Chapter-2

Review of Related Studies
REVIEW OF RELATED STUDIES

A historical review of related studies on social change, values and socio-economic status are given below-

Ojha (1966) investigated 200 college students of the University of Bihar, Muzaffarpur, and found that 26% of the students favoured vocational training and only 32% of them favoured the military training programme of the college education.

i) Co-education was another aspect of college education which found favour of 60% of the students.

ii) Most of the students think that a charming appearance and sound health are important qualities for a marriage partner.

iii) Male students preferred such girls for marriage who were inferior to them in age, while female students preferred older husbands.

iv) Education level and economic condition of the students have got a significant influence on their attitudes towards the social problems under study.

Kalai (1970) investigated 280 college students of the age group sixteen to twenty four years with equal sex distribution were drawn from the colleges of Dehradun. Result, found that :-
i) A change has occurred in the values and ego ideals of the Indian college students and they are no longer tied to the old values and ego ideals.

ii) The change has largely been felt in the peripheral values than the central values of the Indian college students.

iii) The change in values and ideals have been felt in both the sexes, the girls value and ego ideals. contrary to the expectations, have changed equally in comparison to the boys.

iv) The process of modern social change has equally influenced the values and ego ideals of the upper and the lower state of the Indian college students.

v) The agencies of social change are education, independence, western culture, industrialisation, organisation, desire for higher standared of living media of mass communication.

**Corwin, (1977)** studied 16 case of love marriage in a small town in niral west bengal, and observed that such marriages are accepted as they are not in consistent with the prevalent social less hierachy which is determined by multiple ranking-gradients of social love-marriage has been brought about by education. legal change in Hindu Marriage Act, and financial independence of males.

**Basavanna, (1978)** investigated psychological problems of ur-
banization and examined the social change in the environment and its
effect on the human being. The question that is being posted in this
context is whether the human organism is equipped, both physiologi-
cally & psychologically to cope with the rapid urbanization. The
literature suggest that there are limits to the resitience of the human
organism to assimilate change & when these limits are exceeded the
results can be detrimental or even disastrous.

Hebusur (1979) investigated mordernizaton mobilization and
rural development. Modernisation was inevitably involved mobilization
in the senses of diverting the resources human and physical to
different end and of releasing the congealed resources. In the context
of developing countries like India an appropriate idealogical movement
is necessary to motivate people a massive scale.

Thapal (1979) observed that the problem of identity in the third
world is complicated by the wide gulf between the elites who are
culturally at bay and people who have preserved their esthetic
consciousnesses. The designes inevitably belongs is the former. It is
suggested that the two will have to come together of the quality of
life and environment has to answer our contemporary needs.

Kuppuswamy (1982) studied that unless there is overall
improvement in educational states of people, the social conditions
cannot be imporved. More technological advancement, constitutional guarantes and Five year plans are not enoght to bring about social change. The real change can come only through change in the attitude of people. Therefore stress should be laid on the increase in the literacy.

**Enayatuallah and Ishrat (1997)** investigated the effect of modernity on baptised and non-baptised tribal groups of Bihar. A sample of 60 baptised and 60 non-baptised female college students alongwith their parents from high, middle and low socio-economic groups was administered the Modernity Scale developed at Ranchi University to ascertain the nature of generation gap existing between parents and their children. It was found that the extent of generation gap between parents and their children was wider for the non-baptised tribal group than for the baptised group. Further, irrespective of baptismation, the generation gap was wider in the low socio-economic group and also in the case of mothers and daughters than in the case of fathers and daughters. **Tiari (1998)** analysed the nature and kind of change in the value system of the older and yonger generations in the context of socio-cultural changes taking place in contemporary Indian Society. Two groups of 50 senior citizens (age 65-75 years) and 50 postadolescents (age 25-35 years) were asked to rank order 10 values in order of priority from a pool of 40 traditional and modern values.
mixed randomly. A generation gap in the value system was evident. While spiritualism and conservatism were valued the most by senior citizens, the younger generation ranked materialism and manipulation as the most dominant values.

