

**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**

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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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Amen!"*

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CHAPTER-I

INTRODUCTION

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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 multi-cultural 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, reactivity 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 Bersoft, 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.

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.

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.

1.11 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.

CHAPTER-II

CROSS-CULTURAL COMPARISONS BETWEEN THE KHASIS AND GAROS

CHAPTER- II

CROSS-CULTURAL COMPARISONS BETWEEN THE KHASIS AND GAROS

Culture is a multidimensional phenomenon that is difficult to define. Hundreds of its different definitions presented in the literature reflect this (Kroeber and Kluckhohn, 1985). During 1940's culture was commonly viewed as a 'theory' (Kluckhohn, 1944), and 'abstraction' or 'name' for a very large category of phenomena (Moore and Lewis, 1952). Culture as a way of life of a particular group of people was stressed by Harris and Moran (1991) and a 'design for living' by Kluckhohn and Kelly (1945). Taylor's (William, 2002) classic definition stated that "Culture is that complex whole which includes knowledge, beliefs, art, morals, law, customs and any other capabilities and habits acquired by man as a member of society." According to Herbig (1998) "Culture is the sum of a way of life, including expected behaviour, beliefs, values, and language and living practices shared by members of a society." It consists of both explicit and implicit rules through which experience is interpreted." Pizam (1999) referred to culture "as an umbrella word that encompasses a whole set of implicitly, widely shared beliefs, traditions, values, and expectations that characterizes a particular group of people."

Culture not only determines human behaviour (Samovar, Porter & Stefani, 1998); but also guides behaviour and interprets others' behaviour (Kim and Gudykunst, 1988). It is indispensable to any understanding of human behaviour (Nisbett, 2003). As a way of life or outlook, it is adopted by a community or a

social class (Alasuutari, 1996). Herbig (1998) viewed that culture influences behaviour and determines which behaviour is helpful and should be rewarded, and which is harmful and should be discouraged. It helps to decide what is appropriate and desired, and what is unacceptable. It tells what is correct, true, valuable and important (Kraft, 1978). Culture identifies the uniqueness of the social unit, its values and beliefs (Leavitt and Bahram, 1998) and also reinforces values (Dodd, 1998). Segall (1986) was of the opinion that people from different cultural groups possess different cultural values. However, these differences involve not only differences in the relative importance of particular values but also differences in the extent to which each member of each society adhere to particular values, differences in the degree to which the values are universally accepted within a society and differences in the emphasis which each society places on particular value.

2.1 Manifestation of Culture

Every culture has an underlying system of values and it is manifested in the ways an individual and especially a group of people live, think, feel, organize, celebrate and share life. These are further marked by languages, gestures, symbols, rituals, life-styles and relations which inclusively govern the life, the thinking and the actions of people. People acquire their values very early in life from their parents, teachers and other persons who are influential in their lives and who in turn have acquired their values in similar fashion from the experiences, norms, observances and principles that have taken the form of life-styles, manners, etiquettes, folklore, festivals and traditions which are included in a 'culture' (Clarke,

1975). Kunnunkal (2000) analyzed manifestation of culture in three different ways. To him 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.

There is a close link between values and culture. Culture is one of the significant sources of values and the values originate from cultural tenets and help to shape and maintain the cultural structure of the society (Gupta 2002). It is too agreed that values are the core of culture (Kroeber and Kluckhohn, 1985). As a part of a person's life and thought, value is believed to flow into and shape the culture. As a system of shared values of its members (Bailey, 1991), culture enables them to live with the values (Hofstede, 1980). Values inform a member of a culture about what is good and bad, right and wrong, true and false, and positive and negative. They define what ought to be or ought not to be, what is useful or useless, appropriate or inappropriate, what is proper to conduct, and what types of events leads to social acceptance and satisfaction (Reisinger and Turner, 2003).

2.2 Similarities and Differences across Cultures

With the increasingly global interaction of diverse cultures, there is a great need for an appreciation of values held across cultures (Coombs- Richardson and Tolson, 2005). According to Landis and Brislin (1983), cultural differences can cause differences in behaviors and misunderstanding in their interpretation, and thus, may create conflict. The knowledge and understanding of similarities and differences among individuals belonging to different cultures can assist people to appreciate the uniqueness of each culture and the interdependence of various cultures. Awareness of the differences in values, which constitute the core of any culture can enhance individual's abilities to work successfully with others belonging to different cultures (Reisinger and Truner, 2003). Cross-cultural value comparisons are important because they reflect how values operate at the individual and societal levels (Akiba and Klug, 1999 & Cileli, 2000). There is a need not only to know one's culture, but also to discover the culture of others and to understand each other. Since the study of values is concerned with the culture, it has attracted a good deal of cross-cultural research (Chan, 1999).

India is variably a country with unity in diversity. It is an amazing phenomenon that different ethnic, linguistic and religious groups exist therein with their own varied cultural subsystems (Chacko, 1998). Its north-eastern region is an abode of seven sisters which comprises of the states such as Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura. Here the diversity in culture is more panoramic with people belonging to different tribes and sub-tribes compared to the mainland's majority and non-tribal culture.

Meghalaya (Figure 2.1), a state with a total area of 22,429 square kilometre lies between 25° 5" and 26° 10" north latitude and 98° 47" and 97° 47" east latitude. It has a population (tribal and non-tribal) of 23,18,822 (Government of Meghalaya, 2006) which is distributed in the seven districts of the state. However the major tribal inhabitants of the state are Khasis, Garos and Jaintias. People belonging to the Khasi, Garo and Jaintia tribal communities live together with their unique as well as common tribal cultural identity. These communities have different ethnic origins. The Khasis including Jaintia (Jaintia is the 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 had their genesis from the Tibeto-Burman race of Tibeto-Chinese family (Playfair, 2002).

As the dramatic change in modern culture is evident in every society; it can also be seen among the Khasis and the Garos of Meghalaya (Marak, 2004a). Since the annexation of the hills by the Britishers in the earlier centuries, and adaptation and adoption of Western culture, tremendous changes have been taking place in many aspects of their culture. Despite adaptation of Christianity and modern life style among the vast majority of the Khasis and the Garos, the traditional subsistence pattern and social customs very visibly link the past and present. Techniques of cultivation, matrilineal residence and matrilineal inheritance of property show continuation of the long past cultural and social tradition (Sharma, and Sharma, 2005). The eroding matrilineal practices of the Khasis even got a legal support to help it survive through turbulent modern times (Chhakchhuak, 2005).

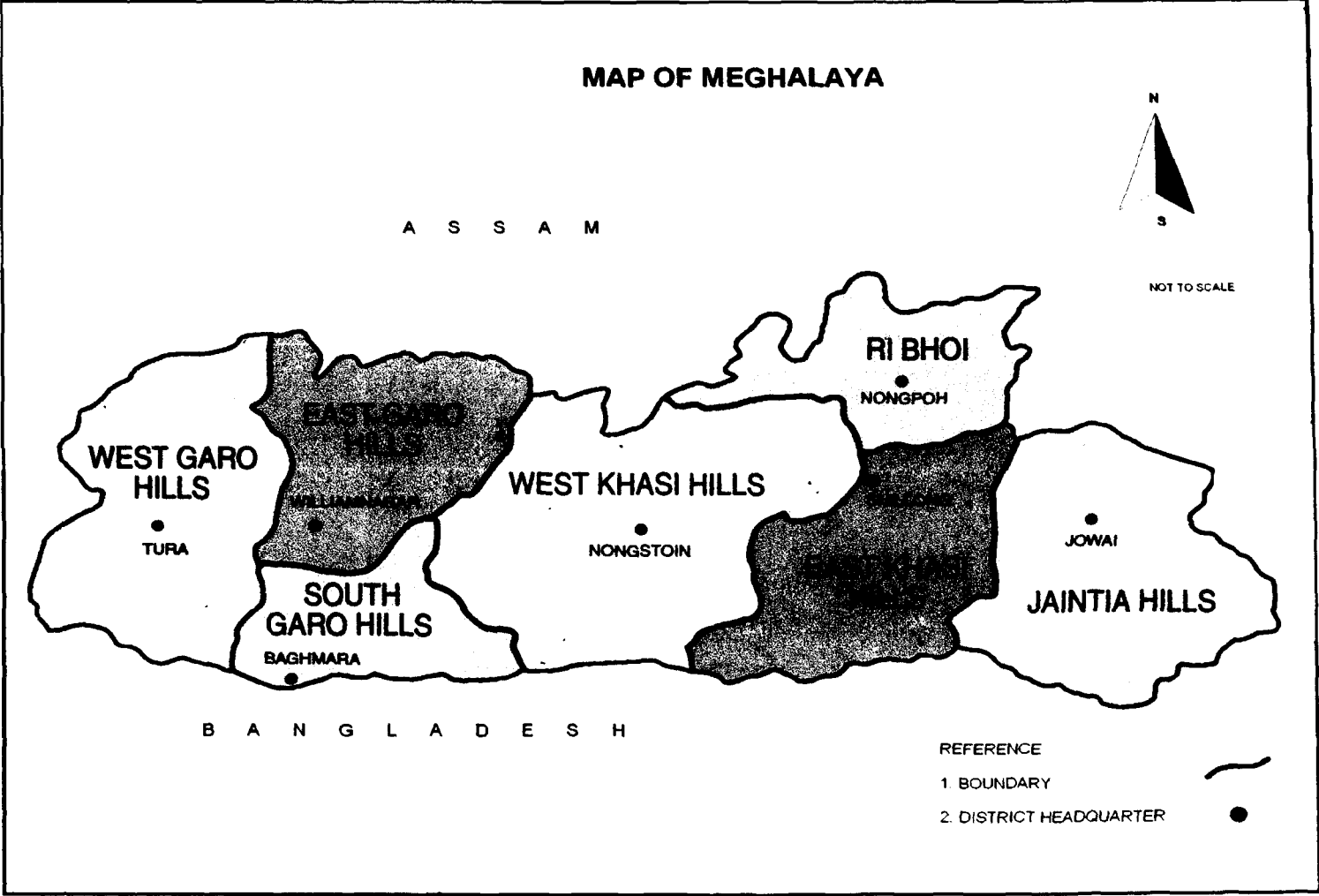


Figure 2.1 Map of Meghalaya

Evidently, basic root of the culture remains but apparently explicit as well as implicit culture gets changed. It is found that the traditional values they cherish are well preserved at certain situations and at-times these traditional values become obstacles in performance of the modern activities thereby demanding for adaptation. In the process of adaptation to different values, divergence in level of preferences arises. Although, the matrilineal social system is common among the Khasis and Garos differences in the social life of these tribal communities prevail. It is evident from the ongoing conflict and violence and existing partisanship attitude. It is the need of the hour not only to make each community know and understand well its own culture but also the culture of others for sharing the common experiences and leading a peaceful and harmonious life. In context of this, attempt is made to analyse and compare the culture of the Khasis and the Garos as two major tribal communities of Meghalaya.

2.2.1 The Khasi Culture

Khasi is a name given to the people who live in the Khasi Hills and Jaintia Hills of Meghalaya (Warjri, 1978). The most distinct and amazing feature of the Khasi society is its matrilineal system. Mother kinship is dominant and inheritance is matrilineal (Singh, 1980), each tracing lineage from the ancestral mother. However, ancestral father has a place too. This is the foundation of the Khasi society which is based on the concept of *Kur* (maternal clan) and *Kha* (paternal clan). Therefore one of the basic and cardinal principals of the Khasi society is '*Tip Kur tip*

Kha', to know maternal relation and to know paternal relations (Bareh, 1981). The traditional form of social organization undoubtedly, has undergone certain changes mainly by the emergence of Christianity, contact with other people or races, spread of both formal and non-formal education and political consciousness. The forces strongly rooted in traditional values are sufficient to counteract the catalyzing agents of change but they cannot remain unaltered, in fact traditionalism seems to be adjusting to the requirements of the modern life (Mawlong, 1990). In the following paragraphs human values of the Khasi cultural milieu has been outlined:

2.2.1.1 Religious value: Khasi society consists of both those following traditional religion and those converted to Christianity. Khasi religion is the traditional religion of the inhabitants of the Khasis and Jaintias (Jaintia is the sub-tribe of Khasi). It is called the *Khasi- Niamtre* religion (Lamare, 2006). The followers of Khasi- Niamtre religion are very orthodox and conservative people (Lyngdoh, 1985). The feeling of '*Ka Niam ka dei ha iing*' (religion is a matter of clan or family) still persists among them. Khasi traditional religion goes by the name of '*Ka Niam Tip Briew-Ka Niam Tip Blei*' which means man knowing and God knowing religion. It claims no superiority over other faiths nor considers its religion as inferior to others. The teaching of the traditional Khasi religion is plain and simple as it teaches that a man must act righteously, live righteously, walk righteously and earn righteously. Khasis have strong faith in God, the Creator and Dispenser who rewards or punishes people according to their deeds in his own good time. Hence, the desirability and necessity for people to be always careful to walk along the path of Truth (Sawain, 2005). Sacrifices are made not to appease God but

as media where soul of the sacrificed animal is used as messenger to carry human message to God and simultaneously to bring back God's reply to him. The converted Khasis have adapted a path where they can if wish claim to be morally good without earning righteousness. They also insist on being identified first and foremost as Khasis and only secondary as Christians (Lyngdoh, 1991). Khasi Christians are in a state of dilemma, for they cannot break away from their traditional myths and legends. For instance, a Christian *Khadduh* (youngest daughter) forfeits her claim as *Khadduh* and no longer acts as a family priestess and takes part in family traditional rites but the institution of the *Khadduh* however is the one existing custom which remains a major feature of Khasi society despite the fact that it has lost its religious authority (Lyngdoh, 1991). Contemporary Khasi society (non- Christians and Christians) wishes to become modern and progressive without sacrificing its attachment to its transitional character of ancient religious heritage (Pant, 1986).

2.2.1.2 Social value: Khasi society is a close-knit society. Marriages provide an opportunity for expressing intimacy. As per *Ka Synniang Kur* (practice of contribution) the members of the *Kur* contribute financial expenses and extend other kinds of help towards marriage of any member of a *kur*. The *kur* acts as a standby. Contributions are often made by close- members of the father's kin too. Traditionally, they made contribution in kind but now contribution is replaced by cash, though it may not be always. During the death of any member of a *Kur*, expenses towards funeral are met by the members of that *kur*. These kinds of social practice not only provide monetary help but also build cordial social relationship and fulfillment of *kur* obligations (Mawthoh, 1983). Clan- loyalty among the Khasis is

very strong. It is for this reason that one can hardly find a beggar among the Khasis. Generally it is considered a dishonor to have a clan member begging because of poverty. The door of a *Khadduh* (youngest daughter) is always open to all for sheltering all the members of the clan. Hospitality is sacred to a Khasi. There is an unwritten Khasi law that no one may withhold help from anyone who is in need of it (Sharma and Sharma, 2005). Majaw (2005) claimed that the traditional Khasi social values such as ‘politeness’ and ‘not to harm and hurt others are mainly embodied in the social tenet of *ka akor kaba tam* (politeness counts). To love the truth and to serve their fellowmen is one of the fundamental teachings of Khasi religion and the Khasis to this day are very helpful to their fellowmen (Miri, 1988). In the villages if one is building a house, the neighbors and friends would help either with cash or actual labor. At the time of collecting firewood in the forest, the villagers help each other in bringing home the firewood (Lyngdoh, 1991).

2.2.1.3 Democratic value: *Durbars* (the political assembly) are the highest decision-making bodies in the political and administrative set up of the Khasi society (Syiemlieh, 1979). There is no written law about the composition, function and working of the *Durbars* for they work in accordance with *Ka Riti*, a constitution which has grown out of past usages and practices. Etymologically, *Ka Riti* implies the exaltation of the sovereign will of the people and the limitation of the powers of the ruler. There are *Durbars* from state down to the *kur* catering to particular administrative needs. Several villages joined together to constitute a commune and several collective communes joined together and constitute a *Hima* (state) which is administered by a chief. The chiefs function and exercise all their authority in all

administrative and judicial matters and also exercised powers of superintendence over their area. The entire male population of a state has the right to attend the *Durbar Hima* (state) or *Durbar ki Myntri* (ministers) and as such constitute the supreme body that regulates the affair of the state. The Khasi *Durbar* as a legislative body had tremendous powers. Each of the *Durbar Raid* and *Durbar Shongs* transact and decide all matters including the adjudication cases and suits affecting the people within their respective jurisdiction. Each *kur* has its own *Durbar* for matters relating to clan. These democratic systems is perpetuated, nursed and practiced by them even to this day (Syiemlieh, 1979). To the Khasis all human beings are '*Ki Kur Ki Kha*' (clan from mother's side as well as father's side). Hence, there is no upper caste, lower caste or any class-consciousness. The Khasis regard justice as the foundation of civilized life. It promotes and safeguards the rights of an individual. There is an old saying that 'a Khasi would rather die than suffer injustice'. Justice is, therefore, a normal condition which is binding upon all members of a political organization without any discrimination on ground of status and profession. Dignity of every individual is the same in the eye of the law but despite the matri-centered nature of the family, women had no right to participate in the process of legislation, administration and judiciary. It is a taboo to see women in political platform (Mawlong, 1990). They cannot attend the council or the *Durbar* and have no right to speak or attend any public meeting which concerns the political affairs of either the village or the *hima* (State).

2.2.1.4 Aesthetic value: Dance, music and festivals are closely associated with the cultural life of the Khasis. Dances are performed during religious festivals and

on occasions when people want to express their joy (Blah, 1988). The *Laho* dance of the Jaintias is performed to express their joy and happiness after the harvest season is over, *Longhai* dance is performed at the time of weeding and hoeing, and *Surnar* dance is performed by the peasants in the paddy fields after the crop has been harvested. Dances are guided by the indigenous musical instruments such as *duitar*, *drums*, *sitar*, *mieng*, *nakra*, *marynthing*, *sharati* or *shynwieng*, *tangmur*, and *shakhuriaw dong pulo*. Joy, sadness, hope, despairs, aspirations, annoyance, compassion, victory and defeat all find way through music. The Khasi people are fond of music, they can pick up exotic tunes very quickly. Over the passage of time, western music has influenced the youths who even composed western music. However, recently many have realized the need of reviving and popularizing the traditional tunes to preserve the Khasi cultural heritage. As a result, one can witness use of traditional tunes even in church choirs. Hence, indigenous tunes and instruments are found to exist side by side with those of west. Important folk songs related to different ceremonies such as birth, matrimony, heroism, love and other festive occasions are regularly executed. *Pomblang Nongkrem* a ritualistic sacrifice of goats for propitiation of the gods is another important festival to invoke prayers for a bountiful harvest. Such festivals reflecting rich traditional values are still alive in spite of the spread of Christianity and intrusion of western culture. It would not be wrong to say that Khasi culture is alive today because of these festivals (Blah, 1988). The strong sense of aesthetic values is revealed through the compositions of poems and other literary works. Aesthetic expression through floral paintings, crafts and sculptural works, architectural works, fashion-designing and maintenance of surroundings and environment do reflect their strong sense of aesthetic values.

When it comes to dressing, Chowdhury (1998) opined that Khasi women always had an eye for matching colors, with the coming of new fashion, young girls now often prefer rather loud colours and intricate floral designs.

2.3.1.5 Economic value: In Khasi Hills it would seem strange if a woman does not work, even in Shillong it is rare to come across a woman whose only occupation is that of housewife. In the villages, women work equally hard as men in the field, even carrying their babies in their backs, even markets have many women traders as men, and they are astute in business matters (Gee, 1957). Irrespective of rural and urban background, Khasi women are highly self-supportive and have high entrepreneurial skills. They are very good in trade and commerce (Mawlong, 1990) and play important parts in the economy front (Warjri, 1978). However, under no circumstances the contribution of the Khasi males in the family budget can be underestimated (Mawthoh, 1983). Economic value of the Khasis is highly related to the enduring Khasi religious belief of '*Kamai ia ka Hok*' which means 'earn righteously'.

2.3.1.6 Knowledge value: Prior to the advent of Christianity (early 17th century) there was no literary tradition in the Khasi language. Khasi oral tradition found expression in the *phawar or folk tales, porem or stories, puriskam or fables and rhymed couplets*. It has delivered the precepts upon them how to live, work and conduct themselves honestly, honorably and decently at home and in society (Sawain, 2005). This acquaintance of knowledge through oral tradition was sustained through the development of the literary tradition in the early 20th century and remains active even till date. The present mode of Khasi enduring thought can

be seen in their magazines, literary works, academic publications, news papers, literary society etc. In the words of Sharma and Sharma (2005), the Khasis have distinguished themselves in all walks of life by being literate and diligent, they have easy susceptibility to new ideas. The cognitive approach to life of the Khasis is highly reflected in various academic and social pursuits and achievements.

2.3.1.7 Hedonistic value: The belief that pleasure should be the main aim of life is one thing which is distant from these people, prudence on the other hand is soundly cherished by them (Majaw, 2005). Pleasures among the Khasis, both in the rural and urban inhabitants; among the Christians and the Non- Christians are generally witnessed as part of leisure activity. The most exciting kind of leisure activity with the Khasi are archery, hunting and fishing. The Khasis are one among the best archers in the country of indigenous bows and arrows. To a Khasi, a bow and arrow tell of his action with all the challenges of life. The field of the archers (*Langbiria*) is a place of relaxation after one's hard work. The bow and arrow signify a zenith of adventure to heights of glory and fame. Presently it is more connected with gambling locally known as "*thoh team*" or "*teer gambling*". Community fishing and hunting are amongst the most exciting leisure activities with the Khasis. There are certain sections of young men found to loiter around in market places engaging in misconduct and indulging in dancing, drinking and merry-making resulting in confusion and tension in the society but to an immense extent they are controlled by the respective *Durbar*.

2.3.1.8 Power value: Basaiawmot (1987) opined that in the matrilineal system of the Khasi society, apart from men's power and authority, women enjoy the

privileges of inheritance and descent generally which display a degree of independence not witnessed in other conventional Indian societies. Rangad (Chhakchhuak, 2005), a women's rights activist observed that "In our society, women are not as powerful as they are made out to be." A man is doubly honored as he has a dual role to play both as an Uncle in his sister's house and as father in his wife's house. As a maternal uncle, '*U Kni*', he is generally consulted in matters relating to and affecting the family clan. As a father, '*U Kpa*' he is the executive head of his family and is revered as the breadwinner and provider for his children. The husband of the non-heiress has more freedom in the daily administration of their own house while freedom of *Khadduh*'s husband is restricted by the presence of the *Kur* members of the *Khadduh* (Dube, 1974). Despite the prevalence of matrilineal system, a Khasi male has by no means an inferior position to that of the women. Bareh (1981) said that in a Khasi matrilineal system a man as *U Kni* (maternal uncle) has an authority over the ancestral property or ancestral trading business; he is the head of his *Kur* and plays an important role as defender of his clan. Power and authority are usually vested in men as *kpa* or as *kni*. But in a family's decision making both husband and wife have their respective role to play. One cannot be the hard task master over the other. For all practical purposes, there is division of labour for the smooth working of the family life (Mawlong, 1990). In the words of Mawrie (1981) 'neither the husband nor the wife has a position lower than the other in their relationship. A woman has her own status as a mother and a man his status as a father and it is their business to manage and run their own household according to their wisdom, mutual understanding and cooperation.'

2.3.1.9 Family prestige value: The basic unit of the Khasi society is the family - a unit of father, mother or children. In a Khasi family the woman as the fountain head of the *kur* is held with high respect, the father is the son from another *kur* from which there exists no blood relation. He is therefore called '*U Khun ki briew*' which means someone's son (Bareh, 1981). Marriage binds two *kurs*. It may be initiated by two individuals but cemented by two families. Before marriage, the choice is carefully screened for keeping the clan sanctity. There is an elaborated examination of family's background by the representative of two *kurs*. As per the rules of clan exogamy, the descendants of one ancestral mother can never inter-marry. As before and now, to marry within one's *kur* (*shi kur*) is to commit an unpardonable sin. The Khasi, even if he/she has changed his /her religion will strictly adhere to these rules of clan exogamy. This sentiment runs very strong. 'Person guilty of the sacrilege are outcaste' (Rymbai, 1974). In the words of Singh (1980): "In ancient times those indulged in intra-clan sexual relationship were stigmatized and driven out not only from the clan but from the Khasi community and they inevitably got lost among other races and tribes." This taboo of exogamy which has a great significance even for the Khasi Christians does not preclude the fact that it is not violated even now (Mawthoh, 1983).

2.3.1.10 Health value: Health consciousness through certain physical exercise and fitness programmes are vastly developing in the society. In the past, sports consisting of high and long jumps were used as means for welfare training. Wrestling and butting were favorite combats with the use of swords, sticks and other weapons. Archery figured the very prominent games among the Khasis. Modern

sports and games have replaced most of the indigenous games but archery still occupies a special position. Spice curry and frying were little known to the Khasis in the past; boiling and soup were then more important. They are fond of meat like beef, pork, mutton, chicken and fishes. Rice form their staple food. Vegetable curry is a common dish and it is highly relished. Khasis are passionate for highly nutritive fresh fruits, vegetables and wild plants/herbs which are served as salads. According to Sharma and Sharma (2005) the Khasis food is nutritive in contents. Though, the habit of taking areca-nut along with betel vines and lime is very common and has constituted a part of Khasi social life. The *Khasi iad* (rice-beer) which is a part of religious ceremonies and entertainment was strictly limited in the past. It has become more common along with alcohol leading to degradation of moral character and deterioration of health of youths. Even drinking has been discouraged by the Christian organizations, more and more Khasi Christians are indulging not only the rice beer but also the spirits (Warjri, 1978). Chewing and smoking of tobacco is widely noticed among majority of the people in the society.

2.3.2 The Garo Culture:

The Garos whose home is the Garo Hills form one of the major constituent tribal populations in the state of Meghalaya. They are not only confined to hills, they live in plains of Garo Hills. They live in a matrilineal society which includes claim of descent from the lineage of the mother, matrilineal residence pattern, inheritance of property by girls (the youngest daughter), as well as giving of prominence to the *Chras* or mother's uncles/brothers in the family and of the clan (Passah,2003). The

Garos are greatly 'clan conscious people' (Marak, 2005) whose society is an admixture of the old and the modern social and customary practices and neither the Christianity nor education has any impact upon the *Chatchi* (clan) most popularly used as *mahari* (a clan not inclusive of blood relations but also their spouses through marriage) (Sangma, 1981). Along the clan groupings there is another smaller social group known as the *ma-chong* (a group of people descending from one common mother or ancestress). With the spread of Christianity, education and modernization *Maharism* (attachment to one's *mahari*) remains one of the most durable aspects of the Garo culture. *Maharism* inculcates the intense kinship feeling that flows out from the *ma-chong* to the *chatchi* and then to the *Mahari*. These close feelings of affiliation among the members of one *mahari* develop the philanthropic and altruistic values in times of sorrow and happiness which not only confine themselves to the *mahari* but extend to make the people social-service oriented thus making the society socially cohesive. Some important human values which can either implicitly or explicitly be observed in the socio-cultural milieu of the Garos are discussed in this sub-section.

2.3.2.1 Religious values: On the basis of religion, there are two groups of Garos: The *Songsareks* (Non-Christians) and the converted Christians. The *Songsarek* Garos' belief in the existence of multitude and benevolent and malevolent spirits is customary. They are overawed by these divine spirits or deities known as the 'mites' (Marak, 2005). These Garo animists are very religious, superstitious and God fearing. They believe that all physical ailments, accidents and unnatural deaths as well as natural deaths are due to the wrath of one or the other malevolent spirits.

Therefore, sacrifices of animals and birds must be offered to the '*mites*' to appease them as well as to invoke their blessings. Sangma (1981) viewed that the whole approach of the *Songsareks* to their religion is to gain the favour of the deities through regular sacrifices. At present, the percentage of the Songsarek Garos is very low whereas the percentage of converted Christians is exceptionally high. As Christian principles and beliefs are firm and serious, too many Garo Christians are making too many compromises; every commandment of the Bible is condoned in every sphere of life. There is disregard for values such as Christ centeredness, honesty, peace-loving, considerate, uprightness, truthfulness and diligence. This trend is undermining the whole fabric of society, thus weakening the character of the community. Nevertheless, Christian values have remained a strong force in the lives of many other Garos.

2.3.2.2 Social value: The Garos are very hospitable, supportive and helpful and respectful people and this manifests itself in the social folk customs (Sharma and Sharma, 2005). Believe in solidarity is very strong. The principle of reciprocity gets a high place in the value system of Garos. A person receiving a gift must reciprocate with a similar gift as soon as possible. If somebody visits a household and is offered a hearty meal and drinks, he is expected to reciprocate in a similar way (Goswami and Majumdar, 1972). In case of marriages or death in any family, everyone in the society, extends some kind of financial and manual help. In case of fire, the whole neighborhood would collect at the burnt spot to show comfort, sympathy and to rebuild the house. Giving of necessary help in cash or in kind still prevails during marriages, death and the like. In the close knit society of Garos the *bakrimani* (social

cohesiveness) and *kumongrikani* (cooperation) are losing their grip with the passage of time due to certain constraints of modern life (Sangma, 2006). Garos are making some efforts to revive these decaying traditions of social cohesiveness and cooperation through *mahari*-associations. Some of the dying traditions, however, appear to be at the beginning of its revival because the welfare of society is considered as inevitable responsibilities of the clan associations and various self-help groups.

2.3.2.3 Democratic value: “Garo society was intensely democratic, it was classless and casteless” (Bhattacharjee 1978 cited in Sharma & Sharma, 2005) and it still continues to be egalitarian (Marak, 2006). All matters connected with civil, criminal and religious acts as well as regulating marriages and inheritance are highly controlled by democratic institutions such as family and mahari association and democratic head like ,the Village Chief or Headman of the village. The village council and the *Nokma* as the chief was the earliest political systems of the Garos (Sangma, 1981). Each *Nokma* area had a village council whose decisions were final and binding on all people living within the *Nokma* area. The traditional custom of administration of justice still exist amongst the Garos and all disputes of civil and criminal cases are tried by the *Nokmas*, *Sardars* and *Laskars* and settlements are made in “*Melaa*”, a form of practicing Lok adalat (Marak, 1995).

One can hardly find any division among people belonging to different clans, religious groups, locale, socio-economic backgrounds and levels of education. Gender discrimination is also minimal. In the matrilineal Garo society decisions in the family are made democratically with husband, wife and *Chras* (maternal uncles

and great uncles and all the brothers). The wife is the subordinate to husband, in spite of uxorilocal residence (Nakane, 1961). Traditionally both the Nokma (chief), who is the nokkrom (heir) and his wife being the nokna (heiress to maternal property) have equal authority during subject of deliberation in village councils (Bhattacharjee, 1978 cited in Sharma & Sharma, 2005). But general women in the village councils are not allowed to join in the discussion or to take decisions (Sangma, 1973). Empirical evidences show that at present their rights to speak and make decisions with regards to the family and society are recognized in the village councils and *mahari* associations (Marak, 2006). And as numbers of working women engaged in the Government and private sectors are increasing, they are also learning to be independent for themselves.

2.3.2.4 Aesthetic value: Love for literature and poetry reflects aesthetic sense among Garos (Sangma, 2005). Literary style typical of *Katta Agana*, *Chisak Katta*, *Doroa* and *Dani Doka* mostly associated with religious-functions and ceremonies reveals the poetic expression and communication to the listener through descriptions rather than plain statements (Marak, 2003). The Christian Garos are mostly avoiding the traditional songs, music and dances and are increasingly showing inclination to Christian hymns, as well as modern songs and dances. Garos are the lovers of music and fun but traditional music are getting replaced by Western and Indian music (Thomas, 2003) Attempts are being kept alive for the aesthetic qualities of traditional dances and music. The *Hundred Drums* Festival of the Garos, where - the *Wangala* dance (a post harvest thanks giving to *Misi Saljong*, the benign deity of agriculture who pours out the blessings to the dutiful and the industrious

jhum cultivators) is organized once in every year to revive the dying art of traditional dance with music. In *Nokpante* (bachelors' dormitory) system where all round training is imparted to the young men of early age maintenance and cleanliness and orderliness was the first duty the boy had to perform (Sangma,2000). Physical and mental education was imparted by older males through regular physical chores,folk tales and moral lessons. But today with the absence as well as the ignorance of *Nokpante* system in the urban areas and also in most of the villages, the young men are getting deprived of the acquisition of knowledge and skills in the field of art, craft, carving, music, physical fitness, moral standards, and etiquette, art of defense and attack and agricultural know-how. Young girls are nonetheless trained to develop interest for decoration of the home and its surroundings, neatness and systematic arrangement of the things. Steps are being taken in photography, film-making, tourism, architecture, gardening, weaving, dress making, hair and skin care as well as painting and arts for developing aesthetic values in them (Sangma,2006).

2.3.2.5 Economic value: The rural-hills Garos' economy is centered around the *jhuming* (*shifting-cultivation*) in which they grow rice, corn, pepper, pumpkin, gourd, chillies, maize, brinjal, melon, soyabean, cotton and other cash crops (Momin,1995) along with horticultural products, bamboo products and wood products. They remain satisfied with such cultivation which supports them nominally throughout the year. Government is encouraging the *Jhumias* to take up permanent plantation besides multi-cropping by introducing plantation of muga, pineapple, tea, bettlenut, coconut, mangos and the like. More and more valleys are

being used for wet cultivation by the Garos of the plain areas who show keen interest towards permanent cropping. The plain Garos are by and large more productively and economically benefited than the *jhumias* because of supportive trading proximity with the nearby state of Assam. With the rising demand of time, there came in an active participation in the production and marketing facilities of the villagers with the urban settlers in the economy. Expansion of semi-governmental marketing organization like minor irrigation, road construction, housing construction, fisheries and animal-husbandry indeed are promoting the economy of the Garos but it is highly accompanied with enormous corruption. Certain groups of people are increasingly becoming materialistic; they adopt illegitimate approaches of getting easy money. Budgeting and savings are not much of an obsession. Now-a-days Garos are investing in the permanent immovable assets like plantations, buildings, buying of land, paddy fields, hill lands and agricultural lands. Large scale plantations of araca nut, cashew nut, oranges, pineapple, rubber, tea, ginger, turmeric, timber, oil-seed production are on the rise. Investments on education of children outside the state are also carried out among the richer section of the society.

2.3.2.6 Knowledge value: In his book "*Gisik Matgrikrang*" Shira (1993) acknowledged that 'Garos are one such community who are strong-minded and perspicacious.' Their intellect was believed to have evolved in the traditional oral literature, folk-tales, fine-thoughts and intoned chants of *Katta Agana*, *Chisak Katta and Doroa and Dani Doka*. The knowledge and wisdom were prized by many in the society. Education imparts knowledge and skills, promotes values and attitudes, develops one's potential and self concept, establishes self identity and self-image as

well as enhances self-esteem and self-confidence among individual learners. But looking into the Garo society, this seems to be an unaffected aspiration for about 90% of the people (Sangma. 2006). Because countless students are never serious with studies, they just struggle to get merely a degree but not the knowledge. Libraries remain unvisited and books are left unread thus exposing the pitiable reading habits of the Garos. Academic and intellectual activities are mocked at with discouragements and negative opinions and comments (Marak; 2006). It tends to reveal that knowledge as a whole is least valued by most of the people of present generation.

2.3.2.7 Hedonistic value: Participation in happiness among the Garos is exceedingly prevalent among the Garos including both rural and urban inhabitants as well as the Christians and the Non- Christians (Marak, 2006). Many young boys and girls are remarkably witnessed sitting for nothing by the road-side and engaging in misconduct. Garos are fun loving people, their religious functions or social functions are relatively accompanied by music, feasting and dancing. Such a nature of the Garos is conditioned to a great extent by a traditional social custom called '*Gana* ceremony' performed by the *Gana Nokma* (the wealthy chief of the village) who in order to appease the deities of wealth shares his success and riches, gives sumptuous feast to all people which is followed by dancing and merry-making (Sangma, 1981). Though religious ceremonies like *Gana* ceremony is followed by the Songsareks, modern and Christian society of the present generation follows similar kind of feasting, drinking and merry-making with an overpowered element of hedonism.

2.3.2.8 Power value: When it comes to power value, a well arranged and carefully prepared Garo marriage usually gives the husband paternal authority in his house (Sangma, 1981). A *Nokkrom* (husband of the heiress), is placed in the second seat among the members of the uxorilocal residence next to his father-in-law. The Garo domestic family has strong cohesion and solidarity, centred upon the headship of the husband or the father on the basis of residential rule and domestic economy (Nakane, 1961). He thus not only acquire a position of *Pa* (father figure of the wife's clan), but also holds respected position within his own clan as a *Chra* (an uncle or a brother). The Garo social system concentrates power in the *Mahari* and in the *Mahari* he is an important member. Thus despite this strong traditional power value, the contemporary families' powers, duties and responsibilities are shared by both husband and wife.

2.3.2.9 Family Prestige value: Family is the smallest unit of democracy or dictatorship (Patel and Shukul, 2004). In the close-knit Garo family, marriage opens a new vista of affiliation with other clans (Goswami and Majumdar, 1972). The central core of the house and of the family is the husband-wife relationship. This husband-wife relationship is firmly established under the patronage of two different lineages and clans which is called *a.kim* (bond). *A.kim* once established cannot be torn at any will. In case of death too, a widow or the widower has to marry again within the *a.kim* until they proclaim *a.kim wata* (liberty from bondage). Traditionally, the heiress (*Nokna*) to the family property is married to one of her father's nearest nephew and is taken into the relationship in the family as the

Nokkrom (Burling, 2001). The following are some of the more traditional types of Garo marriages without consent of the daughter or son:

i) *Marriage by capture*, where the *Chras* of a girl capture a boy of the girl's as well as her relatives' choice into forced marriage.

ii) *Marriage by onsong.a*, for the continuation of family lineage under one established *a.kim*. When one spouse dies, it is obligatory for the relatives of the deceased to find suitable mate for the surviving spouse to ensure the continuity of *a.kim*.

iii) *Marriage by onchapa* (additional gift) where a young girl as an additional gift with her widow mother is forced into marriage to a young man.

