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Introduction

Education is a process, which draws out the best in man with the aim of producing a well-balanced personality—culturally refined, emotionally stable, ethically sound, logically correct, mentally alert, intellectually competent, technically advanced, morally upright, physically strong, socially efficient, spiritually mature, vocationally self-sufficient and internationally liberal. It is a process of bringing about desirable changes in the learner in the way one thinks, feels and acts, in accordance with one’s concept of good life.

According to the great seers of India, “Education is the root, culture is the flower and wisdom is the fruit”. (Swami Sivananda Saraswati, 2005). Our ancient tradition has given us truth, non-violence, compassion, sacrifice, service, simplicity and other values. The great philosophers of ancient India advocated the virtues of righteousness, self-dependence, integrity, honesty etc. Both the Orthodox and Heterodox schools of Indian philosophy, had the same goal of achieving self-realization, even though the means were different. The Orthodox or Asthika system had the schools of
Mimamsa, Vedanta, Sankhya, Yoga, Nyaya and Vaisesika. On the other hand Heterodox or Nasthika system had Charvaka, Buddha and Jaina schools. In all these systems man is depicted not only as a bread winner but also as a spiritual organism capable of realizing himself through noble aspirations. Educated person is one who is able to live a quality life with proper moral and ethical values.

The most important aim of education since the beginning of human culture was that of character formation. The Secondary Education Commission (1952-53) observed, “Education is the training of character to fit the students to participate creatively as citizens”. Character Formation can be achieved through the inculcation of values in the process of education. To preserve and promote values, education necessarily should involve the development and transmission of values. Values refer to objects that human beings consider desirable and worthy of pursuits in their thought, feelings and actions. These may be material, or abstract qualities and states of mind and heart such as, truthfulness, happiness, peace and justice.

**Concept of Values**

The term value comes from the Latin word, *valere*, which means ‘to be worth’, ‘to be strong’. The Webster’s dictionary gives the meaning of the word value as: “The desirability or worth of a thing; intrinsic worth; utility;
something regarded as desirable, worthy or right, as a belief, standard or precept”. According to The oxford dictionary value is ‘the worth, desirability, or utility of a thing’. According to John Dewey, value means “to price, to esteem, and to estimate something in order to hold it dear and desirable”.

Values are principles, which guide man’s desires, feelings and actions. They are also viewed as socially approved goals and desires and as social end. Values give direction and firmness to life. They reflect one’s personal attitudes and judgments, one’s decisions and choices, one’s behavior and relationships, one’s dreams and vision (Ignacimuthu, 1994). They guide us to do the right things. They also help us to be morally sound.

Values are the judgments on what is desirable or valuable in one's life. Value means, something that has a price, something that has worth, something precious, something dear, something one is ready to suffer for, sacrifice for, and if necessary one is ready to die for. Value is considered as a belief upon which man acts by preference. We live by certain values. They guide our behaviour and put meaning into our existence. We organize our desires and ambitions around our values. A person is known by the values that he or she keeps.

Values may be regarded as importance ratings which people attach to things, conditions, and circumstances. Without them, one floats like a piece of drift wood in the swirling waters of life. They may also be regarded as goal objects to which people orient their thinking, actions and feelings.
A complex network of environmental factors such as home, parents, peer group, community, the media and society at large, influences inculcation of values. In inculcating values, all human faculties such as knowing (head), feeling (heart), and doing (hand) should play a role. Thus, value education covers the entire domain of learning, developing rational thinking, educating the emotions and training the will – the cognitive, affective and psychomotor domains of human person.

Some of the values, which can be inculcated through education, are: Communal harmony, Respect for life, Sense of social justice, Participation in social change, Self reliance, Counteracting materialism and consumerism, Equality, Participative decision making, Commitment to environmental protection, Integrity of character, Tolerance of persons with other faiths and ideologies, Commitment to work for the poor, and Avoiding substance abuse (alcohol, drugs) etc.

Values are the criteria for determining levels of goodness, worth or beauty (Charles, E.A. 1999). Values are standards and principles for judging worth. They are a criteria by which we judge things - people, objects, ideas, actions and situations - to be good, worthwhile, desirable, or on the other hand bad, worthless, despicable, undesirable or somewhere in between these two extremes (Charles, E.A. 1999).

The behavior of every individual is guided - directly or indirectly - by his or her values. Values are of vital importance since a shared set of collective beliefs is what brings people together and forms a society. Shared
values are the essence of the constitution and development of societies. Values are the key criterion for individuals' ideas, attitudes, and behaviors, and are the integral constituents of social unity. People usually internalize the values of the group, society and culture they live in and utilize them as criteria for their judgments and choices (Schwartz, 1996).

Value is considered as an endeavour which satisfies need system - psychological and physiological. Human beings differ in their needs, hence different value systems and life styles. Values help man in self drive and self evaluation. Without values life becomes a series of meaningless events and death a shattering experience (Dutt, N.K. 1986). But the definition ‘anything that satisfies a human need becomes a thing of value’ lacks social approval of the nature of satisfaction. So the definition of value may be altered as ‘anything (material or non material) socially desired or desirable which satisfies a human need, leading him to a higher ideal of life is a thing of value’.

Psychologists say ‘a value just like other developments, is a state of mind, a mental disposition, an attitude or an emotionalized state of mind towards some idea, thing or tradition carrying positive and negative charges within itself. Educationists say, ‘values are acts, behaviours, responses that are considered desirable’. (Shukla, R.P.1977).
Value Education

A Value free education is about as possible as a protein free diet. (Roger, S. 1989). The purpose of education is to help children to become true human beings imbibing the values of society and sometimes questioning certain values. That is why the UNESCO named its report on education (1972) ‘Learning To Be’. When we talk of developing values among our children we emphasize on the effective objectives of education, ie, the development of the social, moral, aesthetic, and spiritual sides of man’s personality.

Society expects to preserve and promote its values through education through desirable changes in the child’s way of thinking, feeling and in the way he acts in accordance with good life. Thus value education implies that something worthwhile is being transmitted and in a way that is morally acceptable (Shukla, R.P., 2004).

About value education, it is aid that ‘values cannot be taught but caught’. The inculcation of values is by no means a simple matter. Value education in all its comprehensiveness involves developing a sensitivity to values, an ability to choose the right values in accordance with one’s concept of the highest ideals of life, internalizing them, realizing them in one’s life and living in accordance with them. It is a life-long quest.

Value education is an integral part of the school curriculum and its different dimensions should integrate with and enrich the entire curriculum.
Value education is a planned educational action aimed at the development of proper attitudes, values, emotions and behaviour patterns of the learner.

The development of values is influenced by a variety of hereditary and environmental factors. Values are not inborn in nature. No one is born with a set of values relating to events, situations, practices, individuals and institutions. These are shaped, nurtured and developed at home, in educational institutions and in one’s social environment.

By its very nature, value education cannot be considered as a course or subject to be taught and evaluated in a fixed period. It is also not a sphere of activity separate from the general ongoing educational activities. Thus instead of considering value inculcation as a process of transmission of a particular piece of curriculum, a more holistic approach should be followed, whereby the entire life and personality of the educational institution helps in proper value orientation of students. It is possible only when value education is treated as an integral part of the educational process and school climate. More recently the focus of value education has shifted to school-wide approach in which a teacher is treated as a mentor, a model and an example (Mishra, K.P. 1995).

