CHAPTER I

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"Morale or Character is not readymade but it is created bit by bit and day by day"

Value is something, which pervades everything. It determines the meaning of the world as a whole, as well as the meaning of every person, every event, and every action. Even the smallest change introduced into the world by an agent has a value and is undertaken only on the ground and for the sake of some value moments. Everything that exists, and even everything that may exist or in anyway belong to the composition of the world, is of such nature that it not only exists, but also contains within itself either the justification or condemnation of its being. It can be said of everything that is either good or bad; it can be said whether it must or must not be, or that it ought not to exist, that its existence is right or wrong (not in the judicial sense). This is the view expressed by Lossky and Marshall in the year 1935 in presenting the broad view of values.
Stein (1961) also described the values in the similar manner. He considered values determine the choice men make and the ends they live by. What is considered good and what is evil, what is right or wrong, success of failure, what is important or unimportant, desirable or undesirable, beautiful or ugly are some of the considerations determining the values. Whether the values lie in the realm of ethics, economics, aesthetics or religion, they exist as they are experienced in human minds and translated into human action, that they substantially determine the direction of human actions is a generally accepted view. Thus, values seem to determine, likes and dislikes of an individual's life, and control the behaviour.

Values determine the intensity and continuity of a particular human behaviour. When we speak of attaching a high value on a particular idea or feeling, we mean that the idea or feeling exerts a considerable force instigating and directing behaviour. A person who values truth, will expend a great deal of energy in search for it. One who laces great value on domination (Power) will be highly motivated to dominate over all others coming into his contact. Conversely, if something is of trivial value it will have little energy attached to it. In general, we can say that values are the key choices that shape the type of life, the man builds for himself and the kind of person he becomes and, these reflect his basic values (Coleman; 1971).
Values which are so important for an individual and which provide the key to a more adequate understanding of man in society needs investigation. One can easily understand the individuals if one is aware of their values.

Values shape most of the man's activities. It helps the individuals in having interest in one or some of the professions. The professions that an individual selects for himself are guided by his values. The knowledge of value, provides major clues to a person's professional choice. Each profession lays more emphasis on some or other values, e.g., the profession of businessmen needs the persons having strong "economic" or "utilitarian values", the social-workers' profession, lay emphasis on high 'social values', the priests, require religious and 'humanitarian values'. Painters and Artists are characterized by high 'aesthetic value' (Lowell, 1969), and the scientists are much interested in 'theoretical value' (Ray Choudhury, 1958). Thus, it can be seen that every profession has its own type of values or value pattern. This view holds good with the teaching profession also.

Values and behaviour of any person (to which teacher is no exception) are inter-related. Hence, while chalking out any scheme, with a view to bring about improvements in Education, the teacher's values must find an important place.
Values of teachers influence the values of new generation. "Which value will be influenced or transmitted depends upon the teacher's own value orientation which in turn is determined by his position in the groups or subculture of the social structure" (Blackington, 1968).

As society advances and when young people become part of the changing society, there is always a 'generation gap' causing older people to wonder 'what is this younger generation coming to'. This 'generation gap' is the gap in value, and the gap of values calls for attention, particularly in Education.

School experience affects the students by bringing changes in their value system. 'Exposure to new ideas and wider variety of interpersonal relationships which are part of the school experience, cause students to test their values by questioning, experimenting and discovering for themselves. As a person matures, a new set of values emerges which would be his own rather than those of his parents, which were imposed upon him earlier' (Evans and Smith, 1970).

An important objective of teacher-education should be to shape the personalities of its students into a professional mould and develop desirable values in them. For developing desirable professional values among teachers, the knowledge of the present and the emerging value-pattern is necessary.
The Teacher must have an essential part of his professional equipment what is called a ‘Map of values’. With the help of such a map, daily decisions may be taken and resolved consistently with long range or short range destinations or decisions in educational situations. Values with the help of such a map, daily decisions may be taken and resolved consistently with long range or short range destinations or decisions in educational situations.

The research studies of Bledsoe (1962), Bowie (1962), Gupta (1966), kakkar (1966), Spint Hall (1964), Pal (1969), Sharma (1970), Kulshrestha (1970 and 1972), Yadav (1971) and many others have revealed that teacher’s values have an impact on students in the school situations. The method of teaching employed emphasis put on different aspects of school curriculum and other major decisions of reaction in the teaching learning process have been viewed as reflections of the values and attitudes, the teacher has developed.

The society is changing, the work, nature and responsibility of schools are also changing. The recent technology and other advancements have influenced school’s socio-cultural climate. The teachers having different socio-cultural environment in their schools, may have different levels of values.
To acquire the knowledge about the values of Teachers working in Secondary Schools, the researcher thought to study the values of Secondary School Teachers in relation to their competence, Attitude towards professor and personality in Socio-cultural atmosphere of the Schools, alongwith other moderate variables i.e., sex, age, experience, type of institution, locality and educational qualifications, etc.

Studies of Allport (1960), Ray Choudhry (1958), Kaur (1967), Kulshrestha (1968 and 1970, 1971), Kakkar (1970), Sharma (1970), Yadav (1971) and others are based mainly on the tool Allport, Vernon and Lindzey's "A Study of Values". It is forced choice instrument, based on definite theoretical model of "Spranger's" Six types of men. Since 'A Study of Values' is based upon 'Spranger six types of men' and the items of the test are from all sorts of life spheres, there is a need for developing an independent test for teacher's values based upon Indian teacher's place in present day socio-cultural environment.

1.1 The concept of values

Value is "A conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available, means and ends of action". Kluckhohn, C. (1962).
They are central to one's life and define the quality of that life. Values have three anchor bases. They are anchored in head, heart and hand. In the words of Iyengar (1942) "value is the status of satisfying need of an object emerging out of its contemplation by a subject, both determined by a universe of desire which is realizable by means of the former and to which latter is attached."

In philosophical context, values are those standards or a code for conduct conditioned by one's cultural tenets and guided by conscience according to which human being is supposed to conduct himself and shape his life patterns by integrating his beliefs, ideas and attitudes to realize cherished ideals and aims of life.

Values have been variously viewed as preferences, criteria, objects and possessions, personality and status, characteristics and state of mind that are absolute.

As such a special attention is given to study values of Secondary school teachers who are expected to inculcate right set of values at proper time among their pupils. Hence, the need for the study of values of Secondary school teachers is very much felt.
1.1.1 Education and values

Historically, interest in values among philosophers and educators dates back to the 3rd century B.C., the leading Greek educational philosopher showed great interest in character building and development of values related to cognitive as well as knowledge growth of the pupils. In fact there was never any time in the history of education that the educational thinkers ever separated education from values, rather value orientation was always considered as an integral part of education programme. In fact education cannot go without values neither the act of teaching can be traced separately from values—explicit or implicit.

1.1.2 Values—The Concept

A value is an idea— a concept about what someone thinks is important in life. When one values something he or she deems it worthwhile—worth possessing and worth doing or practicing or trying to obtain it. The study of values is usually divided into two areas— aesthetics and ethics. Aesthetics refers to the study and justification of what human beings consider beautiful what they enjoy. Ethics refers to the study and justification of conduct how people behave. Ethics is related to morals of what is right and wrong.
Values exist in people's mind. They are standard of conduct, beauty, efficiency or worth that people endorse and try to live up to or maintain. Values are those invaluable ideas of life which people adore and like to live with them until they die. Values are the essence of human good conduct with which one can reach the realm of excellence in life. Values could be reckoned as unparalleled ideas of human beings with which one can exhibit extraordinary courage and fortitude when surrounded by turmoil and failure.