However, with increasing level of education and enlightenment, marriages now take place with the consent of both boys and girls. Many parents respect the choices of their daughter and sons; they no longer compel them to marry the person s/he does not choose to marry. Marriage to a non-Garo is definitely resisted by the society as a whole. Although, ancient strictness towards such an action is no longer there but the stigma still prevails to certain extent in orthodox families. Inter-religion marriages are also not easily acceptable, barring to certain obligations; if it cannot be helped it is acknowledged. Garo marriage should be clan exogamy. If marriage takes place between members of the same clan (*mahari*) and between kin and kith (*ma.chong*), they would be looked down upon by the society as *Bakdong* (marrying ones own relative) and similarly *Madong* (marrying one from the same ancestress) (Sangma 1981). Such couples are unwelcome in the society more as they are considered to have violated the basic tenet of the Garo culture. However, with the passage of time such practices are reprehensibly tolerated by the society to a limited extent.

2.3.2.10 Health value: Arm wrestling, cock fighting, long jumps, high jumps, running up the hills or running down the hills, climbing the hanging ropes, tug of war and pushing each other by means of bamboo are the traditional Garo games and sports (Samgma,1981). These games were mostly played for fun or competition and for trial of skill and strength. A few do exercises through these games from the perspective of health value. Modern games like football, volleyball, basket ball, table tennis and other items of athletics are in vogue in the Garo society. It seems exercises and physical fitness programmes are at their infancy stage in the society. Healthcare is something people are not very aware and serious about. Though regular Garo cuisine is not completely wholesome, rice is the staple food. In addition to both fresh and smoked meat as well as fresh fish and *Nakam* (dried fish) is extensively used (Marak,2004). Traditionally, it was observed that oil and spices were not used in Garo dishes. Ginger and turmeric were no doubt used, but food habits of the Garos were basically boiled in nature and not detrimental to health. Dishes made with *Karchi* (a liquid prepared out of the ashes obtained from burnt trees, bamboos, banana trunk and variety of other plant) an accompaniment in Garo dishes, are well relished. *Chu* (the rice-beer) in an integral part of the Garos, it is an essential item of offering to the *Mites* (deities) during ceremonies of appeasement and thanks giving of the *Songsareks* (non -Christians). Though drinking has been discouraged by the Christian organizations, more and more Garo Christians are indulging not only the rice beer but also the alcohol which are more damaging to one's health than the traditional *Chu*. Smoking and aracanut chewing is greatly followed by certain section of the population even if it is unhealthy. Smoking of tobacco is being discouraged but chewing of aracanut and offering of the same to the

guests as a sign of hospitality is a tradition. Local horticultural products like bananas, pineapples, variety of citrus fruits and melons are highly consumed by the people. Health consciousness through food and physical exercises by the people still has a long way to go except for few in the society.

2.3.3 Conclusion: A cross-cultural comparison indicates differences and similarities between cultures (Coombs- Richardson and Tolson, 2005). These are manifested in many ways: in role and status, attitudes towards human nature, human relationships as well as in ideologies, process of socialization and forms of discourse.

Ethnically, the Khasis are believed to be the remnants of the Mongolian overflow into India. They are the kins of the Khmer people of Kampuchea (formerly Cambodia) speaking a dialect of the Mon-Khmer group of language (Sawain, 2005). Garos belong to a distinct base to that from which the Khasis sprang. They are Mongoloid origin, a section of the Tibeto- Burman race, speaking a dialect of the Tibeto-Burman Chinese speech family (Sangma, 1981). Elements of modernity float on the surface and seem lot to have penetrated deep into the psyche of the tribal mindset but we cannot think of the Garo and the Khasi society of Meghalaya without the matrix of matriliney (Goswami and Majumdar, 1972). Both communities give primary importance to relationship with the matrilineal kin, not undermining the relatives from the father's side. Lineage and descent are traced through the mother and inheritance is confined through the matrikin, where a woman becomes the heiress and a custodian of the family property. They follow the uxori-local residence. In case of the Khasis, the youngest daughter (*Ka Khadduh*) is the heiress

and custodian of the ancestral property, her husband comes and stays with her in the ancestral house called the *ling*. Similar is the case with the Garos but the *Nokna* who is the heiress and custodian of the inherited ancestral property may not be the youngest daughter as the parents have the power to choose any daughter for the purpose. Though the Khasi and the Garo culture are built on the matrilineal form of organization, the line of authority is exercised by the male sex despite the fact that women are highly respected. The *Knis or Chras* as the maternal uncles/brothers have utmost importance in the management of the ancestral properties in both cases. The fathers have dual roles as a husband or parent and as an uncle or brother. In both Garo and Khasi communities, marriage is exogamous. But in case of Garos, cross-cousin marriage is traditionally followed where the daughter may marry to one of her father's nephew (*Grigipa*). This does not exist exactly among the Khasis but they could marry within their agnate (*ki kha*) families. Any inter-marriage between the members of the *Kur* is considered the worst sin a Khasi can commit correspondingly Garo couples who marry within the *mahari* and/or *ma.chong* is looked down upon.

The Khasis and the Garos though live in very similar form of matrilineal society, variations exist between them. In traditional religion, the Khasis believe in one God who is Omnipotent, Omnipresent and Omniscient. They hold it a sacrilege to symbolize Him or picture Him in any shape or form (Sawain, 1997). Whereas the traditional Garo religion believes in the existence of a multitude of spirits whom they call "*Mites*" i.e., divine spirits or deities who are believed to be present everywhere (Marak, 2005). Both Khasis and Garos who follow their indigenous

religions are reported to earnestly practice what they believe steadfastly. The Christian converts of these two communities in some measures have left the traditional religious practices but are still holding on to some traditional beliefs akin to their social applications.

The Khasis and the Garos are extraordinarily clan-oriented people. They value each and every member of their respective clan. Such collective attribute endow upon them a close-knit social cohesiveness. Their societies are democratic; there is no upper caste, lower caste or any class-consciousness. The Khasis have the organized *Durbars* (political assembly) as the highest decision making body in the political and administrative set up of the state down to the *kur* (Syiemlieh, 1979). Unlikely the Garos have the *Nokmas* in village councils and the *mahari-association* in rural and urban areas to look after the political and the administrative set up of the people. Both the village councils and *mahari association* of the Garos are not as organized as the Khasi *Durbars*. Women of both communities are resisted in the traditional administrative, legislative and judiciary set-up. But with the passage of time Garo women are gradually taking part in political and administrative set-up of the community, though Khasis still maintain the resolution of no women in the political platform. Hitherto, women of the Khasi society play towering role in the community's economy with their elevated entrepreneurial skills while women in the Garo society are not an old sight in the field of economy. Men in both communities are well supported by the women in management of the domestic and societal economy.

Creativity and divergent thoughts of the Khasi and Garo people are very alluring in area of music, architecture, gardening, arts, crafts and literature, though they differ greatly from one community to the other. The knowledge and wisdoms of the traditional people have been carefully and artistically passed down from one generation to another through oral literatures in both cases. These unwritten literatures have been documented by the earliest scholars, but the keenness to toil through such past and present knowledge is more prevalent among the Khasis than the Garos. The cognitive approach to life of the Khasis are far ahead than their Garo counterparts.

The element of hedonism is an issue which is effecting the productive capacity of the people from both communities. Both consider the division of labour and manual work exceptionally necessary for the welfare of the community. As labour system was absent in the traditional Khasi and Garo society people used to extend mutual help to each other. The Khasis and Garos still follow the habit of reciprocated assistance in urban as well as rural areas.

Health consciousness among the people from Khasi and Garo community is well witnessed from the painstaking efforts they regularly take to keep their houses and domestic surroundings clean, beautiful and attractive with ornamental plants. Temperature ranges from very hot to warm in the places of Garo hills and practically cooler air is experienced in the Khasi Hills, though rain is frequent almost all the year round in the places of both hills. Favorable climatic conditions remain a base for availability of local fruits and vegetables which reflect the pattern of consumption, food habits and physical wellbeing among people from both

communities. Free health camps such as malaria camps, eye camps, heart camps and kidney camps were organized in the rural and urban places of Khasi and Garo Hills regularly by Governmental departments or NGOs. Besides health welfare, NGOs work tremendously towards public welfare as well as students' welfare. Headed for the betterment of the society, initiations concerning education, job-reservation, influx, infiltration, eviction, transparency act and land transfer act are being politically and socially supported across the state.

CHAPTER-III

ADAPTATION OF PERSONAL VALUES QUESTIONNAIRE

CHAPTER III

ADAPTATION OF PERSONAL VALUES QUESTIONNAIRE

In the preceding chapter, a comparison between the Khasi and the Garo culture is made. This chapter deals with the adaptation of Sherry and Verma's (1998) Personal Values Questionnaire (PVQ).

In order to assess human values of students, student-teachers and teachers, Sherry and Verma (1998) developed a Personal Values Questionnaire (PVQ) (Appendix-I). This tool aims to assess human values in the indigenous Indian socio-cultural milieu. It deals with ten values which are presented along with their symbols in Table 3.1.

In the present investigation, the PVQ was not borrowed as such due to the following reasons:

- The Khasi and the Garo secondary school teachers of Meghalaya, the population of the present study, are Christians in majority whose socio-cultural milieu is somewhat different from that of mainstream India. The PVQ mostly deals with the socio-cultural milieu of mainstream India than that of Khasis and Garos.
- In both Khasi and Garo tribal communities, caste system does not exist. But some of the stems and items in the questionnaire depict value situations relating to the caste-system which prevails in the majority culture of India.

It was thus necessary to assess the suitability of the PVQ for the population of the present study.

Table 3.1 Personal Values with their Symbols

Sl.No	Value	Symbol
1.	Religious Value	A
2.	Social Value	B
3.	Democratic Value	C
4.	Aesthetic Value	D
5.	Economic Value	E
6.	Knowledge Value	F
7.	Hedonistic Value	G
8.	Power Value	H
9.	Family Prestige Value	I
10.	Health Value	J

The Personal Values Questionnaire tool was adapted through the following three different stages:

- 3.1 Stage I Preliminary Survey
- 3.2 Stage II Cycle of Modifications
- 3.3 Stage III The Final Draft

3.1 Stage I Preliminary Survey

The stage of preliminary survey includes both self study of and pilot study on PVQ.

(a) Self Study

While going through the PVQ, it was observed that the distribution of items against each VALUE as reported in the Manual is not the same as printed in the Consumable Booklet. Hence, the number of items against each value in both Manual and Consumable Booklet of the PVQ were examined. The obtained data are reported in Table 3.2(a) and Table 3.2(b).

Table 3.2(a) and Table 3.2(b) shows the numerical discrepancy between the items reported in the Manual and printed in the Booklet with respect to five values: social, democratic, economic, family prestige and health. It necessitated for conducting a pilot study in order to seek preliminary reaction(s) of teacher-trainees towards the PVQ.

(b) Pilot Study

A Consumable Booklet of the PVQ was individually administered to 10 Khasi and 10 Garo teacher-trainees of the College of Teacher Education, Rongkhon, Tura, and Don Bosco College of Teacher Education, Tura, Meghalaya. They were requested to go through the instructions as well as the questions of PVQ and give their opinions, if any. On the basis of their opinions, the following observations were made:

- The teacher trainees suggested that the term “caste” used in different parts of the Booklet should be replaced with a suitable word, as the caste-system does not prevail in both Khasi and Garo communities.
- They invariably questioned the need for filling up the Scoring Table placed on the front page of the Booklet.

Table 3.2 (a) Status of Items against different Values in both Manual and Booklet of PVQ

Value	Symbol of Value	Number of Items reported in Manual	Stem along with item as printed in Booklet	Number of Items as printed in the Booklet
Religious	A	12	5(A),8(A),10(A),11(A),14(A), 17(A), 8(A), 20(A), 29(A), 30(A), 35(A) and 39(A).	12
Social	B	12	3(B),5(B),6(B),9(B),10(B), 21(B), 23(B),26(B),28(B), 29(B) and 37(B).	11
Democratic	C	12	4(C), 6(C), 8(C), 11(C), 15(C), 16(C), 8(C), 19(C), 22(C), 29(C), 32(C), 3(C),36(C) and 39(C).	14
Aesthetic	D	12	6(D),7(D),13(D),14(D),17(D), 1(D),25(D), 30(D), 34(D),36(D),39(D) and 40(D).	12
Economic	E	12	1(E),2(E),4(E),11(E), 12(E), 15(E),20(E), 21(E), 22(E)28(E),33(E),34(E) and 35(E).	13

Table 3.2 (b) Status of Items against different Values in both Manual and Booklet of PVQ

Value	Symbol of Value	Number of Items reported in Manual	Stem along with item as printed in Booklet	Number of Items as printed in the Booklet
Knowledge	F	12	5(F),7(F),12(F),13(F),15(F),19(F),23(F),24(F),26(F),30(F), 31(F) and 38(F).	12
Hedonistic	G	12	2(G),8(G),13(G),16(G),23(G),24(G),28(G), 30(G),32(G),35(G),38(G) and 40(G).	12
Power	H	12	2(H),3(H),9(H),10(H),12(H), 18(H), 19(H), 25(H), 26(H), 27(H), 38(H) and 40(H).	12
Family Prestige	I	12	1(I),3(I),7(I),14(I),16(I),17(I),22(I),24(I),25(I), 27(I), 33(I), 36(I) and 37(I).	13
Health	J	12	1(J),4(J),9(J),20(J),27(J), 31(J), 32(J), 34(J) and 37(J).	09
TOTAL		120		120

- All the trainees viewed that the first paragraph of the instructions in the Booklet lacked clarity.
- Most of the trainees expressed their disagreement with the words such as Panchayat and pilgrimage used in some questions. They suggested to replace them with other words suitable for both Khasi and Garo tribal communities.
- With respect to stems of questions 13 and 15, the trainees suggested to change interrogative pronoun of “what” with “which”.
- They also pointed out that the terms “can” and “should” have not been properly placed in the stem of questions 5 and 10.

Observations of both self study and pilot study necessitated further the need for modification of the PVQ.

3.2 Stage II Cycle of Modifications

Sherry and Verma’s PVQ was tried out separately with different subject experts and secondary school teachers. The specific observations made, inferences drawn and changes incorporated over each tryout have been reported in this section.

(a) First Tryout

Manual and Booklet of the PVQ alongwith a request letter were individually given to ten experts in the field of Social Science and Humanities serving in both campuses (Tura and Shillong) of North-Eastern Hill University. They were requested to go through the Manual and Booklet and give their comment(s) to the following queries:

- Which type of value does an item denote?

- Is there any discrepancy between the type of value an item denotes and the value-symbol it represents?

Observations:

The following inferences were drawn from the comments of the said 10 experts:

- In question 1, item (J) denotes Social Value and thus should carry symbol (B) instead of (J).
- Item (C) of question 6 denotes Hedonistic Value and thus wrongly carries symbol (C) meant for Democratic Value.
- In question 7, item (I) denotes Health Value and thus should carry symbol (J) instead of (I).
- Item (C) of question 15 denotes Health Value and thus should carry symbol (J) instead of symbol (C).
- Item (F) of question 23 denotes Health Value but wrongly carries symbol (F) instead of (J).
- Item (G) of question 35 denotes Knowledge Value and thus wrongly carries symbol (G) instead of (F).
- The rest of the 114 items correctly denote the values as indicated by their respective value-symbols.

The observation made about the items, the value they denote and the symbol they carry are presented in Table 3.3 (a) and 3.3 (b).

Table 3.3 (a) Identification of Items with wrong and corrected Symbols of Values

Value	Symbol of Value	Question with Item as printed in Booklet	Value denoted by Item	Item with wrong Value Symbol	Item after correction of wrong Value Symbol
Religious	A	5(A), 8(A),10(A),11(A),14(A), 17(A), 18(A), 20(A), 29(A), 30(A), 35(A) and 39(A).	Religious	-	-
Social	B	3(B),5(B),6(B),9(B),10(B), 21(B),23(B), 26(B), 28(B), 29(B) and 37(B).	Social	-	-
Democratic	C	4(C), 8(C), 11(C), 16(C), 18(C), 19(C), 22(C), 29(C), 32(C), 33(C), 36(C) and 39(C).	Democratic	-	-
		6(C)	Hedonistic	6(C)	6(G)
		15(C)	Health	15(C).	15(J)
Aesthetic	D	6(D),7(D),13(D),14(D),17(D),21(D),25(D), 30(D), 34(D), 36(D), 39(D) and 40(D).	Aesthetic	-	-
Economic	E	1(E),2(E),4(E),11(E), 12(E), 15(E),20(E), 21(E), 22(E),28(E),33(E),34(E) and 35(E).	Economic	-	-

Table 3.3 (b) Identification of Items with wrong and corrected Symbols of Values

Value	Symbol of Value	Question with Item as printed in Booklet	Value denoted by Item	Item with wrong Value Symbol	Item after correction of wrong Value Symbol
Knowledge	F	5(F),7(F),12(F),13(F),15(F),19(F), 24(F), 26(F), 30(F), 31(F) and 38(F). 23(F)	Knowledge Health	- 23(F)	- 23(J)
Hedonistic	G	2(G), 8(G), 13(G), 16(G), 23(G),28(G), 30(G), 32(G),38(G) and 40(G). 35(G)	Hedonistic Knowledge	- 35(G)	- 35(F)
Power	H	2(H),3(H),9(H),10(H),12(H), 18(H), 19(H), 25(H), 26(H), 27(H), 38(H) and 40(H).	Power Value	-	-
Family Prestige	I	1(I),3(I),14(I),16(I),17(I), 22(I),24(I), 25(I), 27(I), 33(I), 36(I) and 37(I). 7(I)	Family Prestige Health	- 7(I)	- 7(J)
Health	J	4(J), 9(J), 20(J), 27(J), 31(J), 32(J), 34(J) and 37(J). 1(J)	Health Social	- 1(J)	- 1(B)



Changes:

On the basis of the above observations, the following changes were incorporated:

- Item with (J) symbol in question 1 was changed into item with symbol (B).
- Item with symbol (C) in question 6 was changed into item with symbol (G).
- Item with symbol (I) in question 7 was changed as item 7(J).
- In question 15, item with (C) symbol was changed into item with symbol (J).
- Item with (F) symbol in question 23 was changed into item with symbol (J).
- In question 35, item (G) was changed into item with symbol (F).
- The value-symbols for the rest of 114 items remained unchanged.

As per the Manual of PVQ, there are 12 items for each value. After correcting the wrong symbols of six items in accordance with the type of value they denote, it was observed that the number of items with respect to Economic Value remained 13 as printed in the Booklet and the number of items in respect of Health Value increased from 09 to 11. Number of responses for both Values need to be 12 only. In order to transform one item of Economic Value to Health Value, both Manual and Booklet of the PVQ were given to five lecturers in Economics of Don Bosco College, Tura and Tura Government College, Tura with a request to examine 'the most effective item' and 'the least effective item' denoting Economic Value in 13 items spread over 13 questions such as 1,2,4,11,12,15,20,21,22,28,33,34 and 35. On the basis of their suggestions item (E), "groom's ability for earning more wealth", of question 1 was found as 'the least effective item' and item (E), "will enable the masses for earning livelihood," of question 11 as 'the most effective item.' Accordingly it was thought to replace item (E) of question 1 with another suitable item indicating Health Value. For this, five doctors from Tura Christian hospital

were requested to frame the five alternatives denoting Health Value. The five alternatives were framed and added to the stem of question 1. The question along with its stem and five alternatives are as follows:

1. What would you prefer while choosing a groom for your sister/daughter?

- a) Groom's physique
- b) Groom's sportsmanship
- c) Groom as a teetotaler and non-smoker
- d) Groom's stamina and strength
- e) Groom's health consciousness

In order to select the most suitable alternative, this question was given to five physicians of Tura Civil Hospital, Tura with a request to rate these five alternatives on a five-point scale - very effective, slightly effective, average effective, slightly ineffective and very ineffective- with their respective rating value of 5,4,3,2 and 1. The response, 'Groom's health consciousness' with a total rating value of 24 was found as the "very effective" one out of the five alternatives. This item denoting with its symbol of (J) Health Value thus replaced the item (E) of question 1.

The number of value-wise items as reported in the Manual and printed in the Booklet of the PVQ along the questions and their items after correction and adjustment of value-symbols are presented in Table 3.4. The changes reported above alongwith the removal of copyright information as given in the front page of the original PVQ were incorporated in the first modified form of the Booklet of PVQ (Appendix-II) and was considered ready for second tryout.

Table 3.4 Questions and Value-wise Items after correction and adjustment of Value-Symbols

Value	Symbol of Value	Number of Item reported in Manual	Number of Items printed in Booklet	Questions and Items after correction and adjustment of Value-Symbol	Number of Items after correction of wrong Value-Symbol
Religious	A	12	12	5(A), 8(A),10(A),11(A),14(A), 17(A), 18(A), 20(A), 29(A), 30(A), 35(A) and 39(A).	12
Social	B	12	11	1(B),3(B),5(B),6(B),9(B),10(B), 21(B),23(B), 26(B),28(B), 29(B) and 37(B).	12
Democratic	C	12	14	4(C), 8(C), 11(C), 16(C), 18(C), 19(C), 22(C), 29(C), 32(C), 33(C), 36(C) and 39(C).	12
Aesthetic	D	12	12	6(D),7(D),13(D),14(D),17(D),21(D),25 (D), 30(D), 34(D),36(D),39(D) and 40(D).	12
Economic	E	12	13	2(E),4(E),11(E), 12(E), 15(E),20(E), 21(E), 22(E),28(E),33(E),34(E) and 35(E).	12
Knowledge	F	12	12	5(F),7(F),12(F),13(F),15(F),19(F), 24(F), 26(F), 30(F), 31(F), 35F and 38(F).	12
Hedonistic	G	12	12	2(G), 6G, 8(G), 13(G), 16(G), 23(G), 24G,28(G), 30(G), 32(G),38(G) and 40(G).	12
Power	H	12	12	2(H),3(H),9(H),10(H),12(H), 18(H), 19(H), 25(H), 26(H), 27(H), 38(H) and 40(H).	12
Family Prestige	I	12	13	1(I),3(I),14(I),16(I),17(I), 22(I),24(I), 25(I), 27(I), 33(I), 36(I) and 37(I).	12
Health	J	12	09	1(J),4(J), 7(J), 9(J), 15(J), 20(J), 23(J), 27(J), 31(J), 32(J), 34(J) and 37(J).	12
Total		120	120	120	

(b) Second Tryout

The opinions expressed by the teacher-trainees during the pilot study gave an insight for seeking comment(s), if any, from a group of 05 experts in Garo language and 05 experts in Khasi language. With a request letter the experts were individually requested to go through the Manual of PVQ and give their comments to two questions relating to the first modified form of Booklet of PVQ (Appendix II).

Each Garo expert was requested to give any comment(s) to the following two questions:

- Is there any word or phrase inappropriate for the Garo community which interferes with the proper understanding of any question with its stem and the corresponding items?
- Is the criterion situation depicted through any stem and three different values denoted through its three different items under any specific question relevant to the socio-cultural milieu of the Garo community?

Likewise, each Khasi expert was requested to give any comment(s) to the following two questions:

- Is there any word or phrase inappropriate for the Khasi community which interferes with the proper understanding of any question with its stem and the corresponding items?
- Is the criterion situation depicted through any stem and three different values denoted through its three different items under any specific question relevant to the socio-cultural milieu of the Khasi community?

Observations:

On the basis of the experts' comments, the following observations were made:

- Caste system does not exist in both Khasi and Garo tribal societies. In these communities people belong to different clans. There is also no distinction among the people belonging to different clans. Hence there is no bar of having a meal at the residence of people belonging to different clans. Suggestions were given for a change in the stem of question 9, “Under which condition can you have meal at the residence of a low caste, if:.”
- The stem of question 16, “If your brother/son wants to marry a lower caste girl what would you like to do?,” was considered improper by the experts as caste system is not followed by the two tribal societies under study.
- The word “caste” or “castes” used in different parts of the booklet of PVQ may be substituted by the word “tribe” or “tribes”.
- There is no existence of Panchayat system in the prevailing democratic set up of the Khasi and the Garo societies. Instead both communities have their own established traditional democratic institutions. The Khasis have Durbars, Syiems and District Councils. The Garos have their Nokmas, Village Councils, Clan Associations and District Councils. Hence, the word “Panchayat” used in the item (C) of question 8 may be replaced with these words appropriate for both tribal communities.

Different criterion situations depicted through the stems and the values denoted through their respective items under various questions of the PVQ were found relevant to the socio-cultural milieu of both Khasi and Garo communities except few words and phrases as reported above.

Changes:

On the basis of above observations the following changes were made:

- The word “caste” was replaced with the term ‘tribe’ in the front page of the Booklet, in item (C) of questions 11, 19 and 39 as well as item (I) of question 17. Similarly, in the item (C) of questions 16 and 36, the word “castes” was replaced with “tribes”.
- In the item (C) of stem under question 8, the phrase, “panchayat’s decision,” was replaced with “Durbar’s/Syiem’s /Nokma’s/Village Council’s/Mahari Association’s and/or District Council’s decision.”
- In the stem of question 9 the phrase, “a low caste if:,” was replaced with “a person who is rejected by his/her community, if:” Accordingly the stem “Under which condition can you have meal at the residence of a low caste if:,” was restructured as “Under which condition can you have meal at the residence of a person who is rejected by his/her community, if:”
- In the stem of question 16, the phrase, “lower caste girl,” was replaced with “a girl belonging to other tribe.”

The above suggested changes were incorporated in the first modified version of the Booklet of PVQ. It formed the second draft (Appendix-III).

(c)Third Tryout:

This time the second modified version of the PVQ (Appendix-III) was individually administered to 15 Garo and 15 Khasi secondary school teachers of Tura Government Higher Secondary School, Tura and Kiddies Corner School, Shillong. After completion, each teacher was asked about the practical difficulties, if any, he/she faced during the time of responding to any question. From the interaction with them, the following inferences were drawn and their corresponding changes were made:

- All school teachers suggested that the first paragraph, “Under certain circumstances, ‘what would you like to do,’ to know this, this questionnaire has been prepared. Three answers have been given of every question. Please arrange these answers in an order according to your likings in the manner given below:” of the instructions in the second page of the Booklet requires more clarity. For this, this introductory paragraph was reframed as “**Instructions:** You have a Booklet and an Answer Sheet. Write your name, age, etc., on the Answer Sheet where it tells you to. The Booklet before you have in it questions prepared to know under certain circumstances ‘what would you like to do’. Although you are to read the questions in this Booklet, you must put your answers on the Answer Sheet, making sure that the number of your answer matches the number of the question in the Booklet.

First, we shall give you one example so that you will know exactly what to do. Read the following example carefully and mark the answers according to your preferences in the manner given below:”

- Instructions 3 and 5 were required to be consistent with clarity. Accordingly, both instructions were restructured. The original instructions and amended ones are presented in Table 3.5:
- The symbols a, b and c used against the responses in the example of the instructions cited in the page 2 of the Booklet are in small letters whereas the symbols such as A,B,C,D,E,F,G,H,I and J used against the responses throughout the Booklet are in capital letters. They viewed that the symbols in both cases should be in capital letters. Accordingly, the symbols with lower case letter a, b and c were changed to the symbols with capital letter.

- They pointed out that the symbols such as A,B,C,D,E,F,G,H,I and J placed before each response and after each cell corresponding of the same response created confusion. In order to overcome this, separate Answer Sheet may be provided. Accordingly, the indication “Most liked (✓) Least liked (x)” placed on top of every page of the Booklet as well as the cells and the symbols A, B,C, D, E, F, G, H, I and J placed after each corresponding cell of all the 120 responses (i.e. items of the questionnaire) of the 40 stems were removed from the Booklet of the PVQ. A separate Answer Sheet (Appendix-IV) was thus prepared containing the response cells of the example as well as the response cells alongwith the symbols of the 40 number of stems given in the Booklet.

Table 3.5 Original and Amended Instructions

Original Instructions	Instructions after Amendment
<p>Instructions 3: “It is not a test of your knowledge, so all the answers will be treated as correct.”</p>	<p>Instructions 3: “This is not a test of your knowledge, so all the answers will be treated as correct.”</p>
<p>Instructions 5: “Questions are based on social circumstances. Therefore, you may think that the response, which the society thinks good, be liked most. It will not be good because, under such circumstances, you will not be able to express your views correctly. Therefore express your opinion fearlessly irrespective of the fact whether the society likes it or not.”</p>	<p>Instructions 5: “The questions are based on social circumstances. Therefore, you may think that the response, which the society thinks good, will be liked most. This will not be good because, under such circumstances, you will not be able to express your own views correctly. Therefore express your own opinion fearlessly irrespective of the fact whether society likes it or not.”</p>

- Each teacher questioned the placement of Scoring Table in the Booklet. It was therefore separated from the Booklet and placed below the Answer Sheet (Appendix-VII) with an indication, “To be used by the Investigator.” It became the final form of the Answer Sheet.
- Some of the teachers pointed out the grammatical mistakes such as absence of punctuation mark after the word ‘community’ in the stem of question 9, missing of auxiliary verb “do” in the stem of question 26, wrong syntax in stem of question 11 and poor interrogative pronoun “what” in stems of both questions 13 and 15.

The above mentioned changes were made in the second modified version, which resulted the third modified form of the Booklet of PVQ (Appendix-V).

(d) Fourth Tryout:

During the pilot study and third tryout of the Booklet of PVQ with the secondary school teachers, some of syntax errors, vocabulary errors and other grammatical mistakes in the questionnaire were observed. It was felt that these errors may result in poor understanding of the relationship between some of the questions and their corresponding responses. Hence, the third modified version of the questionnaire (Appendix-V) was given to two experts in the field of English language.

Observations:

The experts in the field of English language gave the following suggestions:

- The stem of question 4, “Where do you like a job/business?,” needs to be corrected to “Where would you like a job or do business?”

- The verb “can” should be correctly placed in the stem of question 5, “If there is God, how He, in your opinion can be comprehended?”
- The punctuation mark comma (,) should be added after the word “community” in the stem of question 9 and the word “girl” in the stem of question 16.
- The stem of question 10, “What would you fear of earning be unfair means/conduct?,” should be correctly reframed as “For unfair means/conduct what would you fear to earn?”
- The syntax of stem of question 11, “In your opinion how education should be imparted? That:,” should be corrected.
- The interrogative pronoun “Which” was felt more appropriate than “What” used in the stem of questions 13 and 15.
- The verbs “allowing”, ‘disallowing” and “allowing” in (C), (I) and (G) items of the stem of question 16 may be stated in the simple past tense.
- The words “in love” may be placed after the word “happiness” in item (G) of the stem of question 16.
- Simple preposition “by” should be added and an article “the” should replace the simple preposition “over” in item (H) of question 18.
- An article “a” is missing before the word “firm” in item (A) of question 18.
- The syntax of stem of question 21 may be simplified and correctly rearranged as “When would you consider your dedication to studies of art fruitful? When:”
- The auxiliary verb “do” is missing in the stem of question 26.

- The auxiliary verb “would” may be replaced with “should” in the stem of question 30.
- The syntax of stem in question 39 is inappropriate.
- Grammatical modification is needed in item (D) of question 40.
- All three items of each of the four questions such as 2,8,12 and 31 are not parallel in grammatical structure.
- In order to have quick and better understanding of the linkage between the stem and its items, the last word of every stem of questions such as 11, 12, 17, 18, 20, 21 and 25 may be added with their respective items.

Changes:

On the basis of suggestions made, the following corresponding changes were incorporated:

- The stem of question 4 was restructured as “Where would you like a job or do business?”
- The stem of question 5 was corrected to “If there is God, how can He, in your opinion be comprehended?”
- The punctuation mark comma (,) was added after the word “community” in the stem of question 9 and after the word “girl” in the stem of question 16.
- The stem of question 10 was restructured as “For unfair means/conduct what would you fear to earn?”
- After rearrangement of the syntax, the stem of question 11 was framed as “In your opinion how should education be imparted? That:”
- The interrogative pronoun of “What” in the stem of questions 13 and 15 was replaced with “Which”.

- The verbs “allowing”, “disallowing” and “allowing” in (C), (I) and (G) items of question 16 were transformed to simple past tense and thus respectively replaced with verbs “allow”, “disallow” and “allow.”
- Item (G) of question 16 was corrected as “allow the marriage because you consider that happiness in love is comparatively more important than family prestige.”
- Simple preposition “by” was added and simple preposition “over” was replaced by an article “the” in item (H) of the stem of question 18. This item was reframed as “because he worked by controlling the congress organization”.
- With the addition of an article “a”, the item (A) of question 18 was reframed as “because he had a firm belief in God.”
- After the syntax of stem in question 21 was corrected, it read as “When would you consider your dedication to the studies of art fruitful? When:”
- With the addition of auxiliary “do”, the stem of question 26 changed into “Whom do you consider a good administrator?”
- The word ‘one’ was added at the end of stem of question 26.
- The inappropriate auxiliary verb “would” was replaced by “should” in the stem of question 30.
- The stem of question 39 was corrected as “In your opinion what is truth? Truth which makes the belief that:”
- Item (D) of question 40 was corrected as “a man devoid of the love of literature, music and art is like an animal.”

- In order to make all three items of each of the four questions such as 2,8,12 and 31 parallel in grammatical structure, the following changes were made:
 - The infinitive “to” in item (H) of question 2 was removed.
 - In item (C) of question 8 the noun “disobedience” was changed into its verb form “disobeying.”
 - The verbs “occupy” and “study” in (H) and (F) items of questions 12 and 31 were changed into their present continuous tense form such as “occupying” and “studying.”
- The last word of the stems of questions such as 11, 12, 17, 18, 20, 21 and 25 was added to its respective three items.

On the basis of observations made on the structure of some stems and their and their corresponding alternative items under some questions of the PVQ, the supervisor suggested to some changes. The specific observations and their corresponding changes were as follows:

- The items under the stems of questions such as 1, 3, 5, 6, 7, 8, 10, 12, 14, 19, 20, 22, 23, 28, 30, 31, 34 and 35 are either words or phrases but not complete sentences. First letter of the first word of each item has incorrectly begun with lower case letter. Even the terminal mark of punctuation has wrongly been put after each item under the stems of the said questions. Accordingly, for each item the first letter of the first word was changed into capital letter and the terminal punctuation mark was eliminated.
- The items under the stems of questions such as 13, 15, 16, 24, 27, 29, 33, 36, 37, 38 and 40 are complete sentences. First letter of the first word of each item has wrongly started with lower case letter. Thus, first letter of the first

word of each item under the stems of the said questions were changed to capital letter.

With the incorporation of the above mentioned changes in the third modified version, the fourth modified form and the final draft of the Booklet of PVQ was ready (Appendix-VI) along with its final form of Answer Sheet (Appendix-VII).

3.3 Stage III The Final Draft

3.3.1 Description of the PVQ

On the basis of cycle of modifications, the draft of the Personal Values Questionnaire (Appendix-VI) was considered the final draft. Sherry and Verma's (1998) PVQ developed for assessing human values in the indigenous Indian socio-cultural milieu was thus adapted for the secondary school teachers belonging to the Khasi and the Garo community of Meghalaya. It is a forced type of questionnaire with multiple choice items which may be administered individually as well as in a group. Alongwith the Booklet it has a separate Answer Sheet. It contains 40 questions. Each question consists of two parts: one stem and three items. Each stem depicts a criterion situation for which a value preference is sought. Every stem contains three equally attractive items representing three different values indicated by their respective symbol. Each value has equal number items. There are 12 items for each value giving rise to 120 in total under 40 different questions.

3.3.2 Scoring of the PVQ

The responses are to be scored in the following manner:

- 1) 2 for a check mark showing the most preferred value under the stem.

- 2) 0 for a cross showing the least preferred value under the stem.
- 3) 1 for the blank or unmarked response showing the intermediate preference for the value.

Sometimes the respondents may leave some questions unanswered. If there are 4 or less unanswered questions in the PVQ, each item of the unanswered question should be given score 1. If there are more than 4 unanswered questions in any questionnaire, the same should be rejected.

Table 3.6 Correction figures of Personal Value Raw Scores of an Individual Respondent

Value	Correction figure
Religious	0
Social	-4
Democratic	-3
Aesthetic	0
Economic	3
Knowledge	-2
Hedonistic	3
Power	4
Family Prestige	0
Health	-1

Due to unequal means of the values for a large number of persons, the correction of the raw scores of the PVQ is indispensable. This difference is attributed to the unequal attractiveness of the items of different values. The

correction figures of the raw scores of an individual respondent are given in Table 3.6

The plus corrections are to be added to the raw scores of an individual and the minus corrections are to be subtracted. For example, if the raw score of an individual on social value is 19 then his corrected score is $19-4=15$. Similarly, if the raw scores of the same individual on the power value is 8 his corrected score is $8+4=12$.

Answer Sheet of the PVQ facilitates scoring. For each of the 120 items under 40 questions, the scores may be recorded beside the corresponding box of the value symbol. The total score of each value may be recorded in the cage given at the base of the Answer Sheet.

3.3.3 Reliability

The copy of final draft of the Personal Values Questionnaire was administered to the Khasi school teachers of Shillong Government Girls' School, Shillong and the Garo school teachers of Tura Government Boys' Higher Secondary School, Tura in order to obtain the stability of performance over time for each of ten personal values over a duration of one week and four weeks. The test-retest reliability for each value was obtained separately through the product-moment correlation method (Rajamanikam, 2001). The test-retest reliability coefficients for each of ten personal values are presented in Table 3.7. Results show that test-retest reliability coefficients are satisfactory keeping in view the time interval of one week and four weeks.

It is a fact that measurement in the field of non-intellective personality variables cannot be as precise as that in the field of intelligence or achievement. Guilford, 1954 (Sherry and Verma, 1998) said that a tool even with a reliability

coefficient of .50 should be chosen. From this viewpoint, the obtained reliability coefficients of the personal values of PVQ appears to be good.

Table 3.7 Test-retest Reliability Coefficients

Sl. No	Value	Reliability Coefficients	
		Time gap one week (N=28)	Time gap four weeks (N=28)
1.	Religious	0.58	0.85
2.	Social	0.62	0.82
3.	Democratic	0.51	0.69
4.	Aesthetic	0.61	0.94
5.	Economic	0.83	0.95
6.	Knowledge	0.52	0.79
7.	Hedonistic	0.55	0.83
8.	Power	0.66	0.87
9.	Family Prestige	0.49	0.91
10	Health	0.50	0.88

3.3.4 Validity

The validity of the PVQ was determined by finding out the hierarchy of values of a sample of 26 number of undergraduate students of BA/BSc part II studying in Don Bosco College, Tura. Firstly, the PVQ was administered to them. On the basis of the obtained values scores, the hierarchy of their ten values was determined. Then the same students were given a printed page containing the

meaning of ten personal values and were asked to rank each one of the values on the basis of importance to their life: rank 1 for the most preferred value, rank 2 for the next most preferred value, and so on. Both sets of hierarchy were correlated and the rank order correlation coefficient of $\cdot 82$ was found (Garrett and Woodworth, 2005). This coefficient of correlation was significant at the $\cdot 05$ confidence level. It may be said that the relationship between two hierarchies of personal values of the group is fairly good. It may thus be remarked that the validity of the PVQ is fairly strong.