Today, people, especially the young are facing value conflicts and dilemmas and they are at a loss as to how to cope with all these. As we know, values are a set of principles or standards of behaviours. It gives meaning and strength to a person’s character and personality. They influence our thoughts, feelings and actions. Values guide us to do the right
things. Values give firmness to life and they bring to life the important dimensions of peaceful life. Values are like the rails that keep a train on the track and help it move smoothly, quickly and with direction. Values give motivation for a person. They identify a person, giving him a name, a face and a character. They bring quality to life.

The most important recommendations regarding value education was made by Education Commission (1964-66). The fifth and the most important goal of national pattern proposed by the education commission was the development of fundamental social, moral and spiritual values. The Commission recommended that apart from education in such values being made an integral part of school programmes generally, some periods should be set apart in the time table for this purpose.

The National Policy on Education (1986), emphasizes the importance of Value Education in Schools at this context. It says that the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values. It emphasizes that “In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism. Apart from this combative role, value education has a profound positive
content, based on our heritage, national and universal goals and perceptions”. (NPE-1986).

In recent times, it is observed that social, moral, cultural, and spiritual values are disintegrating. Religion is losing its hold, power and knowledge are misused for vested interests, nations fail to trust one another, and black marketing, corruption, barbarianism, indiscipline, violence are fast spreading. The only solution for these evils is that education should be made more value oriented. Only value-oriented education is able to promote individual and social welfare, love, peace, goodwill and understanding. The task of education is to develop, preach and practice social, moral and spiritual values, as these values are the greatest unifying force in life.

The need and importance of value-oriented education becomes clear from the following facts. Value education forms the foundation of character and moral development. It helps in resolving conflicts in life. It promotes cooperative living. It develops democratic qualities in students. It helps to sublimate basic instincts. It paves the basis of humanitarianism. It aids the cultural development of students. It helps in developing wider attitudes in students. It is helpful in maintaining a harmonious co existence. It teaches students to combat social evils. The value-oriented education brings in harmonized psychological, social and ethical traits of a person. It develops integrity and harmony between the physical and spiritual levels of human existence.
**Classification of Values**

There are different views regarding how man determines his values. “Educationists had propounded the following principles about the determination of values. **1. Hedonistic view of life:** The value of a thing is due to the fact that the thing has the power to satisfy our wants. **2. Perfection theory:** Anything has value if it relates to the perfection of life for which a man endeavors in his life. **3. Theory of utility:** Anything that has utility is valuable. **4. Order theory:** Anything that is helpful in organizing society is called value. **5. Existence theory:** Value is helpful in existence. **6. Experimental theory:** Values are experiments in present and past as well. **7. Part and whole theory:** Values are felt sometimes partly and sometimes wholly. **8. Objective and subjective theory:** Values are determined by the notions of individuals and also by the circumstances in which he lives. **9. Emotive theory:** Man’s emotions are expressed by his nature. These emotions change according to circumstances. Thus by virtue of his emotions man determines his values” (Rao, B.D. et al. 1997).

Values may be classified in different ways. With respect to the positive desires and characteristics deemed important due to social, psychological, personal, moral, and aesthetic considerations, values can be of following types.
1. Organic or Health Values: These values arise out of man’s desire for the maintenance of the body in a fit state, and a desire for self sustenance and self preservation. A man with high health values desires good food, cloth etc.

2. Hedonistic or Pleasure Values: Hedonistic value orientation is primarily towards desirability of loving pleasure and avoiding pains.

3. Aesthetic Values: Things and activities which give joys of beauty are aesthetic values. Joy of self expression through fine arts, drawing, painting, music, dance, poetry etc are characterized as aesthetic values.

4. Economic Values: Economic Value is characterized by desire for money and material gains.

5. Personal values: Individual joy, ambitions, personal possessions, etc are personal values.

6. Family Prestige Values: Desire for such behaviours, roles, functions and relationship which are in consonance with family’s status are called family prestige values.

7. Social values: Values that are possessed or desired jointly by a social group are social values.

8. Power Values: Desire for ruling over others and leading others are characteristics of a person with high power value.
9. Democratic Values: A person with democratic values is characterized by respect for individuality, equal treatment to all, impartiality, sense of social justice etc.

10. Knowledge or Intellectual Values: These values are characterized by all those things or activities which help finding truth through intellectual understanding.

11. Moral Values: Moral values are related to one’s moral judgment and moral act.

12. Religious values: These are characterized as one’s faith in God, faith in offering prayers, faith in religious leaders, acting according to religious ethical codes in scriptures etc.

13. Spiritual Values: These are characterized by acts of self realization, and self perfection. These are considered the highest values. They aim at knowing the ultimate reality.

According to Rokeach (1973), values can be classified into two categories, (1). Instrumental values and (2). Terminal values. Terminal values are end states that are self centered, intrapersonal or interpersonal in focus. Persons may vary reliably from one another in their priorities for terminal values. Freedom and self-respect are examples of terminal values. Instrumental values refers to modes of behavior and do not necessarily include values that concern end state of existence. Courage and responsibility are examples of instrumental values.
Some other researchers identify five types of value orientation in man (Bruno, L.F.C. & Lay, E.G.E. 2006). They are the following:

1. The economic man is primarily oriented toward what is useful. He is interested in the practical aspects of the business world; in the manufacture, marketing, distribution and consumption of goods; in the use of economic resources; and in the accumulation of tangible wealth. He is thoroughly “practical” and fits well the stereotype of the businessman.

2. The theoretical man is primarily interested in the discovery of truth, in the systematic ordering of his knowledge. In pursuing this goal he typically takes a “cognitive” approach, looking for identities and differences, with relative disregard for the beauty or utility of objects, seeking only to observe and to reason. His interests are empirical, critical, and rational.

3. The political man is oriented toward power, not necessarily in politics, but in whatever area he works. Most leaders have a high power orientation. Competition plays a large role during all his life. For some men, this value is uppermost, driving them to seek personal power, influence, and recognition in a continuous basis.

4. The aesthetic man finds his main interest in the artistic aspects of life, although he need not be a creative artist. He values form and harmony. He views experience in terms of grace, symmetry, or harmony. He lives the here and now with enthusiasm.
5. The social man is primarily oriented toward the well-being of people. His essential value is love of people – the altruistic or philanthropic aspect of love. The social man values people as ends, and tends to be kind, sympathetic, and unselfish.

Coleman (1960) referring to the classification of values by Spranger (1928) states that “there appear to be six main types of values which appeal to people in varying degrees and around which they build the unity of their lives”. These are described by Spranger in terms of types of men. They are Theoretical, Economic, Aesthetic, Social, Political and Religious values.

The classification of values by Coleman is as follows;

i. Theoretical values: The ideal or theoretical type of men for whom the primary value is discovery of the truth.

ii. Economic values: The economic man values what is useful and is rather practical.

iii. Aesthetic values: The aesthetic man sees the highest value in the form of harmony.

iv. Social values: The social man places a greater value on affiliation and love. He values other persons as individuals and tends to be kind and sympathetic.

v. Political values: The political man places great value on power. His primary focus is on power, influence and active competition to expand his power.
vi. Religious values: For the religious man the highest value may be called unity. He seeks to comprehend and relate himself to a higher level of experience through his religious philosophy.

In the present study the value classification in these six categories is followed in their broad framework. The investigator selected the six major values for the present study, which are evolved from different classifications of values and from their theoretical background. These major values are:

**Theoretical values**

The theoretical type of man holds it, as for him the primary value is discovery of the truth. He is more interested in the inner worth of things. He is more logically minded.

**Economic values**

The economic man values what is useful and practical. In situations where he has to make a choice, an economic man considers the utility and practicality of the options to make his choice.

