CHAPTER 2

REVIEW OF RELATED LITERATURE

2.1 Introduction

This chapter is presented in two parts, wherein part 1 deals with the different theoretical perspectives on the process of moral development and modernization, while part 2 provides a review of research studies conducted in the area of value education and other related aspects.

Part I
THEORETICAL REVIEW

Theories on moral development

2.2 Introduction

In the present section, the moral development theories have been discussed from three perspectives: cognitive, psychoanalytic and social learning. Each of these perspective have focused on different aspects of moral development such as cognitive theories gave importance to moral judgments, psychoanalytic theories emphasized on affective component of morality and social learning theories on the moral conduct of the individual.
2.3 Cognitive Perspectives

The primary focus of cognitive theory is the development of individual’s thought processes and the ways in which they affect the person’s understanding and expectations of his or her world.

2.3.1 Cognitive Theories

Mc Dougall’s Theory (1871-1938) may be considered as the first who delineated four broad stages in moral development. They are: 1) Anomy 2) Heteronomy 3) Sense of reciprocity and 4) Autonomy. The child begins his life in a stage of anomy (lawlessness). His behaviour is not governed by any rules and he is at the mercy of instincts and impulses. But, in second stage, the child is dominated by the rules imposed by others. Here, the rules are external to him and he inevitably interprets them within the narrow limits of his egocentric immaturity. Towards the age of eight, the child in developing relationship with peers, becomes conscious of give and take between them i.e., the sense of reciprocity develops in the child. At the age of 11 years, the child enters the stage of autonomy i.e., self-rule. It is marked by the progressive internalization of the rules learned under the way of heteronomy. At this stage the child develops his own ideals of conduct. He has no longer fear of authority or fear of public opinion. Moral development culminates with the attainment of autonomy (Mc dougall, 1908).

Jean Piaget (1896-1980) proposed the cognitive theory of moral development which studied many aspects of moral judgments and found that children’s view of the world and ethics passed through the following stages.

1) **Egocentric (0-4 yrs)**: A child during this period is egocentric; he believes that the way he sees things is the way they are for everybody. In this stage children neither knows the rules nor they can follow rules but believe they do both.

2) **Authoritarian (4-11 yrs)**: During this stage, a child has a much grasp of the rules but it is clear that he does not know all the rules. Rules and ethics are derived from authority figures like parents, teachers etc.

3) **Consensus Derived (above 11 yrs)**: This is the beginning of self-evaluation of values which continue into full adulthood. Rules of ethics may be arrived at by consensus as to what is good etc (Piaget & Inhelder, 1969).
Piaget’s conclusion about the evolution of moral judgement derived from moral dilemma- brief anecdotes, which he posed for children ranging from 6 to 12. These studies led him to decide that such development involves two successive domains, the heteronomous and the autonomous. Heteronomous means under the authority of another. Children in this stage view rules as handed down by authorities (parents, teachers, police etc) as having a permanent existence and unchangeable. In autonomous domain they base their moral judgement on mutual regard among peers or equals and respect for the rules that guides their interaction. He suggested that development in reasoning tended to program from heteronomous to autonomous morality through these periods. Thus, according to Piaget young children base their “moral judgment” more on consequences, whereas older children base their judgments on intention. That is why young children are more concerned about the outcomes of the actions rather than the intentions of the person doing the act. Piaget believed that moral judgement was the basis of value development and a gradual development process. Children move from one stage to another progressively. He concluded from his research that learning of values is a process of maturation, development and cognitive restructuring. He emphasized that pupils should be made to learn values rationally (Piaget, 1965).

*Lawrence Kohlberg (1927-1987)* Inspired from the work of Piaget and fascinations with the child reaction to moral dilemma, Kohlberg, proposed his theory of moral development. Consistent with Piaget, he proposed that children form ways of thinking through their experiences which include understandings of moral concepts such as justice, rights, equality and human welfare. Kohlberg used stories about moral dilemmas in his studies, and was interested in how people would justify their actions if they were put in a similar crux. Kohlberg followed the development of moral judgment beyond the ages studied by Piaget, and determined that the process of attaining moral maturity took longer and was more gradual than Piaget had proposed. On the basis of his research, Kohlberg identified six stages of moral reasoning grouped into three major levels. Each level represented a fundamental shift in the social-moral perspective of the individual:

**Level I Pre conventional stage or pre moral stage**

At this level the child is responsive to such rules and labels as good and bad and right and wrong. He interprets these labels in purely physical or hedonistic
terms: if he is bad, he is punished; if he is good he is rewarded. The level comprises of the following two stages.

