference between the students of science and arts on these personal values. Mean scores of science students were more on social, democratic, knowledge, power and health values. Whereas mean scores of arts students were more on aesthetic, economic, hedonistic and religious values. The mean scores of both science and arts students were almost same on family prestige value.

The preceding pages of this section contain various preferential, comparative, differential as well as co-relational studies in context of personal values on different types of populations. Investigations of personal values of secondary school teachers on job related variables (Anand,1980), teaching behavior

(Zuberi, 1984) and sex (Nakum,1991) have been undertaken. Comparative personal values studies have also been conducted on teacher-trainees and college teachers (Kakkar, 1986), women teachers (Bageshwar, 1993), principals of effective and ineffective schools (Strader,1999), adolescents belonging to different regions (Gupta,1989) and even on urban and rural women (Chauhan and Kothari,1997). Personal values of school students were studied in relation to sex (Paul, 1986; Bhargavi, 1990; Pradhan, 1992 & Chand, 1992), occupational aspiration (Ali,1998), social class and caste (Taj,1998 & Gautam,1990), drug abuse (Gautam,1992), academic streams (Ahmed,2003), academic satisfaction (Gupta, 1992), moral values (Gupta, 1989; Mohanty, 1992; Pradhan, 1993 & Pradhan, 1997). Differential studies have been conducted on undergraduate, graduate and postgraduate students across different streams (Bhatnagar, 1981), levels of achievement (Singh, 1989) and levels of socioeconomic status (Madhukar, 1980). Personal value preferences of pre-service teacher-trainees (Kakkar, 1971; Kumar, 1991 & Bar and Singh, 2004) as well as in-service teacher-trainees (Sundarajan and Rajasekar, 1992) have been examined. Personal values have also been identified in English prose (Bhargavi, 1990). Trividi (1991) as well as Senagar and Srivastava (1990) have studied personal values and family related variables. The studies in this section as a whole indicate the importance of personal values as a field of research in human resources including teacher educators, teachers, teacher-trainees and learners.

1.6.2 Studies on Teaching Competency and Values

A good number of studies (Latha,1979; Choudhari, 1985; Sudha and Shivakumaraswamy,1991; Rashid,1994; Bhattacharya, 1998; Joshi and Parija, 2000;

Madhusudan and Yeli, 2004 & Ayishabi and Kumar, 2005) have been conducted on teaching competency in context of some presage, process and product variables. But the investigator could not come across a single study on teaching competency with respect to values in general and personal values in particular. However, a few studies on values in respect of teaching effectiveness (Bohra, 1986; Atreya, 1989; Shah, 1991; Anjali, 1995 & Singh, 2002) were found in the literature.

Bohra (1986) studied the relationship between values and teachers' effectiveness. The results indicated that the effective teachers obtained high scores on theoretical value while the non-effective teachers on economic and political values.

A study (Atreya, 1989) on values and job satisfaction of teachers with high, average and low teaching effectiveness showed that at degree level, teaching effectiveness was significantly related to values and job satisfaction. The effective teachers markedly differed from ineffective teachers on job satisfaction and they were endowed with a value pattern which accounted for their effective teaching.

Shah's (1991) study showed that teacher effectiveness was significantly affected by teaching aptitude, job satisfaction, job attitude, job motivation, personality, value pattern, self concept, intelligence, educational qualification, teaching experience and organizational climate. Amongst all variables, teachers' knowledge and political value were found as two prominent determinants of teacher effectiveness.

Anjali (1995) compared the male and female secondary schools teachers' effectiveness in relation to values, job satisfaction and emotional stability. With respect to values, both male and female teachers with high values were more

effective than teachers with low values. Sex and values had no interaction effect on teacher effectiveness.

A comparative study on the relationship between job satisfaction with values and teacher effectiveness among male and female teacher educators was carried out by Singh (2002). It was found that job satisfaction of the male and female teacher educators was negatively correlated with their religious, democratic, aesthetic, economic and health values and positively correlated with their social, knowledge, power and family prestige values. A positive and significant correlation between job satisfaction and teacher effectiveness was also observed in this study.

As teaching effectiveness is based on teaching competency of the teacher which resultantly effect the pupils inside and outside the classroom (Bohra,1986; Hudson et. al., 1987; Shah,1991; Anjali,1995; Bajwa,1998; Sharma, 1999; Agarwal,2000; Singh, 2002 & Arockiadoss;2005), teaching competency can be considered as a prerequisite of teacher effectiveness. Thus the findings of the reported studies on values and teacher effectiveness provide some indirect evidences for the present study.

1.6.3 Cross-Cultural Studies and Values

Shakeela Begum and Hafeez's (1964) study showed significant sex differences in value preferences of final year degree students in Mysore city. Power, wealth, ambition, courage, adventure, initiative and tolerance were emphasized more by the boys than girls whereas girls emphasized love, peace, sympathy and perseverance more than the boys. It was argued that the value differences among students were mostly due to their different cultural backgrounds.

