

A Probe into the Personal Values of Teachers

¹ Debnath, Debashish, ² Adhikari, Samirranjan & ³ Char, Sajal Kumar

¹ Assistant Teacher, Gotha A. Rahaman High School, Chandnichakhat, Murshidabad, West Bengal & Research Scholar, Department of Education, Sidho-Kanho-Birsha University, Purulia, West Bengal (India)

² Professor, Department of Education, Sidho-Kanho-Birsha University, Purulia, West Bengal, India

³ Headmaster, Munsifdanga High School, Purulia & Research Scholar, Department of Education, Sidho-Kanho-Birsha University, Purulia, West Bengal (India)

ARTICLE DETAILS

Article History

Published Online: 16 Sep 2019

Keywords

PVQ, hedonistic value, power value, and aesthetic value

*Corresponding Author

Email: samirranjanadhikari[at]gmail.com

ABSTRACT

The need for value education is very high in the present times. The present study was aimed at exploring the status of personal values of the teachers – the communicator of value education. Present study was carried out through descriptive survey method. To collect the data “Personal Value Questionnaire (PVQ)” were administered on a random sample of 202 male and 101 female Teachers. In Personal Value Questionnaire (PVQ) there are all together 40 statements and with each statement three items are attached. Each type of value has an equal numbers of items and so there are 12 items for each value a 3-point Likert type scale ranging from 0 to 2 is attached. Total scores can range at the lowest from $(0 \times 120) = 0$ to at the highest $(2 \times 120) = 240$ and the ambivalent (midpoint) is $(1 \times 120) = 120$. The result shows that the mean and standard deviation of PVQ scores were 129.28 and 2.912 respectively. Here the mean (129.28) was higher than the ambivalent score (120). Again according to the manual of the test higher scores reflect a greater sense of personal value. It might be concluded that on an average the teachers exhibited high personal value. It was also observed that teachers expressed low value in hedonistic value, power value, economic value and religious value. This is a clear indication that teachers are not hedonistic in nature and not believe in possession of power.

1. Introduction

Personal values are originated from the external circumstances. Values can also be changed over time. Honesty in the application of values is referred to its continuity. Individual is said to have integrity if s/he applies her/his values appropriately regardless of positive or negative reinforcement from others. It would be appropriate to apply religious values in times of happiness as well as in times of despair.

Personal values are absolutely related to choice of an individual. These values actually guide the individual in taking decisions. Personal values are developed from early life and it is also resistant to be easily altered. These personal values are derived from culture, religion, and political identity. However, personal values are not universal. Personal values of an individual are determined by the genes, family, nation, historical environment etc. The concept of values is not universal. Values vary from individual to individual and from group to group.

Kohn (1969) has defined values as desirable, trans-situational goals ranging in importance as guiding principles in people's lives. Again, according to **Inglehart (1990)** there are ten types of values – power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security. These value types encircle specific individual values.

Ganguli (1989) has said that in India, in accordance with the ancient tradition, the spiritual values are embedded with

religions; and philosophy can claim to be the primary and original source of all desired social values.

According to **Garg et al (2006)** spiritual attitude and activities are positively related to knowledge, health as well as power values, balance, adjustment and feeling of usefulness.

Ocholla (1997) has opined that individuals lie between two situations – (a) the traditional one which supplies customs, ethics, social values, religious hopes, and (b) modern way of life of education, transport, communication and political debate.

Inglehart (1997) has exhibited that older persons in much of the world give higher priority to materialist vs. post-materialist values than younger people. He has interpreted this as a cohort effect. People form values in adolescence that change little thereafter.

1.1. Value Education

Value education has the capacity to modify a unwell mind into a very young, fresh, innocent, healthy, natural and attentive mind. The transformed mind is capable of higher sensitivity and heightened level of perception. Value education helps individual's relation to society. Value education makes one peaceful and by his/her personality, he/she adds peace to the society. Then, individual and society supplement each other. Education is a personality modification process. Value education makes the youth powerful. They contribute a great deal to the national reconstruction and national development.

