CHAPTER-I

INTRODUCTION

Education is the key to all round development of a society. The pace and shape of development depends heavily on education. Education plays a vital role in bringing about social and economic development of mankind. Education is an agent to change the attitudes and values among people and create in them a desire to progress.

1.1 Secondary School and Secondary Education:

According to the definition of **Bengal secondary Education Act (1960)** Secondary education means education suitable to the requirements of all pupils who have completed primary education and it includes general, technical, industrial, agricultural and commercial education.

**Hurlock (1959)** observed, at this stage the turmoil of emotions starts to cool down and the person with the learning at school and in the home, not only becomes able to control his emotions but also to take decisions with greater insight and understanding into the problems.

Lower secondary stage covers only the two classes ixth and xth and the age is usually 14+ and 16+. These two classes complete the ten years of general education. These two years are crucial from the point of view of the development of personality also (The Curriculum for the Ten Years School, 1975).
Human Resource Development Minister Kapil Sibal (2010) hoped the Right to Education (RTE) act will cover secondary schools in the coming years: "In the coming five years similar rights will cover secondary education", Sibal said while addressing a function organized by the ministry and UNICEF. He said the act will address the problem of high dropout rates. "More than 60 percent of children admitted in primary schools never reach class 12th. We have over 80 lakh children who do not go to school, many countries don't even have so much population." He said "After children complete their secondary education, they can decide if they want to go to university, or do some vocational training," the minister added. The Right to Education act, which came into force on April 1st, 2010, makes education a fundamental right for children between 6 to 14 years of age and is to be implemented for the first time in the country. As per the act, every child in the age group will be provided eight years of elementary education in an appropriate classroom in the vicinity of his or her neighborhood.

1.2 Secondary School Students (Adolescent Stage):

According to Encyclopedia of New York phil. Lib. (1946, P.3) the word adolescence comes from the Latin verb “adolescere” which means to “grow”. So the essence of the word “adolescence” is growth and it is in this sense that adolescence represents a period of intensive growth and change in nearly all aspects of Child’s physical, mental, social & emotional life.

Harriman (1946) is of the view that, ‘it is very difficult to point out the exact range of the adolescence period in terms of chronological years. Achieving puberty and becoming mature cannot be tied to a universal span or period.’ Therefore the
range of adolescence not only differs from country to country but also varies from community to community and from individual to individual.

In India adolescence extends roughly from 13 to 19 years among boys and from 11 to 17 among girls.

1.3 Value and Value preferences:

Friedrich Nietzsche (1844-1900) is said to have used the word values for the first time in 1880. He used the term values in plural to denote moral attitudes and beliefs that were personal and subjective.

According to the Oxford Students Dictionary, value is meant as a quality of being used or work of something compared with something else. It shows that value is an idea or option of an individual weighted by the person concerned.

Carrison Karl C. in his study "Psychology of Adolescence" (1962) has described values as ideas tied to feelings. They are the organizing factors within the personality and are specially important in relation to the development of morality and character formation. Values are both material and non-material. According to John Dewey, (Dictionary of Education, 1959), the term value means a distinctively intellectual act - an operation of comparing and judging to evaluate. Placing value in the domain of psychology, R.B. Perry (Realism of Values) which has eclipsed transcendental use by Neo-Fetcheou philosophers and its technical used by economists. These values are more relevant to psychology and education.

It is evident that certain human enterprises and pursuits have a claim to deserve special attention because of their universality and importance. But values have been given such a bewildering array of interpretation that its exact definition for
the purpose of research study especially in Indian context is difficult to conclude because of its subjectivity.

Perker (1957) has defined “values” as “assuagement of desire”. Perry interprets values in terms of interest of "object of interest" where R.M. Williams (1960) defines values as the mode of organizing conduct or the principle that guide human action". Henry Pratt, Fairchild in the Dictionary of Sociology (1944) defines it in terms of the quality of any object, which causes to be of interest to an individual or a group. Freeman in his "Theory and Practice of Psychological Testing" (1962) defines value as the "generalized and dominant interest".

As the sociologist Harry M. Johnson (1960) has pointed out that there are few concepts that have been more diversely treated in social science literature than value. To illustrate this diversity, the researcher cites below some definitions of value offered at different times by two well-known social scientists.

Johnson (1958) defines values as a conception or standard, merely personal, by which things are compared and approved or disapproved relative to one another held to relatively desirable or undesirable, more meritorious or less meritorious and so on.

Value is commonly regarded as an economic concept. An object is said to have value if it satisfies a human want or desire. Value is any thing that conserves or furthers life. W.M. Urban rightly says that alone is ultimately and intrinsically valuable that leads to the development of selves or to self-realization.

From the philosophical point of view pragmatists view that, value are not pre-existent, fixed or external. A famous pragmatist philosopher Dewey, regards that is value, which brings about good consequences. That is value, which fulfils some profound desire, and which serves, some enduring interest. That is not value, which
fulfils some superficial desire or which serves some momentary interest. Thus value is connected with utility.

Logical objectivism holds that values are ontological entities – “logical essences” - without existential status. Metaphysical objectivism views that value are ontologically real and objective existents, which are constituents of reality.

The naturalist and realists believe that values are found in nature and are discovered by man who is a rational being.