Ando (1965) and Eckhardt (1971) analyzed the cross-cultural differences in values between the people belonging to the Eastern clusters (Chinese, Japanese, Phillipino and the Indians) and the Western clusters (United States, Western Europe and Australia). It was discovered that people from Eastern clusters were more conservative, pessimistic, conformist, compulsive, socially oriented, nationally dissatisfied and unstable as opposed to the people from Western clusters. These cultural differences in values of Eastern and Western societies were mostly due to the distinct religious philosophies and different cultural orientations.

Kakkar and Gordon (1966) conducted a cross-cultural study on values of Indian and American teachers. They found that Indian teachers tend to score lower than their American counterparts on support, recognition and independence values and higher on conformity and benevolence values.

Feathers (1973) compared the values of Australian and American college students of Flinders University. The results indicated that individuals from both countries valued democratic values such as freedom and independence; however differences were also noted. Australian students differed from the American students in being slightly more equalitarian, but less achievement oriented and individualistic. The American students appreciated more materialistic values such as having a comfortable life and social recognition. The values that were distinctively Australian were true friendship and being broadminded, while the Americans were more salvation-minded than their counterparts.

Raj (1981) made a comparative study on the attitudes and values in context of socio-cultural background of expatriate Indian and native teachers of Ethiopia. The findings showed that Ethiopian teachers scored significantly higher in

theoretical, social and cultural values than the Indian teachers. On the scores of academic and aesthetic values, no significant differences were found. Indian teachers scored significantly higher than their Ethiopian counterparts on religious value.

Ara (1986) conducted a comparative study on values of students belonging to Bangladesh and India. Indian students gave less emphasis on competitive striving, universal peace, aesthetic value, hedonism, personal values, generosity, mental security, striving for equality, conventional religious morality and striving for nationalistic values. They gave higher emphasis to integrity of self and self confrontation. Bangladeshi students showed less emphasis on hedonism, aesthetic value, universal peace, conventional religious morality, competence, mechanistic, friendliness and autonomy; higher importance to career aspiration, striving for equality, striving for nationalistic values and self-expansion. It was concluded that both Indian and Bangladeshi students exhibited certain similarities and differences in their value preferences.

Miller and Bersoff (1992) conducted a cross-cultural study on the Americans and the Indians with regards to the value of Justice. In this study participants were asked to decide whether a person should steal money to be able to attend a family wedding they feel an obligation to attend, or not steal money and miss the wedding. Compared to the Americans, the Indian subjects considered interpersonal responsibilities more important and were more likely to steal the money. This finding suggests that Indians care less about the value of justice.

In Cohen and Nisbett's (1994) study on values of the members with different cultural backgrounds, it was found that homicide rates among white non-Hispanic

males living in rural or small town environment in the southern part of the country were higher than corresponding rates in similar setting in other regions. Southern white males did not endorse violence in general to a greater degree than non-southerners, but they favoured aggressive behavior in defense of human life and property and in response to insults.

Using Natarajan's Value Orientation Scale, Narayanan et.al. (1994) studied the plausible cross-cultural differences in value orientation among business students in India and Singapore. The sample consisted of 84 male-female Indian students and 65 male-female Singaporean students using purposive sampling technique. The findings indicated a trend towards materialistic value preference by the Indian business students and realistic value preference by the Singaporean business students.

Canabal (2005) compared the social value of Indian and American female university students. The Indian students ranked the terminal value of friendship and salvation higher in importance than American students. American female students ranked forgiveness higher than Indian female students.

In order to examine the differences in the rankings of values measured by the Rokeach Value Survey, Coombs- Richardson and Tolson (2005) conducted a comparative study on the selected American and Australian elementary and secondary school teachers. The American teachers placed greater importance on family security, national security, salvation, happiness and freedom, and lesser importance on wisdom, social recognition, a world of beauty, pleasure and an exciting life. The group of Australian teachers attached greater significance to family security, happiness, self-respect, freedom and a world of peace, and lesser

significance to salvation, social recognition, a world of beauty, pleasure and an exciting life.

Preceding studies in this section showed that different cultural backgrounds yield differences and similarities in values of different groups of teachers (Kakkar and Gordon, 1966; Raj, 1981 & Coombs- Richardson and Tolson, 2005), different students' groups (Shakeela Begum and Hafeez, 1964; Feather, 1973; Ara, 1986; Raj, 1981; Narayan et. al., 1994 & Canabal, 2005), individuals living in different parts of a country (Cohen and Nisbett, 1994) as well as people belonging to different continents (Ando, 1965 and Eckhardt, 1971 & Miller and Bersoff, 1992). These studies get support from Murphy-Barman et al. (1984) & Hamilton and Sanders (1992) who viewed that cultural differences are the product of different values as well as from Segall (1986) who too viewed that values differ from one culture to another.

1.7 Emergence of the Problem

Personal value is a permanent construct of one's personality (Coombs-Richardson and Tolson, 2005). Teachers' personal values developed through self-reflective learning can act as one of the inner forces for the development of their personality in general and teaching competency in particular. Studies have found a direct effect of teaching competency on students' learning and development (Chaudhari, 1986) as well as personality (Sathyagirirajan, 1985). So the issue of exploring differential as well as pattern of personal values in the continuum of teachers' teaching competency and incompetency is an inevitable research endeavor.