**Social Values**

Man is a social being. Man needs the help of the society in his day to day life. Man has to work a lot for the social well being. Social work presents him more satisfaction. This experience, due to his social activities can be called social value. A person dominated by this value shows a favourable attitude towards social workers and social organisations. Social Conformity,
Social Sensitiveness, Responsibility, Adjustment, Justice, Sharing, Social Service, Social Loyalty, Truthfulness, Co-operation, Social Commitment, Equality, etc. are the components of this value.

**Aesthetic Values**

Values which give us pleasure and happiness are known as Aesthetic value. It is characterised by the appreciation of beauty, form or proportion and harmony, love for fine arts, etc. Friendship, Gardening, Courtesy, Gratitude, Legibility, Love of beauty, Purity, Simplicity, Beauty, Appreciation, Cleanliness, Strength, Health and Hygiene etc. are the components of this value.

**Political values**

Values, which are primarily concerned with personal power, influence and renown, are known as Political values. A person with high political value is guided by consideration of political news, activities of government and political parties and shows keen interest in leadership. Democracy, Secularism, Socialism, Equality of opportunity, Non-violence, Peace, Tolerance, Initiative, leadership, etc. are the components of this value.

**Religious Values**

Values, which deal with faith in God, interest in activities and rituals related to religion such as appreciation of religious functions and love for
religious books, songs and holy places are known as Religious values. Moral values are also seen in the religious point of view. Honesty, Truthfulness, Moral stability, Good Character, Spiritualism, Right Consciousness, Prayer Life, Sincerity etc. are the components of this value.

**Value Priorities or Value Preferences**

All values contain some cognitive elements. They have a selective or directional quality. They serve as criteria for selection in action. In their most explicit form they become the criteria for judgment, preference and choice. In their implicit form they constitute grounds of decisions in behavior.

In every individual, there is not one value but many. Often life finds itself in contradiction between a value and another. When different values make claim on a man at the same time and in the same situation, then he makes use of his own principles by which he has to choose one and give secondary preference to the other or others. This is called as value priority. Thus value preference or value priority means giving more weightage to one value and giving secondary preference to another in a conflicting situation.

Value priority involves the process of valuing. Valuing is the tendency of a person to show preference (Roger, S. 1989). Valuing is a process which is gradual and steady, a process where an individual prizes and esteems a principle dearly. In value priority an individual defines lists and recognizes
different types of values, identifies the most important values fundamental for one’s life, chooses and practises that value. Prioritization of values creates hierarchies of values (Passi, B.K. 1995). Changes in the value pattern of a person can be assessed by analyzing his/ her value priorities.

One must remember that valid ethical norms can be formed by man’s reason. He is capable of discerning and making value judgments derived from reason. It is of critical importance that the individual’s chief source of valuing should be his own inner experiences. The authentic person is one who has integrity, has thought through his values and lives by them.

**Different Religions and Holy Scriptures on Values**

Throughout human history religions played an important role in forming and nurturing values in individual’s life. Experiences from religion and scriptural studies provide occasions to be aware of, and to reflect on certain essential features of life. All the experiences from the real religious spirit provide positive and strong value system. The religious experiences remain with the individual for life and reflect in his understanding of life and relationship with God. As the present study intends to examine the relation between a person’s religion and his values also, it is desirable to outline the major values associated with the major world religions.


**Hinduism and Values**

Hinduism as a religion exhorts the practice of human, spiritual and social values. The Vedas and Upanishads stressed the significance of spiritual values in life. The people of ancient India believed that the ultimate aim of human life is to attain oneness with God (*moksha*). Spirituality means devotion to the spirit, soul, religion or God. It is against materialism or worldliness.

The ancient Indian tradition especially Hinduism recommended the pursuit of three important impersonal values and four personal values. The three impersonal values are Truth (*Satyam*), Goodness (*Sivam*), and Beauty (*Sundaram*) and the four personal values are Dharma (*righteousness*), Artha (*Wealth*), Kama (*desire*) and Moksha (*self realization*). These four personal values form the basis of life in four ashramas. These four values are called *Purusharthas* (what people live for).

‘*Dharma*’ or morality or righteousness is the moral value. It is the value that raises man above the level of animals. So it is a spiritual value. *Dharma* as moral value includes both social values that refer to the good of others and individual values that serve to develop one’s own character and will. ‘*Artha*’ or wealth or economic value is an instrumental value. ‘*Kama*’ is pleasure which is both physical and psychological in that it satisfies natural impulses. It is desired for its own sake. So it is an intrinsic value. All are inclined to seek both *artha* and *kama* and in that sense they are secular
values. The supreme happiness or ultimate goal of human life is ‘Moksha’ or spiritual bliss. It is attained in gradation with dharma.

Man’s life is being regulated by dharma. It directs man to select right or wrong pleasure (kama). In the absence of dharma, artha and kama takes wrong paths. Dharma helps man to discriminate between good and bad and to lead a good life. So it is superior and significant. The four purusharthis have a gradation, with each value constituting a preparatory stage for the realization of the succeeding one (Shukla, R.P. 2004).

Dharma, in the early literature of the Vedas, is a cosmic rule giving things their nature or essence. In the human context, it refers to a set of duties and rules to be performed or followed to maintain social order, promote general well-being, and be righteous. Pursuit of dharma was considered one of the four fundamental pursuits of life, the three others being those of wealth (artha), pleasure (kama), and spiritual liberation (moksha). In Bhagavat Gita, dharma was made famous as swadharma, meaning one’s assigned duties based on one’s nature and abilities rather than on birth.

The ethical ideal of Dharma found its social application in ancient India in the concepts of Ashramadharma and Varnashramadharma. The ashramadharma deals with duties of different stages of life. According to Hindu doctrine, the ideal life consists of four ashramas or stages of life: Brahmacharya, Grahasthasrama, Vanaprastha and Sanyasa.
*Brahmacharya* is the period of education and discipline. *Grahasthasrama* is the life of the householder and active work. *Vanaprastha* is retreat for loosening of bonds of life and finally *Sanyasa* is the life of a hermit. Each of these stages has its own duties and the values associated with them.

*Varnashramadharma* deals with the complex structure of division of society based on the social duties and social responsibilities. Based on one’s profession each individual has different responsibilities towards the society and they are interconnected with different social values.

Hinduism as a religion of the masses is more specific on values than the philosophical Hinduism. The Bhagavat Gita and the Puranas (Ramayana and Mahabharata) form the foundation for the popular religion. Bhagavat Gita enumerates different values associated with one’s *svadharma*. Ramayana gives the example of Lord Rama as the *maryada purushotama*, the epitome of values and virtues. Mahabharata is a treasure house of all values. There may not be a value that is not discussed in this epic.

**Christianity and Values**

The words and deeds of Jesus Christ form a foundation for a value system in Christianity. The four Gospels contain the teachings of Jesus Christ. They are saturated in human, social, moral and spiritual values. His sermon on the Mount gives a fair basis for formulating a set of Christian
values. In it he reinterprets the existing values of the Jewish religion and gives a new interpretation and re-reading of them in his point of view. For example Jesus Christ said, “You have heard that it was said, ‘You shall love your neighbor and hate your enemy’. But I say to you, Love your enemies and pray for those who persecute you, so that you may be sons of your Father who is in Heaven; for he makes his sun rise on the evil and on the good, and sends rain on the just and on the unjust”. (Bible/Mathew 5:43-45).

For Christians, agape (Christian love) is a key Christian value. It lies at the root of all other values. It means self-emptying love, respect, affection, benevolence, goodwill and concern for the welfare of the one loved. It means putting others first before oneself. 'Greater love has no one than this, that someone lay down his life for his friends (Bible/John 15:13). In the parable of Good Samaritan Jesus made the point that one should extend his love to all regardless of race, religion, nationality, or any other distinction. The biblical analysis on ‘The Good Samaritan’ gives an account of human values. Selfless service is thus placed as a foundational value here. By his death on the cross Jesus exemplified in his own life what he preached.

