

CHAPTER – VI

SUMMARY, FINDINGS, CONCLUSION, DISCUSSION AND SUGGESTIONS

6.0 INTRODUCTION

The present chapter presents the summary of the study, major findings of the study, discussion based on the findings along with the suggestions for further research.

6.1 SUMMARY OF THE STUDY

Education is a challenging activity, and education for values is more challenging as it deals with the education of personality that leads further to the education of the consciousness or self-realization. Education is a process of overall development in children. It is a process of drawing out the innate power of the individual student - a development of the student, which s/he is capable. The aim of education is development of human personality, development of character, preservation of culture, promotion of social justice, pursuit of knowledge, scientific temper, democracy, secularism which can be considered as the educational expressions of good life. To realize these aims, curriculum is planned, organized to give desirable experiences in the form of skills, knowledge, attitude and values from our cultural heritage. Thus, education in its aims, curriculum and methods is considered to be linked up with values and it is through education, society seeks to promote and preserve its cherished values. If education is development of the self and if values are woven into the very concept of education then a question arises, what is then the meaning of value education.

The answer to this can be interpreted as follows - It is true that the essence of education is developing the human personality in all its dimensions - aesthetic, intellectual, emotional, moral, physical, psychic, social and spiritual. It is also true that since education is self-development, values are coherent with it. But for a variety of reasons, only intellectual and physical dimensions are being cared for and affective dimensions of personality has been slowly and slowly neglected; for education, has degenerated into a process of information–transmission; leading to undermining of social, moral, emotional, aesthetic and spiritual sides of man’s personality, which in turn is leading to value crisis. To overcome this, stress is being laid into the affective objectives of education, and hence value education or education for human values. Education for human values refers to the educational programme, which is geared to the realization of vision of the society as envisaged in its constitution for the good of the society and a good life of the individual, that is the development of all aspects of the personality development, social, moral, emotional, intellectual, aesthetic, spiritual and development of attitudes, values, feelings and behavior patterns. By value education, it is meant that the development of values, attitudes, feelings and behavior patterns which cut across all curricular experiences. Since values can be caught and hardly be taught, value education demands and depends on the education of the heart along with the education of the head and hence the role of the teacher is to guide the student in exploring, enriching and expressing values best suited to the ascent and excellence of the self and the society.

Value education has had significant milestones in the history of India. Realizing the importance of integration of human values in

education in India, different educational commissions and committees have laid stress on value-orientation in education to build a new India true to her philosophy and culture. The need, for value education has been stressed by all committees and commissions set up for educational development from time to time, during pre-independence era and post-independence era. An analysis of the reports of these commissions and committees of the Government of India reveals a steady consistency of the importance shown towards value education, as a social need is felt as a necessity by the government from time to time. Important recommendations have been made to distinguish spirituality and morality from religious creeds, such that imparting spiritual and moral values does not come within the range of prohibition that is laid down in the constitution to impart religious education in educational institutions granted by the government. Recommendations of the Committee on Religious and Moral Education (1959) gave definitions of *spiritual value* and *moral value* in clear and lucid manner, which call for our appreciation in an abundant manner. The committee rightly placed the *spiritual value* on a higher pedestal to *moral value* albeit both are important. The Education Commission (1964-1966) recommended sustained and intensive efforts towards development of character and its recommendations touched all aspects of human values in education in varying degrees. National Policy on Education (1986) has emphasized value education in cultural perspectives and made suggestions in introducing education for values in school system. National Curriculum for Elementary and Secondary Education-A Framework (1988) laid down the general framework of value education in the core

curriculum. Subsequently National Curriculum Framework for School Education (2000) included fundamental duties as core components. Further National Curriculum Framework (2005) mentions, education for peace as the need for present scenario and stressed the importance of peace education in the curriculum framework.

The Government of India has done great work forming valuable recommendations and these recommendations were implemented; orientation courses, meetings, seminars and conferences were organized; books, journals were printed; changes in curriculum were made based on the recommendations of these educational committees and curriculum frameworks; still something was seen missing from the scene that would have worked to the success and fulfillment of the hard work. Joshi (2002) gives a solution for it, "If value education has suffered so far, it is because of teachers' training programmes fall short in many ways of an ideal system. We require to redesign programmes of teacher education, both pre-service and in-service, in a certain sense, we need to overhaul our entire system of teacher education, keeping in view that value education is absolutely imperative and unless a good teacher is himself/herself value-oriented we cannot fulfill the objectives of the value education." He continues, "Value education requires of the teacher, the ability to inspire the student to enter into the waters of life situations and give him practical abilities and art of practicing values in concrete situations of life; it may be said that value education is perhaps the most difficult domain among all domains of education." The responsibility of making this most difficult domain an easy one lies on the shoulders of an efficient teacher. This points to the fact that, teacher is the main component

in value education. A teacher can radiate values as much through what he says as through what he is. The personality of the teacher influences the students immensely and the teacher is the role model for the students. The teacher who lives by values and whose actions are not in conflict with his/her words will be in a happy position to speak about values with strength, clarity and confidence, thus motivating students to internalize values. Joshi (1983) quotes, "It is embodying values within ourselves that we can radiate values in our students." National Council of Teacher Education (1996), "A Nation is made by its people who develop in themselves the qualities of head and heart who gave courage and conviction to act according to the accepted norms of behavior and who are men and women of character. There has been persistent erosion of values in the society, which need to be redefined and reinstalled. It is through education and as of necessity this task can be accomplished. But in what ways, remains to be thought of in order to arrive at workable positions." The progress, retrogress or deterioration in a society is directly or indirectly traceable to the values of the *teacher* who is the real *Nation-builder*. By mentioning *teacher*, it is not one or a few teachers, but the whole community of teachers at large, can result in building a good Nation. To achieve this, *value education needs to be integrated in teacher education*.

A special characteristic of value education is that it does not suggest adding one more subject to school curriculum or teacher education curriculum and does not mean any special teacher will teach the subject. All teachers teaching different subjects are teachers of value education. Value acquisition goes on continuously inside the classroom, outside the classroom, through

various activities, teacher-student relationship, student-student relationship, teacher-teacher relationship, curricular and co-curricular activities; whole school environment nurtures values. Not only teachers, all the staff who are in contact with the students should order their behavior in accordance with the highest standards and ethics of their profession. In value education, instructions form a minor role; major role is the individual guidance to the students and leading them through right path to his perfection. For the teacher to perform this task effectively s/he has to be torchbearer and be value-oriented. Teachers are not exceptional people. They too belong to the society, which is infested with erosion of values. In this situation, though the instruction form minor role and the teachers has to perform this task; if a teacher carries out this task of instruction for the sake of instructing only and keeping a different attitude altogether then a teacher won't be able to carry out this task effectively. If a teacher has to speak out or instruct values effectively and efficiently, it becomes a necessity for the teacher to possess the basic human values. The importance of fundamental human values is given by Swadesh Mohan (2007), "The present day revolutionisation of institutional action in the subject of value education comes as a welcome strategy to foot the bill in our society infested with ambiguities of motives, goallessness, religious fanaticism, obscurantism and innumerable antisocial motives. Value education efforts at this juncture are a matter of educating the populace on fundamental universal human values." Hence, to carry out the task of value education efficiently and effectively teacher should possess the traditionally accepted universal human values - Truth, Beauty, Goodness in

which engulfs all other values. According to Kireet (1997), “Truth, Beauty and Goodness are the supreme values of life. They are intrinsic in character and they are ends in themselves.” Certain instrumental values are required to reach the intrinsic values—Truth, Beauty, Goodness. These instrumental values constitute sub values of Truth, Beauty and Goodness i.e. their components. The attempt of the investigator is to find out how far the teachers possess these values. Since these are the core values, mostly all will be aware of it and it is present in everyone. However, to live in the society, slowly one may ignore so many values and one’s attitude changes. It becomes necessary to know the teacher attitudes and if necessary, orientation courses can be given to them, so that they would become successful in teaching values directly to students or inculcating the values indirectly to students without any conflicts. Kireet (1997) continues, “Even if there are wide differences as to what is meant by these three terms Truth, Beauty, Goodness there is agreement that they are the most desirable ideals and mere orientation towards them inspires development of those states of our being and becoming in which we can hope to find some kind of ultimate fulfillment.”

Today the schools focus on conditioning of the child’s attitude to make them pliable according to the situations that life would bring forth. The schooling period is the most crucial developmental stage where the seeds of the future attitudes are sown. It is the innocent nascent stage, untouched by ego and manipulation that needs utmost care and attention. Children should be made to realize the self-worth and self-respect along with respect and acceptance for others. A child remains in school for nearly twelve years from class I to class XII. Many children drop out at

different stages. Even most of the children leave off formal education after class X and a few complete class XII. From there, only a small percentage goes to universities. This shows that the majority of children are under the care and influence of Primary, Secondary and Higher Secondary school teachers during the most formative years of their lives and these are the years when the human mind is the most impressionable. That places not only a tremendous responsibility but a great privilege too, on teachers. Therefore, the study is being centered on the in-service teachers who teach pupils at primary, secondary and higher secondary levels. They have a certain influence on the developmental stages of children who are the future of the country, equipping in them with the ability to become worthy citizens of the Nation which is at times difficult to realize after they attain adulthood with the hope that when the students leave the school with a strong sense of social responsibility, they set on a path to become net contributors to society and to flourish as conscientious and caring citizens of the world. In the present study, the investigator will construct and standardize an instrument to measure the attitude of the in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness.

6.1.1 Problem Specifications

Problem expresses a relation between variables, *attitude* and *human values* of in-service teachers.

6.1.2 Statement of the Problem

A study of attitude of the in-service teachers towards the traditionally accepted universal human values - Truth, Beauty, Goodness

6.1.3 Objectives of the Study

1. To construct and standardize an instrument to measure attitude of the in-service teachers towards the traditionally accepted universal human values – Truth, Beauty, Goodness.
2. To study the nature of distribution of the scores of attitude of the in-service teachers towards the traditionally accepted universal human values – Truth, Beauty, Goodness.
3. To study the relationship in the mean score of attitude of the in-service teachers towards the traditionally accepted universal human values – Truth, Beauty, Goodness with respect to variables like; gender, qualifications, section and experience.

