

**A COMPARATIVE STUDY OF VALUES *OF THE*
ADOLESCENT SCHOOL GIRLS AND THEIR TEACHERS**

A THESIS

**SUBMITTED TO THE UNIVERSITY OF DHAKA
IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR
THE DEGREE OF MASTER OF PHILOSOPHY IN
PSYCHOLOGY**

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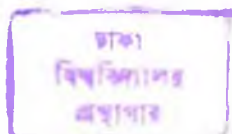
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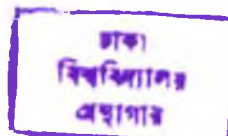
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The undersigned certifies that she has read and recommends to the Department of Psychology, University of Dhaka, for acceptance of the thesis, entitled " A Comparative study of Values of ^{the} Adolescent School Girls and Their Teachers ", submitted in fulfillment of the requirements for the Degree of Master of Philosophy in Psychology, Department of Psychology, University of Dhaka.

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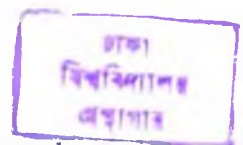
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ABSTRACT

The present study was designed to investigate whether the religious and moral values of the adolescent school girls differ from those of their teachers. The study further aimed to investigate whether there is any relation between moral values and religious values. In other words, the study tries to find out whether really the values of the younger generation (here the adolescent girls) differs from the older generation (here the teachers) or it is a mere misunderstanding on the part of the older generation. It is hoped that truth uncovered may serve as a guideline for the teachers as well as for the parents.

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A total of 200 high school students and 50 school teachers were selected as the sample of the study. All the students and the teachers were female and they belong to different religions viz., Islam, Christianity, Hinduism and Buddhism. The age of the adolescent girls ranged from 15 to 17 years and they were students of class nine and class ten. The educational level of the mothers of the students were S.S.C. to Ph. D. and though most of them were housewives, some of them were working . The educational level of the fathers were H.S.C. to Ph.D. and some of them also have special training. They were of

different occupations. Most of the students belonged to middle socio-economic class.

The age of the teachers ranged from 30 to 58 years and their teaching experience varied from 5 years to 20 years. Some of them were bachelor degree holder and some of them were Master degree holder but all of them had degree in teachers' training. With few exception most of them belonged to middle socio-economic class. The teachers and the students were drawn from four different schools of Dhaka city and only those who volunteered to participate, served as sample.

The modified Bengali version of Moral Value Questionnaire and Religious Value Questionnaire both originally developed by Koikara (1992) were used to measure moral and religious values of the students as well as the values of the teachers. The Bengali version of both the questionnaires were found to be reliable.

T- tests and Spearman's Product Moment Correlation were used to analyze the data. The results indicated significant difference between moral values of the adolescent school girls and that of their teachers ($t = -2.56, p < .01$). The mean of moral values of the teachers ($X =$

53.58) shows that their moral value is higher than the students' ($X = 47.50$) moral value. Results also indicted that there is no significant difference between religious values of adolescent school girls and their teachers. In order to see the relationship between the moral and the religious values, Spearman Product Moment Correlation was used to analyze the scores obtained by the subjects in moral and religious value questionnaires. The value of r was found to be non significant meaning thereby that there is no relation between Moral Value and Religious Value. Analysis of the results further show that there is no significant relation between the religious and moral values of the students and religious and moral values of the teachers. Implications of the findings are discussed in the context of Asia, especially Bangladeshi culture.

Suggestions were made to include moral education side by side with religious education in school curricula as early as from class three so that children will have greater opportunity to modify their living according to moral values they are taught. So, when they become adolescents their understanding and acceptance will be mature enough which will enable them to cope with any change in the society and the world. They will be able to avoid the conflicts in their daily life.

Further studies with larger sample and with variables like different socio-economic status, urban and rural subjects etc. were suggested.

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CHAPTER-1

INTRODUCTION

Introduction

Nations rise and fall with the character of their people. If our nation is to survive and prosper, then present and future citizens must be committed to high ethical standards and values that support a free, democratic and civil society. Children should understand the need to be responsible for their own actions and that their actions affect the lives of others. They should grow up valuing honesty, integrity, effort, trustworthiness, respect, responsibility, fairness, caring and citizenship. They should be prepared to resolve conflict through reasoning rather than violence.

1.1 Values

A value constitutes one of the several factors that should be taken into account if one seeks to predict and understand human behavior. The concept of "value" has been defined by different researchers in different ways.

According to Williams (1995) values are often considered to be a wholly personal affair, a creation of individual or collective desires and preferences. In this way values have been reduced to a mere expression of personal sentiment, like the subjective preference a

person may have for one color over another, or one sport over another.

Others consider values to have an element of stability and objectivity. This allows them to be qualified as good or bad, deep or shallow, superior or inferior.

Usually human values are thought to be those universal goods that pertain to our nature as persons and make us in a sense more human. They better us as persons and perfect our human nature. If we fail to know ourselves, our values will be correspondingly inadequate. The concept of human values embraces all those things that are good for us as human beings and lead to our betterment as such.

1.2 A Hierarchy of Values

Human values have four basic categories : (1) religious values, (2) moral values, (3) human, infra-moral values and (4) biological values.

1.3 Biological or sensory values

are the first and lowest level of human values. This level of values are not specific to human beings but are shared by other

living organisms. It includes such concepts as health, pleasure, physical beauty and athletic qualities. All of these have a place in life, but a limited place. These are important but they don't constitute the meaning of life.

1.4 Human, infra-moral values

are the second level of human values. They refer to the development of our nature and the talents and qualities we possess. At the same time they are less important than moral values. Some values we find at this second level are intellectual, musical, artistic, social and aesthetic pursuits. These truly enable us as persons and by them we tend towards the fulfillment of our potential.

1.5 Moral or ethical values

The third level comprises values that are also specifically human. They are called moral or ethical values. This level is of an essentially higher than the others we have mentioned. This is because moral values have to do with the way human beings use their freedom, that sublime and incomparable gift that makes them resemble God and empowers them as authors of their own destiny. These are the human values par excellence, since they determine

their value as persons. Among others, moral values include honesty, kindness, justice, authenticity, solidarity, sincerity and mercy. Moral values never enter in conflict with one another. They form an organic whole. Sincere, just, honest and upright values, each supports and sustains the others and together they form a sound solid structure which is the personality of a mature person. Moral values are unconditional and always prevail over lower values.

According to Kilpatrick (1995) " Morality is not simply learning the rules of right and wrong, it is about a total alignment of human selves."

1.6 Religious values

are the fourth and highest level of values which builds upon and complete the values of the third level, and even permits human being to transcend their nature. Religious values have to do with human beings' personal relationship with God. In 1991 US. News World report published the results of a random survey among Americans. The question read : " What is the most important goal in your life?" 56% of those interviewed responded as a closer relationship with God. " By very nature human beings are religious. Whether they always realize it or not, human beings need

God. Every person naturally look for transcendence. Each person is made to go beyond oneself, to tend upward towards the absolute. The reality of our transcendence as human beings is what gives sense and meaning to our life on earth. Human beings cultivate religious values because they correspond to the truth of their existence. God is the ultimate and supreme value for all human beings. Not just for me, not just for others but for everyone. In this very real sense, everyone has the same destiny, just as all share the same human nature.

1.7 Personal Values

Personal values are those which have been assimilated into our own life and which motivate us in our daily choices.

Two dimensions can readily be distinguished : (1) a value must be something good (objective dimension), and (2) One must recognize its goodness for oneself (subjective dimension). Both dimensions are essential. Something good that one doesn't recognize or appreciate as good for oneself, will not attract one or move one to action. On the other hand, a true value must be objectively good. One may be attracted by something that appears good but in reality is not.

According to Lewis (1990) values are personal beliefs, beliefs about the "good", the "just" and the "beautiful" . This beliefs propel human beings to action, to a particular kind of behavior and life. There are six ways that human beings "believe" or know anything.

1. Authority -Taking someone else's word, having faith in an external authority. For example, having faith in Holy Books.
2. Deductive logic - Subjecting beliefs to the variety of consistency tests that underline deductive reasoning. For example, Since A is true, B must be true, because B follows from A.
3. Sense experience - Gaining direct knowledge through five senses. Example, one knows it is true because one saw it, heard it, tasted it, smelled it or touched it oneself.
4. Emotion - Feeling that something is right. Although human beings do not usually associate feeling with thinking or judging, they actually "think" and "judge" through their emotions all the time.
5. Intuition - Unconscious thinking that is rational rather than emotional e.g. after struggling with a problem all day one goes to bed confused and exhausted. The next morning when awakened, the solution comes in a flash and one just knows it is true.
6. Science _ A synthetic technique that relies on sense experience to collect the observable facts, intuition to develop a testable

hypothesis about the facts, logic to develop the test and sense experience again to complete the test e.g. one tests the hypothesis experimentally and finds that it is true.

These six modes not only describe how we think about things in general, they also describe how value systems develop.

According to Williams (1995) values reflect our personal attitudes and judgments, our decisions and choices, our behavior and relationships. They influence our thoughts, feelings and actions. Values are central to our personality and will affect us almost in every aspect of our life. For example, if we value honesty, we will tend to be honest always. We probably will not tell lie to get of the hook, we will not cheat in an examination, we will return to the owner, if we found a purse full of money lying unattended.

Values can also be described as learned beliefs (Rokeach, 1973). Individuals learn them from their culture in general and, more specifically, from their family, religion, peers, educators and experiences. Values are part of our personalities and cognitive systems, they direct how we behave (react to stimuli) and what we think. Values are evidenced by attitudes, and these vary by race, age, sex, religion, income, and education. Rokeach was able to

measure values reliably using the Rokeach Value Statement. Other people also have contributed to our understanding of how values influence behavior in organizational settings.

Values are not learned as facts are learned, they are assimilated. They are not taught, but passed on by testimony. If they are to bring happiness to the men and women, it will not be through fine speeches or clever arguments, but only through the example of authentic lives grounded in real values.

1.8 The foundation of Values

The human person is a mystery. A mystery that all of us, to some degree, try to unravel. Concern here is the objective basis of human values. In dealing with values, it was found that an investigation of human nature is the key to discovering human being's true good. It is not possible to know what is good for human until and unless they confront the problem of "who they are". There are two chief sources that let everyone know who they are : experience and divine revelation. Experience is continual observation and first-hand contact with themselves and with other persons. Their nature is shown through their actions, through their abilities, and through their innate tendencies. They

reflect on their own actions and motivations by the power of their intelligence and they discover many significant things about who they are.

1.9 Formation of values

Each value starts in an attitude of being or an action of giving, then becomes an action as well as an attitude or a quality as well as a gift. Being and giving are not the test of our values but the means by which we teach and transmit them to others, particularly to the children.

Khanam (1993) compared the moral values of the Muslim and Hindu students and found that they differ in particular type of values e.g. girl marrying man of different religion, seeking divorce because of incompatibility etc. She concluded that from very childhood Hindu children learn that marrying outside religion and divorce as immoral and socially unacceptable. But on the other hand, Muslim children learn that Muslim can marry any one from any religion (of course when converted) and divorce is also allowed. These values were transmitted to them by their parents and by their society.

1.10 Value Clarification

In recent times, there have been many exciting developments in the field of value education. A somewhat comprehensive methodology, built on the positions of pragmatic philosophers and humanistic psychologists, has identified seven broad value skills and developed a number of practical techniques to help students learn these skills. Seven Processes of valuing : Rath, Harmin and Simon (1966) define a "value" (as opposed to an attitude, belief feeling goal etc.) as an area of our lives which meets seven criteria.

A. choosing :

1. Choosing Freely : Valuing process involves choosing freely, not as a result of peer or authority pressure. If something is to guide one's life whether or not an authority is watching, it must be a totally free choice. If there is force, the result will not last beyond the influence of that force.
2. Choosing Out of Alternatives : Valuing process involves considering alternatives before a choice is made. It is evident that there can be no choice if there are no alternatives from which to choose. When you have many choices as to how you would spend your weekend to take rest, to study, to go for a picnic with friends, to read a book, to

work and to do social service and you choose one from these alternatives, that choice will point to your values.

3. Choosing After Considering Consequences : Valuing involves carefully examining the consequences of each alternative. Impulsive and thoughtless choices do not lead to values. For something to guide one's life meaningfully, it must emerge from understanding and judgment. Only when the consequences of the alternatives are clearly understood one can make intelligent choices.

4. Prizing and Cherishing : Valuing involves being proud of and happy about your choice, not boastful pride, but feeling good about it. When we value something, we prize it, cherish it, esteem it, respect it and hold it dear. We are happy with our values. Values flow from choices that we are glad to make.

5. Publicly Affirming : Valuing involves sharing our convictions with others, standing up for what we believe, to voice our opinions, to publicly affirm our position.

B. Values in Action :

6. Acting According to Your Choice : Valuing involves acting according to your choice and not just having good intentions. When we hold dear a value, it shows up in all aspects of our life. We have limited

time, money and energy. How we spend our time, money and energy reveal what we value. Young people are continually formulating beliefs, goals and ideals. As a part of their education, they should be encouraged to act on their beliefs, goals and ideals.

7. Acting with a Pattern, Repetition, and Consistency : Valuing involves acting repeatedly and incorporating the behavior into your life pattern. Your value will show up in different situations, at different times with consistency and become a pattern of action. Choice is the fabric of human life. From dawn to dusk one's life is an unbroken chain of one choice after another. All day long human beings are continually deciding what they are going to do, how they are going to do it, when they are going to do it, if they are going to keep doing it and how long they are going to do it. The most important thing is to be " true to your feelings."

Life is a voyage and human person is the captain of the ship. One's choices are turns of the ship's wheel, which have a real effect on one's journey.

Choices are the reflection of values, just as values are the backdrop against which all choices are made. That is to say, values are the driving force behind individual choices. Choice and values are

inseparable companions. Individual decisions are the concrete manifestations of values.

Teachers can help the students to examine the present patterns of action and behavior in their life, and make new decisions for change and growth in value development.

1.11 Importance of values

A true and universally acceptable "value" is one that produces behavior that is beneficial both to the practitioner and to those on whom it is practiced. It is a principle that either accomplishes well-being or prevents harm. It is something that helps or something that prevents hurt. A value is a quality distinguished by (a) its ability to multiply and increased in our possession even as it is given away, and (b) the fact (even the law) that the more it is given to others, the more it will be returned by others and received by oneself.

Ambition and goals benefit only the individual- they do not always benefit those they are perpetrated on. Wealth does not increase as it is given away. Physical beauty or mathematical genius, even if they could be given, would not necessarily be given back. Values, then,

are other-and-self benefiting qualities that are given as they are gained and gained as they are given.

So much of life, in today's world, has to do with getting. Values, in contrast, have to do with being and with giving. It is who human beings are and what they give rather than what they have that makes up their truest inner selves. And it is what they are and what they give of themselves to their children that will, more than any other force or factor, determine what their values are and influence who they will be and what they will give.

To prepare the young people to live responsible lives, to meet the unknown challenges of the future, to be able to go safely through life's vicissitudes, to be able to guide their lives through the countless value choices ahead, one should leave no stone unturned in one's effort to teach them the above process of value development. Schools can and ought to take this task seriously.