Christianity teaches the universal fatherhood of God and the universal brotherhood of man. Jesus presented God as a loving and caring father rather than a cruel and just task master. In the parable of the Prodigal son, he presented God as a loving father who eagerly waits for the
return of his prodigal son. Christians are called to follow the love and mercy of the heavenly father.

The teachings of Jesus contain almost all the major values - human, social, spiritual and moral values - preached by Christianity; namely, Love, Right Conduct, Kindness, Forgiveness, Fellow Feeling, Concern for Others, Prudence, Sympathy, Compassion, Good manners, Social Conformity, Social Sensitiveness, Responsibility, Justice, Social Loyalty, Service mindedness, Truthfulness, Co-operation, Equality, Honesty, Moral Stability, Spiritualism, Right Consciousness, Prayer Life etc.

**Islam and Values**

Islam involves belief in absolute values as moral standard. These values are given in the Holy Qur’an – the source of knowledge of the highest values according to Islam. Character is strengthened by our voluntary sacrifice of a lower value to secure a higher one. When a man has to choose, for example, between life and money, he does not hesitate to throw away money and save his life. Here ‘instinct’ backs his ‘choice’; but the same man may be forced to choose between life and honour. It is a ‘cruel choice’ and the man may not reconcile himself to the loss of either of the two extremely precious things. ‘Choosing the higher and sacrificing the lower value is character development’. (Iqbal, M. 1989).
According to the Holy Qur’an, there are five principles, which one has to accept in order to become a Muslim. They are:

1. To have Eiman in Allah. It means to have conviction in His existence, to trust His every word, to trust the laws given by Him and declare that one would obey those laws.

2. To have Eiman in the law of Mukafat. It means to have firm conviction in that law: the natural consequences of actions, and to have faith in the continuity of life after death.

3. To have Eiman in the existence of Mala’ika. It means to believe that all the heavenly forces are in operation in the universe to bring into reality the tasks/programs given to them by Allah.

4. To have Eiman in the revealed Books. It denotes belief in holy words and ideas revealed and explained through Holy Qur’an, Thouheed, Injeel and other revealed books.

5. To have Eiman in Ambia. It means that man’s intellect alone cannot safely reach the destination. So the guidance has been provided in “Wahi”, revelation, through the chosen people called Ambia. Whatever the Creator and Sustainer of this universe wished to be given for the enrichment and growth of human personality were communicated in their most perfect form through Rasool-Allah Muhammad.

The righteous man is he who believes in Allah and the Last day, in the angels and the Scriptures and the Prophets. He is the one who for the love of Allah gives his wealth to his kinsfolk, the orphans, the needy, the
wayfarers and the beggars, and for the redemption of captives; who attends to his prayers and pays the alms-tax; who is true to his promises and steadfast in trial and adversity and in times of war.

Islam believes in the universal brotherhood of all. Allah belongs to mankind. He does not belong to a particular community. He is equally kind to all. God forbids anybody from harming anybody on earth. Quran teaches kindness to the needy and the poor. Emphasis is put on kindness to parents in Islam. Islam teaches all to be kind to their parents and treat them with respect, honor and love. Quran teaches honesty in dealings and devouring of property of orphans is strictly forbidden. Islam teaches to put wrath under control and practice generosity and forgiveness. (Akhatar, H.A. 2002).

When we analyse the values preached by different religions, we find that they all preach certain common core values. Some of these core values may be enumerated as: Ahimsa, Satya, Non-stealing, Abstinence, Non-accumulation of things, Purity, Contentment, Austerity, Scriptural Study, Devotion to God, Spiritual Wisdom, Dispassion, Self-discipline, Control of the senses, Endurance, Piety, Forgiveness, Courage, Compassion, Sublimity, Simple living, Unselfishness, Respect for others, Straight forwardness, Humility, Fortitude, Spirit of Service, Good Company, Meditation, Fearlessness, Equanimity, Absence of Egoism, Friendliness, Charity, Devotion to duty, Tranquility, and Universal Love.
Theories on Value Education

Value Priority of an individual is related to the cognitive development theory of moral/value development put forward by Jean Piaget and Lawrence Kohlberg (Passi, B.K. 1995). According to this theory human learner is a stimulus seeking entity rather than a creature who learns entirely through conditioning. Human beings have innate capacities of influencing the kind of interactive experiences they have and determining the reciprocal effects of experience upon people and their future development. In effect each person is a self organizing being. “Value Development requires not merely responsiveness to experience and training, nor internalization of given prescriptions or proscriptions but an active organizing process by which things and the values attached to them come to be seen in a new light” (Passi, B.K. 1995).

Jean Piaget on Moral development

The cognitive- developmental perspective of moral development, put forward by Piaget, assumed that individuals develop morality through construction. According to Piaget, cognitive maturity and social experience lead to advances in moral understanding, from a superficial orientation to physical power and external consequences to a more profound appreciation of interpersonal relationship, social institutions and law making systems.
Piaget identified three stages in moral development. They are in consonance with the cognitive development of the child. They are:

1. **The Stage of Anomous Morality**

This is the stage without law, where pain and pleasure act as the regulators of behavior. At this stage the behavior of the child is neither moral nor immoral; but non-moral or amoral. His behavior is not guided by moral standards.

2. **The Stage of Heteronomous Morality**

At this stage children view rules as having a permanent existence, as unchangeable, and as requiring strict obedience. This stage is further divided into two sub stages.

   i. **Heteronomy - Authority (Discipline of Authority)**

Rewards and punishments regulate moral judgment in this stage. Moral behavior at this stage is controlled by external authority. Since moral rules are fixed and immovable, children at this stage believe in immanent justice that wrong doing inevitably leads to punishment

   ii. **Heteronomy - Reciprocity (Discipline of Reciprocity)**

At this stage, children start to use a standard of fairness called reciprocity, in which, they express the same concern for the welfare of others as they do for themselves. This is the stage of morality of cooperation with peers or equals.

3. **The Stage of Autonomous Morality**
At this stage children view rules as flexible, socially agreed on principles that can be revised to suit the will of the majority. At this stage the individual himself is fully responsible for his behavior. The rules governing moral behavior come from within the individual once he reaches this stage.

**Stages of Development of Moral Judgment**

Piaget found four stages of development of Moral Judgment in a child. These four stages are the following:

1. **The Ego-Centric Stage** – Child’s moral judgment at this stage is only in so far as it gives pleasure or pain to him (or his body). At this stage, the child conforms to authority. He feels, he may get hurt, if he does otherwise.

2. **The Authoritarian Stage** - At this stage, moral judgment is in terms of obedience to authority, parents, teachers, etc. All moral judgment at this stage is made in relation to the view that rules are virtually unbreakable. Obedience is taken as a value.

3. **The Reciprocal Stage** - Rules are accepted at this stage because they emerge as the expression of reciprocity amongst social equals. An action is deemed good, if it is socially fair, and bad, if it is socially unfair.

4. **The Stage of Equity** – At this stage reciprocity is informed by altruistic concern (concern for others). Thus it issues in equity. This is not a legal relationship based on consideration of justice and equity but a human and moral relationship based on concern and compassion.
Kohlberg’s Cognitive Development Theory

Lawrence Kohlberg defines moral development as an individual’s sense of justice. According to Kohlberg, an individual passes through a series of stages in the evolution of his sense of justice and in the kind of reasoning he uses to make moral judgment. Kohlberg did an extensive study of how children and adolescents make moral judgments.