6.1.4 Hypotheses

Ho1: There will be no significant difference in the mean score of the attitude of the Male and Female in-service teachers towards traditionally accepted universal human value - *Truth*.

Ho2: There will be no significant difference in the mean score of the attitude of the Male and Female in-service teachers towards traditionally accepted universal human value - *Beauty*.

Ho3: There will be no significant difference in the mean score of the attitude of the Male and Female in-service teachers towards traditionally accepted universal human value - *Goodness*.

Ho4: There will be no significant difference in the mean score of the attitude of the Graduate and Postgraduate in-service teachers towards traditionally accepted universal human value - *Truth*.

Ho5: There will be no significant difference in the mean score of the attitude of the Graduate and Postgraduate in-service teachers towards traditionally accepted universal human value - *Beauty*.

Ho6: There will be no significant difference in the mean score of the attitude of the Graduate and Postgraduate in-service teachers towards traditionally accepted universal human value - *Goodness*.

Ho7: There will be no significant difference in the mean score of the attitude of the in-service teachers (Primary, Secondary, Higher Secondary) towards the traditionally accepted universal human value - *Truth*.

Ho8: There will be no significant difference in the mean score of the attitude of the in-service teachers (Primary, Secondary, Higher Secondary) towards the traditionally accepted universal human value - *Beauty*.

Ho9: There will be no significant difference in the mean score of the attitude of the in-service teachers (Primary, Secondary, Higher Secondary) towards the traditionally accepted universal human value - *Goodness*.

Ho10: There will be no significant difference in the mean score of the attitude of the in-service teachers with experience (up to 10 years, 11 to 20 years, 21 years and above) towards the traditionally accepted universal human value - *Truth*.

Ho11: There will be no significant difference in the mean score of the attitude of the in- service teachers with experience (up to 10 years, 11 to 20 years, 21 years and above) towards the traditionally accepted universal human value - *Beauty*.

Ho12: There will be no significant difference in the mean score of the attitude of the in- service teachers with experience (up to 10 years, 11 to 20 years, 21 years and above) towards the traditionally accepted universal human value - *Goodness*.

6.1.5 Explanation of the Terms

Attitude

The attitude is the sum total of a man's inclinations and feelings, prejudices or bias, preconceived notions, ideas, fears, threats and convictions about any special topic (Thurstone, 1928). Attitudes are abstractions though; they are real enough for the individual who holds them. Attitude has three components cognitive, affective and conative. Attitudes are reinforced by beliefs (the cognitive component) and often attract strong feeling (emotional component) that will lead to particular form of behavior (conative component) (Oppenheim 1966). An attitude is a state of readiness, a tendency to act or react in a certain manner when confronted with certain stimuli. So, they remain dormant in an individual most of the time, however become expressed in speech or behavior only when the object of attitude is perceived. Attitudes have many attributes. An attitude has intensity. It may be held with greater or lesser vehemence. This attribute of intensity, has great importance in understanding attitude. The more extreme attitudes (either positive or negative) are held with

greater vehemence whereas the neutral position may be defended with far less vehemence. This finding has in turn led to the suggestion that to find the neutral point on a scale one must look for the point of minimum strength or intensity (Suchman 1950). The affective component of attitude is also called the feeling or emotional component which deals with the person's feelings of liking or disliking the object of attitude. A favorable attitude is accompanied by agreeable feelings and unfavorable attitude is accompanied by disagreeable feelings. An attitude possesses affective quality, evaluative characteristics, directional and extremity. Opinions can be considered as verbal expression of attitude and can be used as the means for measuring attitudes. Peoples' attitudes are expressed by acceptance or rejection of opinions. Moreover, peoples' attitudes change as per to their change in opinion. In the measurement of attitude, it is taken for granted that attitudes are subject to change. These fluctuations may be attributed in part to error in measurements. In order to isolate the errors of the measurement instrument from the actual fluctuations in attitude it is necessary to calculate standard error of measurement of the scale.

In-service Teachers

In-service teachers are the teachers who are employed in schools and who are teaching at Primary, Secondary and Higher Secondary levels.

Primary level includes classes I to VII, Secondary level includes classes VIII to X and Higher Secondary level includes classes XI and XII.

Traditionally accepted Universal Human Values

Traditionally accepted Universal Human Values are Truth, Beauty, Goodness. They are the supreme values of life as in them engulfs all other values. They are traditional as they are prevalent among the human beings and are as old as the human civilization. They are universal as they emanate from the common features of all religions. They are basic intrinsic values. They are end in themselves; to achieve this end, means are required which are called instrumental values i.e. the instrumental values are the means through which the end Truth, Beauty, Goodness can be achieved. These instrumental values constitute the components of Truth, Beauty, Goodness. Truth, Beauty, Goodness appear to be abstract quality to few and reality to some others but when it is related to the duties and obligations of the teacher in relation to the teaching profession it comes out truly meaningful and worth emulating. The values of Truth, Beauty, Goodness are selected with their components in order to provide cohesive but wide range of values which would function optimally to help the teachers' efficiency to inculcate values, teach values to children. Passion for Truth activates, passion for Beauty sensitizes and passion for Goodness equips with nurturing approach in teachers' efficiency. The value - *Truth*, which is a statement of what constitutes *reality*, finds its components as: *Impartiality, Responsibility, Integrity, Faith and Courage*.

The value - *Beauty*, finds its components in *sensitivity*, so the components selected were: *Punctuality, Regularity, Cleanliness, Politeness and Love*.

The value - *Goodness* finds its components in *magnanimity*, so the components selected were *Patience, Kindness, Empathy, Inoffensiveness, and Forgiveness*.

The explanations of the terms Truth, Beauty, Goodness are given below:

Value – *Truth* is defined as the relevance of statements about reality-to-reality; reality meaning permanent and ultimate things. It means absence of deceit, absence of fraud in speech, mind and body. *Truth*, which is unison of thoughts, words and deeds can be envisaged as the highest value, should be cherished by a human being. *A man of Truth* is an invaluable asset to the society. When the power of the *Truth* increases within an individual, his mind and intellect are purified and his willpower gets strengthened, leading to increase in righteousness of his actions and through his power of discrimination, chooses the good, right and just; and suppresses or quits the wrong conduct; and performs the good action courageously. Hence, *Truth* in action is righteous conduct. Action takes place in the physical domain. Behind each act, there is a thought, which derives its support from the human willpower as opposed to human desire. *Truth* bridges between *reality* and *desirability* in the work schedule of teachers eliminating the self-interest and greed of an individual teacher, widening the scope of devotion and dedication to the welfare of the students, the school and the society. It welcomes objectivity in all affairs of the quest.

Value – *Beauty*

Man reacts to everything he sees, hears or senses and he makes aesthetic judgments according to how he appreciates. His

appreciation of *Beauty* is known as aesthetic value. Some philosophers delimit aesthetic value of *Beauty* only to artistic works. John Dewey, the pragmatist opines, “A child can develop a sense of appreciation of geography and shop work just like music and painting. He can enjoy beauty in mathematics as well as in poetry. Hence, one cannot delimit aesthetic sense only to the fine arts. One should bear in mind that aesthetic experiences are vitally composed of feelings.” The possession of value-*Beauty* sensitizes a man to himself, to others and to his environment on aesthetic ground. As an educator, the teacher needs this sensitivity to maximum in himself/herself, to others (especially to students) to bring effective growth in them and to bring out the best in them. According to Dictionary, *Beauty* is any of those attributes of form, sound, color, execution of character, behavior etc., which give pleasure and gratification to the senses or to the mind.

Value – *Goodness*

The value - *Goodness* can be explained by attempting a definition of good - *The good is that at which all things aim*. It is the transcendental property of being (Fr. Morris, H. 1965) the ends, are either activities or results beyond the activities. Knowledge of the supreme good is of great importance as regulating the aim or object of human life. Dictionary meaning of *Goodness* is the state or quality of being good: virtuous, worthy, benevolent, well-behaved, desirable, beneficial, skillful and excellent. The value - *Goodness* connotes *magnanimity*: the greatness of mind and soul, which goes out of its way to help others through large heartedness and nobility of character, the quality of mind which elevates man above all that is mean and petty. Magnanimity ensures that,

consideration shown to others is given genuinely with warmth and true feelings for their needs and not for personal satisfaction.

6.1.6 Operationalisation of the Term

Attitude Score

The attitude scale constructed by investigator measures the attitude of the in-service teachers towards traditionally accepted universal human values-Truth, Beauty, Goodness and its total score reflects attitude.

6.1.7 Delimitation of the Study

The present study is delimited to in-service teachers who are employed in schools following the syllabus of Gujarat State Board textbooks, teaching in Primary, Secondary and Higher Secondary levels in English Medium schools of Vadodara city.

Philosophical concepts, while explaining traditionally accepted universal human values-Truth, Beauty, Goodness and their components and construction of the statements, were delimited to educational philosophy in the work schedule of the teachers. Moreover, the behaviors of each component were expressed in relation to duties and obligations of the in-service teachers with respect to their work schedule in school.

6.1.8 Methodology

Methodology gives details about the design of the study, sources of data collection, population of the study, selection of the sample, tool used for data collection, detailed description of the procedure of data collection and techniques used for data analysis in the present study.

6.1.8.1 Design of the Study

The study is a survey type of study.

6.1.8.2 Sources of Data Collection

Data required for the present study were available from various sources mentioned below:

- 1) The in-service teachers teaching in Primary, Secondary and Higher Secondary English medium schools of Vadodara city following the syllabus of GCERT Gujarat and Gujarat Secondary and Higher Secondary Education Board. From the data of these in-service teachers, pertaining to their attitude towards traditionally accepted universal human values - Truth, Beauty, Goodness and data pertaining to their gender, qualifications, the section in which these teachers were teaching and the years of experience of teaching in schools were available.
- 2) The book published by District Education Department in the year (2007-2008), Vadodara; provided data pertaining to the number of Primary, Secondary and Higher Secondary English medium schools of Vadodara city.