1.1.3 Distinctions (Categories) in Values

As part of the cultural system, values are conceptions of what ought to be. They are rules, guidelines for behavior. They are the abstract goals which people seek to achieve. A series of distinctions can be made to indicate the main categories of things to which the noun 'values' has been applied.

DISTINCTION- 1: Values as attributes of people or attributes of objects. Social scientists are in the habit of talking about people as "having values" in the sense of standards or tendencies of choice, located in the minds of men. Values in this sense are a kind of attitude. Still others consider values as a kind of object in themselves. Values are considered as absolutes, existing in the mind of God as eternal ideas, as independent validities, etc.
There are clearly two things involved in any discussion of values: the objects which are valued and the tendency or standard within the person to behave in certain ways towards these objects. In other words, there are "valued objects or attributes". And there are "value-standards" of people, neither is understandable without reference to the other.

**DISTINCTION II:** Values as attributes of individuals or of collectives. Some social scientists speak of the values of an individual, others prefer to restrict the term to those standards which are "Shared" within a group or at least held by an effective majority. It is most convenient to study individual values to see how value-shaping institutions schools, churches, psychiatric institutions, communications media, etc. influence people.

**DISTINCTION- III:** values as conscious and verbalized standards of the individual or as inferential constructs made by the research from observed behavior. According to Kluckhohn,C. (1962) an anthropologist, a value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes, means and ends in action. A conception unidentified values as a logical construct comparable to culture or social structure. Values, like culture, are not directly observable. Both values and culture, are based upon what is said and done by individuals but represent inferences and abstractions from
the immediate sense-data. To identify value as a "Conception" requires that 'someone' holds the conception. Kluckhohn insists that the value-standard be 'verbalizable' in some general, abstract terms, understandable to the subject.

**DISTINCTION IV:** Values as desires or as obligation. Values are frequently identified with preferences and desires ignores a distinction between the feeling of liking and the feeling of obligation i.e., between "I want to" and "I ought to". Florence Kluckhohn expresses this somewhat awkwardly. A value is not just a preference but a preference which is felt and/or considered to be justified "morally or by reasoning. Even if a value remains implicit, behavior with reference to this conception indicates an undertone of the desirable-not just the desired. The desirable is what it is felt or thought proper to want.

**DISTINCTION-V:** Values as a few basic general standards or tendencies of choice, or an all specific preferences or standards. Another approach is to distinguish 'basic values' from the myriad specific wants, preferences norms. The basic values are assumed to be a relatively small number of general principles or tendencies which underlie the specific verbal or behavioral indicators and are relatively stable. In their major study, "variations in Value Orientation", Kluckhohn and Strodtbeck (1961) give their formal definition. "Value orientations are complex but definitely patterned principles, remitting
from the transactional interplay of three analytically distinguishable elements of the evaluative process—the cognitive, the affective and the directive elements—which give order and direction to the ever-flowing stream of human acts and thoughts as these relate to the solution of common human problems”.

Behavior is facilitated or limited by situational factors. With a given situation, people will behave differently according to their factual beliefs about the situation and their values. Factual beliefs and values are considered to be influenced by three categories of intellectual and emotional factors; capacity for critical thinking, emotional sensitivity and philosophical commitments.

Man organizes his day-to-day interaction with his natural environment by means of technological systems, his relationship with his fellow men by means of social systems. By his religious systems he explains the fundamental nature of the universe and his own place within it. Social values grow out of social interaction and become part of the group culture. Values are transmitted from generation to generation through formal and information agencies of socialization. The values are thus a vital force for agreement or disagreement in any society. As stated by Robert C. Augell, “Moral integration in any group is the degree to which there is a set of
common ends and values towards which all the members are oriented and in
terms of which the life of the group is organized" (Augell, The Mara'
Integration of American Cities). [Choudhury 1989].

1.2 Theoretical framework

Concept of 'Value'

Values are considered as potent determinants of human behaviour. They make human behaviour patterned and help to make sense out of discrete pieces of human behaviour which otherwise do not have any connection’ (Williams, 1963). Draws and Lipson (1971) strongly believe that man’s survival and his advancement to a higher developmental stage are contingent upon his decisions and in turn they depend upon what is most valued.

In the present study because of such a significant place given to the values an effort is made to examine the value-pattern of Secondary school teachers. But before any data is given about value-pattern of and any conclusion drawn about them it seems necessary to describe the concept, various view points, distinction between values and allied terms, classification of values and functional definition regarding 'value'. The collection, analysis, interpretation and discussion of the data in the present
study all depend on the theoretical construction of the value-system given in the present chapter.

This part has been divided into three sections. In section ‘a’ Philosophical, Psychological and Sociological concept of ‘Value’ is discussed. In section ‘B” distinction between values and allied terms is made. And in section ‘C’ the classification of value has been presented.

**Philosophical, Psychological and Sociological Concept of ‘Value’**

In common discourse, value refers to attitudes preferences, life styles, normative frameworks, symbolic universe, belief systems and network of meaning men give to life. Philosophers, psychologists and sociologists have always had great difficulty in defining the term with precision. Moore (1951)and Morris (1956) accepted that this term is indefinable. But the concept is so important for the understanding of behaviours that many eminent scholars have attempted to define and explain it. These definitions given by them can be summarized under three main view points:

1. Philosophical viewpoint.
2. Psychological viewpoint.
1. Philosophical Viewpoint

In Philosophical literature there are numerous definitions for the term ‘value’. For the sake of brevity and clarity these definitions may be described under three broad headings:

(A) Subjective Definitions of Value.

(B) Objective Definitions of Value.

(C) Relational Definitions of Value.

(A) Subjective Definitions of Value

The value is defined in terms of sentiments and emotions, likes and dislikes, etc. Edgar S. Brightman (1958) says: “in the most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by anyone at any time. It is the actual experience of enjoying realization of desire. “Value” is the experience of pleasure, joy; satisfaction of desires and resides in the mind of people rather than the objects. ‘Value experiences are not under the direct control of reason. Santayana (1899) is another exponent of such a viewpoint regarding values. He says: “There is no value apart from some appreciation of it...... Values spring from the immediate and inexplicable reactions of vital impulse and from the irrational part of our nature”. Thus, it is clear, that values belong wholly to the inner
world of mind. The satisfaction of the desire is the real value: the thing that serves is only an instrument. A value is always an experience, never a thing or object (Parker, 1931). In a later volume, Parker (1957) defines value as "either" the joy giving activity or passivity or else as the assignment of desire.

Dictionary of Education (1959) defines the values as-"things in which people are interested—things they want and desire to be or become or feel as obligatory, worship, enjoy".

The subjective definitions accept that value experiences are not under the direct control of reason. Values in some sense are subjective in that they depend upon a relationship between an observer and that which is being evaluated.