Kohlberg’s approach to moral education is called cognitive development of moral judgment. First, he recommended giving a test of moral judgment to determine the stage of development at which each pupil functions. The pupils were asked to react to hypothetical moral dilemmas and their replies were analyzed to see to which stage of moral development they belong. Kohlberg and his associates found that such discussions on moral dilemmas accelerate moral development to the next stage. Kohlberg admits however that development of moral character needs moral education. So he recommends “in addition to stimulating development of general moral judgment capacities, a developmental moral education would stimulate the child’s application of his moral judgment” (Kohlberg, L. 1964).

He identified six stages of Moral Development, which he organized into three distinct levels.

1. The Pre-Conventional Level (4 to 10 years)

At this level, the child judges morality in terms of effects produced by various actions. At the pre-conventional level, morality is externally controlled. Children judge action by their consequences. Punishments are
viewed as bad and those that lead to rewards are viewed as good. This level includes two different stages.

**Stage I - The Punishment and Obedience Oriented stage**

In the beginning child’s morality is controlled by the fear of punishments. Children focus on fear of authority and avoidance of punishment. They try to obey parents to avoid punishments.

**Stage II - The Instrumental Purpose Orientation Stage**

During this stage, children’s moral judgment is based on self-interest and consideration of what others can do for them in return. Individuals view right action as that which satisfies their personal needs. They believe that others also act out of self-interest. Children obey the orders of others because it will help them to satisfy their needs.

**2. The Conventional Level (10 to 13 years)**

During this level, children judge morality largely in terms of existing social norms or rules to ensure positive human relationship and societal order. At the conventional level individuals continue to regard conformity to social rules as important, but not for reasons of self-interest. They believe that maintaining the current social system is important for ensuring positive human relationships and social order.

**Stage III - The Good Boy - Good Girl Orientation Stage**

During this stage the child’s moral judgment is based on the desire to obtain approval of other members of the group. The child himself doesn’t
decide what is right or wrong but follows norms given by the group. Good moral behaviors are those, which please others, in this stage.

**Stage IV - The Social Order Maintaining Orientation Stage**

At this stage the child follows the rules and regulations of society and takes decisions about things being right or wrong with a view to avoid censor by the social system. Individual believes that laws cannot be disobeyed under any circumstances because they are vital for ensuring social order.

**3. The Post-Conventional Level (Age 13 & above)**

Individuals at the post-conventional level move beyond unquestioning support for the rules and laws of their own society. At this level the individual judges morality in terms of abstract principles and values that apply to all situations and societies. Individual evaluates morality on the basis of internalized moral principles.

**Stage. V: - The Social Contract Orientation Stage**

At this stage the individual begins to think in rational terms, valuing the rights of human beings, and welfare of society. Individuals regard laws and rules as flexible instruments. They respond positively to authority only if they agree with the principles upon which the demands of the authority are based.

**Stage. VI: - The Universal Ethical Principle Orientation Stage**

At this stage the individual judges morality in terms of self-chosen ethical principles of conscience that are valid for all humanity regardless of
laws and social agreement. Individual’s moral judgment at this stage is based upon his conscience and the belief in universal principles.

Kohlberg found that these stages of moral development occur naturally and universally in all individuals, although development in some individuals may stop at any level. He found that these stages are sequential, that is, development to a stage cannot be reached unless the previous stages have been attained. Further, he found that “even when stage four has been attained, an individual cannot be taught principle of stage five directly, but must largely generate them himself by reorganizing his thinking after experiences of conflict” (Kohlberg, L. 1964).

From the above theories we conclude that, every individual possesses values which give him a direction and way of life. Values can be of different types and they are present in every individual in varying degrees. The Value priorities of individuals may vary and this gives rise to hierarchy of values in the life of an individual.

**Maslow’s Hierarchy of Needs and Hierarchy of Values**

Abraham Maslow (1970), found that the hierarchy of values of an individual is in direct relation to the fulfillment of his needs. He argued that there is a hierarchy of needs in individuals. He theorizes that basic human needs fall into certain categories in the following order; the physiological needs for food, warmth, and shelter; the need for safety and security; the
need for belongingness; the need for love; the need for respect and self esteem; and the need for self actualization. These needs form a natural hierarchy of perceived importance to the individual.

As the lower needs are satisfied, they become less important as motivating forces for the individual and the individual shifts his focus to the next higher need which now becomes of great concern to him. So on up the ladder through the hierarchy of needs until the individual has satisfied all of his basic needs and is able to turn his attention and his energies towards social self actualization.

Each stage is characterized by needs and inevitably values associated with the stage. At the final stage, the socially self actualizing person is energetic, creative, self motivating, spontaneous, efficient, accepting etc. He lives life well and fully answering to his own inner nature and finding in that nature a call to humanity to play a useful and helpful part in society. He is acting on human values.

**Self-efficacy of Teachers**

Self-efficacy is defined as people’s beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives (Bandura, A. 1994). Self-efficacy is a kind of personal expectation or judgment concerning one’s capability to accomplish some task (Mayer, R.E. 2008). Schunk (1991) defines self-efficacy as "an
individual's judgments of his or her capabilities to perform given actions" Bandura (1986) defines it as "people's judgments of their capabilities to organize and execute courses of action required to attain designated types of performance". Pintrich (2003) defines it as "students beliefs about their ability to do the task." Pajares defines self-efficacy as "People's judgments of their capabilities to organize and execute courses of action required to attain designated types of performances" (Pajares, F. 2002).

Self-efficacy is not the same as self-concept. Self-concept is a general view of one's self across domains; self-efficacy is a specific view of one's capacities in a given domain. Self-concept consists of many dimensions, one of which is self-confidence, which is most like self-efficacy. For example, "I am a smart person" relates to self-concept, whereas "I am confident that I can get an A in my educational psychology course" relates to self-efficacy (Mayer, R.E. 2008).

Distinguishing between self-efficacy and self concept, Pajares says, self-efficacy is concerned with beliefs of personal capability, while Self-concept is measured at a more general level of specificity and includes the evaluation of such competence and the feelings of self-worth associated with the behaviors in question. Self-efficacy beliefs are judgments of one's capabilities to perform given actions. Another important difference is that self-efficacy judgments are especially sensitive to contextual factors, even to the degree of being quite task- and situation-specific. Compared to self-efficacy judgments, self-concept judgments are more general and less
sensitive to context - they can be domain-specific but not task-specific. Self-efficacy and self-concept beliefs are assessed quite differently (Pajares, 2002).

Marsh, Walker, and Debus (1991) saw the distinction between the two constructs as a difference in the source of an individual's judgment. Self-concept judgments, they argued, are based on social- and self-comparisons, which they described as "frame of reference effects." Individuals use external and internal comparisons to determine their self-worth. By comparing one's own performance with those of others ("I am a better math student than most of my friends") and also one's own performance in related areas ("I am better at math than at English"), an individual develops a judgment of self-worth - a self-concept. Self-efficacy judgments, on the other hand, focus on the specific ability to accomplish the criterial task; hence, frame of reference effects do not play a prominent role.

Self-efficacy beliefs determine how people feel, think, motivate themselves and behave. Such beliefs produce these diverse effects through four major processes. They include cognitive, motivational, affective and selection processes. (Bandura, 1994).

Bandura (1977) first introduced the important concept of self-efficacy in his work on cognitive behavioral change. Self-efficacy is defined as an individual's ability to organize and succeed in a given task (Bandura, 1995). Furthermore, it contributes to stimulating and motivating the individual
and moves along the process of actualizing goals (Dykeman, Wood, Ingram, & Herr, 2003).

