Chapter-II

Review of related literature

2. Review of related literature

This Chapter is an attempt made to review the works done in relation to the areas of the present study. The studies reviewed have been presented in two sections, viz; Studies done in India and Studies done abroad.

2.1 Studies done in India


This study discusses the failure of traditional method of value orientation and inculcation of modern values. In the traditional method, emphasizes has been given on literature, mass media, respect, and worship of the model, speech and action of great men. In a modernized society emphasis has been given on family, institution and society oriented values, i.e. humanitarian values to solve basic problems. Importance has been given to the source of modern values, i.e. conventions, legislations, popular movement and revolution. Lastly stress has been given on the inculcation of humanitarian values for peaceful co-existence of modern society through ‘attitudinal modernity’ along with institutional and technological modernity.


It has been observed that there exists a constant and consistent rift between younger and older generations. This is felt more in the present time due to rapid development in science and technology. One outcome felt by the word community in general is the erosion of beliefs and values, which were primarily reared upon intellectual foundation laid by religion. The present study was undertaken mainly with a view to study the impact of inter-generational gap, sex and caste and residential area of the respondents on some personal beliefs, social attitudes and values. It concluded that the younger generation was found to be having more progressive outlook. In the area of religion, child rearing,
social values, family planning, social customs and tradition and the structure of family and marriage, both male and female possess similar progressive outlook. In the attitude areas of social values, status of women, social customs and tradition, young old relationship, marriage, social beliefs or attitudes, caste system etc., rural group was found to possess a more progressive outlook than the urban one.


The thesis appreciates the revivalism in Manipur. The scholar discusses the characteristics of ancient Meitei culture and identifies the place and position of the Meiteis in the Indian social and political system. She discusses the cultural and traditional values of the Meiteis. She portrays the changes that are taking place in the state. She also discusses the factors responsible for socio-economic changes and highlights the different forms of revivalism taking place in Manipur.


Objectives were:-

1. To observe the characteristic features of the area under investigation and to know the ethnic composition of the people as well as to trace the traditional and indigenous form of formal education that might have prevailed in the area.

2. To survey the educational activities of the Christian missionaries.

3. To find out the socio-cultural forces behind its educational development.

4. To have a clear picture of the present status of its educational development.

Major findings- Darjeeling district has developed tremendously in its educational achievements in all areas of education, especially in the areas of primary and female education.


The result of the study indicated the place of residence, that is rural-urban had a close relationship with the values, such as religion, ethic, cultural, political and educational. Sex also plays an important role in development of values. Women were more religious, ethical and cultured, and keenly interested in societal problems compared to men. The old values were not shared by the modern youth. The traditional, caste wise occupational structure was no longer liked by students.
Students favoured change in the old curriculum and liked co-education, and opposed traditional system of education.


The objective of this thesis was to trace the social and cultural changes the Muslims of the Brahmaputra underwent. The first chapter discusses the history of Assam and in particular the Brahmaputra valley. It also discusses the administrative changes made by the British. The third chapter discusses the demographic changes and the position of the Muslims during the period. The condition of the Muslim society before the British arrival has been discussed in the fourth chapter. In the last chapter, the scholar concentrates on the twin concepts of Islamisation and westernization.


The basic and primary purpose of the present study was to investigate the social and cultural life of the Zeliangrongs. The first two chapters discuss the origin. The third and the fourth dealt with the pre colonial village set up and the alien rule they were subjected to. The scholar also highlighted the social changes discernible among the people.


The objective of the research is to study the Ancient Angami polity, their village Administration, their social institutions, their economic conditions and the modification or even the transformation of the systems in the light of the British rule in the Angami Hills. The Study traces the physical geography of the land, which had a great bearing on its history, the traditional system of administration, the social structure and economy of the Angami people. It highlights the pattern of Administration and the transformation of the Angami political institutions under the British rule, the introduction of Christianity and the beginning of formal education.