1.2. Teacher and Value Education

Values are the guiding principles of life. Actually values add quality to life. Ethical and social value systems are the backbone of a society. But values may vary from one society to another, and also in the same society from time to time. But, usually, every society puts up with certain moral values, and these values are accepted unanimously by all society as Global Values.

In ancient times, the teachers were to impart value education; and thus the society became reformed. To overcome the newly emerging problems in the modern times of privatization and globalization, inculcation of values among students and promotion of values in educational system as well as society as a whole, is highly important.

1.3 Origin of the Research Problem

In this epoch our indigenous thinking and value system are changing rapidly. Our national metaphysics is being deformed, our epistemology is being influenced and above all our axiology and hence value system is being modified. But we have to protect our traditions of rich culture and philosophical stance. The problem of preservation of our culture is multidimensional. At first, we have to diagnose the aetiology of the problem on scientific footings, and then only the measures may be formulated to protect it.

1.4 Broad Objective of the Study

The broad objective of the study was to know the present state of affairs of the Personal Values of the teachers of our country.

1.4.1 Specific Objective of the Study

The specific objective of the study was to get the statistical descriptions of the different dimensions of Personal Values Questionnaire scores obtained by the teachers.

2. Methods

The present study was carried out through descriptive survey method.

2.1 Sample

For the sake of the research the respondents of the study acted voluntarily. The source of the sample, sample size and sample characteristics are reported hereunder.

2.1.1 Source

Total 30 Government/Government aided Secondary/Higher Secondary Schools of West Bengal, India, were the source of sample.

2.1.2 Sample Size

Gender		Total
Female	Male	
101	202	303

2.1.3 Sample Characteristics

Only the teachers of secondary and higher secondary schools of West Bengal were taken.

2.1.4 Sampling Procedure

The study was done with subjects drawn through multiphase stratified random sampling technique. A random sample comprising 101 female and 202 male teachers selected from 30 schools from 6 districts of south Bengal and 3 district of north Bengal were participated to the study.

2.2 Research Tool

The following research tool was used in the present study for data collection. The tool was selected by applying yardsticks of relevance, appropriateness, reliability, validity and suitability. Brief description of the tool is given hereunder.

2.2.1 Personal Value Questionnaire (Sherry & Verma, 2010)

This test is based on Indian culture and tradition. It consists of 40 items measuring values in 10 areas, such as –

- | | |
|----------------|---------------|
| i. Religion | vi Hedonistic |
| ii. Social | vii Power |
| iii Democratic | viii Family |
| iv Aesthetics | ix Health |
| v Knowledge | x Economical |

The format of Personal Value Questionnaire is that of a forced choice type with multiple choice items. A question consists of two parts – (i) a stem, and (ii) 3 items. In the stem of the questions a criterion situation for seeking the value preferences was depicted. The items depicted the values for which the responded had to express his comparative preferences under the stimulus of criterion situation. An example of a question is given herewith.

Q. What kind of job do you like? (Stem) Such a job in which you have:

- Opportunity to make a lot of money,
- Control over men,
- Physical comfort and rest.

2.2.1.1 Item Selection

The items were selected if their popularity values was found to lie between 0.200 and 0.800 and also if it correlated significantly with the total score. There are total 40 stem questions; and hence, there are total 120 (40x3) items.

2.3 Procedure for Data Collection

The heads of the institutes were contacted for his/her permission to allow collecting the data. The relevant data were collected by administering the above mentioned tool on the subjects under study in accordance with the directions provided in the manual of the tool.

3. Results

Descriptive statistics of "Personal Value Questionnaire" Scores are presented herewith.

