

**PERSONAL VALUES OF MIZO, NAGA AND KHASI STUDENTS
AT HIGHER SECONDARY LEVEL: A CROSS-CULTURAL
STUDY**

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

VANLALHMANGAIHI

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BY

VANLALHMANGAIHI

DEPARTMENT OF EDUCATION

SUPERVISOR

PROF. LALHMASAI CHUAUNGO

SUBMITTED

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY IN EDUCATION OF MIZORAM
UNIVERSITY, AIZAWL**

MIZORAM UNIVERSITY, AIZAWL

(Central University)

Tanhril, Aizawl – 796004, MIZORAM



Dr. Lalhmasai Chuaungo
Professor

9436154401
lahmmasai.c@gmail.com

Date : 8th April, 2022

CERTIFICATE

This is to certify that the thesis entitled “*Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level: A Cross Cultural Study*” submitted by Vanlalmangaihi, for the degree of Doctor of Philosophy in Education of the Mizoram University, Aizawl, India, embodies the record of original investigations carried out by her under my supervision. She has been duly registered and the thesis presented is worthy of being considered for the award of Ph.D. degree. This research work has not been submitted for any degree of any other university.

(PROF. LALHMASAI CHUAUNGO)

Supervisor

MIZORAM UNIVERSITY
AIZAWL: MIZORAM – 796004

Month: April

Year: 2022

DECLARATION

I, Vanlalmangaihi hereby declare that the subject matter of the thesis entitled “Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level: A Cross Cultural Study” is the record of work done by me, that the contents of this thesis did not form basis of the award of any previous degree to me or, to the best of my knowledge to anybody else; and that the thesis has not been submitted by me for any research degree in any other University/Institute.

This is being submitted to Mizoram University, Tanhril, Aizawl for the award of the degree of Doctor of Philosophy in Education.

(VANLALHMANGAIHI)

Candidate

(PROF.H. MALSAWMI)
Head
Department of Education

(PROF. LALHMASAI CHUAUNGO)
Supervisor

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Dated : Aizawl
The 8th April, 2022

(VANLALHMANGAIHI)
Department of Education
Mizoram University

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CHAPTER -1
INTRODUCTION

CHAPTER – 1

INTRODUCTION

1.1.0 Meaning and Definition of Values

Values can be defined as broad preference concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be (Psychologywiki, n.d.). People, especially the young, are confused about their values and value system. 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 (Venkataiah, 2002). Therefore, personal values are "broad desirable goals that motivate people's actions and serve as guiding principles in their lives. Everyone has values, but each person has a different value set. These differences are affected by an individual's culture, personal upbringing, life experiences, and a range of other influences. It has been shown that the values that are most important to us often guide our decision making in all aspects of our life such as career, religion, social circles, self-identity etc (Physiopedia, n.d.).

Values are those principles, which assist us for the betterment of the quality of life. It codifies the dos and don'ts of behaviour. They form the basics of character formation and development of personality. The values that arises from within or the core of the heart, like love, compassion, appreciation, empathy, patience, etc. lay the basis for the external practiced values like honesty, discipline, regularity and loyalty. It is important to recall that values are priceless, while valuables are priced (Goel & Goel, 2008).

Below are some of the definitions given by experts and educationists regarding values:

According to M. Haralambos, "A value is a belief that something is good and desirable".

According to R.K. Mukherjee, “Values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards, and aspirations” (iEduNote, n.d.).

Values exist or function as a system. A value system is a collection of certain values or a set of values which functions as a significant or meaningful whole to realise a goal. Therefore, existence of values may be described as a system of personality traits which are in harmony with the inner nature of an individual and which are also in harmony with the values approved by the society (Ghose, 2008). The process of valuing is what we go through when we make judgement about things, events and people that we encounter in our day to day life. Every human being forms his own value system having 5/6 values in which one/two values work as master values which determine his total behaviour towards others. It will be very interesting and contributive in one's life if one may understand one's value system and master values (Venkataiah & Sandhya, 2008).

The world is now facing a serious crisis of values. The traditional values of a small closely knit society which demands co-operation, loyalty, dependence on relations, neighbours get eroded and people tend to ignore these values. Incidents of violence and destruction are increasingly reported. Rarely does a man read a newspaper without coming across an item reporting strikes, lockouts and crimes (Gupta, 2002). In today's world, teaching values to our youth is more important than ever. From the moment they are born, children are extremely impressionable. They begin to form their opinions and view of the world before they even hit their adolescence. Since students spend a majority of their time at school, it should be a place that supports families' and communities' efforts to establish strong values in students. Educators are tasked with the job of helping children see that values are not only an important part of the educational process but also to their overall development as an individual (CoreEssentialValues, n.d.).

Personal values are the reflection of the highest principle of mind and thought, and can even said to be a part of spiritual domain of the individual. They play a very important role in the motivation of adolescents to varied behaviours. Different values which are considered to be most important for this study are briefly described below:

1) Religious Value :

This value is defined in terms of faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. The outward acts of behaviour expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth.

2) Social Value :

This value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and the afflicted of their misery.

3) Democratic Value :

This value is characterized by respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

4) Aesthetic Value :

Aesthetic value is characterized by appreciation of beauty, from proportion and harmony, love for fine arts, drawing- painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things.

5) Economic value :

This value stands for desire for money and material gains. A man with high economic value is guided by considerations of money and material gain in the choice of his job. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country.

6) Knowledge Value :

This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge value considers

knowledge of theoretical principles underlying a work essential for success in it. He values hardwork in studies, only if it helps develop ability to find out new facts and relationships, and aspires to be known as the seeker of knowledge. For him knowledge is virtue.

7) Hedonistic Value :

Hedonistic value, as defined here, is the conception of the desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future. A man with hedonist value indulges in pleasures of senses and avoids pain.

8) Power Value :

Here the power value is defined as the conception of desirability of ruling over others and also of leading. The characteristics of a person of high power value are that he prefers a job where he gets opportunity to exercise authority over others, that he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having recourse to unapproved means for making money, and that he is deeply status- conscious and can even tell a lie for maintaining the prestige of his position.

9) Family Prestige Value :

As defined here, the family prestige value is the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one's family status. It implies respect for roles which are traditionally characteristic of different castes of the Indian society. It also implies the maintenance of the purity of family blood by avoiding inter- caste marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family.

10) Health Value :

Health value is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self- preservation. A man with high health value really feels if through some act of negligence he impairs his health, he considers good physical health essential for the development and use of his abilities (Sherry & Verma, 2006).

Our values are important because they help us to grow and develop. They help us to create the future we want to experience. Every individual and every organisation is involved in making hundreds of decisions every day. The decisions we make are a reflection of our values and beliefs, and they are always directed towards a specific purpose. That purpose is the satisfaction of our individual or collective (organisational) needs (Davis, 2021). Some people are competitive, while others value cooperation. Some people value adventure, while others prefer security. Values matter because you're likely to feel better if you're living according to your values and to feel worse if you don't. This applies both to day-to-day decisions and to larger life choices (Blackman, 2020).

1.2.0 Value Education in Today's Society

In today's time, when there is a huge crisis of moral values in society, value-based education proves out to be the solution. Through value-based education, we can develop the children into people with strong character and values who know how to utilize their knowledge for the advantage of mankind (mitgurukul, n.d.).

Curriculum plays a very important role as it is necessary to select and direct curriculum inputs in the class with great care and in an appropriate manner. Wrongly selected language lessons inputs may develop cognitive abilities, but they may inspire undesired linguistic, regional tendencies in the children. Therefore, while selecting curriculum experience, we should not only pay attention to cognitive capabilities but also various uncognitive capabilities of the children (Joshi, 2007). Home takes the highest position in the hierarchy followed by school. As the home, so the society and within the home, as the parents so the children, and within the school, as the teacher, so the taught, are common sayings (Venkataiah, 2002).

According to Prof. J.S. Rajput, the curriculum content of school education must be indigenous and within the comprehension of both the teacher and the learner at each stage. The teachers' comprehension should not extend only to transmitting information from a prescribed textbook to the children but in developing capabilities to evolve the curriculum from the surroundings itself at the primary stage of school education (Joshi, 2007). Education does not consist merely in the imparting of

textbook knowledge or preparing the child for a career, however important these goals are. The moral and spiritual foundation on which we structure our educational system alone can mould the future destiny of India. As Swami Vivekananda said ‘we need a man- making and nation building education (Venkataiah, 2002).

Today, every parent wants to give the best education to children, which is not just confined to the books but it goes much beyond that. The parents look at the holistic development of their children as that is essential to edge in the global scenario. That is why parents focus on extracurricular activities and value education along with academics (mitgurukul, n.d.). Values education help students find their place in the world and build their self-confidence. Values in a school curriculum add a dimension to that promote holistic development of the students and benefits their academic achievement. Teachers feel a need to introduce experiential approaches to values education as a means to counter an overly cognitive national curriculum and to address issues of behaviour, discipline and social attitudes. The role of teachers cannot be deemed minor in developing good character among students (Eidle, 1993).

It is an universal fact that children learn emotional values by seeing their elders’ behaviour and by following them. Willingly or unwillingly a teacher is an ideal role-model which students have tendency to follow in their easy life so, it become the serious responsibilities of every teacher in matters such as how does he present himself as human being (Joshi, 2007). The teacher who is concerned with the education of the child wants to discover the latter’s mind in terms of values primarily because his duty is to make the children aware of what brings a perfect balance in all the inherent and outward activities (Chakrabarti, 2005).

The inculcation of values is by no means a simple matter. There is no magic formula, technique or strategy for this. Value education in all its comprehensiveness involves developing a sensitivity to values, an ability to choose the right values, internalising them, realising them in one’s life and living in accordance with them. Therefore, it is not a time-bound affair. It is a lifelong quest. Inculcation of values is influenced by a complex network of environmental factors such as home, school, peer group, community, the media and society at large (Venkataiah,2002). Education cannot be made value oriented simply as a subject of study or through lectures in the classrooms. The elements of education like teacher, students, parents and

management should work cooperatively to inculcate values among students (Rajkhowa, 2014).

Value education, is thus concerned to make morality a living concern for students. Hence, what is needed is value-education. Despite many educators and educationists description regarding value-education, it cannot be denied that continuing research will continue to make the description of value- education more adequate (Piyasa, n.d.).

Objectives of Value-Education

Traditionally the objectives of value-education were based on religion and philosophy. There was no secular value-education; but in today's modern world, this has been taken as very much essential. Accordingly, the objectives for value-education may be taken up as follows:

1. Full development of child's personality in its physical, mental, emotional and spiritual aspects.
2. Inculcation of good manners and of responsible and cooperative citizenship.
3. Developing respect for the dignity of individual and society.
4. Inculcation of a spirit of patriotism and national integration.
5. Developing a democratic way of thinking and living.
6. Developing tolerance towards and understanding of different religious faiths.
7. Developing sense of brotherhood at social, national and international levels.
8. Helping pupils to have faith in themselves and in some supernatural power that, is supposed to control this universe and human life.
9. Enabling pupils to make decisions on the basis of sound moral principles.
10. Evolving the evaluation criteria on value-education.

11. Suggesting measures for better utilisation of value-education.
12. Finding out the interests of pupils in relation to different aspects and activities of value-education.
13. Clarifying the meaning and concept of value-education (Piyasa, n.d.).

Crisis of Values in Today's Society

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 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 (Venkataiah, 2002).

Lack of proper value orientation of educational system is responsible for value-crisis in Indian society today for the following reasons:

- The present Indian educational system is reflecting more or less borrowed ideologies and philosophies and national values are being relegated to the background.
- Teachers have failed in their responsibilities. The teacher educators are not being clearly oriented to the national values, ideas and ideologies.
- Our school and colleges have become examination centre not value-centre. Parents have failed to bring up their children properly.
- Our national leaders too have not set a good example.
- It is observed that the newspaper and electronic media frequently focus some of the occurrences which may adversely affected the mind of younger generation (Rajkhwa, 2014).

Schools and their educational aims have, in this scenario of 20th and 21st century, been expected to be instrumental in preserving and restoring humanistic

values like peace, calm, respect for humans, social equalities. The need to devise educational methods and approaches which are dynamic, reflective, and would help restore values and transform social forces into creative and constructive channels has far long been recognised (Mohan, 2007). It is also widely believed that modernization is responsible for the crisis in values to a large extent. The reasons are not far to seek as modernization involves industrialization. Within modernization comes better communication that bridges the gap not only between places but also between people (Joshi, 2007).

Looking at the current situation from a different angle, the goals of peace, secularism, social justice and democracy to which humankind has declared its ideological commitment have come under severe strain. Crime, violence and indifference to human suffering have spread to all walks of life. All these problems cannot be effectively tackled through narrow piecemeal efforts, educational or social. What we need under the present circumstances is a drastic change in our very outlook on life (Venkataiah, 2002). Really speaking, value-education influences all aspects of a person's growth and development. Thus, value- education consequently, is an integral part of education which cannot be separated from the educational process. Value-education has to be placed, therefore, at the centre of the educational endeavour (Piyasa, n.d.)

In today's world, it may seem our society doesn't practice many values. We have a rise in discrimination, abuse of power, greed, etc. What are we leaving behind for our future generations? Maybe it's time society takes a hard look at its values.

Here are some things our society needs more of:

- Empathy – Empathy is defined as understanding and sharing the feelings of another. People need to understand who others are and accept who they are. Focusing on how we can grow together should be our ultimate goal.
- Respect – Mutual respect is needed for all of us. This is what makes us human. Having respect for everyone, despite the differences between us, is vital in order for a society to function well.

- Love – Having love in our hearts keeps us from feeling the need to harm others. Love helps us acknowledge the similarities we all share rather than the differences of color, religion or sexual orientation.
- Loyalty – Loyalty is a value that binds us to a person, thing or sentiment. With loyalty, we do not betray. If we all shared loyalty, it would help us build the strength needed to stand up against something that would harm our society.
- Honesty – One form of honesty in society is accepting yourself. With honesty, you can admit your flaws and take the necessary steps to improve yourself. When we can admit to our flaws it can help someone else admit theirs. Ultimately, we can all help each other become better people.

Values can be contagious; if you practice them, many others will also, including our children. Hopefully more practice from all of us will leave the world a better place for future generations (Mercer, 2019).

Committees and Commissions on Values in India

Efforts were made at reconstruction of Indian education system. Committees and Commissions like University Education Commission (1948-49), Secondary Education Commission (1952- 53), Commission on Religious and Moral Education (1959) , The Education Commission (1964-66) etc., had all contributed a lot to promote Value education in our educational system (Gulati & Pant, n.d.). National Education Commission (1964-66) stated that the main goal of education is education of moral and spiritual values. The commission accepted that religion is the great inspirational power. Religion is basis of evaluation of moral value and character building. Thus, there should be a combine effort to educate by spiritual values and social and moral education of great religion. The commission has also said that the moral values and civic education is the necessity of democracy (Joshi, 2007).

The Secondary Education Commission's report in (1953) favored that religious and moral instruction should be given in schools outside the school hours on voluntary basis. The Sri Prakasa Commission of Religious and Moral instruction (1959) had recommended that moral education should be imparted in all educational institutions. Kothari Commission (1964-66) felt that "a serious defect in the school

system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force" (Reddy, 2008). The National Education Policy (1986) also declares that the growing concern over the erosion of essential values and increasing cynicism in society has brought to focus the need for readjustment in the curriculum in order to make the education a forceful tool for the cultivation of social and moral values (Sharma, 2014).

The Ramamurthy Committee Report (1990) recommended that the imparting of value education should be an integral part of the entire educational process. Value education makes the youth powerful. They contribute a great deal to the national reconstruction and national development. The above Policy has laid considerable emphasis on Value Education by highlighting the need to make education a forceful tool for cultivation of social and moral values. The policy has stated that in our culturally plural society, education should factor universal and eternal values oriented towards the unity and integration of our people. Programme of Action NPE (1992) emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values (Goswami, n.d.).

The National Curriculum Framework for School Education 2000, (NCERT) observed that schools can and must strive to restore and sustain the universal and eternal values oriented towards the unity and integration of the people their moral and spiritual growth enable them to realise the treasure within (Sharma, 2014). The NCF (2005) particularly emphasises Education for Peace as one of the national and global concerns. As the position paper on Education for Peace prepared by the National Focus Group as part of NCF (2005) puts it, "Peace is contextually appropriate and pedagogical gainful point of coherence of values". Peace concretizes the purpose of values and motivates their internalization". Education for peace has been considered as a strategy to make value education operative. It aims at equipping students with the values and attitudes required for living in harmony with oneself and others as responsible citizens (Gulati & Pant, n.d.).

Various committees and commissions set up by Government of India before and after Independence have been highlighting the urgent need for incorporating appropriate programmes in our educational system that would directly or indirectly develop among the students an integrated growth of body, mind and spirit. Emphasis is now on ‘value education’ for the proper development of the human personality. Transmission of values is inherent in the theory of all round development of human personality which is a prominent aim of education (Venkataiah, 2002).

1.3.0 Role of Culture in Value System

Our culture shapes our value and belief systems, which influence our personalities. In a culture where children are taught to be independent early in life (American, for example), they grow up to be individualistic. In a culture where boys and girls are not treated as equal, children may become aggressive and look at the opposite gender as their enemy, or those treated as inferior may grow up to be submissive. The language we speak, the art, literature, and the heritage we are proud of, our food, our festivals, and our customs and traditions together form our culture. They become a part of our daily living and influence us in many ways (OpinionFront, n.d.). India is known for its rich cultural and spiritual heritage, and the need for a value-system through education has been felt and recognised through centuries. Value system play an important role in any decision making process. In fact, every human action is the reflection of personal and social values (Piyasa, n.d).

Northeast India (officially North Eastern Region, NER) is the easternmost region of India representing both a geographic and political administrative division of the country comprising of 8 (eight) states. Many of the people in present day Mizoram, Nagaland and Meghalaya converted to Christianity under the influence of British (Welsh) Missionaries. The Seven Sister States is a popular term for the contiguous states of Arunachal Pradesh, Assam, Meghalaya, Manipur, Mizoram, Nagaland and Tripura prior to inclusion of the state of Sikkim into the North Eastern Region of India. Sikkim was integrated as the eighth North Eastern Council state in 2002 (Wikipedia, n.d.).

According to the 2001 Census of India there were over 38 million people in Northeast India, with over 160 Scheduled Tribes as listed in the Sixth Schedule of the Indian Constitution, as well as a diverse population of non-tribal people. The Sixth Schedule gives a simplified view, since there are at least 475 ethnic groups speaking almost 400 languages or dialects (Wikipedia, n.d.). As my title concentrates on the three states of North East India i.e, Mizoram, Nagaland and Meghalaya let us take a look at some of their social, cultural and educational background which are briefly mentioned below:

Mizoram: Historians believe that the Mizos are a part of the great wave of the Mongolian race spilling over the eastern and southern India centuries ago. The Mizos came under the influence of the British missionaries in the 19th century and today the majority of the Mizos are Christians by faith (IGNCA, n.d.). The literacy rate in Mizoram is 91.6% of which male and female literacy is 93.7% and 89.4% respectively (Indiaonlinepages, n.d.). The Mizos are a close-knit society with no class distinction and discrimination on grounds of sex, status or religion. They evolved some principles of self-help and cooperation to meet social obligations and responsibilities. They are a distinct community and the social unit was the village.

Music and dance are important elements in Mizo cultural life, with many festivities associated with the Christian holidays. Other celebrations, however, are centred on significant phases of the agricultural cycle (Lodrick, n.d.). The Mizos have been enchanted to their new found faith of Christianity with so much dedication and submission that their social life and thought- process have been altogether transformed and guided by the Christian Church organisations directly or indirectly and their sense of values has also undergone drastic change (IGNCA, n.d.). Mizoram is in itself a lovely and serene state with diverse culture to uphold and reflect, with people having an everlasting charming and merry personality to deal with. The Mizo culture is reflective of the brotherhood, happiness, festivity, and an urge to keep up the ethnicity which is deep-rooted (Markandey, n.d.).

Nagaland: Nagaland is almost entirely inhabited by the Naga tribes except some Kukis, Kacharis, Garos, Mikris, Bengalis and Assamese. According to a census report, there are 16 Naga tribes and four non-Naga tribes inhabiting Nagaland. The cultural traditions of the Nagas include features which are common to all the tribes

like head hunting, common sleeping house for unmarried men. Life in Nagaland is replete with festivals throughout the year as all the tribes have their own festivals, which they greatly cherish (IGNCA, n.d.). The literacy rate in Nagaland is 80.1% of which male and female literacy is 83.3% and 76.7% respectively (Indiaonlinepages, n.d.).

Folk songs and dances are essential ingredients of the traditional Naga culture. The oral tradition is kept alive through the media of folk tales and songs. Naga folk songs are both romantic and historical, with songs narrating entire stories of famous ancestors and incidents. The various Naga groups have their own distinct festivals. To promote inter-group interaction, the Government of Nagaland has organized the annual Hornbill Festival since 2000 (Wikipedia, n.d.). The people are simple, straight-forward, hardworking and honest people with a high standard of integrity. They possess a strong sense of self respect and rarely submitted to anyone who roughshod over them. The Naga society is undergoing tremendous transformation. The spread of Christianity, the growth of education and developmental programs undertaken by the Government have all unleashed forces which are churning up the tribal society and rapidly changing its complexion and character (AUessays, 2018).

Meghalaya: Meghalaya society is the only matrilineal society in the Northeastern region of India. Women are held in high esteem for they give birth to the next generation (MapsofIndia, n.d.). Unlike many Indian states, Meghalaya has historically followed a matrilineal system where the lineage and inheritance are traced through women; the youngest daughter inherits all wealth and she also takes care of her parents (Wikipedia, n.d.). The literacy rate in Meghalaya is 74.43% of which male and female literacy is 75.95 % and 72.89 % respectively (Indiaonlinepages, n.d.).

Meghalaya is one of three states in India to have a Christian majority. Conversion from indigenous to Christianity began in the 19th century during the British colonial era. About 75% of the population practices Christianity, with Presbyterians, Baptists and Catholics the more common denominations. The religion of the people in Meghalaya is closely related to their ethnicity. Close to 90% of the Garo tribe and nearly 80% of the Khasi are Christian, while more than 97% of the Hajong, 98.53% of the Koch, and 94.60% of the Rabha tribes are Hindu

(Wikipedia, n.d.). The endowed natural beauty of the state earned it the accolade of “Scotland of East”, its awesome weather, the exquisite culture, and traditions of the ethnic tribes of Meghalaya make the state distinctly stand-out from the other states of India. In addition, it is imperative that the local inhabitants of Meghalaya protect their ancient cultures and traditions and prevent the dirt of the modern world interfere with their uniqueness that constitutes the very essence of the spell-binding beauty of Meghalaya (Panda, 2017).

We begin to learn our culture, the ways of our society, just after birth. That process is called socialization, and it involves far more than schooling. Our culture shapes the way we work and play, and it makes a difference in how we view ourselves and others. It affects our values, what we consider right and wrong. This is how the society we live in influences our choices. But our choices can also influence others and ultimately help shape our society (Facinghistory, n.d.).

Culture affects perception, and perceptions drive behaviour. Thus, the culture we belong to, has a direct impact on our behaviour. Moreover, our environment, which has cultural influences, shapes our behaviour. If the values of a certain culture do not teach men to respect women, it will naturally reflect in their behaviour. Behavioural and communication etiquette are a part of our culture. What our culture teaches us affects the way we interact socially. The importance of culture cannot be stressed enough, as it is something that lies within us, around us, and is an integral part of our being. It defines the way we treat others and ourselves (OpinionFront, n.d.).

1.4.0 Rationale of the Study

The many ills that our society as a whole is suffering today are mainly due to crisis of values. The attitude of today's young generation in general and the behaviour of the youth towards the elders in discourteous ways in particular are really worrisome. Hardly any day goes without some news indicative of crisis of values. Values are those things that really matter to each of us. Values in public life seem to be on the cross roads (Banga, n.d.). The problem of declining values is multi -

dimensional arising out of combination of major social forces such as globalisation, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence and terrorism. These have led to insecurities, individualistic life styles, acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences (NCERT, 2000).

There is an erosion of social, moral, cultural, economic and political values at all levels. The erosion of values has led to the spread of selfishness, unlimited greed, corruption, violence, and destruction, abuse of human rights, frustration and crisis of character. The crisis has taken up such a magnitude that if serious efforts are not made to check it, then the whole system is likely to collapse. Value education equips the children to cope adequately with life, with what lies ahead of him so that he may become a worthy participant in the adventure of life. It teaches useful qualities in life such as punctuality, patriotism, national integration etc., and it should be encouraged to the fullest (Banga, n.d.).

Mass media has senselessly gripped our children, and assaults them with information, views and prejudice in a manner that young minds can hardly discern or judge. Drug abuse, irresponsible sexual behaviour, vandalism, commercialization, stealing, cheating, confusion between heroes and celebrities as role model are witnessed more often than ever before. Educationists and public alike have voiced concern about moral degradation, about crime, violence in the streets and in the media, lack of discipline in schools (Anmol & Kumar, 2015).

The present Indian educational system is reflecting more or less borrowed ideologies and philosophies and national values are being relegated to the background. Teachers have failed in their responsibilities, the teacher educators are not being clearly oriented to the national values, ideas and ideologies. Our school and colleges have become examination centre not value-centre and parents have failed to bring up their children properly. Our national leaders too have not set a good example (Rajkhowa, 2014). Modern day parents are more concerned about the careers and moneymaking potential of their children than about acquiring any knowledge or values. The emphasis is on which course of study will give 'maximum' returns in terms of income for the ward and not on what the child will learn. Far

from helping the best to grow from within, children right from the beginning are crushed under the weight of information and are given false values (Anmol & Kumar, 2015).

As our society is facing serious value crisis which has resulted in many social evils, values of people particularly our youths or students at secondary and higher secondary levels are serious concern for all of us. In this connection, certain questions arise in the mind of the research scholar as given below:

1. What are the values held by tribal students in the North East particularly the Mizo, Naga and Khasi students?
2. Will there be differences in the values of Mizo, Naga and Khasi youths or students?
3. Does gender have anything to do with the values of youths or students?
4. Are values of students pursuing different streams of studies different?
5. Do students from different socio economic status have different values?

These and related questions concerning values need to be probed thoroughly. To find answers to these queries and related concerns, it is pertinent to conduct an indepth study on values of youths or students. No study has been found to have been conducted among youths from different cultures. Hence, the scholar of this research is interested to cover the three communities of Mizo, Naga and Khasi in research on values.

1.5.0 Statement of the Problem

To answer research questions raised and mentioned above as well as to fill the research gap, the problem of the study is stated as, “ Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level: A Cross Cultural Study”.

1.6.0 Objectives of the Study

The study has been undertaken with the following objectives:

1. To study personal values of Mizo students at higher secondary level.
2. To compare personal values of Mizo students at higher secondary level in relation to gender, stream of studies and socio-economic status
3. To study personal values of Naga students at higher secondary level.
4. To compare personal values of Naga students at higher secondary level in relation to gender, stream of studies and socio-economic status.
5. To study personal values of Khasi students at higher secondary level.
6. To compare personal values of Khasi students at higher secondary level in relation to gender, stream of studies and socio-economic status.
7. To compare personal values of Mizo, Naga and Khasi students at higher secondary level.
8. To compare personal values of Mizo, Naga and Khasi students at higher secondary level in relation to gender, stream of studies and socio-economic status.

1.7.0 Null Hypotheses of the Study

1. There exist no significant differences between mean scores of Mizo male and female students at higher secondary level in different dimensions of personal values.
2. There exists no significant difference between personal values of Mizo male and female students at higher secondary level.
3. There exist no significant differences between mean scores of Mizo arts and science students at higher secondary level in different dimensions of personal values.
4. There exists no significant difference between personal values of Mizo arts and science students at higher secondary level.

5. There exist no significant differences between mean scores of Mizo arts and commerce students at higher secondary level in different dimensions of personal values.
 6. There exists no significant difference between personal values of Mizo arts and commerce students at higher secondary level.
 7. There exist no significant differences between mean scores of Mizo science and commerce students at higher secondary level in different dimensions of personal values.
 8. There exists no significant difference between personal values of Mizo science and commerce students at higher secondary level.
 9. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
 10. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and average socio-economic status
 11. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.
 12. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and low socio-economic status.
 13. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
 14. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to average and low socio-economic status.
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15. There exist no significant differences between mean scores of Naga male and female students at higher secondary level in different dimensions of personal values.
 16. There exists no significant difference between personal values of Naga male and female students at higher secondary level.

17. There exist no significant differences between mean scores of Naga arts and science students at higher secondary level in different dimensions of personal values.
18. There exists no significant difference between personal values of Naga arts and science students at higher secondary level.
19. There exist no significant differences between mean scores of Naga arts and commerce students at higher secondary level in different dimensions of personal values.
20. There exists no significant difference between personal values of Naga arts and commerce students at higher secondary level.
21. There exist no significant differences between mean scores of Naga science and commerce students at higher secondary level in different dimensions of personal values.
22. There exists no significant difference between personal values of Naga science and commerce students at higher secondary level.
23. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
24. There exists no significant difference between personal values of Naga students at higher secondary level belonging to high and average socio-economic status
25. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.
26. There exists no significant difference between personal values of Naga students at higher secondary level belonging to high and low socio-economic status.
27. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
28. There exists no significant difference between personal values of Naga students at higher secondary level belonging to average and low socio-economic status.

29. There exist no significant differences between mean scores of Khasi male and female students at higher secondary level in different dimensions of personal values.
30. There exists no significant difference between personal values of Khasi male and female students at higher secondary level.
31. There exist no significant differences between mean scores of Khasi arts and science students at higher secondary level in different dimensions of personal values.
32. There exists no significant difference between personal values of Khasi arts and science students at higher secondary level.
33. There exist no significant differences between mean scores of Khasi arts and commerce students at higher secondary level in different dimensions of personal values.
34. There exists no significant difference between personal values of Khasi arts and commerce students at higher secondary level.
35. There exist no significant differences between mean scores of Khasi science and commerce students at higher secondary level in different dimensions of personal values.
36. There exists no significant difference between personal values of Khasi science and commerce students at higher secondary level.
37. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
38. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and average socio-economic status
39. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.
40. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and low socio-economic status.

41. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
 42. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to average and low socio-economic status.
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43. There exists no significant difference between personal values of Mizo, Naga and Khasi students at higher secondary level.
44. There exists no significant difference between personal values of Mizo male, Naga male and Khasi male students at higher secondary level
45. There exists no significant difference between personal values of Mizo female, Naga female and Khasi female students at higher secondary level
46. There exists no significant difference between personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level
47. There exists no significant difference between personal values of Mizo science, Naga science and Khasi science students at higher secondary level
48. There exists no significant difference between personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level
49. There exists no significant difference between personal values of Mizo high SES, Naga high SES and Khasi high SES students at higher secondary level
50. There exists no significant difference between personal values of Mizo average SES, Naga average SES and Khasi average SES students at higher secondary level
51. There exists no significant difference between personal values of Mizo low SES, Naga low SES and Khasi low SES students at higher secondary level.

1.8.0 Operational Definitions of Key Terms Used

Personal Values: In the present study, personal values refer to things considered to be of great worth or importance and also standards or principles considered valuable or important in life by a person.

Students at Higher Secondary Level: The term 'students at higher secondary level' in the present study means students of higher secondary schools studying in Classes XI and XII.

Stream of Studies: In the present study, the term 'stream of studies' refers to arts, science and commerce subjects offered at higher secondary level of education.

1.9.0 Organization of the Report:

Chapter - I : The first chapter deals with the meanings and definitions of values, importance of value-based education, objectives of value education, crisis of values on today's society, committees and commissions on values, rationale of the study, statement of the problem, objectives of the study, hypothesis of the study, operational definitions of the terms used and organization of the report.

Chapter - II : The second chapter is concerned with the review of related studies conducted in India and abroad. The research works and findings of various researchers were recorded and presented in this chapter.

Chapter - III : The third chapter is titled "Methodology of the Study" and deals mainly with method of study, population, sample, sources of data, description of tools, collection of data, analysis of data and statistical treatment of data.

Chapter – IV : The fourth chapter is on Analysis and Interpretation of Data relating to the personal values of Mizo, Naga and Khasi students in terms of their gender, stream of studies and socio-economic status.

Chapter – V: The fifth chapter is focused on the findings and conclusions, discussion, recommendations for improvement of personal values among students and suggestions for further research.

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CHAPTER-II
REVIEW OF RELATED STUDIES

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In any research study, the review of related literature provides a broad understanding of how the problems could be considered in relation to the works already carried out. Recognising the importance, effort has been made to present the review of related studies collected from theses, dissertations, journals, books, etc. A review of related studies conducted earlier gives a theoretical orientation to the empirical study.

In this chapter, the findings of research studies and other literature relevant to the present study were presented. An attempt was made to review the related literature highlighting students' values, value education, values incorporated in textbooks, teachers' views on value education, students' perceptions on values and value education and so on conducted in the country and abroad. A brief review of available researches carried out by the earlier investigators in the field of value education is presented as follows:

2.1.0 Studies Conducted in India

Manav (1981) made an attempt to study the attitudes, self-concept and values of professional and non-professional college students. The study revealed significant difference between professional and non-professional students with regard to personal, religious, materialistic and humanistic values. The study further revealed that medical and engineering college students differed significantly in personal and social values; engineering and teacher training students differed significantly on personal, religious and humanistic values; whereas medical and teacher training students differed significantly with regard to personal, religious, educational and humanistic value dimensions.

Kalamani (1991) investigated the problems of adolescents and their value system. The aim of the study was to find out the adolescents' problems in the personal, family, socio-emotional and educational areas as well as to see their value

system. 240 students from higher secondary schools in Anna district were selected for the sample. Mean, SD, and 't' test were used to treat the collected data. The result showed that adolescent boys and girls had many problems in personal, family, socio-emotional and educational areas. All adolescent students in higher secondary schools were low in political and religious values while they were high in social values.

Sati (1991) conducted a comparative study of needs, values, aspirations and adjustments of scheduled caste and other students of secondary schools of Kumaun. The findings showed that scheduled caste boys and scheduled caste girls did not differ on value preferences and on educational aspiration. But, non-scheduled caste boys and girls differed significantly in two value dimensions namely theoretical value and social value. In theoretical value non-scheduled caste boys were significantly better than their female counterparts, whereas in social value the non-scheduled caste girls were significantly better.

Anbarasu (1992) studied value orientation in English language textbooks of upper primary schools. The study attempted to find out value orientation in upper primary English language textbooks. Three separate questionnaires were constructed for classes VI, VII and VIII. The findings indicated that (1) Class VI boys and girls had a very low level of value-awareness and they differed significantly in their value awareness. (2) Class VII boys and girls had a very low level of value- awareness and they also differed significantly in their value-awareness. (3) Class VIII girls had an average level of value awareness. (4) Class VIII boys and girls did not differ significantly in their value- awareness.

Chuttaura (1992) explored the adjustment, aspiration and value pattern of scheduled caste and scheduled tribe student-teachers of Rajasthan. The study found that the most preferred values of both scheduled caste and scheduled tribe teacher trainees were moral value followed by social value and that their least preferred values were economic followed by aesthetic value.

Bauni (1992) investigated values of college students in Nagaland in relation to their self-concept. The study attempted to find out the personal value pattern and self-concept of Naga college students and also to see if some relationship exists between them. The results showed that there was significant positive correlation between self-concept and social as well as democratic value and a negative

relationship between self-concept and power as well as family prestige values, but there was no relationship between self-concept and each of the values- religious value, aesthetic values, economic value, knowledge value, hedonistic value and health value.

Padmanaban (1992) studied the values of high school pupils in relation to certain selected variables. The objective was to assess the values of high school pupils to understand their value pattern in the present day social and educational environment. Pupils studying in Standard IX in the secondary schools of one of the revenue districts (South Arcot) were selected by the random sampling method. The findings indicated: (1) the value pattern of pupils studying in standard IX was quite satisfactory, though there was a rather wide disparity in different value scores, the rank order of the mean scores for the different values showed the highest score in social value and the lowest score in political value. (2) boys and girls differed in respect of theoretical, economic, political, social and aesthetic values. (3) there was an association between the pupils most preferred value and their caste and religion. (4) there was an association between the pupils most preferred value and their parents socio-economic status. (5) there was an association between the pupils most preferred value and their self-concept.

Pradhan (1992) in his study of values among secondary school students found that socio-economic status was significantly (positively) correlated with social, economic, knowledge, power, and family prestige values. Again moral judgement was positively correlated with religious, social, democratic, knowledge and health values while negatively correlated with economic, hedonistic, power and family prestige values. Moral judgement had no significant correlation with aesthetic value. The study further revealed significant sex differences in social, democratic, power and health values. Boys had higher democratic and health values than girls, while girls were higher on social and power values.

Jafri (1992) in her comparative study of values and aspirations of undergraduate women students between two colleges, found that the students of arts stream of Tika Ram College were significantly higher in values as compared to the students of Women's college, while the aspirations of students of Women's College was higher as compared to the students Tika Ram College. The study also revealed

the existence of significant difference in the aspiration and values between arts and science students, between high and low educated parental groups as well as between high and low parental income groups.

Shah (1992) investigated into the values of higher secondary school students of Saurashtra. The results indicated that- (1) there was a significant relation of the variables, namely, sex, residence area, stream of study, and standard with aesthetic and religious values. (2) there was a significant relationship of the variables- sex, area and stream of study-with knowledge and moral values.(3) stream or branch of study was significantly related to social value. (4) there was no significant relation of the standard and knowledge, social, political and moral values.

Sharma (1992) studied teachers' socio-economic status and values with reference to their attitude towards the nation. The aim of the study was to compare male and female teachers of different levels for their socio-economic status, value and attitude towards the nation. 1,200 teachers from the primary, secondary and higher levels of the various institutions situated in Agra city served as the sample. The findings indicated that- (1) male and female teachers of different levels differed in SES but they did not differ on value-orientation and attitude towards nation. (2) to some extent, value orientation was related to ATN. (3) ATN and SES were also found to be related.

Kaur (1993) compared the value dimensions of 300 government and private senior secondary school students on A-V-L (Allport- Vernon- Lindzey) Scale. The study revealed that government school boys preferred aesthetic and social values most and their least preferred value was religious. In case of girls of government schools also the first two preferred values were same as that of boys but their least preferred value was economic which was religious for private school girls. Significant difference was observed between male and female students of government schools with respect to three value dimensions namely economic, theoretical and religious. Boys were significantly higher in economic value than their counterparts whereas girls were higher than the boys in theoretical and religious value dimensions. With regard to students of private schools, significant difference was noted only in religious value dimension where females were significantly higher

than the boys. No other sex difference was found in the other five value-dimensions so far students of private school were concerned.

Kaur (1993) made a comparative study of value dimensions of postgraduate arts and science students. The study revealed that males in the science group had higher mean scores on theoretical, economic and political values than their counterparts in the arts group who were higher on aesthetic, social and economic values than the male science group. It was also found that girls from the science stream preferred theoretical and religious values more than the girls of arts stream, while on the remaining four dimensions arts group outscored the science group.

Khanna (1993) studied the value patterns of students studying in teacher training and general streams in a denominational institute. The study was delimited to five value dimensions namely truth, righteous conduct, peace, love and non violence. The findings confirmed significant difference between two groups with respect to truth and love values where the students studying in teacher training stream outscored the other group. No significant difference was observed between the two groups on the remaining three value dimensions.

Singh (1993) conducted a study to identify the value dimension of secondary school teachers in relation to their sex, age and experience. The findings showed that the subject's preference order of value dimensions was political, followed by theoretical, economic, aesthetic, social and religious. The study further revealed significant sex difference with respect to five value dimensions. These were political, theoretical, economic, aesthetic, and religious values. The two most preferred values of less as well as more experienced teachers were found same. These were political followed by theoretical value.

Verma, Das and Swain (1993) in their study of the main effect of sex and rural/urban inhabitation on the values of adolescent students found that male adolescents were higher on truth, non-violence and love value than female adolescents but no significant difference was observed between male and female subjects with respect to right conduct value and peace value. Again, on the variable of inhabitation all the F-ratios were found highly significant.

Gurnani, Bala, and Golwalkar (1995) conducted a study to find out and compare the life values, personality and creativity among physically handicapped students and settled graduate persons. Comparison was made on 250 physically handicapped students drawn from Senior Secondary Schools of Rajasthan and 250 settled persons who had completed graduation and belonged to the age group of 25 to 40 years. The results related to values revealed that moral and aesthetic values were negatively related to all life values, except hedonistic value in respect of both physically handicapped students and settled persons. Moreover, the study did not find any relationship between flexibility and life value. The hedonistic value also did not show any relationship with creativity.

Ranu (1995) in her study of value dimensions of post-graduate students in relation to their levels of aspiration and intelligence, found that the two most preferred value dimensions of post-graduate students were theoretical and political whereas two least preferred values were religious and aesthetic. The male students were significantly higher in theoretical value but, lower in aesthetic and social values than the female students. It is also found that arts students were significantly higher in aesthetic, social and political values than the science students. The study further revealed that level of aspiration and intelligence together were predictors of the scores among male and female students.

Taj and Rekha (1995) undertook an experimental design to find out whether the activities designed to inculcate the value of national integration had a strong influence in the development of national integration values. The study used the randomised control group post-test design. The analysis of results revealed that activities designed for had an influence in the development of national integration values.

Dhekwar (1996) conducted a study on personality problems and value pattern of higher secondary students of non-technical course and vocational technical course. The study revealed that the hierarchy of values of Higher Secondary students of non-technical course and vocational technical course was similar in most of the cases. All groups of vocational technical course were higher in social and theoretical values. The study further revealed that religious and aesthetic values were held at low position by students of both non-technical and technical vocational course.

Verma (1996), in his study on value pattern of 400 college students of Rohilkhand region with special reference to sense of responsibility, reflected that social values were higher among arts students and theoretical values among science and commerce students. The study further reported that the socio-economic status did not affect the values of college students and the streams of study (arts, science and commerce) did not differ significantly in their sense of responsibility.

Gupta and Mandal (1997) studied the effects of education, location, sex and marital status on the terminal and instrumental values of 360 young men and women in the age group of 18 to 35 years. The samples were stratified according to sex, marital status, location (rural and urban) and education (fairly good educational background and poor educational background). Analysis of variance revealed that location, education, sex and marital status had a significant effect on the respondents' terminal values but not on their instrumental values.

Pradhan and Panda (1997) in their study on the effects of tribal/ non-tribal status and sex on moral judgement among 42 tribal and 58 non-tribal children studying in class IX of three schools in the district of Koraput (Orissa) revealed existence of significant difference in moral judgement between both tribal and nontribal as well as male and female school going children. Tribals compared to non-tribals, and boys compared to girls were at a higher stage of moral judgement.

Rao, Reddy and Samiuliah (1997) investigated the work values of 120 employees from three different business organisations, in relation to their behaviour activity profiles i.e. Type 'A' and Type 'B' as measured by, Friedman and Rosenman, (1950). Results revealed that there were significant differences between the two types of individuals in the work values: creativity, management, supervisory relations, security, prestige, independence, variety, economic returns, altruism, and intellectual stimulation.