Young people today are confused about their values and value system. They are facing value conflicts and moral dilemmas at every turn and they are at a loss as to how to handle them. If we look at the conditions around us and the dramatic and far reaching

socio-cultural and political change that are taking place, even in a highly traditional country like ours, it can be understood the reasons for their confusion and uncertainty.

A Look into the socio-cultural and political realities in this country show corruption at all levels, oppression of the poor and the underprivileged, and social injustice. Violence, terrorism, murder, dacoity, looting and arson have become the order of the day. Young people need role models to follow. People in positions of power and influence seem to bear counter witness to positive and desirable values, by their life and example. Because of the modern mass media, the influence of negative role models have become widespread and powerful. This is the dark side of reality.

People, particularly young people, are not clearly aware of their values, and how their values affect all aspects of their life. The problem comes all the more acute today because of the prevailing value confusion among young people caused by a variety of factors like: the breakdown of traditional values without proper replacements, lack of adequate role models or influential role models, counter-witnessing to acceptable values, conflicting ideologies and

double standards practiced by adults in positions of power and influence.

On the brighter side, there are many signs of hope. There is a new awareness of man's dignity and rights, a greater concern for the poor, the oppressed and the sick and old. Many young people generously come forward to serve the poor and the needy. There are individuals and groups involved in the struggle for justice and eradication of social evils. The poor are now aware of their rights and are coming forward to demand their rights. All this spells new hope for a better world.

In the light of all this, it is quite understandable, why young people find it hard to relate to this inconsistent and fast changing world. Many young people openly reject some of the traditional values and question dogmatic beliefs held sacred for centuries. But, since they have not found replacement for the traditional values, a kind of vacuum is created in their life. This is a dangerous position because, in the absence of values, they have no principle or criteria on the basis of which they can face life situations, make choices and decisions. In this situation, educational institution and all those who

work with young people have a significant role to play in the value development of young people.

Values are central in human beings' lives. Hence, it is important that human beings take time to reflect on them, to identify and clarify them, to question, evaluate, confirm or change them, to live happy, productive and worthwhile lives.

1.12 The concept of Adolescence

According to Nicolson and Ayers (1997) - Adolescence is a transition stage between childhood and adulthood. It is a period of biological, social, emotional and cognitive development which if not negotiated satisfactorily can lead to emotional and behavioural problems in adult life. It is customarily defined as beginning at approximately 10 to 13 years of age and ending between 18 and 22 years of age. It is usually subdivided into early and late adolescence.

Particular psychological and psychiatric problems can have their onset in adolescence or become more prevalent or noticeable during adolescence e. g. phobias, anxiety, depression, suicide and attempted suicide, attention-deficit disorders, anorexia and bulimia, conduct disorders, schizophrenia and substance abuse.

Adolescence is also a time when adolescents strive to create their own personal identities and sense of autonomy which may at times lead to major or minor, temporary or permanent disagreements with their parents, peers or teachers. Most adolescents negotiate this phase satisfactorily and enjoy positive relationships with their parents and other adults.

Adolescence can be viewed from different developmental perspectives. It can be seen as being influenced by a variety of factors viz., genetic, temperamental and environmental. Puberty begins during adolescence, a period of hormonal and bodily changes which in turn are associated with psychological changes. Adolescents can become preoccupied with bodily images and physical attractiveness particularly in relation to their peers or in relation to media models or ideals. They may be early or late maturers and in being one or the other may experience particular problems e.g. fears and doubts about what is normal development for their age. Additionally, they may engage in risky behaviour and be catapulted into early adulthood.

Cognitively adolescence is a time when in Piagetian terms adolescents should reach the formal operational stage which means

that they should be able to reason logically and abstractly, consider hypothetical possibilities and engage in problem-solving activities. They should also be able to engage in metacognition i.e. reflecting on their own cognitive processes. There is also a tendency to compare themselves with their peers and to what they perceive as ideal standards. This may lead them to become self-conscious and adversely affect their self-esteem, particularly with regard to their own perceived lack of physical attractiveness. Low self-esteem may contribute to particular problems e. g. loneliness, depression, suicide, anorexia and conduct disorders. They may try out different roles on their way to forming a sense of personal identity. Adolescents also have fantasies about themselves and their futures.

In terms of social cognition adolescence is a time when adolescents reason about themselves and their social world. This means that adolescents become egocentric in thinking that others imaginary or real are as interested in them as they are themselves. There is an emphasis on how others see them and a desire to be noticed and recognized. Adolescents also develop perspective-taking and if successful come to understand the thoughts and feelings of others. They may become idealistic and interested in religious, philosophical

and political ideas and movements. As a result the adult world may appear to them to be hypocritical and immoral.

Psycho dynamically adolescence is a time when adolescents strive to develop independence and separate from their parents. They begin to form a personal and sexual identity of their own. It is also a period when childhood trauma surfaces and when adolescents become aware of unconscious conflicts. The significance of adolescence lies in the fact that along with childhood it provides the foundation for adulthood.

1.13 Theories of Adolescent Development

Theory of Identity (Erikson, 1968) : His analysis of the period of adolescence focuses on the concept of identity. He defines identity as being composed of a genetic inheritance together with a particular way of organizing experience and is in turn structured by a given cultural context. Personal identity, is therefore, partly determined by the individual's psychological make-up but also by the community within which that individual is embedded. That identity is one that is both conscious and unconscious, providing a sense of continuity. It is rooted in a pattern that helps shape the future.

Erikson believes that human development adheres to the principle of epigenesis which means that everything emerges from a basic 'ground plan' in parts, each part experiencing a period of ascendancy, finally forming an integrated whole. He outlines eight stages of development, each stage being conflictual and having the possibility of two opposing, bipolar outcomes. Individuals experience conflicting possibilities and if they resolve these conflicts a positive self-concept is formed. But if the conflict persists or is unresolved then a negative or dystonic element is incorporated into a person's identity leading to a negative self-concept and psychological problems. However he states that both syntonic (positive) and dystonic are necessary for there to be satisfactory personal adaptation. Identity issues are never finally resolved and may be affected by role changes and major life events depending on changing needs and circumstances. Optimal identity formation should include a commitment to roles, values and sexual orientation that reflect an individual's particular abilities and needs.

Theory of moral development (Kohlberg, 1984) : Kohlberg sees the development of moral reasoning as an aspect of the formation of personal identity. His approach is based on Piaget's investigation into children's moral thinking, in particular on Piaget's point that two

kinds of moral reasoning are associated with particular stages of cognitive development. Children who are at the pre-operational level display moral realism: that is, they judge the rightness of an action by its consequences, not by people's intentions, and also see rules as unchangeable. When children move to the stage of concrete operations they consider people's intentions and believe that rules can be arbitrary and changeable. This is the stage of moral relativism. Kohlberg examines the moral reasoning behind judgments arrived at concerning certain moral dilemmas. He suggests six hierarchical stage in the development of moral reasoning which are included within three levels of judgment. These stages are invariant and reflect increasing internalization of principles.

Theory of ego development (Loevinger, 1990) : Lovevinger's approach is based on empirical evidence and statistical analysis. Her concept of the ego is one where there is a general framework from which meaning and coherence is produced. Her notion of ego development sees internal conflict inherent at all stages and variability of ego stages within the same age range. The ego is seen as developing through invariant and hierarchical stages.

Theory of social learning (Bandura, 1977) Bandura's social

cognitive approach is based on the idea of analyzing reciprocal interactions between people and their environment. People are seen as active agents who are able to construct cognitive or symbolic representations of events. They are also pictured as being influenced by external events. The process of reciprocal determinism is triadic. it is a process whereby three factors reciprocally influence each other.

Theory of ecology of human development (Bronfenbrenner, 1979) : His analysis of adolescent is based on an ecological approach which understands adolescents in terms of their relationships with one another and their changing social and environmental contexts or systems. His approach is based on Lewin's Field Theory which sees behaviour as a function or interaction between the individual and their environment. Analogously for Bronfenbrenner adolescent development is the result of an interaction between the individual and their environment. Change in the surrounding physical environment and in the social environment impacts on an adolescent's development. He calls this a Process- Person- Context Model.

Theory of psychoanalytic interpretation (Blos, 1962) - Blos adopts a

psychoanalytic and object relations view of adolescent development. He looks at adolescence in classical terms of the resolution of the Oedipal complex and also in terms of pre-Oedipal conflicts. The role of regression in his approach is seen as normative in that it enables an adolescent to disengage from past object relations.

Theory of evolving self (Kegan, 1982) - He sees the adolescent as forging an identity through a process of making or creating meaning. This process is one which constantly reconstructs the subject- object relationship. The boundaries between self and object are formed and reformed and in this way adolescents form and reform their identities. What was once subject becomes object. What the individual once was the individual now has.

1.14 Two Generations: Present and Past

Rojas (1992) a Spanish psychiatrist and author of "Light Man" asserts that with the new psychological climate a new model of person has arisen: He is indifferent to transcendent values, holding on to nothing but money, power, success, sex narcissism and a good time as the sum and substances of life. He no longer has firm beliefs nor accepts absolute truth- though he has an insatiable desire for information. He wants to know every thing, not to change or better

himself, but just to be aware of what's going on. This new person suffers from a surfeit of "things" and a corresponding dearth of "values". Fed up and bored with life, he searches for happiness. His thought is weak and inconsistent, his convictions wobbly. As a whole, the "light Man" is a person without a reference point. He has no fixed goal nor meaning for his undertaking.

Contrasting this fragile new sort of man, Rojas introduces "Solid Man" an old model of person. While the "Light Man" advances in everything except what is most essential, the "Solid Man" commits himself, strives to be consistent, deep, and morally true. He overcomes the reigning cynical skepticism and is capable of being spiritual, discovering the beautiful, the noble and the great that are present in existence. The "Solid Man" is a mature person. His life has direction and his actions fit in to the meaning of his existence as a whole. Maturity is solidity. Maturity is having ideals and standing by them.

1.15 Generation Gap

Williams (1995) explained generation gap ascribing different sets of characteristics to young and adult persons :

Young (immature) person

Adult (mature) person

1. Superficiality	Depth
2. Impulsiveness	Reflection
3. Instability	Constancy
4. Sentiment	Character
5. Immediate satisfaction	Capacity for sacrifice
6. Self-importance	Humility
7. Subjectivity	Objectivity
8. Extremes	Balance
9. Egoism	Openness
10. Dependence	Independence

1. Superficiality vs. Depth - Superficiality refers to a preoccupation with externals without penetrating the substance of things. A superficial person has more concern for appearances than for reality. Adult person is characterized by depth. He looks for meaning beyond information; he looks for reality beyond appearance. This concern to get to the bottom of things leads to a correct evaluation of persons, ideas and situations. Depth implies a realistic outlook, free from prejudice and superficial criticism. A mature person looks reality in face and deals with it as it is.

2. Impulsiveness vs. reflection: Impulsive person doesn't foresee the consequences of his actions. He acts on the spur of the moment.

Reflective person has the habit of thinking things through before acting. Because he considers well before making his decisions, the mature person is more certain he won't have to regret them afterwards.

3. Instability vs. Constancy : The most typical characteristics of young persons is the brevity of their attention span. They are inconstant and lack tenacity in seeing projects through to the end. He needs supervision to ensure he keeps working and doesn't get into trouble by following his whims. Constancy implies self-discipline. A mature person never leaves anything unfinished except in cases of necessity; a work begun is a work completed.

4. Sentiment vs. Character : Sentiment is made up of passing moods, impressions and feelings, whereas character is made up of principles and a firm will.

5. Immediate Satisfaction vs. Capacity for Sacrifice : Immediate Satisfaction is unable to think ahead and plan for future. Person wants thing now. He lives at present. Sacrifice has no value in and of itself. It does have value, however, in three instances, and the mature person recognizes this :

- As a means to achieve an objective.
- As exercise to form the Will.
- As an act of love.

The ability to overcome oneself and do what is difficult strengthens the character and allows one to make something of one's life. Every great work and lasting project, including the project of building an authentic personality, requires willpower and the capacity for a sacrifice.

6. Exaggerated Self- Importance vs. Humility : Young people haven't acquired a realistic view of their own capabilities and limitations. Humility is self-knowledge and self-acceptance, the recognition of one's qualities and limitations.

7. Subjectivity vs. Objectivity : Reality for oneself is the reality of ones' personal experience and impressions of things. Objectivity is the ability to see things from another's point of view. It is not easy to leave aside one's prejudices and long-held opinions to consider the validity of someone else's position, but this frees oneself from subjectivism and makes us more impartial in our judgment.

8. Extremism vs. balance : Extremism is everything black or white and there are only good and bad. Balanced person is a realist. He puts emphasis where thing belongs ; on what is most important in life.

9. Egoism vs. Openness to Others : Everything revolves around ones' needs and desires and they are unable to put other before themselves. They tend to get caught up with oneself and one's own

concerns, which makes it difficult for one to think of others. He has trouble understanding others, feeling compassion for what they suffer, or sharing in their joy. Openness to others is the ability to forget oneself and put others in the first place.

10. Dependence vs. Independence : Dependence is thirst for acceptance from those around oneself. They are afraid of what others will think or say. They lack the strength to stand up for their principles. They will act one way when they are alone, another way with one group of friends and still another way with others. Independent persons are consistent, acting the same when people are around and when they're not. He is able to question the values society presents. It is representative of this type of person not to believe everything he hears. He considers what is being said, who is saying it and why. He tests the values he is offered against tried and true principles.

Afroze and Chowdhury (1990) in an attempt to explain the concept of ' generation gap' wrote that although the uniqueness of individual is one of the most fundamental characteristic facts of life, each individual's attitudes, interests, values etc. are determined by the society to which he belongs. Therefore, it may be expected

that with the changes in society values will undergo changes. But if social changes affect the values of all the individuals equally then we do not have the concept of generation gap. It is believed that the rapidity with which cultural and subcultural changes has been occurring has reduced the common ground between generations. As a result, there seems an apparent lack of communication between younger and older generation. They found that older group is a more conforming, more benevolent and less independence seeking than the younger group. But they did not differ in values concerning support, recognition and leadership.

1.16 Influence of Parents/ Families in Adolescent Behavior

There is little empirical evidence to support a belief that a major generation gap exists between parents and young people.

Jacobsen, Berry, and Olson's (1975) study examining the level of agreement or disagreement between parents and their children in college found young people to be in strong agreement with their parents on such matters as sexual behavior and social, political, economic and environmental issues. Those family disagreements that did occur happened more for males than females and more for college students with working-class parents than for students whose

parents were middle class or higher. This study and others like it tend to confirm the notion that family values and beliefs are carried over from childhood into adolescence and adulthood. Or, as one bit of folk wisdom goes, " You grow up to be what your parents are."

Berndt (1979), Young and Ferguson (1979) found in their study that although both sexes are highly peer oriented, males and females at different times in adolescence are influenced by their parents.