Famous psychologist **Gordon Allport (1961)** defines “A value is a belief upon which a man acts by preferences.”

**Rokeach (1973)** defines “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 converse mode of conduct or end-state of existence”.

**Nicolai Hartmann (1951)** regards value as ‘essences’. He explains the objectivity of values and the subjectivity of value judgments.

**Coleman (1971)** regards that values determine the intensity of a particular human behaviour. It is a key choice that shapes the type of life.

**W.M. Urban (1968)** regards values as real entities intrinsic to the structure of reality and gives an ontological status to them. He recognizes the existential dependence of the real on the valuable.

Value education has been globally perceived as an answer to the challenge of strengthening moral and social fabric of societies. Fostering of fundamental and human values and generating a ‘caring and companionate consciousness’ (Karan Sing, 2000) has tremendous potential to salvage the human goodness. Schools and their educational aims have, in this scenario of 20th and 21st century, been excepted to
the instrumental in preserving and restoring humanistic values like peace, calm, respect for human, social equalities.

**M. Rokeach (1973)** is of the view that a value is a preferences as well as a conception of the preferable. A person’s character, which is seen a personality psychologist stand point as a cluster of fixed trait, can be freely formulated from an internal, phenomenological stand point as system of values.

**Kluckhohn (1969)** defines “it is a conception of the desirable”. And not something “merely desired”. In 1951, Kluckhohn turns out upon closer analysis to represent a definable preferences or something to something else. The something is a specific mode of behaviour or end-state of existence. The something else is an opposite or contradictory mode or end-state.

Two mutually exclusive modes of behaviour and end-states are compared with one another.

There is also another sense in which a value represents a specific preference. A person prefers a particular mode or end-state not only when he compares it with it opposite but also when he compares it with other values within his value system. He prefers a particular mode or end-state to other modes or end-states that are lower down in his value hierarchy.

In the initial phases of value education movement during the last century, the early forties saw the United Nations announce action-oriented measures towards protection of life, liberty, and propriety of citizen’s rights. Some of the out-comes were the ‘United Nations Charter’ of 1945, the Universal Declaration of ‘Human Rights of the Child’ of 1959. In India, in December 2000 passed the juvenile justice (Care and Protection of Children Act, 2000) to protect and safeguard the interest and welfare of children and to give effect to the minimum standards prescribed by the
convention on the rights of child. The charter led to preparation of a number of texts meant to be made as standards in schools where linguistic, culture, religious and ethnic pluralism is a fact of life (Starkey, 1992). Indeed, as per international conventions as human rights, teachers are dealing with a number of value education tasks of increasing persons inherent self-worth and dignity, living with others, race or gender equity, enhancing opportunities for those with special needs etc. In India, the preamble of the Indian Constitution (26 November, 1949) has stressed the ideals of justice, liberty, equality, and fraternity. It has guaranteed certain fundamental rights and has given a chapter as directive principles of the state policy, which embodies ideals and values that are salutary for the progress of India. The 1976 insertion of Article SIA (Sustainability Impact Assessment) includes emphasis on responsibilities, obligations and duties.

**Prof. Radhakamal Mukharjee** in his book “The Social structure of Values” (New Delhi, 1965) he emphasized that “to discover values, whether intrinsic and ultimate or instrumental and immediate as historical and workable theories pragmatically and programmatically to appreciate the continuity between the intrinsic and the instrumental values in all means-ends-scheme and to clarify, harmonies and adjust values - the laws or uniformities in the social cosmos - as dynamic expression of the richness and uniqueness of the human personality and social integration and harmony are essential features of the new outlook in sociology.”

### 1.3.1 Value Preferences and Secondary School Students:

During adolescence as individuals develop increasingly complex knowledge system; they also adopt integrated set of values or morals. Early in moral development the secondary stage provides with a structured set of rules of what is right and wrong,
what is acceptable and unacceptable. Some of those values and attitude are readily verbalized, whereas others are intrinsic but less well recognized. Eventually the set of values i.e. provided by parents and society may come into conflict with other segments of society. To reconcile such difference the adolescence restructures all those beliefs into a personal ideology.

The impact of religion and religious practices is also felt for the first time at this age in one’s life. In this stage, one tries to talk about God and religion. He often engages himself in the discourse about Philosophy concepts like Soul, Brahmin, the meaning of life, the question of doubt etc.

With the development of social and civic sense the children during the period learn to behave according to the norms of their society and culture. Also the group sense makes them follow some moral or ethical code. It prepares a stage of proper moral development. The formation of strong sentiments during this period intensifies the process of moral development. The character, by which we know a person in his life, to a great extent, is the product of the experiences gained, complexes formed and sentiments made during this stage.

Secondary students begin to expose to the differentiated roles of science; the humanities and social science. This is also an appropriate stage of provide children with a sense of history and national perspective and give them opportunities to understand their constitutional duties and rights as citizens. Conscious internationalization of a health work ethos and of the roles of a human and composite culture will be brought about drawing appropriately formulated curricular.