Although, the review of related literature shows studies on personal values of students, teacher-trainees as well as primary, secondary, tertiary teachers and teacher-educators in relation to a good number of philosophical, psychological, sociological and demographic variables, personal values of teachers as an independent or even a dependent variable in context of teaching competency was not found by the researcher.

A quite good number of studies have been conducted on personal values of personnel serving in different educational institutions in context of sex, locale, region, educational levels, academic streams, scholastic achievement, socioeconomic status (Madhukar;1980; Bhatnagar;1981; Singh,1989; Nakum,1991 & Bar and Singh,2004), but the investigator could come across only a single study on personal values of American and Australian secondary school teachers (Coombs-Richardson and Tolson, 2005). Personal values are important part of a culture (Ando, 1965 and Eckhardt, 1971; Murphy-Barman et al,1984; Barnlund and Yoshioka, 1990; Hamilton and Sanders,1992; Miller and Bersoff,1992; Cohen and Nisbett, 1994 and Husen and Postletwaite, 1994), but in the literature surveyed not even a single study has been conducted on personal values of teachers in a multicultural country like India. It was thus encouraging and motivating to explore personal values of teachers belonging to two or more cultural set up in India. Studies (Murphy-Barman et al,1984 and Hamilton and Sanders,1992) indicate that diverse and different cultures produce different or similar values. Do the teachers belonging to two or more different cultures exhibit same or different pattern of their personal values?

Culture plays a major role at different period of human life through various formal, informal and non-formal agencies of education. From amongst the different levels of formal learning streams, secondary education is the stage where deliberate efforts are made to imbibe and inculcate culture-oriented beliefs and values in young adolescent boys and girls. But in the contemporary liberal and progressive world, it is essential to rise above all types of cultural taboos and prejudices for sustainability and advancement of humans and their society. Secondary school teachers through their personal values can assist these young, energetic and budding teenagers to realize the said goals. What is the structure of personal values patterns of secondary school teachers belonging to different distinct cultural backgrounds? Do their teaching competency level and sex reflect any unique personal values pattern?

Meghalaya, one of the seven sisters of North-east India, adds to the pluralistic Indian culture. The major inhabitants of the state are Khasis, Garos and Jaintias (Jaintia being the sub-tribe of the Khasi, Pankyntein, 1996). People belonging to the Khasi and Garo tribal communities with different ethnic origins live together with their unique as well as common tribal cultural identity. At all levels of education in Meghalaya, teachers from these two cultures are found in majority. Understanding their own culture alongwith the other and developing a set of personal values based on one's self-reflective learning is a performing skill essential for their competency in teaching. On the other hand, competent teachers' system of personal values may serve as a guideline for recruiting new teachers. But from a cross-cultural perspective, not even a single study on the personal values of teachers from Garo and Khasi tribal cultures in context of teaching competency was found

in the literature. Keeping in view the need and significance of personal values and teaching competency of teachers belonging to different cultures, available research evidences as well as intuition, the investigator was motivated to explore the personal values of both highly competent and incompetent school teachers with their respective Khasi and Garo cultural backgrounds.

1.8 Statement of the Problem

The present study was planned to explore the differentials and preference patterns of personal values of both competent and incompetent secondary schools teachers across two different cultures: the Khasi and the Garo. The title of the problem thus is stated as “PERSONAL VALUES AND TEACHING COMPETENCY AMONG SECONDARY SCHOOL TEACHERS: A CROSS-CULTURAL ANALYSIS.”

1.9 Rationale of the Study

People very naturally tend to overvalue their own qualities and those of their group and to harbour prejudices against others (Delors, 1996). They, either as persons or as groups, with their linguistic or cultural identity make themselves and others suffer from the effects of intolerance, racism and violence (Matsuura, 2001). One may observe this scenario of mistrust and lawlessness among parents and children, teachers and students, at home and school, in public spaces and places of worship as well as in unicultural and pluricultural societies. Despite this, there is a

yearning desire and relentless striving among humans over the globe for maintaining and strengthening the existing global society based on justice, equity, equality, harmony, mutual understanding, tolerance, love, non-violence and peace. Observing the same, International Education Commission (Delors, 1996) stated that 'world-wide solidarity is over-riding the inward looking tendency to focus on one's own identity in favour of an understanding of others based on the respect of diversity.' A positive step in this direction would inevitably lead to bridge the gap of socio-psychological differences within any specific culture as well as across different cultures in the globe. It therefore necessitates a planned change from cultural ignorance, prejudice and individualism to cultural awareness, open-mindedness and pluralism. In other words, there is a need not only to know one's own culture but also to discover the culture of others and to understand each other. One of the effective ways to achieve this is to undertake researches across different cultures.