Becker (1964) reports research data suggesting that in a warm and controlling family environment a child is likely to become a polite, neat, dependent adolescent. In contrast, in a hostile but controlling environment a child is likely to become withdrawn, neurotic and quarrelsome. A warm and permissive family environment is thought to create an active, highly social person who is highly independent. but a hostile and permissive environment is associated with a non-compliant and highly aggressive adolescent.

Barnes (1977) uses available research on adolescent drinking to suggest that " problem drinking is a manifestation of incomplete, inadequate socialization within the family.

Studies by Premdergast and Scjarfer (1974), Tudor, Petersen, and

Elifson (1980), show that a family in which parental control over the adolescent is lax the relationship between teenager and parents is distant. Families with affectionate, child centered parents, on the other hand, are much less likely to have adolescents who use illegal substances.

Mitchel, J. E., et al., (1979) in their research sample of young adolescents, found that alcohol was freely available in the homes of most and a number of parents seemed tacitly to accept their children's drinking. These families were characterized by disruption and poor discipline.

Caine (1979) reported high marital discord or divorce in families with adolescents who attempt suicide.

Rosenkrantz (1978) reported the depth of parental rejection has been such that researchers have gone so far as to suggest that one or both parents have encouraged the young person to commit suicide.

McAnarney (1979) examining cross cultural data, notes that in societies in which family bonds are close (low anomie) suicide rates are low. In those societies experiencing changing family patterns (high anomie), suicide rates are higher.

Study by Brooks-Gunn, Klebanov, and Duncan (1996) shows that children raised in economically disadvantaged families are at risk for a variety of, academic and social problems. As shown by a large body of research, these problems include increased risk for ability deficits, relatively poor academic achievement and grade retention in primary and secondary school (Pungello, E.P., Kupersmidt, J.B., Burchinal and Patterson -1996), school dropout (Cairns and Neckerman- 1989), problematic peer relationships and acceptance in childhood and delinquent and antisocial conduct in adolescence (Dishion, French, and Patterson- 1995).

1.17 Influence of Religious Beliefs in Adolescent Behavior

Wagner H. (1978) reported that religion provides the adolescent with a moral framework against which behavior can be compared. It acts in a sense as a behavior stabilizer. Religion helps to explain one's existence and one's purpose in being on this earth. It offers security and protection as adolescents attempt to grapple with the nature of their existence. Religion is " a search for ecstasy, explanation, and self-satisfaction". The young person's soul searching over his or her religious beliefs is an attitude that will provide some answer about the future of humanity and give some purpose in life.

Hoelter (1979) reported religious belief also have an effect on suicide rates, with strongly religious nations reporting lower suicide rates than less religious nations.

Internet Information ("Matters of Spiritual Faith and Belief in Early Adolescence") _ A research team from the Search Institute in Minneapolis, Minnesota, summarized the current state of knowledge about religious beliefs and presented new data on trends over the course of early and later adolescence. The researchers concluded from Gallup Poll results that most 13 to 15 year olds indicate religion is extremely important to them and believe in a deity. Most of their parents believe that their children should receive some form of religious instruction. Data were presented showing that the more central or important religion is to adolescents, the more likely that they will have a higher self-esteem, engage in helpful behaviors toward others, not engage in the use of drugs or alcohol, and be less likely to be racially prejudiced.

1.18 ✓ Prevalence of teacher's relationship with the children in the classroom :

✓ Children's behaviors affect the relationships that they form with teachers, and the relationships that children form with teachers affect their subsequent behavioral adjustment.

✓ Brophy and Evertson (1981) has shown that teacher's perceptions of student's behaviors are associated with the attitudes that teachers form toward specific children.

✓ Wentzel (1991) shows that the teachers tend to prefer children who exhibit cooperative, cautious, and responsible behavior in the classroom over those who display disruptive, assertive, and independent behaviors. ✓

Pianta and Steinberg (1992) have shown that problem behaviors, including conduct internalizing and learning difficulties are negatively associated with the quality of early teacher - child relationships.

Brich and Ladd (1997) in their studies have shown that, whereas close teacher-child relationships are associated with positive child outcomes, such as school liking, classroom participation, and academic competence, conflictual teacher-child relationships are linked with negative outcomes, such as unfavorable school attitudes, school avoidance, classroom disengagement, and poor academic performance.

Howes and Philipsen (1996) in their research have shown that,

dependency in the teacher- child relationship has been linked with some of the same adjustment difficulties that are associated with conflictual teacher - child relationships.

Safran and Safran (1985) have shown that children who frequently engage in oppositional or disruptive behaviors are likely to break rules, upset classroom order and provoke confrontations with teachers, all of which are likely to have adverse effects on the teacher-child relationship.

Brich and Ladd (1997) and Saft (1994) in their studies indicated that young boys have more conflictual relationships with their teachers and that young girls have more close and dependent teacher-child relationships.

1.19 Challenges of Values

In Education - " Thoughtful people in all walks of life are greatly disturbed by a progressive erosion of values and the resultant pollution of public life. The fact that this crisis of values is as pervasive in schools, colleges and universities, amongst teachers as well as students, as in other walks of life, is seen as a highly dangerous development. It is therefore being urged

that the process of education should be reoriented" (A Policy Perspective: Govt..of India 1985 in Value Education by MacCrthaigh, B. 1992).

Education should foster universal and eternal values, oriented to wards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism (National Policy on Education of India, 1986 in Value Education by MacCrthaigh, B. 1992).

In making Public Policy - According to Internet information: Universal human Values.

In 1994, National League of Cities asked 382 elected officials in the United States to identify specific conditions that have deteriorated most in the last five years. With the exception of unfunded mandates- a bread- and- butter topic for most elected officials - the five top issues all centered on moral concerns : youth crime (31%), gangs (26%), violent crime (25%), drugs (19%), and school violence (18%). - this research was done by Patricia Brousseau Executive Vice President Institute for Global Ethics.

Citizens, too, believe overwhelmingly that values have a place in the

making public policy . " Our government would be better if policies were more directed by moral values," said 84 percent of the respondents in a March 1994 U. S. News and World Report pool of 1,000 registered U.S. voters.

An interview with two dozen respected personalities in their fields by the Institute for Global Ethics reveals the moral decay in the 20 th century. This, according to the interviewees, can only be addressed by love, truthfulness, fairness, freedom, unity, tolerance responsibility and respect for life. (International City- County Management Association 1995)

In Social Change : Distler (1968) has argued that in times of rapid social change and instability "matristic" or expressive values tend to be emphasized over "patristic" or instrumental values and that current generation conflict reflects such a shift in the value systems of adolescents, who are increasingly oriented toward sensory awareness, self-actualization, and interpersonal honesty and away from rationality, long term planning, and prudential outcomes. Paradoxically, while some " achieving females" are abandoning their feminine mystique, the mantle of the mystique is being assumed, in a transformed way, by both sexes of a younger generation.

Evidences are available to the fact that values held by the society may change as a whole as a result of change in social, political and economic factors. Through social movement values of a particular society may go through considerable change. Social movements which are value oriented are directed towards basic changes in society. The Liberation Movement in Bangladesh which took place in 1971 may be an example of value oriented social movement since it was directed against the authority of the state and against certain values. Liberation war was expected to have had an impact on the value system of Bangladeshi people. Zaman, (1973) compared the values of teachers and students in two studies conducted before and after independence. She found significant change in values between pre and post independence time.

In Social Study :

According to Jarolimex (1967) at the beginning of the 1970's, social studies educators are beginning to realize that there is something important missing from many of the programs. The systematic study of basic concepts from economics, geography, sociology, and other disciplines, while important, does not seem to be adequate to the task of learning to behave intelligently and

responsibly in the complex social world in which man finds himself. For the intelligent consideration of a social issue, the way one feels about the problem has much to do with how one perceives and resolves it. Although knowledge is indispensable in problem resolution, it is apparent that a person's value orientation is central to the decisions he makes. Moreover, individuals behave in accordance with the values to which they are committed. They come to believe that those ways are the right ways to behave. The strength of the values embraced by individuals within a society, therefore, is important in maintaining social order.

According to Kalliokoski, et. al. (1996) the goal of the thesis " to live and to be happy" was to study the values and appreciation of young people aged 15 in the fields of life connected with social activity, religion, the world and the future, and their own selves. This study showed that young people value most highly things which are connected with their own selves, near friends and relatives and their own future. Issues related to society and politics in particular are valued the least by the adolescents. However, it is agreed by most of the researchers that a qualitative change in values accompanies the process of adolescence. The questions are usually asked whether

adolescent has assimilated both institutional and personal values. Parents want to know whether they have been successful as parents by rearing "good children". Schools want to know if they have fulfilled their mission of transmitting cultural values and heritage. The courts on the other hand, want to be certain that the adolescent will not become a juvenile delinquent. Everyone seems to have a stake in the outcome of the moral development of the adolescent. Everybody seems to be concerned and think that they have reason to be concerned.

It is an widely prevalent idea among the people in general that degradation of values is one of the major causes behind the increasing trend in crimes and other anti-social activities. Authorities of different social institutions like parents, teachers etc. are very often found to blame the younger generation for these degradation of values. The older generation thought themselves as the conservator of traditional values whereas the younger generation is seen as the upholder of unconventional values which may lead to social disruption. Although the uniqueness of individuals is one of the most fundamental characteristics of society to which he belongs. It is, therefore, expected that with the changes in society, values will undergo changes. But these social changes do not affect the values of

all individuals equally otherwise there would not have been any concept of generation gap. May be, that is why, when confronted with the same problem individuals belonging to different generations shows different modes of behaviours reflecting different values.

1.20 Objective of the present study

The present research work was therefore, undertaken with the main objective of finding out whether the religious and moral values of the adolescent girls differ from those of their teachers. The study further aims to investigate whether there is any relation between moral values and religious values. In other words, the study tries to find out whether really the values of the younger generation (here the adolescent girls) differs from the older generation (here the teachers) or it is a mere misunderstanding on the part of the older generation . It is hoped that truth uncovered may serve as a guideline for the teachers as well as for the parents.

1.21 Rationale of the Present Study

At present the school teachers are facing a lot of problem with the adolescent students. The teachers feel that the adolescent students' value systems are different from what they are accustomed to and that is why they are facing difficulty in maintaining discipline in the

school and even maintaining good working relationship with the students .

Though it is true that direct inculcation of moral principles or a system that forms a person's fundamental values cannot be taught but it is possible to facilitate or teach higher level of moral thinking. For such a teaching programme to be successful, every effort must be made to assess the present level of the moral values of the teachers and the students.

Therefore, in this study the researcher is trying to find out whether there is any significant difference between the values of the adolescent girl students and their teachers. The study specially concentrates on the religious and moral aspects of values because it is believed that there is a close relationship between religious and moral values.

It is hoped, that if there is any misconception on the part of the teachers this study will be able to remove that misconception. The teachers then can change their attitude toward their students and can adjust themselves as per situation. If on the other hand, the younger generation really shows lower level of moral and religious values, the teacher would feel the need to develop strategies to teach higher level of values. Then a healthy relationship between them will

develop and they can work together to be a happier and active person in the family and in the society . The recognition of the need for moral, religious, social and human values is also presented by the National Education Policy Making Committee in Education Ministry of Republic Bangladesh Government- 1997.

However, in Bangladesh, very few research work concerning values especially moral and religious values have been conducted and there is scarcity of data regarding adolescent values. So, an attempt was made in the present study to understand the religious and moral values of the teachers and the students.

1.22 Rationale for Selecting Adolescent Girls and their Teachers

This study was conducted on two groups of subjects. One group consisted of 15 to 17 years old high school girls, who were in their adolescent period and another group consisted of their teachers who were of different generation.

Young girls have more close and dependent teacher- child relationships according to Birch and Ladd (1997) and Saft (1994).

Knopf (1984) notes that girls under 18 years of age account for 25%

of all female arrests but boys under 18 represent 19% of all male arrests and that the rate of crime is increasing more rapidly for adolescent girls than for boys.

According to Lips and Colwill (1978) females have been shown to be more aggressive in family-conflict situations.

Eagly and Carli (1981) in their research showed that at varying ages women are consistently more readily influenced by social pressure than are men.

The process of lifelong learning needs to be developed in a way which caters to healthy educational and social environment and consistently encourages all human beings to foster moral and spiritual values as effective means to eliminate all causes of discrimination, corruption, violence and abuse. Girls and women should be enabled to play leading roles in both formal and informal ways of learning as a means of building self- confidence, self-esteem and self-reliance. Empowerment must not be seen as a means to control others but as the pure expression of human potential and spiritual power. Such spiritual power can develop strength and leadership in the powerless and inspire youth to develop a clearly

defined personal identity and dignity that can bestow faith and hope for the growth and development of future generations (Fourth world conference on women, Beijing, September - 1995).

In many countries, girl-children are discriminated against throughout childhood and into adulthood. They are often treated as inferiors. Girls receive less encouragement than boys to participate in and learn about social processes. As a result, they are not offered the same opportunities as boys to become involved in public issues.

- In 1993, 130 million children had no access to primary school and 81 million of them were girls. (The United Nations Department of Public Information _ June 1995) .

In the United Nations Fourth World Conference on Women, Held in Beijing, China (1995), part of the Platform for Action addresses the plight of the girl child. The challenge issued to the governments and non- government organizations states in part that "all barriers must be eliminated to enable girls to develop their potential and skills through equal access to education and training, nutrition, physical

and mental health care." Specific action was called for the following areas :

- Eliminate all forms of discrimination against girls.
- Eliminate negative attitudes and practices against girls.
- Increase public awareness of the value, needs and rights of girls.
- Eliminate discrimination against girls in education, skills development and training.
- Eliminate discrimination against girls in health and nutrition.
- Eliminate the economic exploitation of child labor and protect young girls at work.
- Eradicate violence against girls.
- Educate girls about social, economic and political issues and problems.
- Strengthen the role of the family in advancing the status of the girl child.

The challenge for communities around the world will be to hold their governments accountable to these matters, and to be vigilant in increasing awareness of these issues through education and advocacy. Ultimately, it is the communities in which we work that these activities may be implemented. Each of us bears some responsibility for this.

Girls of today are the woman of tomorrow. The skills, ideas and energy of girls are vital for full attainment of the goals of equality, development and peace. (Press release - Fourth World Conference on women Beijing, China , September 13, 1995).

"Woman is above all, the heart of the family community. It is she who gives life, it is she who is the first educator, helped by her husband and sharing systematically with him the whole sphere of

parental educational duties. We know that the human organism ceases to live when the work of the heart is missing. The analogy is transparent enough. She who is the heart of the family cannot be missing from it." - Pope John Paul II, Poland, June 13, 1987.

"Women are called to bring to family, to society characteristics which are their own and which they alone can give; their gentle warmth, their untiring generosity, their love for detail, their quick-wittiness and intuition, their simple and deep piety, their constancy... A woman's femininity is genuine only if she is aware of the beauty of this contribution for which there is no substitute- and if she incorporates it into her own life." (Escriva Josemarfa - 1995) . Napoleon said, " Give me a good mother, I will give you a good nation." Every child follows the mother. So, whether the mother's value system is well developed or not, the child will imitate her and as a result will show well developed or not so well developed value system.