(B) Objective Definitions of Values

Such definition emphasize that values are independent of the valuer and they reside in the object and not in the subject. The followers of this view clearly discard the theory that "Values belong wholly to the inner world of mind" and believe that values are strictly out there in the world to be discovered. Joan (1942) supports such definitions. He says: "Values seem to reside in the objects just as truly as do colour, smell, temperature, size and
shape". Lewis (1950) says that the value fact calls-forth the human judgement. "Our judgements of values of good and evil, right and wrong, better and worse are kinds of genuine empirical knowledge that is comparable to empirical knowledge in other fields."

Turner (1961) defines values as ‘objects which are regarded favourably or unfavourably’, Perry (1954) considers values as “inherent aspects of objects”. Perry’s (1954) claim that a theory of value must refer to the emergence of interests having objects is fairly representative of his point of view.

Philosophy of Plato, Aristotle, medieval realism, neothomism and various other types of modern realisms and idealisms agree that values are in same and sense objective.

This viewpoint provides comparatively more amenable grounds for the objective study of values.

(c) Relational Definitions of Values

These definitions are in contrast to both the subjective as well as objective views of values. This theory relates the concept of values as the relation between a valuing human being and his environment (i.e., between
subjective and objective viewpoint). Thus, the value may be called as the relational concept or property.

The Beauty is the property of an object which consists in the capacity of the object to cause pleasure in a subject who contemplates it. Pepper (1958) conveys the same sense by writing that "Beauty" conditions both of an impersonal and personal nature must be fulfilled.

Sanyal (1962) supports it by saying: "Value is, therefore, partly feeling and partly reason. The feeling part is hedonistic or material in character; it is not efficient or dynamic. The reason part is regulative both formally and finally, varying in degrees of formality and finality. A value is, therefore, the meeting ground of the regulative principle and part of the constitutive principle".

This is the most comprehensive view because it takes into consideration both man and his environment, and also subjective and objective viewpoints.

2. Psychological Viewpoint

Murphy, et.al. (1937) Write: 'A value is simply the maintenance of a set towards the attainment of a goal'. It supports the view of Jones and Gerard (1967), that the "value is a motivation which sustains an individual's
Gerard (1967), that the "value is a motivation which sustains an individual's efforts to achieve a particular goal". This suggests that the person makes his persistent efforts to achieve a goal because it is a value for him. Maslow (1938) considers a value as a "Psychological need"

Woodruff (1952) defines, 'Value as an object, condition or activity which the individual feels has an effect on his well being'. According to him 'Value is conceptualized in terms of personal happiness, security and existence of the behaving organism'. Geiger (1958) considers values as 'the outcomes of human choices among competing human interest....the taste for X, say, becomes value, after it has been chosen over taste Y'. It means values of an object depends on its being preferred in comparison to other objects. Allport (1958) defines values as dominant interests in personality (comparatively preferred),

Margenau (1959) defines 'values' in terms of 'satisfaction of human wants'. He says: A value is the measure of "satisfaction of human wants'. By the way he speaks of two kinds of values-factual and normative. Factual values are observable preferences, appraisals and desires of concrete people at a given time, and normative values are the ratings which people ought to give to value object.
Urban (1947) states: "Life itself is however not intrinsically valuable, but in turn gets its value from the kind of lift it is. Value for man must go beyond the concept of 'satisfaction' of desire and organic welfare. Whatever the men are, they are persons or selves and no adequate conception of human value can be formed without including the concept of 'self-realization' or 'self-development.'"

Corey (1962) has stated that 'a person's values are the referents towards which he has developed positive attitudes. This means that values are as various in their nature as are referents. We can value a person, a group of people, and idea, a material thing, an institution or a practice. A pupil who has a positive attitude toward his teacher, values his teacher. He likes to be with his teacher and wants to please him and has his respects'.

Harold Falding (1965) says: 'A value, then is a generalized end that guides behaviour towards uniformity in the varieties of situation with the object of repeating a particular self-sufficient satisfaction. Thus the values are organizing ends, organizing precisely because many other satisfaction and actions are subordinate to them.'

Headerson (1965) writes: 'It has been pointed out that man acts to satisfy his wants. Anything which satisfies a human want becomes thereby a value.
According to Hoffding (1967) 'Value denotes the property possessed by a thing either of conferring immediate satisfaction or serving as a means of procuring it'.

Hall and Lindzey (1964) mentioned that, 'the amount of psychic energy invested in an element of the personality is called value of that element; value is a measure of intensity. When we speak of placing a high value upon a particular idea or feeling, we mean that the idea or feeling exerts a considerable force instigating and directing behaviour. A person who values truth will expend a great deal of energy on the search for it. One who places great value upon power will be highly motivated to obtain power. Conversely, if something is of trivial value it will have little energy attached to it.'

Jones and Gerard (1967) state that, 'in our usage value refers to a wide range of motivational phenomena. Any singular state or object for which the individual strives or approaches, extols, embraces, voluntarily consumes, incurs, expense to acquire is a positive value. Anything that individual avoids, escapes from deplores, rejects or attracts is a negative value. Values animate the person, they move him around his environment because they define its attractive and repelling sectors'. Here Jones and
Gerard are clear that value is underlying motivation for most of the behaviour of the individual.

Hipple (1968) defines values as 'conscious or unconscious motivators and justifier of the actions and judgments. Adler (1960) claims that in order for values to qualify as concepts of social sciences, they must be defined in terms of behaviour'. He views them as learned components of personalities, identifiable only as probabilities, that particular behaviour will occur in a variety of circumstances.

3. Sociological Definitions of Values:

Varma (1972) concludes that sociologists' approach to the conceptualization of value is not basically different from that of psychologists except in terms of value objects. Sociologists have chosen the value objects from the field of social traditions, practices and modes of action, which are important in the life of an individual vis-à-vis his social environment.

Parsons (1951) opines 'value as an element of shared symbolic system which serves as a criterion or standard for selection among the alternatives of orientation which are intrinsically open in a situation'. Here, Parsons (1951) emphasizes the role of value, and states that value is to serve as
criterion or standard for selecting an orientation from among the several orientations of any social system.

Kluckhohn (1951): “Value is relationship between the subject and object. It is a source of motivation and influences the behaviour. It is personal as well as social and it is expressed as well as implied that value is a conception, explicit or implicit, distinctive of an individual or characteristic of a group of the desirable which influences the selection from available means and ends of action.”

Mukerjee (1956) writes: ‘values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards

Kane (1962) writes: ‘values are the ideals, beliefs, or norms which a society or the large majority of a society’s members hold. They are responsible for the definition of a problem, they may help create a problem and they may also interfere with its solution’.

Loomis and Loomis (1963) consider values as ‘real determinants of behaviour, acting as the criteria by which goals (and means) are chosen among alternatives. Even though selection may be deliberate or unconscious, every act (or failure to act) costs the individual, the gains he would have
received from other possible courses of behaviour. Values and their hierarchical arrangements thus are observable as choices; they provide a means of studying all human action in a way that culture in its strict normative sense cannot'.

Cuber (1963) mentions: "People cherish certain ideas or beliefs which are often called their 'values'. These ideas contain or express the judgments which people have, of the relative worth or importance of things. In America, for example, we characteristically value highly such things—like success, beauty, high standard of living and education, etc."

Spaulding (1963) considers values as 'those aspects of involvement among the components of limited closed system which are essential for the integration of the system as constituted at a given time'. Here the emphasis is on the role of value to integrate the different parts of an institution into a system.