India represents an illustrious model of pluralism with the multi-religious, multi-cultural, multi-ethnic and multi-lingual societies; historically, geographically and socially. Its diverse cultural elements range from the north to south and the east to west (Ramadas, 2003). Like elsewhere, its North-Eastern region reflects vast cultural diversity of different unique and indigenous tribal communities who suffer from internal conflict, violence, intolerance, separatism, segregation, lawlessness, partisanship and ignorance. Same is the case even among the Khasis, the Garos and the Jaintias, who are the three major tribal inhabitants of Meghalaya- a hilly tribal state of North-Eastern India. People from these three communities have different ethnic origins. The Khasis and Jaintias (a sub-tribe of the Khasi) are the native inhabitants of the Khasi and Jaintia hills (Pankyntein, 1996), originated from Mon-

Anam or Mon-Khmer family of the Burmese-Malay origin (Gurdon, 2002). The Garos, on the other hand, had their genesis from the Tibeto- Burman race of Tibeto-Chinese family (Playfair, 2002). Of course, the Khasis and the Garos, two distinct tribal communities, follow the matrilineal social system. But perhaps their different ethnic origins coupled with cultural diversity and ideological differences have resulted in increasing conflict in recent times. It is the need of the hour not only to make the Garo and the Khasi communities to know and understand well their own culture but also the culture of each other for developing a shared understanding and effectively working together towards the achievement of a common goal of peaceful and harmonious life with welfare and progress. But is there any way of achieving this end? One of the powerful means to achieve this end is to conduct cross-cultural studies- the Khasi culture and the Garo culture- on values that individuals of both communities cherish either personally or collectively.

Point Different situations in life determine whether an individual adheres to a value or a set of values as per one's self reflection or norms prescribed by society. But, basically values in nature are personal. Therefore, values an individual alone prefers under certain circumstances irrespective of his/her social relationships counts more than a community's prescribed systems of values. Thus irrespective of any set of predetermined and established values of the Khasi and the Garo cultures, it is imperative to study personal values such as religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige and health values of the individuals belonging to both cultures.

Comm Compared to other individuals, the teachers occupy a unique position in a society. For a nation, they are nation builders and for students, they are role models.

Development of values among students - children and youth - is the cherished goal of education which 'adds values to the raw-material of the human-being' (Bhandari, 2000). This process of enriching life mostly depends on the values reflected in thoughts, feelings and actions of teachers whose 'role for promoting values has never been more obvious than today' (Delors, 1996). It is important to explore the values of the Garo and the Khasi teachers they personally cherish in different circumstances of their lives irrespective of social influences. It shall thus help to know how the teachers from both communities educate their students. After all a teacher teaches what s/he knows but educates as what s/he is.

Compared to any other stages of education, the secondary stage is the most critical period in the life of students. They are in the threshold of becoming independent persons though still deficient in maturity (National Curriculum Framework 2005, 2005). This stage is significant because it plays a vital role in the learning paths of adolescents towards fully successful adulthood. At this stage, teachers as supportive and humane facilitator enable the learners to realize not only their physical and intellectual potentialities to the possible fullest but also to develop character and desirable human values to function as responsible citizens. An investigation of personal value system of secondary school teachers thus has a significant meaning.

The concentration of educational policy makers has shifted from quantitative expansion of educational facilities to quality education. Quality education is not independent of quality of teachers. It has been aptly described by the Education Commission 1964-66 (1971) which reads: "Of all the different factors which influence the quality of education and its contribution to national development, the

quality, competence and character of teachers are undoubtedly the most significant.” Reiterating the same with a different tone National Curriculum Framework 2005 (2005) stated that ‘no system of education can rise above the quality of teachers.’ The qualities of teachers greatly reflect the competency with which they deal with teaching-learning situations and the values they held as individuals. Study of personal values and teaching competency of teachers of both sexes in the Garo and the Khasi cultures shall reflect different patterns of a constellation of personal values either exclusive and/or common to the most and least competent teachers, male and female teachers from both communities. Analysis of each personal value as a single phenomenon in context of teaching competency levels, sexes and communities shall give knowledge of their modes of behaviour in day-to-day lives. An insight to the nature of personal values among competent teachers may serve as an ideal model for the preparation of future teachers who play a major role of building children instead of repairing them as adulterated adults.

1.10 Definition of the Terms Used

1.10.1 Values

Social scientists perceive value as a diverse phenomenon that encapsulates various aspects of human life. According to axiology, a theory of value and study of goodness, the term ‘value’ covers eight realms- morality, religion, art, science, economics, politics, law and custom (Dhokalia, 2001). Literature shows that value was first recognized as an economic phenomenon and subsequently is being seen to have implications for ethics, art, aesthetics, science, general philosophy, religion and some other neighbouring fields (Bethel, 2005).

