

**VALUE CONFLICT AMONG B.Ed. STUDENTS UNDER  
MIZORAM UNIVERSITY**

**The Dissertation submitted to the MIZORAM UNIVERSITY in partial fulfillment  
of the requirements for the award of the Degree of**

**MASTER OF PHILOSOPHY  
IN  
EDUCATION**

**By**

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JULY, 2018**

## DECLARATION

I, Jacob Lalrinawma hereby declare that this dissertation entitled “Value Conflict among B.Ed. Students under Mizoram University” is a record of work done by myself, that work contain herein is my own except where explicitly stated otherwise in the text, and this work has not been submitted for any other degree or processional qualification except as specified.

This dissertation is being submitted to Mizoram University, Aizawl for the award of Master of Philosophy in Education.

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## CERTIFICATE

This is to certify that the dissertation entitled "**Value Conflict among B.Ed. Students under Mizoram University**" is the bonafied research work carried out by Mr. Jacob Lalrinawma, Research Scholar, Mizoram University, Aizawl in partial fulfillment of the requirement for the award of the Degree of Master of Philosophy in Education and that the dissertation has not formed the basis for the award of any degree, diploma, fellowship or any other similar title previously.

The candidate has worked right through under my guidance and supervision for his Master of Philosophy in Education.

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## LIST OF ACRONYMS

<b>B.Ed.</b>	:	Bachelor of Education
<b>BTC</b>	:	Basic Training Certificate
<b>CAI</b>	:	Computer Assisted Instruction
<b>CTE</b>	:	Colleges of Teacher Education
<b>DIET</b>	:	District Institute for Education and Training
<b>FTE</b>	:	Free Teacher Education
<b>GVC</b>	:	Group Value Consensus
<b>GVF</b>	:	Group Value Fit
<b>IASE</b>	:	Institute of Advanced Studies in Education
<b>ITI</b>	:	Industrial Training Institute
<b>M.Ed.</b>	:	Master of Education
<b>M.Phil.</b>	:	Master of Philosophy
<b>MZU</b>	:	Mizoram University
<b>Ph.D.</b>	:	Doctor of Philosophy
<b>PTA</b>	:	Parent-Teacher Association
<b>SC</b>	:	Scheduled Caste
<b>SSLC</b>	:	Secondary Leaving Certificate
<b>STEI</b>	:	Secondary Teacher Education Institutions
<b>UP</b>	:	Uttar Pradesh
<b>UR</b>	:	Uttarakhand

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## **CHAPTER - I**

### **CONCEPTUAL FRAMEWORK**

#### **1.00 Introduction**

Apart from the religious preachers and spiritualists, the economists, educators, humanists, political leaders, philosophers, psychologists, social reformers, sociologists and thinkers have reflected upon the meaning and dimensions of the concept 'Value'. Although their views differ widely; but all of them stress the significance of values at personal, national and global level. Values are so deeply embedded in human thoughts and actions that it is extremely important to understand the essence underlying values.

Value literally means something that has price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for. In other words values are a set of principles or standards of behaviour. In the words of John Dewey (1948), "the value means primarily to prize, to esteem, to appraise and to estimate. It means the act of achieving something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else".

The term 'values' has been used variously to refer to interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, goals, needs, aversions, and attractions, and many other kinds of selective orientations. People are not detached or indifferent to the world; they do not stop with a sheer factual view of their experience. Explicitly or implicitly, they are continually regarding things as good or bad, pleasant, beautiful or ugly, appropriate or inappropriate, true or false, virtues or vices. All values have cognitive, affective and directional aspects. Values serve as criteria selection in action. When most explicit and fully conceptualized, values become criteria for judgement, preference and choice. When implicit and unreflective, values nevertheless perform 'as if' they constituted grounds for decisions in behaviour. Individuals do prefer some things to others; they do select one course of action rather than another out of a range of possibilities; they do judge their own conduct and that of other persons.

Values are regarded desirable, important and held in high esteem by a particular society in which a person lives. Thus values give meaning and strength to a person's character by occupying a central place in his life. Values reflect one's personal attitudes and judgements, decisions and choices, behaviour and relationships, dreams and visions. They influence our thoughts, feelings and actions. They guide us to do the right thing. Values are the guiding principles of life which are conducive to all round development. They give direction and firmness to life and bring joy, satisfaction and peace to life. Values are like the rails that keep a train on the track and help it move smoothly, quickly and with direction. They bring quality to life.

People, especially the young, are confused about their values and value system. They are facing value conflicts and dilemmas. This is due to the dramatic and far reaching socio-cultural and political changes that are taking place in our country and in other parts of the world. Besides these, there is breakdown of traditional values without proper replacement, lack of adequate role models, conflicting ideologies and double standards practised by people in position of power and influence. At the same time there is new awareness among people about human dignity and rights, a greater concern for the poor and the oppressed, the sick and the old.

In the light of all these, it is but natural that people are confused about proper and sound values. Many young people openly reject some of the traditional values and question dogmatic beliefs held sacred for centuries. Often it happens that such people do not find replacements for the traditional values and hence a kind of vacuum is created in their life. This is not desirable because in the absence of values, they have no principle or foundation on the basis of which they can face life situations, make choices and decisions. A life with proper values will become chaotic and disastrous. It will be a boat without rudder. To guide our life in the right path and to embellish our behaviour with good qualities, we need values.

From the above discussion, a broad and simple working concept of value could be evolved. Any human activity, thought or idea, feeling, sentiment or emotion which could promote self-development of the individual in all its dimensions could be said to constitute a value. The other complimentary function of a value is it should also

contribute to the welfare of the larger social unit such as the family, the community and the nation of which the individual is a member.

### **1.01 The Concept of Value**

A value may be defined as something which you consider very dear, which you strive to acquire, preserve or protect and about which you can think and make judgement about the alternatives of action available in a situation in relation to the value. John Dewey (1939) says that his concept of values includes:

1. The idea of prizing, cherishing and holding dear.
2. The idea of reflection and making connections between the factors of the situation in one's existence to the end that intelligence is employed and that improved judgement is concluded.
3. The idea that action in support of an approved value will be taken.

Thus a value has three aspects: an affective or emotional aspect, a conative or thinking aspect and a cognitive or doing aspect. One feels strongly about a value, can think of alternatives of action that support a value and would like to take action to uphold the value. There are different kinds of values which people acquire and support to different degrees and the value profile of one person differs from the value profile of another person. Values have been classified in various ways and tests have been constructed to measure the relative ranking given to these values by a person.

#### **1.01.1 Classification of Values**

Values as principles and fundamental convictions are abstractions until they are applied in the contexts of daily life. Values are made real or 'realised' when their meaning is expressed through choices made and behaviours acted out. Emeritus Professor Brain Hill suggests that there are a number of value domains that derive from the contexts in which we live our lives and conduct our relationships. Most commonly talked about values turn out to be talked about matters of morality. But the beliefs we live by, and the objects and activities we treasure, involve not only our moral approach to life but other interests and purposes which make for a rounded life. For convenience, it is useful

to speak of these various aspects as types or domains of value, i.e. areas of life in which we operate according to certain values that are appropriate to the activity in question. Our values are the selves we are becoming. There are many different ways of cutting the values cake, of course; so there is bound to overlap in any categorization. There are different kinds of values which people acquire and support to different degree and the value profile of one person differs from the value profile of another person. Hence, Values have been classified in various ways.

<b>Classification of Values</b>	
<b>Instrumental Values</b>	<b>Intrinsic Values</b>
• Personal Values	• Truth
• Social Values	• Beauty
• Family Values	• Goodness
• Cultural Values	• Peace
• Democratic Values	• Bliss
• Institutional Values	• Happiness
• Religious Values	

### ***Instrumental Values***

Instrumental values are values which are instrumental in getting desired ends. They are useful only in that they are acceptable ways of behaving. These are values that can be used to get something else. In other words the value is an instrument which allows us to get some other things in socially accepted ways. Examples of these would include Progress (which allows leisure time), Freedom (through which we can get dignity and/or and progress). Instrumental values can be viewed as having ‘evolved’. Thus they are the best values which create successful societies. Examples of instrumental values include: Personal Values, Social Values, Family Values, Cultural Values, Democratic Values, and Institutional Values.

### ***Personal Values***

Personal values refer to those values which are desired and cherished by the individual irrespective of his or her social relationship. The individual determines his own standards of achievement and attains these targets without explicit interaction with any other person. Examples: ambition, cleanliness, contentment, courage, creativity, determination, dignity of labour, diligence, excellence, honesty, hope, maturity, regularity, punctuality, self-confidence, self-motivation, simplicity etc.

### ***Social Values***

Social values refer to those values which are other oriented. They are concerning to society. These values are cherished and practised because of our association with others. Unlike personal values, the practice of social values necessitates the interaction of two or more persons. Social values are always practised in relation to our neighbours, community, society, nation and the world. Examples: accountability, brotherhood, concern for environment, courtesy, dialogue, dutifulness, forgiveness, freedom, friendship, gratitude, hospitality, justice, love, magnanimity, patience, repentance, responsibility, service, sharing, sportsmanship, sympathy, team spirit, tolerance etc.

### ***Family Values***

Family traditions are usually defined as ‘a combination of social ideals, personal attitudes, ideas and environment derived from our parents or relatives, while family values usually refer to how we frame our personal life in our relationship with our family members to maintain harmony.’ Examples: compassion, reverence and respect for elders, sound health, love, empathy, mutual respect, mutuality, patience etc.

The value of a family depends on the dynamics of the family. It will also depend on education, culture, and the society the family lives in. Political issue may play a role in family values as well. Issues such as which political party belong to and views on abortion and homosexuals can all stem from family values. Religious preference is likely to be determined under our family values. The family values will be different from each family as well as for each generation.

### ***Cultural Values***

Cultural Values are commonly held standards of what is acceptable or unacceptable, important or unimportant, right or wrong, workable or liberty, gentleness, non-violence, love etc. A cultural value may serve as a function in a particular situation and circumstance, but in no way it can be seen as the only or the best way of doing things. A spoon can serve the function of lifting food but so can a fork, a knife, a spatula or bare fingers. A cultural value similarly has limited relevance and the fact that it serves a particular function in a given society. When seen in this light, cultural values have the advantage of becoming a source of insight into time and society. Creative development of ideas often emerges out of an interaction of different cultural values and an understanding and respect for differences. Cultural values are reflected in language, ethics, social hierarchy, aesthetics, education, law, economics, philosophy and social institutions of every kind.

### ***Democratic Values***

Democratic Values are the fundamental beliefs and constitutional principles of our society. Examples of democratic values are common good, justice, liberty, popular sovereignty, equality, diversity, and pursuit of happiness, truth, patriotism, rule of law, community service, dutifulness, humanism, justice, non-violence, secularism, universal love, citizenship, discipline, national integration, peace, freedom and equality. Non-violence, non-injury or 'Ahimsa' is the virtue of never causing pain to any living being by thought, word or deed. The cardinal foundations of non-violence are fearlessness, chastity, non-attachment and truth. Truth, patriotism, rule of law, humanism, and justice should be activated at different levels to oneself, person to person, person to group, or group to group as democratic values for the welfare of the nation.

### ***Institutional Values***

Institutional values are beliefs that endure over time about conduct or activities. Dominant institutional values exhibit four characteristics: extensiveness throughout the system, durability over a considerable period of time, intensity shown by choices and verbal affirmation, and prestige of those who espouse the values. Examples: leadership,



initiative, regularity, curiosity, spirit of enquiry, team spirit, loyalty to duty, resourcefulness, genuineness, intellect, politeness, productiveness, flexibility, ethics, creativity, accountability etc.

### ***Spiritual or Religious Values***

We define ethical value as the perception of the ‘within’ in man, it arises from the inner depth dimension of man; it bestows the capacity to see the false as the false and the true as the true; it is the key to the integration of man. The ultimate ethical value is called spiritual value. Spiritual value is the awareness itself. All knowledge is structured in consciousness. This recognises that consciousness alone can be totally self-reliant so that pure mind or non-dual mind perceives the spiritual values. Virtues that are associated with spiritual values are: purity, contentment, austerity, scriptural study, devotion to God, spiritual wisdom, dispassion, self-discipline, control of the senses, endurance, pity, sublimity, and tranquillity etc.

### ***Intrinsic Values***

An intrinsic value is used to refer to the value of an object has solely by virtue of its ‘intrinsic properties’. Something has intrinsic worth simply because of what it is and not necessarily what it will lead to or because of its acceptance. Some possible examples of intrinsic values would include goodness, beauty, artistic expression, happiness, truth and bliss. We value them because they are important aspects of life.

- We become excited when somebody is good to us; we keep on telling that they are such good people. But when it comes to be in good with someone else we are not really interested. There are numerous ways to be good to people. We will be simply amazed at how our lives, will change by simply getting on our mind of our self, our problem, our wants and our needs. Goodness belongs to God because only God is good. We can’t deserve the goodness of God because as people we are not perfect and we make mistakes. God’s nature is to work good out of bad situations. But if this quality of God is manifested in us, we do exhibit God’s goodness and human being to be in claim towards such goodness, unless goodness is intrinsic, one can’t express goodness.

- It is universally understood that nothing is worth anything if we don't have people. Money is no good if we don't have peace. Being famous is no good if we don't have peace. Having the most prestigious job is not important if we don't have peace. Peace is internal and it is the greater power because when people lose their peace they get emotional and start doing all kinds of things that don't make any sense. We should learn to maintain peace in our relationships with God, with ourselves and with our fellowmen; it is easy to lose our peace when someone hurts us; the only way to get along with people is to be generous with forgiveness. We are all differently made. We may love people. We may not love, like everything about them. Peace is purposeful; if maintained leads to highest level of productivity in mental and physical health.
- It is clearly seen from the above poem that truthfulness depends upon our focus and focus determines our attitude and feelings. The secret of endeavours is to remember that our pain is temporary but our reward will be eternal. God pours rain on both the good and evil, and also sunshine. We can't claim to be truthful if we have never had the opportunities to be untruthful; integrity is built by defeating the temptation to be dishonest. To be untruthful, we have to cautiously and cumulatively evaluate our divine, doubt, deception and disobedience. Truthfulness again is innate and as it is a fountain coming from within.
- Happiness depends on external circumstances. Environment situations and other circumstances kindle or ignite happiness. Happiness is internal joy which comes from the overflowing peace which God alone can give. Intrinsic value of happiness is also associated with other intrinsic value of peace, truthfulness, internal beauty, goodness etc. Unless we hold these values within us, we can't have happiness and deprivation will give bad physical and mental health.
- Bliss is the fruit of happiness. Because, it blossoms due to over-filling of happiness. A blissful person, a blissful individual is a strong individual because he alone is not happy but injects his bliss into whoever comes in contact with him. Bliss has to be spent it; can't be stored. It has to be shared, utilized and makes one unique. A person who does not have bliss within himself, will be unproductive, disturbed and have illusion towards people and other objects.

Things which have instrumental value are good because they can be used to obtain something else. Things which have intrinsic value are good for their own sake, and as intrinsically valuable, they are not exchangeable for something else.

### **1.02 Value Education**

Education as an organised social institution has been considered a major vehicle for nurturance of values. Conceptually, the objectives of education encompass education for values. At the practical level, however, 'value education is referred to as a deliberately planned education aimed at the development of proper attitudes, values, emotions and skills for holistic development of students.' Education should ultimately teach intellectual, spiritual, civic and moral aspects of life. This will ensure well-rounded and balanced individuals. Educators should strive to develop a quality education system that satisfies the needs of the individual and society. Educators should focus on full energy and endless efforts to give all children, regardless of their backward, and an unequal opportunity to receive the best education. Thus value education must aim at:

- Achieving humanistic attitude in the students mind.
- Helping the students to have a simple and fairly comprehensive knowledge about the concept and the significance of values in life.
- Instigating students to select their own positive personal, social, moral and spiritual values and be aware of ways for developing and depending them as global citizens.
- Guiding life in the right path to embellish behaviour with good qualities.
- Developing a sense of pride about our rich heritage and ancient wisdom by showing them how these principles and truths are in perfect accord with modern science.
- Providing students with a foundation for ethical reasoning that includes the core values of integrity, objectivity and independence.
- Providing guidance to the students concerning the ethical rules and regularities of the society and professional accounting.