Zaleznik and David (1964) define values as "Ideas in the minds of men comparable to norms in that they specify how people should behave. Values also attach degrees of goodness to activities and prescribe how people should behave in certain relationship for example it is expected to behave respectfully towards older person'.

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Sociological approach has consistently been more explicitly concerned with values than either Psychology or Anthropology. Varma (1972) summarizes all the definitions and comes to the conclusion that:

"(1) Value is a conception of desirableness of an object or activity for the well being of an individual. (2) Motivational property of a value lies in the goal. (3) Values can be organized in a hierarchy in the personality of an individual. (4) Value influences individual's behaviour, his likes, dislikes, goals and all his activities. (5) Values have social, personal and psychological characteristics."

Persons have experiences, they grow and learn out of experiences. These experiences may lead them to frame certain general guides to behaviour. These guides tend to give direction to life and may be called values. The values show what individual tends to do with his limited time and energy.

From a careful perusal of all these above viewpoints, the investigator has come to the conclusion that anything which a man considers most desirable for his well being, may be called the value of that person.

For the purpose of this study the definition given by Kluckhohn (1962) has been accepted as an operational definition of the term 'value'.
Value is, "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the selection from available means and ends of action".

This definition seems to be more comprehensive, eclectic and functional. It also seems to be more appropriate because it:

1) recognizes the relationship between subjective and objective views of 'value';

2) takes into consideration the adjustment of individual to his environments.

3) Stresses both expressed and implied sense of 'value'.

4) Provides a useful basis for making generalizations regarding groups of people with common values and thus helps in making group value comparisons; and

5) Does not neglect the individual or society but accepts value as both personal and societal.

1.3 Dimensions of values

Value is a concept of the desirable ends, goals or modes of action which makes human behaviour selective. Value not only orientates but also
determines human behaviour. Various attempts have been made to classify values. These attempts are being described here:

Values have been classified into six categories by Allport and Vernon (1931) on the basis of Spranger’s six types of men. They classified values as Theoretical, Economic, Social, Political, Aesthetic and Religious.

Turner (1929) classified values into two main sections (a) Abstract Values, and (b) Concrete Values.

Ginnies, et.al. (1948) divided the values into two (1) Essential values; goals and satisfactions that man and society accept for themselves in an ongoing and expanding process of life and mind, and (2) Operational values: those which they regard as means to serve and promote the former.


Kluckhohn et al. (1951) presented a tentative analysis of values in terms of dimensions. They considered eight dimensions: (a) modality, (b) content, (c) intent, (d) generality, (e) intensity, (f) explicitness, (g) extent, and (h) organizations. They had elaborately analyzed different values in each of the dimensions.
Rosenberg (1957) presented a list of occupational values: (1) Making a lot of money, (2) Chance to be creative, (3) Helpful to others, (4) Avoid high pressure, (5) World of Ideas, (6) Freedom from supervision, (7) Slow and sure progress, (8) Leadership, and (9) Work with people and not with things.

Spindler (1953) classified values into two main groups: (A) Traditional values which include (1) Puritan Morality—stands for responsibility, thrift, self denial and sexual constraint, (2) Work success ethics—implies that successful people worked hard to become so, (3) Individualism means that individual is sacred and always more important than the group, (4) Achievement orientation means that success is a constant goal which should be future time oriented. (B) Emergent Values which include: (1) Sociability—one should like people and get along well with them, (2) Relativistic Moral Attitude—what the group thinks right is the morality. This value ignores the ‘Ought’, (3) Considerations for others, (4) Hedonistic present time orientation—one should enjoy the present within the limits of well rounded balanced personality, and (5) Conformity to group—stresses the fact that individual should conform to the group norms.

Morris (1956) developed a tool ‘ways to live’ which deals with values which (1) preserve the best that man has attained. (2) Cultivate independence of persons and things, (3) Show sympathetic concerns for

Although each 'way' appears to be a complex of several values, yet some of them can be easily identified as values.


Dennis (1961) in his 'uses test' used the following six values: (1) Substantative, (2) Benevolent, (3) Malevolent, (4) Hedonistic, (5) Aesthetic, and (8) Religious. Strodtbeck and Kluckhohn (1961) identified four basic problems crucially common to all human groups: (1) Human nature-orientation dealing with character of innate human nature, (2) Time-orientation dealing with the temporal focus of human life, (3) Activity-orientation dealing with the modality of human activity, and (4) Relational-orientation dealing with the modality of man's relationship to other men.
White (1962) reported the four values appeared to, by Hitler and Roosevelt in their speeches as (a) Strength value, (b) Moral value, (c) Economic value, and (d) all other values.

Butler (1963) classified values into seven classes as (a) Power, (b) Money, (c) Economic value, and (d) Pleasure, (e) Knowledge, (f) Democracy, and (g) Social Value.

Another classification puts values as (1) Positive or Good, and (2) Negative or Evil. Positive values are conductive to satisfaction of a desire, furtherance of life and self-realization or self-development. Negative values: that thwarts a desire, hinders life or self realization.

Broudy (1964) classified all the educational values into nine categories. They are: Economic, Health, Bodily, Recreational, Social, Moral, Aesthetics, Intellectual and Religious Values, Solomon, Ali and Kfir et al. (1972) developed a scale for measuring four democratic values: (1) Equality of representation, (2) Equality of participation, (3) Equality of resources distribution, (4) Assertion responsibility, and (5) Compromise.

Roth (1964) considers values as "something, which vary with different cultural groups and even with different individuals. However, there are certain traits that need developing in all children. They are (a) capacities to
satisfy one's need, (b) awareness of standard, (c) Positive and negative feelings, (d) capacities to discover, (e) desirable behaviour patterns, (f) moral and spiritual characteristics, (g) skills to meet needs, and (h) development of critical thinking”.

Another classification puts the ethics in terms of values. According to Fuster (1964) values are certain standards or general principle on which person determines behaviour and judges its approval or disapproval. He considered three kinds of values i.e., Social, Moral and Religious.

Buhler (1964) classified values into six: (1) The value of love, (2) Authoritarian conscience, (3) Conformism, (4) Development of individual's potential, (5) Honesty, (6) Respect of knowledge and acquisition of more knowledge.

Values have been discriminated also according to modalities of interests as positive-negative, progressive-recurrent, potential-actual, and so on (Perry, 1965). “The job value card” includes the values of (a) Leadership, (b) Interest, (c) Esteem, (d) Power, (e) Security, (f) Self expression, (g) Profit, (h) Fame, (i) Social Service, and (j) Independence.

Thomas (1967) categorizes values in six categories. They are: (a) Aesthetic, (b) Humanitarianism (c) Intellectual, (d) Power, (e) Material, and (g)
Religions. He has developed his "Differential Value Profile Instrument" on the basis of the above six values.

Walter and Thomas (1967) devised a Value instrument and attempted to measure the following value factors: Happiness, Size, Sociability, Ability, Sharing Male acceptance, Fear of Things, Fear of People, Strength, Cleanliness, Health, Attractiveness, Material Independence, and Total Self concept score.

Gordon (1967) worked for Survey of Personal Values (SPV) and considered the following values suitable for his purpose: (1) practical Mindedness, (2) Achievement, (3) Variety, (4) Decisiveness, (5) Orderliness, and (6) Goal Orientation. He used (1) Support, (2) Conformity, (3) Recognition, (4) Independence, (5) Benevolence, and (6) Leadership values in his other scale "Survey of Interpersonal Values."