Stage 1: Punishment and Obedience Orientation

Kohlberg's stage 1 is similar to Piaget's first stage of moral thought. The child assumes that powerful authorities hand down a fixed set of rules which he or she must unquestioningly obey. Kohlberg calls stage 1 thinking "pre conventional" because children do not yet speak as members of society. Instead, they see morality as something external to themselves, as that which the big people say they must do. Avoidance of punishment and unquestioning deference to power are valued in their own right, not in terms of respect for an underlying moral order supported by punishment and authority, the latter being stage 4.

Stage 2: Self interest driven

At this stage children recognize that there is not just one right view that is handed down by the authorities. Different individuals have different viewpoints. Since everything is relative, each person is free to pursue his or her individual interests. Children at both stages 1 and 2 talk about punishment. However, they perceive it differently. At stage 1 punishment is tied up in the child's mind with wrongness; punishment "proves" that disobedience is wrong. At stage 2, in contrast, punishment is simply a risk that one naturally wants to avoid. Although stage 2 respondents sometimes sound amoral, they do have some sense of right action. Respondents at stage 2 are still said to reason at the preconventional level because they speak as isolated individuals rather than as members of society. Right behavior defined by what is in one's own best interest and occasionally the needs of others. Elements of fairness, reciprocity and equal sharing are present but they are always interpreted in a pragmatic way.

Level II  Conventional stage

At this level the expectations of the individual's family, group or nation is perceived as valuable in its own right, regardless of immediate and obvious consequences. This level comprises of two stages

Stage 3: Interpersonal concordance or “Good boy-Nice girl orientation”

At this stage children--who are by now usually entering their teens--see morality as more than simple deals. They believe that people should live up to the expectations of the family and community and behave in "good" ways. Good behavior is that which pleases others and is approved by them. There is much
conformity to stereotypical images of what is ‘majority’ or ‘natural’ behavior. Behavior is frequently judged by intentions. As mentioned earlier, there are similarities between Kohlberg's first three stages and Piaget's two stages. In both sequences there is a shift from unquestioning obedience to a relativistic outlook and to a concern for good motives. For Kohlberg, however, these shifts occur in three stages rather than two. The intentions of actions play a more significant role in reasoning in this stage.

Stage 4: Law and order orientation

Stage 3 reasoning works best in two-person relationships with family members or close friends, where one can make a real effort to get to know the other's feelings and needs and try to help. At stage 4, in contrast, the respondent becomes more broadly concerned with society as a whole. Authority, fixed rules and the maintenance of the social order are valued. Right behavior consists of doing one’s duty, showing respect for authority and maintaining social order for its own sake.

Level III Post Conventional level

At this level there is a clear effort to teach a personal definition of moral values to define principles that have validity and application apart from authority of groups or persons and apart from the individual’s own identification with these groups. Again, this level has two stages.

Stage 5: Social contract legalistic Orientation

At stage 4, people want to keep society functioning. However, a smoothly functioning society is not necessarily a good one. A totalitarian society might be well-organized, but it is hardly the moral ideal. At stage 5, people begin to ask, "What makes for a good society?" They begin to think about society in a very theoretical way, stepping back from their own society and considering the rights and values that a society ought to uphold. They then evaluate existing societies in terms of these prior considerations. They are said to take a "prior-to-society" perspective. Stage 5 respondents basically believe that a good society is best conceived as a social contract into which people freely enter to work toward the benefit of all. They recognize that different social groups within a society will have different values, but they believe that all rational people would agree on two points. First they would all want certain basic rights, such as liberty and life, to be protected. Second, they would want some democratic procedures for changing unfair law and for improving society.
Right action tends to be defined in terms of general individual rights and in terms of standards that have been critically examined and agreed upon by the whole society. There is a clear awareness of the importance of personal values and opinions. The result is an emphasis both upon the legal point of view and the possibility of making rational and socially desirable changes in the law, rather than freezing it as in the law and order stage 4.