From the angle of economics, value refers to utility or worth of any object capable of gratifying the physical and mental desires of human beings (Bethel, 2005). From ethical point of view, value embodies human's conception of 'ought' which is indicative of the quality of beliefs and norms worth pursuing and preserving at all costs for an individual or a group (Dhokalia, 2001). Aesthetically, value is a standard of judging an object or action on the scale of beauty and ugliness. Value in the realm of religion is conceived with the sanctity of human's divine life. Psychologists conceived values as phenomena mainly linked to personality types such as dogmatism, authoritarianism and ethnocentrism (Allport and Vernon, 1931; Trandahl and Powel, 1965; Rim, 1970 and Feather, 1971). Allport, Vernon and Lindzey's (1966) Study of Values is too associated to personality with the inclusion of theoretical, economic, aesthetic, social, political and religious values basing upon E. Spranger's (1926) six types of men. Sociology-oriented researchers (Marcus and Kitayama, 1991 and Kühnen and Oyserman, 2002) assumed that societies hold values and are repositories of the same. As indicators of group behavior and opinions (Bearden and Etzel, 1982 & Burnkant and Cousineau, 1975) as well as 'collective consciousness' (Schwartz, 1994), values are outcomes of 'normative influences' rather than 'internalized influences.' This perspective characterizes values as social norms. According to Sorabjee (2007) 'values symbolize the generally accepted and acceptable codes of human behaviour, certain principles and standards which guide and influence the conduct of individuals and ultimately of the community.' Allport (1961) defined value as 'a belief upon which a human acts by preference.' This view is based on 'internalized influences' of the individual. Here values are basically personal choices resulted out of valuing process – choosing,

prizing and acting (Raths et al., 1978), self-realization (Schwartz, 1994 & Shetty and Pushpanadham, 2000), self reflection (Bethel, 2005) or individual consciousness (McClelland, 1958). Rokeach's concept of value addresses both its personal and collective consciousness perspectives. To him (1973) "A value is an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or reverse mode of conduct or end-state of existence."

Use of the term 'value' in the above cited diverse fields reflects its multifaceted dimension. Chinara (1997) dealt with this dimension within a lucid framework that explain value as 'an independent validity, the worth of any object, a conception of desirable, a slogan for rationalization of action, an enduring belief, an outcome of valuing process, and a perception about any object or activity.'

Concept of value explained in the preceding paragraphs tends to reveal that value is indeed multifarious in its nature and reflection of different aspects of human life – ethical, economic, aesthetic, social, spiritual, psychological and personal. Thus not a type but great varieties of values exist (Chinara, 2002). On the one hand, there are some values like truth, righteous conduct, peace, love and non-violence which are deemed religiously, culturally and socially binding on all humans at all times and in all places. On the contrary, there are some other values which are the outcomes of individual's self-realization and thus independent of social relations, cultural affiliations and religious compulsions. Irrespective of types, values as standards and principles give direction to and integrate human's thought, feelings and actions in a manner that is personally satisfying, socially desirable, culturally enriching and universally promoting the greatest good for all.

1.10.2 Personal Values

According to Adler (1956) values can be considered under the “socially preferred mode” or “personally preferred mode”, depending upon the consideration as to how far they are personal or social. What are enriching and good for the individual and are practiced by the individual alone, irrespective of his social relationships are known as personal values (Shetty et al., 2000). Reiterating the same, Shukla (2003) viewed that ‘the values which are desired and cherished by an individual irrespective of his social relationship’ are known as personal values. In the words of Coombs- Richardson and Tolson (2005) personal values are viewed as a relatively permanent construct that shapes the general personality of an individual.

Values under personally preferred mode becomes a ‘personal thing’ (Schwartz, 1994 & Shetty and Pushpanadham, 2000) through self-realization, i.e. harmony between one’s self-awareness and other-awareness. In other words, values transform to personal values when one individual ‘goes beyond the infantile state of non-discrimination of self and of sheer other-awareness, to come back to examine oneself in light of what one has contributed upto that point, for better or for worse, to the lives of those others and share one’s communal existence’ (Bethel, 2005). This process is referred as ‘self-reflection’ by Socrates (Bethel, 2005), awakening of the individual to self (Reynolds and Gutman, 1988 & Klenosky et al., 1993), or McClelland’s (1958) self-consciousness. Values are personal when the individual is able to choose from among the values realized by oneself, compare them and assimilate them into a synthesis (Bethel, 2005). Personal values are thus, those

values that are developed through self-reflection; as well as choosed, cherished and acted upon by a person alone. Their outcomes are enriching and good for the individual as well as society.

In the present study, personal values are oriented to personal tastes and interests and thus do not necessarily conform to the norm of social desirability. These values are the outcomes of personal experiences (Sherry and Verma, 1998). Ten personal values – religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige and health values conceived by Sherry and Verma operate in the present work in the manner described below:

Religious Value: This value is defined in terms of faith in God, attempts to understand Him, fear of divine wrath and acting and teaching according to the ethical codes prescribed in the religious books. The outward acts of behavior expressive of this value are living a simple life, having faith in the religious leaders worshipping God and speaking the truth.

Social Value: This value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and the afflicted of their misery.

Democratic Value: This value is characterized by respect for individuality, absence of discrimination among teachers on the bases of sex, language, religion, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

Aesthetic Value: Aesthetic value is characterized by appreciation of beauty, form, proportion and harmony, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for literature, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things.