On the basis of the content values have been classified as (a) Hedonistic, (b) Aesthetic, (c) Religious, (d) Economic, (e) Ethical, and (f) Logical. Lewis (1950) puts values as (a) Intrinsic, (b) Extrinsic, (c) Inherent, and (d) Instrumental. The Cornell value study group speaks of (a) Asserted and (b) Opening Values.
Rescher (1969) has examined six main principles for classifying values. They are: (1) Subscribership, (2) Object items, (3) The sort of benefits at issue, (4) The sort of purposes at issue, (5) The relationship between subscriber and beneficiary, and (6) The relationship of the value to other values. These six factors indicate distinct, "dimensions" with respect to which values can be characterized.

Goulet (1971) perceived two classes of values: (1) Operative values deal with objects representation 'worthy of acting upon. (2) Significative values confer meaning and significance to existence. Values are also classified as (1) Tool values (which are means to achieve other values), and (2) Terminal values (Values good in themselves).

Weil and Weil (1971) classified values into three divisions: (1) People orientated values which include items such as being helpful and concerned with people rather than things, (2) Extrinsic reward values which deal with money, status and security, and (3) Expressive values: items as teaching that provide an opportunity to use special abilities and aptitudes. Peck and Guerrero (1969) constructed 'cross cultural study of values' tool with Career success, Health, Knowledge, Honour, Economic Security, Freedom, Friendship, Respect, Character, Love, Religious faith, Good disposition, Humour, and Power values.
Urban (1947) recognized two values (A) Organic Values which include: (1) Bodily, (2) Economic, (3) Recreation, (4) Association, (5) Character, (6) Aesthetic, (7) Intellectual, and (8) Religious, and (B) Hyper organic values which include Sociality, and Spiritual values.

Pareekh (1965) discussed the three dimensions of values in his 'Farmers Value Orientation Scale'. These were (a) Conservative-liberation, (b) Fatalism-Scienticism, and (c) Authoritarianism-Non-Authoritarianism.

Kulshrestha (1969) classified the values into seven categories with special reference to the Indian Democratic Society. They are (a) National Integration, (b) Dignity of Labour, (c) Freedom, (d) Equality, (e) Character, (f) Intellectual, and (g) Health Values.

In questionnaire schedule and semi-projective ISB technique of Kapil and others (1969), three dimensions of values as (a) Faith in transmigration of soul, Karma theory, Marriage as Sacrament, Religious scriptures and Observance of religious rites, (b) Caste hierarchy, Joint family system, Occupation according to caste, Fatalistic views of life and Endogamy, and (c) Belief in hard work as key to prosperity, Education of women, Nuclear family and show off in living, have been discussed.
In 'Inventory of Vocational Values', Prasad (1971) discriminates values in nine categories as (a) Altruism, (b) Economic returns, (c) Physical conditions of work, (d) Power, (e) Prestige, (f) Security, (g) Self enhancement, (h) Social climate, and (i) Traditions.

Sherry and Varma (1972) classified the values into ten categories as (a) Religious, (b) Social, (c) Democratic, (d) Aesthetic, (e) Economic, (f) Knowledge, (g) Hedonistic, (h) Power, (i) Family-prestige, and (j) Health value, Bansal (1972) recognized the values of (a) Self-respect, (b) Material, (c) Missionary spirit, (d) Social, (e) Duty, (f) Honesty, and (g) Recognition, Singh (1972) adds to this classification two more dimensions (a) Platonic versus Physiological value, and (b) routined versus non-routined value. Dixit (1972) classified the values in seven categories: (a) Physical (b) Recreational (c) Economic (d) Social (e) Democratic (f) Intellectual and (g) Family. Mathew (1972) puts all values into two more elaborated classifications: (a) Personal values, and (b) Family or community values.

The Investigator selected the values classified into six categories by Allport & Vernon (1931) on the basis of Sprangers six types of men. The classification is given here in detail:
1.3.1 Spranger's dimensions of value

1. **The Theoretical**: The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a 'cognitive' attitude, one that looks for identifies and differences, one that divests itself of judgments regarding the beauty or utility of objects, and seeks only to observe and to reason. Since the interests of the theoretical man are empirical, critical, and rational, he is necessarily an intellectualist, frequently a scientist or philosopher. His chief aim in life is to order and systematize his knowledge.

2. **The economic**: The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self-preservation), the interest in utilities develops to embrace the practical affairs of the business world—the production, marketing, and consumption of goods, the elaboration of credit, and the accumulation of tangible wealth. This type is thoroughly 'practical' and conforms well to the prevailing stereotype of businessman.

    The economic attitude frequently comes into conflict with other values. The economic man wants education to be practical, and regards unapplied knowledge as waste. Great feats of engineering and application result from the demands economic men make upon science. The value of
utility likewise conflicts with the aesthetic value, except when art serves
commercial ends. In his personal life the economic man is likely to confuse
luxury with beauty. In his relations with people he is more likely to be
interested in surpassing them in wealth than in dominating them (political
attitude) or in serving them (social attitude). In some cases the economic man
may be said to make his religion the worship of Mammon. In other instances,
however, he may have regard for the traditional God, but inclines to consider
Him as the giver of good gifts, of wealth, prosperity, and other tangible
blessings.

3. **The Aesthetic:** The aesthetic man sees his highest value in form and
harmony. Each single experience is judged from the standpoint of
grace, symmetry, or fitness. He regards life as a procession of events,
each single impression is enjoyed for its own sake. He need not be a
creative artist, nor need he be effect, he is aesthetic if he but finds his
chief interest in the artistic episodes of life.

The aesthetic attitude is, in a sense, diametrically opposed to the
theoretical, the former is concerned with the diversity, and the latter with the
identities of experience. The aesthetic man either chooses, with Keats, to
consider truth as equivalent to beauty, or agrees with Mencken, that, 'to
make a thing charming is a million times more important than to make it
true'. In the economic sphere the aesthetic sees the process of manufacturing, advertising, and trade as a wholesale destruction of the values most important to him. In social affairs he may be said to be interested in persons but not in the welfare of persons, he tends toward individualism and self-sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for the repression of individuality. In the field of religion they are likely to confuse beauty with purer religious experience.

4. The Social: The highest value for this type is love of people. In the Study of Values it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as ends, and is therefore himself kind, sympathetic, and unselfish. He is likely to find the theoretical, economic and aesthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as itself the only suitable form of human relationship. Spranger adds that in its purest form the social interest is selfless and tends to approach very closely to the religious attitude.

5. The Political: The political man is interested primarily in power. His activities are not necessarily within the narrow field of politics, but whatever his vocation, he betrays himself as a Machimensch. Leaders
in any field generally have high power value. Since competition and struggle play a large part in all life, many philosophers have seen power as the most universal and most fundamental of motives. There are, however, certain personalities in whom the desire for a direct expression of this motive is uppermost, who wish above all else for personal power, influence, and renown.