6.1.8.3 Population

In the present study, population consisted of 1680 in-service teachers teaching in Primary, Secondary and Higher Secondary English medium schools of Vadodara city following the syllabus of GCERT Gujarat and Gujarat Secondary and Higher Secondary Education Board. As per the book published by District Education Department in the year (2007-2008), Vadodara; there were fifty-seven Primary English medium schools and fifty-five Secondary and Higher Secondary English

medium schools in Vadodara city and population consisted of teachers teaching in these 112 Primary, Secondary and Higher Secondary English medium schools following the syllabus of Gujarat State Education Board textbooks.

The lists of fifty-seven Primary English medium schools and fifty-five Secondary and Higher Secondary English medium schools following the syllabus of Gujarat State Education Board textbooks are presented in Appendix I and Appendix II respectively.

6.1.8.4 Sample

In the present study, cluster sampling method was used. The study required two sets of samples. From 112 Primary, Secondary and Higher Secondary schools thirty schools were, selected randomly and 400 Primary, Secondary and Higher Secondary teachers teaching in these thirty schools were selected as cluster for the try-out scale. From the remaining eighty-two Primary, Secondary and Higher Secondary schools forty-five schools were, selected randomly and 600 Primary, Secondary and Higher Secondary teachers teaching in these forty-five schools were selected as cluster for the final study. Thus, cluster sampling method was used. The list of thirty Primary, Secondary and Higher Secondary schools selected for the try-out scale and the list of forty-five Primary, Secondary and Higher Secondary schools for the final study were presented in Appendix III and Appendix IV respectively.

6.1.8.5 Tool

A Likert type attitude scale to measure attitude of the in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness was constructed and standardised by the investigator. Major steps of construction and standardisation were as follows:

The first step in the construction was to obtain statements that represent the attitude of the traditionally accepted universal human values-Truth, Beauty, Goodness. The scale under consideration was described to have the reference point as being constituted as components of the values-Truth, Beauty, Goodness. The components of Truth, Beauty, Goodness, were identified with their behaviors seeking the opinion of eminent experts in the field of education. The behaviors of each component were specified. Moreover, the behaviors of each component were expressed in relation to duties and obligations of the in-service teachers with respect to their work schedule in school.

The value - *Truth*, which is a statement of what constitutes *reality*, finds its components as: *Impartiality, Responsibility, Integrity, Faith and Courage*.

The components and their behaviors are given below:

Impartiality

- The quality or character of teacher being impartial or unbiased to the students/ parents/ staff.
- The quality of treating of or representing facts or reality without reference to feelings or opinions, without prejudice to students/ parents/ staff.
- The quality of rendering what is due or merited offering justice maximum to students.

Responsibility

- The state of being accountable for one's individual actions
- The state of being accountable for communities' actions towards oneself.
- The state of being accountable for one's actions, towards students and environment.

Integrity

- The quality of being consistently honest.
- The quality of being morally right and just.

Faith

- The quality of having trust in oneself.
- The quality of having trust in one's students.

Courage

- The capacity to meet difficulty with firmness.
- The ability to overcome fear.

The value - *Beauty*, finds its components in *sensitivity*, so the components selected were: *Punctuality, Regularity, Cleanliness, Politeness and Love*.

The components and their behaviors are given below:

Punctuality-(sensitivity towards time)

- The quality of being habitually exact to the appointed time.

Regularity-(sensitivity towards a pattern/form)

- The quality of conforming to fixed/proper procedures, principles.
- The quality of exhibiting orderly or systematic work.

Cleanliness-(sensitivity to impurities)

- The quality of being habitually free from dirt, impurities, corruption.
- The quality that prods one to pursue principles of inner purity of soul, for these principles purify him/her of all that taint his/her mind, body and soul.

Politeness-(sensitivity to controlled and pleasing behavior)

- The quality of exhibiting in manner/ speech a considerable regard for students/ parents/ staff.
- The quality of behavior characterized by refinement, elegance and courtesy.
- The quality of behavior characterized by grace of style marked by appropriateness and simplicity.

Love-(sensitivity to strong affection and devotion)

- The strong tendency of affection towards one's students, country, environment, one's own profession.
- The quality by which one acquires devotion, friendship, humanism.
- The quality by which one can overcome jealousy, hatred, anger, animosity, bitterness, revenge.

The value *Goodness* finds its components in *magnanimity*, so the components selected were *Patience, Kindness, Empathy, Inoffensiveness, and Forgiveness*.

The components and their behaviors are given below:

Patience

- The quality of forbearing towards faults of others (students).
- The quality of enduring without complaints.
- The quality of being tolerant.
- Refraining from taking action voluntarily, acting patiently.

Kindness

- The quality of being friendly and helpful to students.
- The quality of not causing violence by one's thoughts, words, or deeds to human beings (students), nature or animals.
- Refraining from unjust infliction of punishment as for evil done.
- Refraining from repaying evil by evil.

Empathy

- The quality of character or one's efficiency to identifying oneself with others (students) and resulting capacity to feel or experience sensation, emotions, thoughts similar to those being experienced by others (students, teachers, parents).

Inoffensiveness

- The quality of being harmless or causing nothing displeasing, not aggressive, not injuring the feeling of others (students, teachers, parents).

Forgiveness

- One's quality to grant pardon for something (students' faults).
- Cease to blame or feel resentment against, offer reason / apology for an error.
- Plea/reason given to justice for an offence/ neglect /failure.

The components identified for the traditionally accepted universal human values—Truth, Beauty, Goodness presented in the table (4.1) from chapter IV is given below.

Table: 4.1
Components identified for the Traditionally
Accepted Universal Human Values -
Truth, Beauty, Goodness

Values	Truth	Beauty	Goodness
Components	Impartiality Responsibility Integrity Faith Courage	Punctuality Regularity Cleanliness Politeness Love	Patience Kindness Empathy Inoffensiveness Forgiveness

After identification of the components, the *universe of content* - a large number of statements were developed. From this *universe of content*, statements expressing positive polarity (favourableness) and statements expressing negative polarity (unfavourableness) were sorted out. Next, these statements were given the form of attitudinal statements as per the Likert method, and the informal criteria followed, 358 statements were constructed. A letter was addressed to twelve experts in the field of education, seeking help from them for the validation of the statements and also their suggestions in terms of additions/deletions of any statement or modification, comments, acceptability of language while examining the coherence of statements with their components.

The valuable suggestions of the experts were gratefully accepted and incorporated in the scale and 186 statements were selected, where one hundred statements were with positive polarity and eighty-six statements were with negative polarity and were then submitted to the experts for their opinion and suggestions. One

hundred and eighty-six statements were available for the pilot study. Scoring procedure was followed. Each statement in the attitude scale was followed by five responses, one of which was to be selected by the respondent.

These responses, indicating degree of strength of the attitude were:

- | | |
|-------------------|------|
| Strongly Agree | (SA) |
| Agree | (A) |
| Undecided | (U) |
| Disagree | (D) |
| Strongly Disagree | (SD) |

Arbitrary scoring, weights 5, 4, 3, 2 and 1 were used for SA, A, U, D, and SD respectively for statements with positive polarity. The scoring weights of 1, 2, 3, 4 and 5 were used for SA, A, U, D, and SD respectively for statements with negative polarity. A teacher's score on the attitude scale was the sum of his rating on all items.

The try-out scale was administered to a sample of 400 in-service teachers. These 400 teachers were not included for the final format. After collection of response sheets, the responses were scored as mentioned in the scoring procedure.

Thereafter the total score (attitude score) of each teacher was calculated. For selection of statements, item analysis approach was utilized in which a particular statement was evaluated on the basics of how well it discriminated between those respondents whose total score was high and those whose total score was low. t-test was applied. Those statements for which, $t\text{-value} \geq 2.60$ for $df = 398$ were considered and among these statements, ninety statements with largest t-values were selected including six statements in each component.

The final draft of the attitude scale contained ninety statements with forty-seven statements with positive polarity and forty-three statements were with negative polarity.

6.1.8.6 Psychometric Properties of the developed Attitude Scale

Reliability and validity of the attitude scale were estimated.

6.1.8.6.1 Reliability

Reliability of the scale was estimated by Cronbach's Alpha. For the developed scale with ninety statements Cronbach's Alpha was found to be 0.939, showing that the scale had excellent consistency, and hence the scale was reliable. Standard error of measurement was 0.12, which was negligible. Cronbach's Alpha for ninety statements, taken in three groups; statements numbers 1-30, 31-60 and 61-90 was found to be 0.846, 0.860 and 0.848 respectively; which shows that the scale had good consistency.

6.1.8.6.2 Validity

The best evidence of content validity was obtained by detailed, systematic critical inspection of the scale by experts, at various stages while presentation of research proposal, while passing through various stages of construction of the scale. Validity of the developed scale was ensured by scrutinising the same by the experts in the field of education and following their valued suggestions, modifications, guidance and judgement.

Construct validity was established by factor analysis. All the five factor variables of Goodness (Inoffensiveness, Forgiveness, Kindness, Empathy, Patience) with the loadings 0.773, 0.727, 0.681, 0.658, 0.656 respectively loaded on component one; all the

five-factor variables of Truth (Integrity, Responsibility, Impartiality, Courage, Faith) with loadings 0.783, 0.780, 0.724, 0.664, 0.572 respectively loaded on component two. Three factor variables of Beauty (Love, Politeness, Cleanliness) with loadings 0.717, 0.696, 0.685 loaded on component one and two factor variables of Beauty (Punctuality, Regularity) with loadings 0.655, 0.611 loaded on component two. In component one, the highest loading 0.773 was on inoffensiveness and the lowest loading 0.172 was on impartiality. In component two, the highest loading 0.783 was on Integrity and the lowest loading 0.159 was on Forgiveness. Validity was given by the high factor loadings. Item analysis revealed that all the items were suitable items of the Likert type scale; most of the items exhibited adequate homogeneity in substantiating item validity with respect to the whole attitude scale.

6.1.9 Norms

The following norms were derived: percentile norms, gender norms, qualification norms, section wise norms and experience norms. For deriving these norms; the mean, median, mode, standard deviation, skewness, kurtosis and percentiles were computed for the 400 in-service teachers.

The results are presented in the tables below from chapter IV.