Economic Value: This value stands for desire for money and material gains. A teacher with high economic value is guided by considerations of money material gain in the choice of his/her job. His attitude towards the rich persons and the industrialists is favorable and he considers them helpful for the progress of the country.

Knowledge Value: This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A teacher with knowledge value considers knowledge of theoretical principles underlying a work essential for success in it. S/He values hardwork in studies, only if it helps develop ability to find out new facts and relationships and aspires to be known as the seeker of knowledge. For him knowledge is virtue.

Hedonistic Value: Hedonistic value, as defined here, is the conception of the desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future. A teacher with hedonist value indulges in pleasures of senses and avoids pain.

Power Value: Here the power value is defined as the conception of desirability of ruling over others and also leading others. The characteristics of a teacher of high power value are that he prefers teaching where s/he gets opportunity to exercise authority over students and his colleagues, that s/he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather

than the fear of God deters him from having recourse to unapproved means for making money, and that he is deeply status-conscious and can even tell a lie for maintaining the prestige of his position.

Family Prestige Value: As defined here, the family prestige value is the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one's family status. It implies respect for roles which are traditionally characteristic of different culture of the society. It also implies the maintenance of the purity of family blood by avoiding inter-cultural marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family.

Health Value: Health value is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self-preservation. A teacher with high health value really feels if through some act of negligence he impairs his health, s/he considers good physical health essential for the development and use of his abilities.

1.10.3 Teaching Competency

The terms 'competency' and 'competence' are used interchangeably (Marckwardt, et al. 1977 and Passi and Lalitha, 1994). Competency is not same as effectiveness, but one is related to the other (Singh, 2002). According to Hudson et al. (1987) and Arockiadoss (2005) the importance of teaching effectiveness lies in competencies related to general and specific knowledge, planning and evaluation, curriculum content, teaching strategies and behaviour management. Boyatzis (1982) viewed competence as 'a concentric organization of a person's characteristics and

behaviour.’ In the words of Singh (2002), ‘competence is a personal trait or a set of habits that leads to more effective and superior job performance.’ Snyder and Drummond (1988) defined competency as ‘a complex set of relationship between one’s intent and performances.’ Bajwa (1998) viewed that competency is a quality which is adequate, suitable, sufficient, legally qualified, admissible and capable for the purpose. In context of teaching, competency means the right way of conveying units of knowledge, application and skills to students (Shukla 2000). Here, the right way includes knowledge of contents as well as processes, and methods and means of conveying them in an interesting way.

Teacher education programmes aim at developing various types of teaching competencies in teachers. The International Encyclopedia of Teaching and Teacher Education (Anderson, 1996) classified teaching competencies into six classes.

Cognitive-based teaching competencies: With these competencies the student-teachers are expected to demonstrate intellectual abilities in the knowledge of the subject-matter, psychological theories or educational strategies. **Performance-based**

teaching competencies: These competencies require the teacher-trainees to demonstrate an ability actually to perform some activity rather than simply know what to perform. In this competency category performances are called ‘skilled

behaviour.’ **Consequence-based teaching competencies:** In teacher education, these competencies are expressed not in what student-teachers know or do but in what they can accomplish through the achievement of pupils under their direction.

Exploratory competencies: With these competencies, the student-teachers are expected to make their students to carry out innovative activities which have undefined student learning outcomes. **Managerial teaching competencies:**

Managerial teaching competencies include a set of teacher behaviours and activities that are primarily intended to foster students' co-operation and involvement in classroom tasks. **Affective teaching competencies:** Affective competencies focuses primarily on attitudes, values, beliefs and relationships that are expected from the student-teachers so as to meet the emotional needs of the students and bring positive change in them.

Besides the above, National Council for Teacher Education (1998) identified the following ten inter-related teaching competencies to empower future teachers to perform their responsibilities with professional insight and confidence: **Contextual competencies:** These competencies make student-teachers familiar with the national policies on education and state level initiatives to understand its local and cultural ramifications. With such competencies, they understand the problems of education in the country and the state. **Conceptual competencies:** With these competencies, the student-teachers will achieve mastery in identifying special needs of children and devising teaching learning situation to optimize their learning achievement, making teaching broad based and innovative, improving thinking and problem solving skills of the learner as well as appreciating and understanding various schemes like Operation Backboard, Minimum Levels of Learning and other schemes. **Content competencies:** Content competencies enable student-teachers to identify and focus special attention on content enrichment needs of children as well as to identify and correlate factors that contribute to joyful content learning both within and outside classroom. Such competencies too enable them to achieve perfect mastery over the entire school subject one deals with, and the methods, techniques and strategies for teaching the contents. **Transactional competencies:** Transactional competencies as

the backbone of teacher education prepare student-teachers to internalize fully their functions as transmitters and facilitators of learning and to plan learning activities in such a manner that leads to learners' mastery level learning. **Competencies related to other educational activities:** Competencies in domain of non-cognitive aspect of *human development make the student-teachers capable of planning and executing* various educational activities to imbibe the humanistic and moral values in the learners. **Competencies to develop teaching-learning material:** With these competencies, student-teachers will be able to identify and select appropriate materials as well as to prepare specific teaching aids for making the teaching-learning input tangible. **Evaluation competencies:** Student-teachers with evaluation competencies develop methods and techniques of evaluation that do not discourage or demotivate the children but maximize the learning competency and achievement of the children. **Management Competencies:** Student-teachers, who learn various techniques and skills to manage different activities and programmes in as well as outside the institution is said to have management competencies. **Competencies related to working with parents:** Student-teachers with these competencies are capable of understanding the role of parents in the child's learning-development and in building meaningful parents-teachers interaction. **Competencies related to working with community and other agencies:** Student-teachers with mastery of these competencies will act as nodal individuals to bring different educational agencies and community together for overall school and community improvement.