6. **The Religious**: The highest value of the religious man may be called unity. He is mystical, and seeks to comprehend the cosmos as a whole, to relate himself to its

**Embracing totality**: Spranger defines the religious man as one ‘whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience’ Some men of this type are ‘imminent mystics’ that is, they find their religious experience in the affirmation of life and in active participation therein. A Faust with his zest and enthusiasm sees something divine in every event. The transcendental mystic, on the other hand, seeks to unite himself with a higher reality by withdrawing from life, he is the ascetic, and, like the holy men of India, finds the experience of unity through self-denial and meditation. In many individuals the negation and affirmation of life alternate to yield the greatest satisfaction.
Mixtures: Spranger does not imply that a given man belongs exclusively to one or another of these types of values. His depictions are entirely in terms of 'ideal types,' a conception fully explained in his Types of Men. (Spranger – 1914 and Translated by Pigorst 1928).

1.4 Concept of teacher Competence

1.4.1 Differentiating competencies

"Competencies are characteristics that are causally related to effective and/or superior performance in a job. This means that there is evidence that indicates that possession of the characteristic precedes and leads to effective and/or superior performance in that job."

1.4.2 Competence, Functional

Ability to apply to practical situations the essential principles and techniques of a particular subject matter field. (Dictionary of Education – Good-1959).

1.4.3 Teacher competence

It refers to the set of knowledges, abilities, and beliefs a teacher possesses and brings to the teaching situation. Teacher competence differs
from teacher performance and teacher effectiveness in that it is a stable characteristic of the teacher that does not change appreciably when the teacher moves from one situation to another. It resembles teacher performance in that it has also been proposed as a basis from which teacher effectiveness can be inferred.

Teacher competence is conceived of as a matter of repertoire. The knowledge, skills, and beliefs in a teacher's repertoire will be referred to as "Competencies" that the teacher possesses. "Depending on the purpose of the moment, competencies may be defined in terms of very small elements such as "the ability to thread a Sixteen Millimeter Projector" or of very large ones, such as "the ability to implement the advance organizer model."

Competence is what the teacher knows, believes, or can do, not in terms of what the teacher can get pupils to do. "Skill in Classroom Management" could be a Competence. Ability to manage a class could not (Encyclopedia of Ednl. Research, V Edition P.No.1894).

1.4.4 Qualities of a competent teacher

Thomas (1984) before instituting minimum standards of Competence or assessing teaching staff, administrators must carefully define Competence.
According to Pearson (1980), three judgments must be made to identify a person as a competent teacher.

- What standards must a teacher meet to teach satisfactorily rather than minimally?
- What skills are required in general for a person to perform at this level?
- Does the person in question have these requisite skills?

Researchers, who must rely on measurable outcomes, tend to define effective teachers as those whose students show statistically significant gains on reading and mathematics achievement tests. The researchers then identify teaching behaviors correlated with these gains.

Other, more subjective qualities have been associated with effective teaching. These include positive expectations, inspirational leadership, and a wide repertoire of teaching skills and motivational techniques (since no one instructional technique or model will work with all students all the time). An essential attribute of good teaching is therefore sound judgment and good sense—qualities that cannot be reduced to finite, measurable skills. Established criteria for teacher Competence can at best delineate what is necessary, but not sufficient, for effective teaching.
1.5 The Concept of Attitude towards profession

The conceptual definition of the attitude has been given in many ways by different authors. The term attitude was first used to denote "the sub-total of a man's inclinations and feelings, prejudice or bias, preconceived notions, ideas, fears, threats and convictions about any specific topics" (Thurstone and Chave, 1929). Later however, when motivational and affective characters of attitudes were emphasized. Thurstone (1931) defined an attitude as "the affect for or against a psychological object".

1.5.1 Views about Attitude

Attitude is a tendency to react favourably or unfavourably towards a designated class of stimuli such as a national or racial group a custom or an institution (Anastasi, 1982).

Attitude is considered as a predisposition to behaviour. According to Young (1951), an attitude is a learned and more or less generalized and effective tendency or predisposition to respond in a rather resistant and characteristic manner usually positively or negatively (for or against) in reference to some situation, idea, value, material object or class of such objects or person or group of persons.
Allport (1935) defined attitude as "a mental and neural state of readiness, organized through experience, exerting a directive or dynamic influence upon the individual's response to all objects with which it is related". The affective quality of attitude was also emphasized by Krech and Crutchfield (1948). They defined attitude as an "enduring organization of motivational, emotional, perceptual and cognitive processes with respect to some aspect of the individual's world".

Good (1959) defines attitude as "a readiness to reaction towards or against some situation, person or thing in a particular manner for example Love or Hate".

Throughout the history of Social Psychology, attitude has played a Central role in the explanation of social behaviour. It is usually defined as a disposition to respond favourably or unfavourably to an object, person, institution, or event. People can hold attitudes of varying degrees of favourability towards themselves and towards any discriminable aspect of their environment. Widely shared, Positive attitudes towards relatively abstract goods, (freedom, honesty, security_ are known as values.

Attitude is considered a hypothetical construct, being unobservable, it must be inferred from measurable responses that reflect positive or negative evaluations of the attitude object. Three categories of responses are
attitudes can be inferred from cognitive responses or beliefs (reflecting the individual's perception of, and information about, the attitude object); affective responses (evaluations of and feelings towards the object); and entire responses (behavioural intentions, tendencies, and actions with respect to the object).

Although attitudes are sometimes viewed as containing all three response classes or components, most social psychologists identify and define attitudes in forms of affect or evaluation. (Campbell, 1963).

A learning outcome represented by a state of mental readiness which exerts a derivative, or compulsive influence upon an individual's behaviour. It is a predisposition to react to a certain object in a certain way. There is some relation between verbal attitude and behaviour. A person generally says what he feels and his behaviour is mostly guided by his feelings. But it may not always be true. In matters of deep seated attitudes it has been found that though there has been a change in the verbal attitude, behaviour has remained almost unchanged. Attitudes are generally the outcome of values and more implied in the environment surrounding the young mind. Schools should therefore endeavour to build up a good environment where
favourable attitude may find healthy nourishment. (Biswas and Aggarwal, 1971)

Attitude is an underlying disposition that enters, along with many other influences, into the determination of the variety of behaviours towards the attitude object or class of objects, including statements of beliefs and feelings about the attitudes object and approach-avoidance actions with respect to it—Cook & Seiltiz (1964).

1.5.2 Attitude, professional

A state of mental and emotional readiness on the part of professionals to react to any educationally significant situation in a manner that gives first place to the interest of society and the profession, that demonstrates appreciative of the situation’s educational implications, and that indicates ability and desire to cooperate with others towards the solution of the problems involved. (Dictionary of Education, Carter V Good, 1959).

All these definitions point out to the underlying dimensions of ‘favourability’ and ‘unfavourability’ towards an object, which formed the cornerstone of Thurstone’s attitude scaling procedures. But some others like Fishbein and Ajzen (1972) have studied the problem of relationship between attitudes and behaviours. The attitudes are viewed by them as disposing the
individual to think, feel and act in three sources. It is evident, therefore that attitudes consist of cognitive affective and behavioural components. However, the affective component remains the central aspect of the attitude.

1.5.3 The nature of attitudes

Attitudes involve some knowledge of a situation. However, the essential aspects of the attitude is found in the fact that some characteristics feelings or emotion is experienced, and as we would accordingly expect, some definite tendency to action is associated. Subjectively, then, the important factor is the feeling or emotion, objectively it is the response, or at least the tendency to respond. In any case, attitudes are important determiners of behaviour. If we are to change them we must change their emotional components. In order to do this, we may find it useful to change the knowledge and the ideas related to them. Frequently the acquisition of new knowledge with reference to a person, a political party, or an idea will result in arousing new emotional associations.