Table: 4.13
Mean, Median, Mode, Standard Deviation, Skewness,
Kurtosis of the 400 In-service Teachers for
establishing Norms

	Truth	Beauty	Goodness
N	400	400	400
Mean	119.65	118.27	111.94
Std. Error of Mean	0.624	0.665	0.633
Median	122.00	119.00	113.00
Mode	122.00	119.00	114.00
Std. Deviation	12.4718	13.3071	12.6366
Skewness	- 0.694	- 0.405	- 0.205
Std. Error of Skewness	0.122	0.122	0.122
Kurtosis	0.733	0.961	1.223
Std. Error of Kurtosis	0.243	0.243	0.244
Percentiles			
25	114.00	114.00	107.00
50	122.00	119.00	113.00
75	128.00	125.75	118.00

Table: 4.14
Percentile Norms for the Distribution of Attitude Scores of
the 400 In-service Teachers towards the Traditionally
Accepted Universal Human Values–Truth, Beauty, Goodness

Percentile Score	Truth	Beauty	Goodness
Low	92.04 and below	90.04 and below	87.00 and below
Below average	93.00-113.00	91.00-113.00	88.00-106.00
Average	114.00-129.00	114.00-127.00	107.00-119.00
Above average	130.00-139.00	128.00-140.00	120.00-136.00
High	140.00 and above	141.00 and above	137.00 and above

Table: 4.15
Percentile Norms for the Distribution of Attitude Scores of
the 400 In-service Teachers (321 Female and 79
Male) towards the Traditionally Accepted Universal
Human Values-Truth, Beauty, Goodness

Group	Percentile Score	Truth	Beauty	Goodness
Female	Low	94.00 and below	91.00 and below	88.00 and below
	Below average	95.00-114.06	92.00-114.00	89.00-107.00
	Average	115.00-129.00	115.00-128.00	108.00-119.00
	Above average	130.00-139.12	129.00-142.12	120.00-136.16
	High	140.00 and above	143.00 and above	137.00 and above
Male	Low	89.20 and below	85.20 and below	85.20 and below
	Below average	90.00-106.00	86.00-105.80	86.00-98.40
	Average	107.00-126.60	106.00-123.00	99.00-119.00
	Above average	127.00-139.80	124.00-137.00	120.00-137.00
	High	140.00 and above	138.00 and above	138.00 and above

Table: 4.16
Percentile Norms for the Distribution of Attitude
Scores of the 400 In-Service Teachers (170
Graduate and 230 Postgraduate) towards the
Traditionally Accepted Universal Human
Values-Truth, Beauty, Goodness

Group	Percentile Score	Truth	Beauty	Goodness
Graduate	Low	94.00 and below	91.84 and below	89.36 and below
	Below average	95.00-115.00	92.00-114.00	90.00-108.00
	Average	116.00-127.00	115.00-126.67	109.00-118.67
	Above average	128.00-139.16	127.00-142.16	119.00-136.64
	High	140.00 and above	143.00 and above	137.00 and above
Postgraduate	Low	90.00 and below	89.24 and below	86.20 and below
	Below average	91.00-111.00	90.00-112.00	87.00-104.00
	Average	112.00-130.00	113.00-128.00	105.00-119.00
	Above average	131.00-139.52	129.00-140.76	120.00-136.80
	High	140.00 and above	141.00 and above	137.00 and above

Table: 4.17
Percentile Norms for the Distribution of Attitude
Scores of the 400 In-service Teachers
(236 Primary, 89 Secondary and 75 Higher Secondary)
towards the Traditionally Accepted Universal
Human Values-Truth, Beauty, Goodness

Group	Percentile Score	Truth	Beauty	Goodness
Primary	Low	100.96 and below	93.48 and below	88.48 and below
	Below average	101.00-116.00	94.00-114.00	89.00-108.00
	Average	117.00-129.00	115.00-128.00	109.00-119.00
	Above average	130.00-140.00	129.00-143.52	120.00-140.00
	High	141.00 and above	144.00 and above	141.00 and above
Secondary	Low	88.60 and below	84.00 and below	85.00 and below
	Below average	89.00-107.00	85.00-112.00	86.00-99.70
	Average	108.00-126.30	113.00-123.00	100.00-118.30
	Above average	127.00-135.80	124.00-138.00	119.00-130.40
	High	136.00 and above	139.00 and above	131.00 and above
Higher Secondary	Low	81.36 and below	85.04 and below	90.00 and below
	Below average	82.00-106.96	86.00-107.44	91.00-101.50
	Average	107.00-127.52	108.00-128.00	102.00-117.00
	Above average	128.00-143.72	129.00-138.92	118.00-126.00
	High	144.00 and above	139.00 and above	127.00 and above

Table: 4.18
Percentile Norms for the Distribution of Attitude Scores of
the 400 In-service Teachers (251 teachers with
experience up to 10 years, 100 teachers with experience 11-
20 years and 49 teachers with experience 21 years and
above) towards the Traditionally Accepted Universal
Human Values-Truth, Beauty, Goodness

Group	Percentile Score	Truth	Beauty	Goodness
up to 10 years	Low	93.00 and below	90.08 and below	89.04 and below
	Below average	94.00-113.00	91.00-113.00	90.00-105.73
	Average	114.00-127.04	114.00-126.04	106.00-119.00
	Above average	128.00-140.00	127.00-144.00	120.00-140.00
	High	141.00 and above	145.0 and above	141.00 and above
11-20 years	Low	89.12 and below	91.00 and below	84.04 and below
	Below average	90.00-111.23	92.00-114.00	85.00-108.00
	Average	112.00-130.00	115.00-126.00	109.00-119.00
	Above average	131.00-137.00	127.00-138.00	120.00-129.96
	High	138.00 and above	139.00 and above	130.00 and above
21 years and above	Low	90.00 and below	85.00 and below	88.00 and below
	Below average	91.00-110.50	86.00-109.50	89.00-104.00
	Average	111.00-128.50	110.00-128.50	105.00-117.50
	Above average	129.00-137.00	129.00-137.00	118.00-132.00
	High	138.00 and above	138.00 and above	133.00 and above

6.1.10 Data Analysis

The collected data were analyzed through applying appropriate statistical techniques, to study the objectives 2 and 3.

To achieve the objective 2, the nature of distribution of the scores in attitude scale of the 600 in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness were studied by studying the mean, median, mode, standard deviation, skewness, kurtosis and percentiles of the distribution.

To achieve the objective 3, the relationship in the mean scores of the attitude of the 600 in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness with respect to variables-gender, qualification, section in which the in-service teachers taught, teaching experience was studied through hypotheses testing. To determine about the significant difference in the mean attitude scores of the two groups of the in-service teachers, t-test was applied. To determine about the significant difference in the mean attitude scores, of the three groups of in-service teachers; analysis of variance was applied and to test the hypotheses; F-test was applied to the data of 600 in-service teachers.

6.2 MAJOR FINDINGS OF THE STUDY

Major findings of the study are presented objective wise, hence presented under two categories:

- i. Major Findings based on the Nature of Distribution.
- ii. Major Findings based on the Hypotheses Testing.

6.2.1 Major Findings based on the Nature of Distribution

The mean attitude score of the distribution of 600 in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was 348.48. The mean attitude scores of the distribution of 600 in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness taken separately, were 118.39, 117.81 and 112.29 respectively. This reveals that the 600 in-service teachers' mean attitude score towards the value-*Truth* was the greatest and towards the value-*Goodness* was the least.

The number of Female in-service teachers and Male in-service teachers, were 481 and 119 respectively. The mean scores of the attitude of Female and Male in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), were 349.85 and 342.99 respectively. This reveals that the mean attitude score of the *Female* in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was greater than the mean attitude score of the *Male* in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall).

The mean attitude scores of the Female in-service teachers, towards the values-Truth, Beauty, Goodness taken separately, were 118.81, 118.29 and 112.63 respectively. This reveals that the mean attitude score of the Female in-service teachers was the greatest towards the value-*Truth* and the least towards the value-*Goodness*. The mean attitude scores of the Male in-service teachers, towards the values-Truth, Beauty, Goodness taken

separately, were 116.66, 115.43 and 110.90 respectively. This reveals that the mean attitude score of the Male in-service teachers was the greatest towards the value-*Truth* and the least towards the value-*Goodness*.

The mean attitude scores of *Female* in-service teachers, towards the values-Truth, Beauty, Goodness taken separately, were greater than the mean attitude scores of *Male* in-service teachers towards the values-Truth, Beauty, Goodness taken separately.

The number of Graduate in-service teachers and Postgraduate in-service teachers, were 248 and 352 respectively. The mean scores of the attitude of the Graduate and Postgraduate in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), were 346.71 and 349.74 respectively. This reveals that the mean attitude score of *Postgraduate* in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was greater than the mean attitude score of *Graduate* in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall). The mean attitude scores of the Graduate in-service teachers, towards the values - Truth, Beauty, Goodness taken separately, were 117.69, 116.96 and 111.86 respectively. This reveals that the mean attitude score of the Graduate in-service teachers, was the greatest towards the value-*Truth* and the least towards the value-*Goodness*. The mean attitude scores of the Postgraduate in-service teachers towards the values-Truth, Beauty, Goodness taken separately, were 118.88, 118.26 and 112.59 respectively. This reveals the mean attitude score of the Postgraduate in-service

teachers was the greatest towards the value - *Truth* and the least towards the value-*Goodness*. Moreover, it reveals that mean attitude scores of *Postgraduate* in-service teachers, towards the values-Truth, Beauty, Goodness taken separately, were greater than mean attitude scores of the *Graduate* in-service teachers, towards the values - Truth, Beauty, Goodness taken separately.

The number of Primary, Secondary and Higher Secondary school in-service teachers, were 323, 136 and 141 respectively. The mean scores of the attitude of Primary, Secondary, Higher Secondary school in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), were 350.49, 341.82 and 350.33 respectively. This reveals that the mean attitude score of *Primary* school in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall) was the greatest and the mean attitude score of the *Secondary* school in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall) was the least.