In the present scenario, ‘value education is seen as important across countries’ (Lee, 2001). In a survey conducted by the consortium of institutions for development research in education in Europe in the early 1990’s over three-fifths of the 26
participating countries clearly demonstrated that certain values are explicit in the general goals of education issued by the various ministries of education. Value education as per this survey, covers a wide range of areas including religious values, character building, cultural heritage, societal norms, political ideologies, etc. Analysis of changing value concern in value education (Cairus, 2001) in some countries including England, America, France, Germany, China, reveals various kinds of terminology, which refers to much concerns in addition to moral/values education. These are reference to cultural globalization, democracy, issues in school system, culture for collectivism, shared values, etc.

1.3.2 Secondary Education and Values in Indian Context:

Keeping in view the importance of inculcation of proper sense of values in the young generation, value based education forms a very important place in the National curriculum at all levels. The committees and commissions appointed for development and reconstruction of education placed a great importance on value based education.

In the recommendations of the Religious Committee appointed by the Central Advisory Board of Education (1946), it is advised that spiritual and moral teaching common to all religion should form a part in the syllabus.

The University Education Commission (1948-49) recommends that virtues like loyalty courage, discipline and self sacrifice should emphasized and all educational institutions should start work with a few minutes of silent meditation.

The Secondary Education Commission (1952-53), headed by Dr. A. Lakhshmanaswami Mudaliar considered healthy trends in regard to spiritual and moral behaviour in the form of inspiring talks.
The Committee on Religious and Moral Education (1959) defines moral value as "anything that helps us to behave properly towards others" and spiritual values as "anything that takes us out of our selves and inspires us to sacrifice for the good of others or for a great cause."

The recommendations of Kothari Commission of (1964-1966) touch all aspects of human value and report that moral, spiritual, religious values and other values should be inculcated in students directly through instructions.

The National Policy on Education (1986) highlights the urgent need for value education in view of the growing erosion of essential values and increasing cynicism in society through a well designed system of curriculum to inculcate eternal values like compassion, courage, honesty, tolerance and truthfulness etc.

The report of the Chavan Committee (1999) on value based education observes that Truth (Satya), Righteous conduct (Dharma), Peace (Shanti), Love (Prema) and Non-violence (Ahimsa) are the core Universal Values which can be identified as the foundation stone on which the value based education programme can be built up.

The National Curricular Framework (NCF 2000) observes that “truth righteous conduct, peace, love and non-violence are the core universal values that can become the foundation for building the value based education programme”.

These five universal values represent the five domains of human personality intellectual, physical, emotional, psychological and spiritual and are related to five major objectives of human education, namely knowledge, skill, balance, vision and identity. “In addition key qualities like regularity, punctuality, cleanliness, self control, industriousness, sense of duty, desire to serve others, responsibility, enterprise, sensitively to equality, fraternity democratic attitude and sense of
obligation to environmental protection have been highlighted. It proposed inculcation and nurturance of moral ethical humanistic and constitutional values.”

1.4 Personality:

The word ‘personality’ has been derived from the Latin word “persona”. At first this word was used for the mask worn by the actors to change their appearance but later on it, began to be used for the actions themselves. Since then the term personality has been used to depict outward appearance or external behaviour etc.

As a theoretical construct personality is related to the many dimensions of a human being’s behavior in every developmental period as well as in his adult life. It involves –(i) the overall organization and the relative potencies of his psychological need, (ii) the manner in which he customarily tries to satisfy these needs, his various psychological – adjustment functions and (iii) the way in which its individual style of living affects others people (Murray, H and Kluckhon, C, 1948)

Watson J.B. (1930) from the psychological point defines personality “Personality is the sum of activities that can be discovered by actual observations over a long enough period of time to give reliable information.”

Eysneck H.T. (1971) defines personality which gives a complete picture of the human behaviour patterns by including cognitive, affective and somatic aspects “personality is the more and less stable and enduring organization of a person’s character, temperament, intellect, and physique, which determine his unique adjustment to the environment.”

Allport G.W. (1961), a well-known psychologist after evaluating 49 definitions of personality written by so many eminent persons. He summarizes his own concept in the following definition “personality is a dynamic organization within
the individual of those psych-physical systems that determine his unique adjustment
to his environment”. He has tried to give a comprehensive definition of the term
“personality” including the words organization dynamic psychophysical system,
unique adjustment and environment etc.

Personality is the sum total of all physical mental and emotional attitudes,
value interest and motivational factors. So the term “Personality” is used in various
senses. In general sense it is used to indicate the external outlook of an individual.

In philosophy, the conception of personality is the essential trait of a person. A
person has a sense of moral responsibility and consciousness of having a function to
discharge and as end to realize in life. A person is an end in him. He is not a means to
an end. A person is not a property. He should not be treated as a slave or a tool of any
person of an institution.

From the point of view the determination of the personality of a person, it is
necessary to have an idea about social and cultural structure. Every society has a
culture of its own and in the atmosphere of the socio-cultural background, the
personality of an individual develop in his own way. The term culture is that complex
whole which includes knowledge beliefs, art morals, customs and other capabilities
and habits acquired by man as a member of the society.

1.4.1 Personality and Personality Patterns:

The term patterns mean a design or configuration. Personality patterns is a
mode of behaviour of a person, it is made up of characteristics pattern of person and
this personality of the individual and remain unique within family and environment
consistent through life.
Guil Ford (1959) defines personality “An individual’s personality then is his unique pattern of traits …” A trait is any distinguishable relatively enduring way in which one individual differs from another.