Education is a cycle. It helps form the attitudes and set the priorities of society and its decision-makers whose way of thinking - due in large part to education- determine the way education is organized and delivered.

When we talk about education, the first thing that comes to mind is a classroom, with desks, blackboard, bulletin boards, books, and the like and of course, the teacher. Teachers are the best means by which the educational system delivers quality education and excellence. Their task is to impart to the child a sense of responsibility and mould him/ her in virtue.

To educate a person is to open his mind, to bring out something or to make something come out, to make something grow. This act needs synergy between the teacher and student.

The school is the child's second home in which a great portion of his or her time is spent. The shaping of the child's personality is greatly influenced by this environment. The teachers, whom they see most often, are therefore, regarded as surrogate parents who will guide them in the proper way of life. The teachers are provider of good example, the traditional good manners and right conduct in the eyes of the child. Teachers are perceived as the image of goodness and righteousness; they are expected to be always at their best. The way the teacher conducts her life is part of effective teaching. Majority of this present adolescent girls will be the future mothers. So, it is important that the girls should have a good value formation

in her life. Through this study, it may be found whether some of these young girls' life values are degrading or changing. These young girls of today are confused about their values and value system. They are facing value conflicts and moral dilemmas at every turn and they are at a loss as to how to handle them. If we look at the conditions around us and the dramatic and far reaching sociocultural and political change that are taking place, even in a highly traditional country like ours, the reasons for their confusion and uncertainty can be understood. If we want to prepare our young girls to live responsible lives, to meet the unknown challenges of the future, to be able to go safely through life's vicissitudes, to be able to guide their lives through the countless value choices ahead, they need to be taught the process of value development. The teachers may help these adolescent girls to examine the present patterns of action and behaviour in their life, and make new decisions for change and growth in value development.

The teachers can help the students to examine the present patterns of action and behaviour in life, and make new decisions for change and growth in value development.

CHAPTER-2

METHOD

METHOD**2.1 Subjects**

A Total of 200 high school female students and 50 high school female teachers were selected as the sample of the study. All the students were drawn from four different schools of the Dhaka city and teachers were from the same four schools. They belonged to different religions viz., Islam, Christianity, Hinduism and Buddhism. Distribution of the subjects according to the religion is given below.

Table. No. 1

Number and percentage of subjects belonging to different religion.

Religion	Teacher		Students	
	No	%	No	%
Islam	28	56	140	70
Christianity	8	16	25	12.5
Hinduism	11	22	30	15
Buddhism	3	6	5	2.5
Total	50	100%	200	100%

The age of the adolescent girls ranged from 15 to 17 years and they were students of class nine and class ten. The students were drawn from four different schools of the Dhaka city and only those students who volunteered to participate, served as sample. The name of the schools and the total number of students selected from each school are shown in Appendix - A.

The educational level of the mothers of the students were from S.S.C. to Ph. D and though most of them were housewives, some of them were teachers, private office workers, doctors, research workers, government service holders, lawyers and some of them were handling their own business.

The educational level of the fathers were H.S.C to Ph.D. and some of them also had special training. Their occupations were : engineers, business, lawyers, government employees, researchers, teachers, etc. Family income of the students ranged from Tk. 7000/- to Tk. 20,000/- per month.

The age of the teachers ranged from 30 to 58 years. Some of them were Bachelor degree holder and some of them were Master degree holder but all of them had degree in teachers' training.

Their teaching experience varied from 5 years to 20 years. With few exception most of them belonged to middle socio-economic class.

2.2 Instruments Used

The modified Bengali version of Moral Value Questionnaire and Religious Value Questionnaire both originally developed by Koikara (1992) were used to measure moral and religious values of the students as well the values of the teachers.

Originally Religious Value Questionnaire was based on Christian Values and the items were modified to measure values uphold by different religions viz., Islam, Christianity, Hinduism and Buddhism. In addition two separate information gathering sheet were used for students and teacher for collecting certain personal information regarding their age, education, socio-economic status etc. However, none was required to write their name so that they can freely express their views.

2.2.1 Description of the questionnaires

The Moral Values Questionnaire consists of 20 statements. Each statement describes a particular situation which reflects views regarding different ethical issues. The statements are followed by description of two possible activities that can be undertaken in that

To assess the appropriateness of the translated items 10 judges were selected of which 6 were University teachers of the Psychology department and 4 were University and college teachers of the English department. The judges were given 4 sets of Questionnaire the original Moral and Religious Value Questionnaires and the translated version. They were requested to go through each statement carefully and see if the intended meaning is conveyed. The judges took enough time to complete the work and made necessary corrections. Opinion of the judges were carefully received and two of the items in Moral Value Questionnaire and two items in Religious Value Questionnaire were modified. The Following and the Original (English), translated (by the author) and modified (by the judges) items.

Moral Values :

Ques. 8.

Settle down and listen.

চুপ করবে এবং তাঁর কথা শুনবে।

Modified

শান্ত হয়ে তাঁর কথা শুনবে।

Ques. 13.

Resent their success and make nasty comments behind their back.

তাদের সাফল্যে অসন্তুষ্ট হবে এবং পিছনে তাদের নামে খারাপ মন্তব্য করবে।

Modified -

তাদের সাফল্যে ক্ষুব্ধ হবে এবং আড়ালে তাদের সম্পর্কে খারাপ মন্তব্য করবে।

Religious Values :

Ques. 10.

God is the sum of everything. He is the same as everything good in the Universe put together.

ঈশ্বর/ভগবান/আল্লাহ হচ্ছেন সব কিছুর সমষ্টি। পৃথিবীর সব ভাল মিলে যা তিনি তাই।

Modified -

ঈশ্বর/ভগবান/আল্লাহ হচ্ছেন সব কিছুর সমষ্টি। বিশ্বজগতের সব ভাল মিলে যা তিনি তাই।

Ques. 11.

I am like a tiny grain of sand in the immensity of Universe.

এই বিশাল পৃথিবীতে আমি লক্ষ্য কোটি মানুষের মধ্যে একজন মাত্র।

Modified -

বিশাল পৃথিবীতে আমি ক্ষুদ্র এক কণা বালির মত।

In order to determine the reliability of Bengali translation of the questionnaires 10 high school teachers who were proficient in both the languages were selected. At first the original English version of both questionnaires were given to the same teachers. Spearman Product Moment Correlation were calculated between the scores of English version and Bengali version of both the questionnaires. The results showed that value of for Moral Value Questionnaire was 0.93 and for Religious Value Questionnaire was 0.96 both of which were significant at .001 level which means that the translation of the Moral and the Religious Value Questionnaires into Bengali were quite satisfactory.

particular situation and there are 5 point scale beside each answer which expresses different degrees of agreement. The subject is to respond by choosing one of the given activities with which she agrees by putting a tick (✓) mark on the number of a particular point of the scale which she thinks applicable to her.

The Religious Values Questionnaire consists of 18 items reflecting different aspects of religion. For each item there are 3 categories of responses (agree, uncertain and disagree) and the subject was to choose one of the given response in which she thinks applicable to her.

2.2.2 Bengali Versions of the Moral Value and the Religious Value Questionnaires

As the purpose of the present research was to measure the moral and religious values of adolescent girls and teachers of Bangladesh, the English versions of the Moral and the Religious Value Questionnaires were assumed to be not suitable especially for the Bengali medium school students. Therefore, the original versions of the Moral Value and Religious Value questionnaires which were translated into Bengali by the present researcher were used in the present study. The Bengali versions of the Moral Value and the Religious Value Questionnaires are given in Appendixes- D and G.

The reliability of the Bengali version of the Moral and the Religious Value Questionnaires were studied on a group of 30 adolescent school girls and the test- retest reliability over a period of two weeks were found to be $r = 0.81$ and $r = 0.95$ respectively both of which were significant at $p < .005$ level.

2.3. Scoring

Moral Value Questionnaire

Each item of the Moral Value Questionnaire describes a particular situation relating to moral issue and there were two possible activities one indicating positive and another negative value which could be undertaken in that situation. The subject responded by choosing one of the activities and expressed in a 5 point scale how much she is in agreement with the activity. Thus for each item the subject was supposed to get score for either positive or for negative answer and the score for each item ranged from 1 to 5. The scores for the positive answers were added together and likewise the score for negative answers were added together. The total score for negative answers were then deducted from the total score of positive answers. Range of negative score and positive score as well as range of total score for moral value is from 0 to 100. Higher score indicates higher moral value and score having minus value indicates very low moral value.

Religious Value Questionnaire

There were three categories of responses agree, disagree and uncertain for each of the 18 items in Religious Value Questionnaire. For the answer agree, uncertain, disagree 1, 2, 3 were allocated respectively. Then the scores obtained in all the items were added together. Higher scores represent higher religious and lower scores represent lower religious value.

2.4 Procedure

The present research was conducted on the adolescent school girls and their teachers. The students and the teachers were selected from four schools of Dhaka city. The name of the schools are shown in Appendix - A. Permission to collect data was obtained from each school authority beforehand. The researcher made appointment with heads of the schools and explained to them the aim of the research and sought their help and cooperation in the present research. The heads of the schools showed their interest and expressed their willingness to cooperate with the researcher. The researcher was introduced to the class teachers by the head of each school.

Then the researcher made appointments with the teachers for a convenient date and time for data collection. The data of the present study was collected at the school premises of the four schools mentioned earlier by the investigator personally following standard procedure.

After receiving all the questionnaires the researcher looked for any incomplete data which were returned to the subject for completion. Then after giving thanks to the subjects the session was closed.

CHAPTER-3

RESULTS

RESULTS

The objective of this study was to investigate whether the religious and moral values of the adolescent girls differ from those of their teachers. The study also aims to find out whether there is any relation between moral values and religious values.

In order to find out whether there is any difference in values between the two generations, the data were analyzed by t- tests. The results of the t- tests are presented in table no. 2 and 3 .

Table - 2 : Mean, SD, and t of Moral Value of Adolescent School Girls and their Teachers.

<u>Variable</u>	<u>No.</u>	<u>Mean</u>	<u>SD</u>	<u>t- value</u>
Students	200	47.50	14.232	- 2.56 *
Teachers	50	53.58	17.789	

* $p < .01$

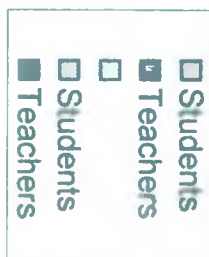
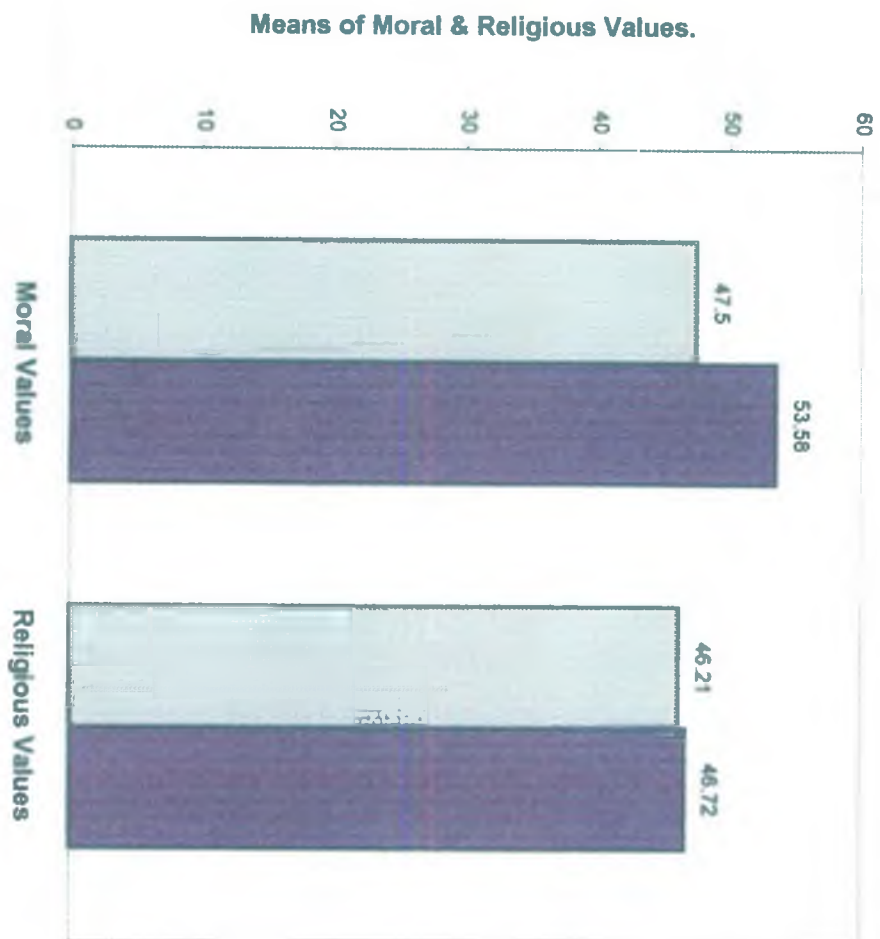
Table 2 shows that there is significant difference in moral values of the adolescent school girls and that of their teachers ($t = - 2.56$, $p < .01$) . The mean of moral value of the teachers ($x = 53.58$) shows that their moral value is higher than the students' ($x = 47.50$) moral value . Mean of moral value scores of both group of subjects is also presented in Figure no. 1.

Table - 3 : Mean, SD and t of Religious Value of Adolescent School Girls and their teachers.

Variable	No.	Mean	SD	t- value
Students	200	46.21	3.92	- 0.85
Teachers	50	46.72	2.92	

Table 3 shows that there is no significant difference in religious values of adolescent school girls and their teachers. However mean of religious value scores of both group of subjects is presented in Figure no. 1.

Figure No. 1



In order to see the relationship between moral values and religious values, three separate Spearman Product Moment Correlations were computed to analyze the scores obtained by the subjects in moral and religious value questionnaires. The results are presented in Table no 4 and 5.

Table No. 4 : Correlation between moral and religious value of the teachers and the students.

Value	No of SS	Mean	r
Moral	250	48.72	0.04
Religious	250	46.32	

Table 4 shows that value of r is " 0.04 " which was found to be non-significant meaning thereby that there is no relation between moral value and religious value.

Table 5 : Correlation between moral and religious value scores of the teachers and moral and religious value of the students.

SS	NO	Mean of Moral Value	Mean of Religious value	r
Teachers	50	53.58	46.72	0.08
Students	200	47.50	46.21	0.06

In an attempt to see whether there is any relation between moral value and religious value of the students another correlation was computed (Table 5) and the result was non-significant ($r = 0.06$). The same Table also shows a non-significant correlation ($r = 0.08$) between the moral and the religious value of the teachers. So, it is evident, from the results presented in Table 5 that there is no relation between moral and religious values of the adolescent female students and moral and religious values of the teachers.