The mean attitude scores of the Primary school in-service teachers, towards the traditionally accepted universal human values values-Truth, Beauty, Goodness taken separately, were 119.90, 118.00 and 112.43 respectively. This reveals that Primary school in-service teachers' attitude scores, towards the value-*Truth* was the greatest and towards the value-*Goodness* the least. The mean attitude scores of Secondary school in-service teachers, towards traditionally accepted universal human values-Truth, Beauty, Goodness taken separately, were 115.58, 115.49 and 110.76 respectively. This reveals that the mean attitude score of

the Secondary school in-service teachers, towards the value-*Truth* was the greatest and towards the value-*Goodness* was the least. The mean attitude scores of Higher Secondary school in-service teachers, towards the values-Truth, Beauty, Goodness taken separately, were 117.69, 119.26 and 113.45 respectively. This reveals that the mean attitude score of the Higher Secondary school in-service teachers, towards the value-*Beauty* was the greatest and towards the value-*Goodness* was the least. Considering the three groups of Primary, Secondary, Higher Secondary school in-service teachers mean attitude scores, towards the values-Truth, Beauty, Goodness taken separately, it can be observed that the mean attitude score of the Primary school in-service teachers towards the value-*Truth* was the greatest and the Secondary school in-service teachers' mean attitude score towards the value-*Goodness* was the least.

The number of in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above), was 357, 158 and 85 respectively. The mean scores of the attitude of in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above), towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), were 348.88, 347.91 and 347.88 respectively. This reveals that the mean attitude score of in-service teachers (with experience up to 10 years), towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall) was the greatest and the mean attitude score of in-service teachers (with experience 21 years and above), towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall) was the least.

The mean attitude scores of in-service teachers (with experience up to 10 years), towards the traditionally accepted universal human values-Truth, Beauty, Goodness taken separately, were 118.42, 117.89 and 112.43 respectively. This reveals that the mean attitude score of the in-service teachers (with experience up to 10 years), towards the value-*Truth* was the greatest and the mean attitude score towards the value-*Goodness* was the least.

The mean attitude scores of the in-service teachers (with experience 11-20 years), towards the traditionally accepted universal human values-Truth, Beauty, Goodness taken separately, were 118.08, 117.56 and 112.26 respectively. This reveals that the mean attitude score of the in-service teachers (with experience 11-20 years), towards the value-*Truth* was the greatest and towards the value-*Goodness* was the least.

The mean attitude scores of the in-service teachers (with experience 21 years and above), towards the traditionally accepted universal human values-Truth, Beauty, Goodness taken separately, were 118.81, 117.32 and 111.75 respectively. This reveals that the mean attitude score of the in-service teachers (with experience 21 years and above), towards the value-*Truth* was the greatest and towards the value-*Goodness* was the least.

The distribution of the attitude scores of the 600 in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the 600 in-service teachers, towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the 600 in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the 600 in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Female in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Female in-service teachers, towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Female in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Female in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Male in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of the Male in-service teachers, towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of the Male in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of the Male in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of the Graduate in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Graduate in-service teachers, towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Graduate in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Graduate in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Postgraduate in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Postgraduate in-service teachers, towards the traditionally accepted universal

human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Postgraduate in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Postgraduate in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Primary school in-service teachers, towards the traditionally accepted universal human values-*Truth*, *Beauty*, *Goodness* (overall), was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Primary school in-service teachers, towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Primary school in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of the Primary school in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of Secondary school in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of Secondary school in-service teachers, towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of Secondary school in-service teachers towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Platykurtic in nature.

The distribution of the attitude scores of Secondary school in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of Higher Secondary school in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of Higher Secondary school in-service teachers, towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of Higher Secondary school in-service teachers, towards the traditionally accepted universal

human value-*Beauty*, was negatively skewed and Leptokurtic in nature.

The distribution of the attitude scores of Higher Secondary school in-service teachers, towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Leptokurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience up to 10 years), towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Leptokurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience up to 10 years), towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience up to 10 years), towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Platykurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience up to 10 years), towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Platykurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 11-20 years), towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was negatively skewed and Leptokurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 11-20 years), towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 11-20 years), towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Leptokurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 11-20 years), towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Platykurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 21 years and above), towards the traditionally accepted universal human values-*Truth, Beauty, Goodness* (overall), was negatively skewed and Leptokurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 21 years and above), towards the traditionally accepted universal human value-*Truth*, was negatively skewed and Platykurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 21 years and above), towards the traditionally accepted universal human value-*Beauty*, was negatively skewed and Leptokurtic in nature.

The distribution of attitude scores of the in-service teachers (with experience 21 years and above), towards the traditionally accepted universal human value-*Goodness*, was negatively skewed and Leptokurtic in nature.

It was found that the lowest score in the attitude of the 600 in-service teachers, towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was 216 against the lowest possible score of 90. Moreover, the highest score in the attitude of the in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall), was 442 against the highest possible score of 450; where high scores were 412 and above and low scores were 265 and below.

It was found that the lowest score in the attitude of the 600 in-service teachers, towards the traditionally accepted universal human value-*Truth*, was 61 against the lowest possible score of 30. Moreover, the highest score in the attitude of the 600 in-service teachers, towards the traditionally accepted universal human value-*Truth*, was 148 against the highest possible score of 150; where high scores were 141 and above and low scores were 88 and below.

It was found that the lowest score in the attitude of the 600 in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was 65 against the lowest possible score of 30. Moreover, the highest score in the attitude of the 600 in-service teachers, towards the traditionally accepted universal human value-*Beauty*, was 150 against the highest possible score of 150; where high scores were 144 and above and low scores were 86 and below.

It was found that the lowest score in the attitude of the 600 in-service teachers towards the traditionally accepted universal human value-*Goodness*, was 68 against the lowest possible score

of 30. Moreover, the highest score in the attitude of the in-service teachers towards the traditionally accepted human value-*Goodness*, was 150 against the highest possible score of 150; where high scores were 140 and above and low scores were 85 and below.

6.2.2 Major Findings based on Hypotheses Testing

The mean scores of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Truth*, were 116.66 and 118.81 respectively. The calculated t-value was 1.441 for degree of freedom being 598. The t-value was not significant. This indicates that there was no significant difference in the mean score of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Truth*. From this it can be inferred that the gender of the in-service teachers did not influence their mean score of the attitude towards the traditionally accepted universal human value-*Truth*.

The mean scores of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Beauty*, were 115.43 and 118.29 respectively. The calculated t-value was 1.99 for degree of freedom 598, t-value was found to be significant at 0.05 level. Hence, it was concluded that there was significant difference in the mean score of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Beauty*.

The significant difference at this stage demanded further analysis to study the difference in the mean score of the attitude of Male

and Female in-service teachers towards the five components of the traditionally accepted universal human value-*Beauty* namely *Punctuality, Regularity, Cleanliness, Politeness and Love*.

The mean attitude scores, of Male and Female in-service teachers towards *Punctuality* the component of the traditionally accepted universal human value *Beauty* were found to be 23.27 and 24.17 respectively. The calculated t-value for degree of freedom 598 was 2.33, which was significant at 0.05 level. Hence, it was concluded that there was significant difference in the mean score of the attitude of Male and Female in-service teachers towards *Punctuality* the component of the traditionally accepted universal human value-*Beauty*.

The mean attitude scores, of Male and Female in-service teachers towards *Regularity* the component of the traditionally accepted universal human value-*Beauty* were found to be 22.33 and 23.43 respectively. The t-value was calculated as 3.020, which was significant at 0.01 level. This indicates that there was significant difference in the mean score of the attitude of the Male and Female in-service teachers towards *Regularity* the component of the traditionally accepted universal human value-*Beauty*.

The mean scores of the attitude of Male and Female in-service teachers towards *Cleanliness* the component of traditionally accepted universal human value-*Beauty*, were found to be 23.66 and 24.21 respectively. The calculated t-value for degree of freedom 598 was 1.358, which was not significant. This indicates that there was no significant difference in the mean score of the attitude of Male and Female in-service teachers towards *Cleanliness* the component of the traditionally accepted universal human value-*Beauty*.

The mean scores of the attitude of the Male and Female in-service teachers towards *Politeness* the component of the traditionally accepted universal human value-*Beauty*, were found to be 22.70 and 22.73 respectively. The calculated t-value, 0.068 was not significant. This indicates that there was no significant difference in the mean score of the attitude of Male and Female in-service teachers towards *Politeness* the component of the traditionally accepted universal human value-*Beauty*.

The mean scores of the attitude of Male and Female in-service teachers, towards *Love* the component of traditionally accepted universal human value-*Beauty* were found to be 23.47 and 23.85 respectively and the t-value for degree of freedom 598 was 1.044 which was not significant. This indicates that there was no significant difference in the mean score of the attitude of Male and Female in-service teachers, towards *Love* the component of the traditionally accepted universal human value-*Beauty*.

The mean scores of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Goodness* were found to be 110.90 and 112.63 respectively. The calculated t-value was 1.202, which was not significant. Hence, it can be observed that there was no significant difference in the mean score of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Goodness*. From this it can be inferred that the gender of the in-service teachers did not influence their mean score of the attitude towards the traditionally accepted human value-*Goodness*.

The mean scores of the attitude of Graduate and Postgraduate in-service teachers towards the traditionally accepted universal human value-*Truth*, was found to be 117.69 and 118.88 respectively. The calculated t-value was 0.998 for degree of freedom 598 and was not significant. Hence, it can be observed that, there was no significant difference in the mean score of the attitude of Graduate and Postgraduate in-service teachers towards the traditionally accepted universal human value-*Truth*. It can be inferred that the qualifications of the in-service teachers did not influence their mean score of the attitude towards the traditionally accepted universal human value-*Truth*.

The mean scores of the attitude of Graduate and Postgraduate in-service teachers towards the traditionally accepted universal human value-*Beauty*, were found to be 116.96 and 118.26 respectively. The calculated t-value was 0.887 for degree of freedom 598 and was not significant. Hence, this indicates that there was no significant difference in the mean score of the attitude of the in-service teachers towards the traditionally accepted universal human value-*Beauty*. From this it can be inferred that qualifications of the in-service teachers did not influence their mean score of the attitude towards the traditionally accepted universal human value-*Beauty*.