In this study an attempt was made to investigate the extent to which selected social attitudes have been transformed from traditional attitudes under the impact of education. Several variables such as family type, income, socio-
economic status, parental education, media exposure, urban orientation, social participation and contact have been taken to fulfil the objective of the study. The opinion of 800 Mizos were taken on co-education, sex education, women employment, family planning, and the Mizo mode of mate selection were analyzed. It was observed that the education was effective in moulding the attitudes of subject towards modernity. Except religion, marriage and status of woman, all other variables have been affected by education.

**Parmar, M.S. (1986). Sociological study of social values and aspirations of students of colleges of rural background.** Unpublished Doctoral dissertation (Sociology), Avadh University, U.P. India.

The objective of the investigation was to make a sociological analysis of values and aspirations of youth in the changing rural environment. Findings revealed that acquisition of knowledge was the aim of education. There seems to be a close relationship between education aspiration, social class, caste and sex. For success in one's profession, health, family background and behavior were considered the significant factors. A positive correlation seemed to exist between social class, caste and sex, and aspiration for profession, material possessions and income.


**Problem:-** This is an attempt to study the Nepali women's response to social changes and the role of education in the social and economic development in the hill area.

**Major Findings:-**

1. The women were largely employed in the terrace cultivation in the hill areas of West Bengal. The present education system and the pattern of modernization did not change their harsh work-profile.

2. Women in urban areas, being educated, took up jobs and entered the informal sector. The entry of women into the informal sector was a significant feature of social change.


It was observed that the education has failed to lose caste tie due to reservation policy. Inter-caste marriage, giving up drinking, political consciousness, acceptance of dowry by educated youth, preference towards high salary job and
professional mobility among educated schedule caste were also observed from the study as the impact of education.


The study presents the variety in society, the richness in culture and the multi faceted political depicted by the Krishnayankavya, with its significance in today’s contexts. Analysis has been made of the poetry of Krinayan with implications for the society, politics and culture at all times. Administrative and social values as presented in Krishnayan have been critically analyzed. The significance of the philosophy of ‘unity in diversity’ in developing the values of patriotism and spiritualism, in the achievement of salvation, have been highlighted, with reference to the teachings of Lord Krishna in Gita as visualized through the Krishnayan poetry.


This study is based on the analysis and the impact of Christianity on the status of women among the Angami Naga women of Nagaland. It investigates the nature of the changes that have taken place in the status of women over more than a hundred years and analysed the role of Christianity in those changes. Context B&C, of Chapter II, highlight Traditional Angami society; Role of Women; marriage and family life; moral character of women; Traditional Values; Indigenous social institutions and their values. This study reported that the Angami society had been male dominated had not meant that women’s secondary statue was deplorable; Values such as independent, democracy, honesty, compassion, respect, obedience of prohibitions, competitive spirit, politeness, moral conduct were important and had been passed down through the years by oral tradition.


This work is based on the analysis of the various values established by the great epics of the Hindu mythology applicable in today’s context. Each and every epic states its philosophy of a kingdom that is truly a prosperous nation. The study reveals all the epics, define a prosperous nation as the one where there exist values like social welfare, social justice, humanism and equality for all. The researcher has made an extensive study of the various kinds of kingdoms that existed during different ages and how they prospered or face downfall.

Doctoral dissertation (sociology), Rani Durgawati Vishwavidyalaya, Jabalpur, Madhya Pradesh, India.

The study gives detail information on the classification of the organization and the formation of communities based on the same. The study is based on the psychological aspect of the social organizations formation; its functioning and its importance for any society or region and the people living there in Bilaspur. The importance of cooperation and concern for others has been highlighted for the healthy functioning of an organization.

**Singh, Angad** (1988). *A study of the relationship of modernisation with academic achievement, intelligence and socio-economic status of under-graduate students.* Ph.D. (Education) Avadh University. India

Objectives were:-

1. To find out the relationship between the attitudes towards modernisation and the academic achievement of under-graduate students.

2. To find out the relationship between the attitudes towards modernisation and the intelligence of under-graduate students.

3. To find out the relationship between the attitudes towards modernisation and the socio-economic status of under-graduate students.

4. To compare the attitudes towards modernisation of under-graduate students with respect to different aspects. Viz., area, sex, caste and religion.