CHAPTER-4

DISCUSSION

DISCUSSION

The aim of the present study was to find out whether moral and religious values of the adolescent school girls differ from those of their teachers. The study further aimed to investigate whether there is any relation between moral values and religious values. In other words, the study tries to find out whether the values of the younger generation (here the adolescent girls) really differ from the older generation (here the teachers) or is it a mere misunderstanding on the part of the older generation? Authorities of different social institutions such as parents, teachers etc. are very often found to blame the younger generation for degradation of values. The older generation thinks of itself as the conservator of traditional values whereas the younger generation is seen as the upholder of unconventional values which may lead to social disruption. Although the uniqueness of individuals is one of the most fundamental characteristics of life, each individual's attitudes, interests, values etc. are determined by the society to which she/he belongs. It is, therefore, expected that with the changes in society, values will undergo changes. But these social changes do not affect the values of all individuals equally, otherwise there would have been no concept of a generation gap.

It seems, that, when confronted with the same objective problem, individuals belonging to different generations show different modes of behavior reflecting different values, It is assumed that as the younger and the older generations belong to two different periods in respect of socio-cultural environment and as the primary source of information concerning values is the social environment so there might be differences in values between these two age groups. We observe that with the deterioration in the socio-cultural as well as in the political environment in Bangladesh, there is a increase in crimes like acid throwing, rape, hijacking etc. committed by the younger people. Therefore the questions puzzle us whether the religious and moral values which is a part and parcel of Eastern culture is taking a downward route in the younger generation or it is just a variation of values with age. If we can answer these questions, it may serve as a guideline for the parents and the teachers. But, such a research project would have been too vast to complete in one or two years. So, the present study was limited to the understanding values of adolescent school girls and their teachers and the rationale of selecting adolescent girls and their teachers has already been explained in the introduction section.

It was found that there is a significant difference in moral values of the adolescent school girls and those of their teachers ($t = 2.56$). The mean shows that the moral values of the teachers ($X = 53.58$) is higher than the moral values of the students ($X = 47.50$).

The students at their adolescent period get very emotional and want to fulfill their needs. They become selfish. They do not care about their morality. They want to compete with others and want to be best. Similar results were also found in a research conducted by Afrose and Chowdhury (1990). They observed that compared to the younger generation, the older generation values more doing things for other people, sharing with others, helping the unfortunate and being generous. In the modern achievement oriented society increasing number of youths show high motivation for individual achievement and accomplishments. The younger generations of today from their very young age prepare themselves for complex and highly technical role so that they can compete with others. Thus they learn to compete rather than to share and prefer to be self-centered rather than to be generous.

Some of the Articles from *Asia Week* (August 22 - 27, 1999) explained recent situations in Asia. This information gives a better understanding of our young generation which shows that to survive in this competitive world, their moral values get lost. The materialistic world gets the first priority over the ethics or morality in life.

Jang Bina (1999) in her article viz. "Of values and the soul" expressed that no doubt about it, Asia is under siege. The invasion is coming from the West, which gave the world the Beatles, Baywatch and, some insist, the idea of an ego-centric universe. Asians aren't sure what, if anything they should do about this onslaught. For many, especially the young, West is best, its creed of individualism and liberal democracy superior to time-honed Asian Value. Certainly, the new middle class is soaking up Western lifestyle and culture, tossing aside traditional injunctions on fate, family and face." All Asia shares the problem that the secular, capitalist way of life is challenging all religions and their value systems.

In the article "The search for Human Rights" Belo (Nobel Peace Laureate, 1999) wrote that anyone who knows Asia knows that it is a continent of the young, of the poor, a world diverse in culture,

religious traditions, language, race, topography, climate and class. It is also an arena where world powers compete for scarce resources and to sell arms and to balance their payments. While a few of the local economic and political elite gain, the vast majority of Asians are left to cope with poverty and misery. Viewed from the perspective of Asia's great human potential and rich religious heritage, the presence of multinationals in repressive states, the culture of materialism and consumerism taking over the core of the human being and technology transfers devoid of a humanistic philosophy become all the more depressing. All the people should be able to become the architects of their own economic and social advancement.

Healy Tim (1999) writes in his article viz. "Is an end to the family ahead?" societies everywhere are groping for what will replace the old system. One possibility is that the traditional family unit will morph into something quite different than it has been, and functional roles will change. There is an impact of mass media on childhood development. Television and now the Internet are becoming ever more influential sources of information, and the media are already key in the transmission of values from society to children.

In the article "Twenty Trends Recasting Asia" by Saludo Ricardo

(1999) also expressed that Asian nations have adopted modern ways, many of them from the West, science and technology have eroded fate's sway, and the city's sprawl has sliced extended households into nuclear ones with no closely knit village community to approve or reprove them.

Now, life in The Metropolis, while more dazzling than ever in its affluent parts, is compounding pressures on the family, with parents of having to work long hours or in faraway places, divorced from their growing children. Adding to these is the invention of cable TV network captivating the young of Asia with images, songs and stories that celebrate the individual seeking his/her joy, challenging authority, breaking with past, rushing the future.

An invention that is racing to every corner of human living, expanding and linking our minds, creating new kinds of work and possibly threatening the modern world right on the very first day of the next millennium with a global electronic disaster such as human kind has never known before. Like the other trends, the Microchip holds both promise and peril for the future. Even now it cannot imagine conducting say, the millions of transactions making up daily commerce without billions of circuits cutting through its circuitry jungle. Human need amplified by greed will drive us to further speed up the

generation of material wealth as fast as our chips can manage it and with no time for caution or the competition might beat us to it. Globalization, financial-services liberalization and technology will empower 21 century investors.

From the above discussion it can be said that the adolescents are trying to cope with the fast changes of the material world. They have to speed up to face this fast changes of the society and the world they are living in.

During these changes, the generation gap becomes an important factor in the family and society. The older generation tries to transfer its values to the younger generation. The young generation accepts the values which help people cope with the fast changing world. Often misunderstanding is found in both groups.

In this connection, some information from the Internet may be mentioned here to have a better understanding of the generation gap.

Brown Jean (1999) from Australia in explaining " Generation Gap" writes that modern societies have lost the art of marking passages from childhood to adulthood. There used to be complex and sometimes painful rituals alongside celebrations. They still exist in places. People knew where they stood and there was

mutual respect. Now we just have a gap. For some it's small for others it's a yawning abyss. But gaps can be good or fresh perspectives. Some react so much they dig themselves in deep and have a hard time getting out. Others just step across, taking it all in their stride. It's what we do with our generation gaps that matters, not whether they exist or not.

Bailey Ana (1999) also from Australia thinks that a generation gap ensues when we transfer the values of one age to another set of circumstances. Where there is no difference in values there is no generation gap.

Generally, adults view events in the light of experience. The young look forward: they do not want the fetters of history. They try to stretch out that rare period of life where they enjoy privilege without responsibility. They don't want to shoulder the demands of adulthood before being assured of their value.

In the article "Is there A Generation Gap?" Duncan Steve (1999) expressed that the term " generation gap " was coined by sociologists and anthropologists in the 1960's and is often still used today. One concept of the generation gap is that parents and offspring have different values and beliefs. As a result, many

parents fear that they will lose influence with children when peer opinions become highly valued.

Different studies show that while youth tend to value their peers' evaluations over parents' on things like music, clothing and what's "cool," they continue to look to parents for basic values and guidance in the more important areas of life, such as life and career goals. In order to understand the concept of "generation gap" psychologists also conducted a good number of research studies, some of which are discussed below.

Alpert and Rechardson (1980) suggest that the generation gap is highly exaggerated. In most families, there is considerable overlap between the values of parents, children, and the children's friends, the "peers" who are supposedly influencing the children in ways different from the parent's ways. Typically these three groups have social, economic, religious, educational and geographic commonalties-social- background factors that promote similar attitudes and values. Mussen et al. (1979) found that parents often support the values of their child's peer group. For example, many parents place great emphasis on popularity and social success and thereby strengthen the child's desire to conform to peer expectations.

Douvan and Adelson (1966) showed in their research that many parents are quite confused by our rapidly changing society and believe their advice and guidance are not very valuable or useful. They foster conformity in their children by relying on peer-group democracy to make decisions, " Well," they ask, " are the other kids in your class allowed to do that?"

According to Conger (1977) parental influence is likely to be stronger in moral and social values, whereas peer influence is stronger in peripheral matters such as taste in music and entertainment, fashions, and patterns of interactions with the same or opposite sex.

The teachers as the older generation hold on to their value system despite every hardship and challenges of life. They want to transfer their values to the young generation. But they find a great change among the young generation. To understand the teachers value, there is a need to understand the teaching profession.

Teachers possess mastery of the subject matter, and tailor their lesson plans to fit the needs of each student at the different stages of learning. Through creative teaching methods, they share their knowledge of these subjects with their students. Along with this

technical knowledge, they should have an awareness of situations that affect the teaching-learning process. A child's poor study habits may be caused by poor mental capacity, turbulent family relationships, financial difficulties, or a variety of other factors.

Hence, it pays to have the skill to adapt to varying situations confronting the teaching profession. Gibson (1976) thinks that these attributes are inherent in a successful teacher.

Whatever the learning methods or goals, the teacher is pivotal to the success of the educational program. Teachers must be functioning in many roles, including those of leader manager, disciplinarian, and substitute parent. They are powerful models, representatives of the greater society, and they are trained to promote development. Teachers are also human beings with likes and dislikes, strengths and weaknesses.

According to Minuchin & Shapiro (1983) like all people, teachers have stereotypes, expectations, and biases, some expect lower-class students to be dull, some favor good-looking children, some have biases toward certain racial, ethnic, or religious groups, and so forth. Psychologists have tried to assess the ways these attitudes influence teacher/student relationships, but no clear and consistent picture has

emerged yet. Attitudes affect behavior (and vice versa) in very complicated ways.

Reilly and Lewis, (1983) and Rouk (1980) found that teachers and students vary widely in their needs, attitudes, and behavior so much so that any notion of the " ideal" teacher must be very general. Researchers have tried to form a picture of the ideal teacher by asking students what it is they like about "good" teachers and by looking for characteristics common to "effective" teachers. They found that "good" teachers and "effective" teachers are very much alike. These teachers are fair, consistent, empathetic and show a personal interest in their students. They are happy, "Warm," self-confident, enthusiastic and attractive. They give positive feedback, set realistic and clear objectives, provide individualized help and encourage active participation.

Usually teachers are mature and understand the present world situation and can control themselves from any temptations. They are grown up people and are able to choose what is good and what is bad. Morality and ethics are important characteristics in the teaching profession. A teacher who has moral and ethical values in life, can play a significant role in students' lives. The students follow the teacher whose teaching and actions go together and practiced

in practical life. The teacher also tries to guide their students by being an example in his/her own life and keep up the moral and ethical values in every aspect of life. But contrary to these statements, the findings of the present research point a significant difference between ethical and moral values of the teachers and the students. May be the teachers have failed to transfer their values to the students or in the present materialistic and competitive society in Bangladesh, the students want to achieve success at any cost. This success may range from for example getting good grades in the examinations to obtaining expensive electronic goods. For this, they do not hesitate to cheat in the exam hall, tell a lie, or even commit crimes like stealing, hijacking etc. It is the world around them, full of attractive goodies but out of reach of most of the young people, creates a great gap between the moral values of younger and older generation.

It was also found, in the present research that there is no significant difference in religious values of adolescent school girls and their teachers. Supportive evidence can be found in a study by Zaman. (1973). She compared six basic values of teachers and students of Dhaka University before and after the independence of Bangladesh.

The first study was conducted in 1968 and the second study in 1973. No significant difference was found in religious values between teachers and students in both the studies.

According to Wagner (1978) religion provides the adolescent with a moral framework against which behavior can be compared. It acts in a sense as a behavior stabilizer. Religion helps to explain one's purpose in being on this earth. It offers security and protection as adolescents attempt to grapple with the nature of their existence. Religion is "a search for ecstasy, explanation and self-satisfaction." The young person's soul searching over his or her religious beliefs is an attempt to settle, if only temporarily, on an attitude toward life - an attitude that will provide some answers about the future of humanity and give some purpose in life. Belief in God doesn't change in a person's life. Most of the people have a firm belief in God which always remains almost always the same. Hadaway's (1978) research shows that the people use religion as a resource in the sense that faith helps them view the world with a stronger sense of "happiness, satisfaction, and feelings of well-being". But the findings of the present research do not collaborate with the statement of Wagner and Hadaway that religion provides the adolescent with a moral framework. Because it is observed that

the adolescent school girls and their teachers have similar religious values but the moral value of the students is lower than that of their teachers. Therefore, in order to see the relationship between the moral and the religious values, Spearman Product Moment Correlation was used to analyze the scores obtained by the subjects in moral and religious value questionnaires. The value of $r (0.04)$ was found to be non-significant meaning thereby that there is no relation between moral value and religious value. Two more separate correlations were computed to see whether there is any relation between moral and religious values of the students and between moral and religious value of the teachers. Result of both the correlations were found to be non-significant. These apparently contradictory results may be explained in the following way. Moral values deal with every day practical life whereas religion is mostly belief and mechanical practice oriented. To cope with the situation, to meet the demands of life, people may change or lower their moral values . Moral value changes according to the stages of life with experiences, situations, and a kind of need a person has to meet at the level of the present life. Whereas belief in religion does not change so easily because most of the people take religion as mechanical practice which therefore, does not come into conflict with the day to day practical life. Moreover, moral values

are modified by personal and social needs but religious values are mostly handed over from one generation to another and are not allowed to be modified.

Findings of the present study also suggest that teaching religion in the school cannot make a person moral. In Bangladesh, religion is a compulsory subject in the school curriculum and four religions Islam, Hinduism, Buddhism and Christianity are being taught from class three to class ten. If we look at the statistics of crimes committed in Bangladesh, no one can say teaching religion in the school make a person moral.

Country - wide Crimes (Hotline Newsletter - June and July, 1999)

<u>Type of Crimes</u>	<u>Jan. - May '98</u>	<u>Jan. - May' 99</u>
Murder	1,304	1,571
Dacoity	443	447
Women Repression	2,515	3,203
Rape	974	1,264
Acid	43	53
Child Repression	255	234
Snatching	719	801
Clashes	1,700	1,771
Abduction	461	490
Attack on police	114	179
Total Crimes	44,928	50,242

Daily Star. 17.7.99

As the new millennium approaches, our world requires us to accept

the oneness of humanity. In the past, isolated communities could afford to think of themselves as fundamentally separate. Some even existed in total isolation. But now a day, whatever happens in one region eventually affects many other areas. In the context of this new interdependence, self-interest clearly lies in considering the interest of others.

Many of the world's problems and conflicts arise because we have lost sight of the humanity that binds us together as one family. We forget that despite the diversity of race, religion and ideology, people share a basic wish for peace, and happiness. These will not be achieved, however, by talking or thinking about them, nor by waiting for someone else to act. All have to take responsibility as best they can within their own sphere of activity, using their unique intelligence to try to understand themselves and their world. The purpose of life is to be happy. From the core of our being, we desire happiness. As we are not solely material creatures, it is a mistake to place all our hopes for happiness on external development. We need only develop our basic human qualities. There is not much concern for human values in today's world. Money and power dominate. If society loses the values of justice, compassion and honesty, we will face still greater difficulties. Some

may think there is no real need for such ethics in business or politics. But a real sense of appreciation of humanity, compassion and love are key. Once we develop a good altruistic heart whether in science, agriculture or politics the result will be more beneficial. With proper motivation these activities can help humanity, without it they go the other way. This is why the compassion of thought is so important for humankind. Although it is not easy to bring about the inner change that gives rise to compassion, it is absolutely worthwhile to try.