The mean scores of the attitude of the Graduate and Postgraduate in-service teachers towards the traditionally accepted universal human value-*Goodness* were found to be 111.86 and 112.59 respectively. The calculated t-value was 0.621 for degree of freedom 598 and was not significant. Hence, this indicates that there was no significant difference in the mean score of the attitude of the Graduate and Postgraduate in-service teachers

towards the traditionally accepted universal human value-*Goodness*. From this it can be inferred that qualifications of the Graduate and Postgraduate in-service teachers did not influence their mean score of the attitude towards the traditionally accepted universal human-*Goodness*.

To determine about the significant difference in the mean scores of three groups; Primary, Secondary, Higher Secondary; Analysis of Variance was used and to test the hypothesis F-test was applied.

The mean scores in the attitude of Primary, Secondary, Higher Secondary in-service teachers towards the traditionally accepted universal human value-*Truth* were found to be 119.90, 115.58 and 117.61 respectively. F-test was applied and F-value, 4.530 was significant at 0.05 level. Hence, it can be concluded that there was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary in-service teachers towards the traditionally accepted universal human value - *Truth*. This significant difference demanded further analysis of the mean attitude scores of the Primary, Secondary and Higher Secondary in-service teachers towards the five components of the traditionally accepted universal human value-*Truth* namely *Impartiality, Responsibility, Integrity, Faith and Courage*.

The findings revealed the following:

There was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary in-service teachers towards *Impartiality*, the component of traditionally accepted universal human value-*Truth*.

There was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary in-service teachers towards *Responsibility*, the component of the traditionally accepted universal human value-*Truth*.

There was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary school in-service teachers towards *Integrity*, the component of the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary in-service teachers towards *Faith*, the component of the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary in-service teachers towards *Courage*, the component of the traditionally accepted universal human value-*Truth*.

The Analysis of Variance yielded significant differences in the mean scores of the attitude of the three groups of in-service teachers-Primary, Secondary and Higher Secondary towards the three components: namely *Impartiality*, *Responsibility* and *Integrity* of the traditionally accepted universal human value-*Truth*. The significant differences at this stage demanded further analysis to study the difference in the mean attitude scores of specific pairs of groups namely; 1) *primary school in-service teachers and secondary school in-service teachers*, 2) *primary school in-service teachers and higher secondary school in-service teachers* and 3) *secondary school in-service teachers and higher secondary school in-service teachers*; from the Primary,

Secondary and Higher Secondary school in-service teachers towards the three components *Impartiality*, *Responsibility*, *Integrity* of the traditionally accepted universal human value-*Truth*.

The findings are given below:

There was significant difference in the mean score of the attitude of the pair, Primary school in-service teachers and Secondary school in-service teachers, towards *Impartiality* - the component of the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of the pair, Primary school in-service teachers and Higher Secondary school in-service teachers, towards *Impartiality* - the component of the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of the pair, Secondary school in-service teachers and Higher Secondary school in-service teachers towards *Impartiality* -the component of the traditionally accepted universal human value - *Truth*.

There was significant difference in the mean score of the attitude of the Primary school in-service teachers and Secondary school in-service teachers towards *Responsibility* – the component of the traditionally accepted universal human value-*Truth*.

There was significant difference in the mean score of the attitude of the pair, Primary school in-service teachers and Higher Secondary school in-service teachers, towards *Integrity*–the component of the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of the pair, Secondary school in-service teachers and Higher Secondary school in-service teachers towards *Responsibility* - the component of the traditionally accepted universal human value-*Truth*.

There was significant difference in the mean score of the attitude of the Primary school in-service teachers and Secondary school in-service teachers towards *Integrity* - the component of the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of the Primary school in-service teachers and Higher Secondary school in-service teachers towards *Integrity* - the component of the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of the Secondary school in-service teachers and Higher Secondary school in-service teachers towards *Integrity* - the component of the traditionally accepted universal human value-*Truth*.

The mean scores of the attitude of Primary, Secondary, Higher Secondary in-service teachers towards the traditionally accepted universal human value-*Beauty* were found to be 118.00, 115.49 and 119.26 respectively. F-test was applied and F-value, 0.107 was not significant. Hence, it can be concluded that there was no significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary in-service teachers towards the traditionally accepted universal human value-*Beauty*.

The mean scores of the attitude of the Primary, Secondary, Higher Secondary in-service teachers towards the traditionally accepted universal human value-*Goodness* were 112.43, 110.76, 113.46 respectively. F-test was applied and F-value, 0.079 was not significant. Hence, it can be concluded that there was no significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary in-service teachers towards the traditionally accepted universal human value-*Goodness*.

The mean scores of the attitude of the in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above) towards the traditionally accepted universal human value-*Truth*, was 118.41, 118.08, 118.81 respectively. Calculated F-value 0.071 was not significant. Hence, it can be concluded that there was no significant difference in the mean scores of the attitude of the in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above) towards the traditionally accepted universal human value-*Truth*.

The mean scores of the attitude of the in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above) towards the traditionally accepted universal human value-*Beauty* were 117.89, 117.56, 117.31 respectively. Calculated F-value 0.107 was not significant. Hence, it can be concluded that there was no significant difference in the mean score of the attitude of the in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above) towards the traditionally accepted universal human value-*Beauty*.

The mean scores of the attitude of the in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above)

towards the traditionally accepted universal human value-*Goodness* were 112.42, 112.25, 111.75 respectively. Calculated F-value 0.079 was not significant. Hence, it can be concluded that there was no significant difference in the mean score of the attitude of the in-service teachers (with experience up to 10 years, 11-20 years, 21 years and above) towards the traditionally accepted universal human value-*Goodness*.

6.3 DISCUSSION

The present scenario in the country is bewildering in the sense, more and more people are getting equipped with modern gadgets, facilities that enable them to lead an easy and luxurious life; at the same time, there is sharp declining trend and erosion of values which would be detrimental to the country at large, unless arrested the decay in the earliest before the situation goes out of control. Swadesh Mohan (2007), “The present day revolutionisation of institutional action in the subject of value education comes as a welcome strategy to foot the bill in our society infested with ambiguities of motives, goallessness, religious fanaticism, obscurantism and innumerable antisocial motives. Value education efforts at this juncture are a matter of educating the populace on fundamental universal human values.” The interest now is that the students in school at Primary, Secondary and Higher Secondary stage, if nourished and nurtured in an atmosphere of congenial environment in fundamental human values, would be possible to turn them as citizens of adequate ideals to take the country forward in all respects. For this undoubtedly, the teacher will play important agent for the transformation of children instilled with desirable values.

However, teachers too, being a component of the society, may not be unaffected by the downward movement of values.

The purpose of this study has been to discover the values of in-service teachers teaching in primary, secondary and higher secondary English medium schools following the Gujarat State Education Board textbooks. The present study concentrates on the mean score of the attitude of the in-service teachers towards the traditionally accepted universal human values-Truth, Beauty and Goodness. Since these are the fundamental values, which are supposed to be present in every human being, but since the society is infested with erosion of values, teachers too living in the same society, there is possibility of change in values to occur. Attitudes express values and attitudes are functions of values. As values change, attitudes too change. Values can be measured by measuring attitudes towards values. The core values of Truth, Beauty, Goodness, have been selected with their components in order to provide a cohesive but wide range of values, which would function optimally to help the teacher to achieve institutional efficiency. Joshi (1997), observes, "There is a common understanding in regard to 'Truth, Beauty and Goodness', which can be conceived as the supreme values of life. They are intrinsic in character and they are ends-in-themselves." To achieve this end, means are required and they are the instrumental values through which one can reach the end; the intrinsic values-Truth, Beauty and Goodness. These instrumental values are termed as components of Truth, Beauty and Goodness. In the present study investigator constructed and standardized an attitude scale to measure the attitude of the in-service teachers towards the traditionally accepted universal human values-Truth,

Beauty and Goodness. Teachers with high degree of attitude towards the traditionally accepted universal human values-Truth, Beauty, Goodness, will be in a position to carry on transmitting values to the students.

The major findings of the study have resulted in drawing out the following conclusions and discussion.

The four distributions of the mean scores of the attitude of the 600 in-service teachers towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall and taken separately) were negatively skewed. Moreover, the distributions of the mean scores of the attitude of the in-service teachers of the four groups namely, Male/Female; Graduates/Postgraduates; Primary/Secondary/Higher Secondary; and with experience up to 10 years, 11-20 years, 21 years and above) towards the traditionally accepted universal human values-Truth, Beauty, Goodness (overall and taken separately); all the above distributions were negatively skewed. Furthermore, the distributions of the mean scores of the attitude of the 600 in-service teachers towards the thirteen components of the traditionally accepted universal human values namely - *Impartiality, Responsibility, Integrity, Courage, Punctuality, Regularity, Cleanliness, Love, Patience, Kindness, Empathy, Inoffensiveness and Forgiveness*, all were negatively skewed distributions. Looking at the negatively skewed distributions it can be observed that, most of the respondents had given positive responses while few respondents gave negative responses. From this, it can be deduced that all the efforts that Government has put in value education, for pre-service and in-service teacher

education, through various commissions and committees did not go futile, there are value-based teachers. However, few had given negative responses. Even a few or small percentage of teachers cannot remain with low attitude scores. It can be seen that each teacher interacts with many students in the school and each year will be teaching a new batch of students. In this case, even a single teacher with a low attitude score may produce adverse results in inculcation of values in many students. Hence, those teachers who get below average and low scores should not be overlooked. All in-service teachers without exception must be value-based teachers. Joshi (1983) expresses, “If the teacher is to play the right role in the promotion of value-oriented education, the teacher himself should be value-oriented. It is only when he is himself value-oriented then he will be able to give the necessary inspiration, help and guidance to his students.”