- Enabling them to understand the national goals of socialism, secularism, social justice and democracy and to contribute to their consciousness.
- Helping teachers to conduct the class in a professional and ethical manner that models behaviour that students may be expected to display as a professional accountant.

### **1.02.1 Different Views for Value Education**

Views have differed with regard to the processes involved in formation of values. Konopka (1973) gives a series of descriptions of value-formation process. Accordingly, (i) value formation within the individual is a developmental phenomenon, (ii) it is a constant, never-ending process through the total life-span, but with a peak in adolescence, (iii) it is an intellectual as well as an emotional process, and finally, (iv) outside the early childhood years, it is an active process; the person interacting with the external stimuli.

Processes through which value-acquisition takes place, according to Havighurst (1953), emanate from the definition of value as an object or state of affairs, which is desired. These processes are: (i) through satisfaction of physiological drive, (ii) through satisfaction of emotional experience, (iii) through concrete reward and punishment, (iv) through associations of something with the love or approval of persons whose love and approval is desired, (v) through inculcation by someone in authority, and lastly, (vi) through reasoning or reflective thinking. Still other approaches dealing with the process of value-acquisition concern themselves with encouraging the child to think and feel about the various alternatives present and come to his own decisions. Noteworthy among these are the 'Value-clarification Approach' (Raths, et al, 1966) and Fraenkel's (1969) 'Value - developing Strategy'. In the former, one arrives at values by an intelligent process of choosing freely, choosing from alternatives, choosing after careful consideration of consequences of each alternative, prizing or cherishing, publicly affirming, and finally acting upon the value regularly. Choosing among alternatives is reflected in Fraenkel's approach when certain instructional objectives are used to present an anecdote for the children's consideration. The character in the story is made as "real" as possible, so that children can identify with him. He faces two or more alternatives but

to predict consequences and examine feelings. By trying to empathize with the character in the story, Fraenkel feels, the student will experience affective learning.

### **1.02.2 Back Ground of Value Education**

Past researches have brought home the need for basic research in developing instructional theory (Gage 1963; Gagne, 1965, Travers, 1966). Others (Glaser, 1963; Deterline, 1965, and Meierhenry, 1965) conclude that learning theories have not directly contributed much to the classroom situation and that learning theories have been adopted in the classroom situation without distinguishing between different types of learning required or the instructional process to teach the various learning behaviours.

The strength of a theory of affective instruction lies in the fact that it takes into account constructs, factors and processes, which are conducive to better teaching-learning climate in the classroom. It should take into account the ingrained relationship between cognition and affect; between thoughts, feelings, and actions. It should place due emphasis on psychotomimetics of human learning, viz., values, attitudes, motivation, needs, creativity, and aspiration level etc. Hollister (1965) ‘Research in ego functions and how they are developed is providing cues that will enable curriculum developers to eventually construct ‘double purpose curricula’ that combine both affective and intellectual abilities’ (p.356).

### **1.02.3 The Hierarchical Schemes of Value Education**

The hierarchical schemes of educational objectives have been proposed to serve as guides in preparing and classifying intended behavioural outcome of students in terms of thoughts, feelings and actions. The classification-schemes, as mentioned earlier, locate the behaviour on a continuum (e.g. internalization in the affective domain), which underlies the schema or matrix, instead of just giving the information about whether the individual has or has not achieved something. The taxonomies are related to the cognitive, the affective and the psychomotor domains of human behaviour. The authors claim that the taxonomies are the outcomes of philosophical beliefs, logic and rational thinking and that a learning or personality theory that could account for the hierarchical forms proposed was not available (Bloom et al, 1956). Any instructional theory to be

practical should have a scientific basis and methodology using operationally defined terms and empirical data to validate hypotheses. Krathwohl, et al (1964) upholding this view state that a taxonomy must be tested by deterring whether it is in agreement with empirical evidence and whether the way in which the classification is ordered corresponds to a real order among the relevant phenomena. Tennyson (1971) believes that the systematic research to validate the instructional theory is lacking.

The taxonomies propounded by Bloom (cognitive) and Krathwohl (affective) have been the target of a rather fierce attack by Travers (1966). In his criticism he goes to the extent of saying that these taxonomies are not really taxonomies at all in a scientific sense. They classify tasks in a crude way on the basis of subject judgement using categories derived from common language, but, unlike taxonomies evolved in the sciences, there appears to be no theoretical basis for the classification. These taxonomies, he says, are “the death of science”.

Secondly, he maintains, that since the taxonomies classify on a basis, which lacks any established scientific inquiry, the application of the taxonomies results in a bulky and unmanageable collection of tasks, which generally cannot be used for scientific purposes. Moreover, he continues, the mere fact that outcomes have been operationally defined does not imply that measureable variable exists. The system into which tasks defining outcomes can be most profitably fitted would appear to be a system of scales. Most tasks, which define outcomes, cannot be fitted into an ideal scale and the scaling of tasks will have to be crude with a resulting crudeness of theory. The scaling of tasks, which define outcomes, Travers believes, would appear to be essential operation for them to have any utility in building a theory of instruction. Such tasks would reflect a high degree of specificity of learning and will have little generalizability and transfer value.

Traver’s views cast considerable degree of doubt on the scientific and practical utility of the taxonomies. But, since it is neither always desirable, nor possible to reject theories outright, it is required to strengthen and if necessary modify the existing theories by providing research evidence which will establish the facts inherent in it. Hence the present inquiry into the empirical verifiability of the affective taxonomy was taken up.

### **1.03 Conflict: Meaning and Definitions**

A conflict is more than a mere disagreement - it is a situation in which people perceive a threat (physical, emotional, power, status, etc.) to their well-being. Conflict impairs our ability to perceive and sphere of thought and attitude so extensively that we become no longer capable of seeing things as they are personally or in the surrounding world.

The dictionary defines “conflict” as “a struggle to resist or overcome; contest of opposing forces or powers; strife; battle; a state or condition of opposition; antagonism; discord; a painful tension set up by a clash between opposed and contradictory impulses.” The term ‘conflict’ in some societies refers to physical violence, while in others it indicates a clash of ideas and perspectives. Conflict inherently involves some sense of struggle or incompatibility or perceived difference among values, goals or desires.

According to R.J. Rummel (1975) Conflict is a dispute in a situation defined by the parties’ underlying goals and beliefs, mutual perception and communication, and the facts involved. The conflict itself is a process of communication – an engagement of fields of expression. Conflict can also be defined as a disagreement through which the parties involved perceive a threat to their needs, interests or concerns.

A conflict is a situation between two or more people in which one person perceives that another person has negatively affected, or is about to negatively affect, something that the first person cares about. According to Holmes (2001) definition of conflict contains three elements, all of which must be present in order for a conflict to exist. First of all, there is a specific perception on part of one or more of the people involved in the conflict. The perception may or may not be accurate, but it is held by the conflicting parties. Secondly, the perception is generally negative. One party believes the other party is going to do something that a negative impact in some direct or indirect way. Finally, the issue surrounding the conflict must be something that both parties care about, then a conflict does not exist. Conflict is a state of disagreement. To be considered for a conflict, a number of characteristics are generally evidenced:

- Interdependence – those involved needs something from each other,
- Blame – the parties attribute the cause of the dispute to the behaviour, attitude, beliefs, and so on of the other;
- Anger – the situation cause one or both parties to experience significant emotional reaction, in the form of anger;

*Actual problems – the behaviour of those involved in the conflict leads to problems for themselves and others. Dana (2000)*

*“Conflict is generally regarded as unpleasant state of affairs. Terms associated with conflict by people from over 60 countries worldwide include anger, avoid, bad control, destruction, fear, fight, hate, impasse, loss, mistake, pain war, and wrongdoing.” Weeks (1994)*

*Conflict is “a situation in which interdependent people express (manifest or latent) difference in satisfying their individual needs and interests, and they experience interference from each other in accomplishing these goals.” Donobue and kolt (1992)*

*“Conflict occurs when there are two or more competing responses to a single event.” Cummings, Long, and Lewis (1983)*

A general definition of conflict is offered by *Simon Fisher et al. (2000)* as “a relationship between two or more parties (individuals or groups) who have, or they think they have, incompatible goals.” Conflict is a situation where people on the same group have different overall goals. In the aspect “conflict” can be defined as “intense interpersonal and/or intrapersonal dissonance (tension or antagonism) between two or more parties based on incompatible goals, needs, desires, values, beliefs, and/or attitudes.”

Conflict as a concept can help explain many aspects of social life such as social disagreement, conflicts of interests, and fights between individuals, groups or organizations. Our society’s prevailing view of conflict is brought into sharp focus with this definition from *Webster’s New World Dictionary*:

- To fight, battle, contend
- To be antagonistic, incompatible or contradictory, be in opposition, clash
- Sharp disagreement or opposition as of interests, ideas, etc.
- Emotional disturbance resulting from a clash of opposing impulses



### **1.03.1 Positive and Negative Aspects of Conflicts**

Conflict arises from differences. It occurs whenever people disagree over their values, motivations, perceptions, ideas, or desires. Sometimes these differences look trivial, but when a conflict triggers strong feelings, a deep personal and relational need is at the core of the problem - a need to feel safe and secure, a need to feel respected and valued. Conflict can be a negative when ignored; however, if it is managed properly conflict can have many positive aspects. Conflict is constructive when people involved have a positive learning experience from the event. Constructive conflict contributes to creativity and innovation. On the other hand, destructive conflict often manifests itself as personal, vindictive, and it can be source of immense pain. If conflict is not managed, it can have many negative aspects. Most people think of conflict as a negative. If we see conflict only as something negative and disruptive, then we tend to shut down potentially creative discussions and, as a result, can prevent our group from growing and evolving into one which values and utilizes the contributions of each member. Instead, we must turn conflict around to gain everything we can from it. Conflict can be positive in many ways. When we manage conflict successfully by allowing it to surface, name what it is, and then use our skills to work toward outcomes for the good of the group, conflict can actually be a positive force. Some ways in which conflict can be positive are by opening up discussions so that more issues can be clarified which can result in the identification of more possible alternatives or opportunities to solving a problem or issue. Below are some potentially positive and negative aspects of conflict.

#### ***a) Positive Aspects***

- Forces the parties to involved examining a problem and working toward a solution.
- Can help people to gain new information and new ways of looking at things – can force us to explore new ideas.
- When it occurs in groups, working together to solve a problem can increase cohesiveness within the group.
- Confronting and wanting to solve a problem indicates a concern, commitment and a desire to preserve the relationship.

- Learn more about the people involved and grow with each conflict experience.
- Defines issues and provides opportunities to resolve these issues.
- Increase group cohesion leads to alliances with other groups.

***b) Negative aspects***

- Conflict can lead to negative feelings between the parties involved.
- Can lead individuals or groups to close themselves off from one another (sets a bad precedent for future dealings with the conflicting party).
- Can waste time and energy if poor conflict style is used.
- Become less motivated and inactive.
- Confused by differences of opinions.
- Increase inter-group tension and diverts attention from objectives.
- Causes negative emotions and possibly violent behaviour.
- Creates the desire to abandon the problem situation for a safer subject.
- Creates or increases antagonism.
- Causes stress and frustrations.

**1.04 Value Conflict: Meaning**

Values are the rules by which we make decisions about right and wrong, should and should not, good and bad. They also guide us on which are more important and less important, which is useful, when we have to trade off meeting one value over another. A value conflict arises when one value can only be realised at the expense of another value. An independent artist lacks security but enjoys opportunities for creativity. By contrast an artist might believe that commercial art provides security, but little creativity. In stronger cases of conflict, a person's whole set of values can be divided into groups that clash with one another. In weaker cases, conflict might be limited to few values. Conflicts prompt a decision. If an option existed that met all of one's values a decision would be unnecessary whatever option is examined; it is the struggle between what to realize and what to neglect that calls for a decision. Value conflicts result from perceptions, attitudes, motives, thoughts, implementation, approaches and environment. Every child is a precious individual with unique aptitudes; it is the duty of the educational institutions to

ensure that each one of them reaches their free potential. Recognition, enhancement and accomplishment of these innate abilities are to be given serious attention in education. So, it is essential to equip the students to face the challenges of their fast changing modern world without having value conflict.

Values are deeply held beliefs - usually based on cultural traditions, long-held family and religious teachings and long-lasting memories of personal experiences. According to John, F. Kennedy, 'Asking someone to adjust his values is like asking him to alter his sense of reality'. Value conflict is caused by different beliefs on what is true and important. For honest people are around, conflict will automatically exist there out of one's values and perceptions. A father believes that a balanced life is more important while a mother wants to have high income without bothering about balanced life; conflict will arise out of values and interest. Hence it creates interpersonal and inter-group tension at different levels of society. Value conflicts are even more difficult to deal with because the people in conflict may not only disagree about the substance of a dispute, but they will often disagree about the appropriate method of dispute resolution or dispute management as well.

#### **1.04.1 Resolution of Value Conflict**

Conflicts come in due to differences in views on a particular matter. Conflicts usually happen between people of different thoughts and mentality. Thus, value conflict resolution approaches are proactive in nature. Numerous strategies and implementation vehicles are initiated to accommodate a range of perspectives to promote a healthy environment. It happens when two sides view the same thing from different angles and then, not only stick to their opinions but also at times try to push their views on to others. Conflicts are a common phenomenon in spheres where teamwork is required. To avoid that care is given to any sensitive issue that is being handled by more than one person at a time.

Inter individual conflict arises when the perception between the two individuals in an organization clashes and causes chaos. One individual thinks her/his message is very clear and needs to be perceived positively whereas the actual perception by the other

individual is exactly opposite and functions negatively. This can be of two types. a) Two colleagues who have more or less the same perception wrongly about the Head of the institution can never perceive the good ideals presented by the Head of the Institution. This happens when the individual staff members work under the Head of the Institution who is a perfectionist and idealist as they cannot cope with the demands. They both reflect negatively and exhibit regression and withdrawal. The second type is between two individual colleagues themselves. This starts initially with disrespect for the other. The person who disrespects causes unnecessary conflict with the other individual colleague who is ignorant of the disrespect caused. Abrupt 'No' to situation where the respectful individual is confident of help from the disrespectful colleague kindles loss of self-esteem.

Resolution of such a type of conflict can only come to focus when the individual introspect their vacuum and strive to cause balance. This of course is not possible with external motives. Intrinsically that particular individual who causes a conflict must feel compelled to identify the area of misperception and adopt accommodation and organization leading to assimilation and adaptation resulting in solace and peace. Resolution of conflict cannot be done in a forceful manner. A genuine person will be sometimes entangled in a value conflict by listening to the pros and cons of the origin of the cause conflict. Methods to resolve could be recommended. Once the individual is able to fit into the recommended resolution, things turn out to be smooth for the individual.

Family is a complex network of interactions. Each family is a system and hence everyone and anyone's values may affect the entire system. If anyone holds any negative values, it will definitely affect the whole system in the family. So this situation causes some adaptation of every individual and eventually creates value conflict with them. There are certain ground rules that are to be followed to resolve conflicts in any given situation. This is because, some of the basic psychology and reasons remain the same; it is the setting and the people who become different. The primary core value conflict resolution among any team or simply between any two persons is direct and clear cut communication. Also, the information exchanged in course of this communication must

be valid and true to the situation. Nothing should be said or done to aggravate the tension further.