Major findings:-

1. The higher the academic achievement, the greater is the level of modernisation.

2. Intelligence plays an important role in keeping pace with the attitude towards modernization.

3. The higher the socio-economic status, the greater the level of modernisation.

4. Urban and rural students did not have different attitudes towards modernisation.

5. Female under-graduates had more modernised outlook than male under-graduates.

6. Under-graduates belonging to the upper and scheduled castes had significantly different attitudes towards modernisation.
7. Hindu under-graduates had a much more modernised outlook than Muslim under-graduate

8. The under-graduates wished to modernise only certain aspects of their views and activities.


This book is a study based on the authoritative books and the culture of the Nagas in general. The author has recorded growing details of the Naga Hills and the features of its people; their historical and probability of origin; their racial affinities; geographical spread out; customs and traditions; religion; principles of administrative system; weapons and equipments; the traditional Naga philosophy and the relationship between various tribes around Nagaland.


Objectives:-

1. To study value orientation in relation to personality needs.

2. To study socio-economic status (SES) in relation to personality needs.

3. To study culture in relation to personality needs. (the four needs selected were: need-affiliation, need-change, need-order and need-achievement)

Major findings:-

1. Need-affiliation, need-order and need-achievements were more prominent in the rural culture, irrespective of their values and socio-economic status (SES). Need-order was more prominent in those persons who higher SES, irrespective of their value and culture.

2. Need-affiliation was more prominent in those persons who belonged to the rural culture with low-theoretical, economic and social values.

3. Need-change was more prominent in those persons who belonged to rural culture and high economic value.

4. Need-achievement was more prominent in those persons who belonged to the rural culture and high religious value.

5. Need-change was more prominent in urban people with low SES.

6. Need-affiliation, need-achievement and need-order were more prominent in the high SES group.
7. Need-affiliation was more prominent in those persons who belonged to the rural culture, low social value and high SES.

**Thangkhan, S.T. (1993).** *Traditional and customs of the Paite in the trans-border areas of India and Burma.* Unpublished Doctoral dissertation (History), Manipur University, Imphal, Manipur, India.

The dissertation highlights the customs of the Paites living in Manipur and Myanmar. The first two chapters deals with social institutions. The third chapter explain the bachelor’s dormitory, which is the most important institution for the youth. The forth chapter discusses the role of the village chiefs and administration. It also deals with the laws of succession and inheritance, marriage and divorce, and the procedure for settlement of disputes.


Findings revealed that the aims of Varnashram system of education were development of innate capacities, religion sentiments, character, personality, preservation and propagation of literature and culture, and fostering of practical skills along with civic responsibility. The Varnas or caste was determined by the karma and not by one’s birth. Individuals were free to get education according to their interest and aptitudes. In the later period, many defects crept into this system, e.g. Dominance of religion and education, neglect of secular knowledge, development of disrespect for craft and craftsmen, negligence of mass education and local language and rigidity and narrow outlook in this system of education.


The findings of the study reflected that the non-schedule caste rural educated youth with higher level of education of the family have more favourable attitudes towards modernization than the schedule caste rural educated youth and higher level of the education of the family. The rural youth having high value score have significantly more favourable attitude towards modernization than those with low value score. The study concluded that there is a strong association between attitude towards modernization and values, alienation and level of education.

### 2.2 Studies done abroad

This study explored the function of adages on intergenerational value transmission. The study documents a method used by parents and grandparents to pass on their wisdom to young generations. While the role of the family in the transmission of values has been researched, the use of adages, long practiced as a traditional parenting method, has not been studied.

This study uncovered groundbreaking theory on the effective, traditional parenting method of teaching values through adages. Mothers are portrayed as the main value transmitters in the family, frequently using common adages in teaching moments during early childhood. Some of the values transmitted through adages were: diligence, justice, faith, hard work, respect, gratitude and love. The findings of this study support adages as a useful tool in value transmission to new generations.


This study attempts to assess the macro-social change process of industrialization and urbanization on the socio-cultural transformation of Saudi Arabia. The debate is how change is perceived and interpreted in Saudi Arabia is still unresolved. The first line of argument defines the transformation resulting from this social change processes on of displacement. In other words, the process of industrialization and urbanization has served to displace “traditional” social and cultural practices. The second line of argument- the resistance school of thought- is the exact opposite of the above.