Sharma (1997) in this article argued that the task of teaching values to the young is the task of both parents and teachers. He holds that values are not fractional things to be doled out in fixed daily or weekly measures, as one among various subjects in the school syllabus. According to author, there are some specific values like good health, soundness of body and mind, honesty, truthfulness, equality, democracy, secularism and self-realisation that can be taught through formal education at all

levels through incorporating games, sports, yoga and participative method of teaching values. Such a value as self-realisation can be self-taught through introspection, continuous practice, meditation and transcendence of the mundane realities.

Singh and Gupta (1997) on the influence of personality and gender on value system of people found that neuroticism was positively related with theoretical, aesthetic and religious values whereas extraversion was positively related with social, political, and economic values. Females showed preferences for aesthetic, social, and religious values whereas males showed their preference for theoretical, political and economic values.

Singh and Pathak (1997) conducted an empirical study to explore the effect of residential background, age and gender on ecological attitude, value orientation and environmental perception in a sample of 180 people. Results indicated that rural people found nature as more positive, group-oriented, development and dominating; whereas factory people perceived nature as more unitary, organized and sensuous; with the perception of urban people falling between these extremes. The components of value orientation and ecological awareness were found to be significantly correlated.

Pathak and Tripathi (1998) made an attempt to justify how modern information technology had influenced our values especially in the industrial sector. The authors stressed that the values which are getting abrasion are human values, community and social values, cultural values and institutional values etc. can be inculcated among the industrial personnel by organising various programmes such as symposia, seminars, and special lectures, and encouraging extra-curricular activities. They also suggested that value education should be a part of the curriculum of higher education.

Sahoo, Biswal and Khandai (1998) investigated the perception of 225 students of different schools of DAV (Devi Ahilya Vishwavidyalaya) - Indore, about their existing secular values. The major findings reflected that secular value was prevalent among average number of university students. The study further revealed that scientific, humanitarian, moral, and spiritual values were high among the university students.

Bhagawati (1999) made a comparative analysis of value orientation in two school systems of Assam (Vidya Bharati system and general school system). The findings revealed that the students of Vidya Bharati Schools secured higher scores on attitude scale of values than the general school system. Students of Vidya Bharati school system scored higher than their teachers but, there was no difference in the value scores between students and teachers of general schools. The study further revealed that female students as well as female parents scored consistently higher than their male counterparts.

Joshi (1999) in his article on fundamental duties and human values focused that values were important for the upliftment of human life. The author also discussed how various values such as justice, equality, liberty, fraternity, humanism, scientific temper, spirit of enquiry, protection of environment, love and compassion as well as the role of teachers towards helping students develop the art of practising values in concrete situations of life. The author suggested that the teachers should themselves be value oriented and enthusiastically participate in different programmes of value education.

Vaithilingam (1999) studied the aspirations, values of children and fertility behaviour in rural Tamil Nadu. The study revealed that the educational aspirations of children both sons and daughters were high, however it was found moderate in case of professional aspiration. In both educational and professional aspirations a slight disparity was noticed between sons and daughters i.e. higher aspirations for sons than daughters. The study further revealed that high socio-economic status group gave preference to psychological values, whereas, poor socio-economic status group attached more importance to economic values.

Kishore (2000) in his article discussed about the need of incorporating value education in science teaching. The author stated that schools were not doing what needed to be done. The author was worried about non-implementation of recommendations of various commissions regarding value education. The value related concepts, their nature and classification were discussed in detail. The author suggested that the role and attitude of science teachers in value education must be positive and they should be able to resolve the value conflict of children and help them develop a scientific world view.

Islam (2002) in his study of value pattern of college students revealed that college students were mostly inclined towards modern values and attitudes. The study also revealed that B. Sc students endorsed modern progressive outlook in their values and attitudes than B.A. and B.Com students. The investigator also reported a significant difference between high socio-economic status group and low socio-economic status group as well as high media exposure group and low media exposure group in relation to their values and attitudes.

Pamei (2002) in his study of social motives, values and level of aspiration as related to identity crisis among Naga students found that Naga students strongly believe in a set of terminal and instrumental values. Their most preferred terminal values were salvation, wisdom while least preferred were true friendship. Again their most preferred instrumental values were honesty and ambition whereas least preferred value was forgiveness. The study further revealed that level of aspiration had significant effect on some of the Naga Problem Questionnaire items. Goal Discrepancy score had significant effect on five items, Attainment Discrepancy score had significant effect on three items, while Number of Times Goal Reach Score had significant effect on Two Naga Problem Items.

Vijayalakshmi (2006) in her study on prioritization of secondary school children's values by their parents and teachers revealed that teachers and parents gave more importance to only 5 values, namely worthiness, sympathies, discipline, equality and caring. The results further revealed that hundred per cent of teachers gave priority to open mindedness, practicality, academic bent of mind, self-reliance, forgiveness, obedience and creativity, whereas hundred per cent of parents gave priority to the values namely honesty, truthfulness, cleanliness, duty mindedness, love, kindness, spirituality, humanity aesthetics morality, punctuality, cooperation and objectivity. Light difference ranging from 81% to 97% was observed in the preference of values of teachers and parents. The study reported a significant difference between rural and urban teachers as well as parents, male and female teachers as well as parents, educated and uneducated parents above 40 years, rich and poor parents and teachers teaching arts and science subjects with regard to values.

Dull, Indrawn and Suman (2007) studied values of the school students in relation to gender and socio-economic status. The study was conducted on 200

adolescents (male and female) studying class X in Rohtak. The study revealed that male students gave highest value to power and lowest to family prestige values, whereas girls accorded highest value to economic indicators but lowest to hedonistic values. High socio-economic status group male students had highest power value and lowest religious value, whereas female students had highest aesthetic value and lowest hedonistic value. The male and female students belonging to low socio-economic status gave highest value to knowledge and economic value and less to family prestige and religious value respectively.

Anilkumar and Ayishabi (2008) carried out a study on students' awareness of values in the content of secondary level English. The study was conducted on Kannur and Kasaragod districts of Kerala. The sample for the study were 1,864 secondary school students of English, among them 536 were students of class- VIII, 965 were class-IX and 363 were class X. The findings indicated that the content of secondary schools English curriculum was a rich source of values containing all the values prescribed for the age group of students and the secondary school English students awareness of values in the course content was 36%. The boys were not significantly different from girls as far as their awareness of values in the content of secondary school English curriculum was concerned.

Nanda (2008) investigated on the development of self-instructional modular for inculcating human values among Dogri speaking children 6-14 year age group of Jammu Region. The research project was designed and carried out with the prime objective of making an in-depth analysis of the issues which confronted the youth today. The data were collected from four districts of Jammu region namely, Akhnoor, Jammu, Samba and Bishnah of Jammu and Kashmir. The findings of the study, investigating various facets of personality development and value orientation of pupils enrolled in schools recommended an action plan which should be incorporated at school level for effectively realizing the cherished goal of value based education. The investigator also recommended that a review of the existing course curricula was needed and to create an institutional mechanism so that young children would be responsible and committed citizens in the future. Value education should be made a mandatory requirement for schools both in Government and private sector located in the State of Jammu and Kashmir so that a uniform approach could be evolved.

Tripathi (2008) conducted a study on patterns of social identity and value orientation and their implications for conflict resolution. In this study the multiple regressions for conflict resolution styles indicated that values were more powerful predictors than social identities for conflict resolution. It further revealed that females and adults had higher scores on social and protection values while males and young adults were higher on personal and growth values.

Kauts and Kaur (2010) in their investigation on value preferences among adolescents revealed that common preferred values of boy and girl adolescents were world at peace, freedom, true friendship, wisdom, national security, equality, salvation, courageous, honesty, self- control, forgiving and cheerful. So far the terminal values were concerned, the study revealed that boys placed highest preference to value-wisdom and lowest preference to value-salvation, whereas these were the value of national integration and mature love respectively for girl adolescents. Again, with regard to instrumental values, the boys preferred honesty the most and cheerful the least, whereas these were honesty and logical respectively for girls.

Benjamin (2011) conducted a study to find out the prevalence of moral judgement among higher secondary school students of Chennai city with respect to classification of different school climate and home environment. The findings revealed that the school students in high school climate had higher moral, personal, social, aesthetic, humanitarian and religious values than the students in moderate and low school climate. On the other hand, in all these values the scores among the students of moderate and low school climates were similar. Contrary to this, the academic value was found similar among school students irrespective of the level of school climate. With regard to the influence of home environment, the study showed that in moral, personal, academic, social and aesthetic values students were similar irrespective of the level of home environment (high, moderate and low), whereas in humanitarian and religious values the students of low home environment were significantly higher than the students of high and moderate home environment.

Rajkumari (2011) designed a cross cultural study to examine the impact of home and school environment on values of adolescence girls of Coimbatore city of Tamil Nadu and Imphal West of Manipur. The results revealed that girls of

Coimbatore city obtained higher mean scores for aesthetic, economic, family prestige and hedonistic values than their counterparts, whereas girls of Imphal West of Manipur obtained higher scores in religious, social, knowledge, power and health values. With respect to the impact of home environment, the study revealed that control and protective dimensions of home environment had positive correlation with religious and democratic values of the Coimbatore girls. So far the girls of Imphal West of Manipur were concerned the study found that permissiveness and religious value, rejection and knowledge value, deprivation of privilege with hedonistic, social and power values, protectiveness and democratic value; reward and knowledge value, permissiveness and hedonistic value were positively related.

Sucharitha (2012) conducted a study to examine the influence of seven independent variables namely sex, class of study, locality, subject of the study, level of institution, age and family size on moral judgement of secondary school students. The author revealed that sex and class of study had no significant influence on the moral judgement of secondary school students. However, the girl students scored higher in the mean score of moral judgement. The study further revealed existence of significant difference between rural and urban students in their moral judgement.

Tiwari (2012) carried out a study on exploring and identifying the work values among junior high school students. The project was conducted in three phases. His main finding was that junior high school students had no idea about the intrinsic aspect of work and it was necessary that children were made aware about the intrinsic aspects of work. The parents, teachers and administrative staff were found to concede that the students could not be blamed for not having proper work values. The results indicated that the development of work values got stagnated after Class-VII. The policy makers should take notice of it and the causes should be traced and action should be taken to remove them.

Mohanty (2014) conducted an empirical study with 647 samples of teachers and students from schools, colleges, universities and technical institutions across Odisha on five value parameters. This qualitative sampling survey was conducted to examine whether curriculum encompassing human values play a role in personality development of a student. These value parameters included conviction, optimism, and acceptance to responsibility, acceptance to new opportunities and challenges in

life and career, self- motivation and ambition. It was found that teachers and students perceived and believed that teachings of human values bring positive personality traits in students and thus value education may be made mandatory in formal and non-formal educational institutes.

Johnson (2016) analyzed value crisis among youth in emerging society and value oriented education. This paper mainly highlighted the causes of value-crisis among our youths and attempts had been made to make education value-oriented. It was an attempt by the author to present an overview regarding the following objectives. (1) To study the causes of value crisis among the youth in the different perspectives. (2) To analyze the importance or need of value oriented education and to provide some measures to make education value oriented to solve the value crisis among the youth. The author concluded by saying that value-oriented education should be the arch-theme of our education. The success of any programme hinged on the degree of commitment on the part of the other components of the school community-parents, management, friends, classmates, educational authorities and society in general. The wholehearted cooperation of all formal and non formal agencies of education was needed very much. That is why the strategy of value oriented education was a challenge for teachers, parents and society at large.

Rudraradhya (2019) conducted a study on personal values and teacher adjustment of secondary school teachers in Tumkur district. The findings were: (1) There was no significant relationship between personal values and teacher's adjustment of secondary school teachers of Tumkur District. (2) There was no significance difference in the teacher adjustment score of teacher with high personal values and moderate personal values. (3) There existed no significance difference in the teacher adjustment score of teacher with low personal values and moderate personal values. (4) There existed no significance difference in the teacher adjustment score of teacher with moderate and low personal values. (5) There existed no significant difference in adjustment scores of male and female teachers of secondary schools of Tumkur District. (6) There existed no significant difference in the personal values scores of male and female teachers of secondary schools of Tumkur District.

Sahin (2019) studied values and values education as perceived by primary school teacher candidates. In this study, twelve prospective teachers in 4th grade in the department of primary education in a faculty of education were interviewed. The opinions of prospective teachers on values and values education were grouped under two categories as “My Values” and “Values Education”. In the category of “My Values”, prospective teachers included the concept of values and the values that guided their lives within personal and social values. While some prospective teachers emphasized that the primary goal in values education should be to raise good citizens, other teacher candidates highlighted the importance of having a good character by focusing on personal values. Prospective teachers thought that active learning methods, modelling, and cooperating with family would be effective in values education.

Sing (2020) studied the values reflected in secondary level English syllabus of W.B.B.S.E (West Bengal Board of Secondary Education). The objectives of this study were to find out how the English syllabus was helping the students in inculcating values, to identify the types of values incorporated in English syllabus of W.B.B.S.E. The major findings of this study were that prose lessons were mostly able to develop values among the students than nonfiction and poetry; Nonfiction, though it is little in number of lessons, had high efficiency in the development of values, the English syllabus of W.B.B.S.E was able to develop social values, moral values and national values.

Mahato, Adhikari and Gope (2021) studied personal values of the students of higher education of Purulia. The findings revealed that the students of higher education of Purulia district expressed moderate value in hedonistic value, power value, aesthetic value, family prestige value and health value. The students also showed their high values in democratic, social and knowledge areas of personal value but they scored low in economic and religious dimensions of personal values.

2.2.0 Studies Conducted Abroad:

Arceneaux (1990) conducted a study on personality characteristics and values of 95 college students divided into three groups based on their achievement. He

administered three measures to study their personality characteristics, interests and values. The study revealed that the three achievement groups differed consistently with the majority of differences involving socialisation or conformity. A gender difference was also noted in this regard.

Macneil (1990) investigated the relative importance of twenty values and their relationships with aspiration, life roles and work of 157 senior undergraduate students. The findings of the study showed that the respondents were inclined to value areas of personal intelligence, achievement and social orientation, and vocational aspirations. Statistically significant correlation was reported between values and career aspirations. The study further showed that the senior undergraduate students gave more importance to those values which emphasize social orientation and personal development.

Harbison (1991) conducted a study on value orientations and career aspirations of the students pursuing MSW (Master of Social Work) degree at University of Toronto. A comparison was made between those entering into the MSW programme with a BSW degree and those entering without a BSW (Bachelor of Social Work) degree. The study indicated that those holding the BSW degree had different career expectations and aspirations than those who did not hold this degree. It was also reported that holding or not holding a BSW degree had no significant impact on respondent's value orientations. However, the result reported a relationship of value orientations with demographic characteristics and career aspirations.

Mendoza (1991) studied school personnel, students and parents of four single-sex catholic secondary schools. The study revealed that students' values, aspirations and self-esteem are nurtured through the care and respect received from teachers and parents. The study further concluded that the community of values in Catholic Church enable students, parents and school personnel to aspire and even achieve higher.

Menell (1991) conducted a study to explore and describe the values, level of satisfaction and aspiration of counselling psychology doctoral students. Nine women from three different counselling psychology doctoral programmes participated in the study. A total of 21 semi-structured interviews were conducted. The findings revealed that the participants endorsed highest priority to practice oriented values

such as introspection, connectedness in relationships and feelings over thinking. Thus, the result indicated that the participant did not perceive differences between their personal and professional value.

Basolene (1992) studied the aspirations and values of African and Asian theological students. Thirty eight students including nineteen from Africa and nineteen from Asia were sampled for interview. It was perceived by the students interviewed that, going on with their higher aspiration for education was the way to qualify for political, religious and socio-economic values.

Narayanan, Shantha, Rao and Kumar (1994) conducted a study on value orientation among Indian and Singapore business students. The study focused on the cross cultural differences in value orientation of these students. The analysis of the study revealed a trend towards materialistic value preferences by the Indian business students and more realistic value preferences by the Singapore business students. Indian students gave high importance to work and success, whereas the Singaporean students gave higher importance to love and life. The findings further revealed that self-concept, self-respect and health were assigned high ranks by both the groups of students.

Smulders (1995) made an attempt to explore the perceptions of private companies in Malaysia in 16 values as defined by the Ministry of Education. The findings revealed that all companies considered the values more desirable for supervisory workers than for non-supervisory workers. 11 values out of 16 were found significantly more desirable for supervisory workers than for non-supervisory workers. The study further revealed that the domestic as well as foreign companies considered values with an interpersonal focus as less desirable and important than values with a personal focus (self-actualisation or competence values) with the exception of honesty.

Musek (1998) conducted a study to explore whether the political and religious adherence of Slovenian students were substantially related to their individual values. The result of the investigation confirmed that political and religious adherence of Slovenian students was significantly connected to each other. The study further revealed that the group with different political notion differed clearly in the related importance of single value and common value category.

Cyril (1999) made a comparative study on educational and cultural determinants of values among adolescents of three countries i.e. England, Saudi Arabia and the United States. The results revealed significant differences among the adolescents of these three cultures; i.e. adolescents from England gave importance to parents and friendship, American adolescents gave importance to being well adjusted and feeling good about oneself and the prominence given to Islam by the Saudi Arabian adolescents.

Ferran et al. (2007) studied the relationship between the psychological wellbeing of Spanish adolescents from 12 to 16 years old and the values they aspire to for the future. The analysis of the results revealed that boys scored significantly higher on the materialistic value and the capacities and knowledge related value dimensions, while the girls scored higher on the interpersonal related value dimensions. The study further revealed that the youngest adolescents scored higher on materialistic values, while the oldest scored higher on interpersonal relationships related values.

Dinar, Teten, and Wendi (2011) studied value education in the perspective of western and Islamic knowledge. The purpose of this paper is to know the concept of value and value education in the perspective of western and Islamic knowledge. The paper concluded that value in western conception was relative, created by human ratio and neglected the revelation, whilst Islam put the revelation as a primary source of values which made education in Islam means the value of education itself. Therefore value education developed by the west, should not be accepted by Muslims without adequate criticism, because there were some fundamental differences between the western worldview and the Islamic worldview.

Thornberg and Oguz, (2013) undertook a qualitative study on teachers' views on value education in Sweden and Turkey. Qualitative interviews with 52 teachers were conducted and analyzed. The results indicated that the teachers did not take a critical approach and value education was mostly about compliance with societal values and norms. The main method of values education reported by the teachers was to be a good role model in everyday interactions with students and there was a lack of professional knowledge in this domain.

Obamehinti (2014) conducted a study on the values of immigrant students on citizenship as a trait of character education. The purpose of this study was to examine the values of immigrant students on citizenship as a trait of character education in accordance to Texas Education Code 29.906 in a high school setting. Data for the study were gathered from immigrant students at Hurst-Euless-Bedford (HEB) Independent School District, Euless, Texas. The research findings for this study included: (1) Most students (91%) defined character and related it with citizenship based on their understandings. (2) A small minority (9%) of students defined character in relation to a character in a storybook. (3) Students' understanding of character as a trait of citizenship was influenced by the values and culture of their country of origin. (4) The values of honor, hierarchy, gender roles, patriarchal and form of greetings shaped immigrant students' understanding of citizenship as responsible members of society. (5) The integrated approach adopted by Hurst-Euless-Bedford Independent School District to character education was preparing immigrant students for citizenship. (6) Immigrant students had a broader understanding of being a responsible member of society than their non-immigrant peers.

Dorji, (n.d.) investigated the role of secondary school libraries to contribute to and support the value education curriculum in Bhutan. The research was conducted in three higher secondary schools in Thimphu Dzongkhag. The research revealed that a large majority of students found value education useful and used the school library to learn more about it. When used effectively by pupils and teachers, and when managed effectively, the school library supported the value education curriculum and provided a suitable environment for young people to learn more about moral and social values. The study thus unveiled substantial evidence to support the view that a good and well equipped school library was a "centre of wholesome education" that was especially vital for a country venturing towards the attainment of Gross National Happiness.

2.3.0 Conclusion

The review of related studies in this chapter covers a wide range of studies conducted on values in India and abroad starting from 1981 to 2021. The review

reveals that some studies have been conducted on personal values, value orientation, value education, values incorporated in school textbooks, teachers' views on value education, students' perceptions on values and value education, comparison of values of students belonging to different groups and so on. However, studies on personal values of students from different cultures and states have not been touched by any one. No study on personal value is found to have been conducted among Mizo students, Naga students and Khasi students and among students of higher secondary schools. A cross cultural study on personal values among the tribals living in north eastern region of India which the present study has done appears to be the first of its kind. Thus, the area of study covered by the present study is a virgin area for research. Due to this, the present study is supposed to have filled the research gap.

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CHAPTER-III
METHODOLOGY OF THE STUDY

CHAPTER- III

METHODOLOGY OF THE STUDY

This chapter describes the method adopted and the procedure followed in conducting the present study. They are discussed and presented under the following heads:

- 3.1.0 Method of the Study
- 3.2.0 Population and Sample of the Study
- 3.3.0 Tools Used
- 3.4.0 Description of the Tools Used
- 3.5.0 Collection of Data
- 3.6.0 Analysis of Data
- 3.7.0 Statistical Treatment of Data

3.1.0 Method of the Study

The present study belongs to a descriptive research as it measures personal values of students through a questionnaire and describes values of the students with the help of data collected for the study. It adopts both qualitative and quantitative approaches to research for descriptive and quantitative analyses respectively.

3.2.0 Population and Sample of the Study

Mizo, Naga and Khasi students at higher secondary level in Mizoram, Nagaland and Meghalaya respectively form a population for the study. Purposive sampling was employed in the initial stage by confining the samples in the capitals of the three states namely, Aizawl, Kohima and Shillong. Proposal was made to take 300 samples from each community of students – Mizo, Naga and Khasi comprising of equal number of male and female and again equal number of samples from arts, science and commerce stream from each state capital. So, 300 higher secondary school students from each state capital were selected randomly by applying stratified

random sampling method. Thus, a total of 900 students of higher secondary schools comprising of 300 samples from each community of Mizo, Naga and Khasi constituted samples for the present study.

Detail nature of sample students is as shown below:

Table 3.2.1
Detail Nature of Sample Students

Sample Students	Mizo	Naga	Khasi
Male	150	150	150
Female	150	150	150
Total	300	300	300
Arts Students	100	100	100
Science Students	100	100	100
Commerce Students	100	100	100
Total	300	300	300
High SES Students	28	46	34
Average SES Students	181	186	184
Low SES Students	91	68	82
Total	300	300	300

3.3.0 Tool Used

Primary data for the present study were collected by administering ready-made tools to the sample students from Aizawl, Kohima and Shillong cities. The ready-made tools used were Personal Values Questionnaire constructed and standardized by Dr. G.P.Sherry and Prof. R.P. Verma (2006) and Upadhyay-Saxena Socio-Economic Status Scale constructed and standardized by Sunil Kumar Upadhyay and Alka Saxena (2008).

3.4.0 Description of the Tools Used

3.4.1 Personal Values Questionnaire (PVQ)

Personal Values Questionnaire constructed and standardized by Dr. G.P. Sherry and Prof. R.P. Verma (2006) contains 40 items divided into ten areas namely:

- 1) Religious value
- 2) Social value
- 3) Democratic value
- 4) Aesthetic value
- 5) Economic value
- 6) Knowledge value
- 7) Hedonistic value
- 8) Power value
- 9) Family prestige value
- 10) Health value

Administration of the PVQ

PVQ may be administered individually as well as in a group. It should be filled out under the standard instructions. First the respondents should fill up the personal data blank printed on the front page. But they should be clearly instructed not to fill up the cage which is meant for investigator. When all the respondents have filled up the blank they should be asked to turn over the page. The investigator should read out the instructions printed on Page 1 of the PVQ- loudly and clearly. The respondents should follow them carefully. He should explain the mode of filling out the PVQ very carefully, preferably with the help of black board if one is available there. When he is sure that they have understood the mode of recording their responses, he should permit them to turn over the page, and ask them to record their responses. He should invigilate the respondents while they are filling up the PVQ lest they should consult one another.

Scoring of the PVQ

This questionnaire is based on Indian culture and traditions. All questions were of closed type (multiple choice) and the respondents were required to give their responses as follows:

- 1) 2 marks for a check mark () showing the most preferred value under the stem.

- 2) 0 for a cross (x) showing the least preferred value under the stem.
- 3) 1 mark for the blank () or unmarked item showing the intermediate preference for the value.

Sometimes the respondent leave some question unanswered. If the number of such questions is 4 or less, each item of the unanswered question should be scored as 1. If their number is more than 4 the questionnaire should be rejected. All the scores should be recorded beside the corresponding bracket and the total for each value (A to J) should be written in the cage given at the foot of the page. The correctness of scoring and recording of the totals for all the values is checked by summing the total for all of them on each page separately. If the grand total is 24 the scoring may be correct, provided that compensating errors have not been committed. Finally the entries in the cage at the foot of each page should be brought at the bigger cage on the cover page of the PVQ. The total of each column should be noted down in the bottom row. These totals denote the scores of the respondent on the corresponding value given at the top of the column, in this questionnaire.

Interpretation of Raw Score

The raw scores can be used to donate the hierarchy of the ten values in the personality of the individual after making the correlations givens in the table below. The correlations are necessary because the means for the value are not equals for a large number of the persons. This difference may be attributed to unequal attractiveness of the items of different values.

Table 3.4.1 (a)
Correlation Figures for the Raw Scores of an Individual

Values	A	B	C	D	E	F	G	H	I	J
Correlation Figures	0	-4	-3	0	+3	-2	+3	+4	0	-1

The plus correlations are to be added to the raw scores of an individuals and the minus correlation are to be subtracted. For example if the raw score of A on social value is 19 then his correlation score is $19-4=15$. Similarly if the raw score of A on the power value is 8 his corrected score is $8+4=12$. But the corrected scores should

be rarely used because the corrections are only approximate. The users of the tool are advised to use the standard deprived scores.

Interpretation of the Derived Scores

In order to interpret the derived scores, it is essential to fix up the score bounds for the qualitative categories. There is no universally accepted mode of conversion of the qualitative data into qualitative ones. Here an arbitrary scheme of the conversion is given, but it may be considered as satisfactory for most purposes.

Table 3.4.1 (b)
Interpretation of Derived Scores

T- Score	Sten Scores	Grade	Interpretation
65 and above	9 and 10	A	Very High Value
55 - 65	7 and 8	B	High Value
46 - 54	5 and 6	C	Average Value
35 – 45	3 and 4	D	Low Value
34 and below	1 and 2	E	Very Low Value

Validity

The validity of the PVQ was obtained by finding out the hierarchy of the value of samples of 20 psychology students of B.A. part 2 in two ways. Firstly they were administered PVQ and the hierarchy of their ten values was determined. Then they were asked to rank the ten values. The ten values were functionally defined in the term of the content of the PVQ. The two hierarchies were correlated and the rank order coefficient of correlation of .64 was found. This correlation is significant at .05 level (DF=8). Thus it is may be said that PVQ is a fairly valid tool to determine the hierarchy of value a group. It may be remarked here that the foregoing evidence of the validity of PVQ is fairly strong.

Reliability

Reliability of a tool is generally defined as the ratio of true variance to the scores (Guilford). Two indices of reliability of the PVQ were found out. Firstly, its reliability was determined by Hoyt's method using analysis of variance which

method is as efficient as Kuder Richardson's but less cumbersome. Secondly, two test-retest reliabilities were determined one after an interval of 11 month and the other of 3 month. Thus three sets of reliability coefficients for the PVQ are available at present and they are presented in the table below

Table 3.4.1 (c)
Indices of Reliability of PVQ

Sl.no	Values	Test-retest Reliabilities		Analysis variance reliabilities N=50	Standar d Error of Measu rement
		Time gap 11 months (N=48)	Time gap 3 months (N=25)		
1	Religious Value	.52	.82	.64	1.6
2	Social Value	.45	.66	.47	1.9
3	Democratic Value	.62	.57	.48	2.4
4	Aesthetic Value	.47	.65	.56	1.8
5	Economic Value	.67	.70	.70	2.0
6	Knowledge Value	.59	.63	.50	2.2
7	Hedonistic Value	.61	.54	.63	2.0
8	Power Value	.55	.53	.60	2.1
9	Family Prestige value	.57	.85	.67	1.6
10	Health Value	.53	.64	.52	2.2

A copy of this questionnaire is attached in Appendix – I

3.4.2 Upadhyay-Saxena Socio Economic Status Scale

Upadhyay-Saxena Socio Economic Status Scale constructed and standardized by Sunil Kumar Upadhyay and Alka Saxena (2008) consists of 31 items in five parts related to (i) Personal Information (ii) Family (iii) Education (iv) Income and (v) Others (cultural and material possessions). The items were selected on the basis of social and economic needs of individuals of different strata and also on the basis of cultural- material symbols which affect individual's socio-economic status.

Reliability

On 109 students of secondary school, the test retest reliability was found to be 0.83.

Validity

The validity of this scale was computed by correlating with SESS of Shah (1986). It was found to be 0.78. This scale was also valid in terms of the known group administration (N=22 for high SES group and N= 18 for low SES group respectively) as it was found to measure high (by 95 percent of correctness) and low (by 95 percent of correctness) socio-economic status appropriately.

Administration and Scoring

Administration of SESS is simple. There is no time limit but students generally take 20-25 minutes to complete it. Responses are scored according to the scoring key provided in the manual.

In the present study, Upadhyay-Saxena Socio Economic Status Scale was used to classify the samples into high, average and low socio economic status to fulfil the objective requiring comparison of personal values of Mizo, Naga and Khasi students in relation to their socio economic status. Although the scale provides five categories of socio economic status such as high, above average, average, below average and low, the present study converted these into three groups such as high, average and low socio economic status. Those who scored 75 or above were categorized as high, 55-74 as average and 54 or below as low socio economic status groups as advised by some experts. The categorization of the samples into three socio economic status groups actually made analysis and interpretation of the data simpler and clearer.

A copy of this scale is attached in Appendix – II

3.5.0 Collection of Data

The required data for the present study were collected by the investigator through her personal visits to schools and administration of the two tools mentioned

before. Primary data were collected from students of higher secondary schools offering arts, science and commerce subjects. The investigator personally went to different higher secondary schools in all the three state capitals i.e Aizawl, Kohima and Shillong. Before going to schools for collecting data, letter regarding request to conduct research was sent to the principals of the institutions and accordingly, dates were set for the conduct of research in such schools.

The respondents were made to understand that their responses to the items in the questionnaires were intended to use only for research purpose and that their responses would be treated as confidential. Questionnaires were distributed to the students and the items/statements in the questionnaire were explained one by one in English language to them. As soon as they finished giving their responses, their answered questionnaires were collected.

3.6.0 Analysis of Data

Students' values were analysed under ten categories namely, Religious, Social, Democratic, Aesthetic, Economic, Knowledge, Hedonistic, Power, Family prestige and Health values. Moreover, data were analysed based on objectives of the study.

3.7.0 Statistical Treatment of Data

The statistical techniques used in the present study included Mean, Standard Deviation, 't' test and Anova.

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CHAPTER-IV
ANALYSIS AND INTERPRETATION OF DATA

CHAPTER- IV

ANALYSIS AND INTERPRETATION OF DATA

Introduction

This chapter deals with the analysis and interpretation of the data regarding the personal values of Mizo, Naga and Khasi students at higher secondary level pursuing arts, science and commerce. The data were analysed based on the students' values in terms of their gender, stream of studies and socio-economic status. They are presented under different headings based on objectives of the study as follow:

- 4.1.0 Personal Values of Mizo Students at Higher Secondary Level
- 4.2.0 Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status
- 4.3.0 Personal Values of Naga Students at Higher Secondary Level
- 4.4.0 Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status
- 4.5.0 Personal Values of Khasi Students at Higher Secondary Level
- 4.6.0 Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status
- 4.7.0 Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level
- 4.8.0 Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

4.1.0 Personal Values of Mizo Students at Higher Secondary Level

Table 4.1.1**Personal Values of Mizo Students at Higher Secondary Level**

Sl. No	Dimensions of PV	Derived Scores in Percentage					
		Very Low	Low	Average	High	Very High	Total
1	Religious Value	0	16.66	48.34	27.66	7.34	100
2	Social Value	38	52.33	9.34	0.33	0	100
3	Democratic Value	0.66	22.34	31.66	41	4.34	100
4	Aesthetic Value	8	11	44.33	31.33	5.34	100
5	Economic Value	0	0.34	52.66	21	26	100
6	Knowledge Value	12	53.66	21.66	7.34	5.34	100
7	Hedonistic Value	0	2.66	25.66	34.34	37.34	100
8	Power Value	5.33	43.33	28.33	19.68	3.33	100
9	Family prestige Value	0.33	26	51	22	0.67	100
10	Health Value	15.66	58.67	25.67	0	0	100
	Personal Values	8.00	28.69	33.87	20.47	8.97	100

A graphical representation of derived scores in personal values of Mizo students is given in figure 1.

Figure – 1

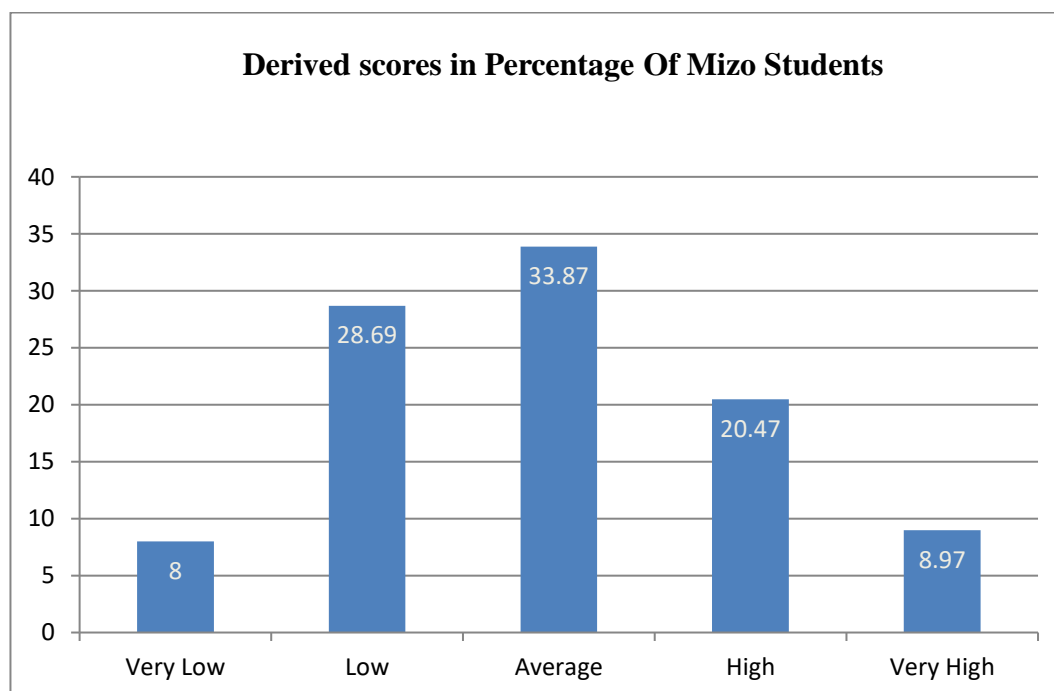


Table 4.1.1 shows 10 (ten) dimensions of personal values and percentages of Mizo students at higher secondary level who have very low, low, average, high and very high personal values in every dimension. Dimension-wise analysis of the

table is as follow:

Religious Value: The table reveals that the highest percentage (48.34%) of the Mizo students have average, 27.66 per cent have high, 16.66 per cent have low and 7.34 per cent have very high religious value. Hence, their religious value is little above average. This implies that Mizo students at higher secondary level have moderate faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books.

Social Value: Majority i.e., 52.33 per cent and 38 per cent of the Mizo students have low and very low social value. This may indicate that although they have little above average religious value, they have fewer efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and those who are afflicted of their misery.

Democratic Value: The largest percentage of the Mizo students (41%) has high democratic value, the second highest percentage (31.66%) has average democratic value and another 4.34 per cent have very high democratic value. This means that the Mizo students have high respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

Aesthetic Value: High percentage (44.33%) of the Mizo students have average aesthetic value, 31.33 per cent have high and 5.34 per cent have very high aesthetic value. This reveals that they have good appreciation of beauty, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things.

Economic Value: Table 4.1.1 shows that not only 52.66 per cent of the Mizo students have average economic value, 26 per cent and 21 per cent have very high and high economic value respectively. This implies that they have average or high desire for money and material gains and that they have average or high attitude

towards the rich persons and the industrialists whom they consider as helpful for the progress of the country.

Knowledge Value: As many as 53.67 per cent of the Mizo students have low knowledge value, 12 per cent have very low and 21.67 per cent have average knowledge value. It is, thus, clear that they attach low value to knowledge and hard work in studies.

Hedonistic Value: Mizo students of higher secondary schools have very high hedonistic value. This is confirmed by the fact that 37.34 per cent of them have very high, 34.34 per cent have high and 25.66 per cent have average hedonistic value. This indicates that they have high desire to enjoy pleasure and avoid pain or difficulties.

Power Value: The highest percentage of the students (43.33%) attaches low value to power, 5.33 per cent very low and 28.33 per cent average value to power. This may mean that the Mizo students have low or less desire to rule over others and also to lead others.

Family Prestige Value: Family prestige value of the Mizo students is quite average with 51 per cent of them attaching average value to it and not much difference in the percentages of the students who have below and above average value for it. Their desire to maintain family status is moderate or average.

Health Value: As many as 58.67 per cent of Mizo students attach low value to health. Besides, 15.66 per cent have very low health value and there is no one who attaches high or very high value to it. Thus, Mizo adolescents do not bother about health.

Table 4.1.1 also reveals that the largest group of Mizo students (58.67%) have low health value, the second largest group (53.66%) have low knowledge value and the third and fourth largest groups (52.66% & 52.33%) have average economic value and low social value respectively.

Among the dimensions in which Mizo students have high and very high values, hedonistic value stands first followed by aesthetic and religious values. Among the dimensions in which Mizo students have low and very low values, social value stands first followed by health and knowledge values.

As a whole, Mizo students at higher secondary level having average personal values constitutes the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

4.2.0 Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

4.2.1 Comparison of Personal Values of Mizo Students at Higher Secondary Level in Relation to Gender

Table 4.2.1a(i)

Dimension-wise Comparison of Personal Values of Mizo Male and Female Students at Higher Secondary Level

Dimensions of PV	Male (N= 150)		Female (N= 150)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.81	2.96	13.42	2.79	-0.46362
Social Value	11.73	2.41	11.84	2.31	-0.56628
Democratic Value	16.71	2.68	16.50	2.36	1.286271
Aesthetic Value	11.30	2.85	11.26	2.44	-0.60182
Economic Value	11.04	2.87	11.07	2.70	0.125367
Knowledge Value	13.08	2.80	13.01	2.89	-0.10084
Hedonistic Value	11.5	2.75	12.08	2.34	-0.66333
Power Value	7.82	2.78	7.46	2.46	0.558458
Family Prestige Value	12.35	3.01	11.98	2.67	-0.08234
Health Value	9.35	2.43	9.78	2.24	0.61957

***= Significant at 0.01 level of significance*

**= Significant at 0.05 level of significance*

In table 4.2.1a(i), the 't' values are presented that reveal whether there are significant differences between the means of Mizo male and female students at higher secondary level in ten dimensions of personal values or not. For the

differences to be significant, the calculated 't' values should exceed the critical values of 't', i.e., 1.97 at 0.05 level and 2.59 at 0.01 level for degree of freedom 298. The table clearly shows that in all dimensions of personal values, the calculated 't' values are less than the critical values of 't' at both levels signifying that the differences between the two means in all dimensions of personal values are not significant.

Although there are slight differences between mean scores of Mizo male and female students in different dimensions of personal values, the differences are not statistically significant. Thus, the null hypothesis no. 1 which states, "there exist no significant differences between mean scores of Mizo male and female students at higher secondary level in different dimensions of personal values" is not rejected.

A graphical representation of mean scores in personal values of Mizo male and female students is given in figure 2.

Figure - 2

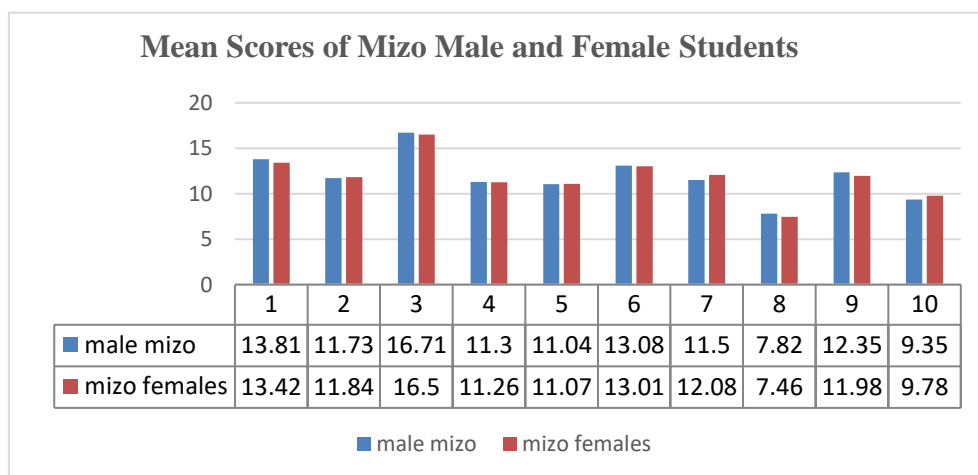


Table 4.2.1a(ii)

Significance of Difference between Mean Scores of Mizo Male and Female Students at Higher Secondary Level

t- Test		
	Mizo Male	Mizo Female
Mean	118.70	118.72
SD	8.57	6.71
N	150	150

df	298	
t Stat	-0.06	
P(T<=t) two tail	0.95	
t Critical two tail	1.97	

Table 4.2.1a(ii) reveals that the 't' value for the significance of difference between mean scores of Mizo male and female students at higher secondary level is 0.06, whereas the required 't' value with df = 298 to declare the difference as significant is 1.97 at .05 level. Since the calculated 't' value 0.06 is less than the critical value 1.97 at .05 level, it can be concluded that there is no significant difference between personal values of male and female higher secondary school students.

Therefore, the null hypothesis no. 2 which states 'there exists no significant difference between personal values of Mizo male and female students at higher secondary level' is not rejected.