Table-1
Descriptive Statistics of Personal Value Questionnaire Score of Teachers

Personal Values	N	Range	Min	Max	Mean	Std. Dev
Religious Value	303	20	1	21	9.55	3.213
Social Value	303	9	15	24	23.22	1.698
Democratic Value	303	15	9	24	18.12	2.646
Aesthetic Value	303	15	5	20	11.44	2.688
Economic Value	303	18	2	20	9.46	3.191
Knowledge Value	303	16	6	22	14.65	3.092
Hedonistic Value	303	12	5	17	9.89	2.507
Power Value	303	14	3	17	9.45	2.332
Family Prestige Value	303	16	3	19	11.12	2.624
Health Value	303	14	5	19	12.39	2.496
Personal Value	303	15	122	137	129.28	2.912

Table-1 presents the descriptive statistics of "Personal Value Questionnaire" obtained by the teachers participated in the present study. In case of Personal Value the "minimum" of the scores was 122 and the "maximum" of those was 137 and the range was 15; the "mean" and "standard deviation" of the said distribution were 129.28 and 2.912 respectively. In case of Religious Value the "minimum" of the scores was 1 and the "maximum" of those was 21 and the range was 20; the "mean" and "standard deviation" of the said distribution were 9.55 and 3.213 respectively. Next, in case of Social Value the "minimum" of the scores was 15 and the "maximum" of those was 24 and the range was 9; the "mean" and "standard deviation" of the said distribution were 23.22 and 1.698 respectively. Then, in case of Democratic Value the "minimum" of the scores was 9 and the "maximum" of those was 24 and the range was 15; the "mean" and "standard deviation" of the said distribution were 18.12 and 2.646 respectively. Then in case of Aesthetic Value the "minimum" of the scores was 5 and the "maximum" of those was 20 and the range was 15; the "mean" and "standard deviation" of the said distribution were 11.44 and 2.688 respectively. Then in case of Economic Value the "minimum" of

the scores was 2 and the "maximum" of those was 20 and the range was 18; the "mean" and "standard deviation" of the said distribution were 9.46 and 3.191 respectively. Then in case of Knowledge Value the "minimum" of the scores was 6 and the "maximum" of those was 22 and the range was 16; the "mean" and "standard deviation" of the said distribution were 14.65 and 3.092 respectively. Then in case of Hedonistic Value the "minimum" of the scores was 5 and the "maximum" of those was 17 and the range was 12; the "mean" and "standard deviation" of the said distribution were 9.89 and 2.507 respectively. Then in case of Power Value the "minimum" of the scores was 3 and the "maximum" of those was 17 and the range was 14; the "mean" and "standard deviation" of the said distribution were 9.45 and 2.332 respectively. Then in case of Family Prestige Value the "minimum" of the scores was 3 and the "maximum" of those was 19 and the range was 16; the "mean" and "standard deviation" of the said distribution were 11.12 and 2.624 respectively. Finally, in case of Health Value the "minimum" of the scores was 5 and the "maximum" of those was 19 and the range was 14; the "mean" and "standard deviation" of the said distribution were 12.39 and 2.496 respectively.

Figure-1 depicts the bar diagram of different facets of Personal Value of teachers considering male and female as a whole.