Operationally, teaching competency constitutes various teaching skills (Passi and Lalitha, 1994): **planning skills** such as framing objectives of the lesson, content selection, content organization and selection of audio-visual materials;

presentation skills such as introducing the lesson, fluency in questioning, use of probing questions, explaining, illustrating with examples, stimulus variation, use of silence and non-verbal cues, increasing pupil participation as well as pacing and use of blackboard; **closing skills** such as achieving closure and giving assignment; **evaluation skills** such as classroom evaluation and diagnosis of pupil difficulties and **managerial skills** such as recognizing attending behavior and maintaining classroom discipline.

1.10.4 Cross-Cultural Analysis

Culture may be defined as the way an individual and especially a group of people live, think, feel, organize, celebrate and share life (Kunnunkal, 2000). He viewed that culture presents itself at three levels. At the most superficial and external or visible level, culture manifests itself through rituals, symbols, festivals, food, dress and celebrations which give the group a common identity. At a deeper level, it is culture that produces the kind of literature, music, dance, architecture and various other art forms as well as the many organizations and structures that make the functioning of the society smooth and well-ordered. At the deepest level, culture carries a whole set of values, perspectives and world-views on all of reality- reality about God, about one's own destiny and one's relationship with others including the environment. So it is obvious that culture is a very inclusive element that governs the life, the thinking and actions of people. Culture identifies the uniqueness of the social unit, its values and beliefs (Leavitt and Bahram, 1998) and reinforces values (Dodd, 1998).

The term 'cross-culture' refers to the differences and similarities in the way an individual and especially a group of people live, think, feel, organize, celebrate and share life together with divergences as well as resemblances in languages, gestures, symbols, rituals, life styles, relations, food habits, dress patterns, festivals, rituals, literature, architecture, beliefs and values across different cultures.

In the present study, 'cross-cultural analysis' is used for the comparisons of the personal values of the secondary school teachers belonging to the two different cultures of Meghalaya, i.e. Khasi culture and Garo culture.

1.10.5 Secondary School Teachers

Education after primary stage and prior to the university level is regarded as secondary education (Chaube and Chaube, 2000), but the exact boundary between primary and secondary education varies from one country to another and even within a country. Secondary education takes place during the teenage years (Wikipedia, 2007). At some places secondary classes begin from sixth class and go up to the twelfth. Yet in another, upper primary classes go up to the eighth class and secondary classes start from the ninth and go up to the twelfth. World Education Report (UNESCO, 2000) stated that secondary education covers the 6th or 7th to 12th grades of schooling and for the children within the age range of 11 to 16 years. In India, the organization of secondary school in most of the states includes classes 6th, 7th and 8th under lower secondary, 9th and 10th under high school and 11th and 12th under higher secondary, hence, providing schooling to the children of 12 to 18 years of age. National Council of Educational Research and Training (2002) in its All India School Education Survey included classes VIII- X or IX-X under the stage of

secondary school education. It revealed that combination of classes for different school stages differ from state to state. In Meghalaya secondary school education includes classes 8th, 9th and 10th for the children within the age range of 14 to 16 years. Secondary school teachers under the study include those teaching in the 8th, 9th and/or 10th classes of government, deficit, deficit pattern and grant-in-aided schools of the state.

1.12 Objectives

1.11 Delimitations

The present study was delimited to the following as stated below:

1. The school teachers serving in different secondary schools under the Garo Hills and Khasi Hills districts were studied.
2. The secondary school teachers teaching the students of VIII, IX and/or X classes were investigated.
3. The secondary school teachers belonging only to the Khasi and the Garo communities of Meghalaya were included in the study.
4. Out of the four variables, there was one criterion measure i.e. personal values. The three independent variables such as community, teaching competency and sex were used as the classification variables.
5. Teaching competency was restricted to only 'general teaching competency' but not to 'teaching competency in any specific school subject like English, Mathematics, vernacular Languages, Science, Social sciences, Health education, Moral science and Computer education.'

6. Personal values were studied between two communities (the Khasi and the Garo), at the same level of teaching competency (greater and greater, lesser and lesser) and the same sex (male and male, female and female).
7. Cross- cultural analysis of the personal values was confined to the cross-cultural personal values comparisons.