4.2.2 Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Stream of Studies

Table 4.2.2a(i)

Dimension-wise Comparison of Personal Values of Mizo Arts and Science Students at Higher Secondary Level

Dimensions of PV	Arts Stream (N= 100)		Science Stream (N=100)		't' Values
	Mean	SD	Mean	SD	
Religious Value	12.84	2.81	13.81	2.96	-2.27393*
Social Value	11.94	2.24	11.73	2.41	0.546014
Democratic Value	16.66	1.98	16.71	2.68	-0.23893
Aesthetic Value	11.4	2.07	11.3	2.85	0.394684
Economic Value	11.17	2.68	11.04	2.87	0.429854
Knowledge Value	13.26	3.09	13.08	2.80	0.429774
Hedonistic Value	12.44	2.12	11.5	2.75	2.538632*
Power Value	7.63	2.36	7.82	2.78	-0.46425
FamilyPrestigeValue	11.4	2.79	12.35	3.01	-2.35588
Health Value	10.28	2.32	9.35	2.43	2.703115**

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.2.2a(i) depicts 't' values to show whether there are significant differences between the mean scores of Mizo arts and science students or not in the ten dimensions of personal values. For the differences to be significant, the calculated 't' values should be bigger than the critical values of 't', i.e., 1.97 at 0.05 and 2.60 at 0.01 levels for degree of freedom 198. We find from the table that only in health value, the difference between the mean scores of Mizo arts and science students is significant at 0.01 level and the difference is in favour of arts students as their mean score is higher than that of science students. Besides, in hedonistic and religious values, the mean differences are significant at 0.05 level and the difference in hedonistic value is in favour of arts students whereas the difference in religious value is in favour of science students. In rest of the dimensions of personal values, the calculated 't' values are less than the critical values of 't' at both levels signifying that the differences between the two means in these dimensions of personal values are not significant.

Thus, the null hypothesis no. 3 which states, "there exist no significant differences between mean scores of Mizo arts and science students at higher secondary level in different dimensions of personal values" is not rejected for social value, democratic value, aesthetic value, economic value, knowledge value, power value and family prestige value and rejected for health value at 0.01 level and religious and hedonistic values at 0.05 level of significance.

A graphical representation of mean scores in personal values of Mizo arts and science students is given in figure 3.

Figure-3

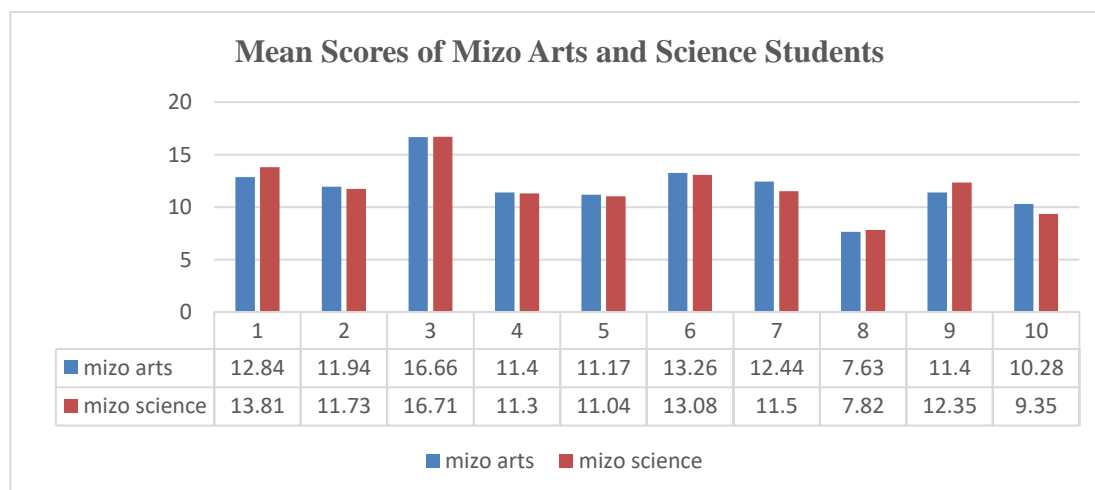


Table 4.2.2a(ii)
Significance of Difference between Mean Scores of Mizo Arts and Science
Students at Higher Secondary Level

t- Test		
	Mizo Arts	Mizo Science
Mean	119.02	118.69
SD	5.76	7.35
N	100	100
df	198	
t Stat	0.91	
P(T<=t) two tail	0.36	
t Critical two tail	1.97	

Table 4.2.2a(ii)) reveals that the 't' value for the significance of difference between mean scores of Mizo arts and science students at higher secondary level is 0.91 whereas the required 't' value with df = 198 to declare the difference as significant is 1.97 at .05 level. Since the calculated 't' value is lower than the critical 't' value, it can be concluded that there is no significant difference between personal values of arts and science higher secondary school students.

Therefore the null hypothesis no. 4 which states ‘there exists no significant difference between personal values of Mizo arts and science students at higher secondary level’ is not rejected.

Table 4.2.2b(i)
Dimension-wise Comparison of Personal Values of Mizo Arts and Commerce
Students at Higher Secondary Level

Values	Arts Stream (N=100)		Commerce Stream (N=100)		‘t’ Values
	Mean	SD	Mean	SD	
Religious Value	12.84	2.81	13.68	2.72	-2.04011*
Social Value	11.94	2.24	11.99	2.37	-0.24481
Democratic Value	16.66	1.98	16.31	2.66	0.959695
Aesthetic Value	11.4	2.07	11.13	2.74	0.896422
Economic Value	11.17	2.68	11.03	2.69	0.470415
Knowledge Value	13.26	3.09	12.79	2.64	1.152018
Hedonistic Value	12.44	2.12	12.44	2.51	-0.15093
Power Value	7.63	2.36	6.94	2.49	2.061436*

Family Prestige	11.4	2.79	12.29	2.46	-2.43723*
Health Value	10.28	2.32	9.8	2.14	1.455206

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.2.2b(i) reveals whether mean differences in ten dimensions of personal values between Mizo arts and commerce students are significant or not. The table shows that only in three dimensions such as religious, power and family prestige values, the differences between mean scores are significant at 0.05 level. The differences are in favour of commerce students in the cases of religious value and family prestige value whereas the difference is in favour of arts students in the case of power value. In rest of the dimensions of personal values, the calculated 't' values are less than the critical values of t at 0.01 and 0.05 levels which imply that the differences between the two means in these dimensions of personal values are not significant.

Thus, the null hypothesis no. 5 which states, "there exist no significant differences between mean scores of Mizo arts and commerce students at higher secondary level in different dimensions of personal values" is rejected for religious, power and family prestige values at 0.05 level and not rejected for rest of the dimensions of personal values.

A graphical representation of mean scores in personal values of Mizo arts and commerce students is given in figure 4.

Figure-4

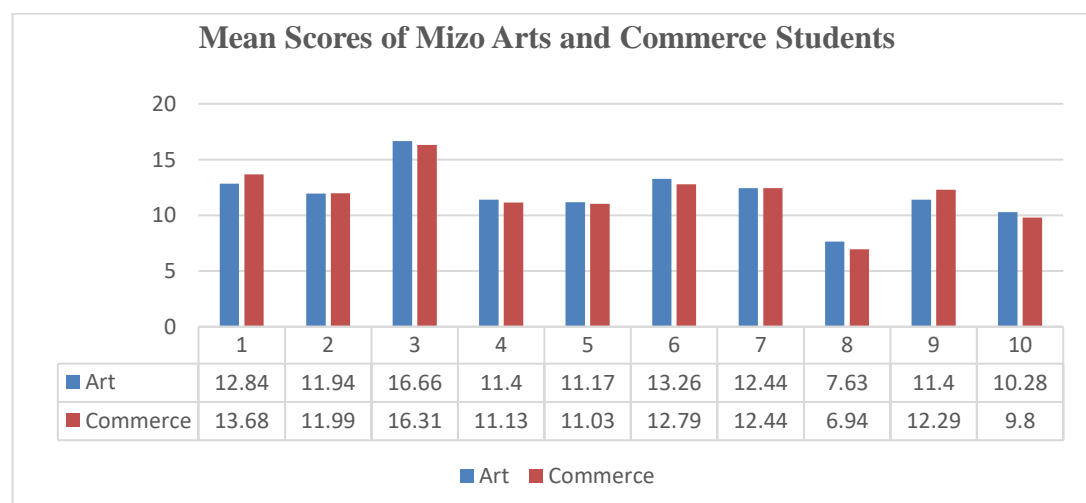


Table 4.2.2b(ii)

**Significance of Difference Between Mean Scores of Mizo Arts and
Commerce Students at Higher Secondary Level**

t-Test		
	Mizo Arts	Mizo Commerce
Mean	119.02	118.40
SD	5.76	9.74
N	100	100
df	198	
t Stat	1.58	
P(T<=t) two tail	0.12	
t Critical two tail	1.97	

Table 4.2.2b(ii) reveals that the 't' value for the significance of difference between mean scores of Mizo arts and commerce students at higher secondary level is 1.58 whereas the required 't' value with df = 198 to declare the difference as significant is 1.97 at .05 level. Since the calculated 't' value 1.58 is less than the critical value 1.97 at .05 level, it can be concluded that there is no significant difference in the personal values of Mizo arts and commerce students at higher secondary level.

Therefore, the null hypothesis no. 6 stating 'there exists no significant difference between personal values of Mizo arts and commerce students at higher secondary level' is not rejected.

Table 4.2.2c(i)

**Dimension-wise Comparison of Personal Values of Mizo Science and Commerce
Students at Higher Secondary Level**

Values	Science Stream (N=100)		Commerce Stream (N=100)		't' Values
	M	SD	Mean	SD	
Religious Value	13.81	2.96	13.68	2.72	0.32205
Social Value	11.73	2.41	11.99	2.37	-0.76596
Democratic Value	16.71	2.68	16.31	2.66	1.054692
Aesthetic Value	11.3	2.85	11.13	2.74	0.427666
Economic Value	11.04	2.87	11.03	2.69	0.025283
Knowledge Value	13.08	2.80	12.79	2.64	0.750561

Hedonistic Value	11.5	2.75	12.44	2.51	-2.51077*
Power Value	7.82	2.78	6.94	2.49	2.343124*
FamilyPrestigeValue	12.35	3.01	12.29	2.46	0.153563
Health Value	9.35	2.43	9.8	2.14	-1.38524

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.2.2c(i) reveals that only in hedonistic and power values, the differences between mean scores of Mizo science and commerce students are significant at 0.05 level. The difference between the mean scores in hedonistic value is in favour of commerce students as their mean score is higher than that of science students. However, in power value, the difference between the mean scores is in favour of science students which is implied by their higher mean score. In rest of the dimensions of personal values, the differences between the mean scores of Mizo science and commerce students are not significant as the calculated 't' values are less than the critical values of t at 0.01 and 0.05 levels.

Thus, the null hypothesis no. 7 which states, "there exist no significant differences between mean scores of Mizo science and commerce students at higher secondary level in different dimensions of personal values" is rejected for hedonistic and power values at 0.05 level and not rejected for rest of the dimensions of personal values.

A graphical representation of mean scores in personal values of Mizo science and commerce students is given in figure 5.

Figure- 5

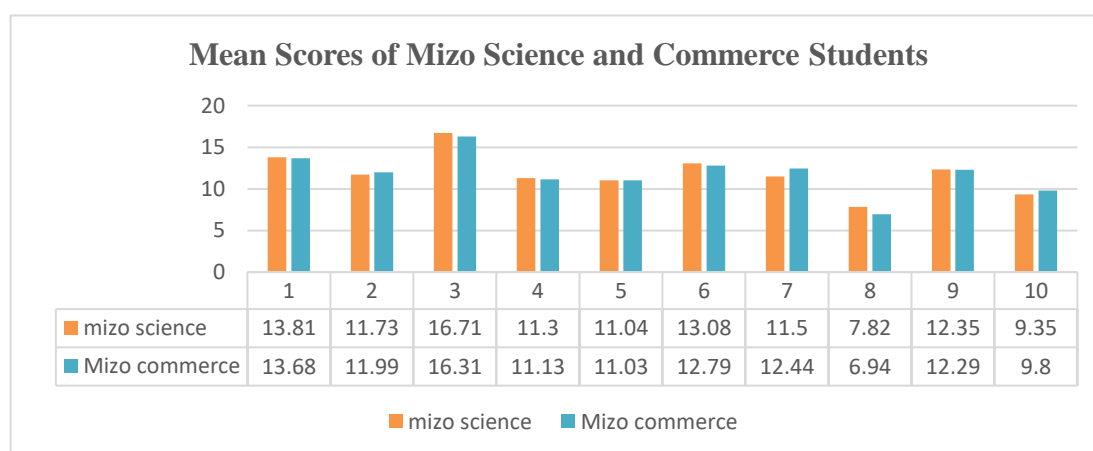


Table 4.2.2c(ii)**Significance of Difference Between Mean Scores of Mizo Science and Commerce Students at Higher Secondary Level**

t-Test		
	Mizo Science	Mizo Commerce
Mean	118.69	118.40
SD	7.35	9.74
N	100	100
df	198	
t Stat	0.70	
P(T<=t) two tail	0.48	
t Critical two tail	1.97	

The above table, table 4.2.2c(ii) reveals that the 't' value for the significance of difference between mean scores of Mizo science and commerce students at higher secondary level is 0.70 whereas the required 't' value with df = 198 to declare the difference as significant is 1.97 at .05 level.

Since the calculated 't' value 0.70 is less than the critical value 1.97 at .05 level, the null hypothesis no. 8 which states 'there exists no significant difference between personal values of Mizo science and commerce students at higher secondary level' is not rejected.

4.2.3 Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Socio-Economic Status**Table 4.2.3a(i)****Dimension-wise Comparison of Personal Values of Mizo Students at Higher Secondary Level belonging to High and Average Socio-Economic Status**

Values	High SES (N=28)		Average SES (N=181)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.9	3.12	13.57	2.87	0.630177
Social Value	11.3	2.54	11.94	2.36	-1.20913
Democratic Value	16.1	2.16	16.50	2.67	-0.71373
Aesthetic Value	11.8	2.03	11.25	2.85	1.375163
Economic Value	11.6	2.90	11.06	2.72	0.945509
Knowledge Value	12.7	2.90	13.04	3.00	-0.54767
Hedonistic Value	12.9	2.51	12.20	2.48	1.423655
Power Value	6.8	2.44	7.35	2.76	-0.90234

FamilyPrestigeValue	11.2	2.30	12.04	2.80	-1.71172
Health Value	9.96	2.57	9.80	2.19	0.328863

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Mizo High and average SES is shown in Figure 6.

Figure – 6

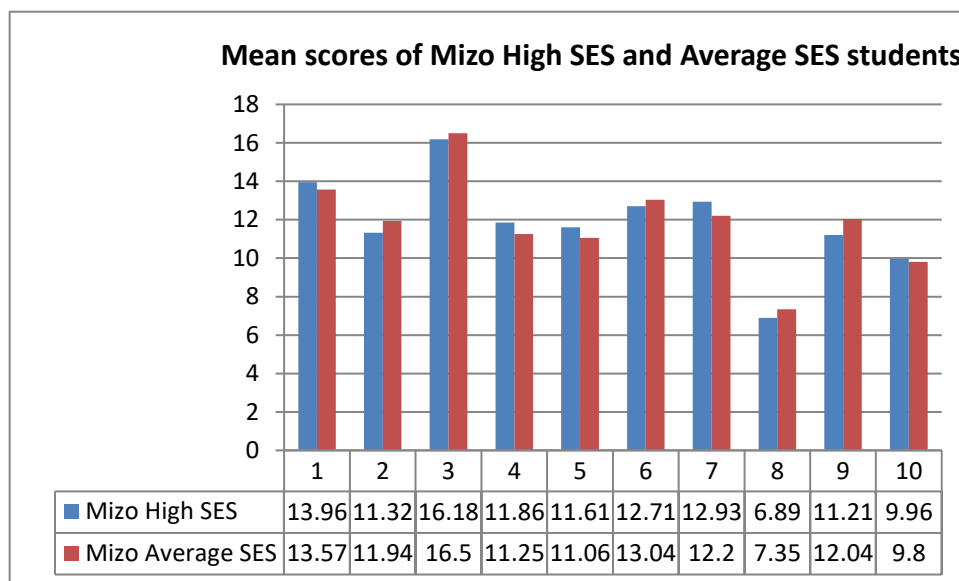


Table 4.2.3a(i) presents the ‘t’ values to show whether the differences between mean scores of Mizo higher secondary school students belonging to high SES and average SES are significant or not in all dimensions of personal values. We find from the table that the calculated ‘t’ values for ten dimensions of personal values are all less than the critical values of ‘t’, i.e., 1.97 at 0.05 level and 2.59 at 0.01 level for degree of freedom 207. This indicates that the differences between the mean scores for all the dimensions of personal values are not significant.

Thus, the null hypothesis no. 9 which states, “there exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values” is not rejecte

Table 4.2.3a(ii)

Significance of Difference between Mean Scores of Mizo High SES and Average SES Students at Higher Secondary Level

t-Test		
	High SES	Average SES
Mean	118.64	118.58
SD	2.61	3.41
N	28	181
df	207	
t Stat	0.11	
P(T<=t) two tail	0.91	
t Critical two tail	1.97	

Table 4.2.3a(ii) reveals that the 't' value for the significance of difference between mean scores of Mizo high SES and average SES students at higher secondary level is 0.11 whereas the required 't' value with df = 207 to declare the difference as significant is 1.97 at .05 level. Since the calculated 't' value is lower than the critical 't' value, it can be concluded that there is no significant difference between personal values of high SES and average SES higher secondary school students.

Therefore the null hypothesis no. 10 that states 'there exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and average socio-economic status' is not rejected.

Table 4.2.3b(i)

Dimension-wise Comparison of Personal Values of Mizo Students at Higher Secondary Level belonging to High and Low Socio-Economic Status

Values	High SES (N=28)		Low SES (N=91)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.96	3.12	13.09	2.76	1.334115
Social Value	11.32	2.54	11.98	2.26	-1.22677
Democratic Value	16.18	2.16	16.63	2.51	-0.92212
Aesthetic Value	11.86	2.03	11.31	2.53	1.177088
Economic Value	11.61	2.90	11.05	2.81	0.888363
Knowledge Value	12.71	2.90	13.07	2.77	-0.56625
Hedonistic Value	12.93	2.51	11.73	2.67	2.185706*
Power Value	6.89	2.44	7.76	2.53	-1.62687
Family Prestige Value	11.21	2.30	12.18	2.95	-1.80302
Health Value	9.96	2.57	9.79	2.57	0.311167

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Mizo High and Low SES is shown in Figure 7.

Figure- 7

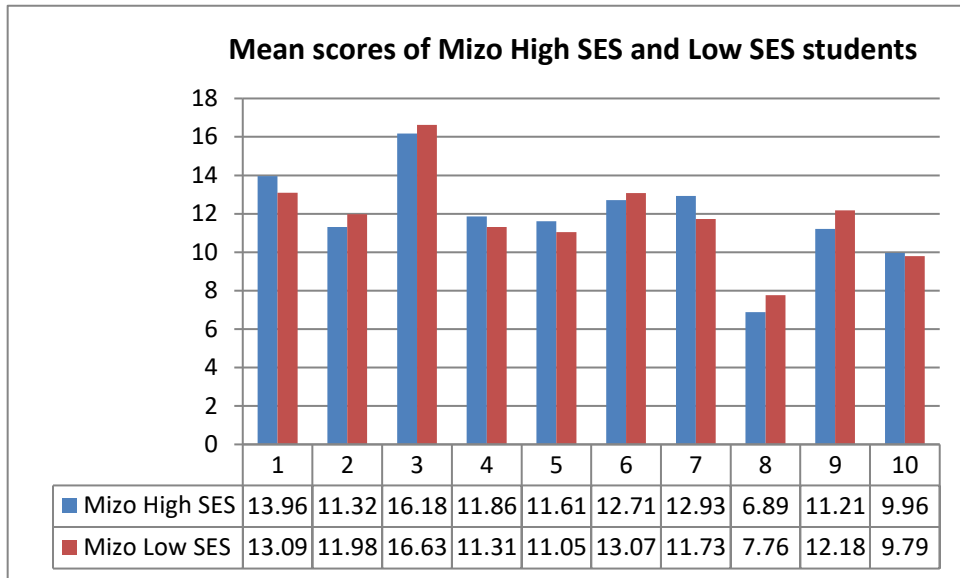


Table 4.2.3b(i) reveals that only in hedonistic value, the difference between mean scores of Mizo secondary students belonging to high and low socio-economic status is significant at 0.05 level as the calculated t value exceeds the critical value of ' t ', i.e. 1.98 at 0.05 level but below 2.63 at 0.01 level for df of 117. The significant difference is in favour of students belonging to high socio-economic status as their mean score is higher than that of those students belonging to low socio-economic status. In rest of the dimensions of personal values, the differences between the mean scores of Mizo students belonging to high and low socio-economic status are not significant as the calculated ' t ' values are less than the critical values of ' t ' at 0.01 and 0.05 levels.

Thus, the null hypothesis no. 11 which states, "there exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values" is rejected for hedonistic value at 0.05 level and not rejected for rest of the dimensions of personal values.

Table 4.2.3b(ii)**Significance of Difference between Mean Scores of Mizo High SES and Low SES Students at Higher Secondary Level**

t- Test		
	High SES	Low SES
Mean	118.64	118.57
SD	2.61	2.83
N	28	91
df	117	
t Stat	0.12	
P(T<=t) two tail	0.90	
t Critical two tail	1.98	

Table 4.2.3b(ii)) reveals that the 't' value for the significance of difference between mean scores of Mizo high and low socio-economic status students at higher secondary level is 0.12 whereas the required 't' value with df = 117 to declare the difference as significant is 1.98 at .05 level.

Since the calculated 't' value 0.12 is less than the critical value 1.98 at 0.05 level, the null hypothesis no 12 which states 'there exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and low socio-economic status' is not rejected.

Table 4.2.3c(i)**Dimension-wise Comparison of Personal Values of Mizo Students at Higher Secondary Level belonging to Average and Low Socio-Economic Status**

Values	Average SES (N=181)		Low SES (N=91)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.57	2.87	13.09	2.76	1.338722
Social Value	11.94	2.36	11.98	2.26	-0.13158
Democratic Value	16.50	2.67	16.63	2.51	-0.37521
Aesthetic Value	11.25	2.85	11.31	2.53	-0.15764
Economic Value	11.06	2.72	11.05	2.81	0.00085
Knowledge Value	13.04	3.00	13.07	2.77	-0.07445
Hedonistic Value	12.20	2.48	11.73	2.67	1.428808

Power Value	7.35	2.76	7.76	2.53	-1.2236
Family Prestige Value	12.04	2.80	12.18	2.95	-0.36812
Health Value	9.80	2.19	9.79	2.57	0.013886

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Mizo Average and Low SES is shown in Figure 8.

Figure -8

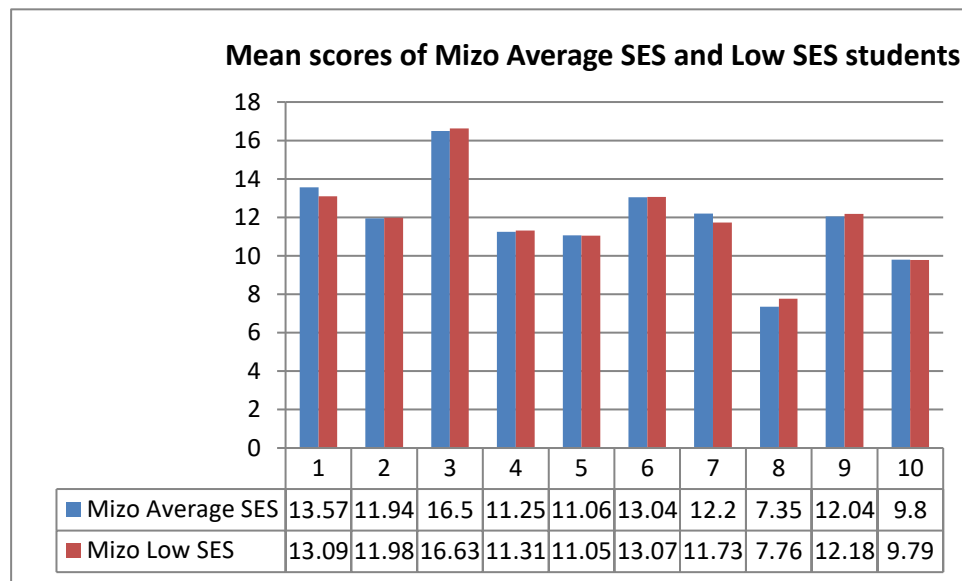


Table 4.2.3c(i) depicts the t values to show whether the differences between mean scores of Mizo higher secondary school students belonging to average and low socio-economic status are significant or not in all dimensions of personal values. As the calculated 't' value for each dimension of personal values is lower than critical values of 't', i.e., 2.59 at 0.01 level and also 1.97 at 0.05 level for df of 270, we may conclude that the differences between the mean scores for all the dimensions of personal values are not significant.

Thus, the null hypothesis no. 13 which states, "there exist no significant differences between mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values" is not rejected.

Table 4.2.3c(ii)

Significance of Difference between Mean Scores of Mizo Average SES and Low SES Students at Higher Secondary Level

t- Test		
	Average SES	Low SES
Mean	118.58	118.57
SD	3.41	2.83
N	181	91
df	270	
t Stat	0.02	
P(T<=t) two tail	0.98	
t Critical two tail	1.97	

Whether the difference between the mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status is significant or not is shown by Table 4.2.3c(ii). The table reveals that the 't' value for the significance of difference between mean scores of Mizo average and low SES students at higher secondary level is 0.02 whereas the required 't' value with $df = 270$ to declare the difference as significant is 1.97 at 0.05 level.

Since the calculated 't' value 0.02 is less than the critical value 1.97 at 0.05 level, the null hypothesis no. 14 which states 'there exists no significant difference between personal values of Mizo students at higher secondary level belonging to average and low socio-economic status' is not rejected.

4.3.0 Personal Values of Naga Students at Higher Secondary Level

Table 4.3.1
Personal Values of Naga Students at Higher Secondary Level

Sl. No	Dimensions of PV	Derived Scores in Percentage					
		Very Low	Low	Average	High	Very High	Total
1	Religious	0	15.33	57.34	23	4.33	100
2	Social	44.33	52.34	3.33	0	0	100

3	Democratic	1	19.66	37.34	33.33	8.67	100
4	Aesthetic	3	11.66	38.34	44.33	2.67	100
5	Economic	0	0	49	20	31	100
6	Knowledge	11	58.66	19	4	7.34	100
7	Hedonistic	0	1	24	32.67	42.33	100
8	Power	3	43.66	34.67	15.33	3.34	100
9	Family prestige	0	23.34	57.66	19	0	100
10	Health	13.67	68.66	17.67	0	0	100
	Personal values	7.60	29.43	33.83	19.17	9.97	100

A graphical representation of derived scores in percentage of personal values of Naga students is shown in Figure 9.

Figure- 9

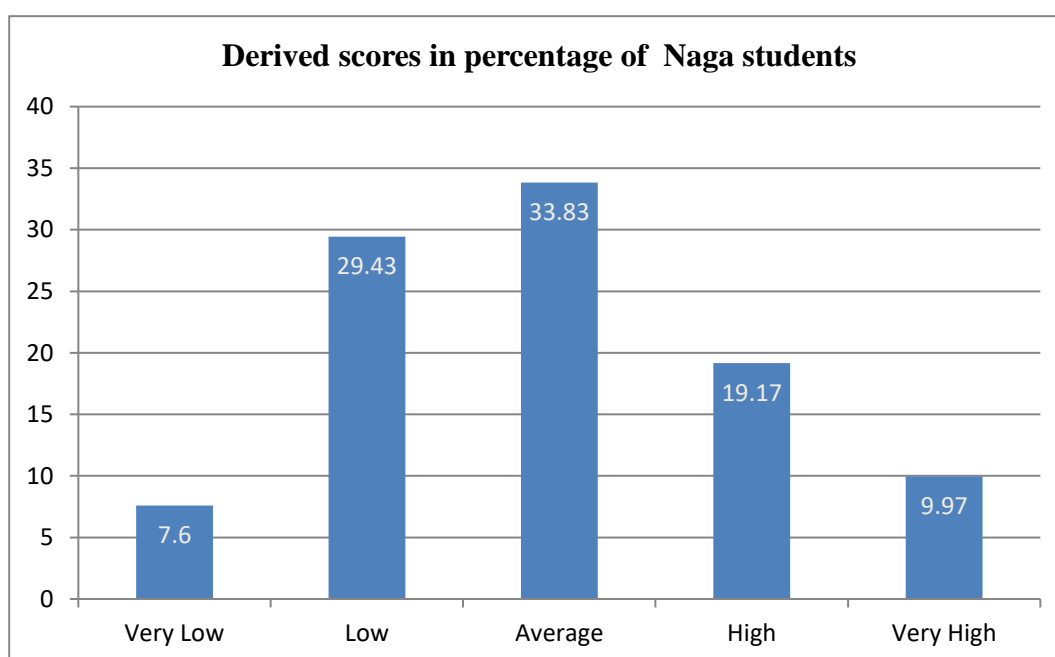


Table 4.3.1 presents dimension-wise distribution of personal values and percentages of Naga students at higher secondary level who have very low, low, average, high and very high personal values. Dimension-wise analysis of the table is as follow:

Religious Value: The table shows that the highest percentage (57.34%) of the Naga students have average, 23 per cent have high, 15.33 per cent have low and 4.33 per cent have very high religious value. Thus, their religious value is little better than

average. This implies that Naga students at higher secondary level have moderate faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books.

Social Value: Majority i.e., 52.34 per cent and 44.33 per cent of the Naga students have low and very low social value respectively. This implies that they have less efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and those who are afflicted of their misery.

Democratic Value: Naga students with average democratic value constitute the highest percentage (i.e., 37.34%) and those with high democratic value constitute the second highest percentage (33.33%). Besides, 19.66 per cent have low and 8.67 per cent have very high democratic value. Thus, majority of the Naga students have average and above average democratic value. This implies that Naga students have high respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

Aesthetic Value: High percentage (44.33%) of the Naga students have high aesthetic value, 38.34 per cent have average and 2.67 per cent have very high aesthetic value. This indicates that they have high appreciation of beauty, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things.

Economic Value: The high economic value attached by Naga students is revealed by the fact that 51 per cent (20% + 31%) have high and very high economic value and another 49 per cent have average economic value. This means that they have high desire for money and material gains and that they have high attitude towards the rich persons and the industrialists whom they consider as helpful for the progress of the country.

Knowledge Value: As many as 58.66 per cent of the Naga students have low

knowledge value, 11 per cent have very low and 19 per cent have average knowledge value. This indicates that they attach low value to knowledge and hard work in studies.

Hedonistic Value: Naga students at higher secondary level have very high hedonistic value. This is confirmed by the fact that 42.33 per cent of them have very high, 32.67 per cent have high and 24 per cent have average hedonistic value. It is, thus, clear that they have high desire to enjoy pleasure and avoid pain or difficulties.

Power Value: The highest percentage of Naga students (43.66%) attaches low value to power, 3 per cent very low and 34.67 per cent average value to power. The result implies that the Naga students have low or less desire to rule over others and also to lead others.

Family Prestige Value: The largest percentage of Naga students (57.66%) attaches average value to family prestige, 23.34 per cent attach low value and 19 per cent high value to it. This indicates that their desire to maintain family status is not high and satisfactory.

Health Value: Naga students at higher secondary level do not bother about health. This is reflected by the fact that as many as 68.66 per cent of them attach low value to it. Beyond this, 13.67 per cent have very low health value and there is no one who attaches high or very high value to it.

We find from table 4.3.1 that the largest group of Naga students (68.66%) have low health value, the second largest group (58.66%) have low knowledge value and the third and fourth largest groups (57.66% & 57.34%) have average family prestige value and average religious value respectively.

Among the dimensions in which Naga students have high and very high values, hedonistic value stands first followed by aesthetic and democratic values. Among the dimensions in which Naga students have low and very low values, social value stands first followed by health and knowledge values.

As a whole, Naga students at higher secondary level having average personal values constitutes the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

4.4.0 Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

4.4.1 Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Gender

Table 4.4.1a(i)

Dimension-wise Comparison of Personal Values of Naga Male and Female Students at Higher Secondary Level

Values	Naga Male (N= 150)		Naga Female (N= 150)		‘t’ Values
	Mean	SD	Mean	SD	
Religious Value	13.08	2.56	13.14	2.59	-0.20214
Social Value	11.48	2.29	11.48	2.13	0
Democratic Value	16.82	2.51	16.39	2.47	1.481428
Aesthetic Value	11.44	2.37	11.71	2.22	-1.00612
Economic Value	11.49	2.82	11.73	2.68	-0.73486
Knowledge Value	13.30	2.92	12.89	2.83	1.24471
Hedonistic Value	12.33	2.31	12.27	2.37	0.19708
Power Value	7.45	2.39	7.61	2.49	-0.56745
Family Prestige Value	11.74	2.81	12.05	2.84	-0.94104
Health Value	9.73	2.05	9.55	2.18	0.736109

***= Significant at 0.01 level of significance*

**= Significant at 0.05 level of significance*

In table 4.4.1a(i) are presented the ‘t’ values that reveal whether there are significant differences between the means of Naga male and female students at higher secondary level in ten dimensions of personal values. For the differences to be significant, the calculated ‘t’ values should exceed the critical values of ‘t’, i.e., 1.97 at 0.05 level and 2.59 at 0.01 level for degree of freedom 298. The table clearly shows that in all dimensions of personal values, the calculated ‘t’ values are less than

the critical values of 't' at both levels signifying that the differences between the two means in all dimensions of personal values are not significant.

Thus, the null hypothesis no. 15 which states, "there exist no significant differences between mean scores of Naga male and female students at higher secondary level in different dimensions of personal values" is not rejected.

A graphical representation of mean scores in personal values of Naga male and female students is given in figure 10.

Figure- 10

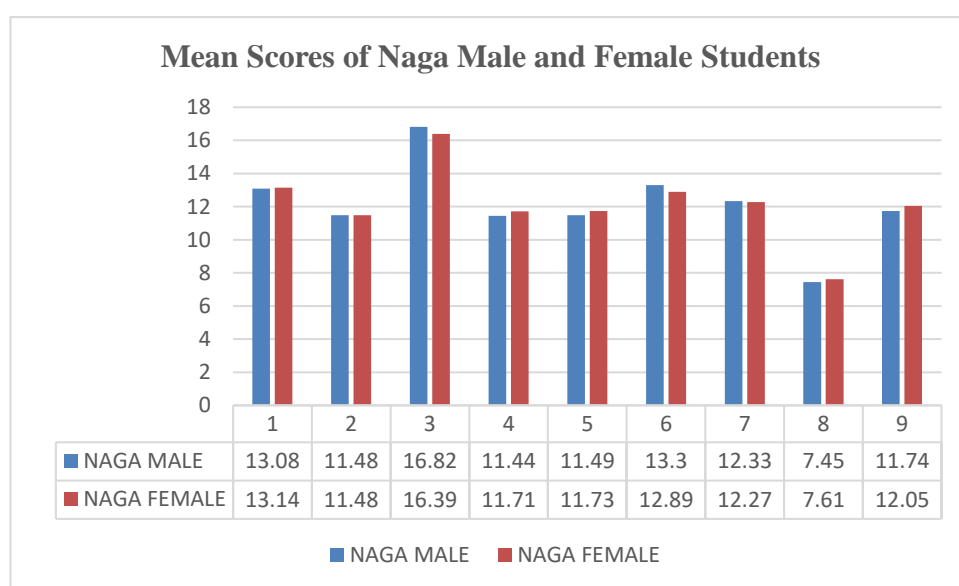


Table 4.4.1a(ii)

Significance of Difference between Mean Scores of Naga Male and Female Students at Higher Secondary Level

t-Test		
	Naga Male	Naga Female
Mean	118.86	118.81
SD	2.26	2.42
Variance	5.11	5.86
N	150	150
df	298	
t Stat	0.17	
P(T<=t) two tail	0.86	
t Critical two tail	1.97	

Table 4.4.1a(ii) reveals that the 't' value for the significance of difference between mean scores of Naga male and female students at higher secondary level is 0.17 whereas the required 't' value with $df = 298$ to declare the difference as significant is 1.97 at .05 level.

Since the calculated 't' value 0.17 is less than the critical value 1.97, the null hypothesis no. 16 which states 'there exists no significant difference between personal values of Naga male and female students at higher secondary level' is not rejected.

4.4.2 Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Stream of Studies

Table 4.4.2a(i)

Dimension-wise Comparison of Personal Values of Naga Arts and Science Students at Higher Secondary Level

Values	Naga Arts Students (N= 100)		Naga Science Students		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.22	2.39	13.05	2.56	0.485883
Social Value	11.11	2.04	11.78	2.33	-2.16635*
Democratic Value	16.34	2.54	16.84	2.44	-1.41974
Aesthetic Value	11.95	2.30	11.27	2.49	2.005246*
Economic Value	11.64	2.77	11.51	2.70	0.335995
Knowledge Value	12.86	2.92	13.02	2.67	-0.40384
Hedonistic Value	12.66	2.24	12.01	2.38	1.990748*
Power Value	7.43	2.48	7.63	2.60	-0.55669
Family Prestige Value	11.81	2.79	12.2	2.72	-1.00013
Health Value	9.66	2.00	9.61	2.25	0.16618

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.4.2a(i) shows 't' values to show whether there are significant differences between the mean scores of Naga arts and science students in the ten dimensions of personal values. For the differences to be significant, the calculated 't' values should exceed the critical values of 't', i.e., 1.97 at 0.05 and 2.60 at 0.01 levels for degree of freedom 198. From the table, we find that only in social value, aesthetic value and hedonistic value, the differences between the mean scores of Naga arts and science students are significant at 0.05 level and the mean difference in

social value is in favour of arts students whereas the differences in aesthetic value and hedonistic value are in favour of arts students. In rest of the dimensions of personal values, the calculated 't' values are less than the critical values of 't' at both levels signifying that the differences between the two means in these dimensions of personal values are not significant.

Therefore, the null hypothesis no. 17 which states, "there exist no significant differences between mean scores of Naga arts and science students at higher secondary level in different dimensions of personal values" is rejected in the cases of social value, aesthetic value and hedonistic value at 0.05 level of significance whereas it is not rejected for rest of the dimensions of personal values.

A graphical representation of mean scores in personal values of Naga Arts and Science students is given in figure 11.

Figure-11

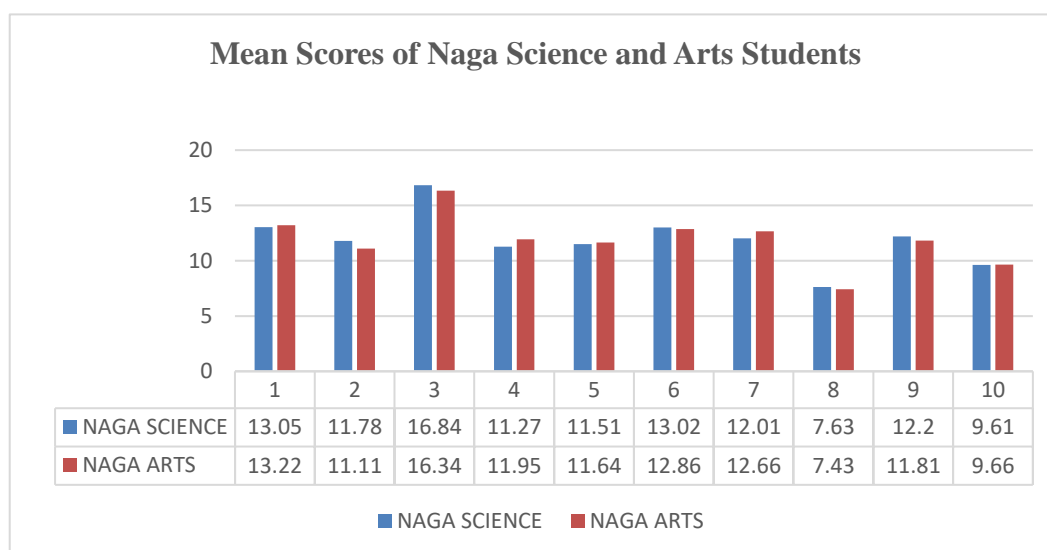


Table 4.4.2a(ii)

Significance of Difference between Mean Scores of Naga Arts and Science Students at Higher Secondary Level

t-Test		
	Naga Arts	Naga Science
Mean	118.93	118.68
SD	2.68	2.18
N	100	100

df	198	
t Stat	0.72	
P(T<=t) two tail	0.47	
t Critical two tail	1.97	

Table 4.4.2a(ii)) reveals that the 't' value for the significance of difference between mean scores of Naga Arts and Science students at higher secondary level is 0.72 whereas the required 't' value with df = 198 to declare the difference as significant is 1.97 at .05 level.

Since the calculated 't' value 0.72 is less than the critical value 1.97, the null hypothesis no. 18 that states 'there exists no significant difference between personal values of Naga arts and science students at higher secondary level' is not rejected.

Table 4.4.2b(i)

Dimension-wise Comparison of Personal Values of Naga Arts and Commerce Students at Higher Secondary Level

Values	Naga Arts Students (N= 100)		Naga Commerce Students (N= 100)		't' Value s
	Mean	SD	Mean	SD	
Religious Value	13.22	2.39	13.06	2.76	0.438045
Social Value	11.11	2.04	11.55	2.22	-1.4605
Democratic Value	16.34	2.54	16.64	2.52	-0.83843
Aesthetic Value	11.95	2.30	11.5	2.04	1.462132
Economic Value	11.64	2.77	11.68	2.80	-0.10159
Knowledge Value	12.86	2.92	13.4	3.03	-1.2829
Hedonistic Value	12.66	2.24	12.23	2.38	1.316507
Power Value	7.43	2.48	7.52	2.24	-0.26909
Family Prestige Value	11.81	2.79	11.67	2.95	0.344867
Health Value	9.66	2.00	9.66	2.11	0

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.4.2b(i) reveals whether mean differences in ten dimensions of personal values between Naga arts and commerce students are significant or not. The table shows that in all dimensions of personal values, the calculated t values are less than

the critical values of 't' at 0.05 and 0.01 levels. This implies that the differences between the two means in all dimensions of personal values are not significant.

Thus, the null hypothesis no. 19 which states, "there exist no significant differences between mean scores of Naga arts and commerce students at higher secondary level in different dimensions of personal values" is not rejected.

A graphical representation of mean scores in personal values of Naga Arts and Commerce students is given in figure 12.

Figure -12

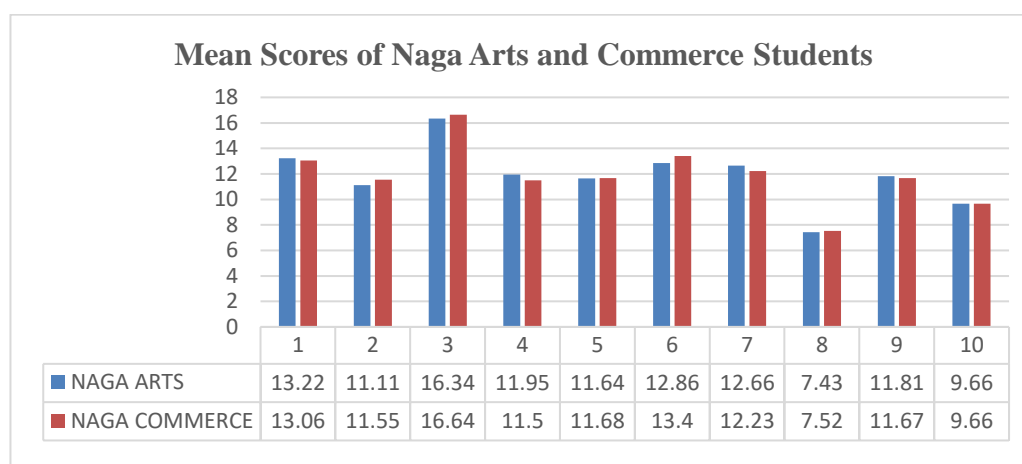


Table 4.4.2b(ii)

Significance of Difference between Mean Scores of Naga Arts and Commerce Students at Higher Secondary Level

t-Test		
	Naga Arts	Naga Commerce
Mean	118.93	118.91
SD	2.68	2.12
N	100	100
df	198	
t Stat	0.06	
P(T<=t) one tail	0.48	
t Critical one tail	1.65	
P(T<=t) two tail	0.95	
t Critical two tail	1.97	

Table 4.4.2b(ii) reveals that the 't' value for the significance of difference between mean scores of Naga Arts and Commerce students at higher secondary level is 0.06 whereas the required 't' value with $df = 198$ to declare the difference as significant is 1.97 at .05 level.