The distribution of the mean scores of the attitude of the 600 in-service teachers towards *Faith*, the component of the traditionally accepted universal human value-Truth was positively skewed. From this finding, it can be observed that, most of the respondents had given negative responses while few respondents gave positive responses. A teacher who cherishes *Faith* will be having trust in oneself and one’s students. When students reflect back and come to know that their teacher is faithful to them, they in turn develop faith in their teacher and feel free to confide with the teacher. Thus, a strong teacher-student relationship develops. This results in students obeying and following the teacher in whatever the teacher tells them; easily a teacher can inculcate values in them. A teacher can instill faith in the students in their own innate powers

of attaining the highest level of perfection. *Faith* forms an important value in value education and hence teachers' low attitude scores is a matter of concern.

The distribution of the mean scores of the attitude of the 600 in-service teachers towards *Politeness* the component of the traditionally accepted universal human value-Beauty was positively skewed. From this finding, it can be observed that most teachers had given negative responses while few teachers gave positive responses. For a teacher, *Politeness* is a great virtue which adorns with charm, appeal, affability, friendliness and approachability, through his/her soft-spoken, amicable, refined and considerate behavior to students, their parents, to staff, management and society. If any student has specific learning difficulties, emotional troubles, a teacher instead of neglecting the student should behave politely and approach the student with guidance so that the student feels the concern. Teachers have for its motivating force, benevolence that tinges all its actions with genuine respect for the rights and feelings of students. A polite teacher, refrain from being envious of the characteristics, qualities, talents and potentials of other staff members and taking positive measures to develop one to the fullest. A polite teacher who is well mannered and civilized becomes a role model for his/her students. Hence, low scores of the attitude of in-service teachers towards *Politeness* is a matter of concern. On the contrary, the study of Bhusan (1979) revealed that both Male and Female teachers from service and non-service class had *Politeness* as a common subsystem in their value system.

There did not exist any significant difference in the mean score of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Truth*. This shows that the gender of the in-service teachers did not influence their mean score of the attitude towards the traditionally accepted universal human value-*Truth*.

There did not exist any significant difference in the mean score of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Goodness*. This reveals that the gender of the in-service teachers did not influence their mean score of the attitude towards the traditionally accepted universal human value-*Goodness*.

There exists a significant difference in the mean score of the attitude of Male and Female in-service teachers towards the traditionally accepted universal human value-*Beauty*.

From the above three results, it can be observed that though gender of the in-service teachers was not a factor at all which influenced their mean score of the attitude towards the traditionally accepted universal human values-*Truth* and *Goodness*; gender of the in-service teachers was a factor which influenced their mean score of the attitude towards the traditionally accepted universal human value-*Beauty*.

The mean attitude score of Female in-service teachers towards the traditionally accepted universal human value-*Beauty* was greater than the mean attitude score of Male in-service teachers towards the traditionally accepted universal human value-*Beauty*. The components of the value *Beauty* were: *Punctuality, Regularity, Cleanliness, Politeness and Love*. Male and Female in-service teachers differ significantly towards the traditionally accepted

universal human values-*Punctuality* and *Regularity*. In both *Punctuality* and *Regularity* the mean attitude score of Female in-service teachers was greater than the mean attitude score of Male in-service teachers. *Punctuality* and *Regularity* are basic significant values and merely mentioning them in speech, lecture or in printed material may not have desired effects. Practical tips need to be provided to teachers and students in this regard. A teacher observes punctuality in school through observing the school academic schedules; finishing the study course on time well before the examinations so that students will get time to revise; completing the evaluating process of examination papers of the students on time; keeping appointments and commitments made to students, management, colleagues and parents of the students and society; observing Punctuality while undertaking social, cultural and sports programmes for the school and in society; being on time while attending to jobs, public functions and duties; honoring time commitments with respect to any work undertaken.

Regularity disciplines a teacher making him/her follow an established life style, brings into play the qualities of steadiness and consistency that regulate and systematize his/her life. A regular lifestyle promotes efficiency of a teacher. Regularity is a disciplining process meeting deadlines through regular disciplined work. A teacher has to do multiple tasks in the classrooms so it is essential for a teacher to possess all the qualities mentioned above of regularity, especially those who work in large classrooms to keep priority and plan for the work to go smoothly. A teacher who has regularity, as a quality, will try to develop regularity in the

students as it disciplines them making them follow an established life-style.

There was no significant difference in the mean score of the attitude of Graduate and Postgraduate in-service teachers towards the traditionally accepted universal human value-*Truth*.

There was no significant difference in the mean score of the attitude of Graduate and Postgraduate in-service teachers towards the traditionally accepted universal human value-*Beauty*.

There was no significant difference in the mean score of the attitude of Graduate and Postgraduate in-service teachers towards the traditionally accepted universal human value-*Goodness*.

These three results show that qualifications of the in-service teachers did not influence their mean score of the attitude of the in-service teachers towards the traditionally accepted universal human values-*Truth, Beauty, Goodness*. The number of Graduate in-service teachers was 248 and number of Postgraduate in-service teachers was 352. In primary section, out of total number of 323 Graduate in-service teachers, 248 in-service teachers were Graduate and 75 in-service teachers were Postgraduate. As far as qualifications are concerned in-service teachers were well qualified.

There was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary school in-service teachers towards the traditionally accepted universal human value - *Truth*. The mean attitude score of Primary school in-service teachers was greater than the mean attitude scores of Secondary and Higher Secondary school in-service teachers

towards the value - *Truth*. The secondary school in-service teachers' attitude score towards the value - *Truth* was the least. The components of value *Truth* was taken to be *Impartiality, Responsibility, Integrity, Faith and Courage*.

There was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary school in-service teachers towards *Impartiality* – the component of the traditionally accepted universal human value - *Truth*.

There was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary school in-service teachers towards *Responsibility* - the component of the traditionally accepted universal human value - *Truth*.

There was significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary school in-service teachers towards *Integrity* - the component of the traditionally accepted universal human value - *Truth*.

There was no significant difference in the mean score of the attitude of the Primary, Secondary and Higher Secondary school in-service teachers towards *Faith* - the component of the traditionally accepted universal human value - *Truth*.

There was no significant difference in the mean score of the attitude of the Primary, Secondary, Higher Secondary school in-service teachers towards and *Courage* the component of the traditionally accepted universal human value - *Truth*.

The above results show that Primary, Secondary, Higher Secondary school in-service teachers did differ in their attitude scores towards *Impartiality, Responsibility* and *Integrity*. However, they did not differ in their mean attitude scores towards *Faith* and *Courage*.

A teacher should give an impartial sympathetic treatment to all students without consideration of physical, intellectual, emotional, religious, social, racial, economic differences in them. An impartial teacher accepts the fact that differences are natural and extends all possible help to each student to utilize his/her capabilities fully for maximum development. Impartiality is an important attribute of justice; the full development of a child in a school is dependent on the prevalence of justice and impartiality, with all its attributes. A teacher can practice impartiality in school being fair in dealing with all the members of the staff, parents and not nursing prejudices of any kind. There are all possibilities that partial behavior of the teacher in the classroom may block a child's full development in a school. The child may develop inferiority complex and may lose self-confidence or may not like the teacher, this resulting in poor teacher-student relationship or the child may develop aggressive nature, stubbornness and disobedience.

Responsible teacher accepts a charge with all its difficulties and problems and takes the blame or credit for its success or failure; works untiringly, with selfless dedication to honour one's commitments towards one's profession, and seizes every opportunity to develop potential fully and works with colleagues in good team spirit. The functions and role of teachers entail an intellectually exhaustive duty that insists upon a conscientious exercise of their freedom and careful discharge of their responsibilities towards their students' welfare, students' parents, the school staff, the school management, the community and the society. The idealised roles and functions of teachers are strong decrees that prescribe the direction of their behaviour towards

being responsible and accountable in their efforts to achieve the goals of education. A teacher should give students an opportunity to practise responsibility by giving them some responsible duties in the classroom.

Teachers who display value-*integrity* are open, honest and consistent in behaviour and can be relied upon, pure in thought and action. They generate confidence in students, their parents, staff of the school and the people in the society, through their professional and ethical behaviour. A teacher of integrity would respond only to his/her conscience and never be influenced by temptations and pressures from outside, will set and maintain high professional standards and encourage his students to avoid any trace of dishonesty, falsehood in their action. Integrity to self implies, obedience to one's conscience, the monitor of one's thoughts, words and deeds, and harmony in thoughts, words and deeds gives directions to one's life. Integrity sees the self as it really is with all its limitations and potentialities. If the students see their teacher who is consistently honest and morally just, their respect to their teachers increases and in turn, they too develop these qualities in them.

Also, attitude of Primary in-service teachers towards the values-*Impartiality, Regularity, Integrity* are greater than the attitude of the Secondary and Higher Secondary in-service teachers towards the values-*Impartiality, Regularity, Integrity*.

Given below are the discussion of the findings on the difference in the mean attitude scores of specific pairs of groups namely; 1) *primary school in-service teachers and secondary school in-service teachers*, 2) *primary school in-service teachers and higher secondary school in-service teachers* and 3) *secondary school in-*

service teachers and higher secondary school in-service teachers; towards the three components- Impartiality, Responsibility and Integrity of the traditionally accepted universal human value-Truth.

There was significant difference in the mean score of the attitude of the pair of Primary school in-service teachers and Secondary school in-service teachers towards *Impartiality* - the component of the traditionally accepted universal human value-*Truth*.

There was significant difference in the mean score of the attitude of the pair of Primary school in-service teachers and Secondary school in-service teachers towards *Responsibility* - the component of the traditionally accepted universal human value-*Truth*.

There was significant difference in the mean score of the attitude of the pair of Primary school in-service teachers and Higher Secondary school in-service teachers towards *Responsibility* - the component of the traditionally accepted universal human value-*Truth*.

There was significant difference in the mean score of the attitude of the pair of Primary school in-service teachers and Secondary school in-service teachers towards *Integrity* - the component of the traditionally accepted universal human value-*Truth*.

The following findings are with respect to experience of the teachers.

The in-service teachers with experience up to 10 years, 11 to 20 years and 21 years and above did not differ significantly in their mean attitude score towards the traditionally accepted universal human value-*Truth*.

The in-service teachers with experience up to 10 years, 11 to 20

years and 21 years and above did not differ significantly in their mean attitude score towards the traditionally accepted universal human value-*Beauty*.