It is natural that we strive to improve our standard of living, but not at any cost. The more we pursue profit and material improvement, ignoring the contentment that comes of inner growth, values will disappear from our communities. We must balance material progress with the sense of responsibility that comes of education and inner development.

We may face obstacles in pursuit of our goals. If we remain passive, making no effort to solve problems, no change for the better can be achieved. Transforming obstacles into opportunities for positive growth is a challenge to our ingenuity. It requires patience, compassion and the use of our intelligence. To ignore such opportunities is to waste our human potential.

It is extremely important to realize that the graver the crisis we encounter, the greater our need for patience. Above all, we must not lose our determination. What we all need as we approach the new millennium is an enhanced sense of universal responsibility. Every person is born in a family and every family has its own belief of God. A child follows the family's belief. It is a tradition to keep one's family's faith or belief. Religion is practiced in one's personal life. But its implementation in life is not matched. A person sees his/her religion practices as a personal right or observation. Usually religious value remains the same and unchanged. The moral value gets changed according to the need or demand of the social life. That is why it is seen, a prayerful person also gets involved with anti-social activities, gets income in unjust way etc. A religious person can be ethical but not a moral person. This study supports the findings that there is very little relationship between religious values and moral values.

As it is genuinely felt that there is an uncomfortable "gap" between us/adults/teachers and our teens in moral values so, attempts may be taken to bridge the generation gap. There are some good tips from an article titled " Bridging the Generation Gap " by Barbara

Mendenhall, family and child counselor and executive director of Family Education Centers.

a. Show respect. An attitude of respect and faith is contagious. Young people tend to see themselves the way their parents see them, so when you show that you respect their ability to make decisions, learn from outcomes and survive mistakes and adversity, this strengthens them.

b. Listen more than talk. Questions we ask may sound like interrogation to teens. Instead, adopt an attitude of curiosity rather than trying to control or manipulate your teen. Ask questions like " How so ? What do you think now ? If your object is only to listen, you won't be preparing your response while your teen is still talking. You'll hear better that way, and your teen will be encouraged to talk more.

c. Think " we" instead of " you" (We're in this together.")

d. Don't " catastrophize" or you'll lose credibility. Instead of " You're ruining your life" say " I'm concerned about what might happen if ...

e. Don't expect them to follow rules you don't follow yourself. " Do as I say and not as I do " will not improve the relationship.

f. Admit one's own mistakes and talk about what some are learning from them. Showing self-acceptance and tolerance of imperfection in

this way is very encouraging to teens and tends to make one easier to approach with questions, regrets and challenges. Apologize when one wishes one had done or said something differently.

g. Enjoy them. The humor, energy and sense of possibility teenagers often have can awaken parents to positive sides of themselves they had forgotten or neglected. When teens experience themselves as likable, they usually act more likable.

It is also suggested to include moral value education in school curricula side by side with religion education, so that religious and moral values can be practiced together and one will be the fulfillment of the other. Moreover, if the moral value teaching can be introduced as early as in class three, children will have greater opportunity to modify their living according to moral values they are taught. So, when they become adolescents their understanding and acceptance will be mature enough which will enable them to cope with any change in the society and the world. They will be able to avoid the conflicts in their daily life. They will become healthy and productive persons in the family, society and in the world. Blessings of peace, security and happiness will reign in the country.

The study suggests that moral values need to be taught side by side with religious values at home from childhood. Religion consists not only rituals but also code of conduct. Therefore Children should be acquainted not with the religious practices only but also the ethics which are hidden in religion teachings. It is the responsibility of the parents to see whether their children are brought up practicing religious and moral values in their daily lives. Parents may need to give extra time and also example in their own lives which will be a model for their children. Children will see their parents and will learn. The parents can role models for their children to learn religious and moral values together. Then as they become older this learning will be well developed and they will be able to handle any life situation and they will not be in confusion or in frustration.

This study has some limitations. Samples were selected from four schools of Dhaka city only. It would be interesting to observe whether samples varying in professions, socio-economic conditions, educational level as well as with adolescent boys etc. show similar findings. The values of adolescents are extremely important, especially at this present time of Bangladesh.

Adolescents are our future leaders and citizens and through them, by them the nation will rise or fall. With a good sense of values in our adolescents, we can hope for a prosperous nation of Bangladesh. That is why nationwide further investigations with larger sample of adolescents (both boys and girls), with urban and rural schools and with different socio-economic status are suggested.

CHAPTER-5

SUMMARY & CONCLUSION

SUMMARY AND CONCLUSION

At present the school teachers are facing a lot of problem with the adolescent students. The teachers feel that the adolescent students' value systems are different from what they are accustomed to and that is why they are facing difficulty in maintaining discipline in the school and even maintaining good working relationship with the students .

Though it is true that direct inculcation of moral principles or a system that forms a person's fundamental values cannot be taught but it is possible to facilitate or teach higher level of moral thinking. For such a teaching programme to be successful, every effort must be made to assess the present level of the moral values of the teachers and the students. The recognition of the need for moral, religious, social and human values is also presented by the National Education Policy Making Committee in Education Ministry of Republic Bangladesh Government- 1997.

However, in Bangladesh, very few research work concerning values especially moral and religious values have been conducted and there is scarcity of data regarding adolescent values. So, an attempt was made in the present study to find out whether there is any

significant differences in the religious and moral values of the teachers and the students.

According to the purpose of this study 200 high school female students and 50 high school teachers (female) were selected as the sample of the study. The age of the adolescent girls ranged from 15 to 17 years and they were students of class nine and class ten. Most of the students were of middle-socio economic class. The students were drawn from four different schools of the Dhaka city and only those students who volunteered to participate, served as sample.

The age of the teachers ranged from 30 to 58 years and they were selected from the same 4 schools of the Dhaka city from where the student population were drawn. Their teaching experience varied from 5 years to 20 years. With few exception most of them belonged to middle socio-economic class. Both the groups i.e. teachers and students were of different religion viz., Islam, Christianity, Hinduism and Buddhism.

The modified Bengali version of Moral Value Questionnaire and Religious Value Questionnaire both originally developed by Koikara

(1992) were used to measure moral and religious values of the students as well the values of the teachers.

In order to find out whether there is any difference in values between the two generations, the data were analyzed by t- tests. The result showed that there was significant difference between moral values of the adolescent school girls and that of their teachers ($t = - 2.56, p < .01$). The mean of moral values of the teachers ($\bar{x} = 53.58$) showed that their moral value is higher than the students' ($\bar{x} = 47.50$) moral value . The result also showed that there was no significant difference between religious values of adolescent school girls and their teachers.

In order to see the relationship between the moral value and the religious value, three separate Spearman Product Moment Correlations were computed to analyze the scores obtained by the subjects in moral and religious value questionnaires. Correlation between religious and moral values was found to be non-significant ($r = 0.04$) meaning thereby that there is no relation between moral value and religious value.

In an attempt to see whether there is any relation between moral value and religious value of the students another correlation was

computed and the result was non-significant ($r = .06$) and a non-significant correlation ($r = .08$) was also found between the moral and the religious value of the teachers.

In the modern achievement oriented society increasing number of youths show high motivation for individual achievement and accomplishments. They are racing to win and to get hold of worldly materials and in this race they overlook moral and ethical values. Whereas the older generation (Teachers) are trying to cope with this race of materialistic and competitive world with their learned and traditional moral values. May be this is why a significant difference between moral values of the students and the teachers has been found. But, there was no difference found between the two groups in religious values. In the family the ritual and formal aspects of religion are usually taught and practiced from childhood . So, the children copy the religion of their elders. But the ethics implied in religion or code of conduct described in religious books is not taught properly or practiced in daily life. That is why we fail to find significant relation between moral and religious values.

It was therefore suggested to include moral value education in school curricula side by side with religion education from early childhood. It is also suggested that parents should also take active role in teaching moral and religious values to their children.

To understand the values of adolescents is extremely important, they are the future leaders of the country and Bangladesh being a country which is passing through a critical period needs citizens with good value system. That is why nationwide further investigations with larger sample of adolescents (both boys and girls) from urban and rural schools and with different socio-economic status are suggested.

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APPENDICES

APPENDIX : A

**Name and Type of the School and the Total Number
of Students and Teachers.**

Sl. No.	Name of the schools	No. of Students	No. of Teachers
1.	Bottomly Home Girls High School	50	15
2.	Azimpur Girls High School	50	10
3.	Tejgaon Polytechnic Girls High School	50	10
4.	Holy Cross Girls High School	50	15
Total		200	50

Appendix: B

Bio-Data Sheet for the Students

ছাত্রীর ব্যক্তিগত তথ্যাবলী:

- ১। বিদ্যালয়ের নাম :
- ২। বয়স :
- ৩। লিংগ :
- ৪। শ্রেণী :
- ৫। ধর্ম :
- ৬। পিতার শিক্ষাগত যোগ্যতা :
- ৭। পিতার পেশা :
- ৮। মাতার শিক্ষাগত যোগ্যতা :
- ৯। মাতার পেশা :
- ১০। পারিবারিক মাসিক আয় :

Appendix: C

Bio-Data Sheet for the Teachers

শিক্ষিকার ব্যক্তিগত তথ্যাবলী

- ১। বিদ্যালয়ের নাম :
- ২। বয়স :
- ৩। লিঙ্গ :
- ৪। ধর্ম :
- ৫। বিবাহিত / অবিবাহিত :
- ৬। শিক্ষাগত যোগ্যতা :
- ৭। শিক্ষকতা কাজের অভিকতা (কত বছর যাবৎ) :
- ৮। স্বামী / পিতার শিক্ষাগত যোগ্যতা :
- ৯। স্বামী / পিতার পেশা :
- ১০। পারিবারিক মাসিক আয় :

APPENDIX D

Bengali Version of Moral Values Questionnaire for The Students.

নীচের বিভিন্ন পরিস্থিতি ভালমত পড় এবং প্রতিটি পরিস্থিতিতে যে উত্তরটা তোমার মনোভাবকে সবচেয়ে বেশী প্রকাশ করেছে, সে উত্তরটি ৫ পয়েন্ট স্কেলে তোমার মনোভাব অনুযায়ী সব চাইতে বেশী হলে ৫, এর চাইতে একটু কম হলে ৪, মাঝামাঝি হলে ৩, কম হলে ২, সবচাইতে কম হলে ১ নম্বরে টিক চিহ্ন দেও এই ভাবে প্রতিটি পরিস্থিতি পড় এবং টিক চিহ্ন দাও।

- ১। মনে কর একজন ছাত্রী পেশা সংক্রান্ত কোর্সে ভর্তি পরীক্ষা দিচ্ছে। সে উচ্চ নম্বর পেতে খুবই আত্মহীন হঠাৎ সে বুঝতে পারল যে সবচেয়ে ভাল ছাত্রীটির খাতা নকল করার সুযোগ তার আছে।

ক) সে নকল করার প্রলোভন প্রতিরোধ করবে।	১	২	৩	৪	৫
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- খ) সে ভাল ছাত্রীটির খাতা যত তাড়াতাড়ি সম্ভব নকল করবে।

	১	২	৩	৪	৫
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- ২। কোন ছাত্রীর পিতামাতা তার বান্ধবীদের অপহৃদ করেন।

ক) সে তাদের কথা শুনবে এবং তাদের অনুভূতি বুঝতে চেষ্টা করবে।	১	২	৩	৪	৫
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- খ) সে বলবে, “এ ব্যাপারে তোমরা দূরে থাক আমি নিজের বন্ধু বান্ধব বাছাই করার মত যথেষ্ট বড় হয়েছি”।

	১	২	৩	৪	৫
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- ৩। কোন ছাত্রীর বান্ধবীরা তাকে ক্ল্যাশ বাদ দিয়ে তাদের সঙ্গে সিনেমা দেখতে যেতে বলল।

ক) সে যেতে অস্বীকার করবে এবং ছুটির দিনে যাওয়ার প্রস্তাব করবে।	১	২	৩	৪	৫
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- খ) সে তাদের দলে যোগ দিবে এবং সিনেমা দেখতে যাবে।

	১	২	৩	৪	৫
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- ৪। কোন ছাত্রীর পিতামাতা তাকে এমন কিছু করতে বললেন যা সে করতে পছন্দ করে না।

ক) সে তাদের বাধ্য হবে এবং কাজটি করবে।	১	২	৩	৪	৫
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- খ) সে তা প্রত্যাখ্যান করবে এবং বলবে, “কখনও করবো না”।

	১	২	৩	৪	৫
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APPENDIX D
Dhaka University Institutional Repository
Bengali Version of Moral Values
Questionnaire for The Students.

৫। কোন ছাত্রীর বান্ধবীরা তাকে তাদের সাথে সিগারেট বা নেশা করতে আমন্ত্রণ জানাল।

ক) ছাত্রীটি বলবে “না”।

১ ২ ৩ ৪ ৫

খ) ছাত্রীটি বলবে “হ্যাঁ” এবং তাদের দলে যোগ দেবে।

১ ২ ৩ ৪ ৫

৬। কোন এক ছাত্রী তার পিতামাতার অনুমতি ছাড়া কোন নিমন্ত্রণে গিয়ে দেবী করে বাড়ী ফিরল।

ক) সে ক্ষমা চাইবে এবং কোথায় ছিল সেই ব্যাপারে সত্যি কথা বলবে।

১ ২ ৩ ৪ ৫

খ) সে কোথায় ছিল সে ব্যাপারে মিথ্যা বলবে।

১ ২ ৩ ৪ ৫

৭। কোন ছাত্রীর বান্ধবীরা তার উপস্থিতিতে নোংরা কৌতুক করল এবং সবাই হাসলে হাসল।

ক) সে এটা যে অনুমোদন করে না তা প্রকাশ করবে এবং হাসিতে যোগ দিবে না।

১ ২ ৩ ৪ ৫

খ) সেও তাদের সাথে হাসবে।

১ ২ ৩ ৪ ৫

৮। কোন ছাত্রীর শিক্ষক / শিক্ষিকা তাকে এবং তার বান্ধবীদেরকে চুপ করতে বলল।

ক) সে শান্ত হয়ে তাঁর কথা শুনবে।

১ ২ ৩ ৪ ৫

খ) সে সজোরে হাস্যকর কিছু বলে সবাইকে হাসাবে।

১ ২ ৩ ৪ ৫

৯। কোন ছাত্রী দোষ করেছে সে জন্য ভুলবশত : অন্য কাউকে দোষী করা হয়েছে। সেই ব্যক্তি অযাচিত শাস্তি পেতে যাচ্ছে। তখন সেই দোষী ছাত্রীটি --

ক) সে নিজের দোষ স্বীকার করবে এবং প্রাপ্য শাস্তি গ্রহণ করবে।

১ ২ ৩ ৪ ৫

APPENDIX - D
Bengali Version of Moral Values
Questionnaire for The Students.