Since the calculated 't' value 0.06 is less than the critical value 1.97. Therefore, the null hypothesis no.20 which states 'there exists no significant difference between personal values of Naga arts and commerce students at higher secondary level' is not rejected.

Table 4.4.2c(i)

Dimension-wise Comparison of Personal Values of Naga Science and Commerce Students at Higher Secondary Level

Values	Naga Science Students (N=100)		Naga Commerce Students (N= 100)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.05	2.56	13.06	2.76	-0.02657
Social Value	11.78	2.33	11.55	2.22	0.715878
Democratic Value	16.84	2.44	16.64	2.52	0.571021
Aesthetic Value	11.27	2.49	11.5	2.04	-0.7142
Economic Value	11.51	2.70	11.68	2.80	-0.4375
Knowledge Value	13.02	2.67	13.4	3.03	-0.94056
Hedonistic Value	12.01	2.38	12.23	2.38	-0.65446
Power Value	7.63	2.60	7.52	2.24	0.320213
FamilyPrestige Value	12.2	2.72	11.67	2.95	1.320792
Health Value	9.61	2.25	9.66	2.11	-0.1619

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.4.2c(i) reveals that the differences between the mean scores of Naga science and commerce students are not significant in all the dimensions of personal values as the calculated 't' values are less than the critical values of t at 0.01 and 0.05 levels.

Thus, the null hypothesis no. 21 which states, "there exist no significant differences between mean scores of Naga science and commerce students at higher secondary level in different dimensions of personal values" is not rejected.

A graphical representation of mean scores in personal values of Naga Science and Commerce students is given in figure 13.

Figure- 13

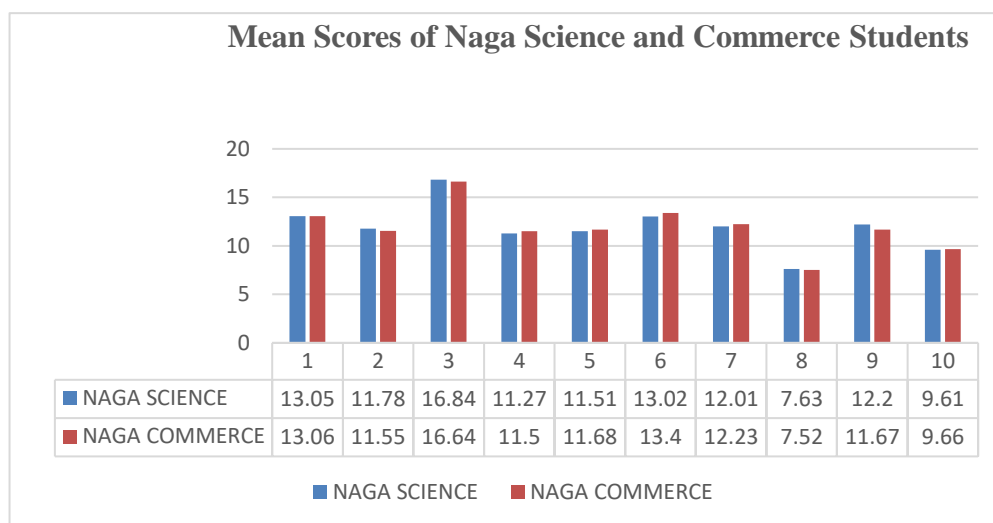


Table 4.4.2c(ii)

Significance of Difference between Mean Scores of Naga Science and Commerce Students at Higher Secondary Level

t- Test		
	Naga Science	Naga Commerce
Mean	118.68	118.91
SD	2.12	2.18
N	100	100
df	198	
t Stat	-0.76	
P(T<=t) two tail	0.45	
t Critical two tail	1.97	

Table 4.4.2c(ii) reveals that the 't' value for the significance of difference between mean scores of Naga Science and Commerce students at higher secondary level is 0.76 whereas the required 't' value with df = 198 to declare the difference as significant is 1.97 at .05 level.

Since the calculated 't' value 0.76 is much less than the critical value 1.97, the null hypothesis no. 22 that states 'there exists no significant difference between personal values of Naga science and commerce students at higher secondary level' is not rejected.

4.4.3 Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Socio-Economic Status

Table 4.4.3a(i)

Dimension-wise Comparison of Personal Values of Naga Students at Higher Secondary Level belonging to High and Average Socio-Economic Status

Values	High SES (N= 46)		Average SES (N= 186)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.11	2.49	13.12	2.59	-0.02321
Social Value	11.85	2.08	11.38	2.26	1.339621
Democratic Value	16.28	2.20	16.78	2.45	-1.35575
Aesthetic Value	11.39	2.32	11.57	2.26	-0.46924
Economic Value	11.74	2.70	11.54	2.79	0.437805
Knowledge Value	12.13	2.35	13.37	2.94	-3.02473**
Hedonistic Value	12.78	2.39	12.01	2.39	1.958989
Power Value	7.52	2.43	7.51	2.35	0.027637
Family Prestige	12.30	2.10	11.88	2.99	1.11559
Health Value	9.54	2.40	9.67	2.17	-0.31739

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Naga High and Average SES students is given in figure 14.

Figure- 14

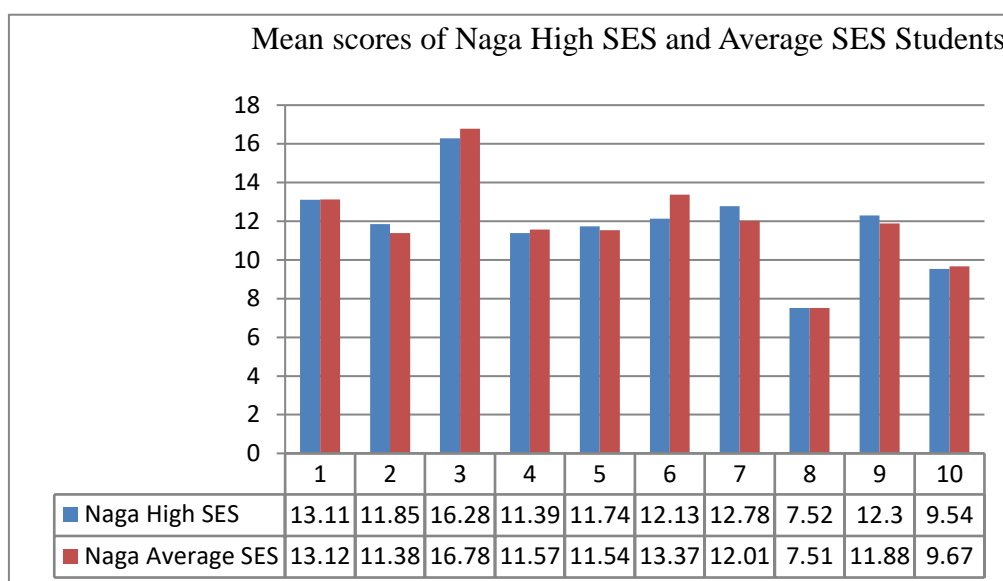


Table 4.4.3a(i) presents the ‘t’ values to show whether the differences between mean scores of Naga higher secondary school students belonging to high SES and average SES are significant or not in all dimensions of personal values. We find from the table that the difference between mean scores of Naga high SES and average SES students in knowledge value is significant at 0.01 level and that the significant difference is in favour of average SES students. In rest of the dimensions of personal values, the calculated ‘t’ values are all less than the critical values of ‘t’, i.e., 1.97 at 0.05 level and 2.60 at 0.01 level for df of 230. This indicates that the differences between the mean scores for these dimensions of personal values are not significant.

Thus, the null hypothesis no. 23 which states, “there exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values” is rejected for knowledge value and not rejected for rest of the nine dimensions of personal values.

Table 4.4.3a(ii)

**Significance of Difference between Mean Scores of Naga High SES and
Average SES Students at Higher Secondary Level**

t- Test		
	High SES	Average SES
Mean	118.65	118.83
SD	2.41	2.35
N	46	186
df	230	
t Stat	-0.46	
P(T<=t) two tail	0.65	
t Critical two tail	1.97	

We can find from table no 4.4.3a(ii) whether the difference between the mean scores of High SES and Middle SES Naga students at higher secondary level is significant or not.

Since the calculated 't' value 0.46 is much less than the critical value 1.97 at .05 level, the null hypothesis no. 24 that states, 'There exists no significant difference between personal values of Naga students at higher secondary level belonging to high and average socio-economic status' is not rejected.

Table 4.4.3b(i)

Dimension-wise Comparison of Personal Values of Naga Students at Higher Secondary Level belonging to High and Low Socio-Economic Status

Values	High SES (N=46)		Low SES (N= 68)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.11	2.49	13.09	2.60	0.042292
Social Value	11.85	2.08	11.50	2.16	0.863145
Democratic Value	16.28	2.20	16.34	2.79	-0.11864
Aesthetic Value	11.39	2.32	11.71	2.39	-0.70048
Economic Value	11.74	2.70	11.71	2.70	0.064464
Knowledge Value	12.13	2.35	13.00	2.93	-1.75029
Hedonistic Value	12.78	2.39	12.76	2.05	0.041455
Power Value	7.52	2.43	7.57	2.70	-0.10672
Family Prestige Value	12.30	2.10	11.65	2.78	1.435834
Health Value	9.54	2.40	9.65	1.76	-0.25058

***= Significant at 0.01 level of significance*

**= Significant at 0.05 level of significance*

A graphical representation of mean scores in personal values of Naga High and Low SES students is given in figure 15.

Figure- 15

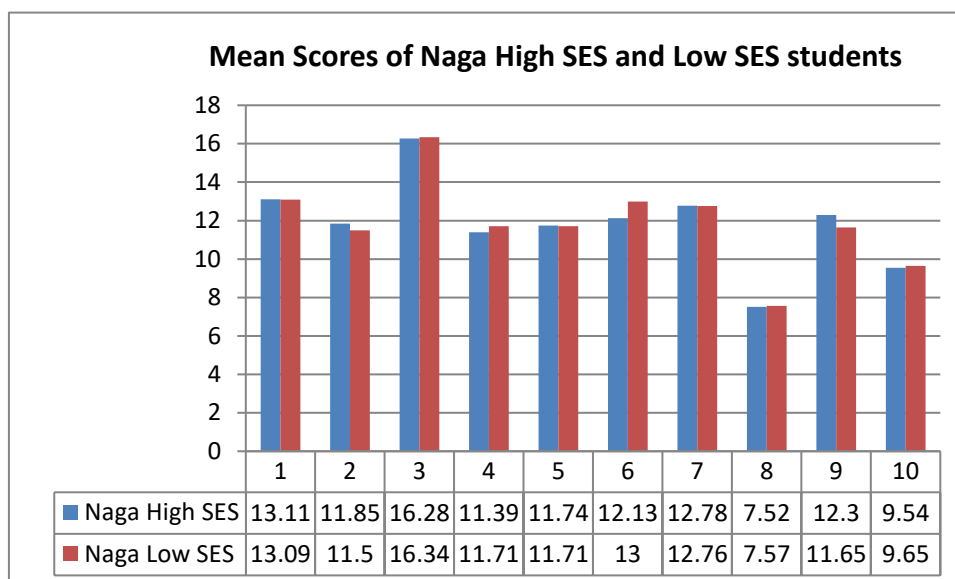


Table 4.4.3b(i) reveals that in all dimensions of personal value, the differences between mean scores of Naga secondary students belonging to high and low socio-economic status are not significant as the calculated t values are less than the critical value of 't', i.e. 1.98 at 0.05 and 2.63 at 0.01 levels for df of 112.

Thus, the null hypothesis no. 25 which states, "there exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values" is not rejected.

Table 4.4.3b(ii)

**Significance of Difference between Mean Scores of Naga High SES
and Low SES Students at Higher Secondary
Level**

t- Test		
	High SES	Low SES
Mean	118.65	118.99
SD	2.41	2.28
N	46	68
df	112	
t Stat	-0.74	
P(T<=t) two tail	0.46	
t Critical two tail	1.98	

The above table (Table 4.4.3b(ii)) shows whether the difference between the mean scores of High SES and Low SES Naga students at higher secondary level is significant or not. Since the calculated 't' value 0.74 is less than the critical value 1.98 at .05 level, it can be concluded that the difference between personal values of Naga higher secondary students belonging to high and low socio-economic status is not significant.

Therefore, the null hypothesis no.26 which states, 'there exists no significant difference between personal values of Naga students at higher secondary level belonging to high and low socio-economic status' is not rejected.

Table 4.4.3c(i)
Dimension-wise Comparison of Personal Values of Naga Students at Higher Secondary Level belonging to Average and Low Socio-Economic Status

Values	Average SES (N=186)		Low SES (N= 68)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.12	2.49	13.09	2.60	0.081621
Social Value	11.38	2.08	11.50	2.16	-0.3816
Democratic Value	16.78	2.20	16.34	2.79	1.164555
Aesthetic Value	11.57	2.32	11.71	2.39	-0.40673
Economic Value	11.54	2.70	11.71	2.70	-0.42204
Knowledge Value	13.37	2.35	13.00	2.93	0.879518
Hedonistic Value	12.01	2.39	12.76	2.05	-2.47716*
Power Value	7.51	2.43	7.57	2.70	-0.16959
Family Prestige Value	11.88	2.10	11.65	2.78	0.582979
Health Value	9.67	2.40	9.65	1.76	0.073653

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Naga Average and Low SES students is given in figure 16.

Figure- 16

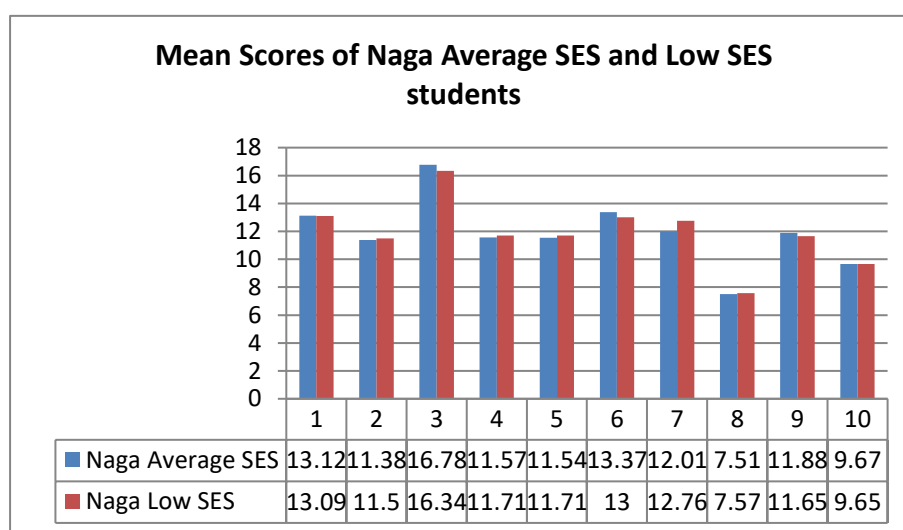


Table 4.4.3c(i) depicts that only in hedonistic value, the difference between mean scores of Naga average SES and low SES students is significant at 0.05 level and the difference is in favour of low SES students. As the calculated 't' values for rest of the dimensions of personal values are lower than the critical values of 't', i.e., 2.59 at 0.01 level and also 1.97 at 0.05 level for df of 252, the differences between the mean scores are not significant.

Thus, the null hypothesis no. 27 which states, "there exist no significant differences between mean scores of Naga students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values" is rejected in the case of hedonistic value and not rejected in the case of other dimensions.

Table 4.4.3c(ii)
Significance of Difference between Mean Scores of Naga Average SES and Low SES Students at Higher Secondary Level

t- Test		
	Average SES	Low SES
Mean	118.83	118.99
SD	2.35	2.28
N	186	68
df	252	

t Stat	-0.47	
t Critical one-tail	1.66	
P(T<=t) two tail	0.64	
t Critical two tail	1.97	

Data in Table 4.4.3c(ii) tell us whether the difference between the mean scores of Middle/Average SES and Low SES students at higher secondary level is significant or not. Since the calculated 't' value 0.47 is less than the critical value 1.97 at .05 level, the null hypothesis no. 28 which states 'there exists no significant difference between personal values of Naga students at higher secondary level belonging to average and low socio-economic status' is not rejected.

4.5.0 Personal Values of Khasi Students at Higher Secondary Level

Table 4.5.1

Personal Values of Khasi Students at Higher Secondary Level

Sl.No	Dimensions of PV	Derived Scores in Percentage					
		Very Low	Low	Average	High	Very High	Total
1	Religious	0	13.67	62.66	21	2.67	100
2	Social	43.34	51.33	5.33	0	0	100
3	Democratic	0.33	24.34	35	31	9.33	100
4	Aesthetic	3.33	9	39.34	46	2.33	100
5	Economic	0	0	49.33	19.67	31	100
6	Knowledge	15.33	55.34	17	3.67	8.66	100
7	Hedonistic	0	0.66	30.34	31.33	37.67	100
8	Power	4.66	39.34	40	14	2	100
9	Family prestige	0	24.66	54.34	20.66	0.34	100
10	Health	15	70	15	0	0	100
	Personal values	8.20	28.84	34.83	18.73	9.40	100

A graphical representation of the derived scores in percentage of personal values of Khasi students is shown in figure 17.

Figure-17

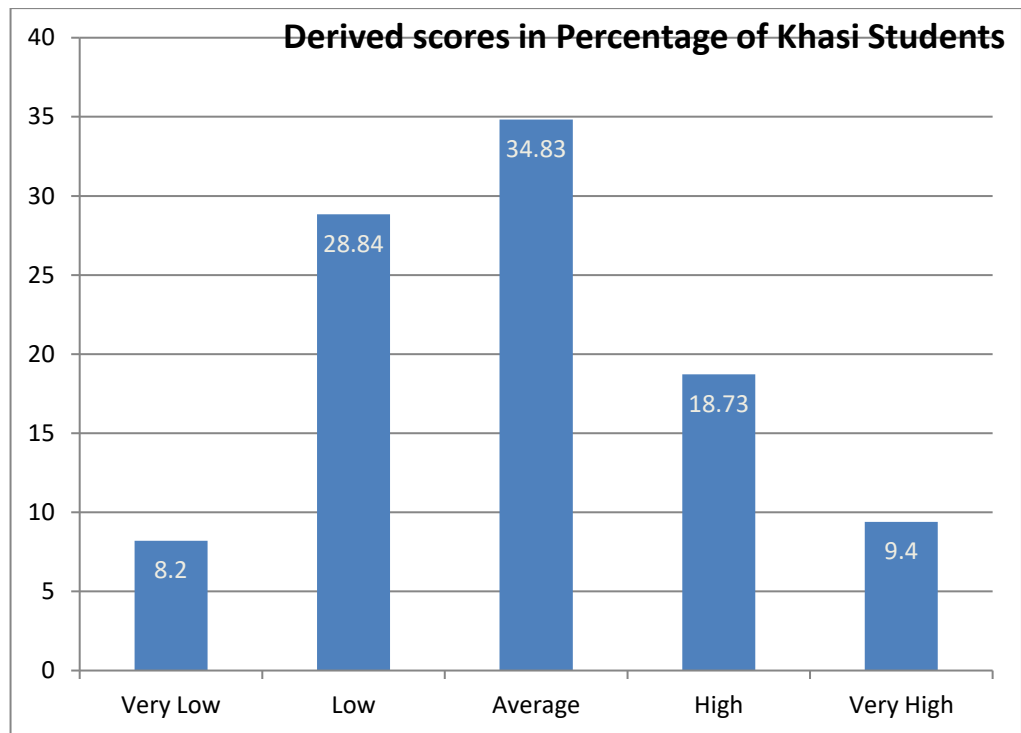


Table 4.5.1 depicts 10 (ten) dimensions of personal values and percentages of Khasi students at higher secondary level who have very low, low, average, high and very high personal values. Dimension-wise analysis of the table is as follow:

Religious Value: The table shows that the highest percentage (62.66%) of the Khasi students have average, 21 per cent have high, 13.67 per cent have low and 2.67 per cent have very high religious value. Hence, their religious value is little better than average. This indicates that Khasi students at higher secondary level have faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books.

Social Value: Majority i.e., 51.33 per cent and 43.34 per cent of the Khasi students have low and very low social value. This indicates that they have fewer efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and those who are afflicted of their misery.

Democratic Value: The largest percentage of the Khasi students (35%) has average democratic value, the second highest percentage (31%) has high democratic value and another 9.33 per cent have very high democratic value. This implies that the

Khasi students have high respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

Aesthetic Value: The largest percentage (46%) of the Khasi students have high aesthetic value, 39.34 per cent have average and 2.33 per cent have very high aesthetic value. This reveals that they have high appreciation of beauty, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things.

Economic Value: Khasi students' economic value is quite high with 31 per cent of them having very high, 19.67 per cent having high and 49.33 per cent having average economic value. It is, thus, clear that they have high desire for money and material gains and that they have high attitude towards the rich persons and the industrialists whom they consider as helpful for the progress of the country.

Knowledge Value: As many as 55.34 per cent of the Khasi students have low knowledge value, 15.33 per cent have very low and 17 per cent have average knowledge value. This means that they attach low value to knowledge and hard work in studies.

Hedonistic Value: Khasi students of higher secondary schools have very high hedonistic value. This is confirmed by the fact that 37.67 per cent of them have very high, 31.33 per cent have high and 30.34 per cent have average hedonistic value. This implies that they have high desire to enjoy pleasure and avoid pain or difficulties.

Power Value: The percentage of Khasi students who have low and very low power value (39.34% + 4.66%) is 44 per cent. Besides, another 40% of them attach average value to power. This indicates that the Khasi students have low or less desire to rule over others and also to lead others.

Family Prestige Value: Family prestige value of the Khasi students is quite average with 54.34 per cent of them attaching average value to it. As the percentage of the students who have low family prestige value is little higher than that of having high value for it, we may conclude that their family prestige value is not high and that their desire to maintain family status is average or little below average.

Health Value: Khasi adolescent students do not bother about health. This is reflected by the fact that as many as 70 per cent of them attach low value to it. Beyond this, 15 per cent have very low health value and there is no one who attaches high or very high value to it. Table 4.5.1 tells us that the largest group of Khasi students (70%) have low health value, the second largest group (62.66%) have average religious value and the third and fourth largest groups (55.34% & 54.34%) have low knowledge value and average family prestige value respectively.

Among the dimensions in which Khasi students have high and very high values, hedonistic value stands first followed by economic and aesthetic values. Among the dimensions in which Khasi students have low and very low values, social value stands first followed by health and knowledge values.

As a whole, Khasi students at higher secondary level having average personal values constitutes the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

4.6.0 Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

4.6.1 Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Gender

Table 4.6.1a(i)
Dimension-wise Comparison of Personal Values of Khasi Male and Female
Students at Higher Secondary Level

Values	Khasi Male (N= 150)		Khasi Female (N= 150)		't'Values
	Mea	SD	Mean	SD	
Religious Value	13.13	2.20	12.87	2.41	1.00021
Social Value	11.71	2.41	11.41	2.29	1.105114
Democratic Value	16.32	2.55	16.61	2.61	-0.98349
Aesthetic Value	11.69	2.41	11.83	2.08	-0.56406
Economic Value	11.56	2.56	11.43	2.75	0.412857
Knowledge Value	12.99	3.22	12.92	3.08	0.34958
Hedonistic Value	11.85	2.40	12.13	2.38	-1.01404
Power Value	7.31	2.44	7.59	2.28	-1.02733
FamilyPrestige Value	11.79	2.83	12.01	2.96	-0.67785
Health Value	9.57	2.09	9.79	2.28	-0.87118

***= Significant at 0.01 level of significance*

**= Significant at 0.05 level of significance*

Table 4.6.1a(i) presents the 't' values to show whether there are significant differences between the means of Khasi male and female students at higher secondary level in ten dimensions of personal values. For the differences to be significant, the calculated 't' values should exceed the critical values of 't', i.e., 1.97 at 0.05 level and 2.59 at 0.01 level for degree of freedom 298. The table clearly shows that in all dimensions of personal values, the calculated 't' values are less than the critical values of 't' at both levels signifying that the differences between the two means in all dimensions of personal values are not significant.

Thus, the null hypothesis no. 29 which states, "there exist no significant differences between mean scores of Khasi male and female students at higher secondary level in different dimensions of personal values" is not rejected.

A graphical representation of mean scores in personal values of Khasi male and female students is given in figure 18.

Figure- 18

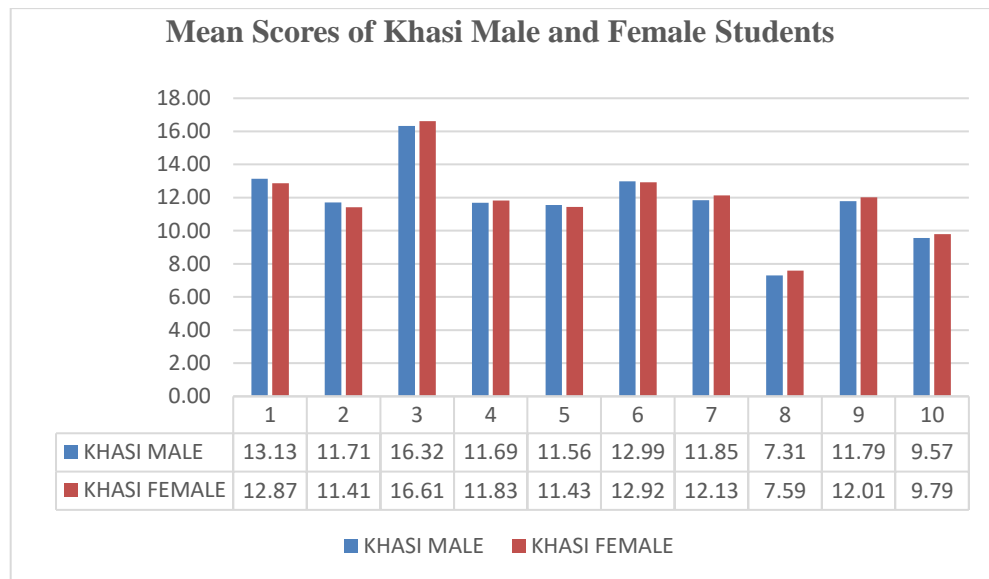


Table 4.6.1a(ii)

Significance of Difference between Mean Scores of Khasi Male and Female Students at Higher Secondary Level

t- Test		
	Khasi Male	Khasi Female
Mean	117.92	118.60
SD	2.82	2.68
N	150	150
df	298	
t Stat	-2.14	
P(T<=t) two tail	0.03	
t Critical two tail	1.97	

Table 4.6.1a(ii) is meant to show us whether the difference between the mean scores of male and female Khasi students at higher secondary level is significant or not. As the calculated 't' value 2.14 is much less than the critical value 1.97 at .05 level, we come to know that the difference in the personal values of Khasi students at higher secondary level in relation to their gender is not significant.

Thus, the null hypothesis no. 30 which states, 'there exists no significant difference between personal values of Khasi male and female students at higher secondary level' is not rejected.

4.6.2 Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Stream of Studies

Table 4.6.2a(i)
Dimension-wise Comparison of Personal Values of Khasi Arts and Science
Students at Higher Secondary Level

Values	Arts Stream (N=100)		ScienceStream (N=100)		't' Values
	Mean	SD	Mean	SD	
Religious Value	12.62	2.36	13.16	2.30	-1.63873
Social Value	11.6	2.31	11.34	2.33	0.792178
Democratic Value	16.74	2.51	16.29	2.41	1.292618
Aesthetic Value	11.73	2.11	12.04	1.95	-1.07744
Economic Value	11.45	2.69	11.24	2.68	0.553517
Knowledge Value	12.94	3.07	12.88	3.53	-0.04293
Hedonistic Value	11.82	2.45	12.19	2.45	-1.06803
Power Value	7.66	2.20	7.76	2.12	-0.32685
FamilyPrestige Value	12.07	2.90	11.8	3.20	0.625181
Health Value	9.75	2.52	9.48	2.11	0.822157

***= Significant at 0.01 level of significance

**= Significant at 0.05 level of significance

Table 4.6.2a(i) depicts 't' values to show whether there are significant differences between the mean scores or not in the ten dimensions of personal values among Khasi students belonging to arts and science stream. For the differences to be significant, the calculated 't' values should be bigger than the critical values of 't', i.e., 1.97 at 0.05 and 2.60 at 0.01 levels for degree of freedom 198. We find from the table that in all the dimensions of personal values, the calculated 't' values are less than the critical values of 't' at both levels indicating that the differences between the two means are not significant.

Thus, the null hypothesis no. 31 which states, "there exist no significant differences between mean scores of Khasi arts and science students at higher secondary level in different dimensions of personal values" is not rejected.

A graphical representation of mean scores in personal values of Khasi Arts and Science students is given in figure 19.

Figure-19

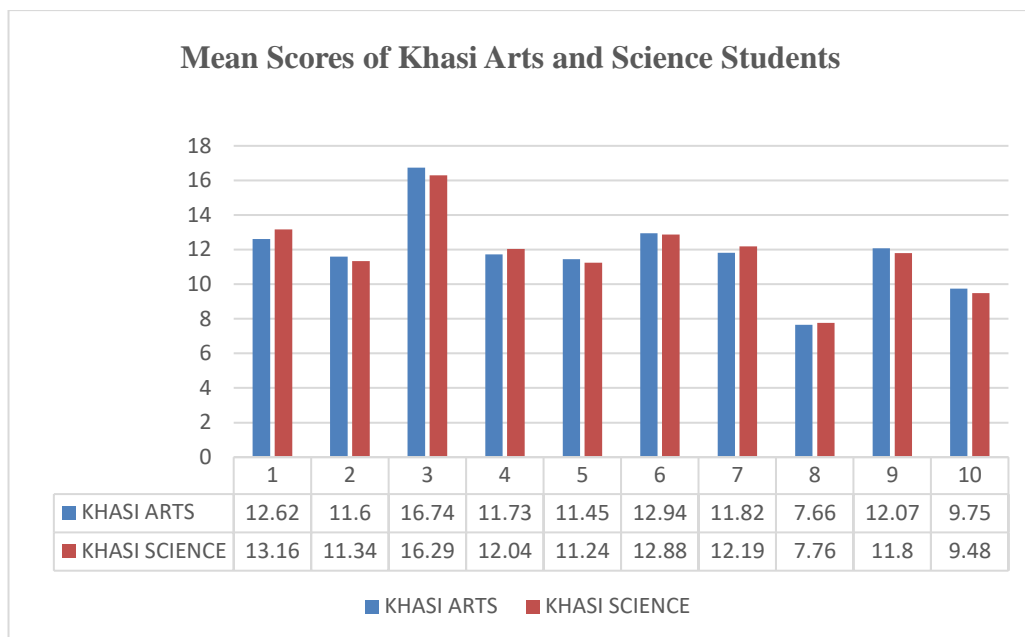


Table 4.6.2a(ii)
Significance of Difference between Mean Scores of Khasi Arts and Science Students at Higher Secondary Level

t- Test		
	Khasi Arts	Khasi Science
Mean	118.38	118.18
SD	2.72	2.88
N	100	100
df	198	
t Stat	0.51	
P(T<=t) two tail	0.61	
t Critical two tail	1.97	

The above table tells us whether the difference between the mean scores of Khasi Arts and Science students at higher secondary level is significant or not. Since the calculated 't' value 0.51 is less than the critical value 1.97 at .05 level, we can conclude that the difference between the mean scores of Khasi Arts and Science students at higher secondary level is not significant.

Therefore, the null hypothesis no. 32 that states, 'there exists no significant difference between personal values of Khasi arts and science students at higher secondary level' is not rejected.

Table 4.6.2b(i)
**Dimension-wise Comparison of Personal Values of Khasi Arts and
Commerce Students at Higher Secondary Level**

Values	Arts Stream (N= 100)		Commerce Stream (N=100)		't' Values
	Mean	SD	Mean	SD	
Religious Value	12.62	2.36	13.2	2.24	-1.84348
Social Value	11.6	2.31	11.7	2.42	-0.44863
Democratic Value	16.74	2.51	16.3	2.81	0.980919
Aesthetic Value	11.73	2.11	11.5	2.62	0.653876
Economic Value	11.45	2.69	11.	2.59	-0.93787
Knowledge Value	12.94	3.07	13.0	2.82	-0.45867
Hedonistic Value	11.82	2.45	11.9	2.28	-0.38832
Power Value	7.66	2.20	6.9	2.65	2.145426*
Family Prestige Value	12.07	2.90	11.8	2.57	0.61934
Health Value	9.75	2.52	9.8	1.89	-0.22231

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.6.2b(i) reveals whether mean differences in ten dimensions of personal values between Khasi arts and commerce students are significant or not. The table shows that only in power value, the difference between mean scores is significant at 0.05 level and the difference is in favour of arts students. In rest of the dimensions of personal values, the calculated 't' values are less than the critical values of 't' at 0.01 and 0.05 levels which imply that the differences between the two means in these dimensions of personal values are not significant.

Thus, the null hypothesis no. 33 which states, "there exist no significant differences between mean scores of Khasi arts and commerce students at higher secondary level in different dimensions of personal values" is rejected for power value at 0.05 level of significance and not rejected for rest of the dimensions of personal values.

A graphical representation of mean scores in personal values of Khasi Arts and Commerce students is shown in figure 20.

Figure-20

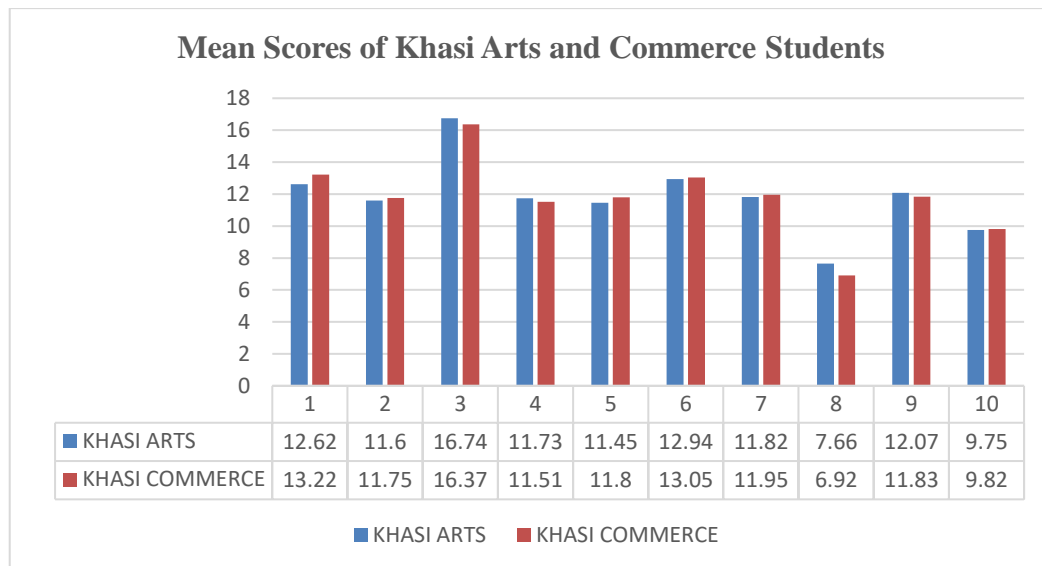


Table 4.6.2b(ii)
Significance of Difference between Mean Scores of Khasi Arts and
Commerce Students at Higher Secondary Level

t- Test		
	Khasi Arts	Khasi Commerce
Mean	118.38	118.22
SD	2.72	2.74
N	100	100
df	198	
t Stat	0.41	
P(T<=t) two tail	0.68	
t Critical two tail	1.97	

From table 4.6.2b(ii) above, we can find data reflecting whether the difference between mean scores of Khasi arts and commerce students at higher secondary level is significant or not. As the calculated 't' value 0.41 is less than the critical 't' value 1.97 at .05 level, we conclude that the null hypothesis no. 34 which states, 'there exists no significant difference between personal values of Khasi arts and commerce students at higher secondary level' is not rejected.

Table 4.6.2c(i)**Dimension-wise Comparison of Personal Values of Khasi Science and Commerce Students at Higher Secondary Level**

Values	Science Stream (N=100)		Commerce Stream (N= 100)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.16	2.30	13.22	2.24	-0.18687
Social Value	11.34	2.33	11.75	2.42	-1.2205
Democratic Value	16.29	2.41	16.37	2.81	-0.21601
Aesthetic Value	12.04	1.95	11.51	2.62	1.62215
Economic Value	11.24	2.68	11.8	2.59	-1.50305
Knowledge Value	12.88	3.53	13.05	2.82	-0.37641
Hedonistic Value	12.19	2.45	11.95	2.28	0.717351
Power Value	7.76	2.12	6.92	2.65	2.471495*
Family Prestige Value	11.8	3.20	11.83	2.57	-0.07317
Health Value	9.48	2.11	9.82	1.89	-1.19927

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

Table 4.6.2c(i) reveals that only in power value, the difference between mean scores of Khasi science and commerce students is significant at 0.05 level and the difference is in favour of science students. In rest of the dimensions of personal values, the differences between the mean scores of Khasi science and commerce students are not significant as the calculated 't' values are less than the critical values of 't' at 0.01 and 0.05 levels.

Thus, the null hypothesis no. 35 which states, "there exist no significant differences between mean scores of Khasi science and commerce students at higher secondary level in different dimensions of personal values" is rejected for power value at 0.05 level of significance and not rejected for rest of the dimensions of personal values.

A graphical representation of mean scores in personal values of Khasi Science and Commerce students is given in figure 21.

Figure-21

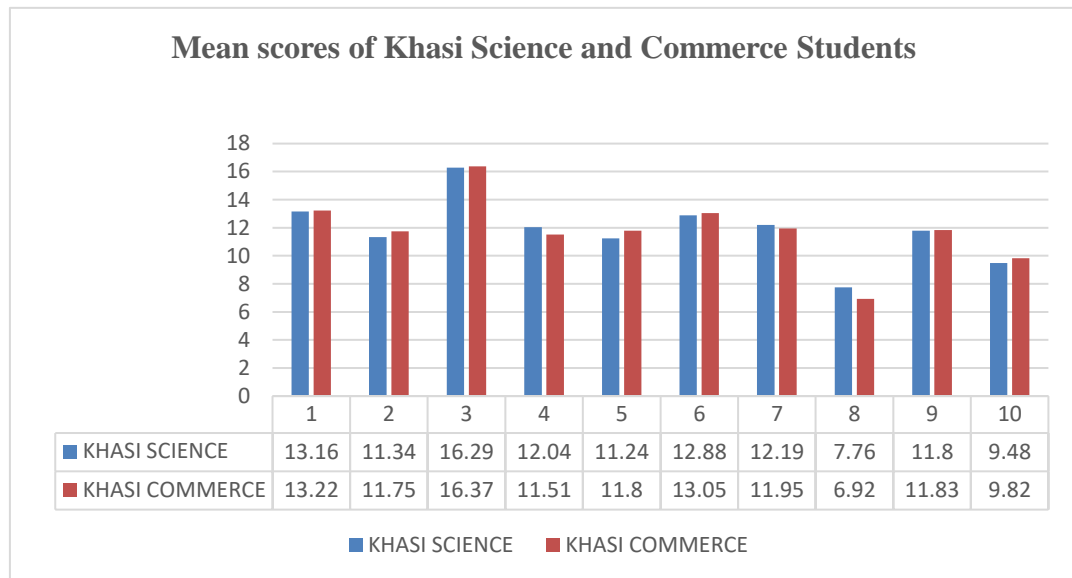


Table 4.6.2c(ii)
**Significance of Difference between Mean Scores of Khasi Science and
Commerce Students at Higher Secondary Level**

t- Test		
	Khasi Science	Khasi Commerce
Mean	118.18	118.22
SD	2.88	2.74
N	100	100
df	198	
t Stat	-0.10	
P(T<=t) two tail	0.92	
t Critical two tail	1.97	

The above table tells us whether the difference between the mean scores of Khasi Science and Commerce students at higher secondary level is significant or not.

Since the calculated 't' value 0.10 is less than the critical value 1.97 at .05 level, the null hypothesis no. 36 which states 'there exists no significant difference between personal values of Khasi science and commerce students at higher secondary level' is not rejected.

4.6.3 Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Socio-Economic Status

Table 4.6.3a(i)
Dimension-wise Comparison of Personal Values of Khasi Students at Higher Secondary Level belonging to High and Average Socio-Economic Status

Values	High SES (N= 34)		Average SES (N= 184)		't' Values
	Mean	SD	Mean	SD	
Religious Value	12.97	2.25	13.06	2.48	-0.20899
Social Value	10.82	2.04	11.63	2.34	-2.0712*
Democratic Value	16.65	2.50	16.44	2.64	0.439783
Aesthetic Value	12.15	2.35	11.72	2.22	0.975311
Economic Value	11.82	2.79	11.43	2.64	0.762953
Knowledge Value	13.26	3.48	12.82	2.94	0.707046
Hedonistic Value	12.29	2.30	12.02	2.42	0.641121
Power Value	7.41	2.61	7.39	2.32	0.054105
Family Prestige Value	11.62	3.32	12.13	2.85	-0.83575
Health Value	9.18	2.42	9.72	2.20	-1.21467

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Khasi High and Average SES students is shown in figure 22.