Hearing out the others involved in the conflict completely and with an open mind is another requisite for conflict resolution. After understanding the whole situation from all the points of views heard out, it is necessary to draw an unbiased inference from all of it. This may enable the matter to get resolved faster as usually the decision taken by this method works in favour of everyone present. But, there should be less of hard-headedness and more of a tendency to understand and compromise on everybody's part to make all the tensions and the issues to be resolved quickly.

Conflicts and differences in opinions among various cultures and races of the society have always been prominent since time immemorial. Different cultures among the human beings are formed due to different upbringing, thoughts and opinion. And, it is something that is inculcated in a person right from another cultural background; he gets to learn new things and instantly from some opinions about them. If these differences in opinions turn in disagreement, intercultural conflict starts taking shape. The best way to resolve conflicting cultures is to analyse both the cultures and understand their values and their goals. It is also important to understand all the reason behind the other culture's motto and mentality. It is meant here that it is necessary to know what purpose the respective customs and cultures are serving rather than what caused those rituals to be like what they are. Keeping an open mind would war off any sort of conflicts among various cultures. It is essential for anybody to feel anybody to feel that just like he is special, complete with his upbringing and thoughts and customs, the same way, the other person is also unique in his own ways, with his own reasoning and thoughts. Many intractable conflicts involve fundamental value disagreements of some kind of religious differences, lifestyle differences, and moral differences. These beliefs are so fundamental that people will not compromise or change to meet the other side half way. They will not accept behaviours their religion says is wrong no matter what another person or group of people thinks. This makes compromise extremely unlikely in value conflicts. Conflicts need to be resolved if they create problems in the working environment of the

organization. The organizations where there are high level conflicts, *Feldman (2009)* has suggested some strategies to resolve them; they are:

### ***Conflict avoidance strategies***

Conflict avoidance strategy is referred to as an effort to avoid the conflict or difference of opinion. It is due to the absence of the action being taken by the superiors in the organization. It results in the situation becoming bad over a period of time. Although at times the conflicts are easy to resolve depending upon the situation. Resolving the problem is not an end to the conflict but a timely respite as there are various other important issues to be looked after. Conflicts can be avoided by forcing the groups under conflict to follow the solutions being laid down by the superiors to resolve them. The implementation by force will definitely reduce the level of conflict between the individuals or groups under conflict.

### ***Conflict diffusion strategies***

Conflict Diffusion Strategies are the ones which are framed to keep the conflict away from the working environment before it is going to start. It is done by soothing the environment being created for conflicts by the group. The groups are convinced by the superiors that their views are not negative or ineffective. The bad feelings are tried to be away from them by giving importance to the other issues than on the conflicting ones. At times soothing does not work to end the conflict or avoid the conflict because it does not have important issues to touch the conflict or avoid the conflict because it does not have important issues to touch the conflict cord and thus it amounts to a failure.

### ***Conflict containment strategies***

These are the strategies which are used to represent the content of the conflict. Managers try to meet the representatives of the conflicting group than to meet the entire group to resolve the conflicts. In most of the cases the resolution of the group results in a negative manner. It is so because the representatives are not free for negotiation and are only motivated towards the success of their goals. Usually the persons who might be discarded may try to draw a resolution. The best way is to resolve such conflicts through

the representatives of the respective groups is to resolve it easily and effectively. Managers will try to stimulate healthy interaction in order to distress conflicts arising between the groups or individuals. It can be done in two situations i.e. when earlier efforts to confer subject explicitly led to conflict rise rather than problem solution and when esteemed third party is available to provide and implement some structure in the interactions between the groups. At times bargaining strategy is also adopted under this process of resolution until unless a concrete solution is not being implemented or given an attempt to resolve the conflicts. It is nothing else but a negotiation union which fails to deal with the problem in a normal manner and is not in the long term welfare of the conflicting groups.

### ***Conflict confrontation strategies***

It is a strategy which is used to make an attempt to achieve resolution by confronting the problems related to conflicts. It is aimed at finding a concrete solution to the problems. It is like an open appearance of approach and identifying satisfactory solutions to the conflicts. It needs to have two preconditions to solve the problems. They are:

- a) A negligible level of faith between the groups because without faith the group might face exploitation and will not be able to disclose its factual inclination.
- b) Integrative problem solving takes a lot of time and can achieve something only in the dearth of stress for a rapid resolution.

Thus resolution aims somehow to get to the root causes of the conflict and merely to treat it is episodic or symptomatic situations. Getting into the root causes of a conflict means changing or improving the value preferences of one and this makes the adversaries to achieve future conflict at free position. Moral and spiritual powers are as essential as the skills of negotiation, mediation and other conflict dealing methods. In the last century, Gandhi, Martin Luther King and many other leaders have proved this. For them, looking into Truth is not only essential to reveal the mystery of science but also important to remove the spiritual darkness which causes the human apathy towards morality and ethics which governs the integrity of human behaviour towards others. This has to be nurtured in the minds of people to attain proper conflict resolution.

### 1.05 Teacher Education: Concept

Teacher education is, of course, at the base of all educational systems. The quality and nature of teacher training determines the nature and success of educational systems. This is what the Delors Report had to say about the crucial role of teachers:

*Our vision of the coming century is one in which the pursuit of learning is valued by individuals and by authorities all over the world, not only as a means to an end, but also as an end to itself. Each person will be encouraged and enabled to take up learning opportunities throughout life. Hence, much will be expected, and much demanded, of teachers, for it largely depends on them whether this vision can come true. Teachers have crucial roles to play in preparing young people not only to face the future with confidence but to build it with purpose and responsibility (Delors et al. 1996).*

Teacher education is the professional preparation, in pedagogy, of those who want to enter the profession of teaching. This may be traditional or closed type with objectivist orientation, which focuses on the product of learning, and the progressive or open type with an orientation of subjectivity of the pupils focussing on the process of learning.

In the recent years, many terms related to school education and the professional preparation of teachers have been replaced by new ones in order to appropriately convey the changes of viewpoints on objectives, functions and practices of teacher education. The concept of the teacher as a benevolent despot who fills children's minds with the values and information considered important by adults, who shakes their "personality" through the impact of his own personality, has undergone a change. Now he is an "educator" who keeps his personality in the background in order to help the people to be self-directing individuals. He prepares them for going through a series of educative experiences and assists in investing their usual childhood experiences with educational meaning. 'Schooling' therefore is a "process of education". It is a "continuum of guided experiences". For guiding the pupil through the process of discovering, analysing and synthesizing educative experiences, the teacher's professional equipment has to be of a high order extending much beyond the technical skills of teaching a subject in a classroom. "Teacher-training" a term that refers only to a drilling in the skills of classroom instruction, is now replaced by "teacher education" which implies the



application to the “student teacher”, of the same “process of education”, as he would be applying to his pupils later on. He is no longer a ‘trainee’, expected to go through a constantly revolving mill of practice-lessons but a self-directing, investigating, professionally motivated, alert ‘student teacher’ with as much right to develop his individuality, as his future pupils. Therefore go through all the experiences essential to conduct “the process of education” for his pupils. He is thus, prepared for this profession not in a “training college” but in a “college of education”.

### **1.05.1 Institutions of Advanced Study in Education**

The Centrally Sponsored Scheme envisaged that out of the 633 recognised and strengthened Colleges of Teacher Education a group of CTEs would further be identified and selected for providing enhanced financial assistance for establishing the Institutions of Advanced Study in Education (IASE). The IASEs will be the centres of excellence and research in teacher education and will be located in all parts of the country. Since these institutions are further elevated forms of the CTEs the spectrum of their functions is also expected to be wider than that of the CTEs. The IASEs will pay a great deal of attention on research at an advanced level. The research covers both fundamental and applied aspects. In addition to the pre-service and in-service education functions, earmarked for CTEs as mentioned above, the IASEs will be responsible to prepare elementary and secondary teacher educators and educational research workers by conducting Master of Education (M.Ed.), Master of Philosophy (M.Phil.), and Doctor of Philosophy (Ph.D.) programmes; organise in-service education programmes and activities for elementary and secondary teacher educators, principals, inspectors and supervisors of secondary schools; train teachers and others in the techniques of preparation of software and use of educational technology; and extend academic consultancy service to the DIETs and CTEs. The IASEs, within given limitations will also engage themselves in the development of instructional material including audio and video cassettes on important teaching-learning techniques and innovations etc. which would be available for use by CTEs, District Institute for Education and Training (DIET) and other institutions. Once established, they may also try to develop special expertise in certain other areas like Non

Management and Elementary Education. In the area of in-service education they will pay an added attention to the training of the senior secondary school teachers.

There are about six hundred districts in the country. So, each of the CTEs and IASEs would serve two average-sized districts with a secondary teacher population of about 4000 with a view to provide at least one course of in-service training to every teacher once in every five years. Each CTE/IASE will train about 800 teachers each year. For want of least disturbance in teaching work at schools the in-service courses are suggested to be organised preferably in the summer and autumn breaks and during the months of July to December.

The implementation of the initiative on CTEs/IASEs is already underway. With the help of the State governments/Union Territory Administrations the Secondary Teacher Education Institutions (STEI) are being identified for reorganisation and up gradation. So far about 22 Secondary Teacher Education Institutions in different parts of the country have been upgraded into the Institutions of Advanced Study in Education.

### **1.06 Rationale of the Study**

In the contemporary era, however, people have fundamentally changed their traditional views and ideas of value, and they are convinced that in the world there is no ultimate or absolute value which all other values may be reduced to. Values are plural. Besides moral values, there are also economic, political, cognitive, aesthetic, religious, cultural values, and so on. They have distinct natures and different sources; therefore they cannot be reduced to and replaced with each other. Values are regarded as relative too. All values and value principles are always relative to different societies, groups and persons and hence do not possess eternal and universal effectiveness. All states in history before modern times were almost closed societies, in which there was only one value subject, state, and one system of value, so value would not be plural but unitary. In contemporary society value subjects have transformed from unity to plurality: a state is a value subject, so is any person, family or enterprise, and human beings have become a value subject with the strengthening of International contacts and forming of

International integration. All individuals have their own standards, choice and pursuits of value, and they all have become value subjects. And thereby these value subjects transform from traditional unity to contemporary plurality. Values do not exist in isolation. People possess multiple values, any number of which may be relevant to a particular issue, and some of which may conflict. The conflict of values is not conflict between positive and negative or zero value but between value and value.

Young people acquire values through their experiences at home, at school or college and in other social situations. In our diverse society, where religious, social and immigrant groups differ to some degree in their beliefs, attitudes and values, it is imperative for the achievement of social cohesion that we are able to identify a set of core values to which we are committed. Some students say that their time schedule at the college is rather busy: one hand, they want to get many things done for college education but on the other, they also feel like engaging in various other activities and responsibilities. For this reason, it is sometimes hard for them to decide what they want to do. The college or B.Ed. student has a great responsibility as he is one among a hundred who are literate. It is at this stage of education that one is beset with grim problems. These problems have vitiated higher education and made it meaningless and farcical, since they have to spend a large amount of time on their academic education. Simultaneously, they pursue, and are supposed to pursue, other personal goals in various domains like making friends, building relationships and taking on family responsibilities and so on, and thereby results in conflict of values. Besides these values concerning to traditional beliefs, norms, standards of life, human dignity and rights, a greater concern for the poor, oppressed, sick and the old, has also made an influence on their life.

Many young people are openly rejecting some of the traditional values. They are confused about proper and sound values and hence, the students are facing value conflicts. The conflict of values is primarily based on the concepts of good and bad, right and wrong over a decision on an issue. So, in the light of all these, the researcher felt the need of assessing, value conflict of B.Ed. students. The researcher wants to study whether the following independent variables viz., gender, pedagogy has an influence on the value conflict of B.Ed. students. Hence, the researcher felt the importance of studying value

conflict of B.Ed. students. As far as the knowledge of the investigator goes, till now it appears that, in Mizoram, not any investigation has been undertaken on value conflict among B.Ed. students. Therefore the investigator has made a humble attempt to know and search some unknown facts concerning the value conflict among B.Ed. students under the jurisdiction of Mizoram University.

The review of related studies to the present investigation is given in the succeeding chapter.

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## **CHAPTER - II**

### **REVIEW OF RELATED STUDIES**

#### **2.00 Introduction**

In any research work, it is important for a researcher to first conduct a review of related studies in his/her proposed area of study. Literature is a mirror, which reflects the past events in the present and illuminates the future. It is imprudent and wasteful to precede any study without knowing what has gone before. The study of review of literature is an important aspect in any field of research endeavor. It investigates and identifies the pattern of research in the same discipline.

A literature review is a piece of work that provides an overview of published information on a particular topic or subject usually within a specific period of time and discusses critical points of the current state of knowledge in the field. It also includes major findings as well as theoretical and methodological contributions. It will generally seek to present a summary of the important works and also provide a synthesis of the information as well. The investigator reviewed important studies related to the area of Value Conflict which are as follows

#### **2.01 Studies conducted in India**

Saxena (1972) investigated on the social background, values and aspirations of college students of Jhansi. Samples of 500 college students of Jhansi were taken. Studies concluded that the majority of the students had highest preference for creative literature and fairly high preference for scientific literature. Majority of the boys aspired for technical jobs like as engineers and doctors while girls preferred medicine and teaching as a profession. The girls and boys differed in responses to items on the place visited, living and eating arrangements, marital status, social and economic background and courses offered. The conception of feminine roles also contributed to the girls' choice of medicine and teaching as professions. This study revealed that longer exposure to education seemed to contribute to better and realistic outlook to situations and life.

Makhija (1973) studied the Interaction among Values, interests and intelligence and its impact on scholastic achievement. A stratified random sample of 310 first year male students studying in the faculties of arts, science, commerce and agriculture was drawn. Findings reported that Intelligence had a significantly positive influence on scholastic achievement. Students, who were not oriented to political value, exploited their mental ability to much less extent than those who were highly oriented to it. Students who valued beauty from symmetry and grade in their life developed vocational interests in literary pursuit and avoided as far as possible, sports and outdoor activities. Students who were oriented to practical and utilitarian view of life tended to exert their intellectual capacities more in the mechanical fields of vocations. Students who valued power, competition, renowned etc., in their life utilized their mental abilities to excel in crafts and scientific studies.

Sharma (1975) conducted a study on the Positive relationship between socio-economic status and types of values. A random sample of 300 students of Magadh Mahila College, Patna was used. Findings reported that Significant and positive relationship was found between socio-economic status on one hand and ability, sociability and political values on the other. Relationship between socio-economic status and thoughtfulness and emotional stability was found to be positive. The social classes studies were not found to differ significantly in respect of leisure - time activities, goal, self-concept of academic ability, cooperativeness and leadership role. General activity, restraint, ascendance, objectivity, friendliness, personal relations and different categories of values were not found to be related to socio - economic status.

Katiyar (1976) studied the Values of the intermediate class students in relation to vocational preferences. The study was conducted on 2158 urban male students of several cities of Uttarakhand (U.R). Findings reported that the students were high in domestic, social and knowledge value; medium in health, religious, family prestige and aesthetic values; and low in power, hedonistic and economic values. The students of very high income group were higher than very low, lower-middle and middle income groups in aesthetic, economic and knowledge values; and they were also higher than upper middle

group in economic value. The student's high vocational preferences were directly related with their courses. Hindu students were higher than Muslim students in musical, Muslim students were higher than Hindu students in persuasive and Christian students were higher than Hindu and Muslim students in musical field. Executive and physical sciences fields were highly preferred by all the students.

Parmar (1986) studied Sociological study of social values and aspirations of students of college of rural backgrounds. The sample consisted of 296 male and 54 female students who were selected using the stratified random sampling technique, from all the six rural colleges of Pratapgarh district affiliated to Avadh University. Studies concluded that: Acquisition of knowledge was the main aim of education according to the majority of students. More than half favoured vocational technical education. A sizeable number of students wanted education for females and believed its purpose was to make them self-dependent. Students planned to continue their studies further. Most of them studied arts subjects. Their educational aspiration was of medium level. There seemed to be a close relationship between educational aspiration and social class, caste and sex. A positive relationship seemed to exist between social class, caste and sex and aspirations for profession material possessions and income.