The findings of this research confirm that there were tendencies- among respondents- for resistance, replacement and partial change. On such cultural variable affected is the kin-based marriages that were a predominant feature in the past are now increasingly replaced by exogamous marriages among both change agents and “resistors”. It has also been shown that a number of practices have experienced partial change (e.g. Women’s employment, the choice of husband, and decision making) which cannot be squeezed into the two schools of thought mentioned above. It is, however, important to note that religion has demonstrated an ability to accommodate change without the elimination or compromise of core religious tenets. Religion/ Religious practices seem more resistant to change, while various practices having more to do with non-religious activities do seem to be changing.


The purpose of this work is to expose the roles of education and language in the creation of Japanese cultural identity. Education means first “schooling” but it also expands to include all cultural learning. In the attempt to unravel the inter-relationships of abstract concepts such as education, culture, identity,
language and Japan, our understandings are necessarily influenced by our own education. Attempts by the educated elite of our culture to understand other cultures, constitutes the intellectual conflict of interest that questions academic conventions, such as objectivity. The second part of the dissertation examines how the language of Japan and foreign language education in Japan influence the formation of Japanese culture identity. The third part explores how ideological debates, such as those about education, nationalism and internationalization play a role in forming cultural identities. Concluded, that identities are constantly contested by voices from both within and without the “imagined communities” of cultures. This contest is in progress even before we came to study "culture".


This study examines the cultural change process that a start-up company went through in becoming acquired by Cisco Systems, a global computer networking corporation. The focus of this study is on acculturation, the change process when two autonomous cultures come into contact and an exchange occurs of cultural knowledge and practices. The acculturation process of an acquired organization is interpreted through three phases: pre-acquisition phase- original culture, acquisition phase-transitional culture, and post-acquisition phase-emergent culture.

From this process, thirty-four cultural themes and nine meta-themes emerged that described the acculturation process of an acquired organization. Meta-themes of the original culture are independence and freedom, openness and respect, and energy and momentum. Meta-themes of the transitional culture are fear of change, shift of identity, learning a new culture. Meta-themes of the emergent culture are integrating cultures, nurturing the organization, and motivating and retaining talent. From this ethnographic study of an acquired organization, recommendations are made for future acquisition integration.

**Blignault, Madelaine Hildegarde** (2002) *A family ecology approach to the transmission of values and value priorities of certain young adult South African women*. Ph.D., University of Pretoria (South Africa).

The purpose of this study was to determine, within the family ecology perspective, the priority values of a group of young adult females and to identify the family members involved in the transmission of these values. A literature review was conducted on values, the role of culture in values, the family and the theories related to the development of values in the young adult.
The most important findings were:-

Value priorities:-

1. Important value categories: religious, occupation, relations, bodily, life, economy, morality, self, safety, intellect, time and space, the law and disposition.

2. Less important value categories- culture, recreation, nature and aesthetics.

3. Least important value categories- national, authority and politics.

Transmission of values:-

4. Mothers play an important role in values related to socialization, while the role of the father is of lesser importance due to various factors.

5. Nuclear and extended family members participate in transmitting values

6. The school and church are important in transmitting religious values.

7. The media, role models and friends transmit values related to politics, nature and self concept.

8. The inter-relatedness of value categories and the important influence of context were discussed to develop models and theories.


The study analyses nations of culture, tradition and identity within the context of Makah and New-chah-nulth whaling, a process of change and adaptation. Positing that cultures and traditions are not static and fixed, but are fluid and adaptive. Makah and New-chah-nulth whaling ceased in the 1920’s but was revived in 1999. Even though Makah and New-chah-nulth whaling ended, the tradition was maintained through a process of re-articulation, demonstrating the flexibility and fluidity of Native culture and traditions. Today, the whaling tradition remains a cultural aspect of Makah and New-chah-nulth identities, with whaling providing a symbol of tribal resiliency, adaptability and cultural survival. The study posits Makah and New-chah-nulth as active agents in their history, controlling or attempting to control, the modifications to their societies. Understanding how the Makah and New-chah-nulth people re-articulate their whaling tradition to fit their pressing needs of their contemporary communities provides an important model for scholars studying changes it relates to Native culture, tradition, identity and society.