Figure -22

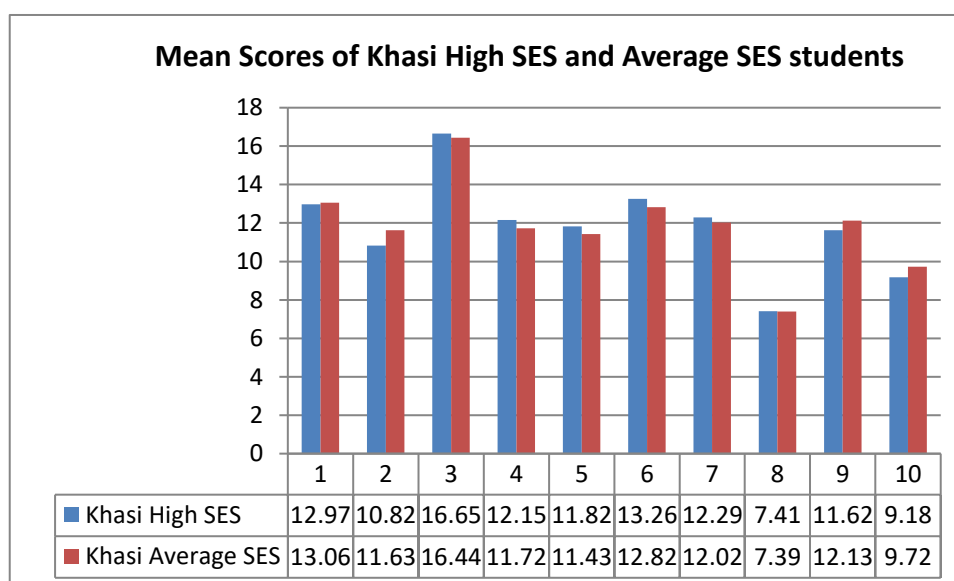


Table 4.6.3a(i) presents the ‘t’ values to show whether the differences between mean scores of Khasi higher secondary school students belonging to high SES and average SES are significant or not in all dimensions of personal values. The table shows that only in social value, the difference between the means of the students is significant at 0.05 level and that the mean of high SES students is higher than that of average SES students. In rest of the dimensions of personal values, the calculated ‘t’ values are all less than the critical values of ‘t’, i.e., 1.97 at 0.05 level and 2.59 at 0.01 level for degree of freedom 216. This indicates that the differences between the mean scores for these dimensions of personal values are not significant.

Thus, the null hypothesis no. 37 which states, “there exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values” is rejected in the case of social value and not rejected in the case of rest of the dimensions.

Table 4.6.3a(ii)
Significance of Difference between Mean Scores of Khasi High SES and Average SES Students at Higher Secondary Level

t- Test		
	High SES	Average SES
Mean	118.18	118.29
SD	2.39	2.95
N	34	184
df	216	
t Stat	-0.24	
P(T<=t) two tail	0.81	
t Critical two tail	2.01	

The above table tells us whether the difference between the mean scores of high SES and average SES students at higher secondary level is significant or not. Since the calculated ‘t’ value 0.24 is less than the critical value 2.01 at .05 level, the null hypothesis no. 38 which states ‘There exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and average socio-economic status’ is not rejected.

Table 4.6.3b(i)
Dimension-wise Comparison of Personal Values of Khasi Students at Higher Secondary Level belonging to High and Low Socio-Economic Status

Values	High SES (N= 34)		Low SES (N= 82)		't' Values
	Mean	SD	Mean	SD	
Religious Value	12.97	2.25	12.88	1.93	0.209883
Social Value	10.82	2.04	11.72	2.47	-2.0212*
Democratic Value	16.65	2.50	16.45	2.52	0.383466
Aesthetic Value	12.15	2.35	11.68	2.29	0.975779
Economic Value	11.82	2.79	11.51	2.64	0.555342
Knowledge Value	13.26	3.48	13.05	3.41	0.305716
Hedonistic Value	12.29	2.30	11.79	2.38	1.056645
Power Value	7.41	2.61	7.60	2.37	-0.35859
Family Prestige Value	11.62	3.32	11.51	2.79	0.187345
Health Value	9.18	2.42	9.82	2.04	-1.35689

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Khasi High and Low SES students is shown in figure 23.

Figure-23

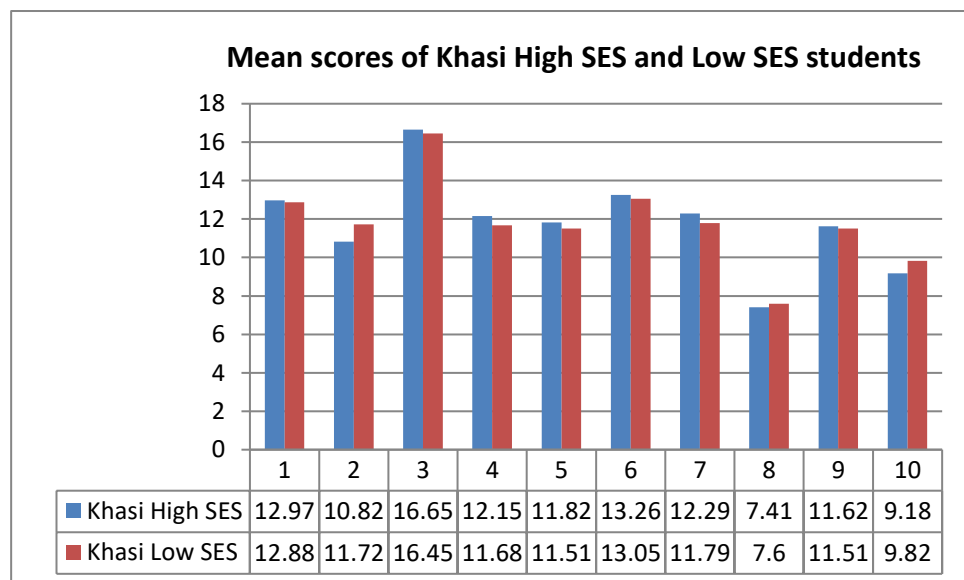


Table 4.6.3b(i) reveals that only in social value, the difference between mean scores of Khasi secondary students belonging to high and low socio-economic status

is significant at 0.05 level as the calculated 't' value exceeds the critical value of 't', i.e. 1.98 at 0.05 level but below 2.63 at 0.01 level for df of 114. The difference is in favour of students belonging to low socio-economic status as their mean score is higher than that of those students belonging to high socio-economic status. In rest of the dimensions of personal values, the differences between the mean scores of Khasi students belonging to high and low socio-economic status are not significant as the calculated 't' values are less than the critical values of 't' at 0.01 and 0.05 levels.

Thus, the null hypothesis no. 39 which states, "there exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values" is rejected for social value and not rejected for rest of the dimensions of personal values.

Table 4.6.3b(ii)
Significance of Difference between Mean Scores of Khasi High SES and Low SES Students at Higher Secondary Level

t –Test		
	High SES	Low SES
Mean	118.18	118.01
SD	2.39	2.88
N	34	82
df	114	
t Stat	0.32	
P(T<=t) two tail	0.75	
t Critical two tail	1.99	

The above table shows whether the difference between the mean scores of High SES and Low SES students at higher secondary level is significant or not. Since the calculated 't' value 0.32 is less than the critical value 1.98 at .05 level, the null hypothesis no.40 which states 'there exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and low socio-economic status' is not rejected.

Table 4.6.3c(i)

Dimension-wise Comparison of Personal Values of Khasi Students at Higher Secondary Level belonging to Average and Low Socio-Economic Status

Values	Average SES (N= 184)		Low SES (N=82)		't' Values
	Mean	SD	Mean	SD	
Religious Value	13.06	2.48	12.88	1.93	0.646918
Social Value	11.63	2.34	11.72	2.47	-0.27598
Democratic Value	16.44	2.64	16.45	2.52	-0.03241
Aesthetic Value	11.72	2.22	11.68	2.29	0.13259
Economic Value	11.43	2.64	11.51	2.64	-0.23602
Knowledge Value	12.82	2.94	13.05	3.41	-0.5374
Hedonistic Value	12.02	2.42	11.79	2.38	0.703911
Power Value	7.39	2.32	7.60	2.37	-0.67683
FamilyPrestige Value	12.13	2.85	11.51	2.79	1.643669
Health Value	9.72	2.20	9.82	2.04	-0.35858

**= Significant at 0.01 level of significance

*= Significant at 0.05 level of significance

A graphical representation of mean scores in personal values of Khasi High and Low SES students is shown in figure 24.

Figure-24

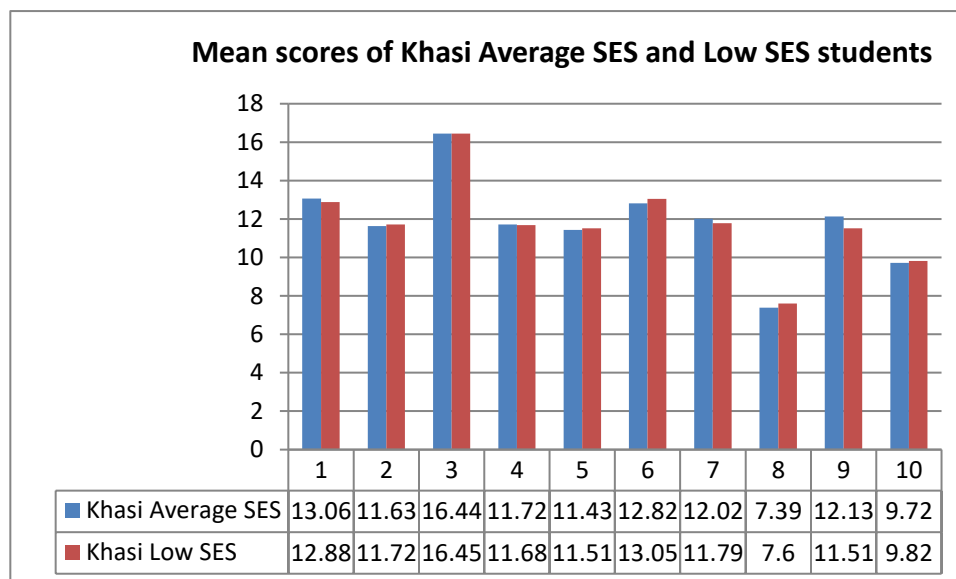


Table 4.6.3c(i) depicts the ‘t’ values to show whether the differences between mean scores of Mizo higher secondary school students belonging to average and low socio-economic status are significant or not in all dimensions of personal values. As the calculated ‘t’ value for each dimension of personal values is lower than critical values of ‘t’, i.e., 2.59 at 0.01 level and also 1.97 at 0.05 level for df of 264, we may conclude that the differences between the mean scores for all the dimensions of personal values are not significant.

Thus, the null hypothesis no. 41 which states, “there exist no significant differences between mean scores of Khasi students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values” is not rejected.

Table 4.6.3c(ii)
Significance of Difference between Mean Scores of Khasi Average SES and Low SES Students at Higher Secondary Level

t –Test		
	Average SES	Low SES
Mean	118.29	118.01
SD	2.95	2.88
N	184	82
df	264	
t Stat	0.72	
P(T<=t) two tail	0.48	
t Critical two tail	1.97	

Table 4.6.3c(ii) shows whether the difference between the mean scores of average SES and low SES students at higher secondary level is significant or not.

Since the calculated ‘t’ value 0.72 is less than the critical value 1.97 at .05 level, the null hypothesis no. 42 which states ‘there exists no significant difference between personal values of Khasi students at higher secondary level belonging to average and low socio-economic status’ is not rejected.

4.7.0 Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level

Table 4.7.1
Dimension-wise Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level

Sl. No	Dimensions of PV		Derived Scores in Percentage					
			Very Low	Low	Average	High	Very High	Total
1	Religious	Mizo	0	16.66	48.34	27.66	7.34	100
		Naga	0	15.33	57.34	23	4.33	100
		Khasi	0	13.67	62.66	21	2.67	100
2	Social	Mizo	38	52.33	9.34	0.33	0	100
		Naga	44.33	52.34	3.33	0	0	100
		Khasi	43.34	51.33	5.33	0	0	100
3	Democratic	Mizo	0.66	22.34	31.66	41	4.34	100
		Naga	1	19.66	37.34	33.33	8.67	100
		Khasi	0.33	24.34	35	31	9.33	100

4	Aesthetic	Mizo	8	11	44.33	31.33	5.34	100
		Naga	3	11.66	38.34	44.33	2.67	100
		Khasi	3.33	9	39.34	46	2.33	100
5	Economic	Mizo	0	0.34	52.66	21	26	100
		Naga	0	0	49	20	31	100
		Khasi	0	0	49.33	19.67	31	100
6	Knowledge	Mizo	12	53.66	21.66	7.34	5.34	100
		Naga	11	58.66	19	4	7.34	100
		Khasi	15.33	55.34	17	3.67	8.66	100
7	Hedonistic	Mizo	0	2.66	25.66	34.34	37.34	100
		Naga	0	1	24	32.67	42.33	100
		Khasi	0	0.66	30.34	31.33	37.67	100
8	Power	Mizo	5.33	43.33	28.33	19.68	3.33	100
		Naga	3	43.66	34.67	15.33	3.34	100
		Khasi	4.66	39.34	40	14	2	100
9	Family prestige	Mizo	0.33	26	51	22	0.67	100
		Naga	0	23.34	57.66	19	0	100
		Khasi	0	24.66	54.34	20.66	0.34	100
10	Health	Mizo	15.66	58.67	25.67	0	0	100
		Naga	13.67	68.66	17.67	0	0	100
		Khasi	15	70	15	0	0	100
Personal Values		Mizo	8.00	28.69	33.87	20.47	8.97	100
		Naga	7.60	29.43	33.83	19.17	9.97	100
		Khasi	8.20	28.84	34.83	18.73	9.40	100

Religious Value: Majority (62.66% and 57.34%) of Khasi and Naga students respectively attaches average value to religion whereas religious value of less than 50 per cent (48.34%) of Mizo students is average. The percentage of the students who have high and very high religious value is largest among Mizo, second largest among Naga and smallest among Khasi. Thus, Mizo students at higher secondary level have highest religious value followed by Naga students and then by Khasi students.

Social Value: Majority of Mizo, Naga and Khasi students have low social value. Naga students' social value is lowest followed by Khasi students' and then by Mizo students' social value.

Democratic Value: Majority of all the students belonging to Mizo, Naga and Khasi tribes has average and above average democratic value. The percentage of the students

having high and very high democratic value is highest among Mizo students, second highest among Naga students and lowest among Khasi students.

Aesthetic Value: Majority of Mizo, Naga and Khasi students have average and above average aesthetic value. In terms of percentage of the students having high and very high aesthetic value, Khasi students are best followed by Naga students and then by Mizo students.

Economic Value: More than half of Mizo students (52.66%) have average economic value while little less than half of Naga and Khasi students (49% & 49.33% respectively) have average economic value. The percentage of students having high and very high economic value is highest among Naga students, second highest among Khasi students and lowest among Mizo students.

Knowledge Value: Majority of Mizo, Naga and Khasi students (53.66%, 58.66% & 55.34% respectively) have low knowledge value. When the percentages of the students having low and very low knowledge value are taken together, the position of Khasi students is worst, Naga students second worst and Mizo students third worst.

Hedonistic Value: Majority of Mizo, Naga and Khasi students have high and very high hedonistic value. When the percentages of the students having high and very high hedonistic value are taken together, Naga students occupy the first position, Mizo students second and Khasi students the third position.

Power Value: The percentage of the students who have low power value is highest among Mizo and Naga whereas the percentage of the students having average power value is highest among Khasi. The percentage of the students having low and very low power value is highest among Mizo students, second highest among Naga students and lowest among Khasi students.

Family Prestige Value: Students attaching average value to family prestige constitute the largest percentage among Mizo, Naga and Khasi. As the percentages of the students having low and very low family prestige value are higher than that of having high and very high family prestige value, we may conclude that the family prestige value of Mizo,

Naga and Khasi students is average and below average. The percentage of the students attaching low and average value to family prestige taken together is highest among Naga students followed by Khasi and then by Mizo students.

Health Value: There is no student among Mizo, Naga and Khasi who attaches high and very high value to health. Majority of the students from each community gives low value to health. When the percentages of the students having low and very low health value are taken together, the position of Khasi students is worst followed by Naga students and then by Mizo students.

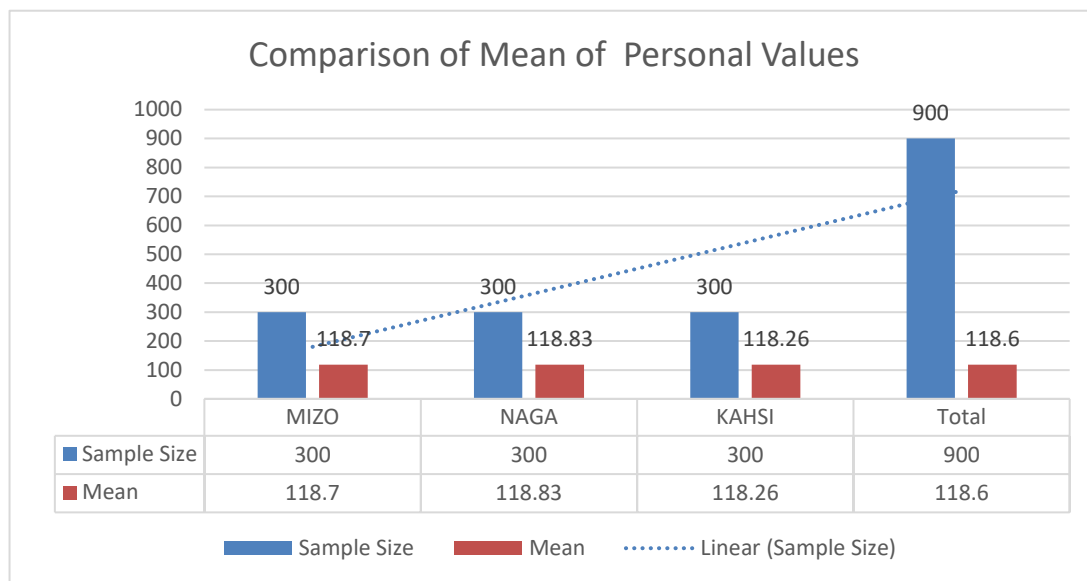
Personal Values: When personal values as a whole is concerned, table 4.7.1 reveals that students who have low and very low personal values taken together constitute the largest percentage followed by those having average values in the case of each community. The percentage of the students having low and very low personal values taken together is lowest among Mizo students followed by Naga and Khasi students. On the other hand, the percentage of the students having high and very high personal values taken together is highest among Mizo students followed by Naga and then by Khasi students.

Table 4.7.2

Significance of Difference between Mean Scores in Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level

Descriptive								
Stu- dents	N	Mean	Std. Devia- tion	Std. Error	95% Confidence Interval for Mean		Mini- mum	Maxi- mum
					Lower Bound	Upper Bound		
Mizo	300	118.70	2.761	.159	118.39	119.01	110	132
Naga	300	118.83	2.337	.135	118.57	119.10	110	128
Khasi	300	118.26	2.772	.160	117.95	118.57	110	128
Total	900	118.60	2.640	.088	118.43	118.77	110	132

Figure - 25



Test of Homogeneity of Variances			
Value			
Levene Statistic	df1	df2	Sig.
4.023	2	897	.018

ANOVA					
Value					
	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	54.009	2	27.004	3.900	.021
Within Groups	6210.387	897	6.924		
Total	6264.396	900			

To find out whether there is significant difference between mean scores in personal values of Mizo, Naga and Khasi students at higher secondary level, table

4.7.2 showing descriptive statistics, graphical representation of mean scores and analysis of variance is prepared.

Test of homogeneity of variances under table 4.7.2 reveals that for this data, the homogeneity of variance assumption between the two groups is met since the value for levene test is not significant i.e. $p=.018 < .05$. Hence comparison of personal values among Mizo, Naga and Khasi students at higher secondary level shows that there is no significant difference among them.

ANOVA under table 4.7.2 also tells us if there are any statistical differences between the means of Mizo, Naga and Khasi students in personal values. ANOVA clearly shows that the F ratio is not significant, i.e., $F(2, 897) = 3.900$, $p = .021 < .05$. It means that there is no significant difference between the mean scores in personal values among Mizo, Naga and Khasi students at higher secondary level. Thus, the null hypothesis no 43 which states, “there exists no significant difference between personal values of Mizo, Naga and Khasi students at higher secondary level,” is not rejected.

4.8.0 Comparison of the Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in Relation to Gender, Stream of Studies and Socio-Economic Status

4.8.1 Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in Relation to Gender.

Table 4.8.1a

**Comparison of Personal Values of Mizo Male, Naga Male and Khasi Male Students
at Higher Secondary Level**

Descriptive								
Males	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Mini- mum	Max i- mu m
					Lower Bound	Upper Bound		
Mizo Males	150	118.57	3.420	.279	118.01	119.12	102	132
Naga Males	150	118.86	2.262	.185	118.50	119.22	110	122
Khasi Males	150	117.85	3.073	.251	117.36	118.35	102	122
Total	450	118.43	2.982	.141	118.15	118.70	102	132

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	80.413	2	40.207	4.595	.011
Within Groups	3911.667	447	8.751		
Total	3992.080	449			

Table 4.8.1a depicts descriptive statistic and analysis of variance (ANOVA) for comparison of personal values of Mizo male, Naga male and Khasi male students at higher secondary level. ANOVA in the table clearly shows that the F ratio is not significant, i.e., $F(2, 447) = 4.595$, $p = .011 < 0.05$. It means that there is no significant difference between personal values among Mizo, Naga and Khasi male students at higher secondary level.

Thus, the null hypothesis no 44 which states, “there exists no significant difference between personal values of Mizo male, Naga male and Khasi male students at higher secondary level” is not rejected.

Table 4.8.1b

**Comparison of Personal Values of Mizo Female, Naga Female and Khasi Female
Students at Higher Secondary Level**

Descriptive								
Females	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Mini- mum	Maxi- mum
					Lower Bound	Upper Bound		
Mizo Females	150	118.63	2.879	.235	118.17	119.10	102	128
Naga Females	150	118.82	2.419	.198	118.43	119.21	110	128
Khasi Females	150	118.55	2.613	.213	118.13	118.97	110	128
Total	450	118.67	2.640	.124	118.42	118.91	102	128

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.853	2	2.927	.419	.658
Within Groups	3124.147	447	6.989		
Total	3130.000	449			

Table 4.8.1b shows descriptive statistic and analysis of variance (ANOVA) for comparison of personal values of Mizo female, Naga female and Khasi female students at higher secondary level. ANOVA in the table clearly shows that the F ratio is not significant, i.e., $F(2, 447) = 0.419$, $p = .658 < 0.05$. This indicates that there is no significant difference between the personal values among Mizo, Naga and Khasi females at higher secondary level.

Thus, the null hypothesis no 45 which states, “there exists no significant difference between personal values of Mizo female, Naga female and Khasi female students at higher secondary level” is not rejected.

4.8.2 Comparison of the Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in Relation to Stream of Studies

Table 4.8.2a
Comparison of the Personal Values of Mizo Arts, Naga Arts and Khasi Arts Students at Higher Secondary Level

Descriptive								
Arts Students	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Mizo Arts	100	119.01	2.397	.240	118.53	119.49	110	128
Naga Arts	100	118.68	2.183	.218	118.25	119.11	110	128
Khasi Arts	100	118.30	2.603	.260	117.78	118.82	110	122
Total	300	118.66	2.410	.139	118.39	118.94	110	128

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	25.247	2	12.623	2.190	.114
Within Groups	1711.750	297	5.763		
Total	1736.997	299			

Table 4.8.2a reveals data which enable us to compare personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level. ANOVA in the table clearly shows that the F ratio is $F(2, 297) = 2.190$, $p = .114 < .05$ which is not significant. This implies that there is no significant difference between the personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level.

Therefore, the null hypothesis no 46 which states, “there exists no significant difference between personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level,” is not rejected.

Table 4.8.2b

Comparison of the Personal Values of Mizo Science, Naga Science and Khasi Science Students at Higher Secondary Level

Descriptive								
Science Students	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Mizo Science	100	118.59	3.114	.311	117.97	119.21	102	128
Naga Science	100	118.93	2.683	.268	118.40	119.46	110	128
Khasi Science	100	118.18	2.876	.288	117.61	118.75	110	128
Total	300	118.57	2.903	.168	118.24	118.90	102	128

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	28.207	2	14.103	1.681	.188
Within Groups	2491.460	297	8.389		
Total	2519.667	299			

Table 4.8.2b gives us a comparative view of personal values of Mizo science, Naga science and Khasi science students at higher secondary level. ANOVA in the table clearly shows that the F ratio is not significant, i.e., $F(2, 297) = 1.681$, $p = .188 < .05$. It means that there is no significant difference between personal values of Mizo science, Naga science and Khasi science students at higher secondary level.

Therefore, the null hypothesis no 47 which states, “there exists no significant difference between personal values of Mizo science, Naga science and Khasi science students at higher secondary level,” is not rejected.

Table 4.8.2c

Comparison of the Personal Values of Mizo Commerce, Naga Commerce and Khasi Commerce Students at Higher Secondary Level

Descriptive								
Com merce Stu dents	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Mini- mum	Maxi- mum
					Lower Bound	Upper Bound		
Mizo Com- merce	100	118.20	3.782	.378	117.45	118.95	102	132
Naga Com merce	100	118.91	2.123	.212	118.49	119.33	110	122
Khasi Com merce	100	118.12	3.128	.313	117.50	118.74	102	121
Total	300	118.41	3.097	.179	118.06	118.76	102	132

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	37.820	2	18.910	1.984	.139
Within Groups	2830.750	297	9.531		
Total	2868.570	299			

Table 4.8.2c presents data for comparison of personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level. ANOVA in the table clearly shows that the F ratio is not significant, i.e., $F(2, 297) = 1.984$, $p = .139 < .05$. This reveals that there is no significant difference between the personal values

among Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level.

Thus, the null hypothesis no 48 which states, “there exists no significant difference between personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level,” is not rejected.

4.8.3 Comparison of the Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in Relation to Socio Economic Status

Table 4.8.3a

Comparison of the Personal Values of Mizo High SES, Naga High SES and Khasi High SES Students at Higher Secondary Level

Descriptive								
High SES Students	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Mizo High SES	28	118.64	2.614	.494	117.63	119.66	110	121
Naga High SES	46	118.65	2.406	.355	117.94	119.37	110	122
Khasi High SES	34	118.18	2.393	.410	117.34	119.01	110	121
Total	108	118.50	2.444	.235	118.03	118.97	110	122

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	5.195	2	2.598	.430	.651
Within Groups	633.805	105	6.036		
Total	639.000	107			

Table 4.8.3a shows a comparative view of personal values of Mizo high SES, Naga high SES and Khasi high SES students at higher secondary level. ANOVA in the table tells us that the F ratio, i.e., $F(2, 107) = .430$, $p = .651 < .05$ is not significant. It means that there is no significant difference between the personal values among Mizo high SES, Naga high SES and Khasi high SES students at higher secondary level.

Thus, the null hypothesis no 49 which states, “there exists no significant difference between personal values of Mizo high SES, Naga high SES and Khasi high SES students at higher secondary level,” is not rejected.

Table 4.8.3b

Comparison of the Personal Values of Mizo Average SES, Naga Average SES and Khasi Average SES Students at Higher Secondary Level

Descriptive								
Average SES Students	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Mizo Average SES	181	118.58	3.409	.253	118.08	119.08	102	132
Naga Average SES	186	118.83	2.352	.172	118.49	119.17	110	128
Khasi Average SES	184	118.29	2.951	.218	117.86	118.72	102	128
Total	551	118.57	2.935	.125	118.32	118.81	102	132

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	27.542	2	13.771	1.602	.202
Within Groups	4709.655	548	8.594		
Total	4737.198	550			

Table 4.8.3b presents data for comparison of personal values of Mizo average SES, Naga average SES and Khasi average SES students at higher secondary level. ANOVA in the table shows that the F ratio is not significant, i.e., $F(2, 550) = 1.602$, $p = .202 > .05$. This indicates that there is no significant difference between personal values among Mizo, Naga and Khasi students at higher secondary level belonging to average SES.

Thus, the null hypothesis no 50 which states, “there exists no significant difference between personal values of Mizo average SES, Naga average SES and Khasi average SES students at higher secondary level,” is not rejected.

Table 4.8.3c

Comparison of the Personal Values of Mizo Low SES, Naga Low SES and Khasi Low SES Students at Higher Secondary Level

Descriptive								
Low SES Students	N	Mean	Std. Deviation	Std. Error	95% Confidence Interval for Mean		Minimum	Maximum
					Lower Bound	Upper Bound		
Mizo Low SES	91	118.57	2.833	.297	117.98	119.16	110	128
Naga Low SES	68	118.99	2.276	.276	118.43	119.54	110	128
Khasi Low SES	82	118.01	2.882	.318	117.38	118.65	110	122
Total	241	118.50	2.722	.175	118.15	118.84	110	128

ANOVA					
Group	Sum of Squares	df	Mean Square	F	Sig.
Between Groups	35.990	2	17.995	2.458	.088
Within Groups	1742.259	238	7.320		
Total	1778.249	240			

Descriptive statistics and ANOVA in Table 4.8.3c give us a comparative view of personal values of Mizo low SES, Naga low SES and Khasi low SES students at higher secondary level. ANOVA in the table shows that the F ratio is, $F(2, 240) = 2.458$, $p = .088 < .05$ signifying that there is no significant difference between personal values among Mizo, Naga and Khasi students at higher secondary level belonging to low SES.

Therefore, the null hypothesis no 51 which states, “there exists no significant difference between personal values of Mizo low SES, Naga low SES and Khasi low SES students at higher secondary level,” is not rejected.

CHAPTER- V
MAJOR FINDINGS AND CONCLUSIONS, DISCUSSION,
RECOMMENDATIONS AND SUGGESTIONS FOR FURTHER
RESEARCH

CHAPTER- V

FINDINGS AND CONCLUSIONS, DISCUSSION, RECOMMENDATIONS AND SUGGESTIONS

In this chapter, findings of the study and conclusion, discussion of findings, recommendations for improvement of personal values in students and suggestions for further studies are presented. These are arranged and presented in the following order:

5.1.0 Findings and Conclusions

5.1.1 Findings and Conclusions on Personal Values of Mizo Students at Higher Secondary Level

5.1.2 Findings and Conclusions on Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

5.1.3 Findings and Conclusions on Personal Values of Naga Students at Higher Secondary Level

5.1.4 Findings and Conclusions on Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

5.1.5 Findings and Conclusions on Personal Values of Khasi Students at Higher Secondary Level

5.1.6 Findings and Conclusions on Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic

5.1.7 Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level

5.1.8 Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

5.2.0 Discussion of Findings

5.3.0 Recommendations of the Study

5.4.0 Suggestions for Further Studies

5.1.0 Findings and Conclusions

5.1.1 Findings and Conclusions on Personal Values of Mizo Students at Higher Secondary Level

1. Religious Value: Mizo students at higher secondary level who had average religious value constituted the largest percentage (48.34%) and those having high and very high religious value constituted the second largest percentage (35%). Thus, their religious value was average. This finding implied that Mizo students at higher secondary level had moderate faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. They also had faith in the religious leaders, worshipping God and speaking the truth.

2. Social Value: As many as 90.33 (52.33%+38%) per cent of the Mizo students had low and very low social value. This indicated that they had very less efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and those who are afflicted of their misery.

3. Democratic Value: The largest percentage of the Mizo students (41% + 4.34% = 45.34%) had high and very high democratic value. This meant that the Mizo students had high respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions.

4. Aesthetic Value: Mizo students having high and very high aesthetic value constituted 36.67 per cent and those with average aesthetic value constituted another 44.33 per cent. This revealed that their appreciation of beauty, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things were moderately good.
5. Economic Value: Mizo students attached high value to economy as 47 per cent (26%+21%) had very high and high economic value and another 52.66 per cent of them had average economic value. This implied that they had moderately high desire for money and material gains and moderately high attitude towards the rich persons and the industrialists whom they considered as helpful for the progress of the country.
6. Knowledge Value: As many as 65.67 (53.67%+12%) per cent of the Mizo students had low and very low knowledge value and another 21.67 per cent had average knowledge value. Thus, Mizo students attached low value to knowledge and hard work in studies.
7. Hedonistic Value: As many as 71.68 per cent (37.34%+34.34%) of the Mizo students had very high and high hedonistic value. This indicated that they had high desire to enjoy pleasure and avoid pain or difficulties.
8. Power Value: The highest percentage of the students (48.66%) attached low and very low value to power and another 28.33 per cent average value to power. Thus, Mizo students had low or less desire to rule over others and also to lead others.
9. Family Prestige Value: Family prestige value of the Mizo students was not high with 51 per cent of them attaching average value and another 26.33 per cent attaching low value to it. Their desire to maintain family status was average.
10. Health Value: As many as 74.33 (58.67%+ 15.66%) per cent of Mizo students attached low and very low value to health and there was no one who attached high or very high value to it. Thus, Mizo adolescents did not bother about health.

11. Mizo students attached low values to social, knowledge, power and health values, average values to religious, aesthetic, economic and family prestige values and high values to democratic and hedonistic values.

12. Mizo students with low health value constituted the largest percentage (58.67%) followed by those with low knowledge value (53.66%), average economic value (52.66%) and low social value (52.33%).

13. Among the dimensions in which Mizo students had high and very high values, hedonistic value stood first followed by aesthetic and religious values.

14. Among the dimensions in which Mizo students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Mizo students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

5.1.2 Findings and Conclusions on Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. Although there were slight differences between mean scores of Mizo male and female students in different dimensions of personal values, the differences were not statistically significant. Thus as a whole, there was no significant difference between personal values of Mizo male and female higher secondary school students.

2. The difference between the mean scores of Mizo arts and science students was significant at 0.01 level only in health value, and the difference was in favour of arts students as their mean score was higher than that of science students. In hedonistic and religious values, the mean differences were significant at 0.05 level and the significant difference in hedonistic value was in favour of arts students whereas the difference in

religious value was in favour of science students. In rest of the dimensions of personal values, the differences between the two means were not significant. As a whole, there was no significant difference between personal values of Mizo arts and science students at higher secondary level.

3. The differences between mean scores of Mizo arts and commerce students in religious, power and family prestige values were significant at 0.05 level. The significant differences were in favour of commerce students in the cases of religious value and family prestige value whereas the difference was in favour of arts students in the case of power value. In rest of the dimensions of personal values, the differences between the two means were not significant. As a whole, there was no significant difference between personal values of Mizo arts and commerce students at higher secondary level.

4. Only in hedonistic and power values, the differences between mean scores of Mizo science and commerce students were significant at 0.05 level. The difference between the mean scores in hedonistic value was in favour of commerce students as their mean score was higher than that of science students. However, in power value, the difference between the mean scores was in favour of science students implied by their higher mean score. In rest of the dimensions of personal values, the differences between the mean scores of Mizo science and commerce students were not significant. No significant difference was found as a whole between personal values of Mizo science and commerce students at higher secondary level.

5. The differences between the mean scores of Mizo students at higher secondary level belonging to high and average socio-economic status were not significant for all the dimensions of personal values. Thus, the difference between personal values as a whole of Mizo students at higher secondary level belonging to high and average socio-economic status was not significant.

6. Significant difference was found between the mean scores of Mizo students at higher secondary level belonging to high and low socio-economic status only in hedonistic value at 0.05 level. The significant difference between mean scores of high

and low SES groups in hedonistic value was in favour of high SES group of students. For rest of the dimensions of personal values, no significant differences were found between the mean values. As a whole, there was no significant difference between personal values of Mizo students belonging to high and low socio-economic status.

7. The differences between the mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status for all the dimensions of personal values were not significant. Thus, no significant difference was found between personal values of Mizo average SES and low SES students.

5.1.3 Findings and Conclusions on Personal Values of Naga Students at Higher Secondary Level

1. Religious Value: The highest percentage (57.34%) of the Naga students had average, 23 per cent had high, 15.33 per cent had low and 4.33 per cent had very high religious value. Thus, their religious value was average.

2. Social Value: As high as 96.67 per cent (52.34%+44.33%) of Naga students had low and very low social value. Thus, they accorded low value to social value.

3. Democratic Value: Naga students with high and very high democratic value taken together constituted 42 per cent and those with average democratic value constituted 37.34 per cent. Thus, Naga students had high democratic value.

4. Aesthetic Value: Naga students with high and very high aesthetic value taken together constituted 47 per cent and those with average aesthetic value constituted 38.34 per cent. Thus, Naga students had high aesthetic value.

5. Economic Value: The highest percentage of Naga students (20% + 31%= 51%) had high and very high economic value and another 49 per cent had average economic value. Thus, economic value of Naga students at higher secondary level

was high.

6. Knowledge Value: As many as 58.66 per cent of the Naga students had low and another 11 per cent had very low knowledge value. Thus, Naga students attached low value to knowledge.

7. Hedonistic Value: Naga students with high and very high hedonistic value taken together constituted as high as 75 per cent and those with average hedonistic value constituted 24 per cent. Thus, Naga students had very high hedonistic value.

8. Power Value: The highest percentage of Naga students (43.66%) attached low value, 3 per cent very low and 34.67 per cent average value to power. Thus, Naga students at higher secondary level had low power value.

9. Family Prestige Value: The largest percentage of Naga students (57.66%) attached average value, 23.34 per cent low value and 19 per cent high value to family prestige. Thus, Naga students at higher secondary level accorded average value to family prestige.

10. Health Value: As many as 68.66 per cent of Naga students attached low value and another 13.67 per cent attached very low value to health. There was no one who attached high or very high value to it. Thus, health value of Naga students at higher secondary level was low.

11. Naga students attached low values to social, knowledge, power and health values, average values to religious and family prestige values only and high values to democratic, aesthetic, economic and hedonistic values.

12. The largest group of Naga students (68.66%) had low health value, the second largest group (58.66%) low knowledge value and the third and fourth largest groups (57.66% & 57.34%) had average family prestige value and average religious value

respectively.

13. Among the dimensions in which Naga students had high and very high values, hedonistic value stood first followed by aesthetic and democratic values.

14. Among the dimensions in which Naga students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Naga students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

5.1.4 Findings and Conclusions on Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. In all dimensions of personal values, the differences between the mean scores of Naga male and female students at higher secondary level were not significant. Thus, no significant difference was found between personal values of Naga male and female students.

2. Only in social value, aesthetic value and hedonistic value, the differences between the mean scores of Naga arts and science students were significant at 0.05 level. The mean difference in social value was in favour of science students whereas the differences in aesthetic value and hedonistic value were in favour of arts students. In rest of the dimensions of personal values, the differences between the two means in these dimensions of personal values were not significant. As a whole, there was no significant difference between personal values of Naga arts and science students at higher secondary level.

3. The differences between the mean scores of Naga arts and commerce students in all dimensions of personal values were not statistically significant. Thus, there was no

significant difference between personal values of Naga arts and commerce students at higher secondary level.

4. There were no significant differences between the mean scores of Naga science and commerce students in different dimensions of personal values. Thus, no significant difference was found between personal values of Naga science and commerce students at higher secondary level.

5. The difference between mean scores of Naga high SES and average SES students in knowledge value was significant at 0.01 level and that the significant difference was in favour of average SES students. In rest of the dimensions of personal values, the differences between the mean scores were not significant. The difference between personal values as a whole, of Naga students at higher secondary level belonging to high and average socio-economic status was not significant.

6. There were no significant differences between the mean scores of Naga high SES and low SES students in different dimensions of personal values. Thus, no significant difference was found between personal values of Naga students at higher secondary level belonging to high and low socio-economic status.

7. Only in hedonistic value, the difference between mean scores of Naga higher secondary school students belonging to average and low socio-economic status was significant at 0.05 level and the difference was in favour of low SES students. As the calculated t values for rest of the dimensions of personal values were lower than the critical values of t, i.e., 2.59 at 0.01 level and also 1.97 at 0.05 level for df of 252, the differences between the mean scores for rest of the dimensions of personal values were not significant.

5.1.5 Findings and Conclusions on Personal Values of Khasi Students at Higher Secondary Level

1. Religious Value: The highest percentage (62.66%) of the Khasi students had

average, 21 per cent had high, 13.67 per cent had low and 2.67 per cent had very high religious value. Hence, their religious value was average.

2. Social Value: Khasi students having low and very low social value constituted as high as 94.67 (51.33 % + 43.34%) per cent. Thus, Khasi students at higher secondary level had low social value.

3. Democratic Value: The largest percentage of the Khasi students (40.33%) had high and very high democratic value and another 35 per cent had average democratic value indicating that the democratic value of Khasi students was high.

4. Aesthetic Value: The largest percentage (46% + 2.33% = 48.33%) of the Khasi students had high and very high aesthetic value while 39.34 per cent had average aesthetic value. Thus, aesthetic value of Khasi students was high.

5. Economic Value: Khasi students' economic value was high with 50.67 (31% + 19.67%) per cent of them having very high and high, and another 49.33 per cent having average economic value. Hence, Khasi students at higher secondary level had high economic value.

6. Knowledge Value: As many as 70.67 (55.34% + 15.33%) per cent of the Khasi students had low and very low knowledge value, and another 17 per cent average knowledge value. Thus, the value attached to knowledge by Khasi students at higher secondary level was quite low.

7. Hedonistic Value: Khasi students with very high and high hedonistic value constituted as large as 69 per cent and another 30.34 per cent had average hedonistic value. Thus, Khasi students at higher secondary level had high hedonistic value.

8. Power Value: The percentage of Khasi students who had low and very low power value (39.34% + 4.66%) was 44 per cent and another 40 per cent of them

attached average value to power. Thus, power value of Khasi students at higher secondary level was low.

9. Family Prestige Value: The percentage of Khasi students whose family prestige value was average was 54.34 per cent and those having low value was little higher than that of having high value for it. Thus, Khasi students at higher secondary level had average family prestige value.

10. Health Value: As many as 85 per cent of Khasi students attached low and very low value to health indicating that the students did not bother about health.

11. Khasi students attached low values to social, knowledge, power and health values, average values to religious and family prestige values only and high values to democratic, aesthetic, economic and hedonistic values.

12. The largest group of Khasi students (70%) had low health value, the second largest group (62.66%) average religious value and the third and fourth largest groups (55.34% & 54.34%) low knowledge value and average family prestige value respectively.

13. Among the dimensions in which Khasi students had high and very high values, hedonistic value stood first followed by economic and aesthetic values.

14. Among the dimensions in which Khasi students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Khasi students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

5.1.6 Findings and Conclusions on Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. In all the dimensions of personal values, the differences between the mean scores of Khasi male and female students were not significant. Thus, there was no significant difference between personal values of Khasi male and female students at higher secondary level.
2. In all the dimensions of personal values, the differences between the mean scores of Khasi arts and science students were not significant. Thus, there was no significant difference between personal values of Khasi arts and science students at higher secondary level.
3. Only in power value, the difference between mean scores of Khasi arts and commerce students was significant at 0.05 level and the difference was in favour of arts students. The differences between the mean scores of Khasi arts and commerce students were not significant for rest of the dimensions of personal values. Hence, there was no significant difference between personal values of Khasi arts and commerce students at higher secondary level.
4. The difference between mean scores of Khasi science and commerce students was significant at 0.05 level only in power value and the difference was in favour of science students. In rest of the dimensions of personal values, the differences between the mean scores of Khasi science and commerce students were not significant. Hence, there was no significant difference between personal values of Khasi science and commerce students at higher secondary level.
5. Only in social value, the difference between the mean scores of Khasi students belonging to high and average socio-economic status was significant at 0.05 level and that the mean of high SES students was higher than that of average SES students. In rest of the dimensions of personal values, the differences between the mean scores Khasi high SES and average SES students were not significant. Thus, there was no significant

difference between personal values of Khasi students belonging to high and average socio-economic status.

6. Only in social value, the difference between mean scores of Khasi students belonging to high and low socio-economic status was significant at 0.05 level. The difference was in favour of students belonging to low SES due to their higher mean score. In rest of the dimensions of personal values, the differences between the mean scores of Khasi high SES and low SES students were not significant. Thus, there was no significant difference between personal values of Khasi students belonging to high and low socio-economic status.