Bandura (1977), sought to address the related question of what mediates knowledge and action beginning with his seminal work on self-efficacy. He defines the performance component of self-efficacy as people's judgments of their capabilities to organize and execute courses of action required to attain designated types of performances. It is not concerned with the strategies one has but with judgments of what one can do with whatever strategies one possesses.

According to Bandura, self-efficacy comprises four major sources; directly gained experiences, verbal persuasions, social models, and physical and emotional situations. Self-efficacy affects the individual's goal-setting efforts put forward to achieve that goal, how long he/she endures difficulties encountered on the way to success, and the reaction to failure if it occurs. Self-efficacy influences academic motivation, the learning process and, inevitably, success. Haycock, McCarthy, and Skay (1998) stated that if there is adequate motivation, it will make the individual commence and carry on working by bringing self-efficacy into play.

Self-efficacy improves with experience. In other words, individuals evaluate the effectiveness of their activities and compare these activities with those of others. People around the individual may comment on whether or not his/her behaviors meet the standards. Perceived self-efficacy
determines how an individual feels, thinks and behaves. People with high perceived self-efficacy levels may limit themselves in order to achieve their goals. However, those with low levels of self-efficacy may be reluctant to commence and complete their work tasks (Bardi & Schwartz, 2003).

A strong sense of efficacy enhances human accomplishment and personal well being in many ways. People with high assurance in their capabilities approach difficult tasks as challenges to be mastered rather than as threats to be avoided. Such an efficacious outlook fosters deep engrossment in activities. They themselves set challenging goals and maintain strong commitment to them. Even if they fail they quickly recover their sense of efficacy. Such an efficacious outlook produces personal accomplishments, reduces stress and lowers vulnerability to depression. (Bandura, 1994)

On the other hand, people with low self-efficacy, doubt their capabilities and shy away from responsibilities. They view difficult tasks as personal threats. They have weak commitments and low aspirations. They give up fast in the face of difficulties. After failures or set backs they recover very slowly. They fall easy victim to stress and depression. (Bandura, 1994).

Self-efficacy expectancies refer to personal action control or agency. A person who believes in being able to cause an event can conduct a more active self-determined life course. An issue which pervades psychological research in many domains, a strong sense of personal efficacy is found to be
related to better health, higher achievement and better social integration (Schwarzer, R. 1992)

Teachers’ sense of efficacy can potentially influence both the kind of environment that they create as well as the various instructional practices introduced in the classroom (Bandura, 1997). Furthermore, teachers with a high sense of self-efficacy are confident that even the most difficult students can be reached if they exert extra effort; teachers with lower self-efficacy, on the other hand, feel a sense of helplessness when it comes to dealing with difficult and unmotivated students (Gibson & Dembo, 1984). The literature widely documents the pervasive influence of self-efficacy beliefs and corroborates social cognitive theory that places these beliefs at the roots of human agency (Bandura, 2001).

There are two major dimensions of teachers’ perceived efficacy discussed in literature on teacher’s sense of efficacy: Personal Teaching Efficacy (PTE) and General Teaching Efficacy (GTE) (Coladarci, 1992; Soodak & Podell, 1997; Woolfolk & Hoy, 1990; Tschannen-Moran & Wookfolk Hoy, 2001). Personal Teaching Efficacy refers to teachers’ beliefs about their own ability to make a difference in their students’ learning, whereas General Teaching Efficacy comprises teachers’ beliefs about the power of factors outside of the school and teacher’s control in affecting student performance. (Eslami and Fatahi, 2008). Both GTE and PTE were the two items measured in the earliest teachers’ efficacy studies headed by Rand Corporation (Armor et al.,
which asked teachers to rate their responses to two statements based on a five-point Likert scale:

(a) “When it comes right down to it, a teacher really can’t do much because most of a student’s motivation and performance depends on his or her home environment,” (GTE)

(b) “If I try really hard, I can get through to even the most difficult or unmotivated students” (PTE).

On the other hand, other researchers have treated teacher efficacy as a one-dimensional construct (Evans & Tribble, 1986; Guskey, 1988). Yet another group of researchers have argued that teacher efficacy is multidimensional and should be examined differently according to specific situations and tasks (Tschannen-Moran & Woolfolk Hoy, 2001; Tschannen-Moran, Woolfolk Hoy & Hoy, 1998).

**Social Cognitive Theory of Self-efficacy**

Self-efficacy, one's self-judgments of personal capabilities to initiate and successfully perform specified tasks at designated levels, expend greater effort, and persevere in the face of adversity (Bandura, 1977; 1986), is a relatively new construct in academic research (Multon, Brown, & Lent, 1991; Schunk, 1991, 1994). Although self-efficacy is examined with much greater depth in therapeutic contexts, recent studies show that self-efficacy

Social Cognitive Theory is the overarching theoretical framework of the self-efficacy construct (Bandura, 1986). Within this perspective, one's behavior is constantly under reciprocal influence from cognitive (and other personal factors such as motivation) and environmental influences. Bandura calls this three-way interaction of behavior, cognitive factors, and environmental situations the "triadic reciprocality."

Applied to an instructional design perspective, students' academic performances (behavioral factors) are influenced by how learners themselves are affected (cognitive factors) by instructional strategies (environmental factors), which in turn builds on itself in cyclical fashion.

The methods for changing students' percepts of efficacy, according to Bandura (1977, 1986), are categorically subsumed under four sources of efficacy information that interact with human nature: (1) enactive attainment, (2) vicarious experience, (3) persuasory information, and (4) physiological state. Social Cognitive Theory provides a framework for explaining how personalization and modeling are used to enhance the capabilities of human learning. Self-efficacy is a major construct of this theory.

Students feel self-efficacious when they are able to picture themselves succeeding in challenging situations, which in turn determines their level of
effort toward the task (Paris & Byrnes, 1989; Salomon, 1983; 1984). Same is the case of teachers with regard to their self-efficacy.

Bandura (1977, 1986) asserts that self-percepts of efficacy highly influence whether students (as well as teachers) believe they have the coping strategies to successfully deal with challenging situations. One’s self-efficacy may also determine whether learners choose to engage themselves in a given activity and may determine the amount of effort learners invest in a given academic task, provided the source and requisite task are perceived as challenging (Salomon, 1983, 1984).

**Self-efficacy and Academic Performance**

The self-efficacy is important in academic domains, because the academic domains in which perceived self-efficacy receives considerable attention include specific situations of technological/computer literacy (Delcourt & Kinzie, 1993; Ertmer, Evenbeck, Cennamo, & Lehman, 1994;), writing (Pajares & Johnson, 1994), choice of academic major (Hackett, 1985), teacher preparation (Ashton & Webb, 1986), and mathematics learning (Hackett & Betz, 1989; Pajares & Kranzler, 1995; Randhawa, Beamer, & Lundberg, 1993). Additionally, Albert Bandura (1977; 1986), cautions that while self-efficacy is domain-specific, it is also task- and situation-specific; that is, percepts of efficacy pertain to criterial tasks and situations in which they are studied. This perspective enables researchers to
gain a deeper understanding of the interactive relationship between self-efficacy and performance.

In academic domains, the research on self-efficacy is less extensive; however, we are now seeing it being applied to such diverse academic domains as mathematics, computer literacy, writing, in-service teacher training, choice of academic majors, and so on. Many of these studies are co-relational and describe how self-efficacy relates to academic outcomes.