One basic fact is that personality is unique. No two individuals even the identical twins have alike personality. Human beings are social animal as they are in microform when born in family.

Elizabeth B. Hurlock (1976) – “personality development” defines personality pattern that, the personality pattern is composed of traits or specific abilities of behaviour, which characterize the individual’s unique adjustment to life as shown in his behaviour and thoughts. The traits, however, do not merely add one to another. Rather, they are organized and integrated into a meaningful pattern.

There are three major factors at work in determining the development of the personality pattern: First, the individual hereditary endowment. Second, early experiences within the family and thirdly, important events in later life outside the home environment. Thus the personality pattern is not the product of learning exclusively or of heredity exclusively. Instead it comes from any interaction of the two.

The “Core” or center of gravity of the personality pattern is the individual concept of himself as a person as related to the world in which he lives. The quality of his behaviour, expressed in the way he adjusts to people and things in his environment, is related to and, to a large extent, determined by his self-concept.

The two major components of the personality pattern are – (a) The core, the concept of self (b) The spokes of the wheel, the traits that are held together and influenced by the core.
The real self-concept is the concept of people who have and what they are, it is a mirror image determined largely by their roles, the relationship with others and what they believe the reactions of the picture. People hold of what they would like to be. Each kind of self-concept has a physical and a psychological aspect. The physical aspect is composed of concepts, individual have of their appearance, their sex appropriateness, the importance of their bodies in relation to their behaviour and the prestige their bodies give them in the eyes of others. The psychological aspect is composed of concepts individual have of their abilities and disabilities, their worth, and their relationship with others.

The factors of temperament, which refers to reaction of the person towards emotional situations by knowing temperament of the person one, can estimate personality of the person, because this is related to the consistency or mental imbalance and considered as one of the important factor of personality.

**Mishra (1999)** found that on High School Personality Questionnaire (HSPQ) the tribal tenth grade students were more intelligent, sober, conscientious, zestful, self-sufficient, controlled and tense than their SC counter parts.

Adjustment is an index of integration between needs and press, which has a close relation of personality. It has been considered as a trait of personality. By the process of adjustment, an individual experiences several factors and events, by which he tries to shape and reshape his personality.

The concept of anxiety occupies a very important place in the study of human personality and multitude activities of the mind.

Anxiety is a start or condition of something felt unpleasant. This state was characterized by all that is covered by the word “nervousness” “apprehension or anxious expectation” and different discharge phenomena.
Extroversion–introversion, which has been considered as one of the important potential personality variable which one can estimate whether one person – orientation is based on objective condition or facts (Extrovert) or person orientation is based on own self (introvert), extrovert behaviour primarily directed by external environment himself. The extrovert person is normally adjusted in moral conduct and other sphere of behaviour.

The immediate environment condition does not influence the person who is introverted. He acts according to his own expectation and thinking. The introvert and extrovert differ in thinking, feeling, sensation and intuition.

Dependency vs. independency is also associated with the personality, which has close relation to intelligence or uniqueness of the personality.

1.4.2 Personality Patterns and Secondary School Students:

In the secondary stage moral development during the most crucial stage in an individual’s development, is peculiarly susceptible to the effects of his mental and social development.

Secondary stage reflects on adolescence periods. It is a time of major change in a person’s life. During these periods there are several drastic changes in the area of physical, intellectual and emotional and social growth. In order to, fully understand these groups of individuals; the changes that they are experiencing need to be understood first. In the physical development the boys and girls experience a good spurt; sexual organs, rapidly develop suit glance, become more active fill tired more easily etc. In this period they also make a large amount of decision about how to make and spent money. Dr. Karl Menninger an early American psychiatrist has observed
that, today’s children are not getting their belonging needs fulfill at home; at school or from neighborhoods and so are therefore striving to obtain “artificial belonging”.

Secondary Education the intermediate stage between primary education and higher education deals with the most crucial period of human life that is the ‘adolescence’. It is a transitional period of human development, which produces responsible adult citizens. The values and attitudes developed at this stage have its carryover effect in the future personal and social adjustment of a person. The adolescents or and secondary school going children are extremely concerned with the social aspect of personality.

During this period of life, that the need to be accepted by peers becomes the most important. It is crucial to the social development of adolescents that they feel like; they fit in and are needed by someone.

**J.L. Spuling (1970)** finds that self-improvement and better adjustment are two of the chief concerns of adolescents. The adolescent boys and girls report that secondary education should inculcate proper values and traits so that it helps them in achieving social success and competence.

**Elizabeth Hurlock (1947)** in her book on personality development gives importance on development of pleasing personality, which is highly rewarded and admired. For this according to her the young generation must be trained in proper sense of values for a better personality. This is a challenge indeed for the educational psychologists and teacher educators.

Therefore secondary education should teach the students about proper sense of values in order to develop their personality in a proper way. The young generation especially the adolescents are faced with the serious problem of determining right sense of values in their personal and social life.
Rokeach (1973) argues that in a broad sense, values may be assumed to tools and weapons that we all employ in order to maintain and enhance self-esteem. "They serve adjustment, ego defensive and knowledge functions."

1.5 Academic Achievement:

Academic oriented achievement, which sets in the school and teach students in formal standard ways in the academic level.

Educational performance has been strongly linked with cognitive factors measured in children as early as age three.