Sharma and Mohite (1988) studied the Teachers' conception of values in children. The sample comprised of five class teachers of school going children of 9-12 years of age. The study was carried out in the city of Udaipur. Teachers were contacted through two schools, which cater to the middle class families of Udaipur city namely Meharana Mewar public school, Ambamata and Alok senior secondary school, Hiran Magri. Findings reported were: Teachers regarded fostering values as part of their job, integral to what went on in the class room and considered they to be the main source of providing guidance and helping the child reach his or her potential. Further, most of them favoured informal approaches primarily being a role model and providing examples for their pupils, along with praising the child, as strategies for fostering values in children.

Adhikari (1991) investigated on the Values among professional and non-professional trainees in northern UP. A sample of 61 boys and 66 girls of intermediate Basic Training Certificate (BTC) and Industrial Training Institute (ITI) / Nursing training group of northern UR (Kumaon region) were selected for the study of values. Findings reported were: No significant difference was observed for theoretical and economic value among intermediate, BTC and ITI/ Nurse training boys and girls. Aesthetic, social, political and religious values were found to differ in professional and non-professional boys whereas only social and political values differed in different professional and non-professional groups. The religious value was found to be same in different study groups of girls.

Dubey (1992) conducted 'A critical study of the concept and implementation of value education in India at School Level between 1947 to 1986'. The main objective of the study was to ascertain the status of value education in Indian education and to highlight the educational implications of value education. Findings reported were: Values such as national integration, brotherhood, secularism, punctuality have been emphasized. Folk songs and legends which highlight several socially accepted values were missing from the curriculum. The value crises were due to lack of ideal leadership and neglect of the affective domain in the society.

Narayanan (1994) conducted a study about Values orientation among Indian college students. Findings reported that the male students considered 12 values to be important and felt committed to them. The values include the terminal values of love and instrumental values of self-respect, power, wealth, status, progress, education ambition, aspiration, work, capabilities, self-control and accomplishment. The female students considered 13 values to be important and felt committed to them and the values include the terminal values of truth, devotion to God, equality, morality, honesty, friendship and helpfulness and the instrumental values of power, individuality, duty, security, education and self-control.

Verma et.al (1998) investigated to find whether SC's and Non SC's Students differed significantly with regard to their Personal Value and the study was titled "A



study of personal values of SC's and non-SC students". The sample of the study comprised 120 students studying in Class XII in four senior secondary schools of Sirsa district (Haryana). Findings reported that Non-SC's male students had significantly more inclination towards economic, hedonistic, power and family prestige. Non-Scheduled caste female students received significantly more mean score on aesthetic, economic, knowledge, hedonistic power and health values than scheduled castes female students. Among the Scheduled caste, male students had more social and knowledge values and female students possessed more family prestige values. Among the Non-scheduled caste, females had greater mean score on religious, aesthetic and knowledge values as compared to male students.

Sandhya (1999) conducted on an evaluative study of value education provided at the Secondary Leaving Certificate (SSLC) level in Mysore district. A sample of 191 teachers teaching X standard comprised the sample. Findings reported were: Theoretical, Social and Economic values are predominant in that order among the teachers followed by political, aesthetic and moral values. The theoretical value occupies the highest place among the values maintained by the teachers. Men and women teachers do not differ significantly in all the survey value categories. In other words, gender has no influence on the values of the teachers. The type of management, private and government influences teachers values especially their social and theoretical values. The level of education of the teachers has no influence on their values.

Chakabarthi *et al.* (2002) attempted a study to measure the customer conflict handling styles. A sample of 108 sales persons of age ranging from 27-30 years was taken. The tools used were the Rahin organizational conflict inventory II. The author concluded that sales researches would use his measure to examine the conflict handling styles of sales persons.

Magdalin and Parvathi (2002) conducted a study on the development of adolescents' moral value. A sample of 60 boys and 60 girls of age 14-26 years were taken. The research tool was prepared by the investigators and it included Likert type of items covering different conflicting situations in five enquiry areas - honesty,

responsibility, moral courage, friendliness and kindness. Findings revealed that the calculated internal consistency was found to be significant.

Bharadwaj and Mithas (2003) investigated a study to find out the existing value assumption of evasion and fortitude in relation to gender and socio-economic status in various caste groups. The sample consists of 300 adults of age 25-45 years. The tool used was revised scale of socio-economic status and the value conflict scale (Bharadwaj, 1998). Results revealed a significant effect of socio-economic status indicating that high socio-economic adults manifested fortitude value.

Rao and Durbesula (2010) study was titled 'A study of value conflict among the post graduate students of Acharya Nagarjuna University'. Results revealed that the overall value conflict of the sample is found to be in the bipolar measure 'Self-reliance vs. Dependence' value conflict and found less in 'Love vs. Hate' bipolar measure of the value conflict. Findings concluded that the overall value orientation of postgraduate students is moderate, heterogeneously distributed, negatively skewed and the distribution is platykurtic. The value orientation of post graduate students is not significantly influenced by their personal variables such as gender, study stream, location and family income.

Abhilasha, Nautiyal, Mehrotra, and Bhatt (2012) study was titled 'The study of value conflicts among adolescents of 12th standard students of Dehradun district'. On the basis of the findings derived from statistical analysis, the conclusion was drawn as there is no significant difference between adolescent boys & girls on various dimension of value conflict. Conflicts over values, beliefs and expectation rank high on the list in adolescence. A value is something that is important or has significant worth to us. The problem is that many times, what adolescent's value and what parents' value are not the same. The most several conflicts can occur over the value of family Vs. Friends & peers. Parents tend to place a high premium on family time and togetherness. Adolescents however, after place a higher value on being with friends and being involved in their own activities.

Aravind and Manisha (2013) conducted a study on Value conflict profile of primary teachers. Studies reported that the Mean age of the total sample is 24.03 years i.e. almost 24 years. The mean scores in all the six dimensions of value conflict scale range within 11.58 to 15.12. All these values are close to the middle segment of the scale score range of 09-12 indicating the occurrence of value conflict, or a very low value assumption on the positive side, rather than clear cut value assumption on either side of the value conflict. There is a significant difference in the age comparison and null hypothesis is rejected. In the Previous qualification comparison, null hypothesis is also rejected. In regard to the Domicile background comparison there is no significant differences and the hypothesis is accepted.

Anshul (2014) study was titled 'Value conflict and aggression among adolescents in relation to family climate'. Studies reported that after using some statistical techniques, it is found that there is significant negative correlation between family climate and value conflicts of adolescents. It was also found that significant negative correlation exists between family climate and aggression among adolescents.

Kumar (2014) study was titled 'A study on value conflict and mental health of B.Ed. student-teachers in relation to their social maturity'. The study attempts to find out the relationship among the variables, such as value conflicts, mental health and social maturity. The findings of the study are the value conflict of B.Ed., student-teachers is moderate in nature. The mental health of the B.Ed., student-teachers is moderate in nature and the social maturity of B.Ed., student-teachers is high in nature.

Mehtab and Dhanwinder (2015) investigated a study on parental involvement in relation to value conflict of adolescents. Studies revealed that there is a significant relationship between home involvement and pragmatism vs. idealism value conflict among adolescent boys. There is significant relationship between Parents Involvement through Parent-Teacher Association (PTA) and selfishness vs. probity and home involvement and value conflict hate vs love among adolescent girls. There is significant difference between correlation of involvement through PTA and dependence vs. self-reliance value conflict among urban and rural adolescent boys. There is significant difference between correlation of home involvement, and evasion vs. fortitude,

dependence vs. self-reliance, hate vs. love and involvement through PTA and evasion vs. fortitude among rural and urban adolescent girls. There is significant relationship between school involvement and selfishness vs. probity, fear vs. assertion; home involvement and hate vs. love; involvement through PTA and selfishness vs. probity value conflict among adolescents.

Srivastava (2018) study was titled ‘Impact of culture on the development of value conflict in emerging adulthood’. Study investigates the role of culture in developing value-conflicts during the early adulthood. A group of 102 university students from Germany and India were selected for this purpose. The value-conflict scale, developed by Bharadwaj, was used for determination of the value conflict amongst the students. It is discerned that there is an existing conflict regarding the values of Pragmatism vs. Idealism and Fear vs. Assertion values in both the students of India and Germany. A significant difference is found between the students of Germany and India with respect to the values of Evasion vs. Fortitude, Dependence vs. Self-reliance and Selfishness vs. Probity value.

## **2.02 Studies conducted in Abroad**

Wasserman (1971) conducted a study entitled ‘Values of Mexican-American, Negro, and Anglo blue-collar and white-collar children’ to a sample of 180 4-year-old Mexican-American, Negro and Anglo blue-collar and white-collar children using a picture-type instrument depicting value conflict situations. Results revealed ethnicity to be significantly related to "success" and "humanitarian" values as total scores and to 3 individual "success" values. The interaction variable, sex X socioeconomic status, was significantly related to two “humanitarian”.

Linda and Angelo (1974) prepared a report titled ‘Progress research report on value issues in conflict between runaways and their parents’. Study describes research on the perceptions of 60 teenage runaways and 50 non- runaways (controls) re conflicts with parents conducted at The Ohio State University during 1972-73. A Value Issue Scale recorded teenage perceptions of conflicts dichotomized under major versus minor issues. Responses on the 39-item scale were grouped to test four hypothetical statements.

Runaways identified more items as major issues and reported more conflicts with parents on all items except one-going to college. Intensified perceptions of conflict among runaways indicated deficiencies in positive reinforcement. Findings suggested the need for parents to “listen” during confrontations with teenagers.

Steele and Green (1976) conducted a study on Affirmative action and academic hiring: A case study of a value conflict. A study of responses to affirmative action at a large university revealed that using estimates of the minorities available at prestige schools, as opposed to more comprehensive availability estimates, led to smaller departmental hiring goals, and that once such goals were met, and no minorities already hired were lost, the subsequent pursuit of minorities was abandoned, even to the point of reduced advertising. Other data suggested that the relative importance of academic selection criteria may have shifted in response to the race, sex, and quality of the candidates.

Morey and Bruce (1977) studied the trainee and beginning teacher’s attitude and value conflict in the socialisation process. The main objectives of the study were to study the process of secondary socialisation in teacher preparation as building skills and enabling personal development. Seventy - three final year trainee teachers at the Canberra college of advanced education and 47 beginning teachers in their first two years of teaching in Canberra primary and secondary schools were selected as the sample. The study reported that: The existence of conflict between personal professional attitudes and occupational values and the perceived professional attitudes and occupational values of senior teachers. The difference in conflict between trainees and beginning teachers was small and tended to decrease. There was a marked increase in variance of conflict scores for women compared to men. For women also, conflict was highly related to job satisfaction.

Dixon and Nancy (1978) conducted a study on the learning implications of educational value conflicts between students and instructors. Findings of the study were that students were more tradition oriented and less meaning – oriented than were instructors. Although considerable difference can be seen between the averages of students and teachers an even greater disparity can be noted when comparing the scores

within individual classes. Meaning oriented, level 7 students do not think they learn well from lecture. Meaning oriented, level 7 students do not think they learn well from talking individually with the instructor. Meaning oriented, level 7 students think they learn well from individual research. Meaning oriented, level 7 students do not think they learn well from case study. Group oriented, level 6 students think they learn well from Computer Assisted Instruction (CAI). Structured, level 4 students think they learn well from lectures. Structured, level 4 students think they learn well from small group discussion. Tradition oriented, level 2 students think they learn well from meditation.

Powney et. al (1995) conducted a study in understanding values education in the primary school in Scotland between April 1993 and April 1999. Data collection consisted of initial in-depth studies of values education in five primary schools and a postal survey with teachers and head teachers in a sample of Scottish Primary schools. Findings Reported were: There was considerable consensus among school staff over the values they wished to impart upon their students. Most staff and parents saw value education as being the primary responsibility of the parents, not the school. Head teachers generally saw it as their role to establish a policy and tone for values education. Values were defined in broad terms including caring, self-esteem, co-operation, respect and consideration.

Rosenthal, (1996) conducted a study on Vietnamese adolescents in Australia: relationship between perceptions of self and parental values, intergenerational conflict and gender dissatisfaction. Two hundred and four Vietnamese adolescents in Australia were taken for this study. Findings report that it was confirmed that adolescents perceived that they had less traditional values than their parents. Girls valued Vietnamese traditions less than their male peers, regarded their parents as being less accepting of independence and were more dissatisfied with their gender role than boys. For girls but not for boys, discrepancy between adolescent and parental values was associated with more conflict and greater gender dissatisfaction.

Mc Pherson (1983) prepared a study titled 'Value conflicts in American Higher Education: A survey'. The important lesson of this survey lies not in any single point that

can be summarized, but in the remarkable variety and richness of the value issues confronting higher education. As the academic world moves through the coming decades of tension and distress, these issues will be resolved, one way or another. A vital question is whether the higher education community will be able to summon the energy and resources to address them in a reflective and constructive way. There is little reason to expect that “being neglect” or laissez-faire will produce a desirable outcome. One may hope that a survey like this, by showing that these value issues are not only practically important but intellectually interesting, may contribute modestly to serious thought about them and thus to a more favourable result.

Karen and Jehn (1994) investigated a study titled *Enhancing effectiveness: An investigation of advantages and disadvantages of value-based intra-group conflict*. This study investigates the benefits and detriments of emotional and task-related conflict in work groups. Group Value Consensus (GVC), or the extent to which group members share values, and Group Value Fit (GVF), or the degree to which the culture of the group matches the ideal culture envisioned by external parties with control over the group, are hypothesized to decrease conflict. In examining 88 workgroups performing comparable organizational tasks, it was found that groups with low levels of value similarity among members and between the group and governing superiors had higher levels of conflict than groups with high levels of value similarity. As hypothesized, emotional conflict was negatively associated with group performance and satisfaction, while task conflict was positively associated with group performance. The implications of these results for conflict management and group effectiveness are discussed.

Hernandez (1996) study was related to ‘Urban classroom conflict: student teacher perception, ethnic, integrity, solidarity, and resistance’. The objective of the study was compare student-teacher perception of discipline, and also inquired if it were interpersonal, procedural or substantive, and examined how ethnicity, achievement, gender and position influenced practice. Data sources were interviews, classroom observation and school records, students (N=16) African, American, Chicago, European American and Filipino and teachers (N=9) from an urban high school participated. The data analysis revealed that inter-personal conflicts were more consequential for students

and teachers surfaced. The attitudes, beliefs, and values of students and teachers differed and were associated with ethnicity, gender and level of academic achievement.

Myyry, Liisa (2002) studied on everyday value conflicts and integrative complexity of thought. Findings of the study were the cognitive manager model was partially confirmed by data from females but not from males. Concerning value priorities, more complex respondents had higher regard for self-transcendence values and less complex respondents for self-enhancement values and emotional empathy was also significantly related to complexity score.

Shamoun and Svenson (2002) studied on the aspect 'Value conflict and post decision consolidation'. The results showed that participants consolidated the value conflicts in the same way as in real life decisions with the difference that also less important attributes were consolidated in the present study. The consolidation effects were not so strong that they caused advantage reversals on a conflict attribute, as in the earlier field studies with real outcomes and consequences and there was no relationship between strength of conflict and consolidation.

Mulligan (2004) investigated the nature of value conflict and its consequences for public opinion. Findings of the study were the latent and subjective value conflict was distinguishable. The results supported the hypothesis that the value conflict and ambivalence are separate constructs and that value conflict causes ambivalence. It was found that value conflict is associated with two types of attitude change - responsiveness to persuasion and instability over time. Value conflict is associated with the expression of a more moderate attitude. Subjective value conflict diminishes certainty, and this effect is mediated by ambivalence. Latent value conflict, like subjective value conflict, produces uncertainty and value conflict is not associated with tension or discomfort.