This case study explores the relationship between the values of a community and its effects on school policy. It is a story of a rural community where segregation and community control came to be the paradigm for the best interest of those in town long obsessed with preserving the status quo.

The purpose of this qualitative study was to achieve a better understanding of the value systems, priorities and moral principles that guide curriculum and decisions that affect school policy at the elementary level.

The study contributes to the literature on the influence of community values on education. While research has often focused on the historical consequences and implications of religion and government in education, few studies have explored the implications of the changes brought on by the value systems. This study describes how competing values in the community affect educational policy and practice.

Han, Sangwoo (2001). *Cultural heritage management in South Korea*. Ph.D., University of Minnesota.

This study identifies present problems in South Korean culture heritage management. It proposes improvements in heritage management procedures that are consistent with the characteristics of the Korean cultural heritage and South Korean situations.

The first part of the study reviews characteristics of South Korea's cultural heritage and its present management. It begins by providing basic definition of cultural heritage and cultural heritage management, and by reviewing the value of cultural heritage and the importance of cultural, heritage management. It also reviews cultural heritage management systems and programmes from around the world to better understand the diversity of strategies that are being adopted to preserve cultural heritage. It then surveys cultural heritage management in South Korea in terms of its history, current legislation, administration and practice. Problems with these practices are outlined at the end of this part of the study. The development of human resources for cultural heritage management is considered an especially important part of these new approaches. The study concludes by reviewing the relationship between the public and the preservation of the cultural heritage. It proposes an increase in the public participation in heritage management and an increase in the heritage education in South Korea.


This dissertation is a cultural study of an economic disaster, the Panic of 1819. The Panic created a crisis in the culture of the early American republic. It generated confusion over the cause of hard times and produced a barrage of attempts to implement moral remedies. It created a sense of frustration regarding lifestyle, values, personal conduct, business practices, and future promises of
Prosperity. Business leaders, social commentators, and moral guardians commended virtuous poverty while casting shame on those who lost money or needed public assistance. Creditors and debtors clamoured for government sponsored relief measures while ardently defending the rights to individual private property.

The confusion and ambiguity created by the Panic produced a search for order, character and stability. Ignorance about the Panic’s fiscal roots led contemporaries to conclude that morality, or lack of it, was the cause of hard times. Many believed that citizens had strayed from the principles of hard work, responsible spending, and plain living by borrowing tremendous amounts of money swindling friends and neighbors, and engaging in economic speculations to satisfy an insatiable thirst for wealth and power.

Karola, Anna Marguerite (2002). Developing appropriate child-rearing practices within the Arab world to assist with integrating traditional culture with the need to accommodate the cultural shifts required for living within the twenty-first century. Ph.D., Union Institute and University.

A traditional society, the Arab community is struggling with its transition from a Bedouin pearl diver/merchant heritage, primarily nomadic in nature, to an enormously wealthy and privileged lifestyle. In addition, the influence of technology, and the increased availability of wealth with its ensuring privileges makes it nearly impossible for any culture to maintain isolated from the influences of the westernized world. Necessarily to confront not only the issues of value differences but also the difference between modernization and westernization.

As it is imperative to understand and respect the cultural differences of the Arabs while at the same time recognize that change within their culture is inevitable. The PDE sought first to develop an understanding of the Arab world and how it differs from the western culture. By studying the history of the Arabs, the Islamic religion and its influence on the people, language, educational systems and treatment of children; as well as the Arabic language and cultural influences it presents in education, child-rearing practices and in the assessment of academic difficulties.


Universally the goal of child-rearing is to raise a culturally relevant adult. Culture influences child development across diverse societal contexts and the adopted culture affect traditional child-rearing practices in the culture of origin.