An academic achievement happens to be and of the core determinates of career planning and success in vocation life the parents and teachers are quite concerned about the level of academic achievement.

1.5.1 Academic Achievement and Secondary School Students:

Uba and Beacker (1981), agreed on the basis of their investigation that the oldest child usually as advantage by a good deal of attention and warmth during the early stage of life are found to be better adjusted and better academic receivers.

Charles D. Flory, Elizabeth Alden and Madeline Simmons of Lawrence College in September 1994, conducted studies on classroom teachers improve the personality adjustment of their pupils. The purpose of this study was to determine whether the regular classroom teacher could bring about improvement in the adjustments of her pupils when diagnoses were made by a standardized personality test.

One section of the profile purports to indicate how the child feels about himself; while the other section consists of components of social adjustment. The
average of the two parts is considered a measure of the child's Total Personality Adjustment.

There was a significant improvement in the personality adjustment of the 23 pupils used as subjects in this study. Their status at the end of the sixth grade represented by a median score in total Adjustment, which was normal for the general population.

The National policy on Education (NPE) 1986, has provided for environment awareness, science and technology education and introduction of traditional elements such as ‘Yoga’ in to the Indian Secondary School System. Secondary education covers children 14-18 which covers 88.5 million children according to 2001 census. A significant feature of Indian’s secondary school system is the emphasis on inclusion of the disadvantaged sections of the society.

Thakur, T (1974) found how far the secondary school had been able to help the boys to keep up their level of achievement throughout their school carrier and how far the school had been able to help the boys to develop their intellectual capacity as revealed by their ability and aptitude.

Nagaraju (1995) has reported positive effect of intervention for MIC, achievement in language.

Minnalkodo (1997) found that amongst students studying in eleventh grade, achievement motivation, academic achievement and self-concept were positively related.

According to Pupil Level Annual School Census (PLASC), 5,77,201 in state secondary schools reaching the age of 16 in 2003. 1, 5.5 percent of them, or about 32,000 received no passes at GCSE/GNVQ (General Certificate of Secondary Education/General National Vocational Qualification), about 1,44,000 or 25 percent
(including those with no passes), scored no passed above the ‘D’ grade. Here 60 percent boys and 40 percent girls. Low achievement is a misfortune for the individuals concerned, and a considerable social problem.

1.6 Socio-Cultural Environment:

Culture consists of thought and patterns of a society and other forms of interaction their customs, habits beliefs and value. Herskovits (1955) has defined “culture is the man made part of environment”.

Segall (1984) has defined “culture is nothing but a bunch of independent variables, which might include basic institutions, subsistence patterns, social organizations, languages and social rules governing interpersonal relations”.

The attitudes of an individual are very much influenced by cultural order. It is a result of cultural values that an individual is able to determine what is right and what is wrong. If in social behaviour we find difference among the individuals, basic reason lies in socio-cultural environment. That is why socio-culture plays an important role in the development of the personality of an individual.

Current conceptualizations of socio-cultural theory draw heavily on the work of Vygotsky (1986), as well as later theoreticians (for example, Wertsch, 1991, 1998) who conducted a study on the socio-cultural prospective with a view to the learning as being embedded within social events and occurring as a child interacts with people; objects and events in the environment.

Tharp and Gallimore (1988) “The socio-cultural perspective has profound implications for teaching, schooling and education. A key feature of this emergent view of human development is that higher order functions develop out of social interaction. Vygotsky argues that a Childs development cannot be understood by a
study of the individual. We must also examine the external social world in which that individual life has developed. Through participation in activities that require cognitive and communicative function, children are drawn into the use of these functions in ways that nurture and “Scaffold them”. Clearly, socio-cultural theory is much more complex than this brief description might lead one to believe. Nonetheless, the aspects described above are important components to consider when examining the communicative and cognitive development of learners.

The term culture and society are complex and ever changing. Society is the web of social relationship and it is always changing while culture is an accumulated knowledge, which is transmitted from generation to generation with required modification and behavior.

1.7 Rational of the Study:

Personality is the sum total of all physical, mental and emotional attitudes, values, interests and motivational factors. Personality is the core potential that determines one’s success in life and career. The individual is the owner of his career planning is the most important decision of one’s life. Speaks of personality as “the sum total of an individual’s prophesies as a distinct and unique human ways”.

Personality is made up of the characteristic patterns of thoughts, feelings and behaviors that make a person unique personality arises from within the individual and remains family consistent throughout life.

The human beings are social animal as they are in micro form when born in family. It is to satisfy this instinct that he/she forms groups, clubs and various religions bodies. The sum total of these bodies constitutes the social environment of the secondary level students.
During secondary school stage, as individuals develop increasingly complex knowledge system, they also adopt an integrated set of values or morals. Early in moral development the child is provided with a structure set of rules of what is right and wrong, what acceptable and unacceptable. Some of those values and attitudes are readily verbalized, whereas others are intrinsic but less well recognized. Eventually the set of values i.e. provided by parents and society may come in to conflict with other segments of society. To reconcile such difference the adolescent restructures all those beliefs in to a personal ideology.