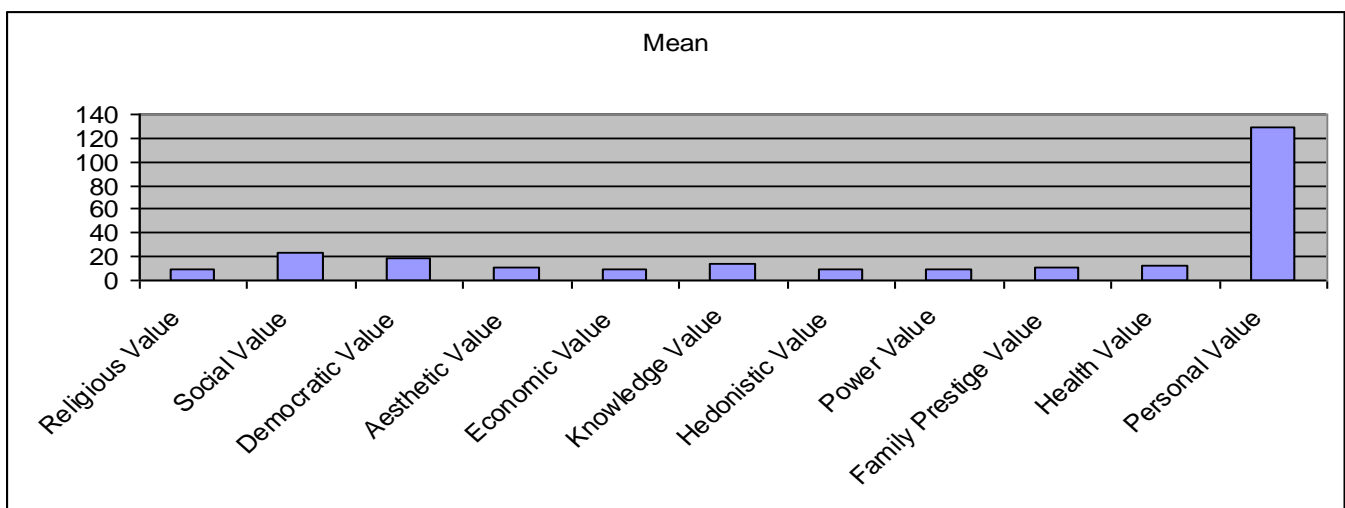


Figure-1: Bar Diagram Histogram of Different Facets of Personal Value teachers considering male and female as a whole.

Figure-2 depicts the histogram with normal curve of Personal Value Questionnaire Score of teachers.

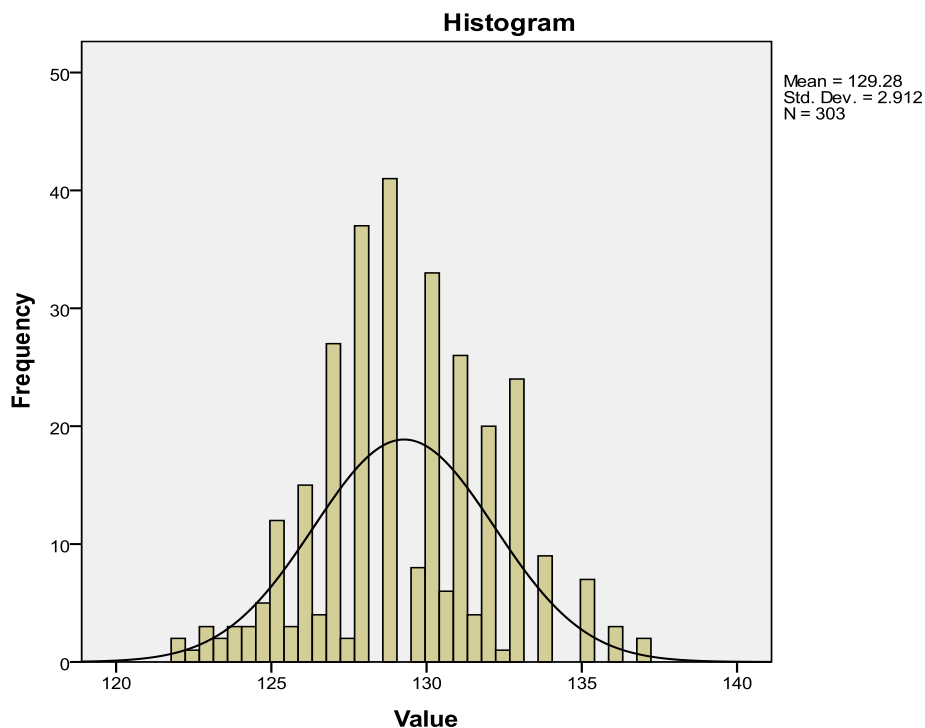


Figure-2: Histogram with normal curve of Personal Value Questionnaire Scores of teachers.

4. Discussion

From the manual for “Personal Values Questionnaire” (PVQ) we get there are 10 personal values and these values are – (a) Religious Value, (b) Social Value, (c) Democratic Value, (d) Aesthetic Value, (e) Economic Value, (f) Knowledge Value, (g) Hedonistic Value, (h) Power Value, (i) Family Prestige Value and (j) Health Value. In “Personal values Questionnaire” (PVQ) there are all together 40 statements and with each statement three items are attached. Each type of value has an equal numbers of items and so there are 12 items for each value. Maximum score for each value is $12 \times 2 = 24$ and minimum is $12 \times 0 = 0$. Therefore mid value is $12 \times 1 = 12$.