Several researchers have investigated the relationship of self-efficacy to learning and academic achievement, but research in the area of academic performance is still developing (Lent, Brown, & Larkin, 1986; Multon, Brown & Lent, 1991; Schunk, 1994). One challenge to instructional technologists, therefore, is to investigate new methods of raising learners' levels of self-efficacy and academic performance through the use of appropriate technological innovations.

Dale Schunk, was one of the more prolific researchers who applied self-efficacy as an academic construct. He and his colleagues often used a research paradigm that goes beyond correlational analysis to include instructional interventions designed to raise learners’ percepts of efficacy and corresponding performance on criterial tasks. Schunk's treatments to influence self-efficacy include variations on modeling, attributions of success or failure, and goal-setting. Some of his studies that focused on peer modeling as a source of efficacy information (Schunk, 1987) are related to the framework of the present study and are therefore detailed in Chapter
Two, "Review of Related Research." Other singular studies that employ similar research designs are reviewed as well.

Pajares and colleagues often used advanced statistical procedures to account for the explanatory and predictive variance of self-efficacy in relation to other personal determinants, such as anxiety, academic background, self-confidence etc. (Pajares & Kranzler, 1995; Pajares & Miller, 1994; Pajares & Miller, 1995). Consistently, Pajares and colleagues find that self-efficacy maintains high explanatory and predictive power for mathematics performance.

**Need and Importance of the Study**

We are fortunate enough to witness the birth of the 21st century. In this era of globalization and privatization our society is changing rapidly. We have remarkable progress in the field of science and technology. But people are still frustrated and unhappy. Why do people at high status and position in the society hunt for mental peace?

Today, people, especially the young are confused about their values and value system. They are facing value conflicts and dilemmas and they are at a loss as to how to cope with all these. When we look at the socio-cultural and political dimensions of our country, we are faced with dark realities. All around us we see corruption at all levels, oppression of the poor
and the under-privileged, and social injustice. Violence, terrorism, and murder have become too common.

There are individuals and groups involved in the struggle for justice and eradication of social evils. The workers and women are more aware of their rights and are coming forward to demand their rights. Here teachers should take responsibility to uplift the entire people of the country in terms of values, because, they shape the future of the country in the classrooms. The society as a whole looks at the teachers with hope and expectation in the troubled times of today to be the guiding lights on the dark alleys of life.

The question naturally arises whether the teachers are well equipped in terms of a stable value system as well as adequate efficacy beliefs to play the leading role they are expected to play in the society.

An education system may have excellent material resources in the form of attractive school plants, well equipped laboratories and libraries, efficient administrative staff, correct policies and progressive curricula suited to the requirements of the community, yet if teachers are incompetent or indifferent to their responsibilities, the whole programme is likely to be ineffective and largely wasteful.

According to Kothari Commission 1964 – 66, “All the different factors which influence the quality of education and its contribution to national development, the quality, competence and character of teacher are undoubtedly the most significant”. Since efficiency of an educational system is primarily determined by the efficiency of teacher, the identification of able
and efficient teaching personnel constitutes one of the most important of all educational concerns.

The National policy on education - 1986 felt the need to make education a forceful tool for the cultivation of social and moral values. It is observed that at the stage of secondary education, internalization of values of a humane and composite culture should be brought about through appropriately formulated curricula. Before we think about the value education of the students a glance at the values of the teachers would be needed.

Learning to teach is a life long pursuit and a teacher’s education is a continuing education. This is a clear indication of the need not only of an efficient teacher but also that he is expected to be fully devoted and committed to his profession. The teaching force that we need today and more in future needs to be constantly engaged in the profession like a soldier who is constantly ‘on duty’. The most important factor in healthy value education is the teacher.

Most of the rich brains of teachers are unable to cope with the diverse situations properly because of the unpolished nature of the heart, lack of values and its awareness and the right value preferences in the right context. Only a teacher who is strong in values and its preferences can perform well in the classroom especially in the case of curriculum transaction and in the effective dealing of the students.
Education aims at the harmonious development of cognitive, affective and psychomotor domains of the child. Only a teacher with correct value system can handle these three domains of development together, especially the affective domain of the learner. So the society expects the competent teacher as a teacher with values. The heart of any educational process is ‘teaching’ which includes training, instruction and development of cognitive process and abilities. Experts have commented that the quality of a nation is judged by the quality of its education, which in turn, is decided by the type of teachers it has.

It has been widely agreed that for character building of the future citizens, education in moral values has to be organized in educational institutions. The question that arises here is that, what strategy should be followed to impart it in an effective manner so that men of high moral standard and sound character are developed in educational institutions.

From the reports of several committees and commissions appointed, from time to time it is obvious that there has been consensus regarding inclusion of values in educational system. This is the high time to do so, if we intend to safeguard and improve the present state of society from further deterioration and degeneration.

Radhakrishnan Commission (1949) held the view that in addition to the search for truth through scientific and scholarly pursuits an important task of education is a concern with values.
Kothari Commission (1964-66) is of the opinion that “A serious defect in our school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of people cannot afford to ignore this purposeful force.”

The National Policy on Education (1986) highlighted the need for inculcation of values. “The growing concern over the erosion of values and an increasing cynicism in society has brought the focus to the need for readjustment in the curriculum in order to make education a forceful tool for the cultivation of social and moral values”. Tremendous advancement in science and technology has resulted in a complete change, in the life style of people. Science and Technology is being used to produce weapons of mass destruction, endangering the very existence of the human race, instead of using it for the betterment of human life. In this context the NPE(1986) has strongly recommended value education in schools.

The Ramamurthy Committee (1990) suggested that imparting of value education should be distinct from dissemination of values through special classes or lectures on morality or through mechanized textbook–based learning methods. Supporting this view, Dass (1998) observed that some of the common methods used in schools to inculcate values do not have any effect on the children. So what we needed is a new method of value education. The essence of education is to develop the human personality in
all its dimensions—intellectual, physical, social, moral and spiritual. (Passi 1991)

Programme of Action, NPE (1992) states that value education should be an integral part of the school curriculum. It highlighted the values drawn from national goals, universal and ethical considerations and character building. It stressed the role of education in eliminating religious fanaticism, exploitation and injustice as well as the inculcation of values.

According to Dr. V.K Sunwani (2003), the purpose of value education is to develop integrated and balanced personality. It is essential that right from the earliest school stages, deliberate planned and sustained efforts are made to inculcate basic human values among the children. School is the period in the life of an individual when seeds of right values need to be implanted in their impressionable minds so that they grow emotionally, ethically, and spiritually into responsible human beings.

There is a clarion call for moulding a future generation who has a strong foundation of values. There is no doubt that education as an organized social system through the active participation of students can develop moral, aesthetic, social, cultural, spiritual and personal values.

His Holiness The Dalai Lama, speaking at a lecture on “Education for Peace” organized by the NCERT in 2002, pointed out that though secular education was favorable yet it had become completely bereft of value education. He added that to complement education it was essential to
introduce children to basic values of humanity like compassion, honesty and respect.

In the era of Globalization, the education system has ignored instructions in morals. It depends on western education system, which deals more with concepts and conjectures. Education is soaked in textual scholarships forgetting values. ‘There is a mad pursuit for accumulating wealth and power and acquiring superior status in society even at the cost of the humanity in us’.

Crisis in character and loss of values are reflected in every sphere of human life. Standards of moral and social life of our people are gradually declining. A wide-spread disturbance, chaos, confusions and dislocations in life have become common phenomena. In short, society is less well coordinated today than at the earlier times. The problem of values is a more general one, common to all fields of human activity, but often, education is looked upon as the instrument for inculcating values. Our present system of education lacks value education, which is the need of the hour.