Determination of the personality patterns as necessarily depends on the socio-culture structure of given community. It is an encounter with the total personality of the individual keeping in view all aspects of personality development – the intellectual, social and emotional, will and character. It involves developing sensitivity to and awareness of what is right, what is good, what is beautiful, ability to chose the right values in accordance with one’s conception of the highest ideals of live and internalizing and realizing them in thought and action. The attitudes of an individual are very much influenced by the cultural order.

Socio-cultural factors have important role in the development of the personality patterns of children. So it is very much important to analyze the socio-cultural environment to reveal the variety of problems and prospects to development of children personality.

The socio cultural heritage includes the cultural environment in which the individuals live and accept cultural traditions, ideals, values, which accepts in a particular society. All these factors leave a permanent impression on the personality of the school children. The socio-cultural environment exerts a more powerful influence upon the personality of a person. Psychologist call Man as a human plant
planted in the social that grows as it spreads its roots in the soil for Socio-cultural feeling. Every societies to have an own one’s place their values in basic area of the personality of an individual develops in its own way.

A value is an enduring belief that a specific mode conduct or end-state of existence is personality or socially preferable to an opposite or converse mode of conduct or end-state existence (M. Roreach, 1973). Values are embedded in the dominant status scheme and institutional pattern of the socio-cultural environment. It is an encounter with the total personality of the individual. Value represents a specific preference. A person prefers a particular mode or end-state not only when he compares it with its opposite but also when he compares it with other values within his value system. Education aims at the development of the whole personality. The value preferences is influenced by a complex network of environmental factors home, peer group, community, the media and the general, ethos prevailing in the society. Values are embedded in the dominant status scheme and institutional pattern of the socio—cultural environment.

So value preferences of life obviously help persons build their personality in to right direction. The value preference of a given community lies in the socio-cultural environment, which obviously, helps a person to build his/her personality in the right direction. Value and personality are bind together in matrix of culture. Sociological point of view the individual in a group and culture spontaneously holds on to the ramifying and proliferating values, roles and patterns of through and action which produce in his personality and that enables his to maintain the stability of social system and his relationship with that system. The individual relationship with others in the every day transactions determines the evaluation and conception of himself as well as his status and obligations in the society.
A major concern in schools is that some ethnic groups consistently achieve below the average than other students. Researchers agree that consistent differences among ethnic group on test of cognitive abilities are mainly the legacy of discrimination.

It is true that the most serious problems is faced by any of our society (particularly tribal society) today is the rapid degradation of our culture heritage which is the mirror of our values moves and custom etc. Basically the present tribe of society is changing rapidly with new innovations of technologies and modern means of communication. Every individual is in cut throat competition material achievement has transformed the human being to a mechanical robot, status and good salary package are the two factors, on which the rate of success of an individual is assessed. But if this is so why after achieving these goals also, people still feel ‘frustrated’ and unhappy. Why are people with high status and position in the society hunting for mental peace? The answer to these questions may possibly come out from our inner soul.

Education does play a vital role in bringing about social and economic development of mankind. It has been the main factor in the progress of civilization from the time immemorial. If we go back to the history of the world today we come to know that the process of education has impact on those countries leading to the development of civilization. Countries like India where development process is very slow due to various causes, such as communal disturbance growth of population, death of poverty, planning for development process, education, should stand as a challenge against these evils.

The North Eastern region of India comprises the Seven Sisters States of Arunachal Pradesh, Assam, Monipur, Meghalaya, Mizoram, Nagaland and Tripura.
The state, Assam, which is populated by various tribal groups of people, is situated on the North-east region of India. Physically the state is divided into two parts – the Brahmaputra Valley and the Borak Valley. The state of Assam is a meeting place of many races cultures, languages and religions, which have largely moulded a unified cohesive cultural identity known as Assamese culture.

The state is bounded on the North by Bhutan and Arunachal Pradesh, on the East-West Bengal, on the South Mizoram and Tripura and the West by the Arunachal Pradesh, Nagaland and Monipur.

The Indian Constitution has regarded the Deoris as a scheduled Tribe of Assam. According to 1971 census their total population stood at 23,080 of which 11,901 were male and 11,179 were females. Out of the total population the speakers of mother tongue stood at 12,190 and the PC of literary among them as per 1971 census was 27.72%.

Again, according to the 2001 census the total revenue villages of Deori in Assam are 133 and their population are 2,45,000.

Deori is aboriginal tribes of Assam. The Encyclopedia Britannica, has entry on tribe in the following words, “In cultural anthropology, theoretical type of human social organization based on small groups defined by traditions of common descent and having temporary or permanent political integration above the family level and shared language, culture and ideology.”

Assam is divided into 27th districts for the purpose of administrative convenience. Out of the 27th there are 2 hills districts and 25 are Valley districts.

There are cultural diversity that exists amongst the different ethnic groups of Assam is too glaring for us to ignore and roll in the emotionally identify idealism of an all – embracing Assamese culture unless, of course, we mean by the expression the
abstract conglomeration of all the cultural entities in the state. There is the diverse
cultural element of all ethnic groups in the state absorbed into this core, together with
the cultural features shared by many of them, that has lent to Assamese culture its
composite character. Consideration from this point of view, the numerous elements of
culture found amongst the many ethnic groups in Assamese for larger entity than the
expression ‘Assamese Culture Signifies.’