During the first tryout, ten experts in the field of Social Sciences and Humanities were requested to give their comments to two queries: What type of value does an item denote? Is there any discrepancy between the type of value an item denotes and the value-symbol it represents? The observation of their comments indicated that 114 out of the 120 items correctly denote the values as indicated by their respective value-symbols. With respect to the rest 06 items, only value-symbols were different than the values they denote. Accordingly, the required changes were incorporated. This provides the evidences of content validity of each of ten personal values.

In the third tryout, 05 Khasi experts in Khasi language and 05 Garo experts in Garo language were requested to give their comments to two different questions:

- Is there any word or phrase inappropriate for the Khasi/Garo community which interferes with the proper understanding of any question with its stem and the corresponding items?
- Is the criterion situation depicted through any stem and three different values denoted through its three different items under any specific question relevant to the socio-cultural milieu of the Khasi/Garo community?

According to their suggestions, the words such as ‘caste’, ‘castes’ and ‘Panchayat system’ used in different stems and items were replaced with the words- ‘tribe’, ‘tribes’ and ‘Durbars/Syiems/Nokmas, Village Councils, Clan Association and District Councils’- suitable for the Garo and the Khasi communities. They viewed that different criteria situations depicted through the stems and values denoted through their respective items under various question of the PVQ were relevant to the socio-cultural milieu of both communities. The views of the Khasi and Garo experts may be taken as an empirical evidence of the validity of the PVQ.

3.3.5 Popularity Value

Popularity value as one index of item parameters was estimated on the basis of obtained personal values scores of 26 number of undergraduate students of BA/BSc part II studying in Don Bosco College, Tura. The popularity value for each item was found by means of the following formula (Sherry and Verma, 1998):

$$P.V. = \frac{\text{Average Score on an item}}{\text{Maximum Score allotted for the item}}$$

For calculating popularity value (P.V.), the first preference items marked with were given a score of 2, those marked with a score of 0 and the blank items a score of 1. The popularity indices of the items ranged from 0.21 to 0.77 which remained within accepted range of .200 to .800.

3.3.6 Verbal depiction of Personal Values

The meaning ten personal values denoted by the items of PVQ are described in this sub-section

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 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. 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 he gets opportunity to exercise authority over students and his colleagues, that 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 both the Khasi and Garo culture in Meghalaya. It also implies the maintenance of the purity of family blood by avoiding inter-tribal

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, he considers good physical health essential for the development and use of his abilities.

CHAPTER-IV

METHODOLOGY

CHAPTER- IV

METHODOLOGY

This chapter is devoted to the methods employed for the present study, the details of the sample selection, the design of the study, the tools, the data collection procedure and statistical techniques.

4.1 Sampling

Secondary School Teachers belonging to the Khasi tribal community predominantly inhabited in West Khasi Hills, East Khasi Hills and Ri-Bhoi districts and the Garo tribal community in West Garo Hills, East Garo Hills and South Garo Hills districts of the state of Meghalaya constituted two separate populations of the study. Accordingly, two sampling units – the Khasi Secondary School Teachers and the Garo Secondary School Teachers were selected.

In the first phase, districts, headquarters and community development blocks, as well as schools were selected through purposive stratified random sampling method. In the second and final phase, the intact Khasi and Garo teacher groups of the randomly selected secondary schools were contacted. The final two samples of the Khasi Secondary School Teachers (N= 172) and the Garo Secondary School Teachers (N=192) were drawn through the following two phases:

4.1.1 First Phase

In the first phase, out of 07 districts in Meghalaya, 03 Khasi Hills districts (West Khasi Hills, East Khasi Hills and Ri-Bhoi districts) and 03 Garo Hills

districts (West Garo Hills, East Garo Hills and South Garo Hills) predominantly inhabited by the Khasis and the Garos were purposely selected as the area of study.

Table 4.1 Sample strength of Secondary Schools from Khasi Hills Districts

	1 st Level	2 nd Level		3 rd Level
	District	Head Quarters	Community Development Block	School
K H A S I H I L L S D I S T R I C T S	East Khasi Hills	Shillong		Pine Mount School Kiddies Corner School Shillong Govt Girls' School
			Myllem	Myllem Presbyterian School Shon Roy Secondary School St Gabriel Secondary School
			Shella Bholaganj	St John Bosco School Shella Secondary School. Mawsynram Secondary School
	West Khasi Hills	Nongstoin		Christain Secondary School Rew J. J. M. Nicholas Roy School Church of God Secondary School
			Mairang	Mairang Presbetirian H Secondary School St Thomas Secondary School Langtor High School
			Mawkyrwat	Nativity Secondary School Maharam Govt Secondary School Balang Mawlong High School
	Ri-Bhoi District	Nongpoh		Alpha Secondary School St Pauls Secondary School Ri-Bhoi Presbeterian School
			Umling	Jirang Govt Secondary School St John's Secondary School Saiden Secondary School
			Umshing	St Michael Memorial Secondary School Nehru Memorial School Umshing Govt Secondary School
	03	03	06	27

Out of the existing 03 headquarters and 12 community development blocks in all 03 Khasi Hills districts and the same number of headquarters and community

development blocks in all 03 Garo Hills districts; 01 headquarters per district was uniformly selected and 02 community development blocks per district were randomly picked up for the study. Thus 03 headquarters and 06 community development blocks were uniformly chosen from each of the Khasi Hills (N=03) and

Table 4.2 Sample strength of Secondary Schools from Garo Hills Districts

	1 st Level	2 nd Level		3 rd Level	
	District	Head Quarters	Community Development Block	School	
G A R O H I L L S D I S T R I C T S	West Garo Hills	Tura		Tura Govt. Boys' Hr.Sec. School St Xaviers' School Christian Girls' Hr. Sec. School	
			Betasing	Ampati Govt. Hr. Sec. School Damalgre Secondary School Betasing Hr. Sec. School	
			Dadenggre	Dadenggre Govt. Sec. School Damal Asim Sec. School Raksangre Sec. School	
	East Garo Hills	Williamnagar		Sacred Heart School Rongrenggre Govt. Hr.S. School Trinity Sec. School	
			Dambo Rongjeng	United Rongjeng Hr. S. School Depa United S.School Mangsang Sec. School	
			Resubelpara	Damash Sec School Don Bosco Sec. Mendal Resubelpara Govt. Hr.Sec.School	
	South Garo Hills	Baghmara		Baghmara Govt. Hr. Sec. School Don Bosco School Baghmara Rangku Memorial Sec. School	
			Gasuapara	Sibbari Sec. School Rugapara Sec. School Gasuapara Sec. School	
			Chokpot	Chokpot Sec. School Silkigri Sec. School Kapasipara Sec School	
		03	03	06	27

Garro Hills (N=03) districts. Out of the existing secondary schools in those selected headquarters and blocks, only 03 schools per headquarters and 03 schools per block were randomly selected. It finally resulted in the inclusion of a total number of 27 secondary schools from 03 headquarters and 06 blocks under 03 Khasi Hills districts (Table 4.1) and a total number of 27 secondary schools from 03 headquarters and 06 blocks under 03 Garo Hills districts (Table 4.2).

4.1.2. Second and Final Phase

This phase includes the selection of teachers from the randomly selected secondary schools of the headquarters and blocks of the Khasi and the Garo hills districts. The intact groups of teachers in 27 different secondary schools of 03 Khasi Hills districts and in 27 different secondary schools of 03 Garo Hills districts gave rise to a total of 341 Khasi teachers [Table 4.3 (a) and Table 4.3 (b)] and 387 Garo teachers [Table 4.4 (a) and Table 4.4 (b)] which formed two initial samples. Only teaching of those Khasi and Garo secondary school teachers in attendance were observed on General Teaching Competency Scale (GTCS). 09 out of 341 Khasi teachers and 65 out of 387 Garo Teachers were found absent in the classroom on the data collection days. It reduced the initial sample size of 341 Khasi teachers to 332 and the initial sample of 387 Garo teachers to 322. During observation of teaching, 22 Khasi teachers and 41 Garo teachers were physically present in their classes but were not performing their teaching task. It further reduced the sample strength of 332 Khasi teachers to 310 [Table 4.3 (a) and Table 4.3 (b)] and the sample size of 322 Garo teachers to 281 [Table 4.4 (a) and Table 4.4 (b)].

Table 4.3 (a) Sample strength of Teachers from Secondary Schools under Khasi Hills Districts

1 st Level		2 nd Level		3 rd Level		Initial Sample			Respondents on GTCS			Final Sample (Top 33% and below 33% on GTCS)				
District	Head Quarters	Community Development Block	School			M	F	T	M	F	T	GTC		LTC		T
												M	F	M	F	
K H A S I H I L L S	East Khasi Hills	Shillong	Pine Mount School			00	12	12	00	12	12	00	01	00	02	03
			Kiddies Corner School			10	05	15	10	05	15	02	01	03	01	07
			Shillong Govt Girls' School			16	15	31	10	10	20	01	02	01	02	06
		Mylliem	Mylliem Presbetarian School			04	08	12	04	08	12	02	01	02	01	06
			Shon Roy Secondary School			04	09	13	04	09	13	02	02	01	01	06
			St Gabriel Secondary School			11	04	15	11	04	15	03	02	02	00	07
			St John Bosco School			09	03	12	09	03	12	01	01	01	01	04
			Shella Secondary School.			05	05	10	05	05	10	02	02	02	01	07
			Mawsynram Secondary School			06	04	10	06	04	10	03	02	01	02	08
	West Khasi Hills	Nongstoin	Christain Secondary School			13	07	20	03	07	10	01	01	02	02	06
			Rew J. J. M. Nicholas Roy School			05	06	11	05	06	11	02	03	01	01	07
			Church of God Secondary School			05	05	10	05	05	10	01	03	02	02	08
		Mairang	Mairang Presbetirian H Secondary School			02	08	10	02	08	10	01	01	01	01	04
			St Thomas Secondary School			07	07	14	07	07	14	02	01	01	03	07
			Langtor High School			05	02	07	05	02	07	01	01	02	01	05
Mawkyrwat		Nativity Secondary School			12	04	16	12	04	16	02	02	01	01	06	
		Maharam Govt Secondary School			06	09	15	06	04	10	03	02	03	02	10	
		Balang Mawlong High School			07	01	08	07	01	08	02	01	01	00	04	

Table 4.3 (b) Sample strength of Teachers from Secondary Schools under Khasi Hills Districts

1 st Level		2 nd Level		3 rd Level	Initial Sample			Respondents on GTCs			Final Sample (Top 33% and below 33% on GTCs)					
District		Head Quarters	Community Development Block	School	M	F	T	M	F	T	GTC		LTC		T	
						M	F	T	M	F	T	M	F	M	F	T
K H A S I H I L L S	Ri- Bhoi District	Nongpoh		Alpha Secondary School	05	09	14	05	09	14	01	04	02	02	09	
				St Pauls Secondary School	05	07	12	05	07	12	02	01	01	01	05	
				Ri-Bhoi Presbyterian School	07	05	12	07	05	12	02	03	01	02	08	
		Umling		Jirang Govt Secondary School	07	06	13	07	06	13	01	03	02	01	07	
				St John's Secondary School	07	07	14	05	04	09	02	02	02	02	08	
				Saiden Secondary School	05	05	10	05	05	10	02	02	01	01	06	
				St Michael Memorial Sec School	05	05	10	05	05	10	02	01	01	02	06	
				Nehru Memorial School	05	03	08	05	03	08	01	02	01	01	05	
				Umshing Govt Secondary School	02	05	07	02	05	07	02	02	01	02	07	
				Umshing												
03	03	06	27	175	166	341	157	153	310	46	49	39	38	172		

Table 4.4 (a) Sample strength of Teachers from Secondary Schools under Garo Hills Districts

1 st Level		2 nd Level		3 rd Level		Initial Sample			Respondents on GTCS			Final Sample (Top 33% and below 33% on GTCS)				
District	Head Quarters	Community Development Block	School		M	F	T	M	F	T	GTC		LTC		T	
											M	F	M	F		
G A R O H I L L S	West Garo Hills	Tura	Tura Govt. Boys' Hr. Sec. School		09	23	32	07	22	29	02	04	02	04	12	
			St Xaviers' School		08	07	15	06	06	12	01	02	02	03	08	
			Christian Girls' Hr. S. School		09	06	15	07	04	11	02	02	02	02	08	
		Betasing	Ampati Govt. Hr. S. School		11	02	13	07	00	07	03	00	02	01	06	
			Damalgre Secondary School		06	07	13	04	05	09	02	02	01	03	08	
			Betasing Hr. S. School		07	07	14	03	07	10	01	01	02	02	06	
	Dadenggre	Dadenggre Govt. S. School		07	08	15	05	03	08	02	02	01	01	06		
		Damal Asim S. School		08	12	20	06	12	18	02	03	03	03	11		
		Raksamgre S. School		11	07	18	10	05	15	03	02	02	03	10		
	East Garo Hills	Williamnagar	Sacred Heart School		05	06	11	02	04	06	02	02	01	02	07	
			Rongrengre Govt. Hr.S. School		04	14	18	03	13	16	01	02	01	03	07	
			Trinity S. School		02	11	13	00	06	06	00	03	00	03	06	
Dambo Rongjeng		United Rongjeng Hr. S. School		02	07	09	00	07	07	00	02	01	02	05		
		Depa United Sec.School		01	11	12	01	06	07	01	02	01	02	06		
		Mangsang Sec. School		04	06	10	03	04	07	02	02	01	02	07		
Resubelpara		Damash Sec School		08	06	14	06	06	12	02	02	03	02	09		
		Don Bosco Sec. Mendal		02	10	12	02	09	11	01	02	01	02	06		
		Resubelpara Govt. Hr.S.School		05	09	14	04	02	06	02	01	02	01	06		

Table 4.4 (b) Sample strength of Teachers from Secondary Schools under Garo Hills Districts

1 st Level		2 nd Level		3 rd Level	Initial Sample			Respondents on GTCS			Final Sample (Top 33% and below 33% on GTCS)				
District	Head Quarters	Community Development Block	School	M	F	T	M	F	T	GTC		LTC		T	
										M	F	M	F		
G A R O H I L L S	South Garo Hills	Baghmara	Baghmara Govt. Hr. S. School	10	03	13	01	01	02	01	01	00	01	03	
			Don Bosco School Baghmara	06	04	10	06	01	07	03	01	03	00	07	
			Rangku Memorial S. School	11	04	15	11	03	14	01	01	02	02	06	
		Gasuapara	Sibbari S. School	08	07	15	08	04	12	02	02	02	02	08	
			Rugapara S. School	12	05	17	10	02	12	03	01	04	01	09	
			Gasuapara S.. School	08	04	12	08	01	09	02	01	02	00	05	
		Chokpot	Chokpot S. School	07	01	08	07	01	08	02	01	03	02	08	
			Silkigri S. School	14	03	17	09	02	11	03	01	02	01	07	
			Kapasipara S School	04	08	12	02	07	09	01	02	01	01	05	
		03	03	06	27	189	198	387	138	143	281	47	47	47	51

On the basis of observation of individual teacher's classroom teaching with the help of GTCS, the remaining Khasi teacher group (N=310) and Garo teacher group (N=281) were each divided into three separate groups: the top 33% as teachers with GTC (Greater Teaching Competency), the bottom 33% as teachers with LTC (Lesser Teaching Competency) and the middle 34% as teachers falling in between the GTC and the LTC. The P_{33} and P_{68} for the distribution of scores made by 591 secondary school teachers upon GTCS were computed. Accordingly, the obtained score of 88 as P_{68} was used as a cutting score at the top 33% and a score of 57 as P_{33} at the bottom 33%. The teachers scoring 88 or above on GTCS were labeled as teachers with GTC, the teachers scoring 57 or below as teachers with LTC, and the teachers scoring between 58 to 87 as teachers in between GTC and LTC. Accordingly, there were 104 Khasi and 100 Garo teachers with GTC and 83 Khasi and 104 Garo teachers with LTC who fall above the top 33% and the bottom 33% of the distribution. Those Khasi (N=123) and Garo (N=77) teachers scoring between 58 to 87 formed the middle group in between GTC and LTC were not included in the study. A total of 09 out of 104 Khasi teachers with GTC and 06 out of 83 Khasi teachers with LTC; and a total of 06 out of 100 Garo teachers with GTC and 06 out of 104 Garo teachers with LTC were eliminated because of incomplete background information and responses on the Personal Values Questionnaire (PVQ). Thus a total of 172 Khasi teachers [Table 4.3 (a) and Table 4.3 (b)] with GTC (N=95) and LTC (N=77), and a total of 192 Garo teachers [Table 4.4 (a) and Table 4.4 (b)] with GTC (N=94) and LTC (N=98) constituted the final sample of the study.

4.2 Design

The descriptive survey method was used in the present study in order to examine differences in the personal value mean scores of both Khasi and Garo secondary school teachers with the help of simple randomized design t- test as well as agreements between personal value rankings and personal value preference patterns of both Khasi and Garo secondary school teachers with the help of graphical representation of ranks. Alongwith the personal value as the criterion measure, the three independent variables such as the community, the teaching competency and the sex were used as classification variables. The personal values were studied between two communities (the Khasi and the Garo), at the same level of the teaching competency (greater and greater, lesser and lesser), and the same sex (male and male, female and female).

4.3 Tools Used

The following tools were administered to procure the data for the present study:

4.3.1. Adapted version of Sherry and Verma's (1998) Personal Values Questionnaire (PVQ).

4.3.2. Passi and Lalitha's (1994) General Teaching Competency Scale (GTCS).

4.3.1. Adapted version of Sherry and Verma's (1998) Personal Values Questionnaire (PVQ)

The adapted version of Sherry and Verma's (1998) of the Personal Values Questionnaire (Appendix-VI) was used to assess human values in the socio-cultural

milieu of the secondary school teachers belonging to the Khasi and the Garo community of Meghalaya. It is a forced type of questionnaire with multiple choice items which may be administered individually as well as in a group. Alongwith the Booklet it has a separate Answer Sheet (Appendix-VII). It contains 40 questions. Each question consists of two parts: one stem and three items. Each stem depicts a criterion situation for which a value preference is sought. Every stem contains three equally attractive items representing three different values indicated by their respective symbol. Each value has equal number items. There are 12 items for each value giving rise to 120 in total under 40 different questions.

Scoring of the PVQ: The responses are to be scored in the following manner:

- 1) 2 for a check mark showing the most preferred value under the stem.
- 2) 0 for a cross showing the least preferred value under the stem.
- 3) 1 for the blank or unmarked response showing the intermediate preference for the value.

Sometimes the respondents may leave some questions unanswered. If there are 4 or less unanswered questions in the PVQ, each item of the unanswered question should be given score 1. If there are more than 4 unanswered questions in any questionnaire, the same should be rejected.

Due to unequal means of the values for a large number of persons, the correction of the raw scores of the PVQ is indispensable. This difference is attributed to the unequal attractiveness of the items of different values. The correction figures of the raw scores of an individual respondent are given in Table 4.5.

Table 4.5 Correction figures of Personal Value Raw Scores of an Individual Respondent

Value	Correction figure
Religious	0
Social	-4
Democratic	-3
Aesthetic	0
Economic	3
Knowledge	-2
Hedonistic	3
Power	4
Family Prestige	0
Health	-1

The plus corrections are to be added to the raw scores of an individual and the minus corrections are to be subtracted. For example if the raw score of an individual on social value is 19 then his corrected score is $19-4=15$. Similarly, if the raw scores of the same individual on the power value is 8, his corrected score is $8+4=12$.

Answer Sheet of the PVQ facilitates scoring. For each of the 120 items under 40 questions, the scores may be recorded beside the corresponding box of the value symbol. The total score of each value may be recorded in the cage given at the base of the Answer Sheet.

Reliability: The test-retest reliability for each value of the adapted version of Personal Values Questionnaire (PVQ) was obtained separately through the product-

moment correlation method (Rajamanikam, 2001). The test-retest reliability coefficients for each of ten personal values are presented in Table 4.6. Results show that test-retest reliability coefficients are satisfactory keeping in view the time interval of one week and four weeks. It is a fact that measurement in the field of non-intellective personality variables cannot be as precise as that in the field of

Table 4.6 Test-retest Reliability Coefficients

Sl. No	Value	Reliability Coefficients	
		Time gap one week (N=28)	Time gap four weeks (N=28)
1.	Religious	0.58	0.85
2.	Social	0.62	0.82
3.	Democratic	0.51	0.69
4.	Aesthetic	0.61	0.94
5.	Economic	0.83	0.95
6.	Knowledge	0.52	0.79
7.	Hedonistic	0.55	0.83
8.	Power	0.66	0.87
9.	Family Prestige	0.49	0.91
10	Health	0.50	0.88

intelligence or achievement. Guilford, 1954 (Sherry and Verma, 1998) said that a tool even with a reliability coefficient of .50 should be chosen. From this viewpoint,

the obtained reliability coefficients of the personal values of PVQ appear to be good.

Validity: The correlation coefficient of .82 between two hierarchies of personal values of a sample of 26 number of undergraduate students was found significant. It indicates that the validity of PVQ was fairly strong. Content validity of each of the ten personal values was found satisfactory on the basis of the comments of different experts relating to the value an item denotes.

Popularity Value: The popularity indices of the items ranged from 0.21 to 0.77 which remained within accepted range of .200 to .800.

4.3.2 Passi and Lalitha's (1994) General Teaching Competency Scale (GTCS)

The General Teaching Competency Scale (Appendix-VIII) was developed by Passi and Lalitha (1994), for measuring teaching competency of teachers and teacher-trainees. With the help of this scale, a reliable observer or a group of reliable observers may directly observe classroom behaviour of a single teacher at a time for the entire teaching period. This scale contains 21 items relating to 21 teaching skills which encompass the entire teaching-learning process in the classroom. These items are centered on teacher classroom behaviour in relation to pupil behaviour and include skills related to five major aspects of classroom teaching: Planning, Presentation, Closing, Evaluation and Managerial. The distribution of the specific 21 skills under the five major teaching skills is presented in Table 4.7.

Scoring: It is a 7-point rating scale ranging from ‘1’ for “not at all” to ‘7’ for “very much”. The scale measures each of the 21 skills represented in 21 items and the sum of the ratings against all the 21 items constitutes the total score on the scale. The maximum score is 147 and the minimum is 21.

4.7 Five Major Teaching Skills and the Specific Skills of the General Teaching Competency Scale (GTCS)

Sl No	Major Teaching Skill	Specific Skill
1.	Planning	Objectives of the lesson Content selection Content organization Selection of audio-visual materials
2.	Presentation	Introducing the lesson Fluency of questioning Use of probing questions Illustrating with examples Explaining Stimulus variation Use of silence and non-verbal cues Use of verbal and non-verbal reinforcers Increasing pupil participation Pacing of the lesson Use of blackboard
3.	Closing	Achieving closure Giving assignment
4.	Evaluation	Classroom evaluation Diagnosis of pupil difficulties
5.	Managerial	Recognizing attending behaviour Maintaining classroom discipline

Reliability: The most appropriate type of reliability for this observation tool is the inter-observer reliability. The inter-observer reliability co-efficients as reported by Joshi (1977) and Passi (1977) ranged from 0.85 to 0.91 for this scale.

Validity: The scale has content validity since at every stage of its development, discussions were held with teachers and teacher educators with regard to the different teaching skills included and their behavioural components. This finds further support from the literature. For listing the teaching skills under each classification and detailing out their behavioural components, the major references made were *Mirrors for behavior* (Simon and Boyer, 1972), the taxonomy of teaching behaviours (Baral et al., 1968), instructional materials for various teaching skills developed by Joshi (1977), Lalitha (1977) and Passi (1977) given in 'Becoming Better Teacher' (Passi, 1976) and books on teaching methods, principles of teaching and educational psychology. The scale has factorial validity as established by Rama (1979) in her doctoral study: 'Factorial structure of teaching competency among secondary school teachers.' The scale has been widely used not only by researchers for doctoral studies (Passi, 1977 & Joshi, 1977) but also in the national projects undertaken by the National Council of Educational Research and Training (Das & Passi and Singh, 1976, 1977, 1977a). Many national level projects that studied the effectiveness of different strategies of integrating teaching skills on general teaching competence used this scale on samples taken from teacher training institutions all over the country.

4.4 Data Collection Procedure

General Teaching Competency Scale (Passi and Lalitha, 1994) as such was used for observing the teaching of both Khasi and Garo secondary school teachers. The adapted PVQ was ready for collection of required data by the early of April

2004. Data Collection was made during May and July 2004 from the three Garo Hills districts and August and October, 2004 from the three Khasi Hills districts.

Data collection procedure was carried out through the following ways:

4.4.1 Direct Observation on GTCS

4.4.2 Responses on PVQ

4.4.1 Direct Observation on GTCS

With the help of GTCS, the investigator directly observed the teacher's classroom behaviour of one teacher at a time during his/her entire teaching period. Before beginning of the class, essential background information of the concerned teacher was filled in. The investigator sat at the back of the classroom for every observation and started rating the teaching behaviour on the 7- point general teaching competency scale against all the 21 items one after the other with the progress of teaching in the classroom. According to the scheduled time-table of the selected schools, the duration of teaching observation varied from 35 minutes to 45 minutes. With the availability of teacher(s) in respect of observable subject period(s), the number of teaching observation ranged from 1 (one) to 8 (eight) periods per data collection day.

4.4.2 Responses on PVQ

Responses on the PVQ were obtained from the teacher(s) either individually or in a small group. After administering both Booklet and Answer Sheet, the teacher(s) were asked to fill in the personal data blank on the top of the Answer Sheet. Then instructions written in the front page of the Booklet were read out clearly and loudly. The teacher(s) were asked to follow those instructions

attentively. They were also explained how to give their responses to the items in the separate Answer Sheet provided to them. After making sure that they have understood the instructions, they were asked to turn over to third page for questions and correspondingly record the responses on the Answer Sheet. No time limit was given to the respondents but the responses which may deem fit in the first instance were asked to mark immediately as far as possible. The teachers normally took 30 to 40 minutes to give responses on the PVQ. As soon as the teacher(s) completed the task, both Booklet and Answer Sheet were collected.

4.5 Statistical Techniques

The statistical measures such as mean, standard deviation, graphical presentation, and t- test were employed to analyze the data obtained through the General Teaching Competency Scale and the Personal Values Questionnaire.

CHAPTER-V

RESULTS AND DISCUSSION

CHAPTER – V

RESULTS AND DISCUSSION

The preceding chapter dealt with the methodology of the study and the present chapter is devoted to the results, interpretations and discussion on the basis of the data obtained from the secondary school teachers on the variables under study. As per the objectives of the study, the results and discussion are presented in three different sections. Section-X deals with the differences between mean scores of the Khasi and the Garo school teachers in relation to their sex and teaching competency for each of the ten personal values separately. Agreements between different teacher groups formed on community, sex and teaching competency have been examined in respect of a constellation of the ten personal values in Section-Y. Section- Z includes the personal value preference patterns of the Khasi and the Garo school teachers in relation to their sex and teaching competency.

5.1 Section – X : Differences between Mean Personal Value Scores

This section deals with the mean personal value score differences of the following nine corresponding groups of Secondary School Teachers (SSTs) with different combinations of three variables like community, sex and teaching competency:

- 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).

In order to examine the said differences, the t-test (Garrett and Woodworth, 2005) was employed on the computed mean scores of the above mentioned nine corresponding groups of teachers on each of the ten personal values separately: religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige and health value. As t-distribution does not differ greatly from the normal unless sample (N=30) is quite small (Miller, 1986 & Garrett and Woodworth, 2005), the data were affirmed to be normally distributed for analysis and interpretation.

5.1.1 Results

The details of the t-tests pertaining to each of the ten personal values are separately presented in the following pages in order as they are placed in the Manual of the Personal Values Questionnaire of Sherry and Verma (1998).

5.1.1.1 Religious Value

The differences in the mean scores of religious value with respect to different groups of teachers formed on community, community and sex, community and teaching competency as well as community, sex and teaching competency are shown in Table 5.1.

1, 2, 3, 4, 5, 6, 7, 8 and 9: The t-ratios recorded in Table 5.1 show that the differences in the mean scores of religious value between K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, KFGTC and GFGTC as well as KFLTC and GFLTC teacher group were not significant even at the .05 level of confidence. Hence, the null hypotheses $H_{1.0}$, $H_{2.0}$, $H_{3.0}$, $H_{4.0}$, $H_{5.0}$, $H_{6.0}$, $H_{7.0}$, $H_{8.0}$ and $H_{9.0}$ are retained. It indicates that the Khasi and the Garo teachers, the Khasi male and the Garo male teachers, the Khasi female and the Garo female teachers, the Khasi teachers with GTC and the Garo teachers with GTC, the Khasi teachers with LTC and the Garo teachers with LTC, the Khasi male teachers with GTC and the Garo male teachers with GTC, the Khasi male teachers with LTC and the Garo male teachers with LTC, the Khasi female teachers with GTC and the Garo female teachers with GTC as well as the Khasi

female teachers with LTC and the Garo female teachers with LTC did not differ from each other on religious value.

Table 5.1 Significant Difference between the Mean Religious Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	13.10	3.76	0.51	N.S
		192	12.89	4.10		
2.	KM vs GM	85	12.60	3.98	0.12	N.S
		94	13.10	3.99		
3.	KF vs GF	87	13.60	3.47	1.63	N.S.
		98	12.69	4.19		
4.	KGTC vs GGTC	95	13.68	4.03	0.20	N.S.
		94	13.56	4.04		
5.	KLTC vs GLTC	77	12.39	3.26	0.27	N.S.
		98	12.24	4.06		
6.	KMGTC vs GMGTC	46	13.65	4.31	1.61	N.S.
		47	14.47	3.47		
7.	KMLTC vs GMLTC	39	11.36	3.16	0.47	N.S
		47	11.72	4.01		
8.	KFGTC vs GFGTC	49	13.71	3.75	1.26	N.S.
		47	12.66	4.35		
9.	KFLTC vs GFLTC	38	13.45	3.06	0.96	N.S.
		51	12.73	4.04		

5.1.1.2 Social Value

The t-ratios for the differences in the means computed on social value scores of different groups of teachers across community, community and sex, community and teaching competency as well as community, sex and teaching competency are recorded in Table 5.2.

1: The t-value for the difference between the mean scores of K and G teacher group on social value was found significant at the .05 level of confidence. The perusal of their respective means [M (K) = 11.98; M (G) =10.76] suggests that the

Table 5.2 Significant Difference between the Mean Social Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	11.98	4.93	2.49	.05
		192	10.76	4.34		
2.	KM vs GM	85	13.08	3.51	3.88	.01
		94	11.37	4.29		
3.	KF vs GF	87	11.92	4.72	4.33	.01
		98	10.19	3.94		
4.	KGTC vs GGTC	95	11.71	5.21	0.49	N.S.
		94	11.37	4.29		
5.	KLTC vs GLTC	77	12.32	4.54	3.18	.01
		98	10.16	4.31		
6.	KMGTC vs GMGTC	46	11.85	5.42	0.32	N.S.
		47	12.19	4.63		
7.	KMLTC vs GMLTC	39	12.28	4.77	1.78	N.S.
		47	10.48	4.50		
8.	KFGTC vs GFGTC	49	11.57	4.94	1.17	N.S.
		47	10.53	3.73		
9.	KFLTC vs GFLTC	38	12.37	4.29	2.79	.01
		51	9.86	4.10		

Khasi teachers were higher than the Garo teachers in social value. Hence, the hypothesis of no difference, $H_{1,0}$, in social value of teachers belonging to the Khasi and the Garo communities is refuted.

2: The t-ratio for the difference in the mean scores of KM and GM group on social value was significant at the .01 level of significance. The observation of their respective means [M (KM) = 13.08; M (GM) = 11.37] suggests that social value of the Khasi male teachers was higher than the Garo male teachers. Hence, the null

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

3: The t-ratio for the difference in the mean values of KF and GF teacher group on social value was found significant at the .01 confidence level. The examination of their respective means [M (KF) = 11.92; M (GF) = 10.19] indicates that the Khasi female teachers were higher than the Garo female teachers in respect of social value. This result led to the rejection of hypothesis $H_{3.0}$ which states that “Differences in the criterion scores obtained by the female secondary school teachers are not qualified across community.”

4: The t-ratio for the difference in the mean values of KGTC and GGTC group was not significant even at the .05 level of confidence. Hence, the null hypothesis $H_{4.0}$ is retained. It suggests that the Khasi teachers with greater teaching competency are comparable with their Garo counterparts in social value.

5: The t-value for the difference between means of KLTC and GLTC group was significant at the .01 confidence level. The examination of their respective mean values [M (KLTC) = 12.32; M (GLTC) = 10.16] suggests that the Khasi teachers with lesser teaching competency were higher than the Garo teachers with lesser teaching competency in social value. It led to the rejection of the null hypothesis $H_{5.0}$ - “The Khasi secondary school teachers with lesser teaching competency obtain same results like their Garo counterparts.”

6, 7 and 8: The t-values for the differences between the mean social value scores of KMGTC and GMGTC, KMLTC and GMLTC as well as KFGTC and GFGTC teacher group were not significant even at the .05 level of significance.

Hence, the null hypotheses $H_{6,0}$, $H_{7,0}$ and $H_{8,0}$ were retained. The results indicate that the Khasi male teachers with greater teaching competency, the Khasi male teachers with lesser teaching competency and the Khasi female teachers with greater teaching competency were comparable with their respective Garo counterparts on social value.

9: The difference between the means of KFLTC ($M=12.37$) and GFLTC ($M=9.86$) teacher group was found significant at the .01 level of confidence. The examination of the two means suggests that the Khasi female teachers with lesser teaching competency were higher than the Garo female teachers with lesser teaching competency in respect of social value. This led to the non-acceptance of the null hypothesis $H_{9,0}$: “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.”

5.1.1.3 Democratic Value

Table 5.3 contains the t-ratios for the differences in the means computed on democratic value scores of different groups of teachers formed on community, community and sex, community and teaching competency as well as community, sex and teaching competency.

1: The t-value for the difference in the mean values of K and G group on democratic value was marginally significant at the .05 confidence level. The observation of their respective means [$M(K) = 10.92$; $M(G) = 11.99$] indicates that the Garo teachers were higher than the Khasi teachers on democratic value. It led to a conclusion that for this value, the null hypothesis $H_{1,0}$ is rejected in favour of the

finding that ‘democratic value of the Garo teachers was higher than the Khasi teachers.’

Table 5.3 Significant Difference between the Mean Democratic Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	10.92	4.51	2.27	.05
		192	11.99	4.46		
2.	KM vs GM	85	10.60	4.28	1.12	N.S.
		94	11.35	4.68		
3.	KF vs GF	87	11.24	4.71	2.07	.05
		98	12.61	4.14		
4.	KGTC vs GGTC	95	11.32	4.65	2.12	.05
		94	12.72	4.41		
5.	KLTC vs GLTC	77	10.42	4.28	1.32	N.S.
		98	11.29	4.39		
6.	KMGTC vs GMGTC	46	11.09	4.19	0.71	N.S.
		47	11.74	4.67		
7.	KMLTC vs GMLTC	39	10.03	4.31	1.37	N.S.
		47	10.96	4.66		
8.	KFGTC vs GFGTC	49	11.55	5.04	3.77	.01
		47	13.70	3.90		
9.	KFLTC vs GFLTC	38	10.84	4.22	0.87	N.S.
		51	11.61	4.11		

2: The obtained data did not provide sufficient evidence to reject the null hypothesis $H_{2,0}$, “Differences in the criterion scores obtained by the male secondary school teachers are not qualified across community,” even at the .05 confidence level. Hence, it is retained.

3: The difference between KF and GF teacher group was marginally significant at the .05 level of confidence. It indicates that difference in democratic value of the said female teachers was qualified by the community types. The mean values (Table 5.3) indicate that democratic value of Garo female teachers was

higher than the female teachers belonging to the Khasi community. The result led to a conclusion of rejecting the null hypothesis $H_{3.0}$: “Differences in the criterion scores obtained by the female secondary school teachers are not qualified across community.”

4: The t-value for the difference in the mean democratic value scores of KGTC and GGTC group was found significant at the .05 confidence level. The examination of their respective means [M (KGTC) =11.32; M (GGTC) =12.72] indicates that the Garo teachers with greater teaching competency were higher than the Khasi teachers with greater teaching competency in democratic value. Hence, the hypothesis of no difference, $H_{4.0}$ - “The Khasi secondary school teachers with greater teaching competency obtain same results like their Garo counterparts” is rejected.

5, 6 and 7: The t-ratios for the differences in the mean democratic value scores between KLTC and GLTC, KMGTC and GMGTC, and KMLTC and GMLTC were not significant even at the .05 level of confidence. So, the null hypotheses $H_{5.0}$, $H_{6.0}$ and $H_{7.0}$ are retained. The findings reveal that the Khasi teachers with lesser teaching competency, the Khasi male teachers with greater teaching competency and the Khasi male teachers with lesser teaching competency were equal with their respective teacher groups belonging to the Garo community on democratic value.

8: The t-value for the difference between the means of KFGTC and GFGTC was significant at the .01 confidence level. The observation of their respective means [M (KFGTC)= 11.55; M (GFGTC) =13.70] suggests that Garo female

teachers with greater teaching competency were having higher democratic value than the Khasi female teachers with greater teaching competency. This led to the rejection of the null hypothesis $H_{8.0}$ –“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.”

9: The obtained t-ratio of 0.87 did not give sufficient evidence to reject the hypothesis of no difference, i.e $H_{9.0}$, between the criterion scores of Khasi female teachers with lesser teaching competency and the Garo female teachers with lesser teaching competency even at the .05 level of confidence. So it is retained.

5.1.1.4 Aesthetic Value

The differences in the mean scores of aesthetic value with respect to different groups of teachers formed on community, community and sex, community and teaching competency as well as community, sex and teaching competency are shown in Table 5.4.