Gawali and Kamble (1999) investigated the influence of generation gap, masculinity-feminity and socio-economic status on religious, social, economic and family values. A sample of 176 individuals (age 30-69) including both men and women in the ratio 6:4 was administered Sherry and Verma’s Personal Value Questionnaire, Bem’s Masculinity-Feminity Scale and SES Scale. A 2×2×2 analysis of variance revealed that the older generation had significantly high regard for religious, social and family values. Masculinity-feminity had a significant influence on personal values. However, difference in SES were not associated with religious, economic, social and family values. Yagnik and Teraiya (1999) assessed the beliefs and attitudes of rural and urban people towards social reforms, moral values and drug abuse. The sample consisted of 240 subjects from rural and urban areas. A likert-type battery of Social Attitude Scale (SAB) by Patel was administered. Attitude towards social reforms was significantly influenced by interaction of all three factors age, sex and area of residence. It was also found that attitude towards moral values was significantly influenced by gender and interaction of factors like age,
gender and area of residence. Gender of the subjects significantly affected their attitude towards drug abuse.

Indrayan A., Wysocki M.J., Chawla A., Kumar R. and Singh N. (1999) presented data on Human Development Index (HDI) values for Indian states for the years 1971, 1981 and 1991. The United National Development Programme's Human Development Index (HDI) attempted to capture the essence of human development across nations in a measurable format. Three essential needs are said to exist at all levels of human development to lead a long and healthy life, to acquire knowledge and to have access to the resources needed for a decent standard of living. In the absence of these essential choices, many other opportunities remain inaccessible. Results indicated that only three states (Kerala, Maharashtra and Punjab) reached a medium level of human development in 1991, the other 13 major states had either low or very low levels of development. There were noticeable disparities between states, Bihar was at the bottom with the lowest HDI and Kerala had the highest. Sharma, Das and Sinha (1999) studied adolescents perception of Indian women's position in different domains. A sample of 76 male and 76 female students (age 16-20 years) form both high and low socio-economic groups was administered the Thurstonian Attitude Scale (Das & Pandey, 1992) to measure their attitude towards position of women. Statistical treatment of the
data showed that male adolescents perceived women’s position more negatively than females. The perception of students from lower SES was more negative than that of their high SES counterparts, particularly in such domains as legal knowledge, capability and social and economic status.

**Singh (2000)** explored the effect of gender on the emotional processes of social sharing and mental rumination in two intercultural studies on adolescents with a focus on the way in which gender differences are manifest in different cultures. Results showed that female subjects initiated sharing more, shared feelings more and were aware of the relational benefits of sharing more. Females also reported higher emotional impact and more mental ruminations. The female stereotype of higher emotionality was more true in individualistic than in collectivistic cultures. **Tiwari (1999)** assessed the magnitude of generation gap in caste affiliation and social mobility among Brahmans. The sample comprised 30 Brahmin families each having both parents in the age group of 50-60 years and a son and a daughter in the age group of 18-25 years. Results indicated the widest generation gap between father and son as well as mother and daughter whereas the generation gap between father and daughter was minimum. Consistent “in group” feeling was observed regardless of generations. No significant generation gap was found in the case of vertical social mobility.
whereas in horizontal social mobility a significant generation gap was observed.

Lather (2000) discussed the challenge to the socialisation process in the light of the rapidly changing scenario and modernisation. It is pointed out that in the wake of advancement in science and technologies and resulting modernisation of thought, the youth today is facing an identity crisis. As the basic personality type of an individual develops within the frame work of cultural values, modern day parents’ most difficult task is bringing up their children. Even as children particularly the youth find it difficult to cope with old values, parents especially Indians, expect their children to inculcate a blend of traditional and modern values. Hussain & Singh (2000) compared the social and political values of socially disadvantaged and advantaged groups. The sample consisted of 400 male undergraduate college students. On the basis of the social Deprivation Scale, the sample was divided into advantaged and disadvantaged categories. The Hindi adaptation of Allport-Vernon-Lindzey Scale was used to assess social and political values. The socially disadvantaged was significantly more social, friendly and less selfish than the advantaged group. The disadvantaged group scored higher on the measure of political values although the difference was not significant. There was a significant positive correlation between social disadvantage and social value.
Prabha and Gupta (2000) examined the role of sex, intelligence and socio-economic status in the achievement of 223 students in computer education. The Group Test of Intelligence and the socio-economic status scale were administered to all the students. Examination marks in Computer education were used as an index of computer achievement score. Results indicated significant sex difference in the achievement scores of computer education. Girls had better performance than boys. Intelligence and computer education were positively and significantly correlated. The effect of socio-economic status on achievement was non-significant. Vasudeva and Thapar (2000) examined the personal and perceived societal value structure of 73 college students from upper middle class socio-economic status. Results indicated that the value of freedom, family security, self-respect, ambitiousness, broadmindedness and independence were important in both the profiles. Values like peace, equality, honesty and helpfulness were found to be personality preferred by the respondents. Social recognition, capability, intellect, logic etc. were perceived to be emphasised more by society. The marked discrepancies present between one’s own values and one’s perception of societal values were cited as the cause of prevailing alienation among college students. Similarity on certain values like family security, freedom and ambitiousness were evidenced too. It was concluded that today’s youth
though showed a preference for complete autonomy, did not emerge as gloomy and alienated as expected and were found to be less materialistic in their approach towards life, asserting the non-materialistic aspect of Indian culture.