There are many scheduled tribes, scheduled caste, OBC, MOBC, general etc.
in state of Assam. Assam alone account for 3% of the total scheduled tribe population
of the North-East. According to the Scheduled Caste and Scheduled Tribes orders
(Amendment) Act, 2002, there are, 25 scheduled tribes in Assam.

Table-1

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Name of the Tribes</th>
<th>Total Population</th>
<th>Male</th>
<th>Female</th>
<th>Total ST PC</th>
<th>PC of Literacy</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bor Kachari</td>
<td>1352771</td>
<td>682710</td>
<td>670061</td>
<td>40.88</td>
<td>51.48</td>
</tr>
<tr>
<td>2</td>
<td>Barmans Cachar</td>
<td>15877</td>
<td>8028</td>
<td>7853</td>
<td>0.48</td>
<td>56.15</td>
</tr>
<tr>
<td>3</td>
<td>Mishing (mizi)</td>
<td>587310</td>
<td>299790</td>
<td>287520</td>
<td>17.76</td>
<td>49.12</td>
</tr>
<tr>
<td>4</td>
<td>Deori</td>
<td>41161</td>
<td>20809</td>
<td>20352</td>
<td>1.24</td>
<td>43.00</td>
</tr>
<tr>
<td>5</td>
<td>Rabha</td>
<td>277517</td>
<td>140614</td>
<td>136903</td>
<td>8.34</td>
<td>64.33</td>
</tr>
<tr>
<td>6</td>
<td>Laluung (tiwa)</td>
<td>170622</td>
<td>85894</td>
<td>84658</td>
<td>5.16</td>
<td>59.42</td>
</tr>
<tr>
<td>7</td>
<td>Karbi (Miki)</td>
<td>353513</td>
<td>180136</td>
<td>173377</td>
<td>10.68</td>
<td>51.25</td>
</tr>
<tr>
<td>8</td>
<td>Dimasa</td>
<td>110976</td>
<td>56876</td>
<td>54100</td>
<td>3.35</td>
<td>57.28</td>
</tr>
<tr>
<td>9</td>
<td>Meca</td>
<td>8997</td>
<td>4597</td>
<td>4400</td>
<td>0.28</td>
<td>79.76</td>
</tr>
<tr>
<td>10</td>
<td>Sonowal Kachari</td>
<td>235881</td>
<td>119470</td>
<td>116411</td>
<td>7.13</td>
<td>96.22</td>
</tr>
<tr>
<td>11</td>
<td>Kojel</td>
<td>1682</td>
<td>932</td>
<td>750</td>
<td>0.06</td>
<td>63.07</td>
</tr>
<tr>
<td>12</td>
<td>Garo</td>
<td>21112</td>
<td>10739</td>
<td>10373</td>
<td>0.62</td>
<td>44.44</td>
</tr>
<tr>
<td>13</td>
<td>Khasi</td>
<td>12722</td>
<td>6354</td>
<td>6368</td>
<td>0.38</td>
<td>27.55</td>
</tr>
<tr>
<td>14</td>
<td>Any Kuki Tribes</td>
<td>28273</td>
<td>14666</td>
<td>13607</td>
<td>0.85</td>
<td>70.43</td>
</tr>
<tr>
<td>15</td>
<td>Man</td>
<td>739</td>
<td>375</td>
<td>364</td>
<td>0.02</td>
<td>67.50</td>
</tr>
<tr>
<td>16</td>
<td>Any Naga tribes</td>
<td>21706</td>
<td>11077</td>
<td>10629</td>
<td>0.66</td>
<td>47.09</td>
</tr>
<tr>
<td>17</td>
<td>Any mizo tribes</td>
<td>2957</td>
<td>1504</td>
<td>1453</td>
<td>0.08</td>
<td>62.50</td>
</tr>
<tr>
<td>18</td>
<td>Homar</td>
<td>14460</td>
<td>7429</td>
<td>7031</td>
<td>0.04</td>
<td>44.53</td>
</tr>
<tr>
<td>19</td>
<td>Hajong</td>
<td>256</td>
<td>139</td>
<td>117</td>
<td>0.01</td>
<td>44.53</td>
</tr>
<tr>
<td>20</td>
<td>Chakma</td>
<td>2478</td>
<td>1329</td>
<td>1149</td>
<td>0.07</td>
<td>24.07</td>
</tr>
<tr>
<td>21</td>
<td>Lakhma</td>
<td>11</td>
<td>5</td>
<td>6</td>
<td>0.01</td>
<td>81.8</td>
</tr>
<tr>
<td>22</td>
<td>Sintheng</td>
<td>336</td>
<td>164</td>
<td>172</td>
<td>0.01</td>
<td>58.33</td>
</tr>
<tr>
<td>23</td>
<td>Other tribes</td>
<td>47013</td>
<td>24414</td>
<td>22599</td>
<td>1.43</td>
<td>58.27</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>3308570</strong></td>
<td><strong>1678117</strong></td>
<td><strong>1630453</strong></td>
<td><strong>62.5</strong></td>
<td><strong>72.3</strong></td>
<td><strong>52.4</strong></td>
</tr>
</tbody>
</table>

NB. While determining PC of literacy 0-6 age group children are excluded.
Many of the traditional, superstitions belief and absolute values which prevent progress can be changed through the education in favour of enlighten ideas. Much of the backwardness and poverty of the masses is due to literacy and ignorance.