- খ) সে নীরব থাকবে এবং নির্দোষ ব্যক্তিকে শাস্তি গ্রহন করতে দিবে। ১ ২ ৩ ৪ ৫
- ১০। এক জন ছাত্রী স্কুল এলাকায় অনেক টাকা ভর্তি একটি ব্যাগ পেল।
- ক) সে কর্তৃপক্ষের হাতে তা তুলে দিবে। ১ ২ ৩ ৪ ৫
- খ) সে টাকা গুলো নিজের জন্য নিবে। ১ ২ ৩ ৪ ৫
- ১১। জনপ্রিয় নয় এমন এক শিক্ষার্থীকে কোন ছাত্রীর উপস্থিতিতে কিছু শিক্ষার্থী অন্যায়ভাবে অভিযুক্ত করল।
- ক) তখন ছাত্রীটি অভিযুক্ত শিক্ষার্থীর পক্ষ নিয়ে কথা বলবে। ১ ২ ৩ ৪ ৫
- খ) নীরব থাকবে। ১ ২ ৩ ৪ ৫
- ১২। সকালে ঘুম থেকে উঠে এক জন ছাত্রী আয়নায় চেহারা দেখে।
- ক) সে আয়নায় নিজেকে দেখে খুশী হয়। ১ ২ ৩ ৪ ৫
- খ) তার মনে হয় সে যদি অন্য কেউ হত। ১ ২ ৩ ৪ ৫
- ১৩। একজন ছাত্রীর কয়েকজন সহপাঠী স্কুলের নির্বাচনে জয় লাভ করে উচ্চপদ পেয়েছে বা পুরস্কার লাভ করেছে।
- ক) তাদের অভিনন্দন জানাবে এবং খুশী হবে। ১ ২ ৩ ৪ ৫
- খ) সে, তাদের সাফল্য স্কন্ধ হবে এবং আড়ালে তাদের সম্পর্কে খারাপ মন্তব্য করবে। ১ ২ ৩ ৪ ৫

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১৪। কোন ছাত্রী শুনে ফেলল, কোন এক দল শিক্ষার্থী তার একজন শিক্ষক / শিক্ষিকা সম্পর্কে গালগল্প করছে।

ক) সে উক্ত শিক্ষক বা শিক্ষিকার পক্ষে কথা বলবে। ১ ২ ৩ ৪ ৫

খ) সে উক্ত আলোচনায় যোগ দিবে এবং আলোচনায় কিছু যোগ করবে। ১ ২ ৩ ৪ ৫

১৫। কোন ছাত্রী জানতে পারল যে কিছু লোক তার সমক্ষে মিথ্যা কথা রটাচ্ছে।

ক) সে তাদের ক্ষমা করবে এবং নিজের মত চলবে। ১ ২ ৩ ৪ ৫

খ) সে প্রতিবাদ করবে এবং আক্রোশ পুষে রাখবে। ১ ২ ৩ ৪ ৫

১৬। কোন ছাত্রী তার বান্ধবীদের সঙ্গে আছে। তার পিতামাতা বাড়ীতে নেই। তার বান্ধবীরা ভিডিওতে অন্ত্রীল সিনেমা দেখার প্রস্তাব করল।

ক) তাদের সঙ্গে যোগ দিতে অসম্মতি প্রকাশ করবে। ১ ২ ৩ ৪ ৫

খ) চুপ করে বসবে এবং সিনেমা দেখবে। ১ ২ ৩ ৪ ৫

১৭। কোন ছাত্রীর পরিবারের সবাই রাতের খাবার খেতে বসেছে।

ক) সে স্বেচ্ছায় খেতে বসবে। ১ ২ ৩ ৪ ৫

খ) সে পরীক্ষার পড়ার অজুহাত দেখিয়ে রাতের খাবারের ব্যাপারটা এড়িয়ে যাবে। ১ ২ ৩ ৪ ৫

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১৮। কোন ছাত্রী কোন একটি পরীক্ষার জন্য পড়াশুনা করে নাই।

ক) সে,যে কোন ভাবে হোক পরীক্ষায় অংশ নিবে এবং তার ফলাফল ভোগ করবে।

১ ২ ৩ ৪ ৫

খ) সে অসুস্থতার ভান দেখিয়ে ক্লাশ ফাঁকি দেবে।

১ ২ ৩ ৪ ৫

১৯। কয়েকজন শিক্ষার্থী এক জন ছাত্রীর পিছনে লাগল এবং তার মনে আঘাত দিয়ে মজা করল।

ক) সে শান্ত থাকবে এবং দৃঢ় ভাবে তাদেরকে মজা করা বন্ধ করতে বলবে।

১ ২ ৩ ৪ ৫

খ) তাদের অপমান করবে এবং প্রত্যাঘাত করার ভয় দেখাবে।

১ ২ ৩ ৪ ৫

২০। কোন ছাত্রী কোন পরিবারের সাথে দেখা করতে গেল এবং সেখানে দুর্ঘটনাক্রমে একটি দামী ফুলদানী ভেঙ্গে ফেলল।

ক) সে দোষ স্বীকার করবে এবং ক্ষমা চাইবে।

১ ২ ৩ ৪ ৫

খ) সে অস্বীকার করবে যে সে ভেঙ্গেছে এবং অন্যের উপর দোষ চাপাবে।

১ ২ ৩ ৪ ৫

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তুমি ঈশ্বর/ভগবান/আল্লাহ সন্ধানে কি বিশ্বাস কর? নীচে ঈশ্বর/ভগবান/আল্লাহ সন্ধানে কিছু বক্তব্য আছে। প্রতিটি বক্তব্য মূল্যায়ন কর। তুমি যদি বক্তব্যটির সাথে একমত হও তাহলে একমত - এর নীচে, যদি একমত না হও তবে একমত নয় আর যদি অনিশ্চিত হও তবে অনিশ্চিত এর নীচে টিক চিহ্ন দাও।

	ঈশ্বর/ভগবান/আল্লাহ সন্ধানে বক্তব্য	একমত	একমত নয়	অনিশ্চিত
১।	ঈশ্বর/ভগবান/আল্লাহ মৃত। যদি তিনি জীবিতও হন তিনি একটি দূরবর্তী নক্ষত্রের মত এবং আমাদের জীবনে যাই ঘটুক না কেন তার প্রতি তিনি সংবেদনশীল নন। তাই তিনি জীবিত না মৃত সত্যিই তাতে কিছুই আসে যায় না।			
২।	ঈশ্বর/ভগবান/আল্লাহ একজন আছেন এবং তাঁর অস্তিত্বের কারণে পার্থক্য অনুভূত হয়। তিনি সবকিছু সৃষ্টি করেছেন এবং আমাদেরকে সহ সৃষ্টি করার যত্ন নিচ্ছেন।			
৩।	ঈশ্বর/ভগবান/আল্লাহ একটি ধারণা মাত্র যা মানব জাতি, মৃত্যুর পরের শূন্যতার সঙ্গে মেলাবার জন্য কল্পনা করেছে। এটা খুব ভাল হতো যদি একজন প্রেমময় ঈশ্বর/ভগবান/আল্লাহ থাকতেন, কিন্তু এটা শুধুই একটা কল্পনা মাত্র।			
৪।	ঈশ্বর/ভগবান/আল্লাহ একজন ভাল প্রতি পালক যিনি আমাদের নিঃশর্তভাবে ভালবাসেন, অর্থাৎ যে কোন শর্ত ছাড়া।			
৫।	যদি একজন প্রেমময় ঈশ্বর/ভগবান/আল্লাহ থেকে থাকেন তবে কেন এত কষ্ট - দারিদ্র, দুর্ভিক্ষ, জন্মগতভাবে পঙ্গু শিশু, মৃত শিশু জন্মাচ্ছে, কেন নিরীহরা যুদ্ধ, বিবেচনা বর্জিত অপরাধ এবং প্রাকৃতিক দুর্যোগের শিকার হচ্ছে? ঈশ্বরের/ভগবানের/আল্লাহর অস্তিত্বের বিপরীতে সর্বশ্রেষ্ঠ যুক্তি হচ্ছে পৃথিবীতে মন্দের অস্তিত্ব।			
৬।	২+২=৪ যেভাবে প্রমাণ করা যায়, ঈশ্বরের/ভগবানের/আল্লাহর অস্তিত্ব সেভাবে প্রমাণ করা যায় না, তাই যতদিন পর্যন্ত না এটা প্রমাণ করা যায় ততদিন পর্যন্ত ঈশ্বরে/ভগবানে/আল্লাহতে বিশ্বাস করা বোকামি।			

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৭।	যদিও আমি ঈশ্বরকে /ভগবানকে /আল্লাহকে হুনা করি এবং অবিরাম শুধু পাপ করে যেতে চাই, তবুও আমার সাথে ঈশ্বরের/ভগবানের /আল্লাহর সম্পর্কের কোন পরিবর্তন হবে না। তবে ঈশ্বরের/ভগবানের/আল্লাহর সঙ্গে আমার সম্পর্ক পরিবর্তিত হবে।			
৮।	আল্লাহ/ঈশ্বর/ ভগবান আমার প্রার্থনার উত্তর দিবেন এ কথা বিশ্বাস করা বোকামি। প্রকৃত গক্ষে, ঈশ্বর/ভগবান/আল্লাহ আমার অনেক প্রার্থনারই উত্তর দেননি।			
৯।	যেসব জিনিসের আমরা কোন ব্যাখ্যা দিতে পারি না, তার জন্য ঈশ্বর / ভগবান / আল্লাহ হচ্ছেন চমৎকার অজুহাত। যেভাবে বিজ্ঞানীগণ এবং অন্যান্যরা জীবনের রহস্য সম্পর্কে ক্রমাগত ব্যাখ্যা দিয়ে যাচ্ছেন তাতে একদিন আমরা আবিষ্কার করব যে, আসলে ঈশ্বর / ভগবান / আল্লাহকে আমাদের প্রয়োজন নেই।			
১০।	ঈশ্বর/ভগবান/আল্লাহ হচ্ছেন সব কিছুর সমষ্টি। বিশ্বজগতের সব ভাল মিলে যা তিনি তাই।			
১১।	এমন কি একজন ঈশ্বর/ভগবান/আল্লাহ থেকেও থাকেন তবুও আমি বুঝতে পারি না যে তিনি কিভাবে ব্যক্তিগত ভাবে আমার বিষয়ে চিন্তা করতে পারেন। এই বিশাল পৃথিবীতে আমি ক্ষুদ্র এক কণা বাজির মত একজন, আমি লক্ষ্যকোটি মানুষের মধ্যে একজন মাত্র।			
১২।	শুধুমাত্র একজন সত্যিকার ঈশ্বর/ভগবান/আল্লাহ আছেন যদিও মানুষ তাকে বিভিন্ন নামে ডেকে থাকে।			
১৩।	ঈশ্বর/ভগবান/আল্লাহ আমাদের ভালবাসেন কারণ আমরা ভাল সে জন্য নয় বরং আমরা যেন ভাল হতে পারি সেই জন্য ঈশ্বর / ভগবান /আল্লাহ মানে ভালবাসা এবং তার স্বভাবই হচ্ছে ভালবাসা।			
১৪।	যদি আমি পাপ করি তাহলে তিনি আমাকে অবশ্যই অনন্ত যন্ত্রনা ভোগ করার জন্য নরকে /দোজখে পাঠাবেন।			

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১৫।	ঈশ্বর / ভগবান / আল্লাহ রহস্যময়। আমি যদি ঈশ্বর/ভগবান/আল্লাহকে পুরোপুরিভাবে বুঝতে পারতাম তাহলে তিনি আর ঈশ্বর / ভগবান / আল্লাহ থাকতেন না।			
১৬।	সর্বপ্রকার যন্ত্রনা হচ্ছে পাপের জন্য ঈশ্বরের/ভগবানের/আল্লাহর দেওয়া শাস্তি।			
১৭।	ঈশ্বর/ভগবান/আল্লাহ সবাইকে সমানভাবে ভালবাসেন পাপী এবং ধার্মিক উভয়কে। একমাত্র পার্থক্য হচ্ছে এই যে ধার্মিক ব্যক্তি ভালবাসাটা অনুভব করতে পারে, পাপী পারে না।			
১৮।	হয়ত ঈশ্বর / ভগবান / আল্লাহ আছেন, কিন্তু আমরা নিশ্চিত হতে পারি না। যাই হোক আমরা ঈশ্বর / ভগবান / আল্লাহর সম্বন্ধে কিছুই জানি না।			

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নীচের বিভিন্ন পরিস্থিতি ভালমত পড়ুন এবং প্রতিটি পরিস্থিতিতে আপনার মতে কোন ছাত্রীর সাধারণত যে উত্তরটা তার মনোভাবকে সবচেয়ে বেশী প্রকাশ করেছে, সে উত্তরটি ৫ পয়েন্ট কেলে আপনার মতে ছাত্রীর মনোভাব সাধারণত সব চাইতে বেশী হলে ৫, এর চাইতে একটু কম হলে ৪, মাঝামাঝি হলে ৩, কম হলে ২, সবচাইতে কম হলে ১ নম্বরে টিক চিহ্ন দিন এই ভাবে প্রতিটি পরিস্থিতি পড়ুন এবং টিক চিহ্ন দিন ।

১। মনে করুন একজন ছাত্রী পেশা সঃক্রান্ত কোর্সে ভর্তি পরীক্ষা দিচ্ছে । সে উচ্চ নম্বর পেতে খুবই আত্মহীন হঠাৎ সে বুঝতে পারল যে সবচেয়ে ভাল ছাত্রীটির খাতা নকল করার সুযোগ তার আছে ।

ক) সে নকল করার প্রলোভন প্রতিরোধ করবে । ১ ২ ৩ ৪ ৫

খ) সে ভাল ছাত্রীটির খাতা যত তাড়াতাড়ি সম্ভব নকল করবে । ১ ২ ৩ ৪ ৫

২। কোন ছাত্রীর পিতামাতা তার বান্ধবীদের অপছন্দ করেন ।

ক) সে তাদের কথা শুনবে এবং তাদের অনুভূতি বুঝতে চেষ্টা করবে । ১ ২ ৩ ৪ ৫

খ) সে বলবে, “ এ ব্যাপারে তোমরা দূরে থাক আমি নিজের বন্ধু বান্ধব বাছাই করার মত যথেষ্ট বড় হয়েছি ” । ১ ২ ৩ ৪ ৫

৩। কোন ছাত্রীর বান্ধবীরা তাকে ক্লাশ বাদ দিয়ে তাদের সঙ্গে সিনেমা দেখতে যেতে বলল ।