7. The differences between the mean scores of Khasi average SES and low SES students for all the dimensions of personal values were not significant. Thus, no significant difference was found between the personal values of Khasi students at higher secondary level belonging to average and low socio-economic status.

5.1.7 Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level

1. Religious Value: The percentage of students who had average religious value constituted the largest percentage in the case of each community of Mizo, Naga and Khasi and that the percentage was highest among Khasi, second highest among Naga and lowest among Mizo students. However, among the students who accorded high and very high value to religion, Mizo students stood first followed by Naga and then by Khasi students.

2. Social Value: Majority of Mizo, Naga and Khasi students had low social value. Naga students' social value was lowest followed by Khasi students' and then by Mizo students' social value.

3. Democratic Value: Majority of all the students belonging to Mizo, Naga and Khasi tribes had average and above average democratic value. The percentage of the

students having high and very high democratic value was highest among Mizo students, second highest among Naga students and lowest among Khasi students.

4. Aesthetic Value: Majority of Mizo, Naga and Khasi students had average and above average aesthetic value. In terms of percentage of the students having high and very high aesthetic value, Khasi students were best followed by Naga students and then by Mizo students.

5. Economic Value: The percentage of students having high and very high economic value was highest among Naga students, second highest among Khasi students and lowest among Mizo students.

6. Knowledge Value: Majority of Mizo, Naga and Khasi students (53.66%, 58.66% & 55.34% respectively) had low knowledge value. When the percentages of the students having low and very low knowledge value were taken together, the position of Khasi students was worst, Naga students' second worst and Mizo students' third worst.

7. Hedonistic Value: Majority of Mizo, Naga and Khasi students had high and very high hedonistic value. When the percentages of the students having high and very high hedonistic value were taken together, Naga students occupied the first position, Mizo students second and Khasi students the third position.

8. Power Value: The percentage of the students having low and very low power value was highest among Mizo students, second highest among Naga students and lowest among Khasi students.

9. Family Prestige Value: Students attaching average value to family prestige constituted the largest percentage among Mizo, Naga and Khasi. The percentage of the students attaching low and average value to family prestige taken together was highest among Naga students followed by Khasi and then by Mizo students.

10. Health Value: There was no student among Mizo, Naga and Khasi who attached high and very high value to health. Majority of the students from each community gave low value to health. When the percentages of the students having low and very low

health value were taken together, the position of Khasi students was worst followed by Naga students and then by Mizo students.

11. Students belonging to the three cultural groups- Mizo, Naga and Khasi had low personal values in the dimensions of social value, knowledge value, power value and health value. Their values were average in religious value and family prestige value whereas their values were high in democratic value and hedonistic value. While Mizo students had average values for aesthetic value and economic value, Naga and Khasi students attached high values to these two values.

12. When personal value as a whole was concerned, students who had low and very low personal values taken together constituted the largest percentage followed by those having average values in the case of each community of the students, i.e., Mizo, Naga and Khasi.

13. The percentage of the students having low and very low personal values taken together was highest among Khasi students followed by Naga and then by Mizo students.

14. The percentage of the students having high and very high personal values taken together was highest among Mizo students followed by Naga and then by Khasi students.

15. Comparison of personal values among Mizo, Naga and Khasi students at higher secondary level through test of homogeneity of variances showed that there was no significant difference among them.

16. Comparison of personal values among Mizo, Naga and Khasi students through Analysis of Variance (ANOVA) showed that the F ratio (3.900) was not significant indicating that there was no significant difference between the mean scores in personal values among Mizo, Naga and Khasi students at higher secondary level.

5.1.8 Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. ANOVA for comparison of personal values of male students belonging to Mizo, Naga and Khasi communities revealed that the F ratio(4.595) was not significant which means that there was no significant difference between the personal values of Mizo male, Naga male and Khasi male students at higher secondary level.
2. ANOVA for comparison of personal values of female students belonging Mizo, Naga and Khasi communities showed that the F ratio (.419) was not significant implying that there was no significant difference between the personal values of Mizo female, Naga female and Khasi female students at higher secondary level.
3. Comparison of personal values among Mizo, Naga and Khasi arts students through ANOVA revealed that the F ratio(2.190) was not significant which showed that there was no significant difference between the personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level.
4. Comparison of personal values among Mizo, Naga and Khasi science students using ANOVA showed that the F ratio(1.681) was not significant which means that there was no significant difference between the personal values of Mizo science, Naga science and Khasi science students at higher secondary level.
5. Comparison of personal values among Mizo, Naga and Khasi commerce students through ANOVA showed that the F ratio (1.984) was not significant indicating that there was no significant difference between the personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level.
6. ANOVA for comparison of personal values of Mizo, Naga and Khasi high SES students revealed that the F ratio(.430) was not significant which showed that there was no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to high socio economic status.

7. ANOVA for comparison of personal values of Mizo, Naga and Khasi average SES students revealed that the F ratio(1.602) was not significant which showed that there was no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to average socio economic status.

8. ANOVA for comparison of personal values of Mizo, Naga and Khasi low SES students revealed that the F ratio(2.458) was not significant which showed that there was no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to low socio economic status.

5.2.0 Discussion of Findings

The present study found many similarities among the students of Mizoram, Nagaland and Meghalaya in respect of personal values. The small differences found between them in certain values are not statistically significant. Though the students belong to different states and cultures, they all have been brought up in tribal societies and cultures which are close to each other. Moreover, the geographical locations of the states are close to each other and the people know each other well. These might serve as the factors contributing to similarities in their personal values.

Mizo, Naga and Khasi students have similarities in that they all attach low value to social value, knowledge value, power value and health value. Social value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and those who are afflicted of their misery (Sherry & Verma, 2006). The lowness of Mizo, Naga and Khasi students in social value may be due to the fact that they have been brought up in families and communities where they do not receive any inspiration and motivation to work for others. It may also be that what they have learnt in schools through social science textbooks does not have the required positive impact on their mindset and personal values. Another possible reason could be that since they are full time students and dependants of their parents, they do not have the opportunity and capacity to serve the society.

The finding that majority of Mizo, Naga and Khasi students have low knowledge value is a serious concern particularly for parents and teachers. This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge value considers knowledge of theoretical principles underlying a work essential for success in it. He values hard work in studies, only if it helps develop ability to find out new facts and relationships, and aspires to be known as the seeker of knowledge. For him knowledge is virtue (Sherry & Verma, 2006). Most parents these days sacrifice their services and comforts for the education of their children. They are ready to do anything even beyond their means to get their children educated. Teachers do whatever they can to get their students learned and successful. While this is so, majority of the students at higher secondary level attaching low and very low value to knowledge is a thing that should not be ignored.

Those who attach low and very low value to power range from 44 per cent among Khasi to 48.66 per cent among Mizo students. Here the power value is defined as the conception of desirability of ruling over others and also of leading. The characteristics of a person of high power value are that he prefers a job where he gets opportunity to exercise authority over others, that he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having recourse to unapproved means for making money, and that he is deeply status-conscious and can even tell a lie for maintaining the prestige of his position (Sherry & Verma, 2006). In this case, high percentage of the students from different cultural backgrounds having low power value is a good sign. It is good to know that a good number of the students have the tendency to keep themselves free from the bad characteristics of power loving people.

Health is a thing to which large majority of Mizo, Naga and Khasi students attach low and very low value. Health value is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self-preservation. A man with high health value really feels if through some act of negligence he impairs his health, he considers good physical health essential for the development and use of his abilities (Sherry & Verma, 2006). Keeping oneself

fit and healthy is very important for the survival and preservation of mankind. The problem nowadays is young generations particularly at adolescent stage lead very unhealthy lifestyles such as smoking, taking tobacco related products, alcohol drinking, taking drugs, eating junk foods, irregular food habits, late bed time and late rising time and so on. This is a very serious issue that has long term adverse effects on the society.

Similarity is found again among the students belonging to Mizo, Naga and Khasi communities in that they all have average religious and family prestige values. Religious value is defined in terms of faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. The outward acts of behaviour expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth (Sherry & Verma, 2006). In the present research setting that is, in Mizoram, Nagaland and Meghalaya, *Christianity* turned into a new culture and ethnic identity. Christian constitutes 87.16% of Mizoram population, 87.93% of Nagaland and 74.59% of Meghalaya population as in 2020 (IndiaCensus.net., n.d.). The students who are considered to be mostly Christian giving average value to religion constitutes the largest percentage and that the percentage is highest among Khasi, followed by Naga and Mizo students. However, the percentage of the students who have high and very high religious value is largest among Mizo followed by Naga and then Khasi students.

The finding that the largest percentage of Mizo, Naga and Khasi students having average family prestige value again reveal the similar trend among them. The family prestige value is the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one's family status. It implies respect for roles which are traditionally characteristic of different castes of the Indian society. It also implies the maintenance of the purity of family blood by avoiding inter-caste marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family (Sherry & Verma, 2006). Family prestige value at an extreme level is dangerous. We find some families of some societies in our country and abroad who are extreme to the extent that they would prefer to end the life of even their

daughters or sisters for having love affairs with persons belonging to other castes in the name of preservation of family prestige. Luckily this type of practice is not known among the Mizo, Naga and Khasi particularly in this modern age. Young generations are less and less conservative in their outlook and practice which is reflected in the present study. However, too much liberalism also leads to chaotic or collapsed family and social life which is very dangerous for humanity. Thus, majority of the students belonging to Mizo, Naga and Khasi communities having average family prestige value is a good result.

Aesthetic and economic values are the ones to which Mizo students attach average value and Naga and Khasi students attach high value. Aesthetic value is characterized by appreciation of beauty, form proportion and harmony, love for fine arts, drawing, painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things (Sherry & Verma, 2006). This is a higher order development that makes a person complete and useful for society. Our school education system is expected to instill and inculcate aesthetic appreciation in the students to make them all roundly developed. In this aspect of development, Khasi students achieve the best followed by Naga students and then by Mizo students.

Economic value stands for desire for money and material gains. A man with high economic value is guided by considerations of money and material gain in the choice of his job. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country (Sherry & Verma, 2006). Having too low or too high economic value may not be good as it can bring about adverse impact on the individuals. Too low economic value may bring about low will and efforts to earn money and material gain which will result in low productivity on the part of the individuals and the state as well as the country. Too high economic value, on the other hand, may lead a person to corrupt practices and resorting to unfair means to earn money or to become rich. Thus, findings of the present study that reveal majority (52.66%) of Mizo students and little less than 50 per cent of Naga and Khasi students having average economic value are positive findings. However, the finding that rest of

the students except 0.34 per cent of Mizo students having very high and high economic value needs attention particularly of the teachers. The type of economic value inculcated in the students should be the one that gives priority to productivity for development of the state as well as the country and not the one giving emphasis on money and material gains for individual richness and enjoyment of life.

Democratic and hedonistic values are the ones which are most welcomed by students from Mizo, Naga and Khasi communities. Democratic value is characterized by respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions (Sherry & Verma, 2006). The societies and cultures of Mizo, Naga and Khasi are so democratic that discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status does not find a place. Equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions are all ensured. The democratic nature of the cultures is reflected in the students' personal values which, findings of the present study have confirmed.

Today's youths are pleasure loving people. This is reflected in the present study which finds that large majority of Mizo, Naga and Khasi students have high and very high hedonistic value. Hedonistic value is the conception of the desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future. A man with hedonist value indulges in pleasures of senses and avoids pain (Sherry & Verma, 2006). In tribal societies of Mizo, Naga and Khasi some years ago, students had to fight and undergo many hardships to continue their studies beyond matriculation as most parents could not support them. Enjoyment of life and indulging in pleasures were distant dreams for them. But now, most students at higher secondary level have been enjoying life while studies as most parents can now support them financially. For them fighting for studies is not a question. They have been enjoying life since childhood and are planning to continue the enjoyment. Even those few unfortunate students not having the opportunity to enjoy life now are seeing and observing other fortunate students

enjoying life in different ways. They are dreaming the time when they also would be able to enjoy life as others are doing. Thus, youths of the present generation are pleasure loving people. This is reflected in the present study which finds that the students having very high hedonistic value constitute the largest percentage, those having high hedonistic value constitute the second largest percentage and with average hedonistic value the third largest percentage. The trend is same for all Mizo, Naga and Khasi students.

Discussion of Findings in relation to Findings of other Studies Reviewed

The present study found that students belonging to the three cultural groups-Mizo, Naga and Khasi had low personal values in the dimensions of social value, knowledge value, power value and health value. Their values were average in religious value and family prestige value whereas their values were high in democratic value and hedonistic value. While Mizo students had average values for aesthetic value and economic value, Naga and Khasi students attached high values to these two values. The findings of Mahato, Adhikari and Gope (2021) which revealed that the students of higher education of Purulia district expressed moderate value in hedonistic value, power value, aesthetic value, family prestige value and health value were not in agreement with the findings of the present study. The same study also reported students' high values in social and knowledge areas of personal value but low values in economic and religious dimensions of personal values which are contradictory to the present findings. Padmanaban's (1992) finding that reported highest mean score of high school pupils in social value is again contradictory to findings of the present study.

Gender: According to findings of the present study, though there were slight differences between mean scores of male and female students in different dimensions of personal values, the differences were not statistically significant. As a whole, there was no significant difference between personal values of male and female higher secondary school students among Mizo, Naga and Khasi communities. Some studies reviewed came out with findings not in agreement with these findings. Padmanaban (1992) found

that high school boys and girls differed in respect of economic, social and aesthetic values. Pradhan (1992) found significant sex differences in social, democratic, power and health values among secondary school students. Boys had higher democratic and health values than girls, while girls were higher on social and power values. Shah (1992) also found significant relationship between sex and aesthetic and religious values, knowledge and moral values among higher secondary school students of Saurashtra. Among students of government schools, boys were significantly higher in economic value than their counterparts whereas girls were higher than the boys in religious value dimensions. Dull, Indrawn and Suman (2007) found that male school students gave highest value to power and lowest to family prestige values, whereas girls accorded highest value to economic indicators but lowest to hedonistic values. Arceneaux's (1990) study also noted a gender difference in values of college students.

Stream of Studies: As per findings of the present study, there were few dimensions of personal values in which significant differences were found in relation to stream of studies. But as a whole, no significant differences between personal values of arts and science students, arts and commerce students, science and commerce students at higher secondary level among Mizo, Naga and Khasi communities were found. Some studies reviewed reported findings different from findings of the present study. Jafri (1992) found significant difference in the values between arts and science students of undergraduate women students. Shah (1992) reported that among higher secondary school students of Saurashtra, there was a significant relation between stream of study and aesthetic and religious values, knowledge and moral values, social value. Verma (1996), in his study on value pattern of 400 college students of Rohilkhand region reflected that social values were higher among arts students and theoretical values among science and commerce students.

Socio Economic Status: The present study found few dimensions of personal values in which significant differences were found in relation to socio-economic status. However as a whole, no significant differences between personal values of high SES and average SES students, high SES and low SES students, average SES and low SES students at higher secondary level among Mizo, Naga and Khasi communities were found. These

findings are contradicted by findings of some studies reviewed. In Padmanaban's (1992) study on the values of high school pupils in relation to certain selected variables, there was an association between the pupils most preferred value and their parents socio-economic status. Pradhan (1992) in his study of values among secondary school students found that socio-economic status was significantly (positively) correlated with social, economic, knowledge, power, and family prestige values. Jafri (1992) in her comparative study of values of undergraduate women students between two colleges found the existence of significant difference in the values between high and low educated parental groups as well as between high and low parental income groups. Islam (2002) in his study of value pattern of college students revealed a significant difference between high socio-economic status group and low socio-economic status group in relation to their values and attitudes. Dull, Indrawn and Suman (2007) in their study on values of the school students in relation to gender and socio-economic status found that high socio-economic status group male students had highest power value and lowest religious value, whereas female students had highest aesthetic value and lowest hedonistic value. The male and female students belonging to low socio-economic status gave highest value to knowledge and economic value and less to family prestige and religious value respectively.

While findings of a good number of studies reviewed are contradictory to the findings of the present study, Verma's (1996) finding that the socio-economic status did not affect the values of college students of Rohilkhand region is in agreement with that of the present study.

As mentioned earlier, the absence of significant difference between personal values of Mizo, Naga and Khasi students found in the present study may be accorded to many factors out of which their belongingness to tribal communities and culture may be the main factor.

5.3.0 Recommendations of the Study

Specific recommendations for improvement of personal values of students particularly at higher secondary level are given below:

1. School curriculum and textbooks should contain good number of topics, lessons, exercises and practical works for inculcation of different values among the students right from primary stage.
2. Religious value should be inculcated in the students by their parents/families at home right from their childhood stage. The religious value inculcated should not be limited to involving the youths in church activities alone but extended to living a God-led personal life, family life and social life. It should be the kind of religious value that makes the students becoming hard working in studies so as to become successful and contributive to society.
3. For inculcation of social values among the students, topics, lessons and exercises capable of inspiring the students to do social works such as charity, kindness, love and sympathy for the people should be included in the textbooks. Stories about people who have sacrificed their personal comforts and gains to relieve the needy and the afflicted of their misery should find place in the textbooks. Practical social works and services should be occasionally taken up by the students under the leadership of the teachers.
4. Continued efforts should be given for inculcation of democratic value among the students to maintain the existing democratic nature of our cultures and societies. Not only this but further efforts will have to be made for inculcation of the same as there are students ranging from 21 to 25 per cent who have low democratic value as per findings of the present study.
5. Greater efforts should be made for inculcation of aesthetic values among the students as aesthetic appreciation is a very important aspect of all round development. Curriculum planners and developers for school education need to

give more emphasis on this aspect of education. Teachers need to realize the important role played by this and try to inculcate aesthetic value among the students through different activities or practical works.

6. Economic value should be inculcated in the students in such a way that the students should prioritize productivity of youths in the society to bring about development of the state as well as of the country and not just to become rich and enjoy life with the money earned through even unfair means.
7. Teachers and parents have important role to play for students to have high knowledge value. They should try to promote love of knowledge in the students right from their early childhood stage through different means. Stories about inventors and discoverers should be told to students and topics of this kind should find places in school textbooks. Teachers should realize the objectives of their teaching and redesign their pedagogy so that students not only acquire knowledge, but are able to apply the knowledge acquired in real life situations. Knowledge should be inculcated in such a way that students are able to make proper judgment of what they know and are able to create new knowledge on their own. For these, teachers need to always refresh themselves through trainings or capacity building programmes and self learning as they have to keep themselves updated so as to lead students in seeking new knowledge.
8. The hedonistic and pleasure loving nature of students needs to be checked and stopped. Efforts should be made to transform our students and youths into persons who can endure hardships to become successful in life. Emphasis should be given to students at lower classes as it is too late to start the work at higher secondary stage alone. Both parents and teachers should make serious efforts to instill the kind of values that would help the students refrain from hedonistic practices and avoidance of hardships that lead to failure in studies.
9. Teachers, through relevant topics and lessons taught in the classes, should try to inculcate the right values in the students so as to refrain them from indulging in

love for power. They should teach the students that people who are thirst for power are the enemies of development and that power should go to the deserved persons only. Value that shuns power for the sake of ruling over others, exercising authority over others and for making money should be inculcated in the students.

10. Family prestige value should be inculcated in such a way that students do not have either too low or too high value for this. Students should neither be too conservative nor too liberal so as to avoid the possible bad and serious consequences of both.
11. Parents and teachers should make serious efforts to inculcate health value in the students. This should be started when students are at a young age. The bad effects and consequences of unhealthy lifestyles such as smoking, taking tobacco related products, alcohol drinking, taking drugs, eating junk foods, irregular food habits, late bed time and late rising time and so on should be taught to the students through various means.
12. Different types of values should be inculcated among students through various types of school programmes and activities. Aids like pictures, posters, slides, film strips etc. should be utilized. Relevant quotations and sayings as well as posters relevant for inculcation of values may be displayed on the school bulletin board.
13. Swatch Bharat programme should be carried out in schools with seriousness and used as a means of inculcating cleanliness, orderliness and dignity of labour among the students.
14. Teachers should become role models to make their inculcation of values among students more effective. They themselves should embrace values in their lives

and that should be reflected through their behaviour and actions in and outside their schools.

15. In brief, values should be integrated in the courses of study as well as co-curricular activities to make the inculcation a regular and continuous process. Curriculum planners, textbooks writers and teachers need to become more aware about the importance of this.

5.4.0 Suggestions for Further Studies

The present study was conducted on personal values among higher secondary school students belonging to different communities such as Mizo, Naga and Khasi. In future, some research scholars may like to conduct their studies on personal values. In view of this, the following topics are suggested for further studies:

1. A comparative study on personal values of secondary school students/ college students/university students belonging to different religious groups or denominations may be taken up.
2. A comparative study on personal values of secondary school students/higher secondary school students/ college students/ university students belonging to tribal and non-tribal communities may be taken up.
3. A study on personal values of secondary school students/ higher secondary school students/ college students/ university students in relation to some variables like home environment, school environment, self concept, aspirations, adjustment etc. may be taken up.
4. A comparative study on personal values among students of schools/colleges managed by different religious groups may be taken up.
5. A comparative study on personal values among students of schools/colleges managed by religious groups and government may be taken up.

6. A comparative study on personal values among students of theological and secular colleges may be taken up.
7. A critical analysis of contents of textbooks for primary classes/ upper primary classes/ secondary classes in relation to inculcation of values may be taken up.

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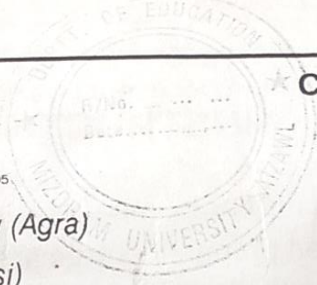
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APPENDICES

Appendix – I



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Consumable Booklet
of
P V Q
(English Version)

Dr. (Mrs.) G. P. Sherry (Agra)
Dr. R. P. Verma (Varanasi)

Please fill up the following informations :-

Name..... Sex

Class..... Religion.....

Denomination..... Stream of Studies.....

SCORING TABLE

Area → Page ↓	A	B	C	D	E	F	G	H	I	J
4										
5										
6										
7										
8										
Total										

Estd. 1971

☎ : (0562) 2364926

NATIONAL PSYCHOLOGICAL CORPORATION

4/230, KACHERI GHAT, AGRA-282 004 (INDIA)

Sr. No.	STATEMENTS	Most liked (✓)	Least liked (×)
1.	What would you prefer while choosing a groom for your sister/ daughter ?	(I) groom's family. (E) groom's ability for earning more wealth. (J) groom's good nature	<input type="checkbox"/> I <input type="checkbox"/> E <input type="checkbox"/> J
2.	What job do you like ? Such a job in which you have :	(H) to control over some people. (G) physical comfort and rest. (E) an opportunity to earn a lot of money.	<input type="checkbox"/> H <input type="checkbox"/> G <input type="checkbox"/> E
3.	If there is no fear of punishment, under which circumstances would you tell a lie ?	(B) for the welfare of your friend. (I) for the prestige of your own family. (H) for the prestige of your position.	<input type="checkbox"/> B <input type="checkbox"/> I <input type="checkbox"/> H
4.	Where do you like a job/ business ?	(E) Where there is more income than other places. (J) Where climatic conditions are suitable for your health. (C) Where all are equally treated.	<input type="checkbox"/> E <input type="checkbox"/> J <input type="checkbox"/> C
5.	If there is God, how. He, in your opinion, can be comprehended ?	(F) by knowledge. (A) by devotion. (B) by social service.	<input type="checkbox"/> F <input type="checkbox"/> A <input type="checkbox"/> B
6.	How would you like to spend vacation ?	(D) decorating your flower garden or completing a literary composition. (B) doing deeds for social welfare. (C) going to cinema, circus or any other entertainment function.	<input type="checkbox"/> D <input type="checkbox"/> B <input type="checkbox"/> C
7.	What would you prefer for a happy life ?	(I) sound health. (F) sound knowledge of human nature. (D) interest in fine arts.	<input type="checkbox"/> I <input type="checkbox"/> F <input type="checkbox"/> D
8.	What kind of action would you consider bad ?	(G) rejecting proposal for cinema by a friend of opposite sex. (C) disobedience of panchayat's decision if it is against you. (A) telling a lie for earning money.	<input type="checkbox"/> G <input type="checkbox"/> C <input type="checkbox"/> A

[illegible]

[illegible]

[illegible]

Sr. No.	STATEMENTS	Most liked (✓)	Least liked (×)
26.	Whom you consider a good administrator ?	(B) who is kind and sympathetic.	<input type="checkbox"/> B
		(H) who strictly maintains discipline.	<input type="checkbox"/> H
		(F) who has knowledge of administrative principles.	<input type="checkbox"/> F
27.	If you badly require a job for earning, what job would you accept with difficulty ?	(J) where there is fear of deteriorating health.	<input type="checkbox"/> J
		(H) where you have to work under the control of others.	<input type="checkbox"/> H
		(I) that will degrade your family prestige.	<input type="checkbox"/> I
28.	By winning lottery prize three persons get Rs. One lakh each and spent a large portion of the amount in the following way. In your opinion who spent the amount for the good ?	(G) in buying articles for personal comfort and advantage.	<input type="checkbox"/> G
		(E) in utilising as capital for earning more income.	<input type="checkbox"/> E
		(B) in utilising for development of his community.	<input type="checkbox"/> B
29.	You find the following different qualities in three persons, whom would you regard ?	(A) whose life is simple and thinking is religious.	<input type="checkbox"/> A
		(C) who respects all regardless of rich and poor.	<input type="checkbox"/> C
		(B) who hardly cares of his weal and woe in helping needy persons.	<input type="checkbox"/> B
30.	What would be the aim of poetry in your opinion ?	(F) portraying reality of the society.	<input type="checkbox"/> F
		(D) portraying loveliness.	<input type="checkbox"/> D
		(G) giving entertainment.	<input type="checkbox"/> G
31.	In your opinion what would you prefer to do in the 'good hours of morning' ?	(J) walking and physically exercising for maintenance of health.	<input type="checkbox"/> J
		(F) study for advancement of knowledge.	<input type="checkbox"/> F
		(A) worshipping or meditating God.	<input type="checkbox"/> A
32.	Why do you consider sound health best ? For the reason that :	(G) you can enjoy the worldly pleasures.	<input type="checkbox"/> G
		(J) you can do full development and perfectly utilise your abilities.	<input type="checkbox"/> J
		(C) you can regard all equally having devoid of fear.	<input type="checkbox"/> C
33.	If you are in need of a personal assistant whom would you like to keep ?	(I) who possesses the essential qualification and belongs to a good family.	<input type="checkbox"/> I
		(C) who possesses the highest qualification.	<input type="checkbox"/> C
		(E) who possesses the necessary qualification and is also a very needy person.	<input type="checkbox"/> E

[illegible]

Sr. No.	STATEMENTS	Most liked (✓) Least liked (×)
34.	On the eve of happy occasion (like birthday) what presentation would you like ?	(D) article of latest model for drawing-room decoration. <input type="checkbox"/> D (E) ring made of gold. <input type="checkbox"/> E (J) any article for physical game like badminton set. <input type="checkbox"/> J
35.	In your opinion, in the present situation who is more important for the welfare of the country ?	(A) true religious leader. <input type="checkbox"/> A (G) good scientist. <input type="checkbox"/> G (E) hard working industrialist. <input type="checkbox"/> E
36.	If you are to stay in a room with somebody for sometime outside your house whom would you like to stay with ?	(I) who is of equal family. <input type="checkbox"/> I (C) who denies discrimination among castes, colour, religion and language. <input type="checkbox"/> C (D) who has interest in music, fine art and poetry. <input type="checkbox"/> D
37.	While doing a work what do you consider important ?	(B) that troubles none. <input type="checkbox"/> B (I) that does not degrade family prestige. <input type="checkbox"/> I (J) that does not deteriorate your health. <input type="checkbox"/> J
38.	Which of the following families would you respect ?	(F) the family in which many scholars / scientists are born. <input type="checkbox"/> F (G) the family members of which were well known for their democratic qualities (such as generosity in religion, absence of discrimination). <input type="checkbox"/> G (H) the family in which officers (such as collectors, police captain) are born. <input type="checkbox"/> H
39.	In your opinion what is truth ? That makes the belief that :	(C) there should not be discrimination among persons on the basis of caste, religion, language, etc. <input type="checkbox"/> C (D) God is present in all beautiful things, therefore, practice for appreciation of beauty (art) is desired. <input type="checkbox"/> D (A) God is omnipotent, omniscient and omnipresent, therefore, there should be fear of religion. <input type="checkbox"/> A
40.	Which of the sayings do you trust ?	(H) ruling in a small place is better than serving in a big place. <input type="checkbox"/> H (G) he who could not fulfil his personal desires in the world is dead though he is alive. <input type="checkbox"/> G (D) man who devoids of love for literature, music and art is like an animal. <input type="checkbox"/> D

A	B	C	D	E	F	G	H	I	J

Appendix –II

Consumable Booklet of U S S E S S (English Version)	
Sunil Kumar Upadhyay (Kanpur) Alka Saxena (Kanpur)	

Name..... Sex..... Age.....
Class..... Religion..... Denomination.....
Stream of Studies.....

INSTRUCTIONS

1. This scale will be used only for research purpose and it will be kept confidential. Every Student is supposed to read the booklet attentively and respond correctly.
2. Wheresoever two or more than two options are given, put a tick ☒ mark on the correct option.
3. Fill up the right answer in the space provided.
4. If the student find any difficulty make it clarified with the help of the invigilator.

SCORING TABLE

Page	2	3	4	Total	Socio-Economic Status
Score					

Estd. 1947

☎ : (0562) 2464926

H. P. BHARGAVA BOOK HOUSE

4/230, KACHERI GHAT, AGRA-282 004 (INDIA)

Score

A. Personal Information :

1. Which category do you belong to :

(i) Open or Unreserved ☐(ii) Other backward class ☐(iii) SC/ST ☐

2. You are the domicile of :

(i) Urban ☐(ii) Semi Urban ☐(iii) Rural ☐

If your domicile is urban the duration of stay

B. Family :

1. The kind of family you belong to :

(i) Joint ☐(ii) Single ☐

2. Is your mother alive ?

(i) Yes ☐(ii) No ☐

3. Is your father alive ?

(i) Yes ☐(ii) No ☐

4. Do you have any brother/Sister ?

(i) Yes ☐(ii) No ☐**C. Education :**

1. Is your mother educated ?

(i) Yes ☐(ii) No ☐

If yes, what is her higher state of education

2. Is your father educated ?

(i) Yes ☐(ii) No ☐

If yes, what is his higher state of education

3. Are your brothers and sisters getting education ?

(i) Yes ☐(ii) No ☐

If Yes, state their class of study.

(i) Class

(ii) Class

(iii) Class

4. The school in which you study is :

(i) Private ☐(ii) Government or aided by Government ☐(iii) Convent/Public ☐

5. Medium of your education is :

(i) Hindi ☐(ii) English ☐

Total

- Score
6. Do you have all prescribed text-books ? (i) Yes ☐ (ii) No ☐
7. Do you have any other book related to course other than the prescribed text books ? (i) Yes ☐ (ii) No ☐
8. Do you take tuition or coaching ? (i) Yes ☐ (ii) No ☐
9. Do you read newspaper daily ? (i) Yes ☐ (ii) No ☐
10. Do you subscribe literary, cultural, religious books/ magazines at your home ? (i) Yes ☐ (ii) No ☐

D. Income :

1. What are the sources of income of your family ? (e.g.-service, private business, agriculture, tuition, labour etc.)
(i) (ii) (iii)
2. What is the source of survival hood of your father ?
Profession Post Monthly Salary
If he is doing farming, how many acres of land does he own ?
If he is doing individual business, state the nature and total number of employees working in
3. What is the source of survival hood of your mother ?
Profession Post Monthly Salary
If she is doing farming, how many acres of land does she own ?
If she is doing individual business, state the nature and total number of employees working in
4. Accumulating all the sources what is the approximate monthly income of your family ?

E. Others :

1. Do you reside at your own house ? (i) Yes ☐ (ii) No ☒
2. If you are residing at your own house, How many rooms are there ?
- Total

	Score
3. If you are residing at a rented house, what is its monthly rent ? <div style="text-align: right; margin-right: 50px;"><input style="width: 100px; height: 20px;" type="text"/></div>	<input style="width: 50px; height: 20px;" type="text"/>
4. Do you have separate study room ? (i) Yes <input type="checkbox"/> (ii) No <input checked="" type="checkbox"/>	<input style="width: 50px; height: 20px;" type="text"/>
5. What does your family possess from the following ? (i) Bicycle <input type="checkbox"/> (ii) Scooter or Motor Cycle <input type="checkbox"/> (iii) Jeep or Car <input type="checkbox"/>	<input style="width: 50px; height: 20px;" type="text"/>
6. How many servants/maids do you have in your house hold ? <div style="text-align: right; margin-right: 50px;"><input style="width: 100px; height: 20px;" type="text"/></div>	<input style="width: 50px; height: 20px;" type="text"/>
7. Where do your family members usually go to avail medical help ? (i) Private Doctor <input type="checkbox"/> (ii) Government Hospital <input type="checkbox"/> (iii) Any Doctor available in near by approach <input type="checkbox"/>	<input style="width: 50px; height: 20px;" type="text"/>
8. Does any of your family member take part in social, cultural activities ? (i) Yes <input checked="" type="checkbox"/> (ii) No <input type="checkbox"/>	<input style="width: 50px; height: 20px;" type="text"/>
9. Does any one of your family is a member of Social or Political organization ? (i) Yes <input type="checkbox"/> (ii) No <input type="checkbox"/>	<input style="width: 50px; height: 20px;" type="text"/>
10. What do you possess in your house from the following : (i) Computer <input type="checkbox"/> (ii) Refrigerator <input type="checkbox"/> (iii) Washing Machine <input type="checkbox"/> (iv) Generator <input type="checkbox"/> (v) Telephone <input type="checkbox"/> (vi) Mobile <input type="checkbox"/> (vii) Television <input type="checkbox"/>	<input style="width: 50px; height: 20px;" type="text"/>
11. Do you get pocket money ? (i) Yes <input checked="" type="checkbox"/> (ii) No <input type="checkbox"/> If yes, how much monthly ? <div style="text-align: right; margin-right: 50px;"><input style="width: 100px; height: 20px;" type="text"/></div>	<input style="width: 50px; height: 20px;" type="text"/>
Total	<input style="width: 50px; height: 20px;" type="text"/>

BRIEF BIO – DATA OF THE CANDIDATE

BRIEF BIO- DATA OF THE CANDIDATE

NAME	: VANLALHMANGAIHI
FATHER'S NAME	: C.TLANGLUNG MUANA (L)
DOB	: 27. 08.1989
ADDRESS	: H. No - C-100/01A, CHANMARI WEST
GENDER	: FEMALE
RELIGION	: CHRISTIANITY
MARITAL STATUS	: SINGLE
EDUCATIONAL QUALIFICATION	: M.A., M.PHIL, NET
PH. D REGISTRATION No. & DATE	: MZU/Ph.D./ 810 of 9.11.2015
DEPARTMENT	: EDUCATION, MIZORAM UNIVERSITY
TITLE OF THE THESIS	: PERSONAL VALUES OF MIZO,NAGA AND KHASI STUDENTS AT HIGHER SECONDARY LEVEL: A CROSS- CULTURAL STUDY

PARTICULARS OF THE CANDIDATE

PARTICULARS OF THE CANDIDATE

Name of the Candidate : Vanlalmangaihi

Degree : Doctor of Philosophy

Department : Education

Title of the Thesis : Personal Values of Mizo, Naga
and Khasi Students Higher
Secondary Level: A Cross –
Cultural Study

Date of Admission : 8/ 8/2015

Approval of Research Proposal

1) DRC : 17.10.2015

2) BOS : 4.11.2015

3) School Board : 9.11.2015

MZU Registration No. : 2462 of 2008 -2009

Ph.D Registration No. & Date : MZU/Ph.D/ 810 of 9.11.2015

Extension if any : Upto 8.11.2022

(PROF. H. MALSAWMI)

Head

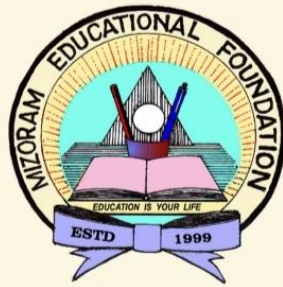
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Personal Values of Mizo Students at Higher Secondary Level

Vanlalmangaihi*
Lalhmasai Chuaungo**

Abstract

The present study was conducted to assess the personal values of Mizo students at higher secondary level. Sample of the study comprised of 150 male and 150 female Mizo students of higher secondary schools in Aizawl. Personal values of the respondents were assessed by employing personal values questionnaire by Sherry and Verma (2010). The scale had 40 items distributed across ten different types of values. The types of values studied were: religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige and health. The study found that Mizo students at higher secondary level placed highest importance to democratic value followed by religious value and knowledge value whereas they had the least power value followed by health value. The study further found that there was no significant difference between the mean scores of male and female Mizo students at higher secondary level.

Keywords: *Personal values, Mizo students, Higher secondary level*

Introduction

The values of a person or group are the moral principles and beliefs that they think are important (Collins Dictionary, n.d.). Values can be defined as broad preference concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be (Psychology Wiki, n.d.). Everyone has their own personal values, and they can be quite different. Some people are competitive, while others value cooperation. Some people value adventure, while others prefer security. Values matter because you're likely to feel better if you're living according to your values and to feel worse if you don't. This applies both to day-to-day decisions and to larger life choices (Blackman, 2020).

*Vanlalmangaihi, Research Scholar, Mizoram University, Aizawl, Mizoram,
email: hmangaihi66@gmail.com

** Prof. Lalhmasai Chuaungo, Professor, Department of Education, Mizoram University, Aizawl, Mizoram, email: lalhmasai.c@gmail.com

The world is now facing a serious crisis of values. The traditional values of a small closely knit society which demands co-operation, loyalty, dependence on relations, neighbours get eroded and people tend to ignore these values. Incidents of violence and destruction are increasingly reported. Rarely does a man read a newspaper without coming across an item reporting strikes, lockouts and crimes (Gupta, 2002). The crisis has taken up such a magnitude that if serious efforts are not made to check it, then the whole system is likely to collapse. We must accept that the degradation of moral fiber is a problem of entire society (Banga, (n.d)).

Review of Related Studies

Youths or students at secondary and higher secondary level are the most seriously affected people by value crisis. It is, thus important to study their personal values so as to find out solutions for solving their problems and for helping them in their studies and career plan. As such, some studies have been conducted on values of students in different parts of the country as well as of the world. Banui (1992) studied values of college students in Nagaland in relation to their self-concept. Findings of the study indicated that there were significant positive correlations between self-concept and social as well as democratic values and negative relationships between self-concept and power as well as family prestige values. However, there was no relationship between self-concept and each of the values- religious value, aesthetic values, economic value, knowledge value, hedonistic value and health value.

Padmanaban (1992) investigated the values of high school pupils in relation to certain selected variables. The results showed that the value pattern of pupils studying in standard IX was quite satisfactory, though there was a rather wide disparity in different value scores. The rank order of the mean scores for the different values showed the highest score in social value and the lowest score in political value. Again, boys and girls differed in respect of theoretical, economic, political, social and aesthetic values.

In his study of values of higher secondary school students of Saurashtra, Shah (1992) found that there were significant relationships between knowledge values and gender, and moral values and gender.

Kumar (2015) found in his study on values among the students of Ahmedabad District, that there was no significant difference between the mean scores of values in the VIII standard boys and girls of Ahmedabad city.

Mittal's (2016) study on values of secondary school students in relation to their socio-economic status and modernization came out with the finding that secondary school students had average level of all the values. However, social value got the highest preference while religious value was the least preferred value. Secondary school

boys had higher religious, aesthetic, hedonistic, power, family prestige and health values while secondary school girls had higher economic value.

Few studies highlighted above reveals that more studies need to be undertaken in the area of personal values among secondary and higher secondary school students in general and among Mizo students in particular. The present study is an attempt to fill the research gap still in existence in the area of personal values.

Objective of the Study:

1. To study the personal values of Mizo students at Higher Secondary Level.
2. To compare the personal values of Mizo students at higher secondary level in relation to their gender

Hypothesis of the Study:

Following hypotheses have been formulated in order to achieve the objectives of the study:

1. Personal values of Mizo students at higher secondary level are not satisfactory.
2. There is no significant difference in the personal values of Mizo students at higher secondary level in relation to their gender.

Operational definitions of key terms used

Personal values: In the present study, personal values refer to broad desirable goals that motivate people's actions and serve as guiding principles in their lives.

Mizo students: Mizo students in the present study imply students of Mizo tribe living in Mizoram.

Higher secondary level: In the present study, higher secondary level means the level of education comprising classes XI and XII.

Methodology of the study

Population and Sample:

Mizo students studying in higher secondary schools in Mizoram formed the population for the study. Purposive sampling was employed in the initial stage by confining the samples in the State capital Aizawl. Among higher secondary schools in Aizawl city, Government Mizo Higher Secondary School and Don Bosco Higher Secondary School were purposively selected as composition of students in the schools was supposed to be heterogeneous representing students from rural and urban areas, academically good and poor students, socio-economically high, average and low group of students and so on. The students were stratified into male and female and a total of 300 students comprising 150 male and 150 female students, was taken as samples.

Tools Used

Personal Values Questionnaire constructed and standardized by Dr. (Mrs) G.P. Sherry and Prof. R.P. Verma (2006) was used for collection of data.

Collection of Data

Data were collected from sample Mizo students at higher secondary level by visiting their schools and administering Personal Values Questionnaire mentioned before.

Analysis of Data

Students' values were analyzed under ten categories namely, religious, social, democratic, aesthetic, economic, knowledge, hedonistic, power, family prestige and health values.

Statistical Techniques Used

Mean, S.D. and 't' test have been used for the statistical analysis of data.

Results and Interpretation

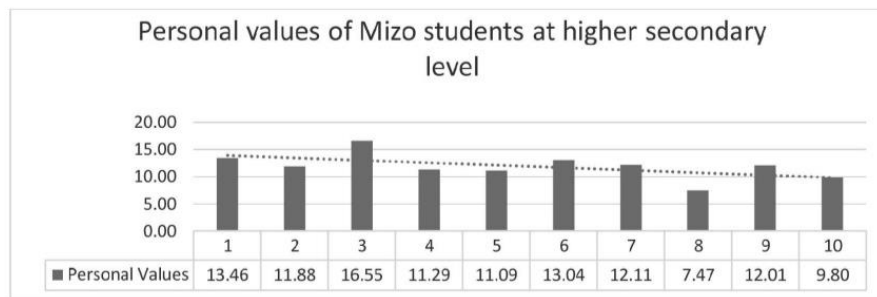
Objective 1: To study the personal values of Mizo students at higher secondary level

Table 1: Mean and Standard Deviation of Personal Values of Mizo Students at Higher Secondary Level

Sl. No.	Variable/Values	Number (N)	Mean	SD
1	Religious Value	300	13.46	2.86
2	Social Value	300	11.88	2.34
3	Democratic Value	300	16.55(max)	2.34
4	Aesthetic Value	300	11.29	2.58
5	Economic Value	300	11.09	2.75
6	Knowledge Value	300	13.04	2.85
7	Hedonistic Value	300	12.11	2.52
8	Power Value	300	7.47(min)	2.58
9	Family Prestige Value	300	12.01	2.8
10	Health Value	300	9.8	2.32

Table 1 reveals the mean and standard deviation of the ten values of Mizo students at higher secondary level. The mean score of democratic value 16.55 with SD of 2.34 is highest and that of power value 7.47 with SD of 2.58 is lowest. We find from the table that Mizo students at higher secondary level give the most importance to democratic value followed by religious value, knowledge value, hedonistic value, family prestige value, social value, aesthetic value and economic value and that they give least importance to power value seconded by health value. Personal values of Mizo students at higher secondary level in terms of mean scores are graphically presented as follow:

Figure - 1



The finding that Mizo students at higher secondary level place highest importance to democratic value implies that they give most importance to respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions. Mizo youths again emphasize religious value which indicates that they have faith in God, at the same time fear of divine wrath and act according to the ethical codes prescribed in the religious book. Again, Mizo youths giving almost equal importance to knowledge value as religious value implies that they consider knowledge of theoretical principles underlying a work essential for success in it. For them, knowledge is virtue.