Education helps a man to be socially acceptable and responsible technically efficient and personally well-adjusted individual.

Education is agent to change the attitudes and values among people and create in them a desire process. It is the educations that bring about assimilation of the cultural values and transmits it from one generation to another generation. It provides stability to the society and explains the complexities of life, thus education bring change a society from traditional to modernity.

1.8 Deori in Assam

Deoris are distinguished from the other communities by certain mode of behaviour such as, their dresses, food habits and socio-cultural rituals and rites etc.

According to Pandit Vidyavinod Tradition (Journal of Institute of Social Research, Shillong, Vol-No. 1, January, 1981), “a colony of Brahmins was set up in Sadiya region near the city of Kundil by Parasurama, Kuundiyan, well known as a founder of the kingdom of Kambojo belonged to this Brahmin colony. The existence of Aryan colony in North Eastern Frontier Region and the impact of Aryan of Mongoloid elements cannot be denied… After the coming of the Vedic cultures the synthesis of both the culture took place before 5th century A. D. they introduced the Aryan Language of “Pisachi Family” and popularized the propitiation of both the natural objects and malevolent spirits…. Aboriginal Tibeto-Burmese, who had to be appeased by crude worship and sacrifices. Hence the priestly class of Bodo Tribe came to be known as Deoris.”
The present inhabitations of the Deoris are spread in Lakhimpur, Dhemaji, Jorhat, Sonitpur, Dibrugarh and Tinsukia districts of Assam. The Deori villages are generally found in plain areas of the river banks. They were settled near by Sadiya first.

As per semantics the word, “Deori” means the off springs of God and Goddess. According to the Deori language, ‘Den’ means great, wise and ‘O’ and ‘Ri’ denotes male and female respectively. Hence the meaning of “Deori” is the great or wise male and female being.

A Map of the state is given below as Figure.1 for the purpose of the easy reference:

Fig-1: This map is used only for illustration purpose.

1.9 Research questions:

This study will concentrate on the following questions:

(a) What is the personality pattern of secondary level students of Deoris?

(b) What are the value preferences of secondary school students of Deoris?

(c) How can value preferences influence the academic achievement?
(d) What is the status of academic achievement of Deori students in secondary level students?

(e) What is the socio-cultural environment of Deori secondary level students?

(f) What are the relationships among value preferences, personality pattern and academic achievement?

1.10 The Statement of the Problem:

To find out the answer of these questions the present study is entitled: “Personality Patterns, Value Preferences and Academic Achievement of the Secondary School Students among Deoris in Assam”. It is not too easy to study the whole tribes within a short period. Therefore is confined to select Deori only.

1.11 Objective of the Study:

The present study attempts the following objectives:

(i) To assess the Personality Patterns among the respondents.

(ii) To study Value Preferences of Deori Secondary School Students.

(iii) To find out the Academic Achievement of Deori Secondary School Students.

(iv) To assess the influence of Socio-cultural environment on Personality Patterns of Deori Secondary School Students.

(v) To assess the influence of Socio-cultural environment and Personality Patterns on Academic achievement of Deori Secondary School Students.

(vi) To assess the influence of Socio-cultural environment on Value Preferences of Deori Secondary School Students.
(vii) To assess Personality Patterns influenced by Value Preferences of Deori Secondary School Students.

(viii) To find out relationship among Personality Patterns, Value Preferences and Academic Achievement of Deori Secondary School Students.

1.12 Hypothesis:

For the present study no directional hypothesis are proposed to be test. The study proposes to test the following null hypothesis:

(i) There will be no relationship between personality patterns and value preferences of secondary school students of Deoris.

(ii) There will be no relationship between value preferences and academic achievement of secondary school students of Deoris.

(iii) There will be no relationship between personality patterns and academic achievement of Secondary school students of Deoris.

1.13 Delimitation of the study:

The study will be conducted in two Districts (a) Lakhimpur and (b) Dhemaji of Assam. The Secondary Level Deori Students (both boys and girls) of classes of ixth and xth standard students has been taken only from Govt. aided schools under the two districts.

1.14 Methodology and Design:

Descriptive survey method is used for this study. The descriptive research or normative survey method has undoubtedly been the most popular and the most widely used research method in education.
The present study has been designed with its conceptual structure, its objectives consisting of the grouping for the collection, measurement and analysis of data. It has developed plan, structure and strategy of investigation to obtain answers for the research questions. The present study has its eight objectives and it has also developed research tools for the collecting of data.

1.15 Operational Definition:

i. **Value Preferences**: Value preferences are that which deals by a person in a particular mode of end-state existence. In the present study this variable is considering as Deori secondary school students value preferences according to their personal life.

ii. **Personality Pattern**: Personality patterns is a mode of behavior of a person, it is made up of characteristic pattern of person and which make a person unique personality within the individual and remains family, environment consistent through life. In this study researcher has taken this variable to understand what types of personality patterns follows the particular Deori secondary school level students.

iii. **Academic Achievement**: Academic oriented achievement, which sets in the school and teach students in formal standard ways in the academic level. In this study Academic Achievements means only the performance of the obtained marks in the last examination of Deori school level students.

iv. **Secondary Level Students**: Class ixth and xth standard class level students of school. In present study it means the Deori ixth and xth standard students.