(a) Religious Value – In this value the mean of the scores was 9.55. This value is much less than 12 (Mid-Point). Therefore, on an average the teachers (male and female as a whole) exhibited low value in this facets. Religious value is defined in terms of faith in God, attempt to understand Him, fear of Divine Wrath and acting according to the ethical codes prescribed in the religious books. The outward act of behaviour expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth. Our teachers were not so concerned with the religion. Secularity is prevailing in Bengali culture – this fact may be reflected from the results.

From the studies of Mathur (1971) it was found that the teachers who reside in Dayalbag have higher religious value than the teachers who reside in the city of Agra. Similar result is found for the student community also. The researchers have demanded that these results were supported by other studies as well.

(b) Social Value – In this value the mean of the scores was 23.22. This value is much more than 12 (Mid-Point)

and near to the maximum (i.e., 24). In average the teachers (male and female as a whole) exhibited high score in this facet. Social value is defined in terms of charity, kindness, love, and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and troubled to their plight. High score in this value obtained by our teachers reflected their high social value. The studies of Mathur (1971), Pal (1969), and Khare (1968) also supports the result of the present study.

(c) Democratic Value – In this value the mean of the scores was 18.12. This value is more than 12 (Mid-Point). On an average the teachers (male and female as a whole) exhibited moderately high score in this facet. Democratic value is characterized by respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status ensuring equal social, political and religious rights to all, impartiality, social justice and respect for the democratic institutions. High democratic value of the teachers might reflect the effect of democratic environment of our country.

(d) Aesthetic Value – In this value the mean of the score was 11.44. This value is slightly less than 12 (Mid-Point). The teachers (male and female as a whole) exhibited low score in this facet. Aesthetic value is characterized by appreciation of beauty, form proportion and harmony, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for literature, love for decoration of the home and the surroundings, neatness and system in the arrangements of the things. The aesthetic value of the teachers was low – this reflected that they might

engage themselves in the fulfilment of the basic infrastructures and needs in the schools and so cannot think about the beauty. But through proper teacher education this aspect should also develop.