Korea, as a collectivistic culture, has focused on the value of the ideal person who is harmonious and obedient within the hierarchical human
relationship. This system does not stress the independence and autonomy of the individual which is characteristic of the mainstream American society. Korean immigrant parents encounter the dilemma of acculturation in the cultural transition stage in order to survive in the U.S. Their successful introduction to the change has to be based on a new paradigm consistent with ideas that were inherited from the past, are reproduced in the present but recreated and modified for American born Koreans.

Findings in this study showed that:-

1. Koreans follow the ways of their parents’ authoritative family centred, male-dominant and high academic achievement oriented child-rearing practices in the U.S.

2. Korean parents encounter cultural clashes caused by life stress, language barrier, isolated life, etc.

3. Korean parents suggest a new definition of the “ideal person” as being a Korean American within the mainstream cultural context.


Most societies around the world strive to transmit their culture and world views to succeeding generations through education. This is important because individuals with strong cultural identities become independent and self-reliant people who are functional in their own environment. People who have little sense of their cultural identity, or have been alienated from their culture often become dependent and lack the skill of meaningful survival in their own environment.

Societies that have suffered colonial discrimination in the past can find themselves socializing their children with the cultural values and the world view of the colonizing power which obviously undermines their own cultural identity. In the republic Kenya, their problem has been acknowledged and documented by academics and education but there seems to be a lack of political will to make effective and lasting changes to the curriculum.

This study explored the kind of curriculum that fosters cultural relevance. It examines ways in which Kenya can become a place in which cultural values, knowledge, skills and beliefs that provide foundation for identity can be understood, defined and interpreted. Tapping the local resources to enrich the school curriculum in Kenya – by using the local resources, the learner began to view the local knowledge and skills as being important to school knowledge.

The thesis documents, some of the struggles tensions and frustrations associated with participatory action research for educational change. This research
makes clear that experiential knowing emerges through participation with others and people can be self-reflective about their world and their actions within it.


The focus of the study is to map local knowledge diversity and identify institutional constraints in adapting diverse local knowledge in global development. The study builds on a range of knowledge epistemologies that have influenced the policy and practice of development over the years. It argues that historically ‘marginal’ and ‘lost’ are being revived within the diverse local communities and that the future global development efforts will embody an active negotiation between the established and emerging knowledge. The field research analyzes the tacit knowledge dimensions and a range of local knowledge innovations within the rural communities in India.

The study discusses four district aspects of local knowledge cognition:

1. Local perceptions of knowledge(s);
2. The nature of local knowledge production;
3. The local knowledge innovation context;
4. Institutional constraints in adapting local knowledge in global development.

The discussion in the study raises a complex array of theoretical and methodological concerns such as mechanisms required to create favorable environments that would facilitate local knowledge orientations within global development and the role of theoretical constructs and academic conceptualization (concerning formal and informal knowledge) in relation to development practices. It recognizes that there is an urgent need to challenge the politics of knowledge production in development practices and to address the issues of mainstreaming marginal knowledge traditions in education. In conclusion the study points out the grassroots’ indigenous and innovative practices reflect a synthesis of modern, traditional, formal and informal knowledge systems.

**Thao, Yer Jeff** (2002). *The voices of Mong elders: Living, knowing, teaching and learning within an oral tradition.* Ph.D., The Claremont Graduate University.

The study focused on the ways that the elders used to preserve their traditional values, culture and language as well as the challenges they encounter in the institutions of a literate society such as the United States. This study also explored the key issues of survival of the Mong kinship organisation, clan systems, spiritual welfare, and values.
Interpretation of the conversational data and the story telling context, resulted in the identification of several themes about songs, religion, weddings, funerals, social lifestyle, kinship, and clan structures, as well as the obstacles the elders encountered in U.S. Institutions.

The researchers found that knowing oral traditional values gives a sense of cultural balance and identity to the Mong within the society. The researchers concluded that without the presence of elders to pass on their scared knowledge and wisdom to the younger Mong generation, the Mong can no longer perform traditional rituals, know their culture, have an identity, and maintain strong kinship ties. The researchers also found that the elders used to play a very important role in the Mong society, a role that kept Mong connected with their ancestors' spirits, allowed them to live with spiritual protection, and keep their balance in nature. Hence, the elders are truly a remarkable resource to the Mong people, a library of Mong culture, language, religion, and customs.