1.12 Objectives

The study was designed to attain the following objectives:

- i. To adapt Sherry and Verma's (1998) Personal Values Questionnaire to study the personal values of Secondary School Teachers (SSTs) belonging to the Garo Community and the Khasi community.
- ii. To examine the differences between the following corresponding groups of the Khasi and the Garo SSTs with respect to each of the ten personal values separately:
 1. The Khasi SSTs (K) and the Garo SSTs(G),
 2. The Khasi Male SSTs (KM) and the Garo Male SSTs (GM),
 3. The Khasi Female SSTs (KF) and the Garo Female SSTs (GF),
 4. The Khasi SSTs with Greater Teaching Competency (KGTC) and the Garo SSTs with Greater Teaching Competency (GGTC),
 5. The Khasi SSTs with Lesser Teaching Competency (KLTC) and the Garo SSTs with Lesser Teaching Competency (GLTC),

6. The Khasi Male SSTs with Greater Teaching Competency (KMGTC) and the Garo Male SSTs with Greater Teaching Competency (GMGTC),
 7. The Khasi Male SSTs with Lesser Teaching Competency (KMLTC) and the Garo Male SSTs with Lesser Teaching Competency (GMLTC),
 8. The Khasi Female SSTs with Greater Teaching Competency (KFGTC) and the Garo Female SSTs with Greater Teaching Competency (GFGTC), and
 9. The Khasi Female SSTs with Lesser Teaching Competency (KFLTC) and the Garo Female SSTs with Lesser Teaching Competency (GFLTC).
- iii. To study the agreements between the following corresponding groups of the Khasi and the Garo SSTs in respect of a constellation of the ten personal values:
- 1) The Khasi SSTs (K) and the Garo SSTs(G),
 - 2) The Khasi Male SSTs (KM) and the Garo Male SSTs (GM),
 - 3) The Khasi Female SSTs (KF) and the Garo Female SSTs (GF),
 - 4) The Khasi SSTs with GTC (KGTC) and the Garo SSTs with GTC (GGTC),

- 5) The Khasi SSTs with LTC (KLTC) and the Garo SSTs with LTC (GLTC),
 - 6) The Khasi Male SSTs with GTC (KMGTC) and the Garo Male SSTs with GTC (GMGTC) ,
 - 7) The Khasi Male SSTs with LTC (KMLTC) and the Garo Male SSTs with LTC (GMLTC),
 - 8) The Khasi Female SSTs with GTC (KFGTC) and the Garo Female SSTs with GTC (GFGTC), and
 - 9) The Khasi Female SSTs with LTC (KFLTC) and the Garo Female SSTs with LTC (GFLTC).
- iv. To examine and compare the preference patterns of the personal values for the following nine groups of Khasi, and nine groups of Garo SSTs:
- a) Groups of Khasi SSTs : Khasi SSTs (K), Khasi Male SSTs (KM), Khasi Female SSTs (KF), Khasi SSTs with Greater Teaching Competency (KGTC), Khasi SSTs with Lesser Teaching Competency (KLTC), Khasi Male SSTs with Greater Teaching Competency (KMGTC), Khasi Male SSTs with Lesser Teaching Competency (KMLTC), Khasi Female SSTs with Greater Teaching Competency (KFGTC) and Khasi Female SSTs with Lesser Teaching Competency, (KFLTC).
 - b) Groups of Garo SSTs: Garo SSTs (G), Garo Male SSTs (GM), Garo Female SSTs (GF), Garo SSTs with Greater Teaching Competency

(GGTC), Garo SSTs with Lesser Teaching Competency (GLTC), Garo Male SSTs with Greater Teaching Competency (GMGTC), Garo Male SSTs with Lesser Teaching Competency (GMLTC), Garo Female SSTs with Greater Teaching Competency (GFGTC), and Garo Female SSTs with Lesser Teaching Competency (GFLTC).

1.13 Hypotheses

The present study was designed to test the following hypotheses for each one of the ten personal values separately:

H_{1.0}: The secondary school teachers belonging to the Khasi community do not differ from the Garo secondary school teachers.

H_{2.0}: Differences in the criterion scores obtained by the male secondary school teachers are not qualified across community.

H_{3.0}: Differences in the criterion scores obtained by the female secondary school teachers are not qualified across community.

H_{4.0}: The Khasi secondary school teachers with greater teaching competency obtain same results like their Garo counterparts.

H_{5.0}: The Khasi secondary school teachers with lesser teaching competency obtain same results like their Garo counterparts.

H_{6.0}: The criterion scores of the Khasi male secondary school teachers with greater teaching competency are equal to the criterion scores of the Garo male secondary school teachers with greater teaching competency.

H_{7,0}: The criterion scores of the Khasi male secondary school teachers with lesser teaching competency are equal to the criterion scores of the Garo male secondary school teachers with lesser teaching competency.

H_{8,0}: The criterion scores of the Khasi female secondary school teachers with greater teaching competency are equal to the criterion scores of the Garo female secondary school teachers with greater teaching competency.

H_{9,0}: The criterion scores of the Khasi female secondary school teachers with lesser teaching competency are equal to the criterion scores of the Garo female secondary school teachers with lesser teaching competency.