Papa, Singhal, Law, Pant, Sood, Rogers, Shefner and Corinne (2000) evaluated the entertainment education radio soap opera ‘Tinka Tinka Sukh’ (Happiness lies in small pleasure) as an example of the influence of such media programmes on social and behaviour change. Results revealed that the radio programme led to high levels of parasocial interaction for certain audience members. Conversations related to the programme helped to create a social learning environment, the programme motivated listeners to engage in collective action to solve community problems. It has been concluded that entertainment education programmes could lead to changes in the thinking and behaviour of audience members. Bharadwaj, Sharma and Parashar (2001) investigated pragmatism vs idealism value assumptions in relations to gender, socio-economic status and caste. A $2 \times 2 \times 3$ factorial design was adopted. Results revealed significant main effects of caste and interaction effect of gender and SES and of gender and caste. Pragmatism vs idealism value conflict with a tendency towards pragmatism was found among backward caste men of low SES. This type of value conflict with a tendency towards idealism was observed
among women of middle SES, high caste men of low SES and high caste women of both middle and low SES.

Vasudeva and Thapar (2001) explored the generation gap in the value profiles by comparing children's values with those of their parents. A sample of 180 undergraduate college students with an equal number of males and females was administered the Socio-Economic Status Scale. Results revealed a high concern for values such as family security, freedom, self-control and helpfulness among parents and their children. Gender stereotype were evident but no generation gap was evident. Bhat and Dhruvarajan (2001) examined the nature and extent of social and economic pressures affecting intergenerational relationships and enumerates the implications for policy towards improving the well-being of senior citizens of India. Changes in the economic and social milieu due to such forces as urbanisation, modernisation and globalisation have had undesirable effects on the economic structure, eroded societal values and weakened social institutions such as the joint family. Against this backdrop, the younger generation is searching for new identities encompassing economic independence and redefined social roles within as well as outside, the family. Supriya, Kirti & Kumari (2001) studied the effects of family size, structure and socio-economic status on the feeling of alienation among 120 college students. Results revealed that subjects from large families and those
from joint families expressed greater alienation than their counterparts from small and nuclear families.

**Bharadwaj and Mithas (2001)** explored the existing value assumptions of evasion and fortitude along with their associated conflict in relation to gender and socio-economic status in various caste groups. Results revealed a significant effect of SES indicating that high SES adults manifested greater evasion value. Only backward caste girls of low SES manifested fortitude value. **Jha (2001)** assessed the influence of social class, family system and family occupation on the experience of loneliness. The results indicated that higher levels of loneliness were associated with middle class socio-economic status (SES), nuclear family and entrepreneurial occupations. Upper and lower class SES, joint family system and bureaucratic occupations were associated with low levels of loneliness. None of the interaction effects other than those of social class and family system were significant. **Prusty (2002)** assessed the influence of gender and socio-economic status (SES) on creative thinking. Analysis of variance revealed significant main effect of SES, but not of gender. The interaction effect was significant. High SES girls had better creative ability than high SES boys, whereas low SES boys had better creative ability than girls.

**Mishra and Agrawal (2002)** compared the development of
perceptual differentiation among Hindu and Muslim Children attending traditional and modern Schools. A sample of 240 school children was administered the story Pictorial Embedded Figures Test and the Block Design Test. It was found that on both tests Muslim subjects scored lower than Hindu subjects and subjects in traditional schools scored lower than those in modern schools. **Patel and Power (2002)** assessed the relation between modernity and parental child rearing practices and the relation between adolescent modernity and parental child rearing. Fathers, mothers and adolescents belonging to 50 Hindu, Gujarati families completed questionnaires assessing the modernity of their attitudes. A high correlation was noted between parental and adolescent modernity. Parental modernity predicted the nature of parental child rearing values and practices and parental child rearing values predicted adolescent modernity. Though there was a slight difference in the findings for mothers and fathers, parental modernity was linked to individualistic child rearing values and practices and parents who valued individualistic characteristics in their adolescents had sons and daughters who reported the highest levels of modernity.

Recently, **Gupta (2005)** studied the role of women in social change and found that empowered women significantly different with less empowered women with regard to home, social, economic and education except health.