1.5.4 Dimensions of attitude

Attitudes have four dimensions; intensity, direction, extensity and duration. Each of these aspects is important in understanding attitudes and their influence upon behaviour. Assessment of these characteristics is done
most frequently by observations of behaviour, but attempts have been made
to develop tests to evaluate attitudes. Behaviour patterns provide evidence of
each of these dimensions. Whereas most tests simply attempts to survey the
attitudinal patterns and determine their positive or negative direction.

Intensity of an attitude is evidenced by the extent to which it
motivates an individual’s Behaviour. Limits of intensity can be determined by
the nature of the barriers needed to inhibit a response. Behaviour motivated
by a weak attitude can be thwarted by obstacles that seem to have very little
actual resistance, but an intense attitude is likely to find expression in
behaviour despite almost overwhelming obstacles. An observer must be
aware that an attitude can be expressed in several ways, and that if it is
intense, there is likely to be a shift in mode of expression, when several
obstacles are confronted. A child with an intensely negative attitude towards
authority may not show direct aggression towards them but may write dirty
remarks in public places, destroy property and act out these feelings
indirectly.

1.5.5 Attitudes and values

The educational system must inculcate attitudes and create values so
that every individual should promote the concepts of socialism, secularism
and democracy and not only revere but actively strive for the realization of
The principles of justice, liberty, equality and fraternity, enshrined in the preamble of our constitution.

The distinction between teaching values and teaching about values, while logically crucial, is often blurred in classroom settings, in discussing cases or value incidents in the classroom, the pupils not only develop skills in analytic techniques and group decision making, they also become more aware of the nature of values and the value objects involved, and they develop pro and con attitudes towards them. Teachers may, through their bias in the selection of cases, cause students to acquire certain values, even though such learning may be what psychologists call incidental learning. This is one basic issue about which it is necessary to remain constantly aware. In 1977, Bloomington conference of six social studies specialists recognized this issue. Its report states:

All participants agreed that it was impossible to avoid the issue of values although what values to teach and how they should be taught is a very controversial subject....The teachers should be offered suggestions to teaching about values. These suggestions might include the following:

Do not force students in declaring their value positions.

Do not ridicule value positions held honestly and with justification.
Help students understand and cope with value conflicts.

Avoid imposing your own value beliefs while making students aware of where you stand.

The school with its faculty and curriculum can be one of the most effective instruments for the improvement and broadening of understanding and the fulfillment of the potentiality of man. In this context, the teacher of value education can become an effective agent of change.

Some questions remain. Most societies expect insulation of fundamental values of the society. The stress upon value inculcation competes with goals directed at value analysis. Are there values so widely shared among nations that there ought to be an inculcation of transnational values? What educational and political problems confront such an effort?

1.6. The Concept of personality of a Teacher
1.6.1 The Concept of Personality

To be a successful class teacher one must come to grips with the basic question: "how well do I get along with my pupils?" The answer to this question depends largely upon teachers personality. Personality is very important in classroom teaching. If it is not as good as we think it should be, we can improve upon it. There are two ways of handling this: alter the goals
or alter yourself to meet the goals. In this writing attention is directed not to the goals of the teacher, but to the teacher's personality.

Few people understand the meaning of personality and its importance in the classroom. Some feel that personality is the kind of person one just happens to be, others have said that "it is being like others." Most important, many teachers do not realize the nature of their own shortcomings simply because they do not fully grasp the significance of the role of personality.

Several connotation of the term are used and Allpart (1961) lists not less than 56 meanings. It may mean collection of traits of a person that distinguishes him from another,. Or psychologically, a dynamic organization within a person that determines his adjustment to his environment, or the emotional or temperamental characteristics of a person, or the social aspect of a person's nature, or the social aspect of a person/s nature developed in social interaction. In terms of behaviour it may be defined as "the characteristic pattern of behaviour through which the individual seeks to adjust himself to his social environment". (Biswa and Aggarwal, 1971).

The total psychological and social reactions of an individual; the synthesis of his subjective, emotional and mental life, his behaviour, and his reactions to the environment; the unique or individual traits of a person are
connoted to a lesser degree by personality than by the term character. (Dictionary of Education, Good, 1959).

Burnham (1924) said "everyone knows what personality is, but none can define it".

Even though the definition is complex, most people will agree that personality "is the extent to which one is able to interest or influence other people. This means that your personality is the sum total of the qualities of character. Mind and body that make you different from other people." It is a simple matter of human relations. It is the outward evidence of inner qualities which determine thoughts, feelings and actions in any given situation.

At this point extreme caution must be exercised. In addition to influencing others to think with us on things wholesome and right, the teacher's personality must be such as to develop habits and skills which interest and serve others. It's doing things with people, for people and even involves self-sacrifice.

**Importance of Studying Personality for Teacher**

There are several reasons why one should give attention to the matter of personality:
To bring about understanding Someone has said "to understand is to begin to cure." If the teacher has trouble getting along with people, if he cannot take criticism or suggestion, if he feels inadequate, then some facet of his personality must be changed. One is not born with personality in the sense that we are using the term. Personality is developed and acquired, not inherited. It grows continuously and can be altered to suit the demands.

Personality is not something that just happens. It is the definite result of cultivation as one goes on in life. Just as one must keep weeds and grass out of a flower bed, so one must eliminate undesirable elements in the realm of personality. The door of the mind must be closed to the evil things of life, to bad habits and questionable indulgencies. Let the teacher look at himself with a view towards better understanding. "Examine yourselves, whether he be in the faith; prove your own selves." If a weakness exists, then correct it.

It is a great asset: Next to the knowledge of truth, personality is the greatest asset in the life of teachers. It is the power with which one wins other people and inspires personal devotion in others. A positive personality is the "feather in the cap" of the class teacher.
Most classroom problems are people problems: Because of this, one must understand people in order to teach successfully. The clash of personalities is nothing new. In addition to knowing oneself, the other person must be given consideration. A teacher with a pleasing personality may be the center of argumentation resulting in classroom rowdyism. On the other hand, an irritating and belligerent student can suddenly become pleasant and cooperative. Personality definitely affects others one way or the other. This demonstrates the need for placing top priority on a working understanding of personality.

The development of personality

As suggested above, personality can be changed and altered. A poor personality cannot be the result of heredity in the sense that one inherits a good or bad personality. It is the result of our own outlook and response to things around us, this shapes our personalities. If one can learn to read, to write, and even speak by practice, one can also learn the skills of good personality.

Unlike our physical bodies which grow almost automatically, personality needs constant self-direction. Some of the areas needing attention are sincerity, personal integrity, humility, courtesy, charity and wisdom. These characteristics should be a part of the teacher’s life. These
are musts in the life of the tutor. They are necessary ingredients of a successful teacher. One can improve their personality by:

(1) Admitting that personality can and should be changed. "The beginning of a wise ambition lies in man's accepting himself as himself and not as someone else, and in trying to make the most and the best of that self and not another."

(2) One can assess our own personality by using self personality inventory. Personalitywise, where do we stand? What are our weaknesses, our strong points and where in your life as a teacher, do we expect difficulty in making desirable changes? A simple method that will work if one is willing to apply oneself to it, is this (Suggested here, but not simplified):

(a) Awareness that our personality must be improved.