Fries, Schmid, Dietz, and Hofer (2005) studied on conflicting values and their impact on learning. Studies attempt to analyse the consequences of students' attempts to integrate (modern) achievement values and (postmodern) well-being values. In a questionnaire study, students (n=184) showed mostly high scores in both, achievement



and well-being values. Value conflict - measured by a specific conflict formula - was related to the frequency of action conflicts as well as to the reported difficulty to decide which action to pursue. Values predicted the students' school-related decisions. Furthermore, students with high achievement values reported better performance in school related tasks than students with high well-being values.

Hofer, Schmid, Fries, Zivkovic, Dietz (2009) study was entitled 'Value orientations and studying in school - leisure conflict: A study with samples from five countries'. The relations between students' value orientations and experiences of motivational interference during studying following conflicts between learning and leisure activities were investigated in a self-report study. Overall, 1075 adolescents, mostly from Catholic schools, in Bosnia-Herzegovina (n = 203), India (n = 200), Paraguay (n = 96), Spain (n = 442), and the US (n = 134), participated. The samples varied substantially in terms of modern and postmodern value orientations, experience of motivational interference during studying, and time invested in studying. By controlling for age, gender, and economic capital, postmodern value orientation was positively related to conflict frequency and experience of motivational interference during learning, and negatively related to time investment. For modern value orientation, the relations were almost reversed. Despite the considerable differences between the sample means, the study revealed some consistency in the relations between the variables across the samples, which indicates that most of the relations can be generalized

Varghese and Jenkins (2009) studied on Parental over protection, cultural value conflict, and psychological adaptation among Asian Indian women in America. The objectives of the study was to examine patterns relating family dynamics and cultural adaptation to psychological functioning among an understudied population in the U.S., immigrant women from the Indian State of Kerala. The respondents were 73 Asian Indian Women of Keralite ancestry, literate in English, who had or whose parents had immigrated to the United States. Findings found that married women reported less cultural value conflict than did single women. Second generation women reported experiencing higher cultural value conflict than first generation women, with a point biserial correlation of a moderate effect size. Both maternal autonomy and maternal

control were related to depressive symptoms at medium and medium to large effect sizes respectively. Only maternal control was related to self-esteem and at a large effect size.

Kouzakova, Ellemers, Harinck, and Scheepers (2012) study was titled ‘The implications of value conflict: how disagreement on values affects self involvement and perceived common ground’. There are two studies demonstrating the implications of having different values (vs. interests) in a situation where people take opposite positions. Study 1 examined how people respond to a range of conflict issues that were framed either as referring to conflicting values or as referring to conflicting interests. Study 2 used a more immersive methodology, in which participants were led to consider either their values or interests in taking up a particular position, after which they were presented with a confederate who took up the opposite position. Results of both studies converge to demonstrate that framing a particular conflict issue in terms of values causes people to experience more self-involvement and to perceive less common ground. This result can be seen as a potential explanation of why value conflicts tend to escalate more easily than conflicts of interests and also offers scope for interventions directed at value conflict resolution.

Wang and Gao (2013) prepared a report on Educational equality or social mobility: The value conflict between pre-service teachers and the Free Teacher Education Program in China. In 2007, the Chinese government piloted the Free Teacher Education (FTE) program in the top normal universities with the aim to enlist high-quality young graduates to join the teaching profession and to improve education in underdeveloped rural regions. However, a conflict has arisen as FTE students enrolled in the program are reluctant to work in rural schools. Drawing on in-depth interviews with 19 FTE students, this study argues that the curriculum of the FTE program needs to be reformed to combat the social mobility discourse and to include social equity and justice as essential components.

Reino and Jaakson (2014) study was titled ‘Value conflicts embedded in service-oriented academic professions’. Studies argue that the paradigm shift in universities in favour of the service role has generated several value conflicts for academic employees. Using a case study methodology, focus group interviews with academic employees of a

public university in Estonia revealed numerous value conflicts regarding the service role. It is argued that such conflicts cause job stress and dissatisfaction and impede necessary changes being made by the organization. The authors discuss possible strategies for coping with these value conflicts.

The methodology adopted for carrying out the present study is discussed in the next chapter.

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## CHAPTER - III

### RESEARCH METHODOLOGY

#### 3.00 Introduction

Methodology as defined by Collins Dictionary is “a system of methods and principles for doing something, for example for teaching or for carrying out research.” Methodology is the systematic, theoretical analysis of the methods applied to a field of study. It comprises the theoretical analysis of the body of methods and principles associated with a branch of knowledge. Typically, it encompasses concepts such as paradigm, theoretical model, phases and quantitative or qualitative techniques. Different methodologies can be applied based on what type is needed for the solution of a particular problem.

#### 3.01 Statement of the Problem

“Value Conflict among B.Ed. Students under Mizoram University”.

#### 3.02 Operational definition of the key terms

**Value:** A value is defined as any human activity, thought or idea, feeling, sentiment or emotions which could promote self-development of the individual in all its dimensions.

**Conflict:** Conflict is considered as a disturbing emotional state which results from a tension between chosen opposed and contradictory wishes.

**Value Conflict:** Value conflict is said to occur whenever two or more incompatible goals, motives, activities or impulses are active at the same time in relation to desirable or pro-social aspects of the well-being of the humanity.

**B.Ed. students:** This refers to the Bachelor of Education students studying under Mizoram University.

### **3.03 Objectives of the study**

1. To find out the value conflict among B.Ed. Students under Mizoram University.
2. To compare the value conflict between male and female B.Ed. Students under Mizoram University.
3. To compare the value conflict between different pedagogies among B.Ed. Students under Mizoram University.
4. To find out the relationship among the six domains of value conflict of B.Ed. Students under Mizoram University.
5. To suggest measures to resolve the value conflict among B.Ed. Students under Mizoram University.

### **3.04 Hypotheses of the study**

1. There is no significant gender difference in the value conflict among B.Ed. Students under Mizoram University.
2. There is no significant pedagogical difference in the value among B.Ed. Students under Mizoram University.
3. There is no significant relationship among the six domains of value conflict among B.Ed. Students under Mizoram University.

### **3.05 Method of the study**

The present study belong to the category of ‘descriptive research’ with composite characteristics of inter group comparison. Since the main objective is to find and compare the value conflict of B.Ed. students under Mizoram University with respect to their gender and pedagogy selected, the causal comparative status survey design is employed in the present investigation.

Koul (2009) classifies descriptive research into three categories:

1. Survey Studies
2. Interrelationship Studies
3. Developmental Studies

Descriptive research studies are designed to obtain pertinent and precise information concerning the current status of phenomena and wherever possible, to draw valid conclusion from the facts discovered. Descriptive studies are more than just a collection of data. These studies involve measurement, classification, analysis, comparison and interpretation.

Thus, this study applied the descriptive survey method in which survey was held by the researcher using Value Conflict scale developed and standardised by R. L. Bharadwaj, (2001) was used in order to find out the Value Conflict among B.Ed. Students under Mizoram University.

### **3.06 Population and Sample of the study**

In any research study, the investigator first has to define exactly what he/she will be studying, which group of people, objects or things, human or non-human entities he will consider in his/her study. This group that the researcher defines is known as the population of the study. As Best and Kahn (2007) defines,

“A population is any group of individuals that have one or more characteristics in common and that are of interest to the researcher.” However, in order to arrive at a conclusion it is not possible for the researcher to study everyone or everything in his/her population. A smaller group has to be made from the sample in order to properly study the population. This smaller group will represent the population from where they are taken. Upon studying the representatives of the population one can make certain inferences about the population from which the representatives are drawn. As Mangal & Mangal (2013) defines,

“A sample is a small proportion of the population of the study that is selected for extracting information or performing experiments as a part of the execution of the research study for realizing the research objectives.” In the present study, the population comprises of two institutions i.e. Institute of Advanced Study in Education (IASE) and Mizoram University (MZU) Education Department. 120 fourth-semester B.Ed. students were taken as sample. Sixty (60) B.Ed. students were from IASE and the other Sixty (60)

were from MZU, where Thirty (30) each from both the institutions was male and the other 30 were females.

### **3.07 Tools and technique in the study**

In order to study the value conflict of the Pre-service Secondary Teacher Trainees, Value Conflict scale developed and standardised by Bharadwaj, R. L. (2001) was used. This test measures the value conflict in six different areas. The six bipolar measures of value conflict are:

1. Evasion Vs. Fortitude
2. Dependence Vs. Self - reliance
3. Selfishness Vs. Probity
4. Hate Vs. Love
5. Fear Vs. Assertion
6. Pragmatism Vs. Idealism

#### ***1. Evasion Vs. Fortitude***

Evasion and fortitude are the two end poles to stand to meet a reality. As a matter of fact, evasion refers to “one’s tendency of avoidance” or “not giving the importance it deserves” to the events experienced in day to day life due to their harmful, unpleasant and complex consequences. In short, it is just an experience ‘felt and forgotten’ and to feel good about himself he/she rationalizes, projects or sublimates the experience in his/her own defence. On the other hand, fortitude refers to one’s tendency to the act of taking into account of an event with candid assumptions and boldness to face the situation adequately. In fact, it is purely a pro-social response based on ethics to the events of the social world that may call for the high values of justice, sacrifice and discretion that may land him into the need of changing in his frame of reference and the modes of adjustment. This is what the society needs imperatively to uphold the high principles of humanity.

Thus, evasion vs. fortitude value-conflict refers to one’s tendency of ‘escapism’ or not giving the importance to the events they deserve on one dimension and to stand boldly holding the ethical principles of humanity which may need changes in his frame of

reference and modes of adjustment at the other one. The state of indecision if it arises, whether to go for evasion or to fortitude be deemed as conflict associated with the said values.

## ***2. Dependence Vs. Self-reliance***

Dependence and self-reliance are purely relative and vary from man to man and place to place in certain degrees on a continuum from one pole to another. Dependence is a tendency to seek the help of another individual or a group in making his decisions or in carrying out difficult tasks in the different walks of life. Although dependence is an inevitable phenomenon of life to certain extent, but high degree of dependency on others affects the development of personality adversely.

Self-reliance refers to the tendency of taking decisions by his own judgement based on facts and situations in accordance with his own acumen, intelligence and creative potentials. This needs a high degree of experience in making a choice based on rational thought and inclusive decision-making to resist imposed suggestions. Thus, dependence vs. self-reliance value-conflict refers to the degrees of difference and differences of degree in making decisions based on assistance from others or by one's own independent judgment. However, the indecision as to dependence or to be self-reliant is deeply disturbing and represents the value-conflict associated with the two value dimensions.

## ***3. Selfishness Vs. Probity***

Selfishness and probity are so to say the two sides of the same coin presenting the unevenness of human behaviour. Selfishness is associated with the expedient mode of behaviour where it appears that individuals' need might be served by actions that are strongly in conflict with pro-socio-cultural attitude. Allurement to such temptation results in a considerable feeling of guilt later on. Such behaviour increases the welfare of the individual at the expense of others as well as against the prick of conscience. Probity refers to unimpaired state of decision-making associated with honesty, truthfulness and moral consistency even against alluring temptation to immoral gains. Thus, selfishness



vs. probity value-conflict is a state of indecision leading to inclination to gain by either moral or immoral means.

#### ***4. Hate Vs. Love***

Love and hate are two conspicuous extremes of emotional manifestations, related to values of human behaviour and spread over a continuum of extreme fondness to hatred. Hate is feeling of extreme dislike by the one towards another. It varies between strong dislike malignity or even enmity. Hate or hatred can provide feeling of anxiety, insecurity, low self-esteem, hostility, jealousy and slowness in the conscious development of the self.

To love and to be loved are very prominent virtues for the healthy development of personality. It is the most crucial and pervasive of all influences exerted in the endearing environment where the love and warmth are the most valuable features manifested in the expression of tender feelings, fondness or an affection of something that gives pleasure by the loving of the loved. Hence, it is a holy and devoted attachment of an individual towards another. Thus, hate vs. love value-conflict refers to a relationship, which alternates between emotional extremes or in which both emotions exists concurrently.

#### ***5. Fear Vs. Assertion***

Fear and assertion are two important dynamics of human behaviour that represent the two extremes of human activity. Fear is an emotion of violent agitation of fright in the presence of danger or discomfort (actual/anticipated) resulting in the feeling to flee away from danger. Fatigue, worry, indecision and over sensitivity are also the disguised manifestations of fear. The fear robs the individual of his courage and cripples his reasoning and other adjustive capacities. However, instead of accepting the eventuality and making constructive efforts, the individual often manifests the feeling of fear by over reacting in terms of complete denial, concealment and even by pretending not to realize it.

Assertion refers to the ability to act courageously, despite the feeling of fear with complete understanding of facts and finding means to nullify the dampening of his spirits,

as many interpersonal difficulties and resultant maladaptive arise because of person's inability's to assert themselves to the situation adequately. It should be borne in mind that the necessity to reduce a fear could form the basis of a new learning. Thus, fear vs. assertion value-conflict refers to the state of indecision expanding the efforts in trying to deny or conceal their fears, instead of learning to function effectively in spite of fear.

### **6. *Pragmatism Vs. Idealism***

The pragmatism and idealism are two significant ways of life associated with the difference of how we are doing it and how it should be. Pragmatism refers to the tendency of an individual based on practicable considerations or the changing patterns in making his choice of action varying from situation to situation that make him inclined towards practicability of an act of achievements rather than theories and ideals in day-to-day life events. However, the conception of the best of everything is not usually possible to hold with the desired conviction of ideals. Thus, pragmatism vs. idealism value-conflict refers to the state of indecision between the practical considerations and ideal conception in choosing the course of action in day to day life events.

### **3.08 Delimitations of the study**

- 1) The study is confined to only B.Ed. Students under Mizoram University.
- 2) The sample is confined to only fourth-semester B.Ed. students under Mizoram University.
- 3) The sample size is restricted to only 120 fourth-semester B.Ed. students under Mizoram University.
- 4) The study is limited to only assessing the value conflict.

### **3.09 Collection of data**

In any form of research, collection of data is a very important part. If data are not properly and thoroughly it could lead to false results and conclusions. The data of the present study was collected by the researcher by personally visiting the selected B.Ed. institutions. Permission was taken from the authorities of Institute of Advanced Study in Education (IASE) and in the same manner to the Mizoram University (MZU) Education

Department. Student's willingness was also taken before they answer the questionnaire. The tool mentioned above was administered personally to the B.Ed. students in the selected institutions under Mizoram University.

### **3.10 Analysis of data**

The data collected by the researcher was analysed quantitatively using descriptive statistics like Mean, Standard Deviation, t-test and Pearson's Correlation Co-efficient. Analysis was based on the objectives of the study mentioned in Chapter-I and the results are presented in tables. The results obtained were analysed, discussed and interpreted in the succeeding chapter.

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## CHAPTER – IV

### DATA ANALYSIS

This chapter deals with the analysis and the discussion of the investigation and the statistical procedures used in the study. After collection of data it was subjected to scoring and analysis. The analysis is followed by interpretation of results in order to arrive at certain findings and conclusion in relation to hypotheses formulated earlier. The analysis and interpretation of collected data and discussion is presented in this chapter.

**Hypothesis1: There is no significant difference between Male and Female B.Ed. students under Mizoram University in their Value conflict.**

Table 4.01: Comparison between Male and Female B.Ed. students under Mizoram University in their value conflict

Gender	N	Mean	S.D	MD	t-value
Male	60	78.55	8.48	2.75	1.39*
Female	60	81.3	7.37		

\* Not significant at 0.05 level

From the above table 4.01, it can be seen that the sample of the male and female B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale) It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in male than female students.

As the computed critical ratio value is 1.39 which is less than the table value, it can be said that there is no significant difference in the Value conflict of male and female B.Ed. students. The hypothesis that there is no significant between Male and Female B.Ed. Students under Mizoram University in their value conflict cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between Male and Female B.Ed. students in their value conflict.