1, 2, 3, 4, 5, 6, 7, 8 and 9: The t-ratios for the differences in the mean aesthetic value scores of K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, KFGTC and GFGTC as well as KFLTC and GFLTC groups were not significant even at the .05 level of confidence. Hence, the null hypotheses $H_{1.0}$, $H_{2.0}$, $H_{3.0}$, $H_{4.0}$, $H_{5.0}$, $H_{6.0}$, $H_{7.0}$, $H_{8.0}$ and $H_{9.0}$ are retained. It reveals that the Khasi and the Garo teachers, the Khasi male and the Garo male teachers, the Khasi female and the Garo female teachers, the

Table 5.4 Significant Difference between the Mean Aesthetic Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	11.21	4.73	0.22	N.S.
		192	11.11	4.00		
2.	KM vs GM	85	10.88	5.14	0	N.S.
		94	10.88	4.21		
3.	KF vs GF	87	11.54	4.27	0.35	N.S.
		98	11.33	3.76		
4.	KGTC vs GGTC	95	11.61	4.67	1.14	N.S.
		94	10.89	4.04		
5.	KLTC vs GLTC	77	10.72	4.74	0.90	N.S.
		98	11.32	3.94		
6.	KMGTC vs GMGTC	46	11.67	5.04	1.55	N.S.
		47	10.68	4.41		
7.	KMLTC vs GMLTC	39	9.95	5.09	1.14	N.S.
		47	11.09	3.99		
8.	KFGTC vs GFGTC	49	11.55	4.33	0.54	N.S.
		47	11.11	3.63		
9.	KFLTC vs GFLTC	38	11.53	4.19	0.02	N.S.
		51	11.55	3.87		

Khasi teachers with GTC and the Garo teachers with GTC, the Khasi teachers with LTC and the Garo teachers with LTC, the Khasi male teachers with GTC and the Garo male teachers with GTC, the Khasi male teachers with LTC and the Garo male teachers with LTC, the Khasi female teachers with GTC and the Garo female teachers with GTC as well as the Khasi female teachers with LTC and the Garo female teachers with LTC were comparable with each other on aesthetic value.

5.1.1.5. Economic Value

The t-ratios for the differences in the means computed on economic value scores of different groups of teachers across community, community and sex,

community and teaching competency as well as community, sex and teaching competency are recorded in Table 5.5.

1, 2, 3, 4, 5, 6, 7 and 8: The t-values recorded in Table 5.5 show that the differences between the mean economic value scores of K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC as well as Khasi female with GTC and Garo female with GTC groups were not significant even at the .05 level of confidence. Therefore, the null hypotheses $H_{1.0}$, $H_{2.0}$, $H_{3.0}$, $H_{4.0}$, $H_{5.0}$, $H_{6.0}$, $H_{7.0}$ and $H_{8.0}$ for all the said corresponding teacher groups are rejected. It reveals that the Khasi and the Garo teachers, the Khasi male and the Garo male teachers, the Khasi female and the Garo female teachers, the Khasi teachers with GTC and the Garo teachers with GTC, the Khasi teachers with LTC and the Garo teachers with LTC, the Khasi male teachers with GTC and the Garo male teachers with GTC, the Khasi male teachers with LTC and the Garo male teachers with LTC as well as the Khasi female teachers with GTC and the Garo female teachers with GTC were comparable with each other on economic value.

9: The difference between the mean economic value scores of the Khasi female teachers with LTC and the Garo female teachers with LTC was found significant at the .05 level of confidence. The observation of their respective means [$M(KFLTC) = 11.55$; $M(GFLTC) = 12.84$] indicates that economic value of the Garo female teachers with lesser teaching competency was higher than the Khasi female teachers with lesser teaching competency. It led to the rejection of the null hypothesis $H_{9.0}$ which states that “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.”

Table 5.5 Significant Difference between the Mean Economic Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	12.05	3.26	0.15	N.S.
		192	12.10	3.12		
2.	KM vs GM	85	12.43	3.55	0.98	N.S.
		94	11.91	3.48		
3.	KF vs GF	87	11.67	2.89	0.54	N.S.
		98	12.28	2.69		
4.	KGTC vs GGTC	95	11.64	3.09	0.44	N.S.
		94	11.45	2.77		
5.	KLTC vs GLTC	77	13.19	2.22	1.12	N.S.
		98	12.72	3.29		
6.	KMGTC vs GMGTC	46	11.43	3.17	0.33	N.S.
		47	11.23	2.64		
7.	KMLTC vs GMLTC	39	13.62	3.61	1.24	N.S.
		47	12.60	4.03		
8.	KFGTC vs GFGTC	49	11.84	2.99	0.27	N.S.
		47	11.68	2.87		
9.	KFLTC vs GFLTC	38	11.55	2.74	2.30	.05
		51	12.84	2.40		

5.1.1.6 Knowledge Value

Table 5.6 contains the t-ratios for the differences in the means computed on knowledge value scores of different groups of teachers formed on community, community and sex, community and teaching competency as well as community, sex and teaching competency.

1, 2 and 3: The data did not provide sufficient evidence to reject the null hypotheses $H_{1.0}$, $H_{2.0}$ and $H_{3.0}$ even at the .05 confidence level. Hence, it may be concluded that the Khasi teachers, Khasi male teachers and Khasi female teachers

were comparable with Garo teachers, Garo male teachers and Garo female teachers on knowledge value.

4: The mean difference between the Khasi teachers with GTC and Garo teachers with GTC was marginally significant at the .05 confidence level. The examination of their respective means [M (KGTC)=11.69; M(GGTC)=12.98] suggests that knowledge value of the Garo teachers with GTC was higher than the Khasi teachers with GTC. The results led to the rejection of the null hypothesis $H_{4.0}$ – The Khasi secondary school teachers with greater teaching competency obtain same results like their Garo counterparts – for this value.

5, 6 and 7: The data did not provide sufficient evidence to reject the null hypotheses $H_{5.0}$, $H_{6.0}$ and $H_{7.0}$ even at the .05 level of confidence. Hence, they are retained. It suggests that the Khasi teachers, Khasi male teachers and Khasi female teachers with LTC were comparable with their Garo counterparts on knowledge value.

8: The t-ratio for the mean value difference between the Khasi female teachers with GTC and the Garo female teachers with GTC was significant at the .01 confidence level. The observation of their respective means [M (KFGTC)=11.20; M (GFGTC)=13.19] suggests that the Garo female teachers with GTC were higher than the Khasi female teachers with GTC on knowledge value. This led to the rejection of the null hypothesis $H_{8.0}$ – “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”– for knowledge value.

Table 5.6 Significant Difference between the Mean Knowledge Value Scores of different Groups of Teacher

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	11.84	4.20	0.31	N.S.
		192	11.97	3.86		
2.	KM vs GM	85	12.00	4.35	0.91	N.S.
		94	11.42	4.25		
3.	KF vs GF	87	11.70	4.04	1.42	N.S.
		98	12.51	3.78		
4.	KGTC vs GGTC	95	11.69	4.06	2.38	.05
		94	12.98	3.34		
5.	KLTC vs GLTC	77	12.03	4.36	1.59	N.S.
		98	11.01	4.01		
6.	KMGTC vs GMGTC	46	12.21	4.30	0.73	N.S.
		47	12.79	3.23		
7.	KMLTC vs GMLTC	39	11.74	4.40	1.85	N.S.
		47	10.06	3.95		
8.	KFGTC vs GFGTC	49	11.20	3.76	2.68	.01
		47	13.19	3.44		
9.	KFLTC vs GFLTC	38	12.34	4.29	0.52	N.S
		51	11.88	3.97		

9: The obtained t-ratio of 0.52 shows that the difference between the Khasi female teachers with LTC and the Garo female teachers with LTC was not found significant even at the .05 confidence level. Hence, the null hypotheses $H_{0.0}$ is retained. It led to the conclusion that both teacher groups were comparable on knowledge value.

5.1.1.7 Hedonistic Value

Table 5.7 contains the t critical ratios for the differences in the means computed on hedonistic value scores of different groups of teachers formed on

community, community and sex, community and teaching competency as well as community, sex and teaching competency.

1, 2, 3, 4, 5, 6, 7 and 8: The recorded t-values of Table 5.7 show that the differences between the mean hedonistic value scores of K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC as well as Khasi female with GTC and Garo female with GTC were not significant even at the .05 level of confidence. Hence, the null hypotheses $H_{1.0}$, $H_{2.0}$, $H_{3.0}$, $H_{4.0}$, $H_{5.0}$, $H_{6.0}$, $H_{7.0}$ and $H_{8.0}$ are retained. It tends to reveal that the Khasi teachers and the Garo teachers, the Khasi male and the Garo male teachers, the Khasi female and the Garo female teachers, the Khasi teachers with GTC and the Garo teachers with GTC, the Khasi teachers with LTC and the Garo teachers with LTC, the Khasi male teachers with GTC and the Garo male teachers with GTC, the Khasi male teachers with LTC and the Garo male teachers with LTC as well as the Khasi female teachers with GTC and the Garo female teachers with GTC were comparable with each other on hedonistic value.

9: The difference between the mean hedonistic value scores of the Khasi female teachers with LTC and the Garo female teachers with LTC was found significant at the .01 level of confidence. The observation of their respective means [$M(KFLTC) = 11.53$; $M(GFLTC) = 12.90$] indicates that hedonistic value of the Garo female teachers with lesser teaching competency was higher than the Khasi female teachers with lesser teaching competency. It led to the rejection of the null hypothesis $H_{9.0}$: – “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.”

Table 5.7 Significant Difference between the Mean Hedonistic Value Scores of different Groups of Teachers

S. No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	12.52	3.17	0.39	N.S.
		192	12.65	3.20		
2.	KM vs GM	85	13.15	3.51	0.37	N.S.
		94	12.96	3.40		
3.	KF vs GF	87	11.91	2.67	1.10	N.S.
		98	12.36	2.97		
4.	KGTC vs GGTC	95	12.54	2.96	1.47	N.S.
		94	11.91	2.93		
5.	KLTC vs GLTC	77	12.51	3.42	1.67	N.S.
		98	13.36	3.27		
6.	KMGTC vs GMGTC	46	12.89	3.04	1.41	N.S.
		47	12.06	2.65		
7.	KMLTC vs GMLTC	39	13.46	3.97	0.46	N.S.
		47	13.85	3.80		
8.	KFGTC vs GFGTC	49	12.20	2.84	0.69	N.S.
		47	11.77	3.17		
9.	KFLTC vs GFLTC	38	11.53	2.38	2.53	.01
		51	12.90	2.65		

5.1.1.8 Power Value

The t-ratios for the differences in the means computed on power value scores of different groups of teachers across community, community and sex, community and teaching competency as well as community, sex and teaching competency are recorded in Table 5.8.

1: The obtained t ratio of 0.22 shows that the difference between the Khasi teachers and the Garo teachers was not found significant even at the .05 confidence

level. Therefore, the null hypothesis $H_{1,0}$ is retained. It led to the conclusion that on power value both teacher groups belonging to their respective Khasi and Garo community were comparable.

2: The mean difference between the Khasi male teachers and Garo male teachers was marginally significant at the .05 confidence level. The examination of their respective means [M (KM) =12.92; M (GM) =11.74] suggests that power value of the Khasi male teachers was higher than the Garo male teachers. The results led to the rejection of the null hypothesis $H_{2,0}$ – “Differences in the criterion scores obtained by the male secondary school teachers are not qualified across community- for the power value.”

Table 5.8 Significant Difference between the Mean Power Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	11.74	4.52	0.22	N.S.
		192	11.64	4.00		
2.	KM vs GM	85	12.92	3.80	2.07	.05
		94	11.74	3.84		
3.	KF vs GF	87	10.59	4.85	1.44	N.S.
		98	11.54	4.15		
4.	KGTC vs GGTC	95	12.08	4.73	1.03	N.S.
		94	11.36	4.86		
5.	KLTC vs GLTC	77	11.31	4.20	0.95	N.S.
		98	11.91	4.41		
6.	KMGTC vs GMGTC	46	13.11	4.24	2.03	.05
		47	11.49	3.40		
7.	KMLTC vs GMLTC	39	12.69	3.19	0.86	N.S.
		47	12.00	4.23		
8.	KFGTC vs GFGTC	49	12.35	4.96	1.27	N.S.
		47	11.23	3.61		
9.	KFLTC vs GFLTC	38	9.89	4.62	1.95	N.S.
		51	11.82	4.58		

3, 4 and 5: The obtained t- critical ratios failed to provide adequate evidence to reject the null hypotheses $H_{3.0}$, $H_{4.0}$ and $H_{5.0}$ even at the .05 confidence level. Hence, it may be concluded that power value of the Khasi female teachers, Khasi teachers with GTC and Khasi teachers with LTC was in no way different from their respective counterparts belonging to the Garo tribal community.

6: The t-ratio for the difference in the mean values of KMGTC and GMGTC group on power value was marginally significant at the .05 confidence level. The observation of their respective means [M (KMGTC) =13.11; M (GMGTC) =11.49] tends to indicate that the Khasi male teachers with GTC were higher than the Garo male teachers with GTC on power value. This led to a conclusion that for this value, the null hypothesis $H_{6.0}$ was rejected in favour of the finding that power value of the Khasi male teachers with GTC was higher than the Garo male teachers with GTC.

7, 8 and 9: The t-critical values for the differences in the mean power value scores between KMLTC and GMLTC, KFGTC and GFGTC, as well as KFLTC as well as GFLTC were not significant even at the .05 level of confidence. So, the null hypotheses $H_{7.0}$, $H_{8.0}$ and $H_{9.0}$ are retained at that level. The results reveal that the Khasi male teachers with lesser teaching competency, Khasi female teachers with greater teaching competency and Khasi female teachers with lesser teaching competency were equal with their respective teacher groups belonging to the Garo community on power value.

5.1.1.9 Family Prestige Value

The differences in the mean scores on family prestige value with respect to different group of teachers formed on community, community and sex, community and teaching competency as well as community, sex and teaching competency are shown in Table 5.9.

1, 2, 3, 4, 5, 6, 7, 8 and 9: The t critical ratios given in Table 5.9 shows that the differences in mean scores of family prestige value between K and G, KM and

Table 5.9 Significant Difference between the Mean Family Prestige Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	11.37	4.21	0.41	N.S.
		192	11.19	4.38		
2.	KM vs GM	85	11.24	4.00	0.09	N.S.
		94	11.30	4.66		
3.	KF vs GF	87	11.51	4.40	0.66	N.S.
		98	11.09	4.09		
4.	KGTC vs GGTC	95	11.26	4.25	0.98	N.S.
		94	11.88	4.38		
5.	KLTC vs GLTC	77	11.51	4.15	0.34	N.S.
		98	11.73	4.27		
6.	KMGTC vs GMGTC	46	11.11	4.25	0.49	N.S.
		47	11.55	4.40		
7.	KMLTC vs GMLTC	39	11.38	3.67	0.37	N.S.
		47	11.04	4.89		
8.	KFGTC vs GFGTC	49	11.41	4.25	0.92	N.S.
		47	12.21	4.33		
9.	KFLTC vs GFLTC	38	11.63	4.58	1.76	N.S.
		51	10.06	3.55		

GM, KF and GF,KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, KFGTC and GFGTC as well as KFLTC and GFLTC were

not significant even at the .05 level of confidence. Hence, the null hypotheses $H_{1.0}$, $H_{2.0}$, $H_{3.0}$, $H_{4.0}$, $H_{5.0}$, $H_{6.0}$, $H_{7.0}$, $H_{8.0}$ and $H_{9.0}$ are retained. It indicates that the Khasi and the Garo teachers, the Khasi male and the Garo male teachers, the Khasi female and the Garo female teachers, the Khasi teachers with GTC and the Garo teachers with GTC, the Khasi teachers with LTC and the Garo teachers with LTC, the Khasi male teachers with GTC and the Garo male teachers with GTC, the Khasi male teachers with LTC and the Garo male teachers with LTC, the Khasi female teachers with GTC and the Garo female teachers with GTC as well as the Khasi female teachers with LTC and the Garo female teachers with LTC did not differ from each other on family prestige value.

5.1.1.10 Health Value

The differences in the mean scores on health value with respect to different groups of secondary school teachers formed on community, community and sex, community and teaching competency as well as community, sex and teaching competency are shown in Table 5.10.

1, 2, 3, 4, 5, 6, 7, 8 and 9: The 't' critical values presented in Table 5.10 indicates that the differences in the mean health value scores of K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, KFGTC and GFGTC as well as KFLTC and GFLTC teacher group were not significant even at the .05 confidence level. Hence, the null hypotheses $H_{1.0}$, $H_{2.0}$, $H_{3.0}$, $H_{4.0}$, $H_{5.0}$, $H_{6.0}$, $H_{7.0}$, $H_{8.0}$, and $H_{9.0}$ are retained. It reveals that the Khasi and the Garo teachers, the Khasi male and the Garo male teachers, the

Table 5.10 Significant Difference between the Mean Health Value Scores of different Groups of Teachers

S.No	Teacher Group	N	M	SD	t-ratio	Significance Level
1.	K vs G	172	12.15	4.23	1.33	N.S.
		192	11.55	4.41		
2.	KM vs GM	85	12.31	4.18	0.70	N.S.
		94	11.85	4.61		
3.	KF vs GF	87	12.00	4.26	1.19	N.S.
		98	11.26	4.18		
4.	KGTC vs GGTC	95	11.92	3.60	0.38	N.S.
		94	11.72	3.78		
5.	KLTC vs GLTC	77	12.44	4.87	1.43	N.S.
		98	11.38	4.92		
6.	KMGTC vs GMGTC	46	11.98	3.61	0.13	N.S.
		47	11.87	4.36		
7.	KMLTC vs GMLTC	39	12.69	4.75	0.84	N.S.
		47	11.83	4.85		
8.	KFGTC vs GFGTC	49	11.86	3.60	0.42	N.S.
		47	11.57	3.09		
9.	KFLTC vs GFLTC	38	12.18	4.99	1.14	N.S.
		51	10.96	4.96		

Khasi female and the Garo female teachers, the Khasi teachers with GTC and the Garo teachers with GTC, the Khasi teachers with LTC and the Garo teachers with LTC, the Khasi male teachers with GTC and the Garo male teachers with GTC, the Khasi male teachers with LTC and the Garo male teachers with LTC, the Khasi female teachers with GTC and the Garo female teachers with GTC as well as the Khasi female teachers with LTC and the Garo female teachers with LTC were comparable with each other on health value.

5.1.2 Discussion

The first part of the study concentrated on the obtained significant differences between different nine corresponding teacher groups for each of the ten personal values separately.

5.1.2.1 Social value:

- The Khasi secondary school teachers (K) as a whole were significantly higher than their Garo counterparts (G) in social value. The superiority of Khasi teachers on this value gets support from the literature (Mawthoh, 1983) which showed that Khasis who live in a very close knit hospitable society are very helpful to their fellowmen. On the other hand, the reason of Garos being significantly lower in this value may be ascribed to the fact that Garos are losing their grip on the social cohesiveness and cooperation due to modernization (Sangma, 2006).
- Social value of Khasi female teachers (KF) and Khasi female teachers with lesser teaching competency (KFLTC) were significantly higher than Garo female teachers (GF) and Garo female teachers with lesser teaching competency (GFLTC) respectively. In day-to-day life, Khasi women seem to be better than their Garo counterparts with respect to self supportive nature and entrepreneurial skills. This might have resulted in higher social value not only for Khasi female teachers than their Garo counterparts but also for Khasi female teachers with lesser teaching competency than Garo female teachers with lesser teaching competency. These two findings are in agreement partly with Canabal (2005) who found differences in social value

of the Indian and American female university students because of their different cultural backgrounds.

- Social value of Khasi teachers with lesser teaching competency (KLTC) was significantly higher than Garo teachers with lesser teaching competency (GLTC). In the absence of any direct evidence, the support for this finding may be argued in the line of the Khasi secondary school teachers (K) as a whole who were significantly higher than their Garo counterparts (G) in this value.
- Social value of Khasi male teachers (KM) was significantly higher than their Garo counterparts (GM). In the absence of any direct empirical evidence to support this finding, it may be argued that Khasi male teachers appear to be more exposed socially than their Garo male counterparts resulting in higher social value for the former teacher group.
- The remaining corresponding teacher groups such as KGTC and GGTC, KMGTC and GMGTC, KMLTC and GMLTC and KFGTC and GFGTC were comparable on social value.

5.1.2.2 Democratic value:

- The Garo secondary school teachers (G) as a whole were significantly higher than their Khasi counterparts (K) in democratic value. In the matrilineal Garo society, both Chief (*nokma*) and his wife (*nokna*) have equal decision-making authority in public deliberation (Sharma & Sharma, 2005). Similarly, Garo male and female members of the concerned family or *mahari* association equally participate in *Melaa* (form of Lok adalat) for settlement

of any disputes (Marak, 1995). On the contrary, in the same matrilineal Khasi society participation of only Khasi male, not their women counterparts, in the administrative, legislative and judicial matters of public life in *Durbar* (Syiemlieh, 1979) and the continuity of forbiddance of Khasi womens' participation in the political platform (Mawthoh, 1983) might have led the Khasi teachers as a whole to prefer democratic value significantly lower than their Garo counterparts.

- Democratic value of Khasi female teachers (KF) and Khasi female teachers with greater teaching competency (KFGTC) were significantly lower than Garo female teachers (GF) and Garo female teachers with greater teaching competency (GFGTC) respectively. Significant lower preference for the democratic value by the Khasi female teachers and Khasi female teachers with lower teaching competency gets support from Syiemlieh (1979) who reported that despite the matri-centered nature of the family, Khasi women has no right to participate in the legislative, administrative and judiciary system of *Durbars*, the highest decision-making bodies in the Khasi society. Even, it is a taboo to see Khasi women in political platform (Mawlong, 1990). It gets further support from Rangad (Chhakchuak, 2005) who stated that "In our society women are not as powerful as they are made out to be." But, on the other hand, enjoyment of equal rights by Garo males and females in terms of societal provisions and real practices in decision making process of village councils and *mahari* (clan) associations and family (Marak, 2006 & Sharma and Sharma, 2005) might have resulted in significant high

preference for democratic value among Garo female teachers, and Garo female teachers with greater teaching competency.

- The Khasi teachers with greater teaching competency (KGTC) were significantly lower than Garo teachers with greater teaching competency (GGTC) in democratic value. In the absence of any direct evidence, the support for this finding may be argued in the line of the Garo secondary school teachers (G) as a whole who were significantly higher than their Khasi counterparts (K) in this value.
- KM and GM, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, and KFLTC and GFLTC were equal in democratic value.

5.1.2.3 Economic value:

- The Garo female teachers with lesser teaching competency (GFLTC) were significantly higher than Khasi female teachers with lesser teaching competency (KFLTC) in economic value. Khasi women are highly self-supportive and good in trade and commerce with their high entrepreneurial skills (Gee, 1957 & Mawlong, 1990). Despite this, their economic value was significantly lower than their Garo counterparts. Perhaps the strong religious belief in (*Kamai ia ka Hok*) righteous earning among Khasi (Lyngdoh, 1991) might have influenced the Khasi female teachers with lesser teaching competency (KFLTC) not to be bothered much about wealth. On the contrary, increasingly materialistic tendency among the Garos (Sangma, 2006) might have led the Garo female teachers with lesser teaching competency (GFLTC) to rank economic value higher.

- The corresponding teacher groups such as K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, and KFGTC and GFGTC were similar in economic value.

5.1.2.4 Knowledge value:

- Knowledge value of Garo teachers with greater teaching competency (GGTC) was significantly higher than their Khasi teacher counterparts (KGTC). In the contemporary Garo society, knowledge seems to be an unaffected aspiration for about 90% of the people (Sangma. 2006). This might have influenced strong will power of hardwork in Garo teachers with greater teaching competency to develop a thirst for knowledge among their students leading to significantly higher knowledge value than their Khasi counterparts.
- The finding with respect to significant higher knowledge value of Garo female teachers with greater teaching competency (GFGTC) than their Khasi counterparts gets support partly from the above argument made in favour of the higher preference of GGTC than KGTC teacher group for knowledge value.
- Knowledge value was the same for corresponding teacher groups: K and G, KM and GM, KF and GF, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC as well as KFLTC and GFLTC.

5.1.2.5 Hedonistic value:

- With respect to hedonistic value, the Garo female teachers with lesser teaching competency (GFLTC) were significantly higher than their Khasi

counterparts (KFLTC). Participation in happiness is exceedingly prevalent among the Garos (Marak, 2006). This might have influenced the Garo female teachers with lesser teaching competency to exhibit their preference for hedonistic value significantly high. On the contrary, for the Khasis who cherish prudence, pleasures remain a part of leisure activity (Majaw, 2005). Hence, for KFLTC hedonistic value did not matter much the way it was for GFLTC teacher group.

- K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, KFGTC and GFGTC corresponding teacher groups were comparable in hedonistic value.

5.1.2.6 Power value:

- Khasi male teachers (KM) were significantly higher than Garo male teachers (GM) in power value. All power in the form of political authority vested in men for the local governance through *Durbars*, the highest decision-making bodies in the Khasi society (Syiemlieh, 1979). This might have led the Khasi male teachers to prefer power value higher. On the other hand, equal participation of Garo males and females in different decision making bodies such as *Mahari* (clan) association and village councils might have led Garo male teachers (GM) to believe power as a shared value among male and their female counterparts resulting in their lower rank for this value .
- Power value of Khasi male teachers with greater teaching competency (KMGTC) was significantly higher than Khasi male teachers with greater teaching competency (GMGTC). This finding may be supported with the

argument made above with respect to the power value of Khasi males which was significantly higher than Garo males.

- Power value remains same for K and G, KF and GF, KGTC and GGTC, KLTC and GLTC, KMLTC and GMLTC, KMGTC and GMGTC as well as KFLTC and GFLTC teacher group.

5.1.2.7 The nine corresponding teacher groups belonging to Khasi and Garo tribal community - K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMLTC and GMLTC, KMGTC and GMGTC, KFGTC and GFGTC as well as KFLTC and GFLTC - were comparable on religious, aesthetic, family prestige and health value.

5.2 Section - Y : Agreements between Personal Value Rankings

In this section, attempts are made to study the agreements between the personal value rankings for the following corresponding groups of the Khasi and the Garo Secondary School Teachers (SSTs):

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. 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).

For determining personal value rankings for the said teacher groups, the mean scores on each of the following values were computed: religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige and health value. The obtained mean score on each of a constellation of the ten personal values were then assigned ranks in descending order, rank 1 to a value with the highest mean score and rank 10 to a value with the lowest mean score.

5.2.1 Results

The details of the personal value rankings for the various nine corresponding groups of Khasi and Garo teachers are presented in this sub-section.

5.2.1.1 Personal Value Rankings of K and G Secondary School Teachers

The means and their corresponding ranks of a constellation of the ten personal values for the Khasi (K) and Garo (G) teachers are presented in Table 5.11. It shows that both Khasi and Garo teachers equally placed greater ranks on religious (1st) and hedonistic (2nd) value. Economic value for G and health value for K group

were the third least preferred value from the bottom. They equally attached less importance to aesthetic (9th) and family prestige (8th) value. For K group teachers,

Table 5.11 Personal Value Rankings of K and G Secondary School Teachers

Group ►	K		G	
	Mean	Rank	Mean	Rank
Personal Value ▼				
Religious value	13.10	1	12.89	1
Social value	11.98	5	10.76	10
Democratic value	10.92	10	11.99	4
Aesthetic value	11.21	9	11.11	9
Economic value	12.05	4	12.10	3
Knowledge value	11.84	6	11.97	5
Hedonistic value	12.52	2	12.65	2
Power value	11.74	7	11.64	6
Family Prestige value	11.37	8	11.19	8
Health value	12.15	3	11.55	7

democratic value was the least preferred value and for G it was social value. The largest difference between the Khasi and the Garo teachers was in respect of democratic value. The similarities and differences in value rankings of both groups are graphically presented in Figure 5.1.

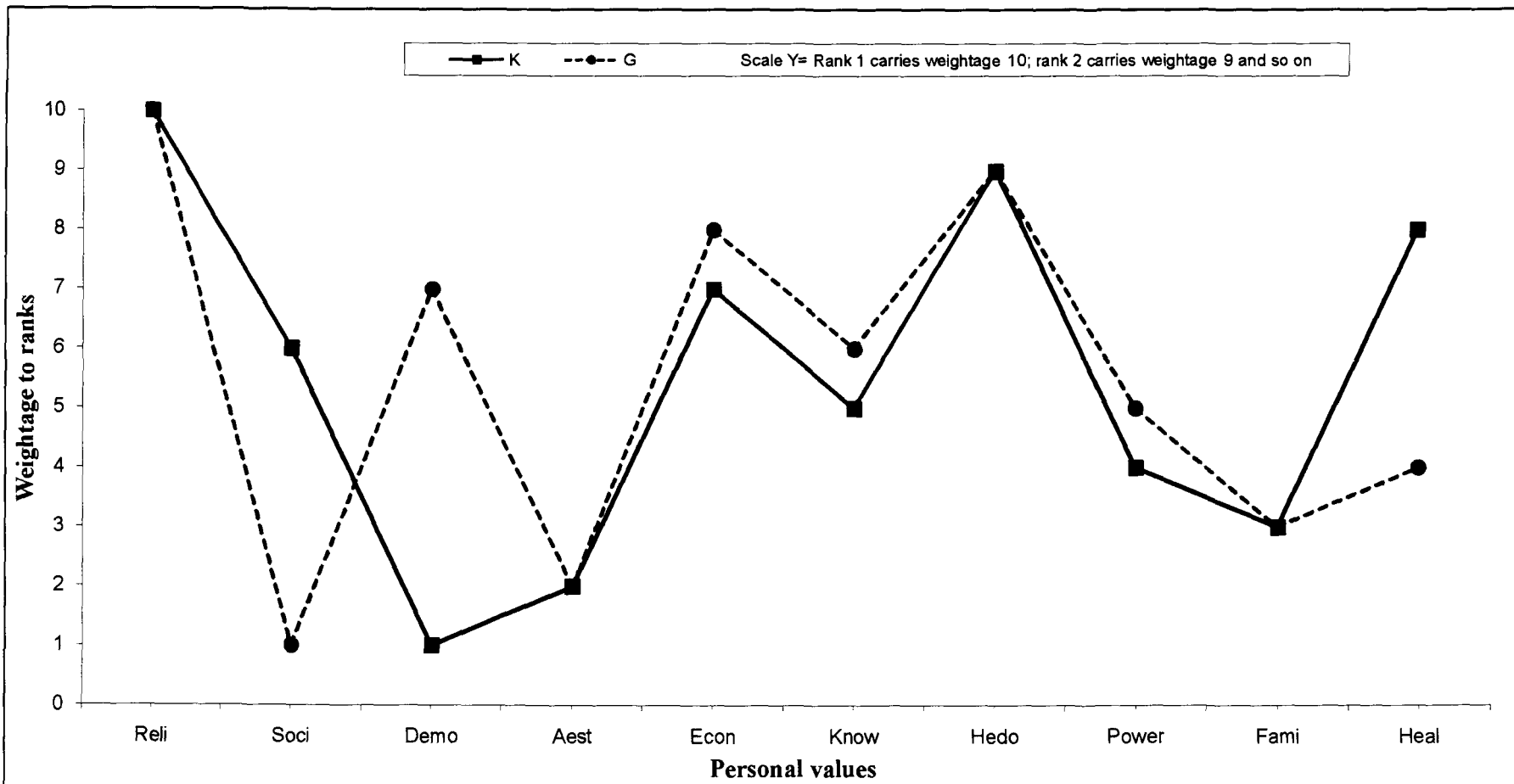


Figure 5.1 Personal Value Rankings of K and G Secondary School Teachers

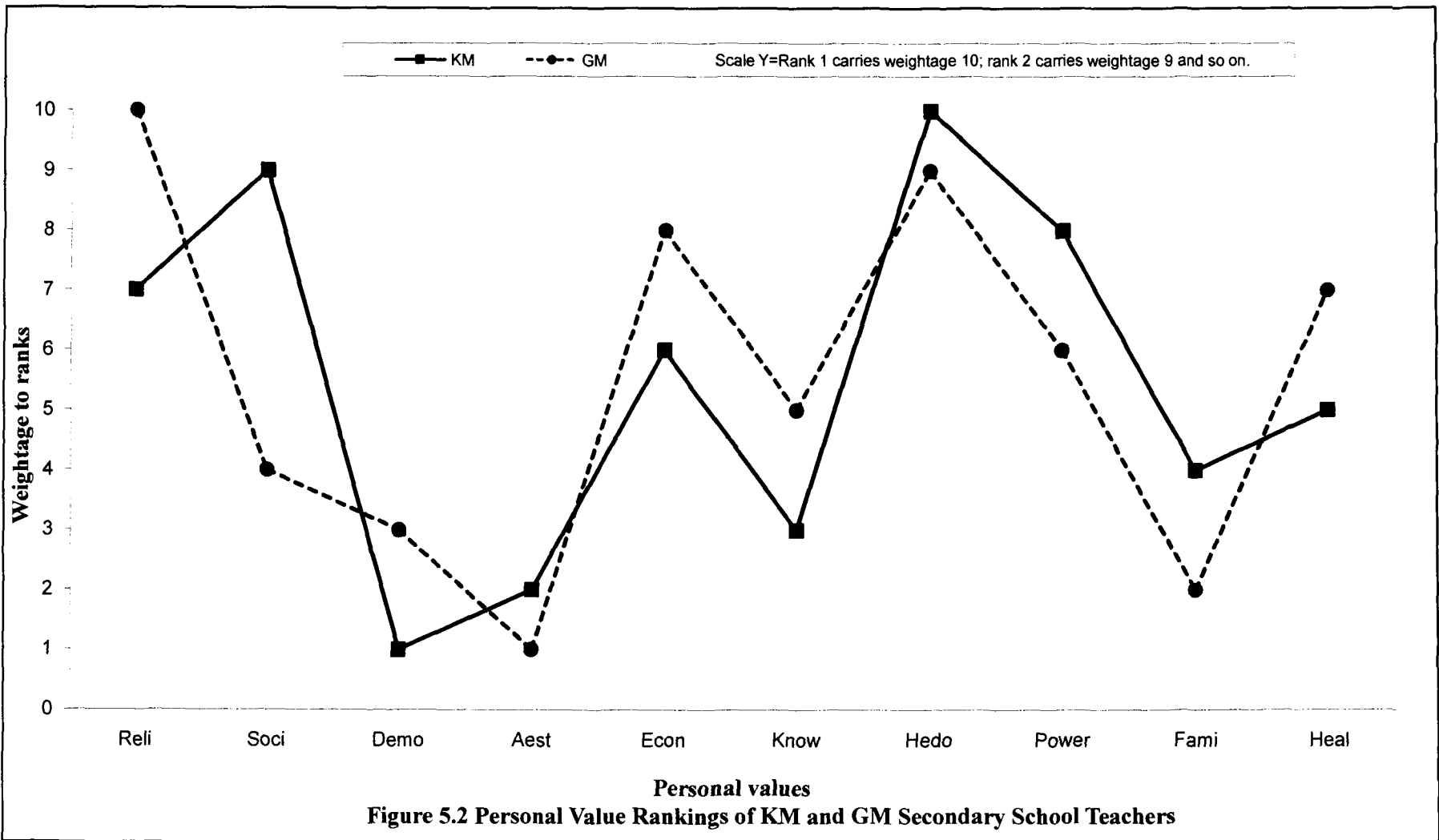
5.2.1.2 Personal Value Rankings of KM and GM Secondary School Teachers

Table 5.12 contains the mean scores and their corresponding ranks of ten personal values of the Khasi Male (KM) and Garo Male (GM) teachers. It shows

Table 5.12 Personal Value Rankings of KM and GM Secondary School Teachers

Group▶	KM		GM	
	Mean	Rank	Mean	Rank
Religious value	12.60	4	13.10	1
Social value	13.08	2	11.37	7
Democratic value	10.60	10	11.35	8
Aesthetic value	10.88	9	10.88	10
Economic value	12.43	5	11.91	3
Knowledge value	12.00	8	11.42	6
Hedonistic value	13.15	1	12.96	2
Power value	12.92	3	11.74	5
Family prestige value	11.24	7	11.30	9
Health value	12.31	6	11.85	4

that the three top ranked values for the KM teachers were hedonistic, social and power value, and for the GM teachers were religious, hedonistic and economic value. Democratic, aesthetic and knowledge value were the three bottom ranked values for KM and aesthetic, family prestige and democratic value for GM teacher



group. The groups commonly ranked hedonistic value among the two most important values. Democratic value for KM and aesthetic value for GM remained least important. The largest difference between value rankings of both groups was 05 with respect to social value. No value was uniformly ranked by both groups. Figure 5.2 graphically exhibits the personal value rankings of both teacher groups.

5.2.1.3. Personal Value Rankings of KF and GF Secondary School Teachers

The mean scores alongwith their corresponding ranks of the ten personal values of the Khasi Female (KF) and Garo Female (GF) teachers are presented in Table 5.13 and graphically depicted in Figure 5.3. Both Table and Figure show that in order of ranking KF teacher group placed first three top ranks on religious, health and social value and GF on religious, democratic and knowledge value. Power (10th), democratic (9th) and family prestige (8th) value were attached less importance by Khasi female teachers, whereas for Garo female teachers the three bottom ranked values were social (10th), family (9th) and health (8th). Both groups equally placed first rank to religious value (1st). The ranks for hedonistic (4th) and aesthetic (7th) remained the same for both teacher groups. The Khasi female teachers widely differed from their Garo counterparts in both social and democratic values.