- (e) Economic Value – In this value the mean of the score was 9.46. This value is much less than 12 (Mid-Point). The teachers (male and female as a whole) exhibited low score in this facet. Economic value stands for desire for money and material gains. A man with high economic value is guided by considerations of money and material gain in the choice of his job. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country. Due to their coming from the poor and deprived families our teachers' economic aspiration might not so high.
- (f) Knowledge Value – In this value the mean of the score was 14.65. This value is more than 12 (Mid-Point). The teachers (male and female as a whole) exhibited high score in this facet. Knowledge value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge value considers knowledge of theoretical principles underlying a work essential for success in it. He values hard work in studies, only if it helps develop ability to find out new facts and relationships, and aspires to be known as the seeker of knowledge. For him knowledge is virtue. Our teachers exhibited high hunger for knowledge – this may due to demand of the day; now-a-days both the students as well as the teachers face the exploration of knowledge simultaneously. The study of Khare (1968) disclosed that the students of scientific group are found higher in knowledge value than the students of literature and commerce group; engineering students were found to be higher in their knowledge value than the students of law and education.
- (g) Hedonistic Value – In this value the mean of the score was 9.89. This value is much less than 12 (Mid-Point). The teachers (male and female as a whole) exhibited low score in this facet. Hedonistic value is the concept of desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future. A man with hedonistic value indulges in pleasure of senses and avoids pain. Due to the scarcity of wealth in our country people are accustomed with the sacrifice and suffering in daily life – this might be reflected through the results of the present study.
- (h) Power Value – In this value the mean of the score was 9.45. This value is much less than 12 (Mid-Point). The teachers (male and female as a whole) exhibited low score in this facet. Here the power value is defined as the conception of desirability of ruling over others and also of leading others. The characteristics of a person of high power value are that he prefers a job where he get opportunity to exercise authority over others, that he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having recourse to unapproved means for making money, and that he is deeply status conscious and can even tell a lie for maintaining the prestige of his position. The low power value may reflect that our teachers are submissive and devoted solely to the wellbeing of the students and they are not power mongers.
- (i) Family Prestige Value – In this value the mean of the score was 11.12. This value is less than 12 (Mid-Point). The teachers (male and female as a whole) exhibited low score in this facet. As defined here, the family prestige is the conception of desirability of such items of behaviour, roles, functions and relationships as would become one's family status. It implies respect for roles which are traditional characteristics of different castes of the Indian society. It also implies the maintenance on the purity of family blood by avoiding inter-caste marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family. The result of the present study might reflect that our teachers were more liberal and non-conservative. As regards the family prestige value it is supported by the fact that teachers of the schools situated in Dayalbagh were found to have significantly lower family prestige value than the teachers of a school which is situated in rural areas. Now it may be stated that Dayalbagh is a casteless society where the marriages are mostly inter-caste. Here the worth of an individual is measured in terms of his personal accomplishments and not in terms of accidents of his birth in a high and/or rich family. So it is natural that the residents of Dayalbagh attach very low importance to the family prestige value. Family prestige is believed to be high among the individuals coming from the conservative families which abound in rural areas (Mathur, 1971). The researcher also found that the students-teachers with rural orientation were very high in their family prestige value; whereas women teachers were found to be lower in family prestige value than the male teachers. The findings that the women teachers are low in family prestige value seem to be plausible because women's choosing a career is itself a break from traditionalism which is implied in the family prestige value.
- (j) Health Value – In this value the mean of the score was 12.39. This value is more than 12 (Mid-Point). The teachers (male and female as a whole) exhibited high score in this facet. Health value is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. From the result of the present study it might be reflected that our teachers were not so health conscious; health consciousness should be developed through teacher education.
- (k) Personal Value – In this value the mean of the score was 129.28. This value is more than 120 (Mid-Point). On an average the teachers (male and female as a whole) exhibited high personal value (considering all values in consolidation).

5. Conclusion

The present study was designed to realize the statistical descriptions of the different dimensions of **Personal Values Questionnaire** scores obtained by the teachers participated in

the study. The teachers have marked their – (a) **low score in hedonistic value, power value, economic value, religious value;** (b) **moderate score in family prestige value,**

aesthetic value, health value; and (c) **high score in knowledge value, social value, democratic value (in totality).**

References

1. Ganguli, H. C. (1989). Teaching about values. *Indian Journal of Social Work*, 51: 633-48.
2. Garg, S. et al (2006). Spiritual intelligence and personal values in criminal lawyers. *Psycho Lingua*, 36: 178-80.
3. Inglehart, R. (1990). *Culture Shift in Advanced Industrial Society*. Princeton University Press, Princeton, New Jersey.
4. Inglehart, R. (1997). *Modernization and Post-modernization: Cultural, Economic, and Political Change in 43 Societies*. Princeton University Press, Princeton, New Jersey.
5. Khare, P.C. (1968). Occupational Differences in Life Values. *Indian Psychological Review*, 4(2).
6. Kohn, M. L. (1969). *Class and conformity: A study in values*. Chicago, IL: University of Chicago Press.
7. Mathur, P. (1971). *Differential Value Patterns of the Professional Students*. M Ed. Dissert, A. U.
8. Ocholla, A. (1997). The implication of our creative diversity in global ethics. Paper presented to *the workshop organized by UNESCO on culture and development for the 21st Century: Nairobi*, 24-25 February 1997.
9. Pal, S. K. (1969). *Personality Study of Engineering, Law, medical and Teacher Training Students*. Allahabad, United Publishers.
10. Sherry, G.P. and Verma, R.P. (2010). *Personal values questionnaire*. National Psychological Corporation, Agra (U.P.) India.