**Hypothesis1A: There is no significant gender difference in the Value conflict between Male and Female IASE B.Ed. students under Mizoram University.**

Table 4.02: Comparison between Male and Female IASE B.Ed. students in their value conflict

Gender	N	Mean	S.D	MD	t-value
Male	30	79.4	9.49	2.63	1.17*
Female	30	82.03	7.69		

\* Not significant at 0.05 level

From the above table 4.02, it can be seen that the sample of the IASE male and female B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale). It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in male than female students.

As the computed critical ration value is 1.17 which is less than the table value, it can be said that there is no significant difference in the Value conflict of male and female. The hypothesis that there is no significant gender difference in the Value conflict between Male and Female IASE B.Ed. students under Mizoram University cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between Male IASE and female IASE B.Ed. students in their value conflict.

**Hypothesis1B: There is no significant gender difference in the Value conflict between Male and Female MZU B.Ed. students under Mizoram University.**

Table 4.03: Comparison between Male and Female MZU B.Ed. students in their value conflict

Gender	N	Mean	S.D	MD	t-value
Male	30	77.7	7.40	2.87	1.54*
Female	30	80.57	7.09		

\* Not significant at 0.05 level

From the above table 4.03, it can be seen that the sample of the male and female MZU B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale). It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in male than female students.

As the computed critical ratio value is 1.54 which is less than the table value, it can be said that there is no significant difference in the Value conflict of male and female students. The hypothesis that there is no significant gender difference in the Value conflict between Male and Female MZU B.Ed. students under Mizoram University cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant gender difference between Male and female MZU B.Ed. students in their value conflict.

**Hypothesis1C: There is no significant difference between IASE and MZU B.Ed. students in their Value conflict.**

Table 4.04: Comparison between IASE and MZU B.Ed. students in their value conflict

<b>Institution</b>	<b>N</b>	<b>Mean</b>	<b>S.D</b>	<b>MD</b>	<b>t-value</b>
<b>IASE</b>	60	80.72	8.67	1.59	0.77*
<b>MZU</b>	60	79.13	7.33		

\* Not significant at 0.05 level

From the above table 4.04, it can be seen that the sample of the IASE and MZU B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale). It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in IASE than MZU B.Ed. students.

As the computed critical ratio value is 0.77 which is less than the table value, it can be said that there is no significant difference in the Value conflict of IASE and MZU B.Ed. students. The hypothesis that there is no significant difference between IASE and MZU B.Ed. students in their value conflict cannot be rejected. The hypothesis is accepted

at 0.05 level. Findings revealed that there is no significant difference between IASE and MZU B.Ed. students in their value conflict.

**Hypothesis1D: There is no significant difference between Male B.Ed. students under Mizoram University in their Value conflict.**

Table 4.05: Comparison between Male B.Ed. students under Mizoram University in their value conflict

<b>Institution</b>	<b>N</b>	<b>Mean</b>	<b>S.D</b>	<b>MD</b>	<b>t-value</b>
<b>Male IASE</b>	30	79.4	9.49	1.7	0.77*
<b>Male MZU</b>	30	77.7	7.40		

\* Not significant at 0.05 level

From the above table 4.05, it can be seen that the sample of the Male B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale) It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in IASE than MZU male students.

As the computed critical ratio value is 0.77 which is less than the table value, it can be said that there is no significant difference in the Value conflict of Male B.Ed. students. The hypothesis that there is no significant difference between Male B.Ed. students under Mizoram University in their value conflict cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between Male B.Ed. students in their value conflict.

**Hypothesis1E: There is no significant difference between Female B.Ed. students under Mizoram University in their Value conflict.**

Table 4.06: Comparison between Female B.Ed. students under Mizoram University in their value conflict

<b>Institution</b>	<b>N</b>	<b>Mean</b>	<b>S.D</b>	<b>MD</b>	<b>t-value</b>
<b>Female IASE</b>	30	82.03	7.69	1.46	0.77*
<b>Female MZU</b>	30	80.57	7.09		

\* Not significant at 0.05 level

From the above table 4.06, it can be seen that the sample of the female B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale) It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in IASE than MZU female students.

As the computed critical ratio value is 0.77 which is less than the table value, it can be said that there is no significant difference in the Value conflict of female B.Ed. students. The hypothesis that there is no significant difference between Female B.Ed. students under Mizoram University in their Value conflict cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between Female B.Ed. students under Mizoram University in their value conflict.

**Hypothesis2: There is no significant difference between Arts and Science B.Ed. students under Mizoram University in their value conflict**

Table 4.07: Comparison between Arts and Science B.Ed. students under Mizoram University in their value conflict

<b>Streams</b>	<b>N</b>	<b>Mean</b>	<b>S.D</b>	<b>MD</b>	<b>t-value</b>
<b>Arts</b>	60	80.08	8.33	0.99	0.65*
<b>Science</b>	60	80.58	8.29		

\* Not significant at 0.05 level

From the above table 4.07, it can be seen that the sample of the Arts and Science B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale). It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in Arts than Science B.Ed. students.

As the computed critical ratio value is 0.65 which is less than the table value, it can be said that there is no significant difference in the Value conflict of Arts and Science. The hypothesis that there is no significant difference between Arts and Science B.Ed. students under Mizoram University in their value conflict cannot be rejected. The



hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between Arts and Science B.Ed. students in their value conflict.

**Hypothesis2A: There is no significant difference between IASE Arts and Science B.Ed. students under Mizoram University in their Value conflict.**

Table 4.08: Comparison between IASE Arts and Science B.Ed. students under Mizoram University in their value conflict

Streams	N	Mean	S.D	MD	t-value
IASE Arts	30	78.7	10.08	2.8	1.6*
IASE Science	30	81.5	8.63		

\* Not significant at 0.05 level

From the above table 4.08, it can be seen that the sample of the IASE Arts and Science B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale). It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in IASE Arts than IASE Science students.

As the computed critical ratio value is 1.6 which is less than the table value, it can be said that there is no significant difference in the Value conflict between IASE Arts and Science B.Ed. students. The hypothesis that there is no significant gender difference in the Value conflict between IASE Arts and Science B.Ed. students under Mizoram University in their value conflict cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between IASE Arts and Science B.Ed. students in their value conflict.

**Hypothesis2B: There is no significant difference between MZU Arts and Science B.Ed. students under Mizoram University in their value conflict.**

Table 4.09: Comparison between MZU Arts and Science B.Ed. students under Mizoram University in their value conflict

Streams	N	Mean	S.D	MD	t-value
MZU Arts	30	81.47	5.95	1.8	0.99*
MZU Science	30	79.67	7.97		

\*Not significant at 0.05 level

From the above table 4.09, it can be seen that the sample of MZU Arts and Science B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale). It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in MZU Science than Arts students.

As the computed critical ratio value is 0.99 which is less than the table value, it can be said that there is no significant difference in the Value conflict of MZU Arts and Science B.Ed. students. The hypothesis that there is no significant difference between MZU Arts and Science B.Ed. students under Mizoram University in their value conflict cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between MZU Arts and Science B.Ed. students in their value conflict.

**Hypothesis2C: There is no significant difference between IASE Arts and MZU Arts under Mizoram University in their value conflict**

Table 4.10: Comparison between IASE Arts and MZU Arts under Mizoram University in their value conflict

<b>Institutions</b>	<b>N</b>	<b>Mean</b>	<b>S.D</b>	<b>MD</b>	<b>t-value</b>
<b>IASE Arts</b>	30	81.47	5.95	2.77	1.29*
<b>MZU Arts</b>	30	78.7	10.08		

\* Not significant at 0.05 level

From the above table 4.10, it can be seen that the sample of the IASE Arts and MZU Arts B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale) It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in MZU Arts than IASE Arts B.Ed. students.

As the computed critical ratio value is 1.29 which is less than the table value, it can be said that there is no significant difference in the Value conflict of IASE Arts and MZU Arts. The hypothesis that there is no significant difference between IASE Arts and MZU Arts B.Ed. students under Mizoram University in their value conflict. The

hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between IASE Arts and MZU Arts B.Ed. students in their value conflict.

**Hypothesis2D: There is no significant difference between IASE Science and MZU Science under Mizoram University in their value conflict**

Table 4.11: Comparison between IASE Science and MZU Science under Mizoram University in their value conflict

<b>Institutions</b>	<b>N</b>	<b>Mean</b>	<b>S.D</b>	<b>MD</b>	<b>t-value</b>
<b>IASE Science</b>	30	79.67	7.97	1.83	0.85*
<b>MZU Science</b>	30	81.5	8.63		

\* Not significant at 0.05 level

From the above table 4.11, it can be seen that the sample of the IASE Science and MZU Science B.Ed. students have moderate value conflict (as per the norms of Bhardwaj Value conflict scale) It can also be seen clearly that there is no significant difference in the mean scores of both cases. The standard deviation indicates that the divergence in scores is more in MZU Science than IASE Science B.Ed. students.

As the computed critical ratio value is 0.85 which is less than the table value, it can be said that there is no significant difference in the Value conflict of IASE Science and MZU Science. The hypothesis that there is no significant difference between IASE Science and MZU Science B.Ed. students under Mizoram University in their value conflict cannot be rejected. The hypothesis is accepted at 0.05 level. Findings revealed that there is no significant difference between IASE Science and MZU Science B.Ed. students in their value conflict

Table 4.12: Relationship among the six domains of value conflict of B.Ed. students under Mizoram University.

	Evasion Vs. Fortitude	Dependence Vs. Self-reliance	Selfishness Vs. Probity	Hate Vs. Love	Fear Vs. Assertion	Pragmatism Vs. Idealism
Evasion Vs. Fortitude	+1	0.26	0.41	0.02	0.06	-0.14
Dependence Vs. Self-reliance		+1	0.33	-0.16	0.28	-0.14
Selfishness Vs. Probity			+1	-0.05	0.19	-0.28
Hate Vs. Love				+1	0.11	0.21
Fear Vs. Assertion					+1	-0.09
Pragmatism Vs. Idealism						+1

From the above table 4.12, it can be observed that the correlation coefficient between Dependence Vs. Self-reliance and Evasion Vs. Fortitude is positive and its value is 0.26 which is less than the table value. Hence, it is not significant. This shows that the relation between Dependence Vs. Self-reliance and Evasion Vs. Fortitude is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Dependence Vs. Self-reliance and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.

Similarly, it can also be observed that the correlation coefficient between Selfishness Vs. Probity and Evasion Vs. Fortitude is positive and its value is 0.41 which is greater than the table value. Hence, it is significant. This shows that the relation between Selfishness Vs. Probity and Evasion Vs. Fortitude is positive and significant at 0.05 level. Hence, it can be conclude that there is a significant relationship between

Selfishness Vs. Probity and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.

And also from the above table 4.12, it can be observed that the correlation between Hate Vs. Love and Evasion Vs. Fortitude is positive and its value is 0.02 which is less than the table value. Hence, it is not significant. This shows that the relation between Hate Vs. Love and Evasion Vs. Fortitude is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Hate Vs. Love and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.

Similarly, it can also be observed that the correlation coefficient between Fear Vs. Assertion and Evasion Vs. Fortitude is positive and its value is 0.06 which is less than the table value. Hence, it is not significant. This shows that the relation between Fear Vs. Assertion and Evasion Vs. Fortitude is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Fear Vs. Assertion and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.

From the above table 4.12, it can be observed that the correlation between Pragmatism Vs. Idealism and Evasion Vs. Fortitude is positive and its value is - 0.14 which is less than the table value. Hence, it is no significant. This shows that the relation between Pragmatism Vs. Idealism and Evasion Vs. Fortitude is negative and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Pragmatism Vs. Idealism and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.

From the above table 4.12, it can be observed that the correlation coefficient between Selfishness Vs. Probity and Dependence Vs. Self-reliance is positive and its value is 0.33 which is led than the table value. Hence, it is not significant. This shows that the relation between Selfishness Vs. Probity and Dependence Vs. Self-reliance is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Selfishness Vs. Probity and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.

Similarly, it can also be observed that the correlation coefficient between Hate Vs. Love and Dependence Vs. Self-reliance is positive and its value is - 0.16 which is less than the table value. Hence, it is not significant. This shows that the relation between Hate Vs. Love and Dependence Vs. Self-reliance is negative and significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Hate Vs. Love and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.

From the above table 4.12, it can be observed that the correlation coefficient between Fear Vs. Assertion and Dependence Vs. Self-reliance is positive and its value is 0.28 which is less than the table value. Hence, it is not significant. This shows that the relation between Fear Vs. Assertion and Dependence Vs. Self-reliance is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Fear Vs. Assertion and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.

Similarly, it can also be observed that the correlation coefficient between Pragmatism Vs. Idealism and Dependence Vs. Self-reliance is positive and its value is - 0.14 which is less not than the table value. Hence, it is significant. This shows that the relation between Pragmatism Vs. Idealism and Dependence Vs. Self-reliance is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Pragmatism Vs. Idealism and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.

From the above table 4.12, it can be observed that the correlation between Hate Vs. Love and Selfishness Vs. Probity is negative and its value is -0.05 which is less than the table value. Hence, it is not significant. This shows that the relation between Hate Vs. Love and Selfishness Vs. Probity is negative and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Hate Vs. Love and Selfishness Vs. Probity of B.Ed. students under Mizoram University.

Similarly, it can be observed that the correlation between Fear Vs. Assertion and Selfishness Vs. Probity is positive and its value is 0.19 which is less than the table value. Hence, it is not significant. This shows that the relation between Fear Vs. Assertion and

Selfishness Vs. Probity is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Fear Vs. Assertion and Selfishness Vs. Probity of B.Ed. students under Mizoram University.

From the above table 4.12, it can be observed that the correlation between Pragmatism Vs. Idealism and Selfishness Vs. Probity is negative and its value is -0.28 which is less than the table value. Hence, it is not significant. This shows that the relation between Pragmatism Vs. Idealism and Selfishness Vs. Probity is negative and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Pragmatism Vs. Idealism and Selfishness Vs. Probity of B.Ed. students under Mizoram University.

From the above table 4.12, it can be observed that the correlation between Fear Vs. Assertion and Hate Vs. Love is positive and its value is 0.11 which is less than the table value. Hence, it is not significant. This shows that the relation between Fear Vs. Assertion and Hate Vs. Love is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Fear Vs. Assertion and Hate Vs. Love of B.Ed. students under Mizoram University.

Similarly, it can be observed that the correlation between Pragmatism Vs. Idealism and Hate Vs. Love is positive and its value is 0.21 which is less than the table value. Hence, it is not significant. This shows that the relation between Pragmatism Vs. Idealism and Hate Vs. Love is positive and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Pragmatism Vs. Idealism and Hate Vs. Love of B.Ed. students under Mizoram University.

From the above table 4.12, it can be observed that the correlation between Pragmatism Vs. Idealism and Fear Vs. Assertion is negative and its value is -0.09 which is less than the table value. Hence, it is not significant. This shows that the relation between Pragmatism Vs. Idealism and Fear Vs. Assertion is negative and not significant at 0.05 level. Hence, it can be conclude that there is no significant relationship between Pragmatism Vs. Idealism and Fear Vs. Assertion of B.Ed. students under Mizoram University.

The present study summary, recommendation and suggestions for further study is presented in the succeeding chapter.