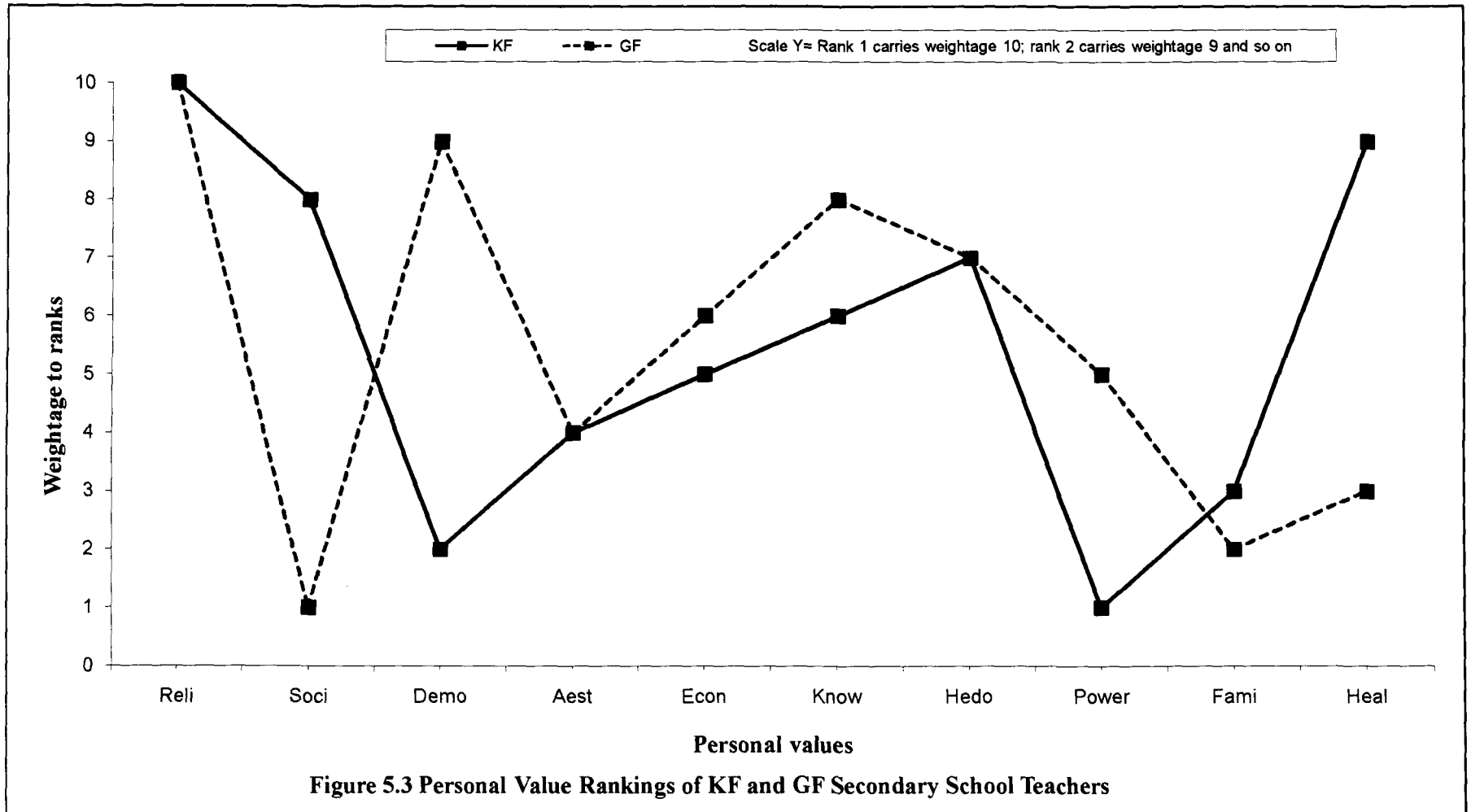
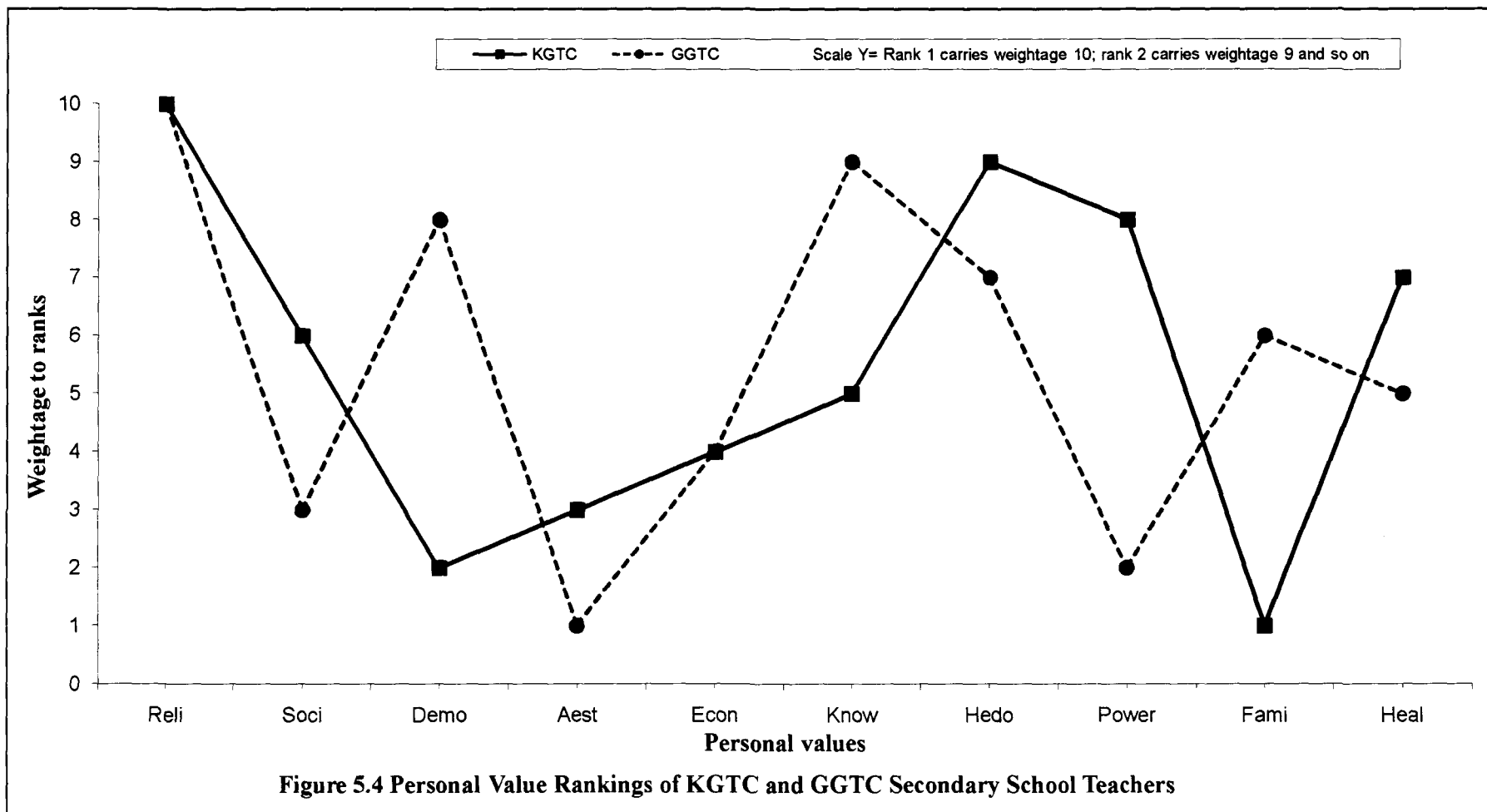


Table 5.13 Personal Value Rankings of KF and GF Secondary School Teachers

Group▶	KF		GF	
	Mean	Rank	Mean	Rank
Personal Value▼				
Religious value	13.60	1	12.69	1
Social value	11.92	3	10.19	10
Democratic value	11.24	9	12.61	2
Aesthetic value	11.54	7	11.33	7
Economic value	11.67	6	12.28	5
Knowledge value	11.70	5	12.51	3
Hedonistic value	11.91	4	12.36	4
Power value	10.59	10	11.54	6
Family prestige value	11.51	8	11.09	9
Health value	12.00	2	11.26	8

5.2.1.4 Personal Value Rankings of KGTC and GGTC Secondary School Teachers

The mean scores and the ranks of a constellation of ten personal values for both Khasi teachers with Greater Teaching Competency (KGTC) and Garo teachers with greater teaching competency (GGTC) are presented in Table 5.14 and graphically displayed in Figure 5.4. It may be observed from the Table and the Figure that KGTC attached three top ranks to religious, hedonistic and power value, and GGTC to religious, knowledge and democratic value. The three bottom ranked values for KGTC were family prestige, democratic and aesthetic and for GGTC were aesthetic, power and social. Both teacher groups uniformly ranked religious (first) and economic (seventh) value. Power value was one of the three top ranked values



for KGTC but was one of the three least important values for GGTC. Democratic value was one of the three top ranked values for GGTC but was one of the three least preferred values for the KGTC. The groups largely differed in both democratic and power value.

Table 5.14 Personal Value Rankings of KGTC and GGTC Secondary School Teachers

Group► Personal Value▼	KGTC		GGTC	
	Mean	Rank	Mean	Rank
Religious value	13.68	1	13.56	1
Social value	11.71	5	11.37	8
Democratic value	11.32	9	12.72	3
Aesthetic value	11.61	8	10.89	10
Economic value	11.64	7	11.45	7
Knowledge value	11.69	6	12.98	2
Hedonistic value	12.54	2	11.91	4
Power value	12.08	3	11.36	9
Family prestige value	11.26	10	11.88	5
Health value	11.92	4	11.72	6

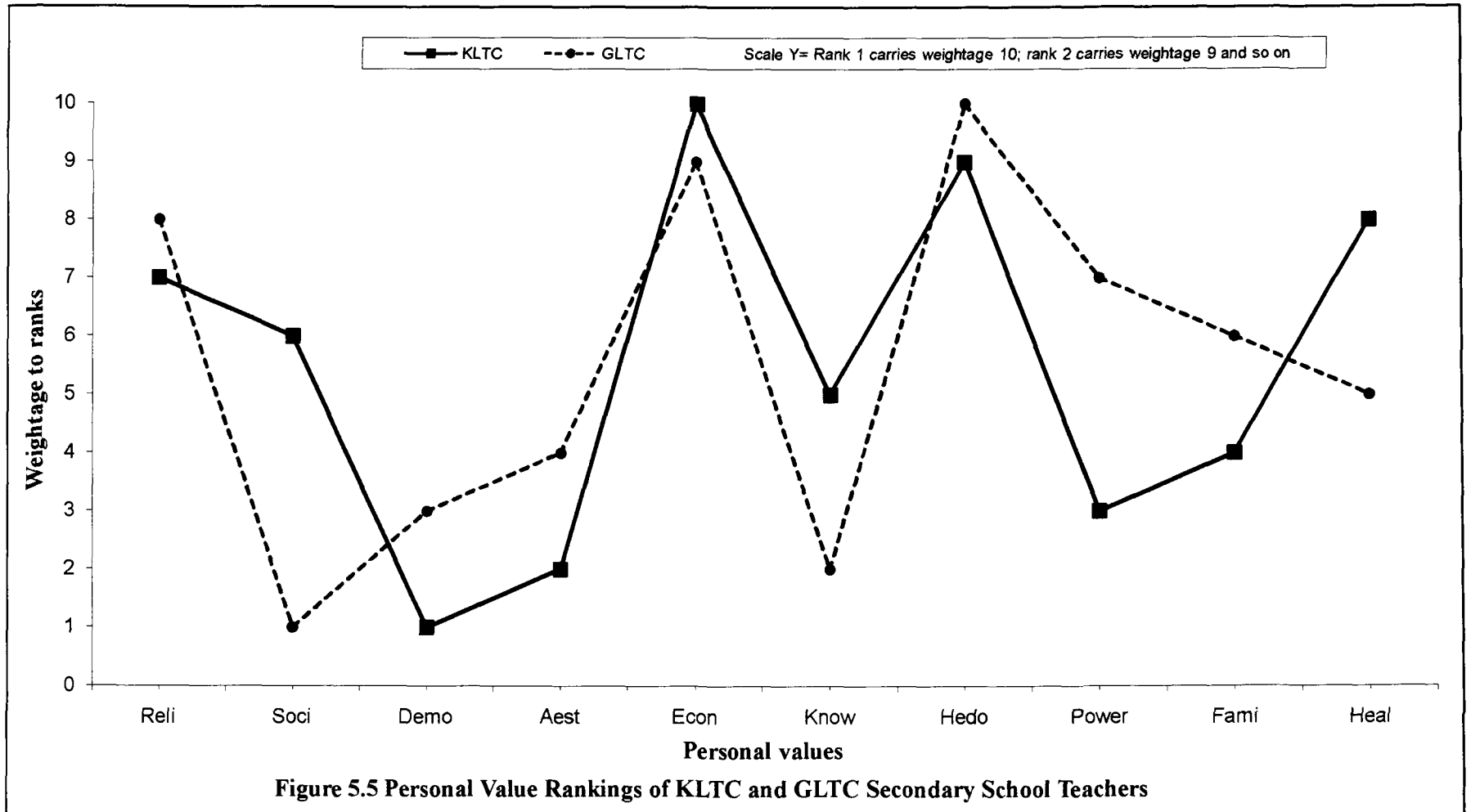
5.2.1.5 Personal Value Rankings of KLTC and GLTC Secondary School Teachers

Assignment of ranks to the mean scores of the ten personal values of both Khasi teachers with Lower Teaching Competency (KLTC) and Garo teachers with Lower Teaching Competency (GLTC) are presented in Table 5.15 It shows that

KLTC group ranked economic value first, hedonistic value second and health value third, whereas democratic value tenth, aesthetic value ninth and power value eight. GLTC group ranked hedonistic value first, economic value second and religious value third, whereas social value tenth, knowledge value ninth and democratic value eight. The difference between two teacher groups was wide on the social value. Not a single value was uniformly ranked. The similarities and differences between ranks of the ten values are graphically presented in Figure 5.5.

Table 5.15 Personal Value Rankings of KLTC and GLTC Secondary School Teachers

Group▶	KLTC		GLTC	
Personal Value ▼	Mean	Rank	Mean	Rank
Religious value	12.39	4	12.24	3
Social value	12.32	5	10.16	10
Democratic value	10.42	10	11.29	8
Aesthetic value	10.72	9	11.32	7
Economic value	13.19	1	12.72	2
Knowledge value	12.03	6	11.01	9
Hedonistic value	12.51	2	13.36	1
Power value	11.31	8	11.91	4
Family prestige value	11.51	7	11.73	5
Health value	12.44	3	11.38	6



5.2.1.6 Personal value Rankings of KMGTC and GMGTC

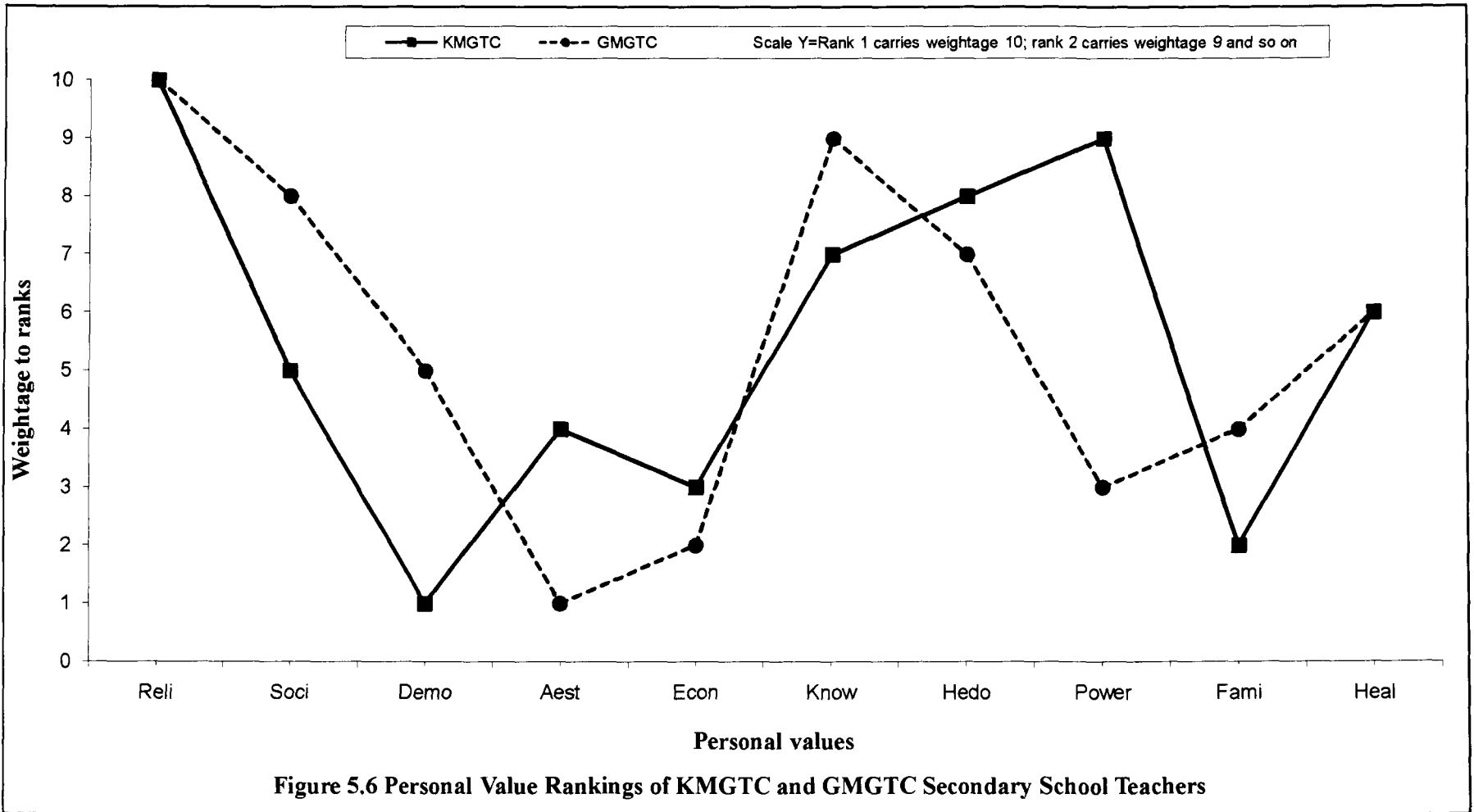
Secondary School Teachers

Table 5.16 contains the mean personal value scores and their corresponding ranks for the Khasi Male teachers with Greater Teaching Competency (KMGTC) and Garo Male teachers with Greater Teaching Competency (GMGTC). It may be observed from the Table that KMGTC group placed three greater ranks

Table 5.16 Personal Value Rankings of KMGTC and GMGTC Secondary School Teachers

Group▶	KMGTC		GMGTC	
	Mean	Rank	Mean	Rank
Religious value	13.65	1	14.47	1
Social value	11.85	6	12.19	3
Democratic value	11.09	10	11.74	6
Aesthetic value	11.67	7	10.68	10
Economic value	11.43	8	11.23	9
Knowledge value	12.21	4	12.79	2
Hedonistic value	12.89	3	12.06	4
Power value	13.11	2	11.49	8
Family prestige value	11.11	9	11.55	7
Health value	11.98	5	11.87	5

to religious, power and hedonistic value, and GMGTC group to religious, knowledge and social value. The three least important values for KMGTC were democratic, family prestige and economic, and for GMGTC were aesthetic,



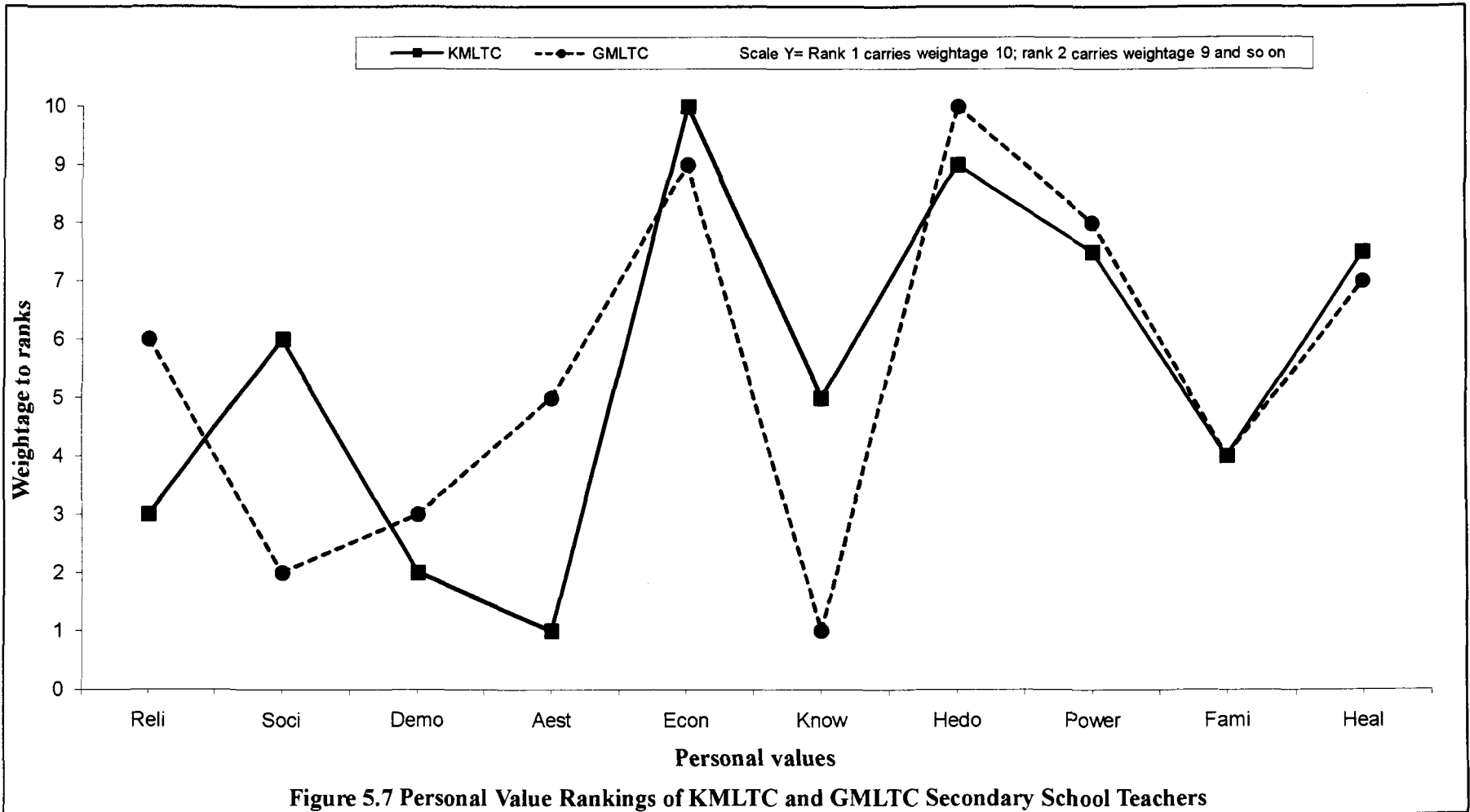
economic and power. Both teacher groups uniformly ranked religious value as the first most important value and health value (5th) as one of the moderate values. Both teacher groups widely differed on power value with greater importance by KMGTC and lesser importance by GMGTC. The similarities and differences between value rankings are graphically depicted in Figure 5.6.

5.2.1.7 Personal Value Rankings of KMLTC and GMLTC Secondary School Teachers

The mean scores alongwith their corresponding ranks of the ten personal

Table 5.17 Personal Value Rankings of KMLTC and GMLTC Secondary School Teachers

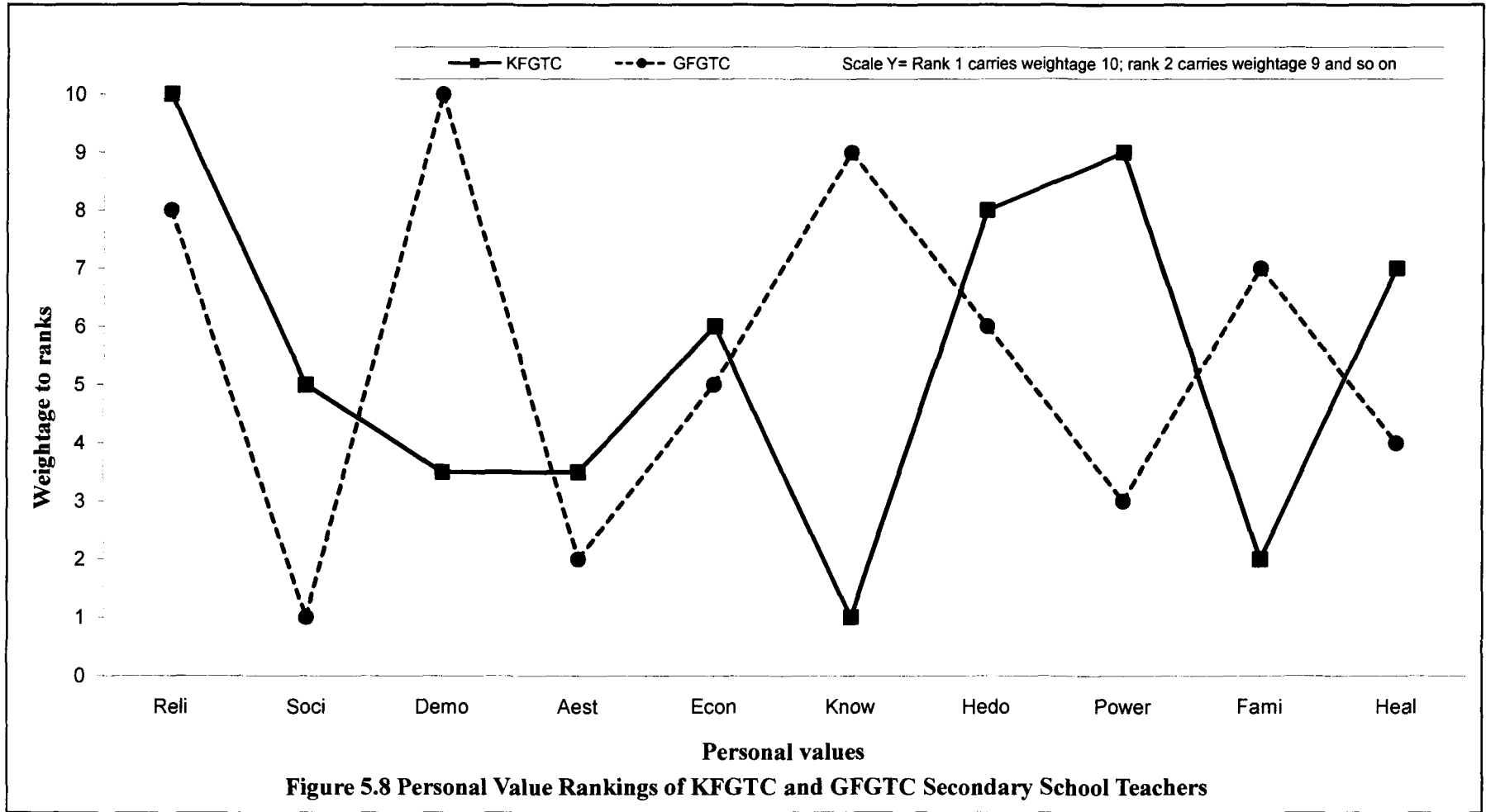
Group► Personal Value▼	KMLTC		GMLTC	
	Mean	Rank	Mean	Rank
Religious value	11.36	8	11.72	5
Social value	12.28	5	10.48	9
Democratic value	10.03	9	10.96	8
Aesthetic value	9.95	10	11.09	6
Economic value	13.62	1	12.60	2
Knowledge value	11.74	6	10.06	10
Hedonistic value	13.46	2	13.85	1
Power value	12.69	3.5	12.00	3
Family prestige value	11.38	7	11.04	7
Health value	12.69	3.5	11.83	4



values of Khasi Male teachers with Lesser Teaching Competency (KMLTC) and Garo Male teachers with Lesser Teaching Competency (GMLTC) are presented in Table 5.17 and graphically displayed in Figure 5.7. It may be observed that in order of importance, KMLTC ranked economic value first and hedonistic value second, whereas GMLTC ranked hedonistic value first and economic value second. The three bottom ranked values for KMLTC were aesthetic, democratic and religious and for GMLTC were knowledge, social and democratic. Both groups thus commonly ranked economic, hedonistic and power value as the three top preferred values and democratic value as one of the three bottom ranked values. Family prestige value was uniformly ranked seventh by teachers with LTC irrespective of culture.

5.2.1.8 Personal Value Rankings of KFGTC and GFGTC Secondary School Teachers

Table 5.18 contains the mean value scores and their corresponding ranks for Khasi Female teachers with Greater Teaching Competency (KFGTC) and Garo Female teachers with Greater Teaching Competency (GFGTC). It may be observed from the table that in order of preference, religious, power, and hedonistic value for KFGTC, and democratic, knowledge and religious value for their Garo counterparts were the three top ranked values. In order of importance, knowledge, family prestige and democratic as well as aesthetic value for KFGTC and social, aesthetic and power value for GFGTC were the three bottom ranked values. KFGTC group preferred knowledge and democratic as two least important values, whereas GFGTC placed them as the two most important values. Of course, both groups chosed



aesthetic as one of the three bottom ranked values. No personal value was equally ranked by both groups. The similarities and differentials in personal value rankings are graphically depicted in Figure 5.8.

Table 5.18 Personal Value Rankings of KFGTC and GFGTC Secondary School Teachers

Group► Personal Value▼	KFGTC		GFGTC	
	Mean	Rank	Mean	Rank
Religious value	13.71	1	12.66	3
Social value	11.57	6	10.53	10
Democratic value	11.55	7.5	13.70	1
Aesthetic value	11.55	7.5	11.11	9
Economic value	11.84	5	11.68	6
Knowledge value	11.20	10	13.19	2
Hedonistic value	12.20	3	11.77	5
Power value	12.35	2	11.23	8
Family prestige value	11.41	9	12.21	4
Health value	11.86	4	11.57	7

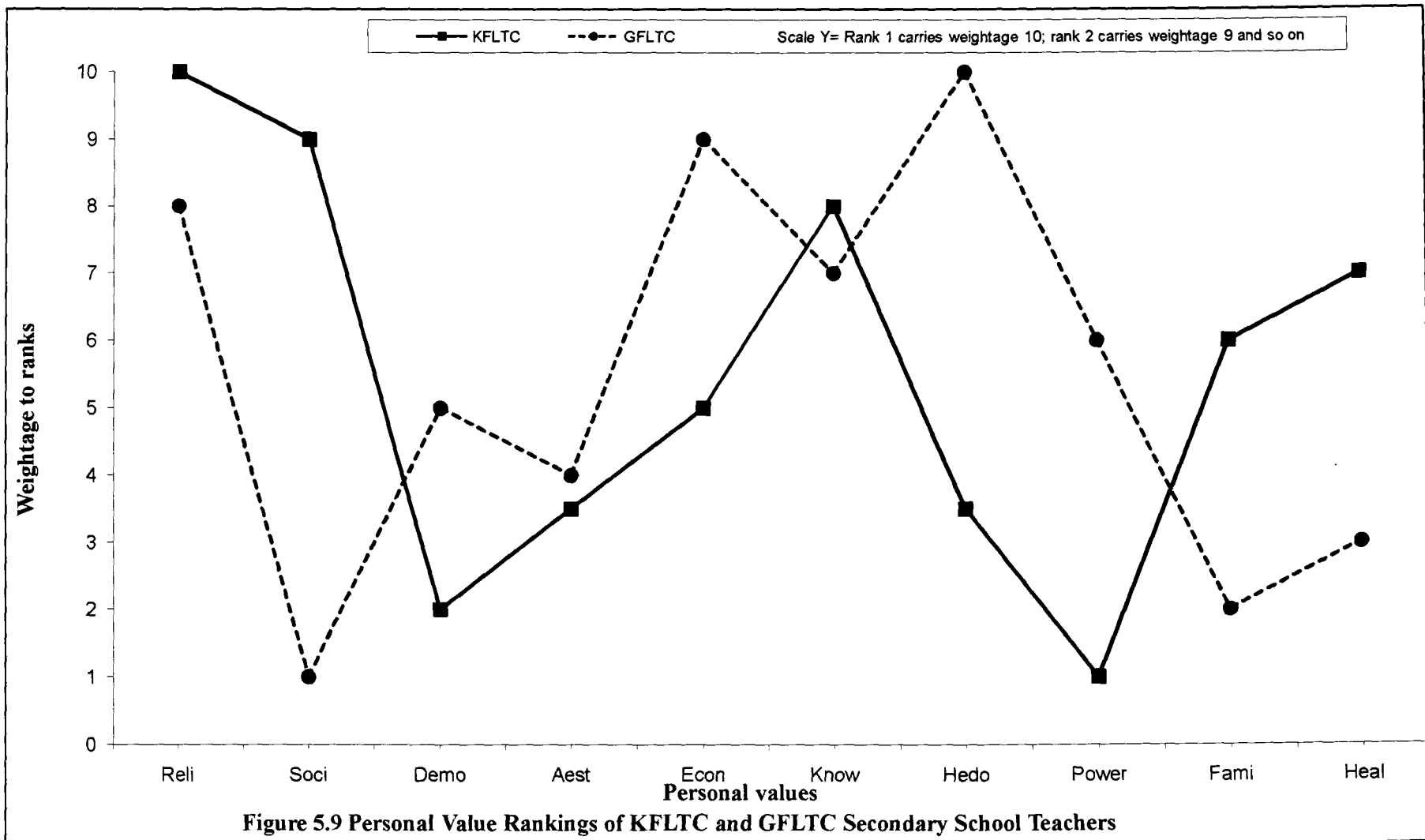
5.2.1.9 Personal Value Rankings of KFLTC and GFLTC Secondary School Teachers

The mean personal value scores and their corresponding ranks for Khasi Female teachers with Lesser Teaching Competency (KFLTC) and Garo Female teachers with Lesser Teaching Competency (GFLTC) are presented in Table 5.19

Fig 5.19 Personal Value Rankings of KFLTC and GFLTC Secondary School Teachers

Groups► Personal Values▼	KFLTC		GFLTC	
	Mean	Rank	Mean	Rank
Religious value	13.45	1	12.73	3
Social value	12.37	2	9.86	10
Democratic value	10.84	9	11.61	6
Aesthetic value	11.53	7.5	11.55	7
Economic value	11.55	6	12.84	2
Knowledge value	12.34	3	11.88	4
Hedonistic value	11.53	7.5	12.90	1
Power value	9.89	10	11.82	5
Family prestige value	11.63	5	10.06	9
Health value	12.18	4	10.96	8

and graphically depicted in Figure 5.9. In order of importance, religious, social and knowledge value for KFLTC and hedonistic, economic and religious value for their Garo teacher counterparts were the three most preferred values. On the contrary, power, democratic and aesthetic as well as hedonistic value for KFLTC, and social, family prestige and health value for GFLTC were the three bottom ranked values. As exhibited in the Table both teacher groups ranked religious value as one of the three most important values. Hedonistic value was one of the three bottom ranked values for KFLTC, and the top most important value for GFLTC. Similarly, social value was the second most important value for KFLTC and the least preferred value for GFLTC.



5.2.2 Discussion

In this second part, the findings relating to personal value agreements between different nine corresponding Garo and Khasi secondary school teacher groups are discussed.

5.2.2.1 Out of 9 pairs of agreement of a constellation of the ten personal values of both Khasi and Garo secondary school teachers, not a single system of personal values of any Khasi teacher group was identical with its corresponding Garo teacher group within even any single pair. It indicates the prevalence of heterogeneous personal value character within any single pair of the nine corresponding school teacher groups with their respective cultural background. It may be argued that even if personal values are the outcomes of one's self-reflection (Bethel, 2005) and cherished by individuals irrespective of social relations (Shetty et al. 2000), a constellation of the ten personal values as a value system in the present study appears to be culture specific when compared only between two teacher groups, one group with Khasi cultural background and the other group with Garo cultural background, within any single pair.

5.2.2.2. Within the constellation of ten personal values in respect of each of the nine corresponding teacher groups, the obtained findings of similar, contrast and unique value agreements are discussed below:

5.2.2.2.1 This sub-section deals with the findings of striking similarities (the most and the least preferred values) of value agreements between different corresponding teacher groups.

- a. *Religious value:*** Religious value was identically agreed as the top most value by Khasi teachers (K) and Garo teachers (G) as a whole, Khasi female

teachers (KF) and Garo female teachers (GF), Khasi teachers with greater teaching competency (KGTC) and Garo teachers with greater teaching competency (GGTC) as well as Khasi male teachers with greater teaching competency (KMGTC) and Garo male teachers with greater teaching competency (GMGTC). It indicates that majority of secondary school teachers practice religion as a way of life. This is in conformity with the majority of Khasi and Garo people whose Christian values unreservedly remain a strong force in life. It is even consistent with the traditional Khasi religion that teaches a man to act righteously, live righteously, walk righteously and earn righteously (Sawain, 1997) and the traditional Garo religion that guides Garo *songsareks* (non-Christians) to be religious (Marak, 2005).

- b. Hedonistic value:** Hedonistic value was commonly agreed as one of two most important values by (K) Khasi teachers (1st) and (G)Garo teachers (2nd) as a whole, (KM) Khasi male teachers (1st) and (GM) Garo male teachers (2nd), (KLTC) Khasi teachers with lesser teaching competency (2nd) and (GLTC) Garo teachers with lesser teaching competency (1st) as well as (KMLTC) Khasi male teachers with lesser teaching competency (2nd) and (GMLTC) Garo male teachers with lesser teaching competency (1st). It tends to reveal that majority of teachers precisely with lower teaching competency from both communities indulged more in pleasures than in teaching. It gets support partly from Warjri (1978), Sangma (1981), Blah (1988) and Marak (2006) who were of the views that the cultural life of the Khasis and Garos

are exceedingly associated with religious functions or social functions accompanied by music, feasting, dancing, love, fun, joy and happiness.

- c. **Economic value:** Economic value was similarly agreed as one of two most important values by (KLTC) Khasi teachers with lesser teaching competency (1st) and (GLTC) Garo teachers with lesser teaching competency (2nd) and (KMLTC) Khasi male teachers with lesser teaching competency (1st) and (GMLTC) Garo male teachers with lesser teaching competency (2nd). It tends to reveal the desire for wealth and material gains among Khasi and Garo teachers with lesser teaching competency. The finding relating to Garo teachers with lesser teaching competency is partly in agreement with the views which stated that ‘certain groups of Garo people are increasingly becoming materialistic’ (Sangma, 2006).
- d. **Aesthetic value:** For (K) Khasi teachers (9th) and (G) Garo teachers (9th) as a whole, (KM) Khasi male teachers (9th) and (GM) Garo male teachers (10th), (KGTC) Khasi teachers with greater teaching competency (8th) and (GGTC) Garo teachers with greater teaching competency (10th), (KMGTC) Khasi male teachers with greater teaching competency (7.5th) and (GMGTC) Garo male teachers with greater teaching competency (9th), (KFGTC) Khasi female teachers with greater teaching competency (7th) and (GFGTC) Garo female teachers with greater teaching competency (10th) teacher group, the aesthetic value was commonly agreed as one of the least important values within a range of 7 and 10 rank. It tends to reveal that majority school teachers from both communities were not much concern about this value because living always among the youths the aesthetic quality in them

remains a natural phenomenon. For them, choices other than the aesthetic one were more glaring. It shows the aesthetic value of Khasi and Garo teachers with lesser teaching competency was not in agreement with 'the general peoples' aesthetic consciousness about neatness of surroundings, beautification of their dwellings and home as well as love for music and dance, arts and crafts and gardening' as found in the literature review (Blah, 1988 & Marak, 2003).