(b) Desire to improve our personality traits.

(c) Analyze our good and bad traits.

(d) Plan wisely and systematically for improvement.

(e) Be honest in our responses. Our results will be as accurate as our willingness to be candid with ourselves.
1.7 Need and Importance of the Study

Education aims at producing good citizens making them nobler, just and happier. To achieve this end it has to seek guidance from the framework of values. Much of one's life is spent in trying to understand others. The chief effort is to grasp correctly the motives and intentions of the other, for which one should know the guidelines of one's life. In other words one identifies other's constellation of values which are the dominating forces in life and all of a person's activity is directed towards the realization of these values.

Values are like the rails that keep a train on track and help it to move smoothly, quickly and purposefully. They provide motivation and a person is ready to suffer and sacrifice for the sake of values. Without values, one floats like a piece of driftwood in the swirling water of the river however exciting that may seem at first. That is why values are central to one's life and define the quality of that life.

Each and every activity of the individual reflects the values that we have chosen or given preference. They direct the behaviour of individual and give a shape to the personality development. So they are the integral part of human beings. In fact the aim of education is developing and inculcating desired values in the students so that they can become good citizens. Any education system springs from the value system of a country.
The present trend in education is the 'value oriented education.' It goes without saying that the teachers, in whose hands lies the task of shaping students, should possess a frame of values. These values change in degree from individual to individual depending on various factors. When need for personal values of teachers to lead students in right path are felt so much.

There were so many studies undertook for this purpose, they were:

Dixit and Sharma (1970) have concluded research with objective of studying teachers relationship in terms of value incorporation in which the male and female high school teachers have maintained a complete uniform pattern in six values.

Kulashrestha (1974) studied the emerging value pattern of teachers in a social cultural environment of the schools in the present era. The study have the objective i.e., to study the teachers' values in relation to certain variables like sex, marital status, religious, caste, teaching subject, experience, age, income, education, zones and training. The finding revealed that, schools were found to be distributed in rural as well as urban areas and were affected by the type of community and its values and traditions.
Raj (1981) studied attitude and values of teachers in context of socio-cultural background, a comparative study of expatriate Indian and native teachers of Ethiopia. The major objective was to find out the value structure and teacher attitude of expatriate Indian teachers working in Ethiopia. Data were collected by using Allport-Vernon-Lindzey study of values. The finding was Ethiopian teachers scored higher on theoretical, social and cultural values than Indian teachers.

Vashisth (1987) made a study on teachers values in relation to teaching effectiveness, the main hypothesis was effective teachers differ significantly in values from ineffective teachers. The scale of teachers values (STV) - Kulashreshtha (1979) to measure values, the major dining was the difference in the case of humanitarian value was no significant between effective and ineffective teachers and there was no significant difference in social value, professional value was significantly prominent in ineffective teachers.

Thakorlal (1988) conducted the study on a comparative study of attitude, values and personality characteristics of rural, urban and non Gujarati college and Secondary school teachers. The major objectives of the study was to discern some of their habits, academic life, aspiration, values
preferences, and attitudes. The main result was the teachers from urban and rural areas got higher sources on both economic and political values.

Yikai (2002) studied the teachers values as a determinants of classroom climate. The major objective was the importance of teacher value on teachers' curriculum, teaching strategy, assessment, relationship with students and classroom climate. The findings of this study indicate that responsibility and enthusiasm are the two most important teacher values and teacher value is most important in teachers' relationship with students and least important in assessment of the values and functions considered.

The progress of a nation depends on the soundness of the education system. Teacher is the core of education system as he is the authority on the needed work. A country may have best education system, all up to date modern facilities, efficient administrators, enthusiastic students; but if it fails to have good teachers, the whole system collapses. 'Good teachers' should possess certain basic values which are very important. Hence, the survey of values of teachers has become the need for the present day.

Teacher's profession is like walking on the edge of a sword. At each and every stage teacher is watched with keen eyes by students, public, administrators, parents and so on. Any slip from the right path is immediately noticed for which a teacher has to pay penalties.
A person can be perfect only when one has internalized the absolute values. To what extent one has internalized the values, will reflect in the behaviour pattern. Hence, an objective survey of values of teachers is needed under these conditions.

The lowering of education standards, in difference of students to present education, disrespect to elders and teachers can be attributed to value criteria in the present education system. An attempt should be made to overcome this value crisis and direct towards value education. This work can be done only by teachers who have developed an ideal set of values.

Values are very much initiated during the period of adolescence, and the responsibility of the Secondary school teacher is very great in inculcating right values in students than the teachers of any other stage. As such a special attention is given to study the values of Secondary school teachers who are expected to inculcate right set of values at proper time among their pupils. Hence, the need for the study of values of Secondary school teachers is very much felt.

The Secondary School Teachers teaching competence Attitude towards profession, and personality may also influence on the values of Teachers. The General notion is that, if a teacher high at teaching,
competence, attitude towards profession and personality than naturally one will be having high values.

Therefore, the 'Study' humbly tries to provide impartial evidences in respect of dependent and independent variables and their influence along with interrelationship.

Again it became very necessary to study the values of Secondary school Teachers with their primarily influencing aspects of life.

1.8 Statement of the Problem

The problem selected for the present investigation is as follows:

"A Study of Values of Secondary School Teachers in Relation to their Competence, Attitude towards Profession and Personality".

1.9 Objectives of the Study

The present study is undertaken with the following objectives:

1. To explore the relationship of values of Secondary school teachers with teacher competence, attitude towards profession and personality.

2. To find out the difference between gender, marital status, age, subjects, educational qualification, different levels of teaching experience, type of management, location of the schools and the levels
of teaching competence of Secondary school teachers with respect to values dimension, teaching competence dimension, attitude dimensions and personality factors of the Secondary school teachers.

3. To find out the relationship between value dimensions and teaching competence dimension, attitude dimensions and personality factors of female, male and general of Secondary school teachers.

4. To find out the multiple correlation between value dimensions and gender, marital status, age, teaching experience, teaching subject, educational qualification, types of schools and location of Secondary school teachers.

5. To find out the Linear multiple correlation between value dimensions and teaching competence dimensions, attitude dimensions and personality factors of the Secondary school teachers.

6. To find out direct and indirect effect of teaching competence dimensions, attitude dimensions and personality factors on values and its dimensions of Secondary school teachers.

1.10 Limitations of the Study

The present study deals with values of Secondary school teachers, which is vast area and very wide field of research. The following are limitations of the study.
1. The study was limited to the Belgaum district (Revenue) area of Karnataka state.

2. The study was limited to only the Secondary school teachers of Belgaum revenue district.

3. Only the government, aided and unaided Secondary school have been included in the sample.


5. The study was limited to the dependent variable i.e., values of Secondary school teachers with the Competence, attitude, and personality of teachers.

1.11 Resume of the Succeeding Chapters

The thesis is divided into five chapters. After introduction the second chapter deals with review of related researches in which the values are studied in relation to Primary, Secondary, College, University and teacher in general alongwith different independent variables. The third chapter contains the statement of problem, scope of the study, operational definitions, research design, hypotheses, variables of the study, sampling, design, description of tools, collection of data and statistical techniques used in data analysis. The fourth chapter is on the description of tools of research.
Chapter five deals with the brief descriptions of study along with major findings, educational implications and further recommendations for future study have been presented.