Gandhiji identified truth and non-violence as the two pillars for ensuring peace, prosperity, progress and perfections in thought and deeds of every individual. To Gandhi, real education consisted of drawing the best out of every individual and to achieve the same. There are different methods for inculcating values in the students, and different schools implement different methods.
The school education scenario should start the first step in the development of values. We hope that the values acquired by the teachers will definitely reflect in the entire teaching learning process of the future generation. The studies related to value education revealed that people with right value preferences or choices are capable of recognizing and understanding other people’s emotions and managing the emotions of others.

The National Curriculum Framework for School Education, (NCERT 2000) has prescribed strategies for value development through education. The document explicitly stated that the curriculum should contain the components that communicate essential values and should express the philosophy of the school. The two-way communication for redress and welfare services have to be ensured through the clear and explicit statement of the goals of the school and of the participation of the staff and students.

The National Curriculum Framework (2005) upholds the importance of value education by identifying the aims of education as per the constitutional vision of India founded on the values of social justice and equality. It includes independence of thought and action, sensitivity to other’s well-being and feelings, learning to respond to new situations in flexible and creative manner, predisposition towards participation in democratic processes, and the ability to work towards and contribute to economic processes and social change. It can be made possible through the inculcation of values and value education in the school curriculum. It also
recommended transforming knowledge into experience and generating important personal and social values such as self-reliance, creativity and cooperation.

Education without vision is waste, education without value is crime, and education without mission is burden. Education in our life enables us to become comfortable and to look after our family well. But so far as the social progress is concerned value based education is an unavoidable necessity.

The present day youth with all their potential and goodwill to learn seem to concentrate more on all academic subjects except value education. This poses a challenge to all concerned with the all-round development of the pupil through education. Education should not have accumulation of information as its terminus. It should engender wisdom, which comprises tolerance, understanding, compassion and large-heartedness in outlook.

Value education is imperative for two reasons. It prevents individuals from getting into undesirable company of immoral persons. It preserves and cherishes our social heritage which includes the fundamental moral principles. In the absence of such education whatever progress is already achieved may be arrested and the society may stagnate or even degenerate.

This is the very reason why the investigator undertakes the study on values and self-efficacy of teachers. For making this study a comprehensive one the investigator undertakes the variables related to value preferences and self-efficacy of teachers and other related variables. Without making
changes in teacher and teacher education level, value education will not be fruitful. It is necessary to identify the values and the self-efficacy of teachers to lead, guide and mould the younger generation.

This research is an attempt to know the present state of the teacher values of teachers of English and Gujarati medium Catholic schools of Gujarat. Also an attempt is made to find out the self-efficacy level of the teachers of the same schools. The researcher attempts to find out the correlation between the values and self-efficacy as well as the relation of values and self-efficacy of teachers with their gender, medium of instruction, ethnicity (religion) and the area.

**Statement of the Problem**

The present study is entitled as “Values and Self-Efficacy of Teachers of English and Gujarati Medium Catholic Schools of Gujarat”.

**Operational Definitions of the Terms Used in the Study**

Under this sub-head, the meaning and definition of the key terms used in the study along with the operational definition of the terms used in the investigation are listed out.
Teacher Values

Coleman (1960) referring to the classification of values by Spranger (1928) states that “there appears to be six main types of values which appeal to people in varying degree and around which they build the unity of their lives”. In every individual, there is not one value but many and often life finds itself in contradiction not between a value and another. When different values make claim on man at the same time and in the same situation, then he makes use of his own principle by which he has to choose the one and give secondary preference to the other or others. This is called as value priority, giving more weightage to one and giving secondary preference to the other.

The investigator selected six major values for the present study, which are: Theoretical, Economic, Social, Aesthetic, Religious and Political values. Teacher value means the score obtained by the respective teacher on the Teacher Values Inventory.

Self-efficacy

Self-efficacy is defined as people’s beliefs about their capabilities to produce designated levels of performance that exercise influence over events that affect their lives. Self-efficacy beliefs determine how people feel, think, motivate themselves and behave. Such beliefs produce these diverse effects
through four major processes. They include cognitive, motivational, affective and selection processes. (Bandura, 1994). In this study, self-efficacy of a teacher means the score obtained by the respective teacher on the Teacher Self-efficacy Scale.

**Teachers**

The study is focused on the teachers of the Catholic schools of Gujarat and the teachers belong to different religious communities. The schools and teachers are selected at random from English and Gujarati medium. Specification of the area of the schools as urban and rural is made. Teachers belong to K.G. section, Primary Section, High School as well as Higher Secondary sections. No attempt is made to classify them into different sections for analysis.

**Ethnicity**

Ethnicity in this study is the self reported religion of the teacher.

**Objectives of the Study**

1. To validate the Teacher Values Inventory (TVI).
2. To explore the relationship of the values of the teachers of Catholic schools of Gujarat with their gender, ethnicity, medium and area of schools.

3. To adopt and validate the Teacher Self-efficacy Scale (TSES) in Gujarati.

4. To explore the relationship of self-efficacy of teachers of Catholic schools of Gujarat with their gender, ethnicity, medium and area of schools.

5. To explore the correlation between teachers’ self-efficacy and their values.

**Research Hypotheses**

1. There is no significant difference between the mean scores on the TVI of male and female teachers of Catholic schools of Gujarat.

2. There is no significant difference between the mean scores on the TVI of English and Gujarati Medium teachers of Catholic schools of Gujarat.

3. There is no significant difference between the mean scores on the TVI of teachers of urban and rural areas.

4. There is no significant difference between the mean scores of teachers of Catholic schools of Gujarat on the TVI, belonging to different ethnicity
5. There is no significant difference between the mean scores on the TSES of male and female teachers of Catholic schools of Gujarat.

6. There is no significant difference between the mean scores on the TSES of English and Gujarati Medium teachers of Catholic schools of Gujarat.

7. There is no significant difference between the mean scores on the TSES of teachers of urban and rural areas.

8. There is no significant difference between the mean scores on the TSES of teachers of Catholic schools of Gujarat, belonging to different ethnicity.

9. There is no significant relationship between teachers’ scores on TSES and TVI.

**Delimitations of the Study**

The present study attempts to study about the teacher values in terms of value preferences namely; theoretical, social, economic, political aesthetic and religious values and the relationship between these values and self-efficacy of teachers in Catholic schools of Gujarat. The major limitation of the study is, the sample for the present study was selected from the Catholic schools of Gujarat only, though the sample contains teachers from all major religious denominations.
**Significance of the Study**

1. The present study will help to identify the values of the teachers of the Catholic Schools of Gujarat.

2. The findings of the study can be used for the in service training of the teachers.

3. The relation of gender and the values of the teachers can be found out.

4. The relation of medium of instruction and the values of teachers can be identified.

5. Whether the teacher values of the urban area are different from those of the rural areas, can be found out.

6. The relation of ethnicity and the teacher values can be found out.

7. This study will help to identify the self-efficacy level of the teachers of the Catholic schools of Gujarat.

8. The relation of gender and the self-efficacy of teachers can be found out.

9. The relation of medium of instruction and the self-efficacy of teachers can be found out.

10. We can find out whether the self-efficacy of the teachers of the rural area is different from that of the urban area.

11. The relation of the ethnicity and the self-efficacy of the teachers can be found out.
12. Since self-efficacy beliefs determine how people feel, think, motivate themselves and behave, the findings of the present study can be used to organize self-efficacy enhancement programs for the teachers.

13. Such a study has not been done yet. So there is scope and relevance for the present study. It will be a small but significant contribution to knowledge.