5.2.2.2.2 In addition to the striking similarity of high and low order value agreements, the findings of contrasts between some corresponding teacher groups are discussed in this sub-section.

- a. The Khasi teachers with greater teaching competency (KGTC) chose power value as the 3rd top ranked and democratic value as the 2nd bottom ranked value, whereas their Garo counterparts with greater teaching competency (GGTC) ranked power value as the 2nd bottom ranked and democratic value as the 3rd top ranked value. It reveals that the said Khasi teachers were more oriented to lead others than to respect others' individuality irrespective of race, language, religion, sex and family status. On the other hand their said Garo counterparts were more oriented to respect others' individuality irrespective of race, language, religion, sex and family status than oriented to lead others. The evidence in favour of this finding may be argued in the same line discussed earlier under section 5.1.2.2.
- b. The Garo female teachers with greater teaching competency (GFGTC) chose knowledge value as the 2nd top ranked value and the Khasi female teachers with greater teaching competency (KFGTC) as the last ranked (10th) value. It

reveals that Garo female teachers with greater teaching competency (GFGTC) were more inclined to love for knowledge and hardwork in studies than their Khasi counterparts. The growing tendency towards knowledge among the Garo female teachers might have been the outcome of the present trend which showed that knowledge seems to be an unaffected aspiration for about 90% of the Garo students (Sangma, 2006).

- c. The Khasi female teachers with lesser teaching competency (KFLTC) ranked social value 2nd and the Garo female teachers with lesser teaching competency (GFLTC) ranked it the bottom most (10th). The Khasi female teachers (KF) rank the same value as the 3rd ranked value and Garo female teachers (GF) ranked it lowest in the bottom (10th). This finding of wide difference between the two said corresponding groups may be argued in the same line discussed earlier in section 5.1.2.1.

5.2.2.2.3. In addition to the striking similarities and contrast, some personal values remained unique either as the four most or the four least preferred values for some teacher groups belonging to either the Khasi or Garo community.

- a. Democratic value remained as one of the least important values for all the nine Khasi teacher groups within a range of 7.5 and 10. It tends to suggest their tendency of not giving due recognition to individual dignity and rights. In the matrilineal system of Khasi society, all power in the form of political authority is vested in men for the local governance through *Durbars* (Syiemlieh, 1979), but Khasi women who enjoy privileges of inheritance and descent are forbidden to attend the same (Mawthoh, 1983). Basaiawmot (1987) said that Khasi women even do not have right to speak or attend any

public meeting which concerns the political affairs of either the village or the *hima* (State). Imbalance of political authority between Khasi males and Khasi females might have sensitized the democratic feelings of all the nine groups of Khasi teachers resulting in lower preference for democratic value.

- b. For all the nine Garo teacher groups except GMGTC (Garo male teachers with greater teaching competency), social value was one of the four least important values that ranged between 7 to 10 rank. It tends to indicate the tendency of those eight distinct Garo teacher groups who did not seem to sacrifice some personal comforts for the welfare of others afflicted with misery. The Garos' traditional belief in solidarity and principle of reciprocity gets a high place in its value system (Goswami and Majumdar, 1972) but these traditions are decaying with the passage of time (Sangma, 2006). The decaying tradition of sacrifice and sharing might have invaded the psyche of the Garo secondary school teachers making them less altruistic and ranking social value low irrespective of their sex and teaching competency.

5.3 Section - Z : Patterns of Personal Value Preferences

For developing personal value preference patterns, the mean scores on each of the following ten values (religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige and health value) were computed for teachers with combination of variables such as community, sex and teaching competency. The obtained mean scores were assigned ranks in descending order: rank 1 to the highest mean score and rank 10 to the lowest mean value. The preference pattern of ten personal values was drawn on the basis of mean score

rankings (Table 5.20 and Table 5.21) for each of the following eighteen groups of Secondary School Teachers (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).

5.3.1 Results

The details of the personal value rankings for the different nine groups of SSTs belonging to each of the Khasi and Garo communities are presented in the following sub-sections:

5.3.1.1 Personal Value Preference Patterns of Khasi Secondary School Teachers

5.3.1.2 Personal Value Preference Patterns of Garo Secondary School Teachers

5.3.1.1 Personal Value Preference Patterns of Khasi Secondary School Teachers

The obtained mean score rankings for the ten personal values with respect to the K, KM, KF, KGTC, KLTC, KMGTC, KMLTC, KFGTC and KFLTC group of SSTs are recorded in Table 5.20. The value rankings for these nine groups of teachers are presented through nine different graphs. Examination of each of the nine graphs gave rise to the following three unique types of personal value preference patterns:

Pattern I

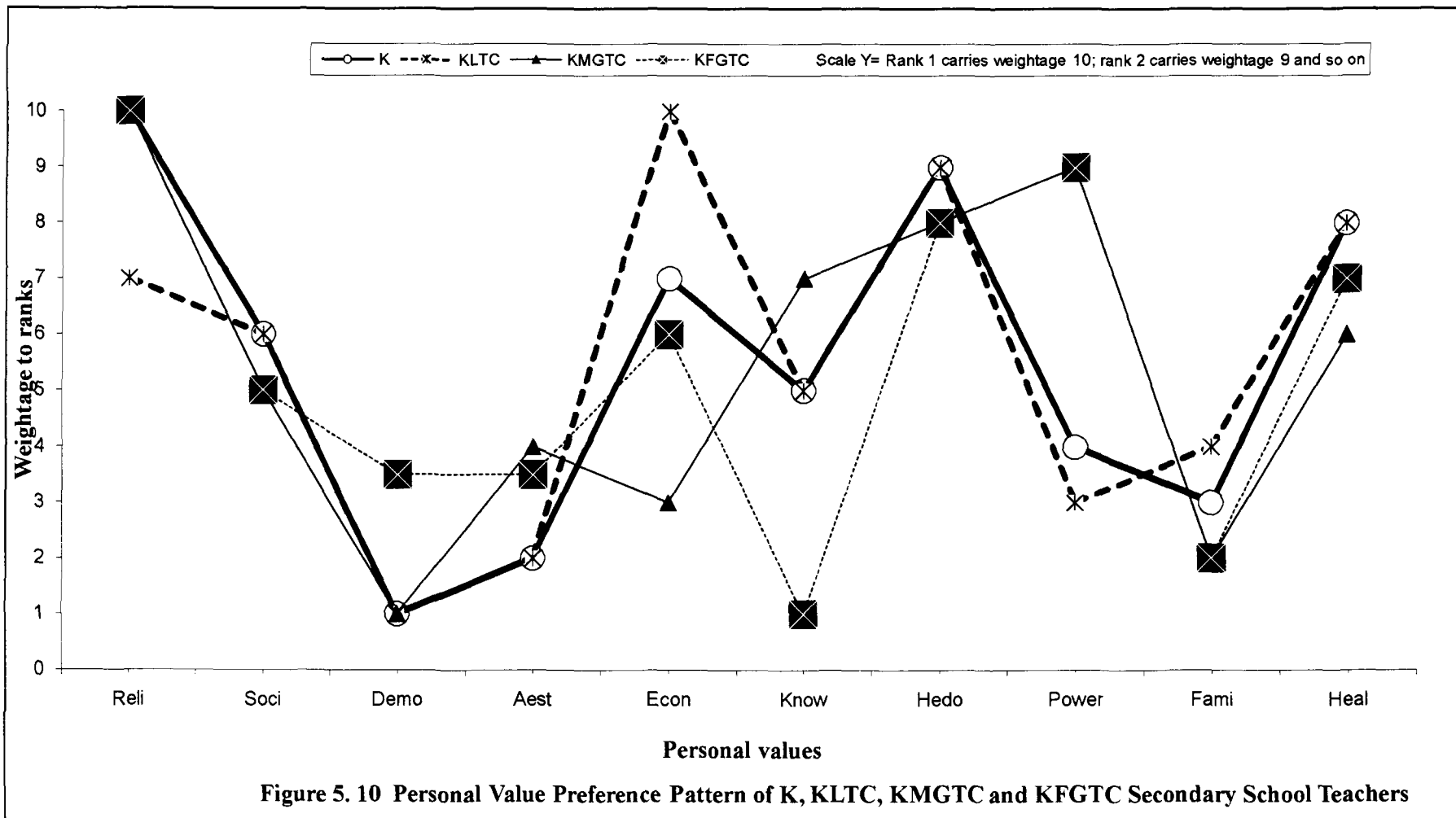
The personal value preference graphs of K, KLTC, KMGTC and KFGTC teacher group show that the personal value pattern (Figure 5.10) is curvilinear and resembles a **combined feature of triple V**. Three out of four groups- K, KMGTC and KFGTC equally assigned first rank to religious value while KLTC to economic value. K and KLTC assigned equal rank to hedonistic (2nd) and health (3rd) value whereas KMGTC and KFGTC to power (2nd) and hedonistic (3rd) value. Democratic value was equally ranked the 10th by K, KLTC and KMGTC. KFGTC ranked knowledge value 10th. K and KLTC equally ranked aesthetic value 9th while KMGTC and KFGTC gave the same 9th rank to family prestige. Minimum importance (within bottom four ranks) was given to power and family prestige value by K, KLTC. K and KLTC equally assigned moderate ranks to social (5th) and knowledge (6th) value. This pattern graph exhibits more closeness between the personal value systems of KLTC with the mainstream K teacher group than KMGTC and KFGTC teacher group.

**Table 5.20 Mean Score Rankings of Personal values of different groups of Khasi Secondary School Teachers
(M=Mean,R=Rank)**

Group▶	K		KM		KF		KGTC		KLTC		KMGTC		KMLTC		KFGTC		KFLTC	
	M	R	M	R	M	R	M	R	M	R	M	R	M	R	M	R	M	R
Religious value	13.10	1	12.60	4	13.60	1	13.68	1	12.39	4	13.65	1	11.36	8	13.71	1	13.45	1
Social value	11.98	5	13.08	2	11.92	3	11.71	5	12.32	5	11.85	6	12.28	5	11.57	6	12.37	2
Democratic value	10.92	10	10.60	10	11.24	9	11.32	9	10.42	10	11.09	10	10.03	9	11.55	7.5	10.84	9
Aesthetic value	11.21	9	10.88	9	11.54	7	11.61	8	10.72	9	11.67	7	9.95	10	11.55	7.5	11.53	7.5
Economic value	12.05	4	12.43	5	11.67	6	11.64	7	13.19	1	11.43	8	13.62	1	11.84	5	11.55	6
Knowledge value	11.84	6	12.00	8	11.70	5	11.69	6	12.03	6	12.21	4	11.74	6	11.20	10	12.34	3
Hedonistic value	12.52	2	13.15	1	11.91	4	12.54	2	12.51	2	12.89	3	13.46	2	12.20	3	11.53	7.5
Power value	11.74	7	12.92	3	10.59	10	12.08	3	11.31	8	13.11	2	12.69	3.5	12.35	2	9.89	10
Family prestige value	11.37	8	11.24	7	11.51	8	11.26	10	11.51	7	11.11	9	11.38	7	11.41	9	11.63	5
Health value	12.15	3	12.31	6	12.00	2	11.92	4	12.44	3	11.98	5	12.69	3.5	11.86	4	12.18	4

Table 5.21 Mean Score Rankings of Personal values of different groups of Garo Secondary School Teachers (M= Mean, R=Rank)

Group▶	G		GM		GF		GGTC		GLTC		GMGTC		GMLTC		GFGTC		GFLTC	
	M	R	M	R	M	R	M	R	M	R	M	R	M	R	M	R	M	R
Religious value	12.89	1	13.10	1	12.69	1	13.56	1	12.24	3	14.47	1	11.72	5	12.66	3	12.73	3
Social value	10.76	10	11.37	7	10.19	10	11.37	8	10.16	10	12.19	3	10.48	9	10.53	10	9.86	10
Democratic value	11.99	4	11.35	8	12.61	2	12.72	3	11.29	8	11.74	6	10.96	8	13.70	1	11.61	6
Aesthetic value	11.11	9	10.88	10	11.33	7	10.89	10	11.32	7	10.68	10	11.09	6	11.11	9	11.55	7
Economic value	12.10	3	11.91	3	12.28	5	11.45	7	12.72	2	11.23	9	12.60	2	11.68	6	12.84	2
Knowledge value	11.97	5	11.42	6	12.51	3	12.98	2	11.01	9	12.79	2	10.06	10	13.19	2	11.88	4
Hedonistic value	12.65	2	12.96	2	12.36	4	11.91	4	13.36	1	12.06	4	13.85	1	11.77	5	12.90	1
Power value	11.64	6	11.74	5	11.54	6	11.36	9	11.91	4	11.49	8	12.00	3	11.23	8	11.82	5
Family prestige value	11.19	8	11.30	9	11.09	9	11.88	5	11.73	5	11.55	7	11.04	7	12.21	4	10.06	9
Health value	11.55	7	11.85	4	11.26	8	11.72	6	11.38	6	11.87	5	11.83	4	11.57	7	10.96	8

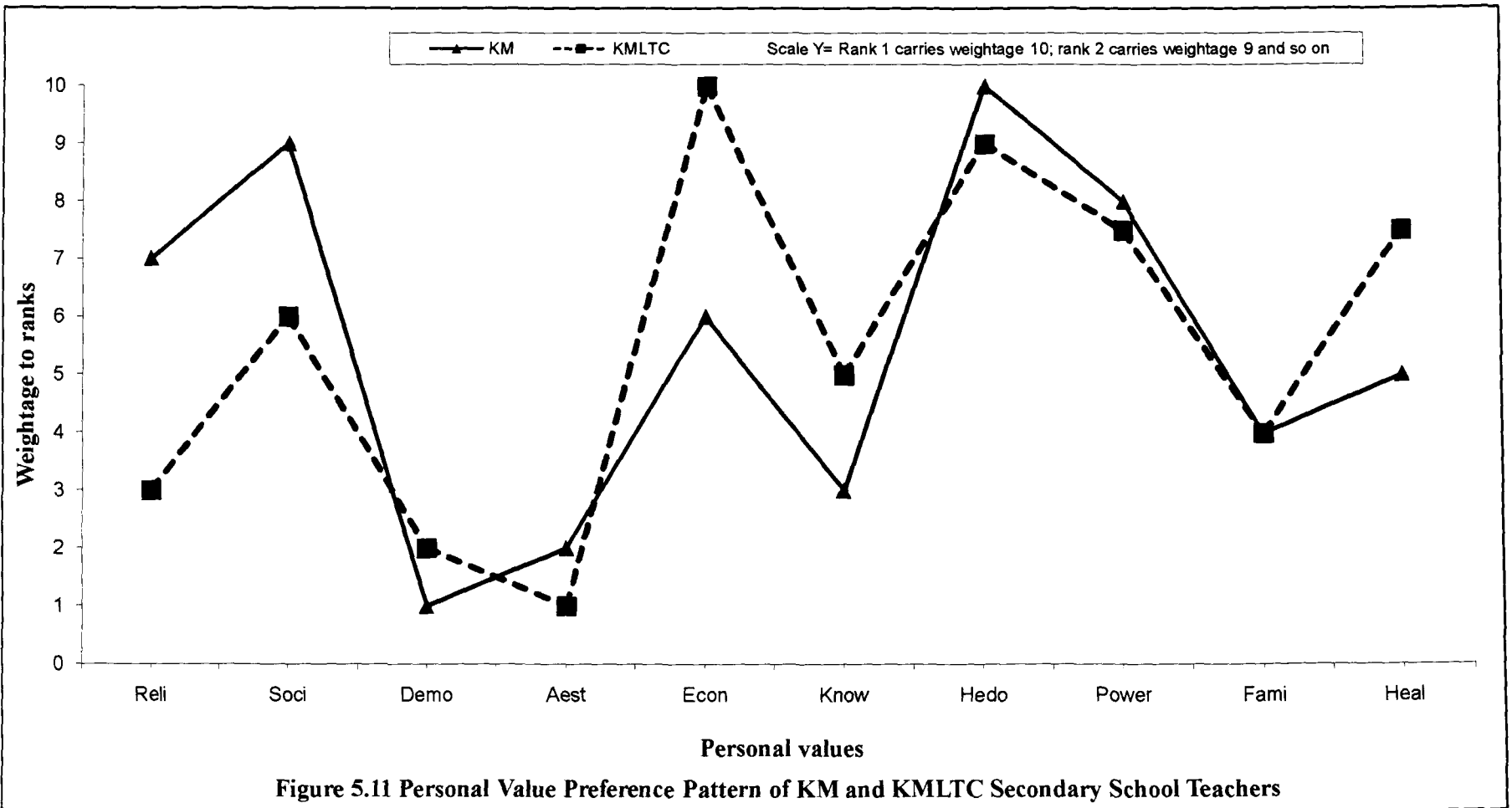


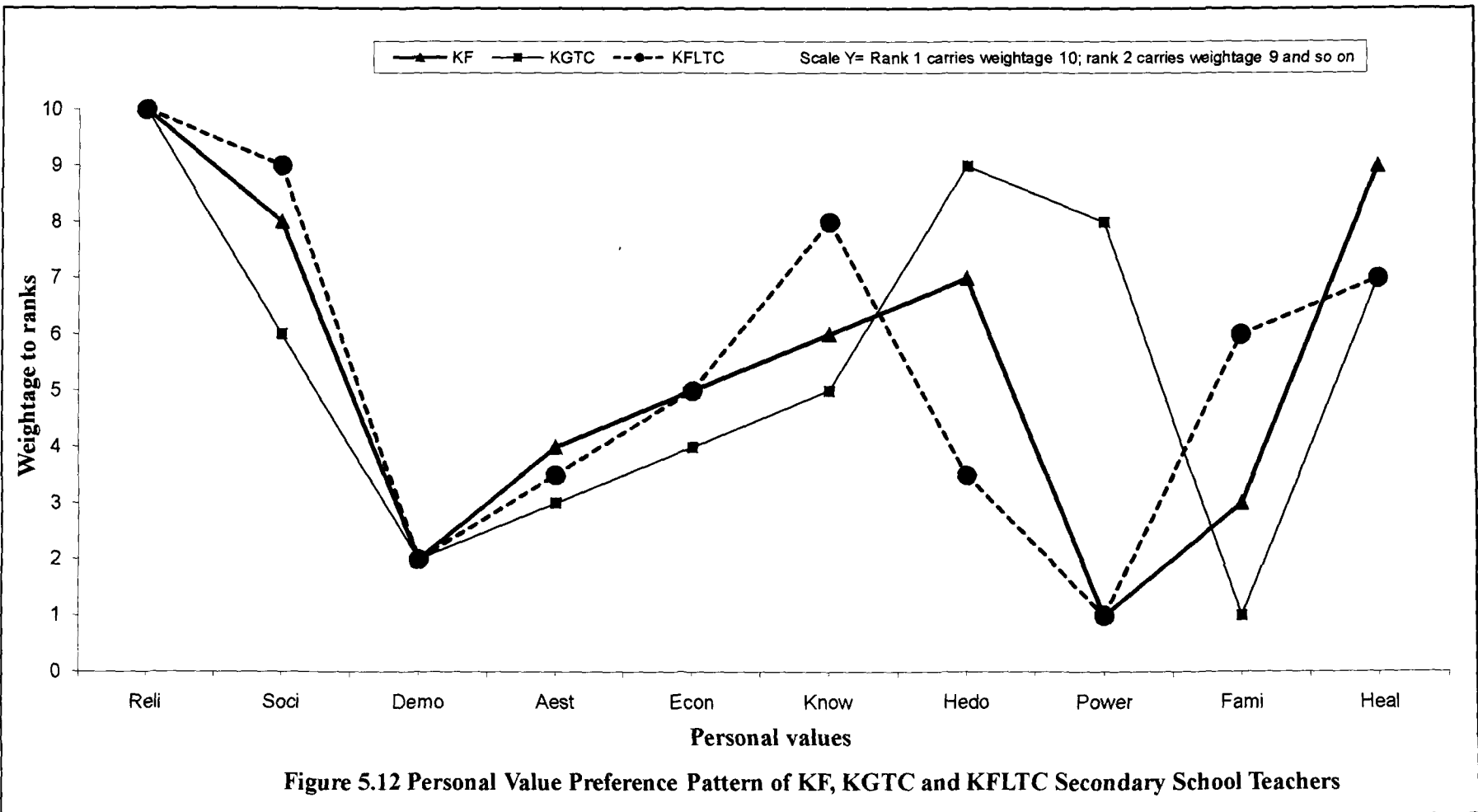
Pattern II

The value preferences of KM and KMLTC group resulted in the value pattern II (Figure 5.11). The graph shows that the personal value preference pattern for the groups appears curvilinear resembling **a combined feature of N and W**. KM and KMLTC group ranked hedonistic value and economic value as the first preferred value respectively. Social value was ranked second most important value by KM while KMLTC gave the same rank to hedonistic value. KMLTC equally ranked power and health value alike with a rank of 3.5 almost in the middle of their respective value systems. Democratic and aesthetic value were two least preferred values of both K and KMLTC respectively, followed behind with knowledge and religious value in the 8th rank. Family prestige value was equally ranked 7th by both teacher groups.

Pattern III

The preference graphs of KF, KGTC and KFLTC group gave rise to a pattern of personal values which is curvilinear and appears **W** in shape (Figure 5.12). This pattern indicates that religious value was evenly ranked as the top most value by all the three groups. They showed higher concern (within top four ranks) towards social, knowledge, hedonistic, power and health value, lower concern (within bottom four ranks) towards power, family and aesthetic value. The groups widely differed in power value which was ranked 3rd rank by KGTC and uniformly 10th by KF and KFLTC group. Democratic value was equally preferred as the second least (9th) value by the three groups. Health value was equally ranked 3rd by KGTC and KFLTC.



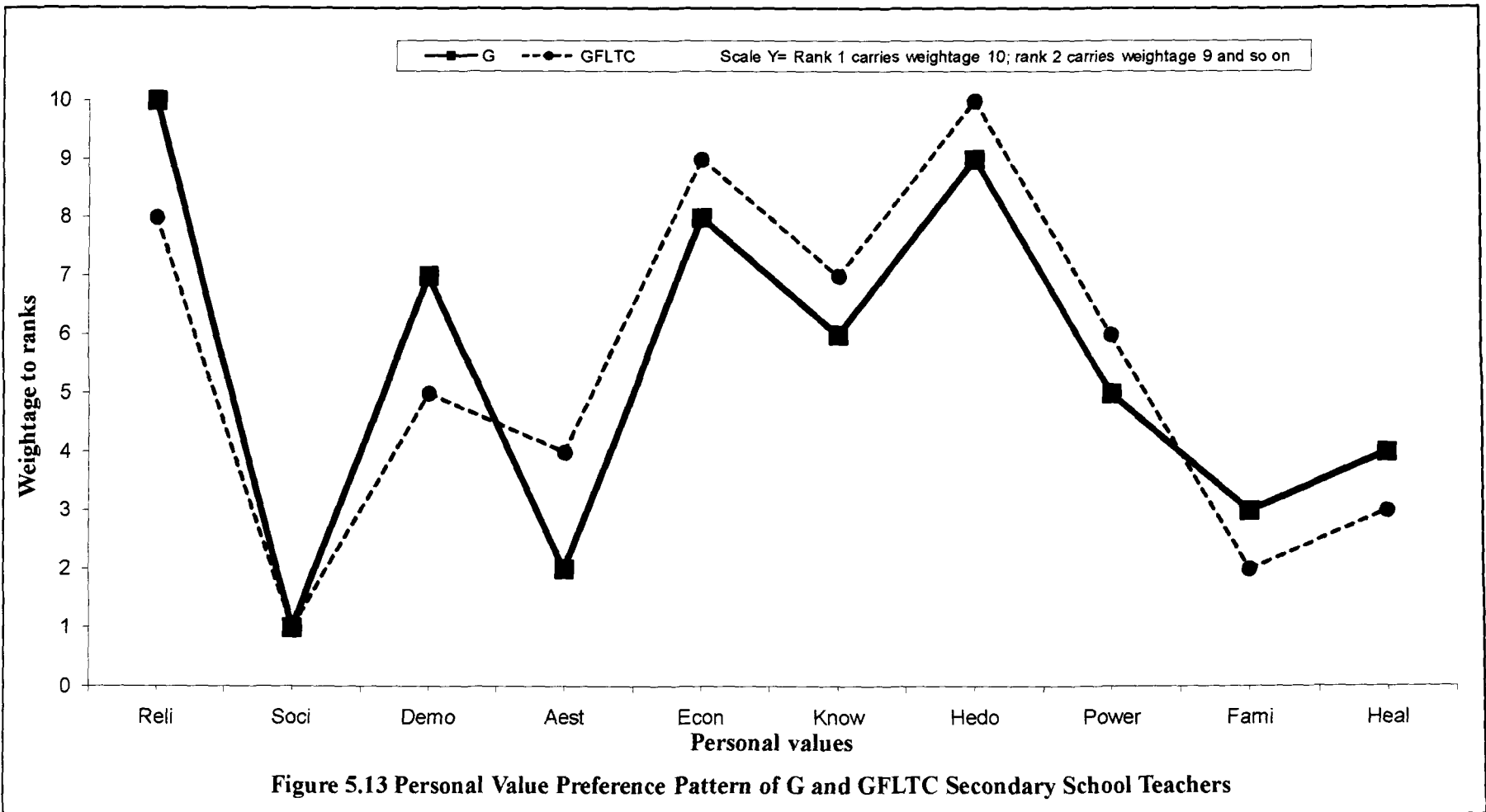


5.3.1.2 Personal Value Preference Patterns of Garo Secondary School Teachers

The obtained mean score rankings for the ten personal values with respect to G, GM, GF, GGTC, GLTC, GMGTC, GMLTC, GFGTC and GFLTC groups of SSTs are recorded in Table 5.21. The value rankings for these nine groups of teachers are presented through nine different graphs. Examination of each of the nine graphs gave rise to the following five distinct types of personal value preference patterns:

Pattern I

The graphs displaying the personal value systems of G and GFLTC teacher groups comprise this pattern (Figure 5.13). The curvilinear structure of this pattern has a resemblance to the **overlapping form of W and M**. Both G and GFLTC groups ranked religious, democratic, economic, knowledge and hedonistic value as most important values (within top four ranks). G and GFLTC gave 1st rank to religious and hedonistic value respectively. Social value was equally ranked as the least (10th) preferred value. G and GFLTC gave minimum importance (within four bottom ranks) democratic, aesthetic, family prestige and health value. Democratic, knowledge and power value were moderate values for the two groups. The difference between G and GFLTC group with respect to any one of the ten personal values was between 1 and 2. It tends to reveal a very close degree of similarities between the personal value systems of Garo teachers as a whole and female Garo teacher with lower teaching competency.



Pattern II

The personal value preference pattern formed by GM, GF and GMLTC group is curvilinear resembling a **combined shape of triple V** (Figure 5.14). Religious value for both GM and GF groups and hedonistic value for GMLTC group were the most important (1st) personal values. Hedonistic, democratic and economic value were the second most important values for GM, GF and GMLTC group respectively. Aesthetic value for GM, social value for GF, and knowledge value for GMLTC group were the least preferred (10th) values. Family prestige value was equally ranked 9th by GM and GF group while for GMLTC it was the 7th ranked value. Health value was uniformly ranked high (within top four ranks) by GM and GMLTC and democratic value uniformly ranked low (within bottom four ranks) by the same groups of teachers.

Pattern III

The personal value preferences of GGTC and GFGTC group gave rise to this curvilinear pattern of values (Figure 5.15). Its shape appears like a **combined form of W and V**. Religious value was ranked top and third by GGTC and GFGTC group whereas democratic value was ranked 1st and 3rd by GFGTC and GGTC group respectively. Knowledge value was equally ranked 2nd by them. Hedonistic and health value were ranked 4th. Both groups showed least concern (within bottom four ranks) towards social, aesthetic and power value. Choices for personal values between GGTC and GFGTC group varied between 1 and 2. It exhibits the degree of their closeness towards the ten personal values.

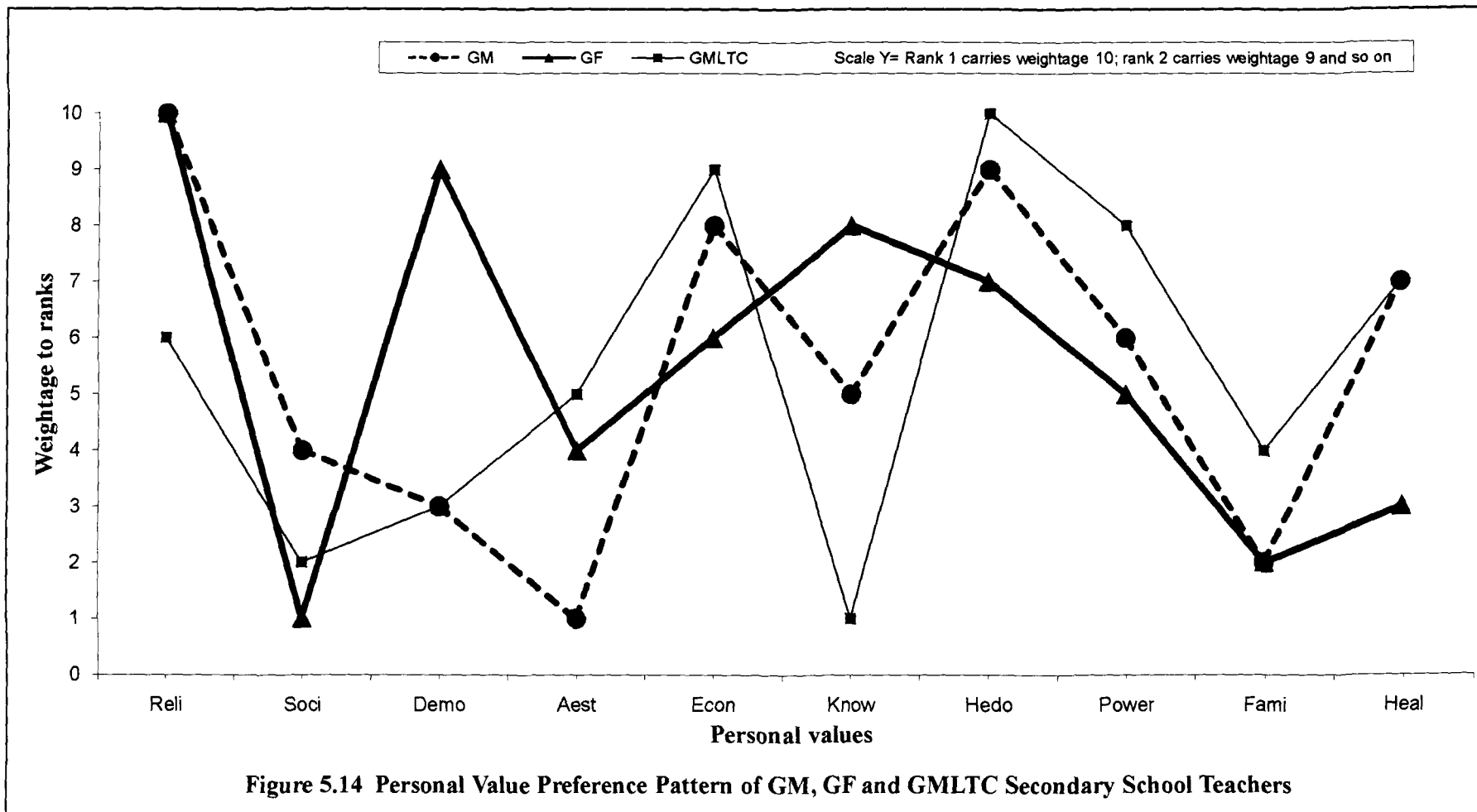
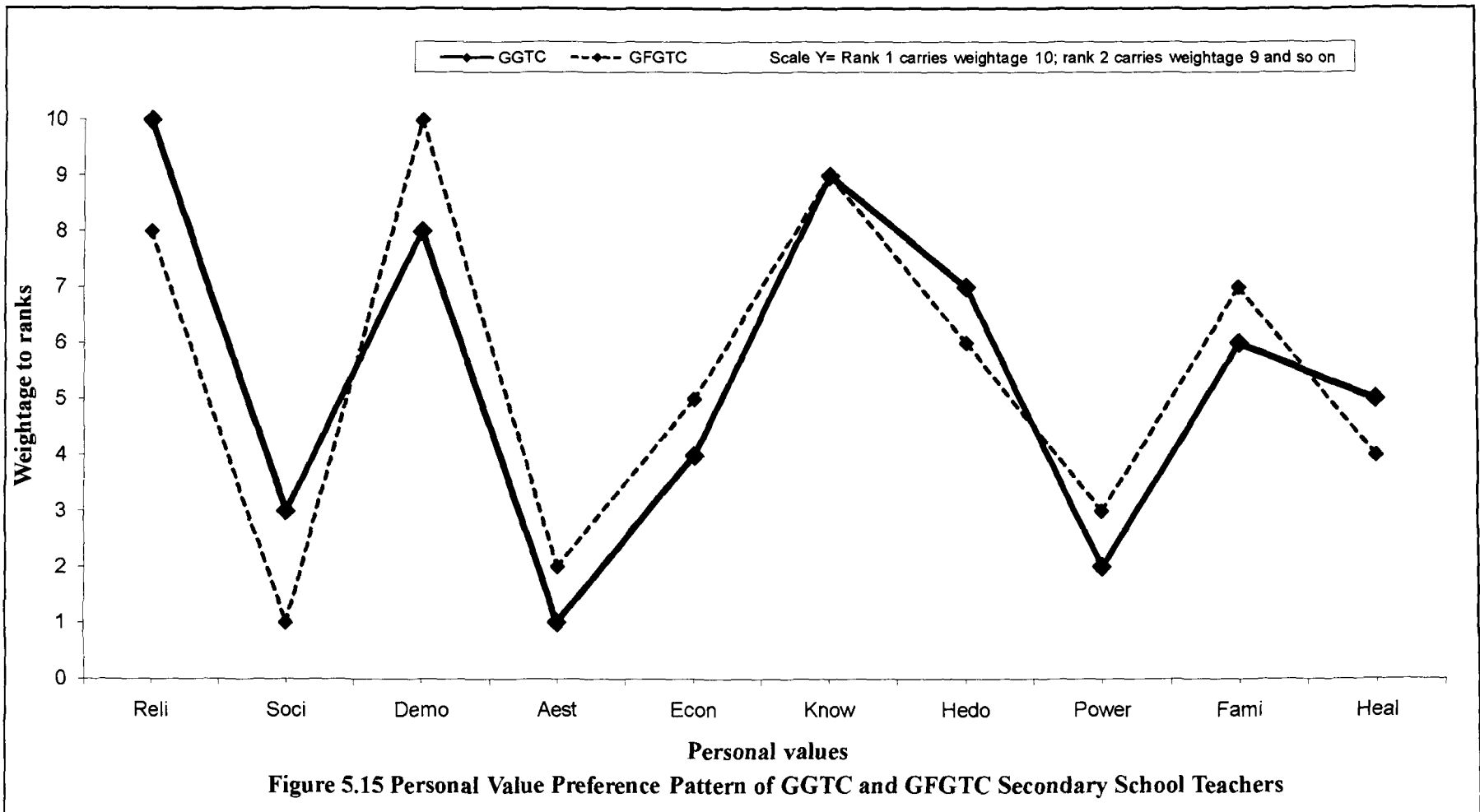


Figure 5.14 Personal Value Preference Pattern of GM, GF and GMLTC Secondary School Teachers



Pattern IV

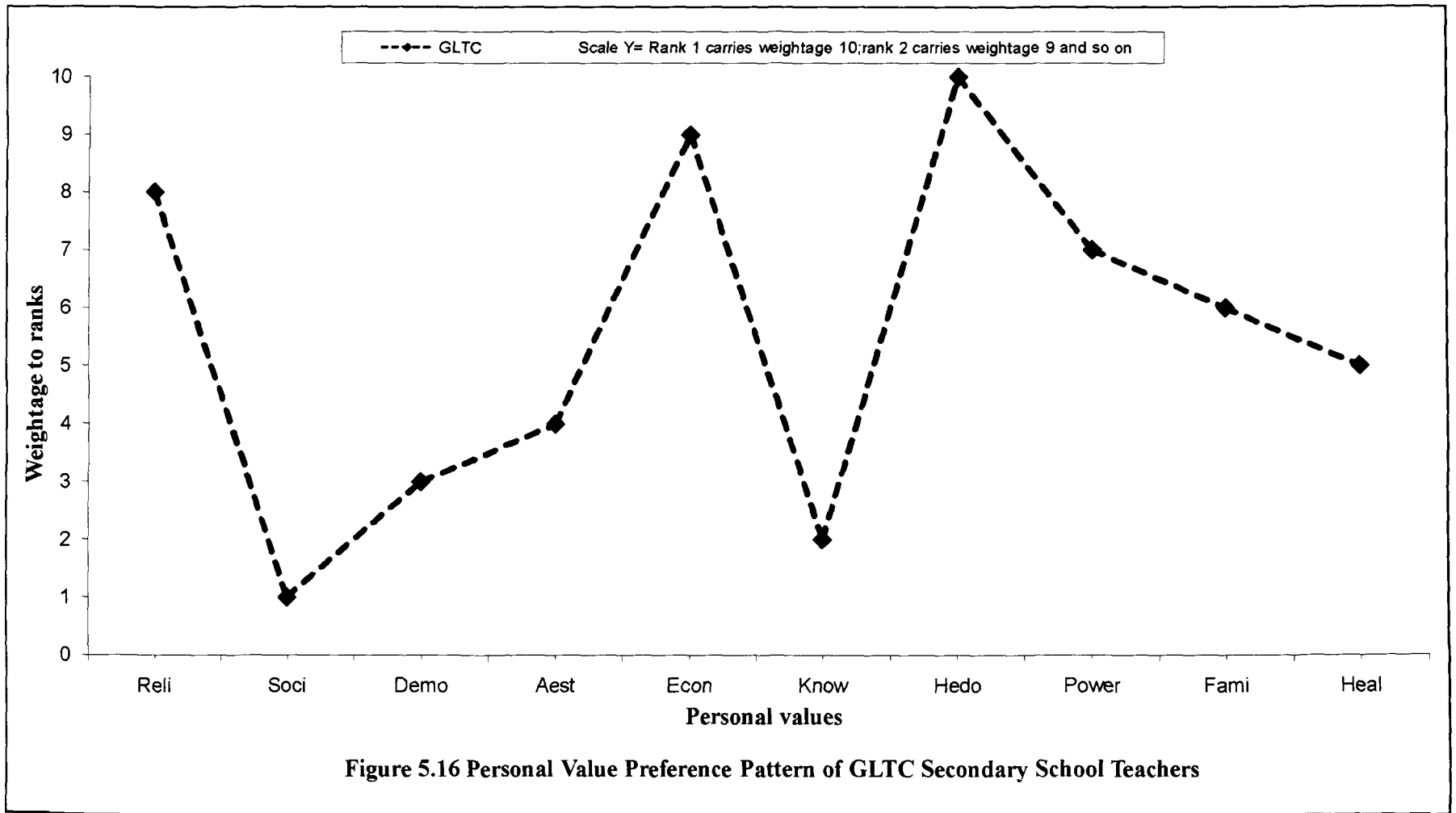
The personal value preferences of GLTC group gave rise to this curvilinear pattern of values (Figure 5.16). Its shape appears like **W with a small tail**. This group ranked hedonistic (1st), economic (2nd), religious (3rd) and power value (4th) as the four most important values and social, knowledge, democratic as well as aesthetic as the four least important values. Family prestige (5th) and health (6th) value were moderately ranked.