The finding that Mizo youths give the least importance to power value shows that they do not have the desire to rule over others and also to lead others. They are not deeply status conscious. Mizo youths giving the second least importance to health value again indicates that the significance of good physical health for development and use of abilities is not realized enough by them.

Objective 2: To compare the personal values of Mizo students at higher secondary level in relation to their gender

Table 2: Comparison of Personal Values of Mizo Students at Higher Secondary Level in Relation to their Gender

Values	Male (N= 150)		Female (N= 150)	
	Mean	SD	Mean	SD
Religious Value	13.81	2.96	13.42	2.79
Social Value	11.73	2.41	11.84	2.31
Democratic Value	16.71	2.68	16.5	2.36
Aesthetic Value	11.3	2.85	11.26	2.44
Economic Value	11.04	2.87	11.07	2.7
Knowledge Value	13.08	2.8	13.01	2.89
Hedonistic Value	11.5	2.75	12.08	2.34
Power Value	7.82	2.78	7.46	2.46
Family Prestige Value	12.35	3.01	11.98	2.67
Health Value	9.35	2.43	9.78	2.24

In Table 2 are presented mean scores with SDs separately for 150 male and 150 female Mizo students studying classes XI and XII. Both male and female students have highest mean scores in democratic value and that male students have little higher democratic value than female students with only 0.21 difference. Attachment of values is higher among male students than female students in the following: religious value, democratic value, aesthetic value, knowledge value, power value and family prestige value. While this is so, female students have higher social value, economic value, hedonistic value and health value. As a whole, male students have little higher values than female students. A graphical representation of mean scores in personal values of Mizo male and female students is given in figure 2.

Figure - 2

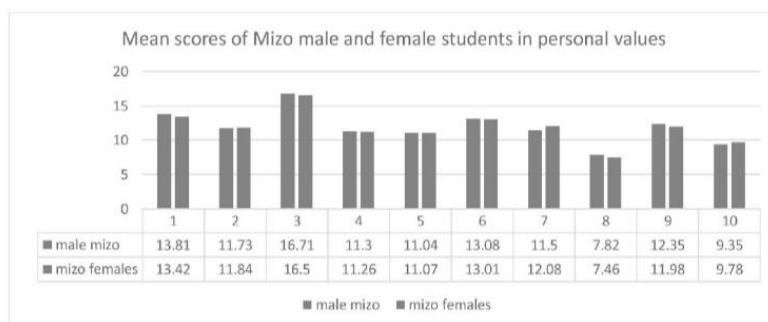


Table 3: Significance of difference between mean scores of Mizo male and female students at higher secondary level

t-Test		
	Male	Female
Mean	118.7	118.72
Variance	8.57	6.71
Observations	150	150
df	294	
t Stat	-0.06	
P(T<=t) two-tail	0.95	
t Critical two-tail	1.97	

Table 3 tells us whether the difference between the mean scores of male and female Mizo students at higher secondary level is significant or not. Since the calculated 't' value is less than the critical value, the null hypothesis which states 'there is no significant difference in the personal values of Mizo students at higher secondary level in relation to their gender' is accepted.

Conclusion

Mizo society is a close knit society where equality of status is maintained to the possible extent. This democratic nature of the society is reflected in the personal values of Mizo students at higher secondary level. Accordingly, Mizo youths places highest value to democratic value. Again, Mizo society is so saturated by the religion 'christianity' to the extent that their social life is almost synonymous with their religious life. Mizo are also knowledge seekers as a result of the introduction of education by the Christian missionaries. The state has a literacy rate of 91.33 per cent which is the third highest in the country according to 2011 census. Thus, knowledge value gets the third highest position in the hierarchy of personal values among Mizo youths/students.

Mizo youths giving the least importance to power value and second least emphasis on health values signifies that they need to give more importance to these values also as all the personal values are important for holistic development of human beings. Thum (2013) says that personal values usually change when something big happens, or when you are consciously re-evaluating your life and make a decision, based on your experiences, to change your value hierarchy. Thus, it is believed that the low value given to power and health values would be raised if Mizo youths are given more and more awareness on the significance of these personal values for better development as human beings.

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ABSTRACT

PERSONAL VALUES OF MIZO, NAGA AND KHASI STUDENTS AT HIGHER SECONDARY LEVEL: A CROSS- CULTURAL STUDY

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

VANLALHMANGAIHI

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**DEPARTMENT OF EDUCATION
SCHOOL OF EDUCATION & HUMANITIES
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ABSTRACT

**PERSONAL VALUES OF MIZO, NAGA AND KHASI STUDENTS AT HIGHER
SECONDARY LEVEL: A CROSS - CULTURAL STUDY**

BY

VANLALHMANGAIHI

DEPARTMENT OF EDUCATION

SUPERVISOR

PROF. LALHMASAI CHUAUNGO

SUBMITTED

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY IN EDUCATION OF MIZORAM
UNIVERSITY, AIZAWL**

Introduction

Values can be defined as broad preference concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be (Psychologywiki, n.d.). People, especially the young, are confused about their values and value system. 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 (Venkataiah, 2002). Therefore, personal values are "broad desirable goals that motivate people's actions and serve as guiding principles in their lives. Everyone has values, but each person has a different value set. These differences are affected by an individual's culture, personal upbringing, life experiences, and a range of other influences. It has been shown that the values that are most important to us often guide our decision making in all aspects of our life such as career, religion, social circles, self-identity etc (Physiopedia, n.d.).

Rationale of the Study

The many ills that our society as a whole is suffering today are mainly due to crisis of values. The attitude of today's young generation in general and the behaviour of the youth towards the elders in discourteous ways in particular are really worrisome. Hardly any day goes without some news indicative of crisis of values. Values are those things that really matter to each of us (Banga, n.d.). The problem of declining values is multi-dimensional arising out of combination of major social forces such as globalisation, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence and terrorism. These have led to insecurities, individualistic life styles, acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences (NCERT, 2000).

There is an erosion of social, moral, cultural, economic and political values at all levels. The erosion of values has led to the spread of selfishness, unlimited greed, corruption, violence, and destruction, abuse of human rights, frustration and crisis of character. The crisis has taken up such a magnitude that if serious efforts are not made to

check it, then the whole system is likely to collapse. Value education equips the children to cope adequately with life, with what lies ahead of him so that he may become a worthy participant in the adventure of life. It teaches useful qualities in life such as punctuality, patriotism, national integration etc., and it should be encouraged to the fullest (Banga, n.d.).

The present Indian educational system is reflecting more or less borrowed ideologies and philosophies and national values are being relegated to the background. Teachers have failed in their responsibilities, the teacher educators are not being clearly oriented to the national values, ideas and ideologies. Our school and colleges have become examination centre not value-centre and parents have failed to bring up their children properly. Our national leaders too have not set a good example (Rajkhowa, 2014). Mass media has senselessly gripped our children, and assaults them with information, views and prejudice in a manner that young minds can hardly discern or judge. Drug abuse, irresponsible sexual behaviour, vandalism, commercialization, stealing, cheating, confusion between heroes and celebrities as role model are witnessed more often than ever before. Educationists and public alike have voiced concern about moral degradation, about crime, violence in the streets and in the media, lack of discipline in schools (Anmol & Kumar, 2015).

As our society is facing serious value crisis which has resulted in many social evils, values of people particularly our youths or students at secondary and higher secondary levels are serious concern for all of us. In this connection, certain questions arise in the mind of the research scholar as given below:

3. What are the values held by tribal students in the North East particularly the Mizo, Naga and Khasi students?
4. Will there be differences in the values of Mizo, Naga and Khasi youths or students?
3. Does gender have anything to do with the values of youths or students?
4. Are values of students pursuing different streams of studies different?
5. Do students from different socio economic status have different values?

These and related questions concerning values need to be probed thoroughly. To find answers to these queries and related concerns, it is pertinent to conduct an in-depth study on values of youths or students. No study has been found to have been conducted among youths from different cultures. Hence, the scholar of this research is interested to cover the three communities of Mizo, Naga and Khasi in research on values.

Statement of the Problem

To answer research questions raised and mentioned above as well as to fill the research gap, the problem of the study is stated as, “ Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level: A Cross Cultural Study”.

Objectives of the Study

The study has been undertaken with the following objectives:

1. To study personal values of Mizo students at higher secondary level.
2. To compare personal values of Mizo students at higher secondary level in relation to gender, stream of studies and socio-economic status.
3. To study personal values of Naga students at higher secondary level.
4. To compare personal values of Naga students at higher secondary level in relation to gender, stream of studies and socio-economic status.
5. To study personal values of Khasi students at higher secondary level.
6. To compare personal values of Khasi students at higher secondary level in relation to gender, stream of studies and socio-economic status.
7. To compare personal values of Mizo, Naga and Khasi students at higher secondary level.
8. To compare personal values of Mizo, Naga and Khasi students at higher secondary level in relation to gender, stream of studies and socio-economic status.

Null Hypotheses

1. There exist no significant differences between mean scores of Mizo male and female students at higher secondary level in different dimensions of personal values.
2. There exists no significant difference between personal values of Mizo male and female students at higher secondary level.
3. There exist no significant differences between mean scores of Mizo arts and science students at higher secondary level in different dimensions of personal values.
4. There exists no significant difference between personal values of Mizo arts and science students at higher secondary level.
5. There exist no significant differences between mean scores of Mizo arts and commerce students at higher secondary level in different dimensions of personal values.
6. There exists no significant difference between personal values of Mizo arts and commerce students at higher secondary level.
7. There exist no significant differences between mean scores of Mizo science and commerce students at higher secondary level in different dimensions of personal values.
8. There exists no significant difference between personal values of Mizo science and commerce students at higher secondary level.
9. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
10. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and average socio-economic status
11. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.
12. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and low socio-economic status.

13. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
14. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to average and low socio-economic status.
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15. There exist no significant differences between mean scores of Naga male and female students at higher secondary level in different dimensions of personal values.
16. There exists no significant difference between personal values of Naga male and female students at higher secondary level.
17. There exist no significant differences between mean scores of Naga arts and science students at higher secondary level in different dimensions of personal values.
18. There exists no significant difference between personal values of Naga arts and science students at higher secondary level.
19. There exist no significant differences between mean scores of Naga arts and commerce students at higher secondary level in different dimensions of personal values.
20. There exists no significant difference between personal values of Naga arts and commerce students at higher secondary level.
21. There exist no significant differences between mean scores of Naga science and commerce students at higher secondary level in different dimensions of personal values.
22. There exists no significant difference between personal values of Naga science and commerce students at higher secondary level.
23. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
24. There exists no significant difference between personal values of Naga students at higher secondary level belonging to high and average socio-economic status
25. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.

26. There exists no significant difference between personal values of Naga students at higher secondary level belonging to high and low socio-economic status.
27. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
28. There exists no significant difference between personal values of Naga students at higher secondary level belonging to average and low socio-economic status.
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29. There exist no significant differences between mean scores of Khasi male and female students at higher secondary level in different dimensions of personal values.
30. There exists no significant difference between personal values of Khasi male and female students at higher secondary level.
31. There exist no significant differences between mean scores of Khasi arts and science students at higher secondary level in different dimensions of personal values.
32. There exists no significant difference between personal values of Khasi arts and science students at higher secondary level.
33. There exist no significant differences between mean scores of Khasi arts and commerce students at higher secondary level in different dimensions of personal values.
34. There exists no significant difference between personal values of Khasi arts and commerce students at higher secondary level.
35. There exist no significant differences between mean scores of Khasi science and commerce students at higher secondary level in different dimensions of personal values.
36. There exists no significant difference between personal values of Khasi science and commerce students at higher secondary level.
37. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
38. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and average socio-economic status

- 39. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.
 - 40. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and low socio-economic status.
 - 41. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
 - 42. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to average and low socio-economic status.
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- 43. There exists no significant difference between personal values of Mizo, Naga and Khasi students at higher secondary level.
- 44. There exists no significant difference between personal values of Mizo male, Naga male and Khasi male students at higher secondary level
- 45. There exists no significant difference between personal values of Mizo female, Naga female and Khasi female students at higher secondary level
- 46. There exists no significant difference between personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level
- 47. There exists no significant difference between personal values of Mizo science, Naga science and Khasi science students at higher secondary level
- 48. There exists no significant difference between personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level
- 49. There exists no significant difference between personal values of Mizo high SES, Naga high SES and Khasi high SES students at higher secondary level
- 50. There exists no significant difference between personal values of Mizo average SES, Naga average SES and Khasi average SES students at higher secondary level
- 51. There exists no significant difference between personal values of Mizo low SES, Naga low SES and Khasi low SES students at higher secondary level

Method of the Study

The present study belongs to a descriptive research as it measures personal values of students through a questionnaire and describes values of the students with the help of data collected for the study. It adopts both qualitative and quantitative approaches to research for descriptive and quantitative analyses respectively.

Population and Sample

Mizo, Naga and Khasi students at higher secondary level in Mizoram, Nagaland and Meghalaya respectively form a population for the study. Purposive sampling was employed in the initial stage by confining the samples in the capitals of the three states namely, Aizawl, Kohima and Shillong. Proposal was made to take 300 samples from each community of students – Mizo, Naga and Khasi comprising of equal number of male and female and again equal number of samples from arts, science and commerce stream from each state capital. So, 300 higher secondary school students from each state capital were selected randomly by applying stratified random sampling method. Thus, a total of 900 students of higher secondary schools comprising of 300 samples from each community of Mizo, Naga and Khasi constituted samples for the present study.

Tools for Data Collection

Primary data for the present study were collected by administering ready-made tools to the sample students from Aizawl, Kohima and Shillong cities. The ready-made tools used were Personal Values Questionnaire constructed and standardized by Dr. G.P.Sherry and Prof. R.P. Verma (2006) and Upadhyay-Saxena Socio-Economic Status Scale constructed and standardized by Sunil Kumar Upadhyay and Alka Saxena (2008).

Statistical Treatment of Data

The statistical techniques used in the present study included Mean, Standard Deviation, 't' test and Anova.

1. Findings and Conclusions on Personal Values of Mizo Students at Higher Secondary Level

1. Religious Value: Mizo students at higher secondary level who had average religious value constituted the largest percentage (48.34%) and those having high and very high religious value constituted the second largest percentage (35%). Thus, their religious value was average.
2. Social Value: As many as 90.33 (52.33%+38%) per cent of the Mizo students had low and very low social value.
3. Democratic Value: The largest percentage of the Mizo students (41% + 4.34% = 45.34%) had high and very high democratic value.
4. Aesthetic Value: Mizo students having high and very high aesthetic value constituted 36.67 per cent and those with average aesthetic value constituted another 44.33 per cent.
5. Economic Value: Mizo students attached high value to economy as 47 per cent (26%+21%) had very high and high economic value and another 52.66 per cent of them had average economic value.
6. Knowledge Value: As many as 65.67 (53.67%+12%) per cent of the Mizo students had low and very low knowledge value and another 21.67 per cent had average knowledge value. Thus, Mizo students attached low value to knowledge.
7. Hedonistic Value: As many as 71.68 per cent (37.34%+34.34%) of the Mizo students had very high and high hedonistic value.
8. Power Value: The highest percentage of the students (48.66%) attached low and very low value to power and another 28.33 per cent average value to power.
9. Family Prestige Value: Family prestige value of the Mizo students was not high with 51 per cent of them attaching average value and another 26.33 per cent attaching low value to it.

10. Health Value: As many as 74.33 (58.67%+ 15.66%) per cent of Mizo students attached low and very low value to health and there was no one who attached high or very high value to it.

11. Mizo students attached low values to social, knowledge, power and health values, average values to religious, aesthetic, economic and family prestige values and high values to democratic and hedonistic values.

12. Mizo students with low health value constituted the largest percentage (58.67%) followed by those with low knowledge value (53.66%), average economic value (52.66%) and low social value (52.33%).

13. Among the dimensions in which Mizo students had high and very high values, hedonistic value stood first followed by aesthetic and religious values.

14. Among the dimensions in which Mizo students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Mizo students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

2. Findings and Conclusions on Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. Although there were slight differences between mean scores of Mizo male and female students in ten dimensions of personal values, the differences were not statistically significant. Thus as a whole, there was no significant difference between personal values of Mizo male and female higher secondary school students.

2. The difference between the mean scores of Mizo arts and science students was significant at 0.01 level only in health value, and the difference was in favour of arts students as their mean score was higher than that of science students. In hedonistic and religious values, the mean differences were significant at 0.05 level and the significant difference in hedonistic value was in favour of arts students whereas the difference in religious value was in favour of science students. In rest of the 7 dimensions of personal values, the differences between the two means were not significant. As a whole, there was no significant difference between personal values of Mizo arts and science students at higher secondary level.

3. The differences between mean scores of Mizo arts and commerce students in religious, power and family prestige values were significant at 0.05 level. The significant differences were in favour of commerce students in the cases of religious value and family prestige value whereas the difference was in favour of arts students in the case of power value. In rest of the dimensions of personal values, the differences between the two means were not significant. As a whole, there was no significant difference between personal values of Mizo arts and commerce students at higher secondary level.

4. Only in hedonistic and power values, the differences between mean scores of Mizo science and commerce students were significant at 0.05 level. The difference between the mean scores in hedonistic value was in favour of commerce students as their mean score was higher than that of science students. However, in power value, the difference between the mean scores was in favour of science students implied by their higher mean score. In rest of the dimensions of personal values, the differences between the mean scores of Mizo science and commerce students were not significant. No significant difference was found as a whole between personal values of Mizo science and commerce students at higher secondary level.

5. The differences between the mean scores of Mizo students at higher secondary level belonging to high and average socio-economic status were not significant for all the dimensions of personal values. Thus, the difference between personal values as a

whole of Mizo students at higher secondary level belonging to high and average socio-economic status was not significant.

6. Significant difference was found between the mean scores of Mizo students at higher secondary level belonging to high and low socio-economic status only in hedonistic value at 0.05 level. The significant difference between mean scores of high and low SES groups in hedonistic value was in favour of high SES group of students. For rest of the dimensions of personal values, no significant differences were found between the mean values. As a whole, there was no significant difference between personal values of Mizo students belonging to high and low socio-economic status.

7. The differences between the mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status for all the dimensions of personal values were not significant. Thus, no significant difference was found between personal values of Mizo average SES and low SES students.

3. Findings and Conclusions on Personal Values of Naga Students at Higher Secondary Level

1. Religious Value: The highest percentage (57.34%) of the Naga students had average, 23 per cent had high, 15.33 per cent had low and 4.33 per cent had very high religious value. Thus, their religious value was average.

2. Social Value: As high as 96.67 per cent (52.34%+44.33%) of Naga students had low and very low social value. Thus, they accorded low value to social value.

3. Democratic Value: Naga students with high and very high democratic value taken together constituted 42 per cent and those with average democratic value constituted 37.34 per cent. Thus, Naga students had high democratic value.

4. Aesthetic Value: Naga students with high and very high aesthetic value taken

together constituted 47 per cent and those with average aesthetic value constituted 38.34 per cent. Thus, Naga students had high aesthetic value.

5. Economic Value: The highest percentage of Naga students (20% + 31%= 51%) had high and very high economic value and another 49 per cent had average economic value. Thus, economic value of Naga students at higher secondary level was high.

6. Knowledge Value: As many as 58.66 per cent of the Naga students had low and another 11 per cent had very low knowledge value. Thus, Naga students attached low value to knowledge.

7. Hedonistic Value: Naga students with high and very high hedonistic value taken together constituted as high as 75 per cent and those with average hedonistic value constituted 24 per cent. Thus, Naga students had very high hedonistic value.

8. Power Value: The highest percentage of Naga students (43.66%) attached low value, 3 per cent very low and 34.67 per cent average value to power. Thus, Naga students at higher secondary level had low power value.

9. Family Prestige Value: The largest percentage of Naga students (57.66%) attached average value, 23.34 per cent low value and 19 per cent high value to family prestige. Thus, Naga students at higher secondary level accorded average value to family prestige.

10. Health Value: As many as 68.66 per cent of Naga students attached low value and another 13.67 per cent attached very low value to health. There was no one who attached high or very high value to it. Thus, health value of Naga students at higher secondary level was low.

11. Naga students attached low values to social, knowledge, power and health values, average values to religious and family prestige values only and high values to democratic, aesthetic, economic and hedonistic values.

12. The largest group of Naga students (68.66%) had low health value, the second largest group (58.66%) low knowledge value and the third and fourth largest groups (57.66% & 57.34%) had average family prestige value and average religious value respectively.

13. Among the dimensions in which Naga students had high and very high values, hedonistic value stood first followed by aesthetic and democratic values.

14. Among the dimensions in which Naga students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Naga students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

4. Findings and Conclusions on Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. In all the ten dimensions of personal values, the differences between the mean scores of Naga male and female students at higher secondary level were not significant. Thus, no significant difference was found between personal values of Naga male and female students.

2. Only in social value, aesthetic value and hedonistic value, the differences between the mean scores of Naga arts and science students were significant at 0.05 level. The mean difference in social value was in favour of science students whereas the

differences in aesthetic value and hedonistic value were in favour of arts students. In rest of the dimensions of personal values, the differences between the two means in these dimensions of personal values were not significant. As a whole, there was no significant difference between personal values of Naga arts and science students at higher secondary level.

3. The differences between the mean scores of Naga arts and commerce students in all dimensions of personal values were not statistically significant. Thus, there was no significant difference between personal values of Naga arts and commerce students at higher secondary level.

4. There were no significant differences between the mean scores of Naga science and commerce students in different dimensions of personal values. Thus, no significant difference was found between personal values of Naga science and commerce students at higher secondary level.

5. The difference between mean scores of Naga high SES and average SES students in knowledge value was significant at 0.01 level and that the significant difference was in favour of average SES students. In rest of the dimensions of personal values, the differences between the mean scores were not significant. The difference between personal values as a whole, of Naga students at higher secondary level belonging to high and average socio-economic status was not significant.

6. There were no significant differences between the mean scores of Naga high SES and low SES students in different dimensions of personal values. Thus, no significant difference was found between personal values of Naga students at higher secondary level belonging to high and low socio-economic status.

7. Only in hedonistic value, the difference between mean scores of Naga higher secondary school students belonging to average and low socio-economic status was significant at 0.05 level and the difference was in favour of low SES students. As the calculated t values for rest of the dimensions of personal values were lower than the critical values of t, i.e., 2.59 at 0.01 level and also 1.97 at 0.05 level for df of 252, the

differences between the mean scores for rest of the dimensions of personal values were not significant.

5. Findings and Conclusions on Personal Values of Khasi Students at Higher Secondary Level

1. Religious Value: The highest percentage (62.66%) of the Khasi students had average, 21 per cent had high, 13.67 per cent had low and 2.67 per cent had very high religious value. Hence, their religious value was average.

2. Social Value: Khasi students having low and very low social value constituted as high as 94.67 (51.33 % + 43.34%) per cent. Thus, Khasi students at higher secondary level had low social value.

3. Democratic Value: The largest percentage of the Khasi students (40.33%) had high and very high democratic value and another 35 per cent had average democratic value indicating that the democratic value of Khasi students was high.

4. Aesthetic Value: The largest percentage ($46\% + 2.33\% = 48.33\%$) of the Khasi students had high and very high aesthetic value while 39.34 per cent had average aesthetic value. Thus, aesthetic value of Khasi students was high.

5. Economic Value: Khasi students' economic value was high with 50.67 (31% + 19.67%) per cent of them having very high and high, and another 49.33 per cent having average economic value. Hence, Khasi students at higher secondary level had high economic value.

6. Knowledge Value: As many as 70.67 (55.34% + 15.33%) per cent of the Khasi students had low and very low knowledge value, and another 17 per cent average knowledge value. Thus, the value attached to knowledge by Khasi students at higher

secondary level was quite low.

7. Hedonistic Value: Khasi students with very high and high hedonistic value constituted as large as 69 per cent and another 30.34 per cent had average hedonistic value. Thus, Khasi students at higher secondary level had high hedonistic value.

8. Power Value: The percentage of Khasi students who had low and very low power value (39.34% + 4.66%) was 44 per cent and another 40 per cent of them attached average value to power. Thus, power value of Khasi students at higher secondary level was low.

9. Family Prestige Value: The percentage of Khasi students whose family prestige value was average was 54.34 per cent and those having low value was little higher than that of having high value for it. Thus, Khasi students at higher secondary level had average family prestige value.

10. Health Value: As many as 85 per cent of Khasi students attached low and very low value to health indicating that the students did not bother about health.

11. Khasi students attached low values to social, knowledge, power and health values, average values to religious and family prestige values only and high values to democratic, aesthetic, economic and hedonistic values.

12. The largest group of Khasi students (70%) had low health value, the second largest group (62.66%) average religious value and the third and fourth largest groups (55.34% & 54.34%) low knowledge value and average family prestige value respectively.

13. Among the dimensions in which Khasi students had high and very high values, hedonistic value stood first followed by economic and aesthetic values.

14. Among the dimensions in which Khasi students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Khasi students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

6. Findings and Conclusions on Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. In all the dimensions of personal values, the differences between the mean scores of Khasi male and female students were not significant. Thus, there was no significant difference between personal values of Khasi male and female students at higher secondary level.

2. In all the dimensions of personal values, the differences between the mean scores of Khasi arts and science students were not significant. Thus, there was no significant difference between personal values of Khasi arts and science students at higher secondary level.

3. Only in power value, the difference between mean scores of Khasi arts and commerce students was significant at 0.05 level and the difference was in favour of arts students. The differences between the mean scores of Khasi arts and commerce students were not significant for rest of the dimensions of personal values. Hence, there was no significant difference between personal values of Khasi arts and commerce students at higher secondary level.

4. The difference between mean scores of Khasi science and commerce students was significant at 0.05 level only in power value and the difference was in favour of science students. In rest of the dimensions of personal values, the differences between the mean scores of Khasi science and commerce students were not significant. Hence,

there was no significant difference between personal values of Khasi science and commerce students at higher secondary level.

5. Only in social value, the difference between the mean scores of Khasi students belonging to high and average socio-economic status was significant at 0.05 level and that the mean of high SES students was higher than that of average SES students. In rest of the dimensions of personal values, the differences between the mean scores Khasi high SES and average SES students were not significant. Thus, there was no significant difference between personal values of Khasi students belonging to high and average socio-economic status.

6. Only in social value, the difference between mean scores of Khasi students belonging to high and low socio-economic status was significant at 0.05 level. The difference was in favour of students belonging to low SES due to their higher mean score. In rest of the dimensions of personal values, the differences between the mean scores of Khasi high SES and low SES students were not significant. Thus, there was no significant difference between personal values of Khasi students belonging to high and low socio-economic status.

7. The differences between the mean scores of Khasi average SES and low SES students for all the dimensions of personal values were not significant. Thus, no significant difference was found between the personal values of Khasi students at higher secondary level belonging to average and low socio-economic status.

7. Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level

1. Religious Value: The percentage of students who had average religious value constituted the largest percentage in the case of each community of Mizo, Naga and Khasi and that the percentage was highest among Khasi, second highest among Naga and lowest among Mizo students. However, among the students who accorded high and very high value to religion, Mizo students stood first followed by Naga and then by Khasi students.

2. Social Value: Majority of Mizo, Naga and Khasi students had low social value. Naga students' social value was lowest followed by Khasi students' and then by Mizo students' social value.
3. Democratic Value: Majority of all the students belonging to Mizo, Naga and Khasi tribes had average and above average democratic value. The percentage of the students having high and very high democratic value was highest among Mizo students, second highest among Naga students and lowest among Khasi students.
4. Aesthetic Value: Majority of Mizo, Naga and Khasi students had average and above average aesthetic value. In terms of percentage of the students having high and very high aesthetic value, Khasi students were best followed by Naga students and then by Mizo students.
5. Economic Value: The percentage of students having high and very high economic value was highest among Naga students, second highest among Khasi students and lowest among Mizo students.
6. Knowledge Value: Majority of Mizo, Naga and Khasi students (53.66%, 58.66% & 55.34% respectively) had low knowledge value. When the percentages of the students having low and very low knowledge value were taken together, the position of Khasi students was worst, Naga students' second worst and Mizo students' third worst.
7. Hedonistic Value: Majority of Mizo, Naga and Khasi students had high and very high hedonistic value. When the percentages of the students having high and very high hedonistic value were taken together, Naga students occupied the first position, Mizo students second and Khasi students the third position.
8. Power Value: The percentage of the students having low and very low power value was highest among Mizo students, second highest among Naga students and lowest among Khasi students.
9. Family Prestige Value: Students attaching average value to family prestige constituted the largest percentage among Mizo, Naga and Khasi. The percentage of the

students attaching low and average value to family prestige taken together was highest among Naga students followed by Khasi and then by Mizo students.

10. Health Value: There was no student among Mizo, Naga and Khasi who attached high and very high value to health. Majority of the students from each community gave low value to health. When the percentages of the students having low and very low health value were taken together, the position of Khasi students was worst followed by Naga students and then by Mizo students.

11. Students belonging to the three cultural groups- Mizo, Naga and Khasi had low personal values in the dimensions of social value, knowledge value, power value and health value. Their values were average in religious value and family prestige value whereas their values were high in democratic value and hedonistic value. While Mizo students had average values for aesthetic value and economic value, Naga and Khasi students attached high values to these two values.

12. When personal value as a whole was concerned, students who had low and very low personal values taken together constituted the largest percentage followed by those having average values in the case of each community of the students, i.e., Mizo, Naga and Khasi.

13. The percentage of the students having low and very low personal values taken together was highest among Khasi students followed by Naga and then by Mizo students.

14. The percentage of the students having high and very high personal values taken together was highest among Mizo students followed by Naga and then by Khasi students.

15. Comparison of personal values among Mizo, Naga and Khasi students at higher secondary level through test of homogeneity of variances showed that there was no significant difference among them.

16. Comparison of personal values among Mizo, Naga and Khasi students through Analysis of Variance (ANOVA) showed that the F ratio (3.900) was not significant

indicating that there was no significant difference between the mean scores in personal values among Mizo, Naga and Khasi students at higher secondary level.

8. Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. ANOVA for comparison of personal values of male students belonging to Mizo, Naga and Khasi communities revealed that the F ratio(4.595) was not significant which means that there was no significant difference between the personal values of Mizo male, Naga male and Khasi male students at higher secondary level.
2. ANOVA for comparison of personal values of female students belonging Mizo, Naga and Khasi communities showed that the F ratio (.419) was not significant implying that there was no significant difference between the personal values of Mizo female, Naga female and Khasi female students at higher secondary level.
3. Comparison of personal values among Mizo, Naga and Khasi arts students through ANOVA revealed that the F ratio (2.190) was not significant which showed that there was no significant difference between the personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level.
4. Comparison of personal values among Mizo, Naga and Khasi science students using ANOVA showed that the F ratio(1.681) was not significant which means that there was no significant difference between the personal values of Mizo science, Naga science and Khasi science students at higher secondary level.
5. Comparison of personal values among Mizo, Naga and Khasi commerce students through ANOVA showed that the F ratio (1.984) was not significant indicating that there was no significant difference between the personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level.
6. ANOVA for comparison of personal values of Mizo, Naga and Khasi high SES students revealed that the F ratio (.430) was not significant which showed that there was

no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to high socio economic status.

7. ANOVA for comparison of personal values of Mizo, Naga and Khasi average SES students revealed that the F ratio(1.602) was not significant which showed that there was no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to average socio economic status.

8. ANOVA for comparison of personal values of Mizo, Naga and Khasi low SES students revealed that the F ratio(2.458) was not significant which showed that there was no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to low socio economic status.

Discussion of Findings

The present study found many similarities among the students of Mizoram, Nagaland and Meghalaya in respect of personal values. The small differences found between them in certain values are not statistically significant. Though the students belong to different states and cultures, they all have been brought up in tribal societies and cultures which are close to each other. Moreover, the geographical locations of the states are close to each other and the people know each other well. These might serve as the factors contributing to similarities in their personal values.

Mizo, Naga and Khasi students have similarities in that they all attach low value to social value, knowledge value, power value and health value. Social value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and those who are afflicted of their misery (Sherry & Verma, 2006). The lowness of Mizo, Naga and Khasi students in social value may be due to the fact that they have been brought up in families and communities where they do not receive any inspiration and motivation to work for others. It may also be that what they have learnt in schools through social science textbooks does not have the required positive impact on their mindset and personal values. Another possible reason could be that since they are full

time students and dependants of their parents, they do not have the opportunity and capacity to serve the society.

The finding that majority of Mizo, Naga and Khasi students have low knowledge value is a serious concern particularly for parents and teachers. This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge value considers knowledge of theoretical principles underlying a work essential for success in it. He values hard work in studies, only if it helps develop ability to find out new facts and relationships, and aspires to be known as the seeker of knowledge. For him knowledge is virtue (Sherry & Verma, 2006). Most parents these days sacrifice their services and comforts for the education of their children. They are ready to do anything even beyond their means to get their children educated. Teachers do whatever they can to get their students learned and successful. While this is so, majority of the students at higher secondary level attaching low and very low value to knowledge is a thing that should not be ignored.

Those who attach low and very low value to power range from 44 per cent among Khasi to 48.66 per cent among Mizo students. Here the power value is defined as the conception of desirability of ruling over others and also of leading. The characteristics of a person of high power value are that he prefers a job where he gets opportunity to exercise authority over others, that he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having recourse to unapproved means for making money, and that he is deeply status-conscious and can even tell a lie for maintaining the prestige of his position (Sherry & Verma, 2006). In this case, high percentage of the students from different cultural backgrounds having low power value is a good sign. It is good to know that a good number of the students have the tendency to keep themselves free from the bad characteristics of power loving people.

Health is a thing to which large majority of Mizo, Naga and Khasi students attach low and very low value. Health value is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self-preservation. A man with high health value really feels if through

some act of negligence he impairs his health, he considers good physical health essential for the development and use of his abilities (Sherry & Verma, 2006). Keeping oneself fit and healthy is very important for the survival and preservation of mankind. The problem nowadays is young generations particularly at adolescent stage lead very unhealthy lifestyles such as smoking, taking tobacco related products, alcohol drinking, taking drugs, eating junk foods, irregular food habits, late bed time and late rising time and so on. This is a very serious issue that has long term adverse effects on the society.

Similarity is found again among the students belonging to Mizo, Naga and Khasi communities in that they all have average religious and family prestige values. Religious value is defined in terms of faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. The outward acts of behaviour expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth (Sherry & Verma, 2006). In the present research setting that is, in Mizoram, Nagaland and Meghalaya, *Christianity* turned into a new culture and ethnic identity. Christian constitutes 87.16% of Mizoram population, 87.93% of Nagaland and 74.59% of Meghalaya population as in 2020 (IndiaCensus.net., n.d.). The students who are considered to be mostly Christian giving average value to religion constitutes the largest percentage and that the percentage is highest among Khasi, followed by Naga and Mizo students. However, the percentage of the students who have high and very high religious value is largest among Mizo followed by Naga and then Khasi students.

The finding that the largest percentage of Mizo, Naga and Khasi students having average family prestige value again reveal the similar trend among them. The family prestige value is the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one's family status. It implies respect for roles which are traditionally characteristic of different castes of the Indian society. It also implies the maintenance of the purity of family blood by avoiding inter- caste marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family (Sherry & Verma, 2006). Family prestige value at an extreme level is dangerous. We find some families of some societies in our country and abroad

who are extreme to the extent that they would prefer to end the life of even their daughters or sisters for having love affairs with persons belonging to other castes in the name of preservation of family prestige. Luckily this type of practice is not known among the Mizo, Naga and Khasi particularly in this modern age. Young generations are less and less conservative in their outlook and practice which is reflected in the present study. However, too much liberalism also leads to chaotic or collapsed family and social life which is very dangerous for humanity. Thus, majority of the students belonging to Mizo, Naga and Khasi communities having average family prestige value is a good result.

Aesthetic and economic values are the ones to which Mizo students attach average value and Naga and Khasi students attach high value. Aesthetic value is characterized by appreciation of beauty, form proportion and harmony, love for fine arts, drawing, painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things (Sherry & Verma, 2006). This is a higher order development that makes a person complete and useful for society. Our school education system is expected to instill and inculcate aesthetic appreciation in the students to make them all roundly developed. In this aspect of development, Khasi students achieve the best followed by Naga students and then by Mizo students.

Economic value stands for desire for money and material gains. A man with high economic value is guided by considerations of money and material gain in the choice of his job. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country (Sherry & Verma, 2006). Having too low or too high economic value may not be good as it can bring about adverse impact on the individuals. Too low economic value may bring about low will and efforts to earn money and material gain which will result in low productivity on the part of the individuals and the state as well as the country. Too high economic value, on the other hand, may lead a person to corrupt practices and resorting to unfair means to earn money or to become rich. Thus, findings of the present study that reveal majority (52.66%) of Mizo students and little less than 50 per cent of Naga and Khasi students

having average economic value are positive findings. However, the finding that rest of the students except 0.34 per cent of Mizo students having very high and high economic value needs attention particularly of the teachers. The type of economic value inculcated in the students should be the one that gives priority to productivity for development of the state as well as the country and not the one giving emphasis on money and material gains for individual richness and enjoyment of life.

Democratic and hedonistic values are the ones which are most welcomed by students from Mizo, Naga and Khasi communities. Democratic value is characterized by respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions (Sherry & Verma, 2006). The societies and cultures of Mizo, Naga and Khasi are so democratic that discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status does not find a place. Equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions are all ensured. The democratic nature of the cultures is reflected in the students' personal values which, findings of the present study have confirmed.

Today's youths are pleasure loving people. This is reflected in the present study which finds that large majority of Mizo, Naga and Khasi students have high and very high hedonistic value. Hedonistic value is the conception of the desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future. A man with hedonist value indulges in pleasures of senses and avoids pain (Sherry & Verma, 2006). In tribal societies of Mizo, Naga and Khasi some years ago, students had to fight and undergo many hardships to continue their studies beyond matriculation as most parents could not support them. Enjoyment of life and indulging in pleasures were distant dreams for them. But now, most students at higher secondary level have been enjoying life while studies as most parents can now support them financially. For them fighting for studies is not a question. They have been enjoying life since childhood and are planning to continue the enjoyment. Even those few unfortunate students not having

the opportunity to enjoy life now are seeing and observing other fortunate students enjoying life in different ways. They are dreaming the time when they also would be able to enjoy life as others are doing. Thus, youths of the present generation are pleasure loving people. This is reflected in the present study which finds that the students having very high hedonistic value constitute the largest percentage, those having high hedonistic value constitute the second largest percentage and with average hedonistic value the third largest percentage. The trend is same for all Mizo, Naga and Khasi students.

As mentioned earlier, the absence of significant difference between personal values of Mizo, Naga and Khasi students found in the present study may be accorded to many factors out of which their belongingness to tribal communities and culture may be the main factor.

Recommendations of the Study

Specific recommendations for improvement of personal values of students particularly at higher secondary level are given below:

1. School curriculum and textbooks should contain good number of topics, lessons, exercises and practical works for inculcation of different values among the students right from primary stage.
2. Religious value should be inculcated in the students by their parents/families at home right from their childhood stage. The religious value inculcated should not be limited to involving the youths in church activities alone but extended to living a God-led personal life, family life and social life. It should be the kind of religious value that makes the students becoming hard working in studies so as to become successful and contributive to society.
3. For inculcation of social values among the students, topics, lessons and exercises capable of inspiring the students to do social works such as charity, kindness, love and sympathy for the people should be included in the

textbooks. Stories about people who have sacrificed their personal comforts and gains to relieve the needy and those who are afflicted of their misery should find place in the textbooks. Practical social works and services should be occasionally taken up by the students under the leadership of the teachers.

4. Continued efforts should be given for inculcation of democratic value among the students to maintain the existing democratic nature of our cultures and societies. Not only this but further efforts will have to be made for inculcation of the same as there are students ranging from 21 to 25 per cent who have low democratic value as per findings of the present study.
5. Greater efforts should be made for inculcation of aesthetic values among the students as aesthetic appreciation is a very important aspect of all round development. Curriculum planners and developers for school education need to give more emphasis on this aspect of education. Teachers need to realize the important role played by this and try to inculcate aesthetic value among the students through different activities or practical works.
6. Economic value should be inculcated in the students in such a way that the students should prioritize productivity of youths in the society to bring about development of the state as well as of the country and not just to become rich and enjoy life with the money earned through even unfair means.
7. Teachers and parents have important role to play for students to have high knowledge value. They should try to promote love of knowledge in the students right from their early childhood stage through different means. Stories about inventors and discoverers should be told to students and topics of this kind should find places in school textbooks. Teachers should realize the objectives of their teaching and redesign their pedagogy so that students not only acquire knowledge, but are able to apply the knowledge acquired in real life situations. Knowledge should be inculcated in such a way that students are able to make proper judgment of what they know and are able to create new

knowledge on their own. For these, teachers need to always refresh themselves through trainings or capacity building programmes and self learning as they have to keep themselves updated so as to lead students in seeking new knowledge.

8. The hedonistic and pleasure loving nature of students needs to be checked and stopped. Efforts should be made to transform our students and youths into persons who can endure hardships to become successful in life. Emphasis should be given to students at lower classes as it is too late to start the work at higher secondary stage alone. Both parents and teachers should make serious efforts to instill the kind of values that would help the students refrain from hedonistic practices and avoidance of hardships that lead to failure in studies.
9. Teachers, through relevant topics and lessons taught in the classes, should try to inculcate the right values in the students so as to refrain them from indulging in love for power. They should teach the students that people who are thirst for power are the enemies of development and that power should go to the deserved persons only. Value that shuns power for the sake of ruling over others, exercising authority over others and for making money should be inculcated in the students.
10. Family prestige value should be inculcated in such a way that students do not have either too low or too high value for this. Students should neither be too conservative nor too liberal so as to avoid the possible bad and serious consequences of both.
11. Parents and teachers should make serious efforts to inculcate health value in the students. This should be started when students are at a young age. The bad effects and consequences of unhealthy lifestyles such as smoking, taking tobacco related products, alcohol drinking, taking drugs, eating junk foods, irregular food habits, late bed time and late rising time and so on should be taught to the students through various means.