ক) সে যেতে অস্বীকার করবে এবং ছুটির দিনে যাওয়ার প্রস্তাব করবে । ১ ২ ৩ ৪ ৫

খ) সে তাদের দলে যোগ দিবে এবং সিনেমা দেখতে যাবে । ১ ২ ৩ ৪ ৫

৪। কোন ছাত্রীর পিতামাতা তাকে এমন কিছু করতে বললেন যা সে করতে পছন্দ করে না ।

ক) সে তাদের বাধ্য হবে এবং কাজটি করবে । ১ ২ ৩ ৪ ৫

খ) সে তা প্রত্যাখ্যান করবে এবং বলবে, “ কখনও করবো না ” । ১ ২ ৩ ৪ ৫

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- ৫। কোন ছাত্রীর বান্ধবীরা তাকে তাদের সাথে সিগারেট বা নেশা করতে আমন্ত্রণ জানাল।
- ক) ছাত্রীটি, বলবে “না”। ১ ২ ৩ ৪ ৫
- খ) ছাত্রীটি, বলবে “হ্যাঁ” এবং তাদের দলে যোগ দেবে। ১ ২ ৩ ৪ ৫
- ৬। কোন এক ছাত্রী তার পিতামাতার অনুমতি ছাড়া কোন নিমন্ত্রণে গিয়ে দেখী করে বাড়ী ফিরল।
- ক) সে ক্ষমা চাইবে এবং কোথায় ছিল সেই ব্যাপারে সত্য কথা বলবে। ১ ২ ৩ ৪ ৫
- খ) সে কোথায় ছিল সে ব্যাপারে মিথ্যা বলবে। ১ ২ ৩ ৪ ৫
- ৭। কোন ছাত্রীর বান্ধবীরা তার উপস্থিতিতে নোংরা কৌতুক করল এবং সবাই সশব্দে হাসল।
- ক) সে এটা যে অনুমোদন করে না তা প্রকাশ করবে এবং হাসিতে যোগ দিবে না। ১ ২ ৩ ৪ ৫
- খ) সেও তাদের সাথে হাসবে। ১ ২ ৩ ৪ ৫
- ৮। কোন ছাত্রীর শিক্ষক / শিক্ষিকা তাকে এবং তার বান্ধবীদেরকে চুপ করতে বলল।
- ক) সে শান্ত হয়ে তাঁর কথা শুনবে। ১ ২ ৩ ৪ ৫
- খ) সে সজোরে হাস্যকর কিছু বলে সবাইকে হাসাবে। ১ ২ ৩ ৪ ৫
- ৯। কোন ছাত্রী দোষ করেছ সে জন্য ভুলবশত : অন্য কাউকে দোষী করা হয়েছে। সেই ব্যক্তি অযাচিত শাস্তি পেতে যাচ্ছে। তখন সেই দোষী ছাত্রীটি --
- ক) সে নিজের দোষ স্বীকার করবে এবং প্রাপ্য শাস্তি গ্রহণ করবে। ১ ২ ৩ ৪ ৫

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- খ) সে নীরব থাকবে এবং নির্দোষ ব্যক্তিকে শাস্তি গ্রহণ করতে দিবে। ১ ২ ৩ ৪ ৫
- ১০। এক জন ছাত্রী স্কুল এলাকায় অনেক টাকা ভর্তি একটি ব্যাগ পেল।
- ক) সে কর্তৃপক্ষের হাতে তা তুলে দিবে। ১ ২ ৩ ৪ ৫
- খ) সে টাকা গুলো নিজের জন্য নিবে। ১ ২ ৩ ৪ ৫
- ১১। জনপ্রিয় নয় এমন এক শিক্ষার্থীকে কোন ছাত্রীর উপস্থিতিতে কিছু শিক্ষার্থী অন্যায়ভাবে অভিযুক্ত করল।
- ক) তখন ছাত্রীটি অভিযুক্ত শিক্ষার্থীর পক্ষ নিয়ে কথা বলবে। ১ ২ ৩ ৪ ৫
- খ) নীরব থাকবে। ১ ২ ৩ ৪ ৫
- ১২। সকালে ঘুম থেকে উঠে এক জন ছাত্রী আয়নায় চেহারা দেখে।
- ক) সে আয়নায় নিজেকে দেখে খুশী হয়। ১ ২ ৩ ৪ ৫
- খ) তার মনে হয় সে যদি অন্য কেউ হত। ১ ২ ৩ ৪ ৫
- ১৩। একজন ছাত্রীর কয়েকজন সহপাঠী স্কুলের নির্বাচনে জয় লাভ করে উচ্চপদ পেয়েছে বা পুরস্কার লাভ করেছে।
- ক) তাদের অভিনন্দন জানাবে এবং খুশী হবে। ১ ২ ৩ ৪ ৫
- খ) সে, তাদের সাফল্যে ক্ষুব্ধ হবে এবং আড়ালে তাদের সম্পর্কে খারাপ মন্তব্য করবে। ১ ২ ৩ ৪ ৫

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১৪। কোন ছাত্রী শুনে ফেলল, কোন এক দল শিক্ষার্থী তার একজন শিক্ষক / শিক্ষিক। সম্পর্কে গালগল্প করছে।

ক) সে উক্ত শিক্ষক বা শিক্ষিকার পক্ষে কথা বলবে। ১ ২ ৩ ৪ ৫

খ) সে উক্ত আলোচনায় যোগ দিবে এবং আলোচনায় কিছু যোগ করবে। ১ ২ ৩ ৪ ৫

১৫। কোন ছাত্রী জানতে পারল যে কিছু লোক তার সম্বন্ধে মিথ্যা কথা রটাচ্ছে।

ক) সে তাদের ক্ষমা করবে এবং নিজের মত চলবে। ১ ২ ৩ ৪ ৫

খ) সে প্রতিবাদ করবে এবং আক্রোশ পুষে রাখবে। ১ ২ ৩ ৪ ৫

১৬। কোন ছাত্রী তার বান্ধবীদের সঙ্গে আছে। তার পিতামাতা বাড়ীতে নেই। তার বান্ধবীরা ভিডিওতে অন্ত্রীল সিনেমা দেখার প্রস্তাব করল।

ক) তাদের সঙ্গে যোগ দিতে অসম্মতি প্রকাশ করবে। ১ ২ ৩ ৪ ৫

খ) চুপ করে বসবে এবং সিনেমা দেখবে। ১ ২ ৩ ৪ ৫

১৭। কোন ছাত্রীর পরিবারের সবাই রাতের খাবার খেতে বসেছে।

ক) সে স্বেচ্ছায় খেতে বসবে। ১ ২ ৩ ৪ ৫

খ) সে পরীক্ষার পড়ার অঞ্জুহাত দেখিয়ে রাতের খাবারের ব্যাপারটা এড়িয়ে যাবে। ১ ২ ৩ ৪ ৫

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১৮। কোন ছাত্রী কোন একটি পরীক্ষার জন্য পড়াশুনা করে নাই।

ক) সে,যে কোন ভাবে হোক পরীক্ষায় অংশ নিবে এবং তার
ফলাফল ভোগ করবে।

১ ২ ৩ ৪ ৫

খ) সে অসুস্থতার ভান দেখিয়ে ক্লাশ ফাঁকি দেবে।

১ ২ ৩ ৪ ৫

১৯। কয়েকজন শিক্ষার্থী এক জন ছাত্রীর পিছনে লাগল এবং তার মনে আঘাত দিয়ে মজা করল।

ক) সে শান্ত থাকবে এবং দৃঢ় ভাবে তাদেরকে মজা করা বন্ধ
করতে বলবে।

১ ২ ৩ ৪ ৫

খ) তাদের অপমান করবে এবং প্রত্যাঘাত করার ভয় দেখাবে।

১ ২ ৩ ৪ ৫

২০। কোন ছাত্রী কোন পরিবারের সাথে দেখা করতে গেল এবং সেখানে দুর্ঘটনাক্রমে একটি দামী ফুলদানী
ভেঙ্গে ফেলল।

ক) সে দোষ স্বীকার করবে এবং ক্ষমা চাইবে।

১ ২ ৩ ৪ ৫

খ) সে অস্বীকার করবে যে সে ভেঙ্গেছে এবং অন্যের উপর
দোষ চাপাবে।

১ ২ ৩ ৪ ৫

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এক জন ছাত্রী সাধারণত ঈশ্বর/ভগবান/আল্লাহ সন্ধানে কি বিশ্বাস করে? নীচে ঈশ্বর/ভগবান/আল্লাহ সন্ধানে কিছু বক্তব্য আছে। প্রতিটি বক্তব্য মূল্যায়ন করুন। আপনি যদি মনে করেন যে সাধারণত কোন ছাত্রী বক্তব্যটির সাথে একমত হবে তাহলে একমত-এর নীচে, যদি একমত না হয় তবে একমত নয় এর নীচে আর যদি অনিশ্চিত হয় তবে অনিশ্চিত এর নীচে টিক চিহ্ন দিন।

	ঈশ্বর/ভগবান/আল্লাহ সন্ধানে বক্তব্য	একমত	একমত নয়	অনিশ্চিত
১।	ঈশ্বর/ভগবান/আল্লাহ মৃত। যদি তিনি জীবিতও হন তিনি একটি দূরবর্তী নক্ষত্রের মত এবং আমাদের জীবনে যাই ঘটুক না কেন তার প্রতি তিনি সংবেদনশীল নন। তাই তিনি জীবিত না মৃত সত্যিই তাতে কিছুই আসে যায় না।			
২।	ঈশ্বর/ভগবান/আল্লাহ একজন আছেন এবং তাঁর অস্তিত্বের কারণে পার্থক্য অনুভূত হয়। তিনি সবকিছু সৃষ্টি করেছেন এবং আমাদেরকে সহ সেশুপোর যত্ন নিচ্ছেন।			
৩।	ঈশ্বর/ভগবান/আল্লাহ একটি ধারণা মাত্র যা মানব জাতি, মৃত্যুর পরের শূন্যতার সঙ্গে মেলাবার জন্য কল্পনা করেছে। এটা খুব ভাল হতো যদি একজন প্রেমময় ঈশ্বর/ভগবান/আল্লাহ থাকতেন, কিন্তু এটা শুধুই একটা কল্পনা মাত্র।			
৪।	ঈশ্বর/ভগবান/আল্লাহ একজন ভাল প্রতি পালক যিনি আমাদের নিঃশর্তভাবে ভালবাসেন, অর্থাৎ যে কোন শর্ত ছাড়া।			
৫।	যদি একজন প্রেমময় ঈশ্বর/ভগবান/আল্লাহ থেকে থাকেন তবে কেন এত কষ্ট - দারিদ্র, দুর্ভিক্ষ, জন্মগতভাবে পঙ্গু শিশু, মৃত শিশু জন্মাচ্ছে, কেন নিরীহরা যুদ্ধ, বিবেচনা বর্জিত অপরাধ এবং প্রাকৃতিক দুর্যোগের শিকার হচ্ছে? ঈশ্বরের/ভগবানের/আল্লাহর অস্তিত্বের বিপরীতে সর্বশ্রেষ্ঠ যুক্তি হচ্ছে পৃথিবীতে মন্দের অস্তিত্ব।			
৬।	২+২=৪ যে ভাবে প্রমাণ করা যায়, ঈশ্বরের/ভগবানের/আল্লাহর অস্তিত্ব সেভাবে প্রমাণ করা যায় না, তাই যতদিন পর্যন্ত না এটা প্রমাণ করা যায় ততদিন পর্যন্ত ঈশ্বরে/ভগবানে/আল্লাহতে বিশ্বাস করা বোকামী।			

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৭।	যদিও আমি ঈশ্বরকে /ভগবানকে /আল্লাহকে বুঝা করি এবং অবিরাম শুধু পাপ করে যেতে চাই, তবুও আমার সাথে ঈশ্বরের/ ভগবানের /আল্লাহর সম্পর্কের কোন পরিবর্তন হবে না। তবে ঈশ্বরের/ভগবানের/আল্লাহর সঙ্গে আমার সম্পর্ক পরিবর্তিত হবে।			
৮।	আল্লাহ/ঈশ্বর/ ভগবান আমার প্রার্থনার উত্তর দিবেন এ কথা বিশ্বাস করা বোকামি। প্রকৃত পক্ষে, ঈশ্বর/ভগবান/আল্লাহ আমার অনেক প্রার্থনারই উত্তর দেননি।			
৯।	যেসব জিনিসের আমরা কোন ব্যাখ্যা দিতে পারি না, তার জন্য ঈশ্বর / ভগবান / আল্লাহ হচ্ছেন চমৎকার অজুহাত। যেভাবে বিজ্ঞানীগণ এবং অন্যান্যরা জীবনের রহস্য সম্পর্কে ক্রমাগত ব্যাখ্যা দিয়ে যাচ্ছেন তাতে একদিন আমরা আবিষ্কার করব যে, আসলে ঈশ্বর / ভগবান / আল্লাহকে আমাদের প্রয়োজন নেই।			
১০।	ঈশ্বর/ভগবান/আল্লাহ হচ্ছেন সব কিছুর সমষ্টি। বিশ্বজগতের সব ভাল মিলে যা তিনি তাই।			
১১।	এমন কি একজন ঈশ্বর/ভগবান/আল্লাহ থেকেও থাকেন তবুও আমি বুঝতে পারি না যে তিনি কিভাবে ব্যক্তিগত ভাবে আমার বিষয়ে চিন্তা করতে পারেন। এই বিশাল পৃথিবীতে আমি হুদ্র এক কনা বাগির মত একজন, আমি লক্ষ্যকোটি মানুষের মধ্যে একজন মাত্র।			
১২।	শুধুমাত্র একজন সত্যময় ঈশ্বর/ভগবান/আল্লাহ আছেন যদিও মানুষ তাকে বিভিন্ন নামে ডেকে থাকে।			
১৩।	ঈশ্বর/ভগবান/আল্লাহ আমাদের ভালবাসেন কারণ আমরা ভাল সে জ্ঞান নয় বরং আমরা যেন ভাল হতে পারি সেই জন্য ঈশ্বর / ভগবান /আল্লাহ মানে ভালবাসা এবং তার বড়বই হচ্ছে ভালবাসা।			
১৪।	যদি আমি পাপ করি তাহলে তিনি আমাকে অবশ্যই অনন্ত যজ্ঞনা ভোগ করার জন্য নরকে /দোজখে পাঠাবেন।			

APPENDIX - G
Bengali Version of Religions Values
Questionnaire For The Teachers.

১৫।	ঈশ্বর / ভগবান / আল্লাহ রহস্যময় । আমি যদি ঈশ্বর/ ভগবান/ আল্লাহকে পুরোপুরিভাবে বুঝতে পারতাম তাহলে তিনি আর ঈশ্বর / ভগবান / আল্লাহ থাকতেন না ।			
১৬।	সর্বগ্রন্থকার যত্ননা হচ্ছে পাপের জন্য ঈশ্বরের/ভগবানের/ আল্লাহর দেওয়া শাস্তি ।			
১৭।	ঈশ্বর/ভগবান/আল্লাহ সবাইকে সমানভাবে ভালবাসেন পাপী এবং ধার্মিক উভয়কে । একনাম্য পার্থক্য হচ্ছে এই যে ধার্মিক ব্যক্তি ভালবাসাটা অনুভব করতে পারে, পাপী পারেনা ।			
১৮।	হয়ত ঈশ্বর / ভগবান / আল্লাহ আছেন, কিন্তু আমরা নিকিত হতে পারি না । যাই হোক আমরা ঈশ্বর / ভগবান / আল্লাহর সম্বন্ধে কিছুই জানি না ।			