The in-service teachers with experience up to 10 years, 11 to 20 years and 21 years and above did not differ significantly in their mean attitude score towards the traditionally accepted universal human value-*Goodness*.

The above three findings reveal that the experience of the teachers did not influence their mean score of the attitude of the traditionally accepted universal human values-Truth, Beauty, Goodness.

Following discussion on findings of the mean attitude toward the values, which show significant difference in the present study compared to few other studies.

Kulandaivel and Rao (1968), analyzed the qualities of a *good teacher* and a *good student* as rated by students. He found that a *good teacher*, as viewed by the students; teaches well, inspires good qualities in the students and re-teaches a lesson when not understood by the students; in his dealings with the students he treats them alike without showing caste prejudices; he reprimands students for their follies then and there and tries to reform problem students; he is conscientious and acts as a guide to the students. Ujjwalarani et al (1994) found that the older male pupils showed more dislike towards the teacher who was partial than their girl counterparts. Nayyar (1989) found that, the most important teacher values according to the student-teachers from all the categories were; justice and fair play, discipline, role of the school as a change agent, nationalism, honesty, morality and pride in the cultural heritage of India.”

These studies explain how the students wish to see in their teacher, values-*Impartiality, Responsibility and Integrity*. Ujjwalarani and Nayyar too found the students wish to have an impartial teacher, also stressed honesty and morality.

In the present study, it was found that the Primary school in-service teachers possess greater attitude towards Impartiality, Responsibility, Integrity than the Secondary school in-service teachers and Higher Secondary school in-service teachers. In Secondary school and Higher Secondary school if students dislike the teachers they will be disobedient, aggressive towards their teacher and this may bring adverse results in students' study too.

The studies on *good teacher, popular teacher* and *teacher whom students like or dislike* etc. show students' expectations of teachers' values. This is expressed in the following discussion. As such children are very keen observers. They can easily observe educators' weaknesses and note down. Ujjwalarani et al (1994) found that, "from early age both boys and girls had clear ideas regarding a teacher who was to be liked or disliked and those ideas gave a portrait of an ideal teacher. Irrespective of sex differences pupils of all age groups longed-for a teacher who was good in teaching, sincere in his duties and cared for them. Most of the pupils irrespective of age and sex showed distinct disliking towards the teacher who was always serious, irregular in coming to classes, ill-treated and beat the children and did not clarify doubts of the pupils and made them do their personal work."

Students expect their teacher to clear their doubts, to answer their questions politely, truthfully and intelligently. Hence teachers should encourage students to ask questions, and when a student

ask question teacher must make an effort to answer them clearly in such a way that the answer must be comprehensible to the students' ability and mental capacity to understand. S/he should not be answered that it is stupid or foolish or that s/he will not be able to understand the answer. Even if the question asked is stupid or foolish it should be made clear to the student politely why it is so. Their curiosity should not be postponed either; because if the teacher doesn't answer the question immediately their thinking may take different direction and wrong conception maybe formed in their mind. Gupta and Gangal (1989) too found out that pupils were able to pursue, values been emphasized at different grade levels at the school stage. Thakur (1986) analysed the characteristics of a good teacher as perceived by his pupils. They like good teaching, kind and pleasing manners, good advice and guidance to pupils, regular and punctual attendance and equal treatment to all. A teacher who did not let down pupils was loved by all. The negative traits were partiality, favoritism, wasting time, unmindful of duty, rude, lack of affection, ridiculing students, bad teaching, excessive talk unrelated to subject matter and conceit. It is clear from this that the students love to see in their teachers, the values-Kindness, Politeness, Punctuality, Regularity, Impartiality, Inoffensiveness, Responsibility, Integrity, Love. The teacher should avoid speaking degradingly of students with their parents, friends, relatives. When the parents of the student approach with some views, suggestions, teacher should communicate with respect; speak convincingly making them feel that the teacher has taken consideration of their views and the student's progress is really a matter of concern to the teacher. Not to stress only the negative points of the student try to

project the positive qualities too in their student and to show them the teacher's wish to overcome their negative behaviours. Students wish their teacher to save them from extreme humiliation. When the teacher is offensive, partial, rude the students may feel insecure in school. They feel most insecure when their teacher speaks degradingly of them in front of their peers. A teacher should refrain oneself from making hurting and discouraging remarks that can seriously affect their self-esteem. They feel emotionally secure when they are respected, when they are with a teacher whom they respected, when they are with a teacher whom they consider fair and just. It is teachers' responsibility to create a congenial environment that their students are prompted to admit any incidents of indiscipline committed by them spontaneously without reservation and prevent them from repeating such incidents in future. Teacher should encourage the students to avoid any trace of falsehood in their action. They should train their students to be sensitive towards the environment by withholding the temptation to destroy it, but to love the nature, its flora and fauna; train the students to practice nonviolence by preventing cruelty to animals. Teachers can patch up quarrels among students peacefully by making them forgive each other. Forgiving nature of parents and teachers builds strong bridge of parent-teacher understanding and forgiveness helps the guilty students to recover their self-esteem.

6.4 CONCLUSION

To summarize the findings of the present study it was found that the mean attitude score of the 600 in-service teachers towards the value-Truth, was the greatest and towards the value-Goodness

was the least. The mean attitude scores of all the groups- Female, Male; Graduate, Postgraduate; Primary, Secondary, Higher Secondary in-service teachers; and in-service teachers with experience up to 10 years, 11-20 years, 21 years and above; towards the value-Truth was the greatest, except higher secondary teachers and towards Goodness was the least.

Female and Male in-service teachers differed significantly in their attitudes towards the value-Beauty. Female in-service teachers scored greater attitude than the Male in-service teachers towards the value-Beauty. Significant difference was observed in the mean attitude scores of Female and Male in-service teachers towards the values- *Punctuality* and *Regularity*; the components of value-Beauty. Gender did not influence the mean scores towards the values- Truth and Goodness. Qualification of the teachers did not influence their mean attitude scores towards values-Truth, Beauty and Goodness. Experience of the in-service teachers too did not influence their mean attitude scores towards values-Truth, Beauty and Goodness. But the mean attitude scores of Primary, Secondary, Higher Secondary school in-service teachers differed significantly towards the value-Truth. Significant difference was observed in the mean attitude scores of Primary, Secondary, Higher Secondary school in-service teachers towards the values- *Impartiality*, *Responsibility* and *Integrity*; components of value-Truth. On the contrary, their mean attitude scores did not influence the values-Beauty and Goodness.

The tool for the study, an attitude scale was constructed and standardized by the investigator, using the method of summated ratings (Likert scale) in which the interpretation of the scores of

the group cannot be made independently of the distribution scores of the group, but by comparing the mean attitude scores of two or more groups. To study traditionally accepted universal human values-Truth, Beauty, Goodness, fifteen components were selected; to measure each value (component) a number of attitudes were used. Truth, Beauty, Goodness: the supreme values-when related to the duties and obligations of the teacher in relation to the teaching profession, it comes out truly meaningful and worth emulating. The values-Truth, Beauty, Goodness with fifteen components provide cohesive but wide range of values which function optimally to help the teachers' efficiency to inculcate values, to teach values to children.

The duties were operationalized. There is dimension of values which transcends the dimension of duties, that which is a spontaneous perception and commitment to ends-in-themselves. Truth, Beauty, Goodness are values which are intrinsic in themselves and which are to be encouraged above duties as irresistible demands of our being as we begin to uncover deeper and higher depths of ourselves which transcend the limitations of selfishness and greediness.

Standard norms have been established for Female and Male in-service teachers; Graduate and Postgraduate in-service teachers; Primary, Secondary, Higher Secondary in-service teachers; and in-service teachers with experience up to 10 years, 11-20 years, 21 years and above.

Reliability and Validity of the instrument have been estimated and found to be high. A reliable and valid tool - an Attitude scale is ready to serve the in-service teachers.

It can be beneficial for school authorities and management to

assess in-service teachers. Moreover, with the help of refresher course given, those with low attitude scores, below average scores and average scores can be made better value based teachers. Those who are above average can be encouraged to turn out the best. Teachers with high degree of attitude towards the traditionally accepted universal human values-Truth, Beauty, Goodness, will be in a position to carry on transmitting and inspiring values to the students. Beneficial to concerned authority to recruit value-based teachers and improving the effectiveness of in-service teachers. Thus the quality of the staff can be improved. It is expected that the scale will be beneficial to advancement of education in values and for further research.

6.5 SUGGESTIONS FOR FURTHER RESEARCH

- 1) Similar study can be conducted on pre-service teachers, teacher educators, University teachers, school principals, students and parents.
- 2) In the present study, *A study of attitude of the in-service teachers towards the traditionally accepted universal human values–Truth, Beauty, Goodness*, a sample of 600 in-service teachers teaching in English medium schools of Vadodara City following the Gujarat State Education Board textbooks was taken. Similar studies can be conducted on in-service teachers teaching in other schools following other school education boards like CBSE, IGCSE.
- 3) Also, similar studies can be conducted for Primary School in-service teachers, Secondary School in-service teachers, Higher Secondary School in-service teachers separately for the sample taken from Vadodara District or Gujarat State.

- 4) Study can be conducted using other variables such as:
location of the school (urban, rural), medium of instruction (English, Gujarati, other languages), parents, occupation, socio-economic status.
- 5) Similar studies can be conducted for students studying in Primary school, Secondary school, Higher Secondary school and University level.
- 6) Study can be conducted to construct and standardize a scale on the five human values-Truth, Right Conduct, Peace, Love, Non-Violence.
- 7) Studies may be conducted on the development and effectiveness of educational programmes to inculcate the traditionally accepted universal human values-Truth, Beauty and Goodness in students.
- 8) Longitudinal studies to gain perception into the development of human values as influenced by change process including factors such as socio-economic or changing belief systems, can be conducted to emphasize their role in value preferences and priorities.
- 9) Change in value system, change in belief system, change in attitudes does not happen in a short time. In addition, in schools value development and value inculcation in students takes its own time. Hence, in these cases longitudinal studies help.
- 10) In the present study, an attitude scale by Likert method constructed and standardised by the investigator was used to collect the data. Similar study can be conducted with the *Situational Test* as a tool.