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## CHAPTER - V

### SUMMARY AND FINDINGS

#### 5.00 Summary of the study

Now-a-days conflict of values has become the universal phenomenon. Values do not exist in isolation. People possess multiple values, any number of which may be relevant to a particular issue, and some of which may lead to conflict. The conflict of values is not conflict between positive and negative or zero value but between value and value. People, especially the young, are confused about their values and value system. They are facing value conflicts and dilemmas. This is mainly due to the dramatic and far reaching socio-cultural and political changes that are taking place in our country and in other parts of the world. Besides these, there is a breakdown of traditional values without proper replacement, lack of adequate role models, conflicting ideologies and double standards practiced by people in position of power and influence. The ideals, which we hold most dear in life and the goals we seek to achieve are expressions of the values we hold. So also are the standards of behaviour we set for ourselves and others. These values underlie all our beliefs and attitudes towards what is happening in our lives. They affect the decisions we make about how we should respond to various situations. Young people acquire values through their experiences at home, at college and in other social situations. B.Ed. students in their early adulthood are expected to spend a large amount of time on their academic education.

Bipolar measures of value-conflict:

1. Evasion Vs. Fortitude
2. Dependence Vs. Self-reliance
3. Selfishness Vs. Probity
4. Hate Vs. Love
5. Fear Vs. assertion
6. Pragmatism Vs. Idealism

## **1. Evasion Vs. Fortitude**

Evasion and fortitude are the two end poles to stand to meet a reality. As a matter of fact, evasion refers to “one’s tendency of avoidance” or “not giving the importance it deserves” to the events experienced in day to day life due to their harmful, unpleasant and complex consequences. In short, it is just an experience ‘felt and forgotten’ and to feel good about himself he/she rationalises, projects or sublimates the experience in his/her own defence.

On the other hand, fortitude refers to one’s tendency to the act of taking into account of an event with candid assumptions and boldness to face the situation adequately. In fact, it is purely a pro-social response based on ethics to the events of the social world that may call for the high values of justice, sacrifice and discretion that may land him into the need of changing in his frame of reference and the modes of adjustment. This is what the society needs imperatively to uphold the high principles of humanity. Thus, evasion vs. fortitude value-conflict refers to one’s tendency of ‘escapism’ or not giving the importance to the events they deserve on one dimension and to stand boldly holding the ethical principles of humanity which may need changes in his frame of reference and modes of adjustment at the other one. The state of indecision if it arises, whether to go for evasion or to fortitude be deemed as conflict associated with the said values.

## **2. Dependence Vs. Self-reliance**

Dependence and self-reliance are purely relative and vary from man to man and place to place in certain degrees on a continuum from one pole to another. Dependence is a tendency to seek the help of another individual or a group in making his decisions or in carrying out difficult tasks in the different walks of life. Although dependence is an inevitable phenomenon of life to certain extent, but high degree of dependency on others affects the development of personality adversely.

Self-reliance refers to the tendency of taking decisions by his own judgement based on facts and situations in accordance with his own acumen, intelligence and

creative potentials. This needs a high degree of experience in making a choice based on rational thought and inclusive decision-making to resist imposed suggestions. Thus, dependence vs. self-reliance value-conflict refers to the degrees of difference and differences of degree in making decisions based on assistance from others or by one's own independent judgment. However, the indecision as to dependence or to be self-reliant is deeply disturbing and represents the value-conflict associated with the two value dimensions.

### **3. Selfishness Vs. Probity**

Selfishness and probity are so to say the two sides of the same coin presenting the unevenness of human behaviour. Selfishness is associated with the expedient mode of behaviour where it appears that individuals' need might be served by actions that are strongly in conflict with pro-socio-cultural attitude. Allurement to such temptation results in a considerable feeling of guilt later on. Such behaviour increases the welfare of the individual at the expense of others as well as against the prick of conscience. Probity refers to unimpaired state of decision-making associated with honesty, truthfulness and moral consistency even against alluring temptation to immoral gains. Thus, selfishness vs. probity value-conflict is a state of indecision leading to inclination to gain by either moral or immoral means.

### **4. Hate Vs. Love**

Love and hate are two conspicuous extremes of emotional manifestations, related to values of human behaviour and spread over a continuum of extreme fondness to hatred. Hate is feeling of extreme dislike by the one towards another. It varies between strong dislike malignity or even enmity. Hate or hatred can provide feeling of anxiety, insecurity, low self-esteem, hostility, jealousy and slowness in the conscious development of the self.

To love and to be loved are very prominent virtues for the healthy development of personality. It is the most crucial and pervasive of all influences exerted in the endearing environment where the love and warmth are the most valuable features

manifested in the expression of tender feelings, fondness or an affection of something that gives pleasure by the loving of the loved. Hence, it is a holy and devoted attachment of an individual towards another. Thus, hate vs. love value-conflict refers to a relationship, which alternates between emotional extremes or in which both emotions exist concurrently.

### **5. Fear Vs. Assertion**

Fear and assertion are two important dynamics of human behaviour that represent the two extremes of human activity. Fear is an emotion of violent agitation of fright in the presence of danger or discomfort (actual/anticipated) resulting in the feeling to flee away from danger. Fatigue, worry, indecision and over sensitivity are also the disguised manifestations of fear. The fear robs the individual of his courage and cripples his reasoning and other adjective capacities. However, instead of accepting the eventuality and making constructive efforts, the individual often manifests the feeling of fear by over reacting in terms of complete denial, concealment and even by pretending not to realize it.

Assertion refers to the ability to act courageously, despite the feeling of fear with complete understanding of facts and finding means to nullify the dampening of his spirits, as many interpersonal difficulties and resultant maladaptive arise because of person's inability's to assert themselves to the situation adequately. It should be borne in mind that the necessity to reduce a fear could form the basis of a new learning. Thus, fear vs. assertion value-conflict refers to the state of indecision expanding the efforts in trying to deny or conceal their fears, instead of learning to function effectively in spite of fear.

### **6. Pragmatism Vs. Idealism**

The pragmatism and idealism are two significant ways of life associated with the difference of how we are doing it and how it should be. Pragmatism refers to the tendency of an individual based on practicable considerations or the changing patterns in making his choice of action varying from situation to situation that make

him inclined towards practicability of an act of achievements rather than theories and ideals in day-to-day life events. However, the conception of the best of everything is not usually possible to hold with the desired conviction of ideals. Thus, pragmatism vs. idealism value-conflict refers to the state of indecision between the practical considerations and ideal conception in choosing the course of action in day to day life events.

### **5.01 Objectives of the study**

1. To find out the value conflict among B.Ed. Students under Mizoram University.
2. To compare the value conflict between male and female B.Ed. Students under Mizoram University.
3. To compare the value conflict between different pedagogies among B.Ed. Students under Mizoram University.
4. To find out the relationship among the six domains of value conflict of B.Ed. Students under Mizoram University.
5. To suggest measures to resolve the value conflict among B.Ed. Students under Mizoram University.

### **5.02 Hypotheses of the study**

1. There is no significant gender difference in the value conflict among B.Ed. Students under Mizoram University.
2. There is no significant pedagogical difference in the value among B.Ed. Students under Mizoram University.
3. There is no significant relationship among the six domains of value conflict among B.Ed. Students under Mizoram University.

### **5.03 Operational definition of the key terms**

**Value:** A value is defined as any human activity, thought or idea, feeling, sentiment or emotions which could promote self-development of the individual in all its dimensions.

**Conflict:** Conflict is considered as a disturbing emotional state which results from a tension between chosen opposed and contradictory wishes.

**Value Conflict:** Value conflict is said to occur whenever two or more incompatible goals, motives, activities or impulses are active at the same time in relation to desirable or pro-social aspects of the well-being of the humanity.

**B.Ed. students:** This refers to the Bachelor of Education students studying under Mizoram University.

#### **5.04 Delimitations of the study**

1. The study is confined to only B.Ed. Students under Mizoram University.
2. The sample is confined to only fourth-semester B.Ed. students under Mizoram University.
3. The sample size is restricted to only 120 fourth-semester B.Ed. students under Mizoram University.
4. The study is limited to only assessing the value conflict.

#### **5.05 Tools and technique in the study**

In order to study the value conflict of the Pre-service Secondary Teacher Trainees, Value Conflict scale developed and standard by Bharadwaj, R. L. (2001) is used. This test measures the value conflict in six different areas. The six bipolar measures of value conflict are:

1. Fortitude Vs. Evasion
2. Self - reliance Vs. Dependence
3. Probity Vs. Selfishness
4. Love Vs. Hate
5. Assertion Vs. Fear
6. Idealism Vs. Pragmatism

### 5.06 Findings of the study

1. There is no significant difference between Male and Female B.Ed. students in their value conflict.
2. There is no significant difference between male and female IASE B.Ed. Students in their value conflict.
3. There is no significant difference between male and female MZU B.Ed. students in their value conflict.
4. There is no significant difference between IASE and MZU B.Ed. students in their value conflict.
5. There is no significant difference between IASE and MZU male B.Ed. students in their value conflict.
6. There is no significant difference between IASE and MZU female B.Ed. students in their value conflict.
7. There is no significant difference between Arts and Science B.Ed. students in their value conflict.
8. There is no significant difference between IASE Arts and Science B.Ed students in their value conflict.
9. There is no significant difference between MZU Arts and Science B.Ed. students in their value conflict.
10. There is no significant difference between IASE Arts and MZU Arts B.Ed. students in their value conflict.
11. There is no significant difference between IASE Science and MZU Science B.Ed. students in their value conflict.
12. There is no significant relationship between Dependence Vs. Self-reliance and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
13. There is a significant relationship between Selfishness Vs. Probity and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
14. There is no significant relationship between Hate Vs. Love and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.

15. There is no significant relationship between Fear Vs. Assertion and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
16. There is no significant relationship between Pragmatism Vs. Idealism and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
17. There is no significant relationship between Selfishness Vs. Probity and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
18. There is no significant relationship between Hate Vs. Love and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
19. There is no significant relationship between Fear Vs. Assertion and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
20. There is no significant relationship between Pragmatism Vs. Idealism and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
21. There is no significant relationship between Hate Vs. Love and Selfishness Vs. Probity of B.Ed. students under Mizoram University.
22. There is no significant relationship between Fear Vs. Assertion and Selfishness Vs. Probity of B.Ed. students under Mizoram University.
23. There is no significant relationship between Pragmatism Vs. Idealism and Selfishness Vs. Probity of B.Ed. students under Mizoram University.
24. There is no significant relationship between Fear Vs. Assertion and Hate Vs. Love of B.Ed. students under Mizoram University.
25. There is no significant relationship between Pragmatism Vs. Idealism and Hate Vs. Love of B.Ed. students under Mizoram University.
26. There is no significant relationship between Pragmatism Vs. Idealism and Fear Vs. Assertion of B.Ed. students under Mizoram University.

### **5.07 Suggestions for further Research**

The researcher on the basis of the present study recommends the following for future research:

1. The study could be taken up with larger samples so that better generalization could be drawn.



2. A similar study could be taken with intermediate, graduate and post-graduate students to study their value-conflict.
3. A long term or time-bound study could also be taken to find out the different levels of value-conflict of students with different age levels and with progressing age.
4. The study can also be extended to the students/people of rural and urban areas.
5. The study can be replicated to people working in different professions like educators or professors, engineers, entrepreneurs, doctors etc.
6. The study could also be taken up as the values of higher secondary students like class XI & XII.

### **5.08 Conclusion**

It is always beneficial for a researcher to throw light into the area of darkness in any field of research. The present study is hoped to be useful to all the learners, instructors, policy makers, to know and understand certain things in the field of value conflict. It will be useful especially for future researchers to choose some problems purposeful for giving guidelines and contributions in the field of education.

The present research has helped the investigator to gain some knowledge and insight on the value conflict, zeal to conduct future research, a sense of satisfaction and contentment and also confidence and boldness to contribute and solve problems in education and understand value conflict better.

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## Appendix Value-conflict Scale

**Please give information about yourself:**

**Sex** : **Age** : **Caste** :  
**Religion** : **Education** : **Profession** :  
**Monthly Income:** **Rural/Urban** :

**Instruction:**

1. Several statements are given in this test. You are requested to provide information about yourself only.
2. Please answer every statement with utmost honesty and truthfulness.
3. Every item of information provided by you in this scale shall be kept confidential.
4. There are five alternatives in every statement. Whichever alternative out of these five is true for you or resembles your behavior, should be indicated with the mark (✓)

1	On meeting faithlessness and ingratitude from close friends	A ( ) B ( ) C ( ) D ( ) E ( )	Friendship remains intact No attention was paid Found myself in a state of indecision Restrained the friendship to a limit Accepted the error in the selection of the friend
2	In determining the aim of life	A ( ) B ( ) C ( ) D ( ) E ( )	Depended entirely on others Also depend on others The situation remained full of dilemma Took the decision after consultation and thoughtfulness Always my own decision remained above all
3	On the question of flattery for achieving the goals of life	A ( ) B ( ) C ( ) D ( ) E ( )	Flattery remained most important Flattery remained also important with other things I could not decide about its role in my success I did not consider its need at all I thought it absolutely needless for the purpose
4	On the question of confrontation with parents	A ( ) B ( ) C ( ) D ( ) E ( )	Devotion to them remained intact A little deterioration in devotion to them The situation remained hazy Sudden blow to devotion Became reactionary in place of being devoted
5	On the question of the feeling of fear on being afraid	A ( ) B ( ) C ( ) D ( ) E ( )	Did not accept it completely Tried to hide the feeling of fear Could not take a decision for appropriate behaviour Tried to complete the assigned tasks despite fear Completed the tasks effectively despite fear
6	On the question of solving social problems	A ( ) B ( ) C ( ) D ( ) E ( )	Adhered to the established ideal norms completely Took help of ideas also My condition was Hamletian (to be or not to be) Adopted workable solutions Adopted only opportunistic and workable solutions



7	On facing neglecting attitude of the family members	A ( ) B ( ) C ( ) D ( ) E ( )	Least cared about that Thought it the product of circumstances Did not react in any way React against it at the proper time Always opposed it openly
8	On the question of fulfilling social obligations	A ( ) B ( ) C ( ) D ( ) E ( )	Depended entirely on others Took help of others Lived in confusion only Generally remained self-reliant Completely remained self-reliant
9	On the question of making economic condition solid	A ( ) B ( ) C ( ) D ( ) E ( )	Took help improper means openly Did not think improper means totally wrong Could not decide either way Took help of correct means only Consider labour, skill and hard work the basis of success
10	The people thought my method of working	A ( ) B ( ) C ( ) D ( ) E ( )	Right Right to some extent Confused Improper Abominable
11	On the question of people's criticism of my conduct	A ( ) B ( ) C ( ) D ( ) E ( )	Feared to do those things which were criticized Hesitated a little in doing those things Remained in state of indecision Continue to do my work despite that Thought over and completed the work successfully
12	On the question of going towards the decided aims	A ( ) B ( ) C ( ) D ( ) E ( )	Remained unflinching on principles Took help of principles also Could not take a right decision Accepted a few other things I ignore the principles completely
13	On remaining unsuccessful in fulfilling the desired aims	A ( ) B ( ) C ( ) D ( ) E ( )	Considered others responsible for it Became happy only on the ordinary achievements Remained in confusion Thought over the reasons of failures Considered myself responsible for it
4	Amidst the difficult circumstances of life	A ( ) B ( ) C ( ) D ( ) E ( )	Depended on others help only Also took help of others The state of independence remained doubtful Mostly remained self-reliant Believed only in self-reliance
15	On looking at other people's success through improper means	A ( ) B ( ) C ( ) D ( ) E ( )	Adopted those means completely Tempted towards adopting those means Compelled to think what success actually means Felt it painfully Thought it better to stick to my ideas

16	On losing confidence of friends	A ( ) B ( ) C ( ) D ( ) E ( )	Continued to love them Did not have any ill will against them Did not allow myself to come under its influence I shall stop loving them I develop a kind of reluctance and hatred against them
17	In the presence of real dangers	A ( ) B ( ) C ( ) D ( ) E ( )	I am immobilized with fear I become scared for sometime I remain in confusion I do not come under fear I work unaffected
18	For gaining social reputation	A ( ) B ( ) C ( ) D ( ) E ( )	My conduct remains idealistic My conduct changes to the suitable occasion I remain in confusion I adopt worldly methods of success I take help of all possible methods unhesitatingly
19	For the deterioration of social values	A ( ) B ( ) C ( ) D ( ) E ( )	I consider myself least responsible I think social conditions are responsible for it I cannot decide my role in it I consider myself responsible to a certain extent I blame myself for it completely
20	On the question of religious precepts	A ( ) B ( ) C ( ) D ( ) E ( )	Accepted them verbatim Accepted most of them Remained in indecision Accepted them on occasions being in tune with them Accepted them only on the touchstone of reason
21	About family relations	A ( ) B ( ) C ( ) D ( ) E ( )	I consider love, a thing of prime significance I help in keeping the atmosphere lovable I keep the situation formal I express attitudes of neglect I express only reactionary attitudes
22	Thinking about social welfare	A ( ) B ( ) C ( ) D ( ) E ( )	Satisfied my own physical needs Thought them means of my own success Could not decide clearly about the feeling of social welfare Tried to remove social diseases through it Helped the sufferers under the feeling of social welfare
23	In the circumstances of worry and care	A ( ) B ( ) C ( ) D ( ) E ( )	My balance of mind dwindles Obstacle in adjustment I remain in a state of confusion I do not experience fear My schedule remains unchanged
24	In the solution of serious problems	A ( ) B ( ) C ( ) D ( ) E ( )	Fundamental values remained the chief basis Gave importance only to the desired values Remained in confusion Took help of improper means also Took help of only undesired values

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**VALUE CONFLICT AMONG B.Ed. STUDENTS UNDER  
MIZORAM UNIVERSITY**

**A Research Abstract**

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**DEPARTMENT OF EDUCATION,  
MIZORAM UNIVERSITY, AIZAWL  
JULY, 2018**

## **Introduction**

Apart from the religious preachers and spiritualists, the economists, educators, humanists, political leaders, philosophers, psychologists, social reformers, sociologists and thinkers have reflected upon the meaning and dimensions of the concept 'Value'. Although their views differ widely; but all of them stress the significance of values at personal, national and global level. Values are so deeply embedded in human thoughts and actions that it is extremely important to understand the essence underlying values.