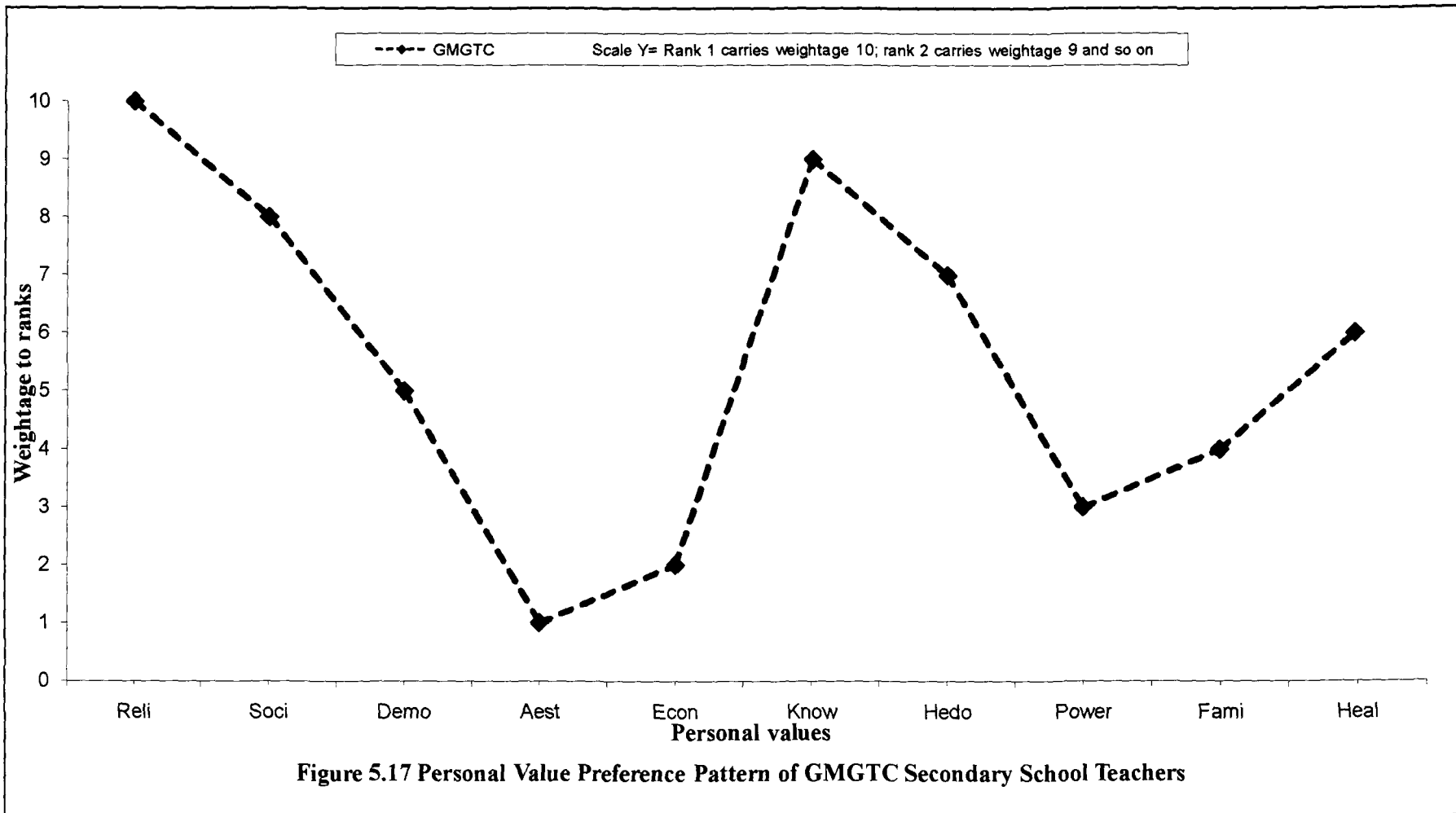
Pattern V

The personal value preference pattern (Figure 5.17) shows the exclusive characteristics of GMGTC group which resembles with a structure of **W**. Religious value was the most favoured choice (1st) and it followed knowledge (2nd), social (3rd) and hedonistic value (4th). Aesthetic value was the least liked value (10th) and it followed economic (9th), power (8th) and family prestige value (7th). Democratic (6th) value and health (5th) value were moderately preferred.

On the basis of the perusal of 3 personal value preference patterns for the nine groups of Khasi teachers and 5 personal value preference patterns for the nine Garo teacher groups, the following cross-cultural comparisons are made:

1. The personal value preference pattern resembling **triple V** was found common for some teacher groups belonging to the Khasi (Figure 5.10) and the Garo (Figure 5.14) community. Comparative analysis of both triple V value patterns shows the following:





- Hedonistic value was ranked as one of the four most important values by K, KLTC, KMGTC, KFGTC, GM, GF and GMLTC group irrespective of culture.
- All the groups except GMLTC (5th) ranked religious value as one of the four top ranked values.
- Knowledge value was equally preferred with a moderate rank of six by K, KLTC and GM, and the last rank (10th) by KFGTC and GMLTC. It was ranked 4th by KMGTC and 3rd by GF.
- Family prestige value was ranked among three least liked values by all seven groups except for K group which ranked it 3rd. it was equally ranked ninth by KMGTC, KFGTC, GM and GF and 7th by KLTC and GMLTC group.
- Democratic value was equally ranked least (10th) by K, KLTC and KMGTC, and 8th by GM and GMLTC group.
- Aesthetic value was ranked as one of the four least important values by K, KLTC, KMGTC, KFGTC, GM and GF group irrespective of culture. GMLTC assigned a moderate rank (6th).
- Economic value was equally ranked 5th by KFGTC and GF group. Same value was ranked within top four ranks by K, KLTC, GM and GMLTC. It was ranked 8th by KMGTC.

2.W-shaped pattern emerged through the personal value preference graphs was found common among three Khasi teacher groups- KF, KGTC and KFLTC (Figure 5.12) and one Garo teacher group i.e., GMGTC (Figure 5.17). An examination of both patterns suggests the following:

- Religious value was identically ranked first by all the teacher groups.
- Social value was highly prized by KFLTC (2nd) as well as KF and GMGTC (3rd) but moderately cherished by KGTC (6th).
- Democratic value was equally ranked as the second least important value (9th) by KF, KGTC and KFLTC and moderate (6th) by GMGTC equally.
- Power value was least important value for KF and KFLTC group, 8th value for GMGTC and 3rd most important value for KGTC.
- Family prestige value was equally ranked 5th by KFLTC and GMGTC. It was liked least by the remaining two Khasi groups of teachers.
- Health value was ranked fourth by KGTC and KFLTC, fifth by GMGTC and 2nd by KF.
- KF and GMGTC assigned same ranks to religious (1st), social (3rd) and hedonistic (4th) value. The value rank difference varied between 1 and 3 for these two groups.
- Difference between the KF and KGTC's personal value ranks ranged between 1 and 2 except power value where the discrepancy was found 7. It indicates the close proximity in the value systems of both groups with same Khasi cultural background.

3. The value preference pattern (a combined form of N and W) of KM and KMLTC (Figure 5.11) partially resembles with the value preference pattern (an overlapping structure of W and M) of G and GFLTC group (Figure 5.13). A perusal of both patterns shows the following:

- For both groups of Khasi and Garo teachers, hedonistic value was among the two top preferred values.
- Economic value remained among four top preferred values for all the four groups.
- Social value was ranked the lowest (10th) by both Garo teacher groups but it was ranked among top five values for both Khasi teacher groups.
- The widest value ranking difference of 2 and 4 for both groups of Garo and Khasi teachers respectively indicate their homogeneous and heterogeneous character of value preference.

4. Personal value preference pattern with a **combined form of W and V** (Figure 5.15) was an exclusive characteristic of Garo teachers with greater teaching competency in general (GGTC) and Garo female teachers with greater teaching competency (GFGTC). For both groups knowledge value remained as the second most important. The widest value ranking difference was minimum for both groups.

5. Personal value preference pattern (Figure 5.16) with its **overlapping W with a small tail** remained an exclusive characteristic of Garo teachers with lower teaching competency (GLTC). The widest difference of 9 between hedonistic (1st) and social value (10th) tends to suggest a special preference for pleasure for those teachers with lesser teaching competency.

5.3.2 Discussion

An examination of the personal value preference patterns suggests that the total number of patterns remained 3 for nine groups of Khasi and 5 for nine groups of Garo

teachers Out of five value patterns for Garo teacher groups, two remained unique for them : the *combined form of W and V* as well as *W with small tail*. It appears that inter-group value differences were more among Garo teachers than with their Khasi counterparts. Secondly, some Khasi teacher groups and some Garo teacher groups exhibited their value preference patterns which appeared similar in structure. The value patterns resembling a *combined feature of triple V*, as well as a *structure resembling W* were found common for some Khasi teacher groups and some Garo teacher groups. Similarly, *combined feature of N and W* shaped value patterns for some Khasi teacher groups partially resembled with *an overlapping feature of W and M* for some Garo teacher groups. This patterns show inter-group likeness between different groups of Khasi teachers and different groups of Garo teachers.

The overall perusal of the eight personal value preference patterns tends to reveal that majority of the Garo and Khasi teacher groups commonly shared most of the personal values. It further reveals that different Khasi and Garo secondary school teacher groups with their respective cultural background tend to be more culturally inclusive than exclusive. Both Khasi and the Garo communities are built on the matrilineal form of society. Affinity of the the nine groups of Khasi teachers and nine groups of Garo teachers with their own matrilineal web of relationship that fabricates the entire social network might have resulted in their cultural inclusiveness.

CHAPTER-VI

SUMMARY AND CONCLUSIONS

CHAPTER – VI

SUMMARY AND CONCLUSIONS

6.1 Introduction

With unprecedented socio-political challenges, the nations across the world are striving to bring to their people the marvels of development faster than it was ever before. But this progressive world witnesses incidents of mass-violence, mass-murder, insurgency, racism, intolerance as well as cruelty and indifference to human sufferings. Resultantly the five domains - intellectual, physical, emotional, psychological and spiritual that characterize the human personality seems to be fractured and shattered.

However, despite conflicting tensions in the world, there is a need for each person to recognize the individuality of one's own and that of other for mutual understanding, harmony, and respect for humanity. Such aspiration can be achieved if humans know, understand and share the values common to different cultures. A positive vision is thus not only to know one's own culture but also to discover the culture of others. It can lead people towards great endeavors of bridging the gap of social and psychological differences within and across the culture.

India represents an illustrious model of pluralism. Its diverse cultural elements range from the north to south and the east to west. In its North-Eastern region, the Khasis and the Garos are the two major tribal inhabitants of Meghalaya. They follow

the matrilineal social system but have different ethnic origins coupled with cultural diversity and ideological differences, resulting in ignorance and internal conflict. It is the need of the hour not only to make the people from both Garo and the Khasi communities know and understand well their own culture but also the culture of each other for developing a shared understanding and leading peaceful and harmonious life with welfare and progress. One of the powerful means to achieve this end is to conduct cross-cultural studies on values that individuals of both communities cherish either personally or collectively.

Compared to other individuals, the teachers as nation builders and role models for students occupy a unique position in a society. Development of values among students depends on the values reflected in thoughts, feelings and actions of teachers. Secondary school teachers are important because they enable the adolescents 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 and successful adults.

The concentration of educational policy makers on quality education is not independent of quality of teachers. The qualities of teachers greatly reflect the competency with which they deal with teaching-learning situations and the values they cherish personally. 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.

6.2 Title of the Study

The title of the study is stated as “PERSONAL VALUES AND TEACHING COMPETENCY AMONG SECONDARY SCHOOL TEACHERS: A CROSS-CULTURAL ANALYSIS.”

6.3 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.

6.4 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 (GFGTC).

(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).

6.5 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.

6.6 Sample

Secondary School Teachers belonging to the Khasi tribal community predominantly inhabited in West Khasi Hills, East Khasi Hills and Ri-Bhoi districts and the Garo tribal community in West Garo Hills, East Garo Hills and South Garo Hills districts of the state of Meghalaya constituted two separate populations of the study. Accordingly, the Khasi Secondary School Teachers and the Garo Secondary School Teachers were selected through purposive stratified random sampling method.

In the first phase, districts, headquarters and community development blocks, as well as schools were selected. In the second phase, the intact Khasi and Garo teacher groups of the randomly selected 24 number of secondary schools in 03 Khasi Hills Districts and 24 number secondary schools in 03 Garo Hills Districts were contacted. A

total of 341 Khasi teachers and 387 Garo secondary school teachers formed two initial samples. Only teaching of those Khasi and Garo secondary school teachers in attendance were observed on Passi and Lalitha's (1994) General Teaching Competency Scale (GTCS). It reduced the initial sample size of 341 Khasi teachers to 332 Khasi teachers and 387 Garo teachers to 322. During observation of teaching, some teachers were physically present in their classes but were not performing their teaching task. It further reduced the sample strength of Khasi teachers from 332 to 310 and Garo teachers from 322 to 281.

On the basis of observation of individual teacher's classroom teaching with the help of GTCS, the remaining 310 Khasi teachers and 281 Garo teachers were each divided into three separate groups: the top 33% as teachers with GTC (Greater Teaching Competency), the bottom 33% as teachers with LTC (Lesser Teaching Competency) and the middle 34% as teachers falling in between the GTC and the LTC. The P_{33} and P_{68} for the distribution of scores made by 591 Secondary School Teachers upon GTCS were computed. Accordingly, there were 104 Khasi and 100 Garo teachers with GTC who fall above the top 33% of the distribution and 83 Khasi and 104 Garo teachers with LTC who fall below 33% of the distribution were selected. A total of 09 out of 104 Khasi teachers with GTC and 06 out of 83 Khasi teachers with LTC; and a total of 06 out of 100 Garo teachers with GTC and 06 out of 104 Garo teachers with LTC were eliminated because of incomplete background information and responses on the Personal Values Questionnaire (PVQ). Thus a total of 172 Khasi teachers with GTC

(N=95) and LTC (N=77), and a total of 192 Garo teachers with GTC (N=94) and LTC (N=98) constituted the final sample of the study.

6.7 Tools Used

The following tools were administered to procure the data for the present study:

1. Adapted version of Sherry and Verma's (1998) Personal Values Questionnaire (PVQ).
2. Passi and Lalitha's (1994) General Teaching Competency Scale (GTCS).

6.8 Procedure of Data Collection

Data collection procedure was carried out through the following ways:

6.8.1 Direct Observation on GTCS

6.8.2 Responses on PVQ

6.8.1 Direct Observation on GTCS

With the help of General Teaching Competency Scale (GTCS), the investigator directly observed the Khasi and Garo secondary school teacher's classroom behaviour on a seven-point scale during the entire teaching period. On the basis this, the Khasi teachers were classified into two distinct groups: Khasi teachers with GTC (Greater Teaching Competency) and LTC (Lesser Teaching Competency). Similarly, the Garo teachers were classified into two groups: Garo teachers with GTC and LTC.

6.8.2 Responses on PVQ

Responses on the Personal Values Questionnaire (PVQ) were obtained from the teacher(s) either individually or in a small group. After administering the Booklet of PVQ, the teacher(s) were asked to give their responses to the items in a separate Answer Sheet provided to them. The teachers normally took 30 to 40 minutes to give responses on the PVQ. As soon as the teacher(s) completed the task, both Booklet and Answer Sheet were collected.

6.9 Statistical Techniques

The statistical measures such as mean, standard deviation, graphical presentation, and t-test were employed to analyze the data obtained through the General Teaching Competency Scale and the Personal Values Questionnaire.

6.10 Major Findings

As per the objectives of the study, the main findings are presented in three different sections.

6.10.1 Section-X: Differences between Mean Personal Value Scores

The first section contains the obtained significant differences between different nine corresponding teacher groups for each of the ten personal values separately.

6.10.1.1 Social value:

- The Khasi secondary school teachers (K) as a whole were significantly higher than their Garo counterparts (G) in social value.
- Social value of Khasi female teachers (KF) and Khasi female teachers with lesser teaching competency (KFLTC) were significantly higher than Garo female teachers (GF) and Garo female teachers with lesser teaching competency (GFLTC) respectively.
- Social value of Khasi teachers with lesser teaching competency (KLTC) was significantly higher than Garo teachers with lesser teaching competency (GLTC).
- Social value of Khasi male teachers (KM) was significantly higher than their Garo counterparts (GM).
- The remaining corresponding teacher groups such as KGTC and GGTC, KMGTC and GMGTC, KMLTC and GMLTC and KFGTC and GFGTC were comparable on social value.

6.10.1.2 Democratic value:

- The Garo secondary school teachers (G) as a whole were significantly higher than their Khasi counterparts (K) in democratic value.
- Democratic value of Khasi female teachers (KF) and Khasi female teachers with greater teaching competency (KFGTC) were significantly lower than Garo female teachers (GF) and Garo female teachers with greater teaching competency (GFGTC) respectively.

- The Khasi teachers with greater teaching competency (KGTC) were significantly lower than Garo teachers with greater teaching competency (GGTC) in democratic value.
- KM and GM, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, and KFLTC and GFLTC were equal in democratic value.

6.10.1.3 Economic value:

- The Garo female teachers with lesser teaching competency (GFLTC) were significantly higher than Khasi female teachers with lesser teaching competency (KFLTC) in economic value.
- The corresponding teacher groups such as K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, and KFGTC and GFGTC were similar in economic value.

6.10.1.4 Knowledge value:

- Knowledge value of Garo teachers with greater teaching competency (GGTC) was significantly higher than their Khasi teacher counterparts (KGTC).
- Garo female teachers with greater teaching competency (GFGTC) were significantly higher than Khasi female teachers with greater teaching competency (KFGTC) in knowledge value.
- Knowledge value was the same for corresponding teacher groups: K and G, KM and GM, KF and GF, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC as well as KFLTC and GFLTC.

6.10.1.5 Hedonistic value:

- With respect to hedonistic value, the Garo female teachers with lesser teaching competency (GFLTC) were significantly higher than their Khasi counterparts (KFLTC).
- K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMGTC and GMGTC, KMLTC and GMLTC, KFGTC and GFGTC corresponding teacher groups were comparable in hedonistic value.

6.10.1.6 Power value:

- Khasi male teachers (KM) were significantly higher than Garo male teachers (GM) in power value.
- The power value of Khasi male teachers with greater teaching competency (KMGTC) was significantly higher than Khasi male teachers with greater teaching competency (GMGTC).
- Power value remains same for K and G, KF and GF, KGTC and GGTC, KLTC and GLTC, KMLTC and GMLTC, KMGTC and GMGTC as well as KFLTC and GFLTC teacher group.

6.10.1.7 The nine corresponding teacher groups belonging to Khasi and Garo tribal community - K and G, KM and GM, KF and GF, KGTC and GGTC, KLTC and GLTC, KMLTC and GMLTC, KMGTC and GMGTC, KFGTC and GFGTC as well as KFLTC and GFLTC - were comparable on religious, aesthetic, family prestige and health value.

6.10.2 Section-Y: Agreements between Personal Value Rankings

In this second part, the findings of agreements between different nine corresponding Garo and Khasi secondary school teacher groups in respect of a constellation of the ten personal values are reported.

6.10.2.1 Out of 9 pairs of agreements of a constellation of the ten personal values of both Khasi and Garo secondary school teachers, not a single system of personal values of any Khasi teacher group was even identical with its corresponding Garo teacher group within even any single pair.

6.10.2.2. Within the constellation of ten personal values in respect of each of the nine corresponding teacher groups, the obtained findings of similar, contrast and unique value agreements are reported below.

6.10.2.3 This sub-section deals with the findings of striking similarities (the most and the least preferred values) of value agreements between different corresponding teacher groups.

- a. Religious value:* Religious value was identically agreed as the top most value by Khasi teachers (K) and Garo teachers (G) as a whole, Khasi female teachers (KF) and Garo female teachers (GF), Khasi teachers with greater teaching competency (KGTC) and Garo teachers with greater teaching competency (GGTC) as well as Khasi male teachers with greater teaching competency (KMGTC) and Garo male teachers with greater teaching competency (GMGTC).

- b. Hedonistic value:* Hedonistic value was commonly agreed as one of two most important values by (K) Khasi teachers (1st) and (G) Garo teachers (2nd) as a whole, (KM) Khasi male teachers (1st) and (GM) Garo male teachers (2nd), (KLTC) Khasi teachers with lesser teaching competency (2nd) and (GLTC) Garo teachers with lesser teaching competency (1st) as well as (KMLTC) Khasi male teachers with lesser teaching competency (2nd) and (GMLTC) Garo male teachers with lesser teaching competency (1st).
- c. Economic value:* Economic value was similarly agreed as one of two most important values by (KLTC) Khasi teachers with lesser teaching competency (1st) and (GLTC) Garo teachers with lesser teaching competency (2nd) and (KMLTC) Khasi male teachers with lesser teaching competency (1st) and (GMLTC) Garo male teachers with lesser teaching competency (2nd).
- d. Aesthetic value:* For (K) Khasi teachers (9th) and (G) Garo teachers (9th) as a whole, (KM) Khasi male teachers (9th) and (GM) Garo male teachers (10th), (KGTC) Khasi teachers with greater teaching competency (8th) and (GGTC) Garo teachers with greater teaching competency (10th), (KMGTC) Khasi male teachers with greater teaching competency (7.5th) and (GMGTC) Garo male teachers with greater teaching competency (9th), (KFGTC) Khasi female teachers with greater teaching competency (7th) and (GFGTC) Garo female teachers with greater teaching competency (10th) teacher group, the aesthetic value was commonly agreed as one of the least important values within a range of 7 and 10 rank.

6.10.2.4 In addition to the striking similarity of high and low order value agreements, the findings of contrasts between some corresponding teacher groups are dealt in this sub-section.

- a. The Khasi teachers with greater teaching competency (KGTC) chose power value as the 3rd top ranked and democratic value as the 2nd bottom ranked value, whereas their Garo counterparts with greater teaching competency (GGTC) ranked power value as the 2nd bottom ranked and democratic value as the 3rd top ranked value.
- b. The Garo female teachers with greater teaching competency (GFGTC) chose knowledge value as the 2nd top ranked value and the Khasi female teachers with greater teaching competency (KFGTC) as the last ranked (10th) value.
- c. The Khasi female teachers with lesser teaching competency (KFLTC) ranked social value 2nd and the Garo female teachers with lesser teaching competency (GFLTC) ranked it the bottom most (10th). The Khasi female teachers (KF) rank the same value as the 3rd ranked value and Garo female teachers (GF) ranked it lowest in the bottom (10th).

6.10.2.5 In addition to the striking similarities and contrast, some personal values remained unique either as the four most or the four least preferred values for some teacher groups belonging to either the Khasi or Garo community.

- a. Democratic value remained as one of the least important values for all the nine Khasi teacher groups within a range of 7.5 and 10.

- b. For all the nine Garo teacher groups except GMGTC (Garo male teachers with greater teaching competency), social value was one of the four least important values that ranged between 7 to 10 rank.

6.10.3 Section- Z: Patterns of Personal Value Preferences

On the basis of the perusal of 3 personal value preference patterns for the nine groups of Khasi teachers and 5 personal value preference patterns for the nine Garo teacher groups, the following findings of cross-cultural comparisons are given below:

1. The personal value preference pattern resembling **triple V** was found common for some teacher groups belonging to the Khasi (Figure 5.10) and the Garo (Figure 5.14) community. Comparative analysis of both triple V value patterns shows the following:

- Hedonistic value was ranked as one of the four most important values by K, KLTC, KMGTC, KFGTC, GM, GF and GMLTC group irrespective of culture.
- All the groups except GMLTC (5th) ranked religious value as one of the four top ranked values.
- Knowledge value was equally preferred with a moderate rank of six by K, KLTC and GM, and the last rank (10th) by KFGTC and GMLTC. It was ranked 4th by KMGTC and 3rd by GF.
- Family prestige value was ranked among three least liked values by all seven groups except for K group which ranked it 3rd. It was equally ranked ninth by KMGTC, KFGTC, GM and GF and 7th by KLTC and GMLTC group.

- Democratic value was equally ranked least (10th) by K, KLTC and KMGTC, and 8th by GM and GMLTC group.
- Aesthetic value was ranked as one of the four least important values by K, KLTC, KMGTC, KFGTC, GM and GF group irrespective of culture. GMLTC assigned a moderate rank (6th).
- Economic value was equally ranked 5th by KFGTC and GF group. Same value was ranked within top four ranks by K, KLTC, GM and GMLTC. It was ranked 8th by KMGTC.

2.W-shaped pattern emerged through the personal value preference graphs was found common among three Khasi teacher groups- KF, KGTC and KFLTC (Figure 5.12) and one Garo teacher group i.e., GMGTC (Figure 5.17). An examination of both patterns suggests the following:

- Religious value was identically ranked first by all the teacher groups.
- Social value was highly prized by KFLTC (2nd) as well as KF and GMGTC (3rd) but moderately cherished by KGTC (6th).
- Democratic value was equally ranked as the second least important value (9th) by KF, KGTC and KFLTC and moderate (6th) by GMGTC equally.
- Power value was least important value for KF and KFLTC group, 8th value for GMGTC and 3rd most important value for KGTC.
- Family prestige value was equally ranked 5th by KFLTC and GMGTC. It was liked least by the remaining two Khasi groups of teachers.

- Health value was ranked fourth by KGTC and KFLTC, fifth by GMGTC and 2nd by KF.
- KF and GMGTC assigned same ranks to religious (1st), social (3rd) and hedonistic (4th) value. The value rank difference varied between 1 and 3 for these two groups.
- Difference between the KF and KGTC's personal value ranks ranged between 1 and 2 except power value where the discrepancy was found 7. It indicates the close proximity in the value systems of both groups with same Khasi cultural background.

3. The value preference pattern (**a combined form of N and W**) of KM and KMLTC (Figure 5.11) partially resembles with the value preference pattern (**an overlapping structure of W and M**) of G and GFLTC group (Figure 5.13). A perusal of both patterns shows the following:

- For both groups of Khasi and Garo teachers, hedonistic value was among the two top preferred values.
- Economic value remained among four top preferred values for all the four groups.
- Social value was ranked the lowest (10th) by both Garo teacher groups but it was ranked among top five values for both Khasi teacher groups.
- The widest value ranking difference of 2 and 4 for both groups of Garo and Khasi teachers respectively indicate their homogeneous and heterogeneous character of value preference.

4. Personal value preference pattern with a **combined form of W and V** (Figure 5.15) was an exclusive characteristic of Garo teachers with greater teaching competency in general (GGTC) and Garo female teachers with greater teaching competency (GFGTC). For both groups knowledge value remained as the second most important. The widest value ranking difference was minimum for both groups.

5. Personal value preference pattern (Figure 5.16) with its **overlapping W with a small tail** remained an exclusive characteristic of Garo teachers with lesser teaching competency (GLTC). The widest difference of 9 between hedonistic (1st) and social value (10th) tends to suggest a special preference for pleasure for those teachers with lesser teaching competency.

An examination of the personal value preference patterns suggests that the total number of patterns remained 3 for nine groups of Khasi and 5 for nine groups of Garo teachers. Out of five value patterns for Garo teacher groups, two remained unique for them : the *combined form of W and V* as well as *W with small tail*. It appears that inter-group value differences were more among Garo teachers than with their Khasi counterparts. Secondly, some Khasi teacher groups and some Garo teacher groups exhibited their value preference patterns which appeared similar in structure. The value patterns resembling a *combined feature of triple V*, as well as a *structure resembling W* were found common for some Khasi teacher groups and some Garo teacher groups. Similarly, *combined feature of N and W* shaped value patterns for some Khasi teacher groups partially resembled with *an overlapping feature of W and M* for some Garo teacher groups. This patterns show inter-group likeness between different groups of

Khasi teachers and different groups of Garo teachers. The overall perusal of the eight personal value preference patterns tends to reveal that different Khasi and Garo secondary school teacher groups with their respective cultural background tend to be more culturally inclusive than exclusive.

6.11 Educational Implications

The present study mirrored the importance of personal values and teaching competency of secondary school teachers that can contribute to quality teaching and quality education. It has some significant implications for education and its cognate subjects:

- Personal values are the outcomes of one's experiences in life. These values change, and grow and slowly consolidate in one's personality structure. Personal value comparisons between different Khasi and Garo teacher groups in this study suggests that how varied experiences in life have yielded significant differences between these teacher groups in certain personal values like social, democratic, economic, knowledge, hedonistic and power value. Living in the same state together these teacher groups were comparable in other remaining personal values like religious, aesthetic, family prestige and health value. These findings provide a platform to introspect such similarities and differences in values, may develop curiosity to know more about values of others with different cultural backgrounds and opening of opportunities to grow more and more through the process of acculturation.

- Significantly greater concentration on power value among the Khasi male teachers with greater teaching competency (KMGTC) than their Garo counterparts suggests the preference of the former teacher group to teach their students with discipline. This implies the highly competent teachers' positive classroom control and management which may result in classroom teaching effectiveness. This idea may be kept in cognizance of the responsible policy makers in education while inducting people for the noble teaching job.
- Significantly higher democratic and knowledge value for Garo teachers with greater teaching competency (GGTC) as well as Garo female teachers with greater teaching competency (GFGTC) compare to their respective Khasi counterparts implies that in Garo society knowledge and democratic way of life have greater recognition among the highly competent school teachers. This trend must be encouraged while recruiting the teachers for schools in the same society.
- Economic and hedonistic value being significantly higher among the Garo female teachers with lesser teaching competency (GFLTC) than their Khasi counterparts. It implies that in Garo society, less competent school teachers seem to indulge in pleasures and chase for materialistic desire. Both are detrimental to the teaching- learning outcomes in particular and education as a whole. Remedial measures to correct such teachers' desire for money and love of pleasure may be taken up by concerned authority.

- Personal value systems of any one of the nine Khasi secondary school teacher groups was not identical with personal value system of any single Garo teacher group. But the range of differences between the personal value systems of teachers of Khasi community and Garo community was narrower than wider. It strengthens the knowledge of uniqueness of both Khasi and Garo cultures along with strength of their cultural affinity. Self-knowledge and self-understanding of both cultural diversities and affinities can remove the barriers to appreciation of open-mindedness and cultural pluralism.
- Personal value ranking agreements show that majority of Khasi teachers ranked power value high but democratic value low, whereas majority of Garo teachers ranked power value low and democratic value high. The knowledge and understanding of both such unlikeness of personal values can develop a power of tolerance not only among teachers in particular but also among their students and gradually among the people in general. It may too expand their vision to cultural pluralism across the globe.
- Democratic value as the least important value for the Khasi secondary school teachers suggests to organize inservice teacher programme for reorienting them towards a richer and fuller democratic life. Social value remained the least important value for the vast majority of Garo secondary school teachers. It calls for reorienting these teachers to internalize this social value for contributing more towards the welfare of the common masses.

- Knowledge of striking similarities between majority of Khasi and Garo teachers on religious, hedonistic, economic and aesthetic value can strengthen the bond between people with their respective Garo and Khasi cultural background. It provides a base to examine further the values commonly shared by people of both cultures and even the people belonging to cultures other than these two.
- The knowledge of the nature of personal value preference patterns of Khasi secondary school teachers and Garo secondary school teachers will assist each other in developing knowledge, understanding and appreciation of values held across their cultures.
- Exclusive personal value preference patterns for Garo secondary school teachers with lesser teaching competency (GLTC) and Garo male secondary school teachers with greater teaching competency (GMGTC), clearly shows consolidations of their values in their personality structure. It implies the need for teachers to think and act independently that is essential for a creative classroom.

Cross-cultural understanding facilitates removal of prejudices, stereotypes, apathy towards others and psycho-social gaps, if any, between people belonging to diverse cultures. The understanding of the overall findings of the present study can greatly contribute towards this end.

6.12 Suggestions for Further Studies

The present study provides a potentially useful framework of research. It can further be strengthened if the following suggested studies can be undertaken in the future:

- The present study covers secondary school teachers from the two major communities of Meghalaya – the Khasi and the Garo. Similar studies can also be conducted on the teachers of various educational institutions at elementary, higher secondary and tertiary level in the state of Meghalaya.
- Variables such as personal values, community, sex and teaching competency have been used in the present study. Same variables can further be used for identifying personal value preference patterns and personal value agreements of elementary and secondary teacher trainees of Meghalaya state.
- The present study consists of only Khasi and Garo secondary school teachers of Meghalaya. Similar cross- cultural comparative studies of other secondary school teachers belonging to the minority communities including non-tribals such as Nepalis and Bengalees and tribals such as Hajong, Koches, Banai, and Rabha can also be taken up.
- The present study includes teachers from different types of schools. Attempts can be made to undertake analytical and comparative studies on personal values and teaching competency among teachers teaching in government and non-government schools, single-sex and co-education schools, missionary and non-

missionary schools, mono-cultural and multi-cultural schools, as well as schools following MBOSE (Meghalaya Board of Secondary School Education), CBSE (Central Board of Secondary Education) and ICSE (Council for the Indian School Certificate Examination) curricula.

- Inter-state or inter-regional and even international cross-cultural studies of teachers teaching at various stages of education can also be followed in the wider manner on the same variables as the present study.
- Unlike the present cross-cultural comparison study, the impact of teachers' personal values and teaching competency on learning outcomes and moral development of their students can also be investigated in any exclusive mono cultural set up.
- The present investigation is confined to teachers living in a matrilineal society. Personal values and teaching competency of teachers having matriarchal philosophy can be compared with their counterparts having patriarchal philosophy by some prospective researchers.
- Studies on the impact of Indian and Western educational philosophy on the personal values of teachers and teacher trainees belonging to different indigenous tribal communities of the country can be carried out.
- The potentialities of curricular and co-curricular activities of teacher education programmes for developing personal values and teaching competency among teachers can also be explored.

- Researches on teachers' professional responsibilities in accordance with professional ethics and its relationship with their personal values and teaching competency can be pursued.
- Impact of various programmes of EDUSAT on the teaching competency of the teachers at different levels of education can be examined.
- Investigations on competency based teaching materials and competency based teaching approaches toward effective teaching in the schools, colleges and universities at state and national level can also be carried out.
- In context of National Curriculum Framework 2005, further researches on value education approaches to develop personal values among school teachers can also be undertaken.
- Attempts can be made to explore teaching competency differentials with respect to the personal value systems of teachers and the established value systems of both Khasi and Garo cultures.
- The present study can be cross-validated on two or more samples independently drawn from the same population of secondary school teachers belonging to the Khasi and the Garo community of Meghalaya.

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APPENDICES

Appendix – I

Confidential

**Consumable Booklet
of**

PVQ

(English Version)



T.M. No. 458715
 Dr. (Mrs.) G.P. Sherry (Agra)
 Dr. R. P. Verma (Varanasi)

Please fill the following :—

Name Caste

Age Sex

Religion Urban/Rural

Married/ Unmarried Educational Qualification

Occupation Monthly Income

Scoring Table

Page	A (Ka)	B (Kha)	C (Ga)	D (Gha)	E (Cha)	F (Chha)	G (Ja)	H (Jha)	I (Ta)	J (Tha)
4										
5										
6										
7										
8										
Total										

Estd. 1971

Phone : 364926

National Psychological Corporation

4/230, Kacheri Ghat, Agra-282 004 (INDIA)

© 1978,94 All rights reserved. The reproduction of any part is a violation of Copyright Act. Personal Values Questionnaire.

Instructions

Under certain circumstances, 'what would you like to do', to know this, this questionnaire has been prepared. Three answers have been given of every question. Please arrange these answers in an order according to your liking in the manner given below :

Of Any Question :

1. (a) If you like any response the most, please mark a tick (✓) in the cell against that response.
- (b) If you like any response the least, please mark a cross (X) in the cell against that response.
- (c) No mark is to be put against the third response.
- (d) You are to mark only one tick against any one response, and one cross against any one (other) response.

Example

Please read the following carefully :

Question

Space for Answer

Q. What is, in your opinion, the best use of wealth in excess of necessity ?

- | | |
|--|-------|
| (a) To employ as capital to earn more wealth. | a () |
| (b) To donate the poor or down trodden. | b (✓) |
| (c) To spend for getting luxurious and material welfare of life. | c (X) |

In this example, the respondent has liked the (b) response the most, hence tick mark is placed against that cell (). He has liked (c) response the least, so cross mark is provided against that cell (), no opinion has been expressed about answer (a). Your responses may be different from these.

2. Under every circumstance, there may be many answers other than those given, which may be liked by you the most or the least ; but you are to opine only on the given answers.
3. It is not a test of your knowledge, so all the answers will be treated as correct.
4. Your responses will be kept strictly confidential, therefore respond all the questions.
5. Questions are based on social circumstances. Therefore, you may think that the response, which the society thinks good, be liked most. It will not be good because, under such circumstances, you will not be able to express your views correctly. Therefore express your opinion fearlessly irrespective of the fact whether the society likes it or not.
6. All questions are to be answered. No question is to be left.
7. There is no time limit, but the response which you may deem fit in the first instance, the same may be marked.