12. Different types of values should be inculcated among students through various types of school programmes and activities. Aids like pictures, posters, slides, film strips etc. should be utilized. Relevant quotations and sayings as well as posters relevant for inculcation of values may be displayed on the school bulletin board.
13. Swatch Bharat programme should be carried out in schools with seriousness and used as a means of inculcating cleanliness, orderliness and dignity of labour among the students.
14. Teachers should become role models to make their inculcation of values among students more effective. They themselves should embrace values in their lives and that should be reflected through their behavior and actions in and outside their schools.
15. In brief, values should be integrated in the courses of study as well as co-curricular activities to make the inculcation a regular and continuous process. Curriculum planners, textbooks writers and teachers need to become more aware about the importance of this.

Suggestions for Further Studies

The present study was conducted on personal values among higher secondary school students belonging to different communities such as Mizo, Naga and Khasi. In future, some research scholars may like to conduct their studies on personal values. In view of this, the following topics are suggested for further studies:

1. A comparative study on personal values of secondary school students/ college students/university students belonging to different religious groups or denominations may be taken up.

2. A comparative study on personal values of secondary school students/higher secondary school students/ college students/ university students belonging to tribal and non-tribal communities may be taken up.
3. A study on personal values of secondary school students/ higher secondary school students/ college students/ university students in relation to some variables like home environment, school environment, self concept, aspirations, adjustment etc. may be taken up.
4. A comparative study on personal values among students of schools/colleges managed by different religious groups may be taken up.
5. A comparative study on personal values among students of schools/colleges managed by religious groups and government may be taken up.
6. A comparative study on personal values among students of theological and secular colleges may be taken up.
7. A critical analysis of contents of textbooks for primary classes/ upper primary classes/ secondary classes in relation to inculcation of values may be taken up.

ABSTRACT

PERSONAL VALUES OF MIZO, NAGA AND KHASI STUDENTS AT HIGHER SECONDARY LEVEL: A CROSS- CULTURAL STUDY

**A THESIS SUBMITTED IN PARTIAL FULFILLMENT OF THE
REQUIREMENTS FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY**

VANLALHMANGAIHI

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SCHOOL OF EDUCATION & HUMANITIES
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BY

VANLALHMANGAIHI

DEPARTMENT OF EDUCATION

SUPERVISOR

PROF. LALHMASAI CHUAUNGO

SUBMITTED

**IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY IN EDUCATION OF MIZORAM
UNIVERSITY, AIZAWL**

Introduction

Values can be defined as broad preference concerning appropriate courses of action or outcomes. As such, values reflect a person's sense of right and wrong or what "ought" to be (Psychologywiki, n.d.). People, especially the young, are confused about their values and value system. 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 (Venkataiah, 2002). Therefore, personal values are "broad desirable goals that motivate people's actions and serve as guiding principles in their lives. Everyone has values, but each person has a different value set. These differences are affected by an individual's culture, personal upbringing, life experiences, and a range of other influences. It has been shown that the values that are most important to us often guide our decision making in all aspects of our life such as career, religion, social circles, self-identity etc (Physiopedia, n.d.).

Rationale of the Study

The many ills that our society as a whole is suffering today are mainly due to crisis of values. The attitude of today's young generation in general and the behaviour of the youth towards the elders in discourteous ways in particular are really worrisome. Hardly any day goes without some news indicative of crisis of values. Values are those things that really matter to each of us (Banga, n.d.). The problem of declining values is multi-dimensional arising out of combination of major social forces such as globalisation, materialism, consumerism, commercialization of education, threats to humanity due to climatic changes, environmental degradation, violence and terrorism. These have led to insecurities, individualistic life styles, acceleration of desires, misuse of science and technology, pessimisms, sense of alienation and other negative consequences (NCERT, 2000).

There is an erosion of social, moral, cultural, economic and political values at all levels. The erosion of values has led to the spread of selfishness, unlimited greed, corruption, violence, and destruction, abuse of human rights, frustration and crisis of character. The crisis has taken up such a magnitude that if serious efforts are not made to

check it, then the whole system is likely to collapse. Value education equips the children to cope adequately with life, with what lies ahead of him so that he may become a worthy participant in the adventure of life. It teaches useful qualities in life such as punctuality, patriotism, national integration etc., and it should be encouraged to the fullest (Banga, n.d.).

The present Indian educational system is reflecting more or less borrowed ideologies and philosophies and national values are being relegated to the background. Teachers have failed in their responsibilities, the teacher educators are not being clearly oriented to the national values, ideas and ideologies. Our school and colleges have become examination centre not value-centre and parents have failed to bring up their children properly. Our national leaders too have not set a good example (Rajkhowa, 2014). Mass media has senselessly gripped our children, and assaults them with information, views and prejudice in a manner that young minds can hardly discern or judge. Drug abuse, irresponsible sexual behaviour, vandalism, commercialization, stealing, cheating, confusion between heroes and celebrities as role model are witnessed more often than ever before. Educationists and public alike have voiced concern about moral degradation, about crime, violence in the streets and in the media, lack of discipline in schools (Anmol & Kumar, 2015).

As our society is facing serious value crisis which has resulted in many social evils, values of people particularly our youths or students at secondary and higher secondary levels are serious concern for all of us. In this connection, certain questions arise in the mind of the research scholar as given below:

1. What are the values held by tribal students in the North East particularly the Mizo, Naga and Khasi students?
2. Will there be differences in the values of Mizo, Naga and Khasi youths or students?
3. Does gender have anything to do with the values of youths or students?
4. Are values of students pursuing different streams of studies different?
5. Do students from different socio economic status have different values?

These and related questions concerning values need to be probed thoroughly. To find answers to these queries and related concerns, it is pertinent to conduct an in-depth study on values of youths or students. No study has been found to have been conducted among youths from different cultures. Hence, the scholar of this research is interested to cover the three communities of Mizo, Naga and Khasi in research on values.

Statement of the Problem

To answer research questions raised and mentioned above as well as to fill the research gap, the problem of the study is stated as, “ Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level: A Cross Cultural Study”.

Objectives of the Study

The study has been undertaken with the following objectives:

1. To study personal values of Mizo students at higher secondary level.
2. To compare personal values of Mizo students at higher secondary level in relation to gender, stream of studies and socio-economic status.
3. To study personal values of Naga students at higher secondary level.
4. To compare personal values of Naga students at higher secondary level in relation to gender, stream of studies and socio-economic status.
5. To study personal values of Khasi students at higher secondary level.
6. To compare personal values of Khasi students at higher secondary level in relation to gender, stream of studies and socio-economic status.
7. To compare personal values of Mizo, Naga and Khasi students at higher secondary level.
8. To compare personal values of Mizo, Naga and Khasi students at higher secondary level in relation to gender, stream of studies and socio-economic status.

Null Hypotheses

1. There exist no significant differences between mean scores of Mizo male and female students at higher secondary level in different dimensions of personal values.
2. There exists no significant difference between personal values of Mizo male and female students at higher secondary level.
3. There exist no significant differences between mean scores of Mizo arts and science students at higher secondary level in different dimensions of personal values.
4. There exists no significant difference between personal values of Mizo arts and science students at higher secondary level.
5. There exist no significant differences between mean scores of Mizo arts and commerce students at higher secondary level in different dimensions of personal values.
6. There exists no significant difference between personal values of Mizo arts and commerce students at higher secondary level.
7. There exist no significant differences between mean scores of Mizo science and commerce students at higher secondary level in different dimensions of personal values.
8. There exists no significant difference between personal values of Mizo science and commerce students at higher secondary level.
9. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
10. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and average socio-economic status
11. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.
12. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to high and low socio-economic status.

13. There exist no significant differences between mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
14. There exists no significant difference between personal values of Mizo students at higher secondary level belonging to average and low socio-economic status.
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15. There exist no significant differences between mean scores of Naga male and female students at higher secondary level in different dimensions of personal values.
16. There exists no significant difference between personal values of Naga male and female students at higher secondary level.
17. There exist no significant differences between mean scores of Naga arts and science students at higher secondary level in different dimensions of personal values.
18. There exists no significant difference between personal values of Naga arts and science students at higher secondary level.
19. There exist no significant differences between mean scores of Naga arts and commerce students at higher secondary level in different dimensions of personal values.
20. There exists no significant difference between personal values of Naga arts and commerce students at higher secondary level.
21. There exist no significant differences between mean scores of Naga science and commerce students at higher secondary level in different dimensions of personal values.
22. There exists no significant difference between personal values of Naga science and commerce students at higher secondary level.
23. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
24. There exists no significant difference between personal values of Naga students at higher secondary level belonging to high and average socio-economic status
25. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.

26. There exists no significant difference between personal values of Naga students at higher secondary level belonging to high and low socio-economic status.
27. There exist no significant differences between mean scores of Naga students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
28. There exists no significant difference between personal values of Naga students at higher secondary level belonging to average and low socio-economic status.
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29. There exist no significant differences between mean scores of Khasi male and female students at higher secondary level in different dimensions of personal values.
30. There exists no significant difference between personal values of Khasi male and female students at higher secondary level.
31. There exist no significant differences between mean scores of Khasi arts and science students at higher secondary level in different dimensions of personal values.
32. There exists no significant difference between personal values of Khasi arts and science students at higher secondary level.
33. There exist no significant differences between mean scores of Khasi arts and commerce students at higher secondary level in different dimensions of personal values.
34. There exists no significant difference between personal values of Khasi arts and commerce students at higher secondary level.
35. There exist no significant differences between mean scores of Khasi science and commerce students at higher secondary level in different dimensions of personal values.
36. There exists no significant difference between personal values of Khasi science and commerce students at higher secondary level.
37. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and average socio-economic status in different dimensions of personal values.
38. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and average socio-economic status

39. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to high and low socio-economic status in different dimensions of personal values.
 40. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to high and low socio-economic status.
 41. There exist no significant differences between mean scores of Khasi students at higher secondary level belonging to average and low socio-economic status in different dimensions of personal values.
 42. There exists no significant difference between personal values of Khasi students at higher secondary level belonging to average and low socio-economic status.
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43. There exists no significant difference between personal values of Mizo, Naga and Khasi students at higher secondary level.
44. There exists no significant difference between personal values of Mizo male, Naga male and Khasi male students at higher secondary level
45. There exists no significant difference between personal values of Mizo female, Naga female and Khasi female students at higher secondary level
46. There exists no significant difference between personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level
47. There exists no significant difference between personal values of Mizo science, Naga science and Khasi science students at higher secondary level
48. There exists no significant difference between personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level
49. There exists no significant difference between personal values of Mizo high SES, Naga high SES and Khasi high SES students at higher secondary level
50. There exists no significant difference between personal values of Mizo average SES, Naga average SES and Khasi average SES students at higher secondary level
51. There exists no significant difference between personal values of Mizo low SES, Naga low SES and Khasi low SES students at higher secondary level

Method of the Study

The present study belongs to a descriptive research as it measures personal values of students through a questionnaire and describes values of the students with the help of data collected for the study. It adopts both qualitative and quantitative approaches to research for descriptive and quantitative analyses respectively.

Population and Sample

Mizo, Naga and Khasi students at higher secondary level in Mizoram, Nagaland and Meghalaya respectively form a population for the study. Purposive sampling was employed in the initial stage by confining the samples in the capitals of the three states namely, Aizawl, Kohima and Shillong. Proposal was made to take 300 samples from each community of students – Mizo, Naga and Khasi comprising of equal number of male and female and again equal number of samples from arts, science and commerce stream from each state capital. So, 300 higher secondary school students from each state capital were selected randomly by applying stratified random sampling method. Thus, a total of 900 students of higher secondary schools comprising of 300 samples from each community of Mizo, Naga and Khasi constituted samples for the present study.

Tools for Data Collection

Primary data for the present study were collected by administering ready-made tools to the sample students from Aizawl, Kohima and Shillong cities. The ready-made tools used were Personal Values Questionnaire constructed and standardized by Dr. G.P.Sherry and Prof. R.P. Verma (2006) and Upadhyay-Saxena Socio-Economic Status Scale constructed and standardized by Sunil Kumar Upadhyay and Alka Saxena (2008).

Statistical Treatment of Data

The statistical techniques used in the present study included Mean, Standard Deviation, 't' test and Anova.

1. Findings and Conclusions on Personal Values of Mizo Students at Higher Secondary Level

1. Religious Value: Mizo students at higher secondary level who had average religious value constituted the largest percentage (48.34%) and those having high and very high religious value constituted the second largest percentage (35%). Thus, their religious value was average.

2. Social Value: As many as 90.33 (52.33%+38%) per cent of the Mizo students had low and very low social value.

3. Democratic Value: The largest percentage of the Mizo students (41% + 4.34% = 45.34%) had high and very high democratic value.

4. Aesthetic Value: Mizo students having high and very high aesthetic value constituted 36.67 per cent and those with average aesthetic value constituted another 44.33 per cent.

5. Economic Value: Mizo students attached high value to economy as 47 per cent (26%+21%) had very high and high economic value and another 52.66 per cent of them had average economic value.

6. Knowledge Value: As many as 65.67 (53.67%+12%) per cent of the Mizo students had low and very low knowledge value and another 21.67 per cent had average knowledge value. Thus, Mizo students attached low value to knowledge.

7. Hedonistic Value: As many as 71.68 per cent (37.34%+34.34%) of the Mizo students had very high and high hedonistic value.

8. Power Value: The highest percentage of the students (48.66%) attached low and very low value to power and another 28.33 per cent average value to power.

9. Family Prestige Value: Family prestige value of the Mizo students was not high with 51 per cent of them attaching average value and another 26.33 per cent attaching low value to it.

10. Health Value: As many as 74.33 (58.67%+ 15.66%) per cent of Mizo students attached low and very low value to health and there was no one who attached high or very high value to it.

11. Mizo students attached low values to social, knowledge, power and health values, average values to religious, aesthetic, economic and family prestige values and high values to democratic and hedonistic values.

12. Mizo students with low health value constituted the largest percentage (58.67%) followed by those with low knowledge value (53.66%), average economic value (52.66%) and low social value (52.33%).

13. Among the dimensions in which Mizo students had high and very high values, hedonistic value stood first followed by aesthetic and religious values.

14. Among the dimensions in which Mizo students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Mizo students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

2. Findings and Conclusions on Comparison of Personal Values of Mizo Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. Although there were slight differences between mean scores of Mizo male and female students in ten dimensions of personal values, the differences were not statistically significant. Thus as a whole, there was no significant difference between personal values of Mizo male and female higher secondary school students.

2. The difference between the mean scores of Mizo arts and science students was significant at 0.01 level only in health value, and the difference was in favour of arts students as their mean score was higher than that of science students. In hedonistic and religious values, the mean differences were significant at 0.05 level and the significant difference in hedonistic value was in favour of arts students whereas the difference in religious value was in favour of science students. In rest of the 7 dimensions of personal values, the differences between the two means were not significant. As a whole, there was no significant difference between personal values of Mizo arts and science students at higher secondary level.

3. The differences between mean scores of Mizo arts and commerce students in religious, power and family prestige values were significant at 0.05 level. The significant differences were in favour of commerce students in the cases of religious value and family prestige value whereas the difference was in favour of arts students in the case of power value. In rest of the dimensions of personal values, the differences between the two means were not significant. As a whole, there was no significant difference between personal values of Mizo arts and commerce students at higher secondary level.

4. Only in hedonistic and power values, the differences between mean scores of Mizo science and commerce students were significant at 0.05 level. The difference between the mean scores in hedonistic value was in favour of commerce students as their mean score was higher than that of science students. However, in power value, the difference between the mean scores was in favour of science students implied by their higher mean score. In rest of the dimensions of personal values, the differences between the mean scores of Mizo science and commerce students were not significant. No significant difference was found as a whole between personal values of Mizo science and commerce students at higher secondary level.

5. The differences between the mean scores of Mizo students at higher secondary level belonging to high and average socio-economic status were not significant for all the dimensions of personal values. Thus, the difference between personal values as a

whole of Mizo students at higher secondary level belonging to high and average socio-economic status was not significant.

6. Significant difference was found between the mean scores of Mizo students at higher secondary level belonging to high and low socio-economic status only in hedonistic value at 0.05 level. The significant difference between mean scores of high and low SES groups in hedonistic value was in favour of high SES group of students. For rest of the dimensions of personal values, no significant differences were found between the mean values. As a whole, there was no significant difference between personal values of Mizo students belonging to high and low socio-economic status.

7. The differences between the mean scores of Mizo students at higher secondary level belonging to average and low socio-economic status for all the dimensions of personal values were not significant. Thus, no significant difference was found between personal values of Mizo average SES and low SES students.

3. Findings and Conclusions on Personal Values of Naga Students at Higher Secondary Level

1. Religious Value: The highest percentage (57.34%) of the Naga students had average, 23 per cent had high, 15.33 per cent had low and 4.33 per cent had very high religious value. Thus, their religious value was average.

2. Social Value: As high as 96.67 per cent (52.34%+44.33%) of Naga students had low and very low social value. Thus, they accorded low value to social value.

3. Democratic Value: Naga students with high and very high democratic value taken together constituted 42 per cent and those with average democratic value constituted 37.34 per cent. Thus, Naga students had high democratic value.

4. Aesthetic Value: Naga students with high and very high aesthetic value taken

together constituted 47 per cent and those with average aesthetic value constituted 38.34 per cent. Thus, Naga students had high aesthetic value.

5. Economic Value: The highest percentage of Naga students (20% + 31%= 51%) had high and very high economic value and another 49 per cent had average economic value. Thus, economic value of Naga students at higher secondary level was high.

6. Knowledge Value: As many as 58.66 per cent of the Naga students had low and another 11 per cent had very low knowledge value. Thus, Naga students attached low value to knowledge.

7. Hedonistic Value: Naga students with high and very high hedonistic value taken together constituted as high as 75 per cent and those with average hedonistic value constituted 24 per cent. Thus, Naga students had very high hedonistic value.

8. Power Value: The highest percentage of Naga students (43.66%) attached low value, 3 per cent very low and 34.67 per cent average value to power. Thus, Naga students at higher secondary level had low power value.

9. Family Prestige Value: The largest percentage of Naga students (57.66%) attached average value, 23.34 per cent low value and 19 per cent high value to family prestige. Thus, Naga students at higher secondary level accorded average value to family prestige.

10. Health Value: As many as 68.66 per cent of Naga students attached low value and another 13.67 per cent attached very low value to health. There was no one who attached high or very high value to it. Thus, health value of Naga students at higher secondary level was low.

11. Naga students attached low values to social, knowledge, power and health values, average values to religious and family prestige values only and high values to democratic, aesthetic, economic and hedonistic values.

12. The largest group of Naga students (68.66%) had low health value, the second largest group (58.66%) low knowledge value and the third and fourth largest groups (57.66% & 57.34%) had average family prestige value and average religious value respectively.

13. Among the dimensions in which Naga students had high and very high values, hedonistic value stood first followed by aesthetic and democratic values.

14. Among the dimensions in which Naga students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Naga students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

4. Findings and Conclusions on Comparison of Personal Values of Naga Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. In all the ten dimensions of personal values, the differences between the mean scores of Naga male and female students at higher secondary level were not significant. Thus, no significant difference was found between personal values of Naga male and female students.

2. Only in social value, aesthetic value and hedonistic value, the differences between the mean scores of Naga arts and science students were significant at 0.05 level. The mean difference in social value was in favour of science students whereas the

differences in aesthetic value and hedonistic value were in favour of arts students. In rest of the dimensions of personal values, the differences between the two means in these dimensions of personal values were not significant. As a whole, there was no significant difference between personal values of Naga arts and science students at higher secondary level.

3. The differences between the mean scores of Naga arts and commerce students in all dimensions of personal values were not statistically significant. Thus, there was no significant difference between personal values of Naga arts and commerce students at higher secondary level.

4. There were no significant differences between the mean scores of Naga science and commerce students in different dimensions of personal values. Thus, no significant difference was found between personal values of Naga science and commerce students at higher secondary level.

5. The difference between mean scores of Naga high SES and average SES students in knowledge value was significant at 0.01 level and that the significant difference was in favour of average SES students. In rest of the dimensions of personal values, the differences between the mean scores were not significant. The difference between personal values as a whole, of Naga students at higher secondary level belonging to high and average socio-economic status was not significant.

6. There were no significant differences between the mean scores of Naga high SES and low SES students in different dimensions of personal values. Thus, no significant difference was found between personal values of Naga students at higher secondary level belonging to high and low socio-economic status.

7. Only in hedonistic value, the difference between mean scores of Naga higher secondary school students belonging to average and low socio-economic status was significant at 0.05 level and the difference was in favour of low SES students. As the calculated t values for rest of the dimensions of personal values were lower than the critical values of t, i.e., 2.59 at 0.01 level and also 1.97 at 0.05 level for df of 252, the

differences between the mean scores for rest of the dimensions of personal values were not significant.

5. Findings and Conclusions on Personal Values of Khasi Students at Higher Secondary Level

1. Religious Value: The highest percentage (62.66%) of the Khasi students had average, 21 per cent had high, 13.67 per cent had low and 2.67 per cent had very high religious value. Hence, their religious value was average.

2. Social Value: Khasi students having low and very low social value constituted as high as 94.67 (51.33 %+ 43.34%) per cent. Thus, Khasi students at higher secondary level had low social value.

3. Democratic Value: The largest percentage of the Khasi students (40.33%) had high and very high democratic value and another 35 per cent had average democratic value indicating that the democratic value of Khasi students was high.

4. Aesthetic Value: The largest percentage ($46\% + 2.33\% = 48.33\%$) of the Khasi students had high and very high aesthetic value while 39.34 per cent had average aesthetic value. Thus, aesthetic value of Khasi students was high.

5. Economic Value: Khasi students' economic value was high with 50.67 (31%+ 19.67%) per cent of them having very high and high, and another 49.33 per cent having average economic value. Hence, Khasi students at higher secondary level had high economic value.

6. Knowledge Value: As many as 70.67 (55.34%+15.33%) per cent of the Khasi students had low and very low knowledge value, and another 17 per cent average knowledge value. Thus, the value attached to knowledge by Khasi students at higher

secondary level was quite low.

7. Hedonistic Value: Khasi students with very high and high hedonistic value constituted as large as 69 per cent and another 30.34 per cent had average hedonistic value. Thus, Khasi students at higher secondary level had high hedonistic value.

8. Power Value: The percentage of Khasi students who had low and very low power value (39.34% + 4.66%) was 44 per cent and another 40 per cent of them attached average value to power. Thus, power value of Khasi students at higher secondary level was low.

9. Family Prestige Value: The percentage of Khasi students whose family prestige value was average was 54.34 per cent and those having low value was little higher than that of having high value for it. Thus, Khasi students at higher secondary level had average family prestige value.

10. Health Value: As many as 85 per cent of Khasi students attached low and very low value to health indicating that the students did not bother about health.

11. Khasi students attached low values to social, knowledge, power and health values, average values to religious and family prestige values only and high values to democratic, aesthetic, economic and hedonistic values.

12. The largest group of Khasi students (70%) had low health value, the second largest group (62.66%) average religious value and the third and fourth largest groups (55.34% & 54.34%) low knowledge value and average family prestige value respectively.

13. Among the dimensions in which Khasi students had high and very high values, hedonistic value stood first followed by economic and aesthetic values.

14. Among the dimensions in which Khasi students had low and very low values, social value stood first followed by health and knowledge values.

15. As a whole, Khasi students at higher secondary level having average personal values constituted the largest percentage followed by those having low personal values, then by high, very high and very low personal values.

6. Findings and Conclusions on Comparison of Personal Values of Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. In all the dimensions of personal values, the differences between the mean scores of Khasi male and female students were not significant. Thus, there was no significant difference between personal values of Khasi male and female students at higher secondary level.

2. In all the dimensions of personal values, the differences between the mean scores of Khasi arts and science students were not significant. Thus, there was no significant difference between personal values of Khasi arts and science students at higher secondary level.

3. Only in power value, the difference between mean scores of Khasi arts and commerce students was significant at 0.05 level and the difference was in favour of arts students. The differences between the mean scores of Khasi arts and commerce students were not significant for rest of the dimensions of personal values. Hence, there was no significant difference between personal values of Khasi arts and commerce students at higher secondary level.

4. The difference between mean scores of Khasi science and commerce students was significant at 0.05 level only in power value and the difference was in favour of science students. In rest of the dimensions of personal values, the differences between the mean scores of Khasi science and commerce students were not significant. Hence,

there was no significant difference between personal values of Khasi science and commerce students at higher secondary level.

5. Only in social value, the difference between the mean scores of Khasi students belonging to high and average socio-economic status was significant at 0.05 level and that the mean of high SES students was higher than that of average SES students. In rest of the dimensions of personal values, the differences between the mean scores Khasi high SES and average SES students were not significant. Thus, there was no significant difference between personal values of Khasi students belonging to high and average socio-economic status.

6. Only in social value, the difference between mean scores of Khasi students belonging to high and low socio-economic status was significant at 0.05 level. The difference was in favour of students belonging to low SES due to their higher mean score. In rest of the dimensions of personal values, the differences between the mean scores of Khasi high SES and low SES students were not significant. Thus, there was no significant difference between personal values of Khasi students belonging to high and low socio-economic status.

7. The differences between the mean scores of Khasi average SES and low SES students for all the dimensions of personal values were not significant. Thus, no significant difference was found between the personal values of Khasi students at higher secondary level belonging to average and low socio-economic status.

7. Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level

1. Religious Value: The percentage of students who had average religious value constituted the largest percentage in the case of each community of Mizo, Naga and Khasi and that the percentage was highest among Khasi, second highest among Naga and lowest among Mizo students. However, among the students who accorded high and very high value to religion, Mizo students stood first followed by Naga and then by Khasi students.

2. Social Value: Majority of Mizo, Naga and Khasi students had low social value. Naga students' social value was lowest followed by Khasi students' and then by Mizo students' social value.
3. Democratic Value: Majority of all the students belonging to Mizo, Naga and Khasi tribes had average and above average democratic value. The percentage of the students having high and very high democratic value was highest among Mizo students, second highest among Naga students and lowest among Khasi students.
4. Aesthetic Value: Majority of Mizo, Naga and Khasi students had average and above average aesthetic value. In terms of percentage of the students having high and very high aesthetic value, Khasi students were best followed by Naga students and then by Mizo students.
5. Economic Value: The percentage of students having high and very high economic value was highest among Naga students, second highest among Khasi students and lowest among Mizo students.
6. Knowledge Value: Majority of Mizo, Naga and Khasi students (53.66%, 58.66% & 55.34% respectively) had low knowledge value. When the percentages of the students having low and very low knowledge value were taken together, the position of Khasi students was worst, Naga students' second worst and Mizo students' third worst.
7. Hedonistic Value: Majority of Mizo, Naga and Khasi students had high and very high hedonistic value. When the percentages of the students having high and very high hedonistic value were taken together, Naga students occupied the first position, Mizo students second and Khasi students the third position.
8. Power Value: The percentage of the students having low and very low power value was highest among Mizo students, second highest among Naga students and lowest among Khasi students.
9. Family Prestige Value: Students attaching average value to family prestige constituted the largest percentage among Mizo, Naga and Khasi. The percentage of the

students attaching low and average value to family prestige taken together was highest among Naga students followed by Khasi and then by Mizo students.

10. Health Value: There was no student among Mizo, Naga and Khasi who attached high and very high value to health. Majority of the students from each community gave low value to health. When the percentages of the students having low and very low health value were taken together, the position of Khasi students was worst followed by Naga students and then by Mizo students.

11. Students belonging to the three cultural groups- Mizo, Naga and Khasi had low personal values in the dimensions of social value, knowledge value, power value and health value. Their values were average in religious value and family prestige value whereas their values were high in democratic value and hedonistic value. While Mizo students had average values for aesthetic value and economic value, Naga and Khasi students attached high values to these two values.

12. When personal value as a whole was concerned, students who had low and very low personal values taken together constituted the largest percentage followed by those having average values in the case of each community of the students, i.e., Mizo, Naga and Khasi.

13. The percentage of the students having low and very low personal values taken together was highest among Khasi students followed by Naga and then by Mizo students.

14. The percentage of the students having high and very high personal values taken together was highest among Mizo students followed by Naga and then by Khasi students.

15. Comparison of personal values among Mizo, Naga and Khasi students at higher secondary level through test of homogeneity of variances showed that there was no significant difference among them.

16. Comparison of personal values among Mizo, Naga and Khasi students through Analysis of Variance (ANOVA) showed that the F ratio (3.900) was not significant

indicating that there was no significant difference between the mean scores in personal values among Mizo, Naga and Khasi students at higher secondary level.

8. Findings and Conclusions on Comparison of Personal Values of Mizo, Naga and Khasi Students at Higher Secondary Level in relation to Gender, Stream of Studies and Socio-Economic Status

1. ANOVA for comparison of personal values of male students belonging to Mizo, Naga and Khasi communities revealed that the F ratio(4.595) was not significant which means that there was no significant difference between the personal values of Mizo male, Naga male and Khasi male students at higher secondary level.
2. ANOVA for comparison of personal values of female students belonging Mizo, Naga and Khasi communities showed that the F ratio (.419) was not significant implying that there was no significant difference between the personal values of Mizo female, Naga female and Khasi female students at higher secondary level.
3. Comparison of personal values among Mizo, Naga and Khasi arts students through ANOVA revealed that the F ratio (2.190) was not significant which showed that there was no significant difference between the personal values of Mizo arts, Naga arts and Khasi arts students at higher secondary level.
4. Comparison of personal values among Mizo, Naga and Khasi science students using ANOVA showed that the F ratio(1.681) was not significant which means that there was no significant difference between the personal values of Mizo science, Naga science and Khasi science students at higher secondary level.
5. Comparison of personal values among Mizo, Naga and Khasi commerce students through ANOVA showed that the F ratio (1.984) was not significant indicating that there was no significant difference between the personal values of Mizo commerce, Naga commerce and Khasi commerce students at higher secondary level.
6. ANOVA for comparison of personal values of Mizo, Naga and Khasi high SES students revealed that the F ratio (.430) was not significant which showed that there was

no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to high socio economic status.

7. ANOVA for comparison of personal values of Mizo, Naga and Khasi average SES students revealed that the F ratio(1.602) was not significant which showed that there was no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to average socio economic status.

8. ANOVA for comparison of personal values of Mizo, Naga and Khasi low SES students revealed that the F ratio(2.458) was not significant which showed that there was no significant difference between the personal values of Mizo, Naga and Khasi students at higher secondary level belonging to low socio economic status.

Discussion of Findings

The present study found many similarities among the students of Mizoram, Nagaland and Meghalaya in respect of personal values. The small differences found between them in certain values are not statistically significant. Though the students belong to different states and cultures, they all have been brought up in tribal societies and cultures which are close to each other. Moreover, the geographical locations of the states are close to each other and the people know each other well. These might serve as the factors contributing to similarities in their personal values.

Mizo, Naga and Khasi students have similarities in that they all attach low value to social value, knowledge value, power value and health value. Social value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and those who are afflicted of their misery (Sherry & Verma, 2006). The lowness of Mizo, Naga and Khasi students in social value may be due to the fact that they have been brought up in families and communities where they do not receive any inspiration and motivation to work for others. It may also be that what they have learnt in schools through social science textbooks does not have the required positive impact on their mindset and personal values. Another possible reason could be that since they are full

time students and dependants of their parents, they do not have the opportunity and capacity to serve the society.

The finding that majority of Mizo, Naga and Khasi students have low knowledge value is a serious concern particularly for parents and teachers. This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge value considers knowledge of theoretical principles underlying a work essential for success in it. He values hard work in studies, only if it helps develop ability to find out new facts and relationships, and aspires to be known as the seeker of knowledge. For him knowledge is virtue (Sherry & Verma, 2006). Most parents these days sacrifice their services and comforts for the education of their children. They are ready to do anything even beyond their means to get their children educated. Teachers do whatever they can to get their students learned and successful. While this is so, majority of the students at higher secondary level attaching low and very low value to knowledge is a thing that should not be ignored.

Those who attach low and very low value to power range from 44 per cent among Khasi to 48.66 per cent among Mizo students. Here the power value is defined as the conception of desirability of ruling over others and also of leading. The characteristics of a person of high power value are that he prefers a job where he gets opportunity to exercise authority over others, that he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having recourse to unapproved means for making money, and that he is deeply status-conscious and can even tell a lie for maintaining the prestige of his position (Sherry & Verma, 2006). In this case, high percentage of the students from different cultural backgrounds having low power value is a good sign. It is good to know that a good number of the students have the tendency to keep themselves free from the bad characteristics of power loving people.

Health is a thing to which large majority of Mizo, Naga and Khasi students attach low and very low value. Health value is the consideration for keeping the body in a fit state for carrying out one's normal duties and functions. It also implies the consideration for self-preservation. A man with high health value really feels if through

some act of negligence he impairs his health, he considers good physical health essential for the development and use of his abilities (Sherry & Verma, 2006). Keeping oneself fit and healthy is very important for the survival and preservation of mankind. The problem nowadays is young generations particularly at adolescent stage lead very unhealthy lifestyles such as smoking, taking tobacco related products, alcohol drinking, taking drugs, eating junk foods, irregular food habits, late bed time and late rising time and so on. This is a very serious issue that has long term adverse effects on the society.

Similarity is found again among the students belonging to Mizo, Naga and Khasi communities in that they all have average religious and family prestige values. Religious value is defined in terms of faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. The outward acts of behaviour expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth (Sherry & Verma, 2006). In the present research setting that is, in Mizoram, Nagaland and Meghalaya, *Christianity* turned into a new culture and ethnic identity. Christian constitutes 87.16% of Mizoram population, 87.93% of Nagaland and 74.59% of Meghalaya population as in 2020 (IndiaCensus.net., n.d.). The students who are considered to be mostly Christian giving average value to religion constitutes the largest percentage and that the percentage is highest among Khasi, followed by Naga and Mizo students. However, the percentage of the students who have high and very high religious value is largest among Mizo followed by Naga and then Khasi students.

The finding that the largest percentage of Mizo, Naga and Khasi students having average family prestige value again reveal the similar trend among them. The family prestige value is the conception of the desirability of such items of behaviour, roles, functions and relationships as would become one's family status. It implies respect for roles which are traditionally characteristic of different castes of the Indian society. It also implies the maintenance of the purity of family blood by avoiding inter- caste marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family (Sherry & Verma, 2006). Family prestige value at an extreme level is dangerous. We find some families of some societies in our country and abroad

who are extreme to the extent that they would prefer to end the life of even their daughters or sisters for having love affairs with persons belonging to other castes in the name of preservation of family prestige. Luckily this type of practice is not known among the Mizo, Naga and Khasi particularly in this modern age. Young generations are less and less conservative in their outlook and practice which is reflected in the present study. However, too much liberalism also leads to chaotic or collapsed family and social life which is very dangerous for humanity. Thus, majority of the students belonging to Mizo, Naga and Khasi communities having average family prestige value is a good result.

Aesthetic and economic values are the ones to which Mizo students attach average value and Naga and Khasi students attach high value. Aesthetic value is characterized by appreciation of beauty, form proportion and harmony, love for fine arts, drawing, painting, music, dance, sculpture, poetry and architecture, love for decoration of the home and the surroundings, neatness and system in the arrangement of the things (Sherry & Verma, 2006). This is a higher order development that makes a person complete and useful for society. Our school education system is expected to instill and inculcate aesthetic appreciation in the students to make them all roundly developed. In this aspect of development, Khasi students achieve the best followed by Naga students and then by Mizo students.

Economic value stands for desire for money and material gains. A man with high economic value is guided by considerations of money and material gain in the choice of his job. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country (Sherry & Verma, 2006). Having too low or too high economic value may not be good as it can bring about adverse impact on the individuals. Too low economic value may bring about low will and efforts to earn money and material gain which will result in low productivity on the part of the individuals and the state as well as the country. Too high economic value, on the other hand, may lead a person to corrupt practices and resorting to unfair means to earn money or to become rich. Thus, findings of the present study that reveal majority (52.66%) of Mizo students and little less than 50 per cent of Naga and Khasi students

having average economic value are positive findings. However, the finding that rest of the students except 0.34 per cent of Mizo students having very high and high economic value needs attention particularly of the teachers. The type of economic value inculcated in the students should be the one that gives priority to productivity for development of the state as well as the country and not the one giving emphasis on money and material gains for individual richness and enjoyment of life.

Democratic and hedonistic values are the ones which are most welcomed by students from Mizo, Naga and Khasi communities. Democratic value is characterized by respect for individuality, absence of discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions (Sherry & Verma, 2006). The societies and cultures of Mizo, Naga and Khasi are so democratic that discrimination among persons on the bases of sex, language, religion, caste, colour, race and family status does not find a place. Equal social, political and religious rights to all, impartiality and social justice and respect for the democratic institutions are all ensured. The democratic nature of the cultures is reflected in the students' personal values which, findings of the present study have confirmed.

Today's youths are pleasure loving people. This is reflected in the present study which finds that large majority of Mizo, Naga and Khasi students have high and very high hedonistic value. Hedonistic value is the conception of the desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future. A man with hedonist value indulges in pleasures of senses and avoids pain (Sherry & Verma, 2006). In tribal societies of Mizo, Naga and Khasi some years ago, students had to fight and undergo many hardships to continue their studies beyond matriculation as most parents could not support them. Enjoyment of life and indulging in pleasures were distant dreams for them. But now, most students at higher secondary level have been enjoying life while studies as most parents can now support them financially. For them fighting for studies is not a question. They have been enjoying life since childhood and are planning to continue the enjoyment. Even those few unfortunate students not having

the opportunity to enjoy life now are seeing and observing other fortunate students enjoying life in different ways. They are dreaming the time when they also would be able to enjoy life as others are doing. Thus, youths of the present generation are pleasure loving people. This is reflected in the present study which finds that the students having very high hedonistic value constitute the largest percentage, those having high hedonistic value constitute the second largest percentage and with average hedonistic value the third largest percentage. The trend is same for all Mizo, Naga and Khasi students.

As mentioned earlier, the absence of significant difference between personal values of Mizo, Naga and Khasi students found in the present study may be accorded to many factors out of which their belongingness to tribal communities and culture may be the main factor.

Recommendations of the Study

Specific recommendations for improvement of personal values of students particularly at higher secondary level are given below:

1. School curriculum and textbooks should contain good number of topics, lessons, exercises and practical works for inculcation of different values among the students right from primary stage.
2. Religious value should be inculcated in the students by their parents/families at home right from their childhood stage. The religious value inculcated should not be limited to involving the youths in church activities alone but extended to living a God-led personal life, family life and social life. It should be the kind of religious value that makes the students becoming hard working in studies so as to become successful and contributive to society.
3. For inculcation of social values among the students, topics, lessons and exercises capable of inspiring the students to do social works such as charity, kindness, love and sympathy for the people should be included in the

textbooks. Stories about people who have sacrificed their personal comforts and gains to relieve the needy and those who are afflicted of their misery should find place in the textbooks. Practical social works and services should be occasionally taken up by the students under the leadership of the teachers.

4. Continued efforts should be given for inculcation of democratic value among the students to maintain the existing democratic nature of our cultures and societies. Not only this but further efforts will have to be made for inculcation of the same as there are students ranging from 21 to 25 per cent who have low democratic value as per findings of the present study.
5. Greater efforts should be made for inculcation of aesthetic values among the students as aesthetic appreciation is a very important aspect of all round development. Curriculum planners and developers for school education need to give more emphasis on this aspect of education. Teachers need to realize the important role played by this and try to inculcate aesthetic value among the students through different activities or practical works.
6. Economic value should be inculcated in the students in such a way that the students should prioritize productivity of youths in the society to bring about development of the state as well as of the country and not just to become rich and enjoy life with the money earned through even unfair means.
7. Teachers and parents have important role to play for students to have high knowledge value. They should try to promote love of knowledge in the students right from their early childhood stage through different means. Stories about inventors and discoverers should be told to students and topics of this kind should find places in school textbooks. Teachers should realize the objectives of their teaching and redesign their pedagogy so that students not only acquire knowledge, but are able to apply the knowledge acquired in real life situations. Knowledge should be inculcated in such a way that students are able to make proper judgment of what they know and are able to create new

knowledge on their own. For these, teachers need to always refresh themselves through trainings or capacity building programmes and self learning as they have to keep themselves updated so as to lead students in seeking new knowledge.

8. The hedonistic and pleasure loving nature of students needs to be checked and stopped. Efforts should be made to transform our students and youths into persons who can endure hardships to become successful in life. Emphasis should be given to students at lower classes as it is too late to start the work at higher secondary stage alone. Both parents and teachers should make serious efforts to instill the kind of values that would help the students refrain from hedonistic practices and avoidance of hardships that lead to failure in studies.
9. Teachers, through relevant topics and lessons taught in the classes, should try to inculcate the right values in the students so as to refrain them from indulging in love for power. They should teach the students that people who are thirst for power are the enemies of development and that power should go to the deserved persons only. Value that shuns power for the sake of ruling over others, exercising authority over others and for making money should be inculcated in the students.
10. Family prestige value should be inculcated in such a way that students do not have either too low or too high value for this. Students should neither be too conservative nor too liberal so as to avoid the possible bad and serious consequences of both.
11. Parents and teachers should make serious efforts to inculcate health value in the students. This should be started when students are at a young age. The bad effects and consequences of unhealthy lifestyles such as smoking, taking tobacco related products, alcohol drinking, taking drugs, eating junk foods, irregular food habits, late bed time and late rising time and so on should be taught to the students through various means.

12. Different types of values should be inculcated among students through various types of school programmes and activities. Aids like pictures, posters, slides, film strips etc. should be utilized. Relevant quotations and sayings as well as posters relevant for inculcation of values may be displayed on the school bulletin board.
13. Swatch Bharat programme should be carried out in schools with seriousness and used as a means of inculcating cleanliness, orderliness and dignity of labour among the students.
14. Teachers should become role models to make their inculcation of values among students more effective. They themselves should embrace values in their lives and that should be reflected through their behavior and actions in and outside their schools.
15. In brief, values should be integrated in the courses of study as well as co-curricular activities to make the inculcation a regular and continuous process. Curriculum planners, textbooks writers and teachers need to become more aware about the importance of this.

Suggestions for Further Studies

The present study was conducted on personal values among higher secondary school students belonging to different communities such as Mizo, Naga and Khasi. In future, some research scholars may like to conduct their studies on personal values. In view of this, the following topics are suggested for further studies:

1. A comparative study on personal values of secondary school students/ college students/university students belonging to different religious groups or denominations may be taken up.

2. A comparative study on personal values of secondary school students/higher secondary school students/ college students/ university students belonging to tribal and non-tribal communities may be taken up.
3. A study on personal values of secondary school students/ higher secondary school students/ college students/ university students in relation to some variables like home environment, school environment, self concept, aspirations, adjustment etc. may be taken up.
4. A comparative study on personal values among students of schools/colleges managed by different religious groups may be taken up.
5. A comparative study on personal values among students of schools/colleges managed by religious groups and government may be taken up.
6. A comparative study on personal values among students of theological and secular colleges may be taken up.
7. A critical analysis of contents of textbooks for primary classes/ upper primary classes/ secondary classes in relation to inculcation of values may be taken up.