Value literally means something that has price, something precious, dear and worthwhile; hence something one is ready to suffer and sacrifice for. In other words values are a set of principles or standards of behaviour. In the words of John Dewey (1948), "the value means primarily to prize, to esteem, to appraise and to estimate. It means the act of achieving something, holding it and also the act of passing judgement upon the nature and amounts of values as compared with something else".

The term 'values' has been used variously to refer to interests, pleasures, likes, preferences, duties, moral obligations, desires, wants, goals, needs, aversions, and attractions, and many other kinds of selective orientations. People are not detached or indifferent to the world; they do not stop with a sheer factual view of their experience. Explicitly or implicitly, they are continually regarding things as good or bad, pleasant, beautiful or ugly, appropriate or inappropriate, true or false, virtues or vices. All values have cognitive, affective and directional aspects. Values serve as criteria selection in action. When most explicit and fully conceptualized, values become criteria for judgement, preference and choice. When implicit and unreflective, values nevertheless perform 'as if' they constituted grounds for decisions in behaviour. Individuals do prefer some things to others; they do select one course of action rather than another out of a range of possibilities; they do judge their own conduct and that of other persons.

Values are regarded desirable, important and held in high esteem by a particular society in which a person lives. Thus values gives meaning and strength to a person's character by occupying a central place in his life. Values reflect one's personal attitudes and judgements, decisions and choices, behaviour and relationships, dreams and visions. They influence our

thoughts, feelings and actions. They guide us to do the right thing. Values are the guiding principles of life which are conducive to all round development. They give direction and firmness to life and bring joy, satisfaction and peace to life. Values are like the rails that keep a terrain on the track and help it move smoothly, quickly and with direction. They bring quality to life.

People, especially the young, are confused about their values and value system. They are facing value conflicts and dilemmas. This is due to the dramatic and far reaching socio-cultural and political changes that are taking place in our country and in other parts of the world. Besides these, there is breakdown of traditional values without proper replacement, lack of adequate role models, conflicting ideologies and double standards practised by people in position of power and influence. At the same time there is new awareness among people about human dignity and rights, a greater concern for the poor and the oppressed, the sick and the old.

In the light of all these, it is but natural that people are confused about proper and sound values. Many young people openly reject some of the traditional values and question dogmatic beliefs held sacred for centuries. Often it happens that such people do not find replacements for the traditional values and hence a kind of vacuum is created in their life. This is not desirable because in the absence of values, they have no principle or foundation on the basis of which they can face life situations, make choices and decisions. A life with proper values will become chaotic and disastrous. It will be a boat without rudder. To guide our life in the right path and to embellish our behaviour with good qualities, we need values.

From the above discussion, a broad and simple working concept of value could be evolved. Any human activity, thought or idea, feeling, sentiment or emotion which could promote self-development of the individual in all its dimensions could be said to constitute a value. The other complimentary function of a value is it should also contribute to the welfare of the larger social unit such as the family, the community and the nation of which the individual is a member.

Now-a-days conflict of values has become the universal phenomenon. Values do not exist in isolation. People possess multiple values, any number of which may be relevant to a particular issue, and some of which may lead to conflict. The conflict of values is not conflict

between positive and negative or zero value but between value and value. People, especially the young, are confused about their values and value system. They are facing value conflicts and dilemmas. This is mainly due to the dramatic and far reaching socio-cultural and political changes that are taking place in our country and in other parts of the world. Besides these, there is a breakdown of traditional values without proper replacement, lack of adequate role models, conflicting ideologies and double standards practiced by people in position of power and influence. The ideals, which we hold most dear in life and the goals we seek to achieve are expressions of the values we hold. So also are the standards of behaviour we set for ourselves and others. These values underlie all our beliefs and attitudes towards what is happening in our lives. They affect the decisions we make about how we should respond to various situations. Young people acquire values through their experiences at home, at college and in other social situations. B.Ed. students in their early adulthood are expected to spend a large amount of time on their academic education.

Bipolar measures of value-conflict:

1. Evasion Vs. Fortitude
2. Dependence Vs. Self-reliance
3. Selfishness Vs. Probity
4. Hate Vs. Love
5. Fear Vs. assertion
6. Pragmatism Vs. Idealism

### **Rationale of the Study**

In the contemporary era, however, people have fundamentally changed their traditional views and ideas of value, and they are convinced that in the world there is no ultimate or absolute value which all other values may be reduced too. Values are plural. Besides moral values, there are also economic, political, cognitive, aesthetic, religious, cultural values, and so on. They have distinct natures and different sources; therefore they cannot be reduced to and replaced with each other. Values are regarded as relative too. All values and value principles are always relative to different societies, groups and persons and hence do not possess eternal and universal effectiveness. All states in history before modern times were almost closed societies, in



which there was only one value subject, state, and one system of value, so value would not be plural but unitary. In contemporary society value subjects have transformed from unity to plurality: a state is a value subject, so is any person, family or enterprise, and human beings have become a value subject with the strengthening of International contacts and forming of International integration. All individuals have their own standards, choice and pursuits of value, and they all have become value subjects. And thereby these value subjects transform from traditional unity to contemporary plurality. Values do not exist in isolation. People possess multiple values, any number of which may be relevant to a particular issue, and some of which may conflict. The conflict of values is not conflict between positive and negative or zero value but between value and value.

Young people acquire values through their experiences at home, at school or college and in other social situations. In our diverse society, where religious, social and immigrant groups differ to some degree in their beliefs, attitudes and values, it is imperative for the achievement of social cohesion that we are able to identify a set of core values to which we are committed. Some students say that their time schedule at the college is rather busy: one hand, they want to get many things done for college education but on the other, they also feel like engaging in various other activities and responsibilities. For this reason, it is sometimes hard for them to decide what they want to do. The college or B.Ed. student has a great responsibility as he is one among a hundred who are literate. It is at this stage of education that one is beset with grim problems. These problems have vitiated higher education and made it meaningless and farcical, since they have to spend a large amount of time on their academic education. Simultaneously, they pursue, and are supposed to pursue, other personal goals in various domains like making friends, building relationships and taking on family responsibilities and so on, and thereby results in conflict of values. Besides these values concerning to traditional beliefs, norms, standards of life, human dignity and rights, a greater concern for the poor, oppressed, sick and the old, has also made an influence on their life.

Many young people are openly rejecting some of the traditional values. They are confused about proper and sound values and hence, the students are facing value conflicts. The conflict of values is primarily based on the concepts of good and bad, right and wrong over a decision on an issue. So, in the light of all these, the researcher felt the need of assessing, value

conflict of B.Ed. students. The researcher wants to study whether the following independent variables viz., gender, pedagogy has an influence on the value conflict of B.Ed. students. Hence, the researcher felt the importance of studying value conflict of B.Ed. students. As far as the knowledge of the investigator goes, till now it appears that, in Mizoram, not any investigation has been undertaken on value conflict among B.Ed. students. Therefore the investigator has made a humble attempt to know and search some unknown facts concerning the value conflict among B.Ed. students under the jurisdiction of Mizoram University.

### **Statement of the problem**

*A study of Value Conflict among B.Ed. Students under Mizoram University.*

### **Objectives of the study**

1. To find out the value conflict among B.Ed. Students under Mizoram University.
2. To compare the value conflict between male and female B.Ed. Students under Mizoram University.
3. To compare the value conflict between different pedagogies among B.Ed. Students under Mizoram University.
4. To find out the relationship among the six domains of value conflict of B.Ed. Students under Mizoram University.
5. To suggest measures to resolve the value conflict among B.Ed. Students under Mizoram University.

### **Hypotheses of the study**

1. There is no significant gender difference in the value conflict among B.Ed. Students under Mizoram University.
2. There is no significant pedagogical difference in the value among B.Ed. Students under Mizoram University.
3. There is no significant relationship among the six domains of value conflict among B.Ed. Students under Mizoram University.

## **Operational definition of the key terms**

**Value:** A value is defined as any human activity, thought or idea, feeling, sentiment or emotions which could promote self-development of the individual in all its dimensions.

**Conflict:** Conflict is considered as a disturbing emotional state which results from a tension between chosen opposed and contradictory wishes.

**Value Conflict:** Value conflict is said to occur whenever two or more incompatible goals, motives, activities or impulses are active at the same time in relation to desirable or pro-social aspects of the well-being of the humanity.

**B.Ed. students:** This refers to the Bachelor of Education students studying under Mizoram University.

## **Delimitations of the study**

1. The study is confined to only B.Ed. Students under Mizoram University.
2. The sample is confined to only fourth-semester B.Ed. students under Mizoram University.
3. The sample size is restricted to only 120 fourth-semester B.Ed. students under Mizoram University.
4. The study is limited to only assessing the value conflict.

## **Method of the study**

The present study belong to the category of ‘descriptive research’ with composite characteristics of inter group comparison. Since the main objective is to find and compare the value conflict of B.Ed. students under Mizoram University with respect to their gender and pedagogy selected, the causal comparative status survey design is employed in the present investigation.

Thus, this study applied the descriptive survey method in which survey was held by the researcher using Value Conflict scale developed and standardised by R. L. Bharadwaj, (2001) was used in order to find out the Value Conflict among B.Ed. Students under Mizoram University.

### **Population and Sample of the study**

In the present study, the population comprises of two institutions i.e. Institute of Advanced Study in Education (IASE) and Mizoram University (MZU) Education Department. 120 fourth-semester B.Ed. students were taken as sample. Sixty (60) B.Ed. students were from IASE and the other Sixty (60) were from MZU, where Thirty (30) each from both the institutions was male and the other 30 were females.

### **Tools and technique in the study**

In order to study the value conflict of the Pre-service Secondary Teacher Trainees, Value Conflict scale developed and standard by Bharadwaj, R. L. (2001) is used. This test measures the value conflict in six different areas. The six bipolar measures of value conflict are:

1. Fortitude Vs. Evasion
2. Self - reliance Vs. Dependence
3. Probity Vs. Selfishness
4. Love Vs. Hate
5. Assertion Vs. Fear
6. Idealism Vs. Pragmatism

### **Analysis of data**

The data collected by the researcher was analysed quantitatively using descriptive statistics like Mean, Standard Deviation, t-test and Pearson's Correlation Co-efficient. Analysis was based on the objectives of the study mentioned in Chapter-I and the results are presented in tables. The results obtained were analysed, discussed and interpreted in the succeeding chapter.

## **Findings of the study**

1. There is no significant difference between Male and Female B.Ed. students in their value conflict.
2. There is no significant difference between male and female IASE B.Ed. Students in their value conflict.
3. There is no significant difference between male and female MZU B.Ed. students in their value conflict.
4. There is no significant difference between IASE and MZU B.Ed. students in their value conflict.
5. There is no significant difference between IASE and MZU male B.Ed. students in their value conflict.
6. There is no significant difference between IASE and MZU female B.Ed. students in their value conflict.
7. There is no significant difference between Arts and Science B.Ed. students in their value conflict.
8. There is no significant difference between IASE Arts and Science B.Ed. students in their value conflict.
9. There is no significant difference between MZU Arts and Science B.Ed. students in their value conflict.
10. There is no significant difference between IASE Arts and MZU Arts B.Ed. students in their value conflict.
11. There is no significant difference between IASE Science and MZU Science B.Ed. students in their value conflict.
12. There is no significant relationship between Dependence Vs. Self-reliance and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
13. There is a significant relationship between Selfishness Vs. Probity and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
14. There is no significant relationship between Hate Vs. Love and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.

15. There is no significant relationship between Fear Vs. Assertion and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
16. There is no significant relationship between Pragmatism Vs. Idealism and Evasion Vs. Fortitude of B.Ed. students under Mizoram University.
17. There is no significant relationship between Selfishness Vs. Probity and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
18. There is no significant relationship between Hate Vs. Love and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
19. There is no significant relationship between Fear Vs. Assertion and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
20. There is no significant relationship between Pragmatism Vs. Idealism and Dependence Vs. Self-reliance of B.Ed. students under Mizoram University.
21. There is no significant relationship between Hate Vs. Love and Selfishness Vs. Probity of B.Ed. students under Mizoram University.
22. There is no significant relationship between Fear Vs. Assertion and Selfishness Vs. Probity of B.Ed. students under Mizoram University.
23. There is no significant relationship between Pragmatism Vs. Idealism and Selfishness Vs. Probity of B.Ed. students under Mizoram University.
24. There is no significant relationship between Fear Vs. Assertion and Hate Vs. Love of B.Ed. students under Mizoram University.
25. There is no significant relationship between Pragmatism Vs. Idealism and Hate Vs. Love of B.Ed. students under Mizoram University.
26. There is no significant relationship between Pragmatism Vs. Idealism and Fear Vs. Assertion of B.Ed. students under Mizoram University.

## **Suggestions for further Research**

The researcher on the basis of the present study recommends the following for future research:

1. The study could be taken up with larger samples so that better generalization could be drawn.
2. A similar study could be taken with intermediate, graduate and post-graduate students to study their value-conflict.
3. A long term or time-bound study could also be taken to find out the different levels of value-conflict of students with different age levels and with progressing age.
4. The study can also be extended to the students/people of rural and urban areas.
5. The study can be replicated to people working in different professions like educators or professors, engineers, entrepreneurs, doctors etc.
6. The study could also be taken up as the values of higher secondary students like class XI & XII.

## **Conclusion**

It is always beneficial for a researcher to throw light into the area of darkness in any field of research. The present study is hoped to be useful to all the learners, instructors, policy makers, to know and understand certain things in the field of value conflict. It will be useful especially for future researchers to choose some problems purposeful for giving guidelines and contributions in the field of education.

The present research has helped the investigator to gain some knowledge and insight on the value conflict, zeal to conduct future research, a sense of satisfaction and contentment and also confidence and boldness to contribute and solve problems in education and understand value conflict better.