•••••

Questions		Most liked (✓) Least liked (x)
1. What would you prefer while choosing a groom for your sister/daughter ?	(I) groom's family.	<input type="checkbox"/> I
	(E) groom's ability for earning more wealth.	<input type="checkbox"/> E
	(J) groom's good nature	<input type="checkbox"/> J
2. What job do you like ? Such a job in which you have :	(H) to control over some people.	<input type="checkbox"/> H
	(G) physical comfort and rest.	<input type="checkbox"/> G
	(E) an opportunity to earn a lot of money.	<input type="checkbox"/> E
3. If there is no fear of punishment, under which circumstances would you tell a lie ?	(B) for the welfare of your friend.	<input type="checkbox"/> B
	(I) for the prestige of your own family.	<input type="checkbox"/> I
	(H) for the prestige of your position.	<input type="checkbox"/> H
4. Where do you like a job/business ?	(E) Where there is more income than other places.	<input type="checkbox"/> E
	(J) Where climatic conditions are suitable for your health.	<input type="checkbox"/> J
	(C) Where all are equally treated.	<input type="checkbox"/> C
5. If there is God, how He, in your opinion, can be comprehended ?	(F) by knowledge.	<input type="checkbox"/> F
	(A) by devotion.	<input type="checkbox"/> A
	(B) by social service.	<input type="checkbox"/> B
6. How would you like to spend vacation ?	(D) decorating your flower garden or completing a literary composition.	<input type="checkbox"/> D
	(B) doing deeds for social welfare.	<input type="checkbox"/> B
	(C) going to cinema, circus or any other entertainment function.	<input type="checkbox"/> C
7. What would you prefer for a happy life ?	(I) sound health.	<input type="checkbox"/> I
	(F) sound knowledge of human nature.	<input type="checkbox"/> F
	(D) interest in fine arts.	<input type="checkbox"/> D
8. What kind of action would you consider bad ?	(G) rejecting proposal for cinema by a friend of opposite sex.	<input type="checkbox"/> G
	(C) disobedience of panchayat's decision if it is against you.	<input type="checkbox"/> C
	(A) telling a lie for earning money.	<input type="checkbox"/> A

A	B	C	D	E	F	G	H	I	J

Questions		Most liked (✓)	Least liked (✗)
9. Under which condition can you have meal at the residence of a low caste if :	(J) the meal is nutritive.	<input type="checkbox"/>	J
	(B) he is your friend.	<input type="checkbox"/>	B
	(H) he is your officer.	<input type="checkbox"/>	H
10. What would you fear of earning be unfair means/conduct ?	(A) punishment by God.	<input type="checkbox"/>	A
	(H) punishment by law.	<input type="checkbox"/>	H
	(B) of defamation.	<input type="checkbox"/>	B
11. In your opinion how education should be imparted ? That :	(C) will equally regard all people irrespective of religion and caste.	<input type="checkbox"/>	C
	(E) will enable the masses for earning livelihood.	<input type="checkbox"/>	E
	(A) will enable the people to conduct according to religious codes.	<input type="checkbox"/>	A
12. In your opinion, when does one succeed for laborious studies ? When :	(E) improving ability for earning more.	<input type="checkbox"/>	E
	(H) occupy higher position/office.	<input type="checkbox"/>	H
	(F) developing ability for finding out new facts.	<input type="checkbox"/>	F
13. What fine art would you consider best ?	(G) that gives pleasure.	<input type="checkbox"/>	G
	(D) that creates aesthetic ideas.	<input type="checkbox"/>	D
	(F) that ascertains reality.	<input type="checkbox"/>	F
14. Which shortcoming in people these days you dislike ?	(A) less faith in God.	<input type="checkbox"/>	A
	(D) less interest in art.	<input type="checkbox"/>	D
	(I) less concern for family prestige.	<input type="checkbox"/>	I
15. What class of people do you like ?	(F) scholars who advance knowledge by the discovery of new facts.	<input type="checkbox"/>	F
	(C) doctor, vaidya, hakim who protect health.	<input type="checkbox"/>	C
	(E) Industrialists for contributing economic development of the country.	<input type="checkbox"/>	E
16. If your brother/son wants to marry a lower caste girl what would you like to do ?	(C) allowing the marriage because you treat all castes equally.	<input type="checkbox"/>	C
	(I) disallowing the marriage because it will degrade family prestige.	<input type="checkbox"/>	I
	(G) allowing the marriage because in love you consider happiness is comparatively important than family prestige.	<input type="checkbox"/>	G

A	B	C	D	E	F	G	H	I	J

Questions		Most liked (✓)	Least liked (×)																				
17. With whom would you like friendship ? Who :	(I) belongs to your caste. (A) has firm belief in his/her religion. (D) has interest in art or literature.	<input type="checkbox"/>	I A D																				
18. Why do you like Mahatma Gandhi ? Be- cause :	(H) he worked controlling over congress organisation. (A) he had firm belief in God. (C) he tried for ensuring equal rights to all.	<input type="checkbox"/>	H A C																				
19. What would you consider important for the success of your profession/job ?	(H) ability to control over your subordinate employees. (F) knowledge of basic principles for work. (C) maintaining impartiality among caste/ creed, rich/poor or religion.	<input type="checkbox"/>	H F C																				
20. Which mistake of your own will pain you most ? That :	(E) damages heavy wealth. (A) breaks religious codes. (J) results in bad health.	<input type="checkbox"/>	E A J																				
21. When would you consider fruitful your labour done for the dedication to the studies of art ? When :	(D) the artist gets self-satisfaction. (B) others find pleasure. (E) it is made a means of livelihood.	<input type="checkbox"/>	D B E																				
22. What would the boy/girl like to consider of own marriage ?	(E) monetary condition of the new relative. (C) his/her own choice. (I) choice of the family members.	<input type="checkbox"/>	E C I																				
23. What food do you like ?	(B) that is offered with love. (G) that is delicious food. (F) that is highly nutritive.	<input type="checkbox"/>	B G F																				
24. You started a work with a friend. Under what circumstances would you like to discontinue the work ?	(I) when there is fear of effecting your family prestige. (G) when there is fear of trouble to your health. (F) when you firmly know that the work is bad.	<input type="checkbox"/>	I G F																				
25. Which portion of the city would you like to stay ? Where	(D) there is cleanliness of the place. (I) neighbour is of equal status to our family. (H) you can exercise authority.	<input type="checkbox"/>	D I H																				
<table border="1" style="width: 100%; text-align: center;"> <tr> <td>A</td> <td>B</td> <td>C</td> <td>D</td> <td>E</td> <td>F</td> <td>G</td> <td>H</td> <td>I</td> <td>J</td> </tr> <tr> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> <td> </td> </tr> </table>				A	B	C	D	E	F	G	H	I	J										
A	B	C	D	E	F	G	H	I	J														

Questions	Most liked (✓)	Least liked (×)
26. Whom you consider a good administrator ?	(B) who is kind and sympathetic.	<input type="checkbox"/> B
	(H) who strictly maintains discipline.	<input type="checkbox"/> H
	(F) who has knowledge of administrative principles.	<input type="checkbox"/> F
27. If you badly require a job for earning, what job would you accept with difficulty ?	(J) where there is fear of deteriorating health.	<input type="checkbox"/> J
	(H) where you have to work under the control of others.	<input type="checkbox"/> H
	(I) that will degrade your family prestige.	<input type="checkbox"/> I
28. By winning lottery prize three persons got Rs. One lakh each and spent a large portion of the amount in the following way. In your opinion who spent the amount for the good ?	(G) in buying articles for personal comfort and advantage.	<input type="checkbox"/> G
	(E) in utilising as capital for earning more income.	<input type="checkbox"/> E
	(B) in utilising for development of his community.	<input type="checkbox"/> B
29. You find the following different qualities in three persons, whom would you regard ?	(A) whose life is simple and thinking is religious.	<input type="checkbox"/> A
	(C) who respects all regardless of rich and poor.	<input type="checkbox"/> C
	(B) who hardly cares of his weal and woe in helping needy persons.	<input type="checkbox"/> B
30. What would be the aim of poetry in your opinion ?	(F) portraying reality of the society.	<input type="checkbox"/> F
	(D) portraying loveliness.	<input type="checkbox"/> D
	(G) giving entertainment.	<input type="checkbox"/> G
31. In your opinion what would you prefer to do in the 'good hours of morning' ?	(J) walking and physically exercising for maintenance of health.	<input type="checkbox"/> J
	(F) study for advancement of knowledge.	<input type="checkbox"/> F
	(A) worshipping or meditating God.	<input type="checkbox"/> A
32. Why do you consider sound health best ? For the reason that :	(G) you can enjoy the worldly pleasures.	<input type="checkbox"/> G
	(J) you can do full development and perfectly utilise your abilities.	<input type="checkbox"/> J
	(C) you can regard all equally having devoid of fear.	<input type="checkbox"/> C
33. If you are in need of a personal assistant whom would you like to keep ?	(I) who possesses the essential qualification and belongs to a good family.	<input type="checkbox"/> I
	(C) who possesses the highest qualification.	<input type="checkbox"/> C
	(E) who possesses the necessary qualification and is also a very needy person.	<input type="checkbox"/> E

A	B	C	D	E	F	G	H	I	J

Questions	Most liked (✓) Least liked (x)
34. On the eve of happy occasion (like birthday) what presentation would you like ?	(D) article of latest model for drawing room decoration. <input type="checkbox"/> D (E) ring made of gold. <input type="checkbox"/> E (J) any article for physical game like badminton set. <input type="checkbox"/> J
35. In your opinion, in the present situation who is more important for the welfare of the country ?	(A) true religious leader <input type="checkbox"/> A (G) good scientist. <input type="checkbox"/> G (E) hard working industrialist. <input type="checkbox"/> E
36. If you are to stay in a room with somebody for sometime outside your house whom would you like to stay with ?	(I) who is of equal family. <input type="checkbox"/> I (C) who denies discrimination among castes, colour, religion and language. <input type="checkbox"/> C (D) who has interest in music, fine art and poetry. <input type="checkbox"/> D
37. While doing a work what do you consider important ?	(B) that troubles none. <input type="checkbox"/> B (I) that does not degrade family prestige. <input type="checkbox"/> I (J) that does not deteriorate your health. <input type="checkbox"/> J
38. Which of the following families would you respect ?	(F) the family in which many scholars/scientists are born. <input type="checkbox"/> F (G) the family members of which were well known for their democratic qualities (such as generosity in religion absence of discrimination). <input type="checkbox"/> G (H) the family in which officers (such as collectors, policecaptain) are born. <input type="checkbox"/> H
39. In your opinion what is truth ? That makes the belief that :	(C) there should not be discrimination among persons on the basis of caste, religion, language, etc. <input type="checkbox"/> C (D) God is present in all beautiful things, therefore, practice for appreciation of beauty (art) is desired. <input type="checkbox"/> D (A) God is omnipotent, omniscient and omnipresent, therefore, there should be fear of religion. <input type="checkbox"/> A
40. Which of the sayings do you trust ?	(H) ruling in a small place is better than serving in a big place. <input type="checkbox"/> H (G) he who could not fulfil his personal desires in the world is dead though he is alive. <input type="checkbox"/> G (D) man who devoids of love for literature, music and art is like an animal. <input type="checkbox"/> D

A	B	C	D	E	F	G	H	I	J

Instructions

Under certain circumstances, 'what would you like to do', to know this, this questionnaire has been prepared. Three answers have been given of every question. Please arrange these answers in an order according to your liking in the manner given below:

Of Any Question:

1. (a) If you like any response the most, please mark a tick (✓) in the cell against that response.
- (b) If you like any response the least, please mark a cross (x) in the cell against that response.
- (c) No mark is to be put against the third response.
- (d) You are to mark only one tick against any one response, and one cross against any one (other) response.

Example:

Please read the following carefully:

Question

Space for Answer

Q. What is, in your opinion, the best use of wealth in excess of necessity?

- | | |
|---|---------|
| a) To employ as capital to earn more wealth. | a () |
| b) To donate to the poor or down trodden. | b (✓) |
| c) To spend for getting luxurious and material welfare of life. | c (x) |

In this example, the respondent has liked the (b) response the most, hence tick mark is placed against that cell (). He has liked (c) response the least, so cross mark is provided against that cell (), no opinion has been expressed about answer (a). Your responses may be different from these.

2. Under every circumstance, there may be many answers other than those given, which may be liked by you the most or the least; but you are to opine only on the given answers.
3. It is not a test of your knowledge, so all the answers will be treated as correct.
4. Your responses will be kept strictly confidential, therefore respond all the questions.
5. Questions are based on social circumstances. Therefore, you may think that the response, which the society thinks good, be liked most. It will not be good because, under such circumstances, you will not be able to express your views correctly. Therefore express your opinion fearlessly irrespective of the fact whether the society likes it or not.
6. All questions are to be answered. No question is to be left.
7. There is no time limit, but the response which you may deem fit in the first instance, the same may be marked.



Instructions

Under certain circumstances, 'what would you like to do', to know this, this questionnaire has been prepared. Three answers have been given of every question. Please arrange these answers in an order according to your liking in the manner given below:

Of Any Question:

1. (a) If you like any response the most, please mark a tick (\checkmark) in the cell against that response.
- (b) If you like any response the least, please mark a cross (x) in the cell against that response.
- (c) No mark is to be put against the third response.
- (d) You are to mark only one tick against any one response, and one cross against any one (other) response.

Example:

Please read the following carefully:

Question

Space for Answer

- | | |
|--|--------------------|
| Q. What is, in your opinion, the best use of wealth in excess of necessity? | |
| a) To employ as capital to earn more wealth. | a () |
| b) To donate to the poor or down trodden. | b (\checkmark) |
| c) To spend for getting luxurious and material welfare of life. | c (x) |

In this example, the respondent has liked the (b) response the most, hence tick mark is placed against that cell (). He has liked (c) response the least, so cross mark is provided against that cell (), no opinion has been expressed about answer (a). Your responses may be different from these.

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6. All questions are to be answered. No question is to be left.
7. There is no time limit, but the response which you may deem fit in the first instance, the same may be marked.



PERSONAL VALUES QUESTIONNAIRE

(Answer Sheet of PVQ)

Name :

Age :

Sex :

Tribe :

School:

Educational Qualification :

Religion:

Example from the Booklet:

- A.
- B.
- C.

1. I.
J.
B.

9. J.
B.
H.

17. I.
A.
D.

25. D.
I.
H.

33. I.
C.
E.

2. H.
G.
E.

10. A.
H.
B.

18. H.
A.
C.

26. B.
H.
F.

34. D.
E.
J.

3. B.
I.
H.

11. C.
E.
A.

19. H.
F.
C.

27. J.
H.
I.

35. A.
F.
E.

4. E.
J.
C.

12. E.
H.
F.

20. E.
A.
J.

28. G.
E.
B.

36. I.
C.
D.

5. F.
A.
B.

13. G.
D.
F.

21. D.
B.
E.

29. A.
C.
B.

37. B.
I.
J.

6. D.
B.
G.

14. A.
D.
I.

22. E.
C.
I.

30. F.
D.
G.

38. F.
G.
H.

7. J.
F.
D.

15. F.
J.
E.

23. B.
G.
J.

31. J.
F.
A.

39. C.
D.
A.

8. G.
C.
A.

16. C.
I.
G.

24. I.
G.
F.

32. G.
J.
C.

40. H.
G.
D.

Appendix-V

(Third Modified Form of PVQ)

PERSONAL VALUES QUESTIONNAIRE Booklet

Instructions: You have a Booklet and an Answer Sheet. Write your name, age, etc., on the Answer Sheet where it tells you to. The Booklet before you have in it questions prepared to know under certain circumstances 'what would you like to do'. Although you are to read the questions in this Booklet, you must put your answers on the Answer Sheet, making sure that the number of your answer matches the number of the question in the Booklet.

First, we shall give you one example so that you will know exactly what to do. Read the following example carefully and mark the answers according to your preferences in the manner given below:

1. (a) If you like any response the most, please mark a tick (✓) in the cell against that response.
- (b) If you like any response the least, please mark a cross (x) in the cell against that response.
- (c) No mark is to be put against the third response.
- (d) You are to mark only one tick against any one response, and one cross against any one (other) response.

Example:

Space for Answer

Q. What is, in your opinion, the best use of wealth in excess of necessity?

- | | |
|---|----------|
| A. To employ as capital to earn more wealth. | A () |
| B. To donate to the poor or down trodden. | B (✓) |
| C. To spend for getting luxurious and material welfare of life. | C (x) |

In this example, the respondent has liked the (B) response the most, hence tick mark is placed against that cell (). He has liked (C) response the least, so cross mark is provided against that cell (), no opinion has been expressed about answer (A). Your responses may be different from these. This example has been shown in the Answer sheet for your own understanding.

2. Under every circumstance, there may be many answers other than those given, which may be liked by you the most or the least; but you are to opine only on the given answers.
3. This is not a test of your knowledge, so all the answers will be treated as correct.
4. Your responses will be kept strictly confidential, therefore respond all the questions.
5. The questions are based on social circumstances. Therefore, you may think that the response, which the society thinks good, will be liked most. This will not be good because, under such circumstances, you will not be able to express your own views correctly. Therefore express your own opinion fearlessly irrespective of the fact whether the society likes it or not.
6. All questions are to be answered. No question is to be left.
7. There is no time limit, but the response which you may deem fit in the first instance, the same may be marked.



Questions

1. **What would you prefer while choosing a groom for your sister/daughter ?**
 - (I)groom's family.
 - (J)groom's health consciousness.
 - (B)groom's good nature.

2. **What job do you like ? Such a job in which you have:**
 - (H)to control over some people.
 - (G)physical comfort and rest.
 - (E)an opportunity to earn a lot of money.

3. **If there is no fear of punishment, under which circumstances would you tell a lie ?**
 - (B)for the welfare of your friend.
 - (I)for the prestige of your own family.
 - (H)for the prestige of your position.

4. **Where do you like a job / business ?**
 - (E)Where there is more income than other places.
 - (J)Where climatic conditions are suitable for your health.
 - (C)Where all are equally treated.

5. **If there is God, how He, in your opinion, can be comprehended ?**
 - (F)by knowledge.
 - (A)by devotion.
 - (B)by social service.

6. **How would you like to spend vacation ?**
 - (D)decorating your flower garden or completing a literary composition.
 - (B)doing deeds for social welfare.
 - (G)going to cinema,circus or any other entertainment function .

7. **What would you prefer for a happy life ?**
 - (J)sound health.
 - (F)sound knowledge of human nature.
 - (D)interest in fine arts.

8. **What kind of action would you consider bad ?**
 - (G)rejecting proposal for cinema by a friend of opposite sex.
 - (C)disobedience of Durbar's/Syiem's/Nokma's/ Village Council's /Mahari Association's and/orDistrict Council's decision.
 - (A)telling a lie for earning a money.

Questions

9. **Under which condition can you have meal at the residence of a person who is rejected by his/her community if:** (J)the meal is nutritive.
(B)he is your friend.
(H)he is your officer.
10. **What would you fear of earning be unfair means/ conduct ?** (A)punishment by God.
(H)punishment by law.
(B)of defamation.
11. **In your opinion how education should be imparted ? That :** (C)will equally regard all people irrespective of religion and tribe.
(E)will enable the masses for earning livelihood.
(A)will enable the people to conduct according to religious codes.
12. **In your opinion, when does one succeed for laborious studies? When:** (E)improving ability for earning more.
(H)occupy higher position/ office.
(F)developing ability for finding out new facts.
13. **What fine art would you consider best ?** (G)that gives pleasure.
(D)that creates aesthetic ideas.
(F)that ascertains reality.
14. **Which shortcoming in people these days you dislike ?** (A)less faith in God.
(D)less interest in art.
(I) less concern for family prestige.
15. **What class of people do you like ?** (F)scholars who advance knowledge by the discovery of new facts.
(J)doctor, vaidya, hakim who protect health.
(E)Industrialists for contributing economic development of the country.

Questions

16. **If your brother/son wants to marry a girl belonging to other tribe what would you like to do?**
- (C)allowing the marriage because you treat all tribes equally.
 (D)disallowing the marriage because it will degrade family prestige.
 (G)allowing the marriage because in love you consider happiness is comparatively important than family prestige.
17. **With whom would you like friendship? Who :**
- (I)belongs to your tribe.
 (A)has firm belief in his/her religion.
 (D)has interest in art or literature.
18. **Why do you like Mahatma Gandhi ? Because :**
- (H)he worked controlling over congress organisation.
 (A)he had firm belief in God.
 (C)he tried for ensuring equal rights to all.
19. **What would you consider important for the success of your profession/job?**
- (H)ability to control over subordinate employees.
 (F)knowledge of basic principles of work.
 (C)maintaning impartiality among tribe/creed, rich/poor or religion.
20. **What mistake of your own will pain you most ?That:**
- (E)damages heavy wealth.
 (A)breaks religious codes.
 (J)results in bad health.
21. **When would you consider fruitful your labour done for the dedication to studies of art? When:**
- (D)the artist get self-satisfaction.
 (B)others find pleasure.
 (E)it is made a means of livelihood.
22. **What would the boy/ girl like to consider of own marriage ?**
- (E)monetary condition of the new relative.
 (C)his/her own choice.
 (I)choice of the family members.

Questions

23. **What food do you like ?** (B)that is offered with love.
(G)that is delicious food.
(J)that is highly nutritive.
24. **You started a work with a friend.Under what circumstances would you like to discontinue the work ?** (I) when there is fear of effecting your family prestige.
(G)when there is fear of trouble to your health.
(F)when you firmly know that the work is bad.
25. **Which portion of the city would you like to stay ? Where** (D)there is cleanliness of the place.
(I)neighbour is of equal status to your family.
(H) you can exercise authority.
26. **Whom you consider a good administrator ?** (B)who is kind and sympathetic.
(H)who strictly maintains discipline.
(F)who has knowledge of administrative principles.
27. **If you badly require a job for earning, what job would you accept with difficulty ?** (J)where there is fear of deteriorating health.
(H)where you have to work under control of others.
(I)that will degrade your family prestige.
28. **By winning lottery prize three persons got Rs One lakh each and spent a large portion of the amount in the following way. In your opinion who spent the amount for the good ?** (G)in buying articles for personal comfort and advantage.
(E)in utilising as capital for earning more income.
(B)in utilising for development of his community.

Questions

29. You find the following different qualities in three persons, whom would you regard ?
- (A) whose life is simple and thinking is religious.
 (C) who respects all regardless of rich and poor.
 (B) who hardly cares for his weal and woe in helping needy persons.
30. What would be the aim of poetry in your opinion ?
- (F) portraying reality of the society.
 (D) portraying loveliness.
 (G) giving entertainment.
31. In your opinion what would you prefer to do in the 'good hours of morning'?
- (J) walking and physically exercising for maintenance of health.
 (F) studying for advancement of knowledge.
 (A) worshipping or meditating God.
32. Why do you consider sound health best ? For the reason that :
- (G) you can enjoy the worldly pleasures.
 (J) you can do full development and perfectly utilise your abilities.
 (C) you can regard all equally having devoid of fear.
33. If you are in need of a personal assistant whom would you like to keep ?
- (I) who possesses the essential qualification and belongs to a good family.
 (C) who possesses the highest qualification.
 (E) who possesses the necessary qualification and is also a needy person.
34. On the eve of happy occasion (like birthday) what presentation would you like ?
- (D) article of latest model for drawing room decoration.
 (E) ring made of gold.
 (J) any article for physical game like badminton set.
35. In your opinion, in the present situation who is more important for the welfare of the country ?
- (A) true religious leader.
 (F) good scientist.
 (E) hardworking industrialist.

Questions

- 36. If you are to stay in a room with somebody for sometime outside your house whom would you like to stay with?**
- (I)who is of equal family.
 (C)who denies discrimination among tribes, colour, religion and language.
 (D)who has interest in music, fine arts and poetry.
- 37. While doing a work what do you consider important?**
- (B)that troubles none.
 (I)that does not degrade family prestige.
 (J)that does not deteriorate your health.
- 38. Which of the following families would you respect ?**
- (F)the family in which many scholars/scientists are born.
 (G)the family members of which are known for their democratic qualities (such as generosity in religion absence of discrimination).
 (H)the family in which officers (such as collectors, police captain) are born.
- 39. In your opinion what is truth ? That makes the belief that:**
- (C)there should not be discrimination among persons on the basis of tribe, religion, language,etc.
 (D)God is present in all beautiful things, therefore practice for appreciation of beauty(art) is desired.
 (A) God is omnipotent, omniscient and omnipresent, therefore,there should be fear of religion.
- 40. Which of the sayings do you trust ?**
- (H)ruling in a small place is better than serving in a big place.
 (G)he who could not fulfil his personal desires in the world is dead though he is alive.
 (D)man who devoids of love for literature, music and art is like an animal.

(Fourth Modified Form and Final Draft of PVQ)

PERSONAL VALUES QUESTIONNAIRE**Booklet**

Instructions: You have a Booklet and an Answer Sheet. Write your name, age, etc., on the Answer Sheet where it tells you to. The Booklet before you have in it questions prepared to know under certain circumstances 'what would you like to do'. Although you are to read the questions in this Booklet, you must put your answers on the Answer Sheet, making sure that the number of your answer matches the number of the question in the Booklet.

First, we shall give you one example so that you will know exactly what to do. Read the following example carefully and mark the answers according to your preferences in the manner given below:

1. (a) If you like any response the most, please mark a tick (✓) in the cell against that response.
- (b) If you like any response the least, please mark a cross (x) in the cell against that response.
- (c) No mark is to be put against the third response.
- (d) You are to mark only one tick against any one response, and one cross against any one (other) response.

Example:

Space for Answer

Q. What is, in your opinion, the best use of wealth in excess of necessity?

- | | |
|---|-------|
| A. To employ as capital to earn more wealth. | A () |
| B. To donate to the poor or down trodden. | B (✓) |
| C. To spend for getting luxurious and material welfare of life. | C (x) |

In this example, the respondent has liked the (B) response the most, hence tick mark is placed against that cell (). He has liked (C) response the least, so cross mark is provided against that cell (), no opinion has been expressed about answer (A). Your responses may be different from these. This example has been shown in the Answer sheet for your own understanding.

2. Under every circumstance, there may be many answers other than those given, which may be liked by you the most or the least; but you are to opine only on the given answers.
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6. All questions are to be answered. No question is to be left.
7. There is no time limit, but the response which you may deem fit in the first instance, the same may be marked.



Questions

1. **What would you prefer while choosing a groom for your sister/daughter ?**
 - (I)Groom's family
 - (J)Groom's health consciousness
 - (B)Groom's good nature

2. **What job do you like ? Such a job in which you have:**
 - (H)control over some people.
 - (G)physical comfort and rest.
 - (E)an opportunity to earn a lot of money.

3. **If there is no fear of punishment, under which circumstances would you tell a lie ?**
 - (B)For the welfare of your friend
 - (I)For the prestige of your own family
 - (H)For the prestige of your position

4. **Where would you like a job or do business ?**
 - (E)Where there is more income than other places.
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 - (C)Where all are equally treated.

5. **If there is God, how can He,in your opinion,be comprehended ?**
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 - (B)By social service

6. **How would you like to spend vacation ?**
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 - (B)Doing deeds for social welfare
 - (G)Going to cinema,circus or any other entertainment function

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 - (D)Interest in fine arts

8. **What kind of action would you consider bad ?**
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Questions

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(H)Punishment by law
(B)Of defamation
11. **In your opinion how should education be imparted ?** (C) that will equally regard all people irrespective of religion and tribe.
(E) that will enable the masses for earning livelihood.
(A)that will enable the people to conduct according to religious codes.
12. **In your opinion, when does one succeed for laborious studies?** (E)When improving ability for earning more
(H)When occupying higher position/ office
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13. **Which fine art would you consider best ?** (G)That gives pleasure.
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15. **Which class of people do you like ?** (F)Scholars who advance knowledge by the discovery of new facts.
(J)Doctor, vaidya, hakim who protect health.
(E)Industrialists for contributing economic development of the country.

Questions

16. **If your brother/son wants to marry a girl, belonging to other tribe what would you like to do?**
- (C) Allow the marriage because you treat all tribes equally.
 (I) Disallow the marriage because it will degrade family prestige.
 (G) Allow the marriage because you consider that happiness in love is comparatively more important than family prestige.
17. **With whom would you like friendship?**
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 (F) Knowledge of basic principles of work
 (C) Maintaining impartiality among tribe/creed, rich/poor or religion
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21. **When would you consider your dedication to studies of art fruitful?**
- (D) when the artist get self-satisfaction.
 (B) when others find pleasure.
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22. **What would the boy/ girl like to consider of own marriage ?**
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Questions

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24. **You started a work with a friend.Under what circumstances would you like to discontinue the work ?** (I) When there is fear of effecting your family prestige.
(G)When there is fear of trouble to your health.
(F)When you firmly know that the work is bad.
25. **Which portion of the city would you like to stay ?** (D)where there is cleanliness of the place.
(I)where neighbour is of equal status to your family.
(H)where you can exercise authority.
26. **Whom do you consider a good administrator ? One** (B)who is kind and sympathetic.
(H)who strictly maintains discipline.
(F)who has knowledge of administrative principles.
27. **If you badly require a job for earning, what job would you accept with difficulty ?** (J)Where there is fear of deteriorating health.
(H)Where you have to work under control of others.
(I)That will degrade your family prestige.
28. **By winning lottery prize three persons got Rs One lakh each and spent a large portion of the amount in the following way. In your opinion who spent the amount for the good ?** (G)In buying articles for personal comfort and advantage
(E)In utilising as capital for earning more income
(B)In utilising for development of his community

Questions

29. You find the following different qualities in three persons, whom would you regard ?
- (A) Whose life is simple and thinking is religious.
(C) Who respects all regardless of rich and poor.
(B) Who hardly cares for his weal and woe in helping needy persons.
30. What should be the aim of poetry in your opinion ?
- (F) Portraying reality of the society
(D) Portraying loveliness
(G) Giving entertainment
31. In your opinion what would you prefer to do in the 'good hours of morning'?
- (J) Walking and physically exercising for maintenance of health
(F) Studying for advancement of knowledge
(A) Worshipping or meditating God
32. Why do you consider sound health best ? For the reason that :
- (G) you can enjoy the worldly pleasures.
(J) you can do full development and perfectly utilise your abilities.
(C) you can regard all equally having devoid of fear.
33. If you are in need of a personal assistant whom would you like to keep ?
- (I) Who possesses the essential qualification and belongs to a good family.
(C) Who possesses the highest qualification.
(E) Who possesses the necessary qualification and is also a needy person.
34. On the eve of happy occasion (like birthday) what presentation would you like ?
- (D) Article of latest model for drawing room decoration
(E) Ring made of gold
(J) Any article for physical game like badminton set
35. In your opinion, in the present situation who is more important for the welfare of the country ?
- (A) True religious leader
(F) Good scientist
(E) Hardworking industrialist

Questions

- 36. If you are to stay in a room with somebody for sometime outside your house whom would you like to stay with?**
- (I) Who is of equal family.
 (C) Who denies discrimination among tribes, colour, religion and language.
 (D) Who has interest in music, fine arts and poetry.
- 37. While doing a work what do you consider important?**
- (B) That troubles none.
 (I) That does not degrade family prestige.
 (J) That does not deteriorate your health.
- 38. Which of the following families would you respect ?**
- (F) The family in which many scholars/scientists are born.
 (G) The family members of which are known for their democratic qualities (such as generosity in religion absence of discrimination).
 (H) The family in which officers (such as collectors, police captain) are born.
- 39. In your opinion what is truth ? Truth which makes the belief that:**
- (C) there should not be discrimination among persons on the basis of tribe, religion, language, etc.
 (D) God is present in all beautiful things, therefore practice for appreciation of beauty (art) is desired.
 (A) God is omnipotent, omniscient and omnipresent, therefore, there should be fear of religion.
- 40. Which of the sayings do you trust ?**
- (H) Ruling in a small place is better than serving in a big place.
 (G) He who could not fulfil his personal desires in the world is dead though he is alive.
 (D) A man devoid of the love of literature, music and art is like an animal.



T. M. No. 458715
B. K. Passl (*New Delhi*)
M. S. Lalita

Consumable Booklet
of
G T C S
(English Version)

Please fill in the following informations :—

Name of the Student Teacher.....

Class to be taught.....

Topic.....

Date.....

Time Duration.....

Estd. 1971

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	Not at all					Very much	
	1	2	3	4	5	6	7

PLANNING (Pre-instructional)

- 1. Objectives of the lesson were appropriate : clearly stated relevant to the content, adequate and attainable
- 2. Content selected was appropriate : relevant and adequate with respect to the objectives of the lesson, and accurate.
- 3. Content selected was properly organized : Logical continuity and psychological organization.
- 4. Audio-visual material chosen were appropriate : suited to the pupils and content, adequate and necessary for attaining the objectives.

PRESENTATION (Instructional)

- 5. Lesson was introduced effectively and pupils were made ready emotionally and from knowledge point of view to receive the new lesson continuity in statements or questions, relevance, use of previous knowledge and use of appropriate device/technique.
- 6. Questions were appropriate : well structured, properly put, adequate in number and made pupils participate.
- 7. Critically awareness was brought about in pupils with the help of probing questions : prompting, seeking further information, refocusing, redirection and increasing critical awareness.
- 8. Concepts and principles were explained (understanding brought about) with the help of clear interrelated and meaningful statements : statements to create set, to conclude, statements which had relevancy, continuity appropriate vocabulary explaining links, fluency and had no vague words and phrases.

	Not at all					Very much	
	1	2	3	4	5	6	7

- 9. The concepts and principles were illustrated with the help of appropriate examples through appropriate media (verbal and nonverbal) : simple, relevant to the content and interest level of pupils.

- 10. Pupils' attention was secured and maintained by varying stimuli like movements, gestures, changing speech pattern, focusing, changing interaction styles, pausing, and oral-visual switching : Pupils' postures, and listening, observing, and responding behaviour of pupils.

- 11. Deliberate silence and nonverbal cues were used to increase pupil participation.

- 12. Pupils' participation (responding and initiating) was encouraged using verbal and nonverbal reinforcers.

- 13. Speed of presentation of ideas was appropriate : matched with the rate of pupils' understanding and there was proper budgeting of time.

- 14. Pupils participated in the classroom and responded to the teacher and initiated by giving their own ideas and reacting to others' ideas

- 15. The blackboard work was good : legible, neat, appropriateness of the content written and adequate.

							Not at all		Very much
1	2	3	4	5	6	7			

CLOSING

- 16. The closure was achieved appropriately : main points of the lesson were consolidated, present knowledge was linked with the past knowledge, opportunities were provided for applying present knowledge was linked with future learning (assignment).
- 17. The assignment given to the pupils was appropriate : suited to individual differences, relevant to the content taught, and adequate.

EVALUATION

- 18. Pupils' progress towards the objectives of the lesson was checked and the procedures of evaluation were appropriate : relevant to the objectives, valid, reliable, and objective.
- 19. Pupils' difficulties in understanding a concept or principle were diagnosed by step-by-step questioning and suitable remedial measures were undertaken.

MANAGERIAL

- 20. Both attending and nonattending behaviours of the pupils were recognized : attending behaviour was rewarded, directions were given to eliminate nonattending behaviour, questions were asked to check pupils' attending behaviour, pupils' feelings and ideas were accepted, and nonverbal cues were used to recognize pupils' attending and nonattending behaviours.
- 21. Classroom discipline was maintained in the class : pupils followed teacher's instructions that were not related to the content. Comments (if any) :

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BIO-DATA

1. **Name** Nikme Salse C.Momin
2. **Gender** Female
3. **Date of Birth** 24.10.1976

4. **Permanent Address** C/o Mr Hemotshing K. Marak,
Chedilsa Home, R.C.Road,
Tura, Chandmari,
Meghalaya-794002

5. **Address for Correspondence** Department of Education,
North Eastern Hill University,
Tura- Campus, Tura, Chandmari,
Meghalaya-794002

6. **Educational Qualification** B.Ed (Gold Medalist)
MA (Education) (Gold Medalist)
UGC NET/JRF

7. **Work Experiences**
 - Assistant Teacher in St Mary's Higher Secondary School, New Tura, Tura Meghalaya (February to July,1999),
 - Lecturer in Education, Durama College, Tura- Meghalaya (July,2001 to February,2002),
 - Assistant Lecturer, Tura Government Boys' Higher Secondary School, Tura- Meghalaya (February 2002 to 11th April,2002),
 - Lecturer, Department of Education, North-Eastern Hill University, Tura-Campus, Tura- Meghalaya (11th April,2002 till DATE).

8. Seminars/Workshops

Seminars/Workshop/Conference	Venue	Date	Organizers	Funding Agency	Nature of Participation
Regional Conference-Seminar	Shillong	27 th -28 th February, 2002	North East India Education Society (NEIES), Shillong.	NEIES	Paper Presenter
Workshop on Adolescent Education	Tura	8 th -9 th March, 2002	The Centre for Adult and Continuing Education, Shillong and Department of Education' NEHU, Tura.	NEHU	Participation
National Seminar on the Place of Garo Hills in the History and Civilisation of the North-East.	Tura	11 th -12 th November, 2002	Department of Garo, NEHU, Tura	Jointly by Kamarupa Anusandhana Samiti, Guwahati. & NEHU	Paper Presenter
Workshop on Value Oriented Education	Tura	27 th March, 2004	Department of Education, NEHU, Tura	NEHU	Workshop Coordinator
Workshop on Action Research in Elementary Education	Tura	30-31 st March, 2006	Department of Education, NEHU, Tura	NEHU	Participation
Workshop on Research Methodology	Tura	28 th March, 2006	ICSSSR-NERC Shillong & Department of Education, NEHU, Tura	ICSSR-NERC Shillong & NEHU.	Participation
Workshop cum Training on Capacity Building in Social Science Research	Shillong	13 th -22 nd November, 2006	ICSSSR-NERC Shillong & Department of Library & Information Science, NEHU, Shillong	ICSSSR-NERC Shillong & NEHU.	Participation

9. Orientation Courses

Participated in the 4 week UGC sponsored Orientation Programme in Academic Staff College, Himachal Pradesh University, Shimla from 27th Oct to 22nd Nov, 2003

Declaration

I hereby declare that the above information given by me is true and correct to the best of my knowledge.

Date: 20.11.2007

Place: Tura.

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