**Stage 6: Universal ethical-Principle Orientation**

Stage 5 respondents are working toward a conception of the good society. They suggest that we need to (a) protect certain individual rights and (b) settle disputes through democratic processes. However, democratic processes alone do not always result in outcomes that we intuitively sense are just. A majority, for example, may vote for a law that hinders a minority. Thus, Kohlberg believes that there must be a higher stage—stage 6—which defines the principles by which we achieve justice. The principles of justice guide us toward decisions based on an equal respect for all.

In actual practice, Kohlberg says, we can reach just decisions by looking at a situation through one another's eyes. He believes that stage 6 has a clearer and broader conception of universal principles (which include justice as well as individual rights), but feels that his interview fails to draw out this broader understanding. Consequently, he has temporarily dropped stage 6 from his scoring manual, calling it a "theoretical stage" and scoring all post conventional responses as stage 5 (Kohlberg, 1971).

Kohlberg's theory was grounded in basic Piagetian assumptions of cognitive development. Development, in this model, is not merely the result of gaining more knowledge, but rather consists of a sequence of qualitative changes in the way an individual thinks. Within any stage of development, thought is organized according to the constraints of that stage. An individual then interacts with the environment according to their basic understandings of the environment. However, the child will at some point encounter information which does not fit into their world view, forcing the child to adjust their view to accommodate this new information. This process is called equilibration, and it is through equilibration that development occurs. Early moral development approaches to education, therefore, sought to force students to ponder contradiction inherent to their present level of moral reasoning. Moral reasoning is based on abstract reasoning using universal ethical principle. Laws are valid and insofar as they are grounded in justice and a commitment of justice carry
with it an obligation to disobey unjust laws. At heart, these are universal principle of justice, of the reciprocity and equality of human rights, and of respect for the dignity of human beings as individual person (Kohlberg, 1984). Kohlberg considered reasoning as a solid ground on which learning of values must rest. He emphasized that value education should be based on the promotion of pupil’s ability to think for himself rather than on attempt to tell him what to think and how to behave. To both Piaget and Kohlberg, value development is the function of only the intellect, judgement, reasoning and decision making.

Carol Gilligan (1936-present), was the first to consider gender differences in her research with the mental processes of males and females in their moral development. In general, she noted differences between girls and boys in their feelings towards caring, relationships, and connections with other people. More specifically Gilligan noted that girls are more concerned with care, relationships, and connections with other people than boys. Thus Gilligan hypothesized that as younger children girls are more inclined towards caring and boys towards justice (Lefton, 2000). According to her, girls and women tend to see moral dilemmas different than boys or men do. Gilligan held that compassionate caring as associated with traditional female social roles and the act of mothering, was the guide to moral decision making (Gilligan, 1982). Gilligan traced the moral development of girls and boys from infancy through adolescence, highlighting the increasing divergence of the two sexes’ central values at each successive stage of growth. In Gilligan’s opinion the process of value differentiation is well established during the first three years of life when children’s primary caregiver is typically their mother. At this early stage, mothers do not perceive girls and boys in the same way. They see girl as their own extension and their sons as male opposites, so that boys come to define themselves as masculine. Gilligan produced her own stage theory of moral development for women. It has sequences of three levels i.e. self-interest, self-sacrifice, and post conventional thinking. At level one woman’s orientation is towards individual survival; the self is the sole object of concern. At level two the main concern is that goodness is equated with self sacrifice. This level is where woman adopts societal values and social membership. Gilligan refers to the second transition from level two to three as the transition from goodness to truth. Here, the needs of the self must be deliberately uncovered, as they are uncovered the woman begins to consider the consequences of the self and other (Belkanp, 2000).
2.3.2 Comparative analysis

Among all the cognitive theories elaborated, Mc Dougall theory is one of the earlier theory propagated on moral development and their has not been any concrete generalization on the same. Looking at the other, three theories; Piaget, Kohlberg and Gilligan, both Piaget and Kohlberg has emphasized the role of social surroundings and interactions in moral development process and also minimize the influence of parents in the development of moral judgements. Gilligan, on the other hand focused on gender aspect in moral reasoning, and also introduces a feminist perspective of moral development which challenges Kohlberg development stages specified for females.

2.4 Psychoanalytic Perspectives

Psychoanalytical theory interprets human development in terms of unconscious drives and motives. These unconscious drives are viewed as influencing every aspect of human behavior and personality.

2.4.1 Psychoanalytic Theories

Sigmund Freud (1856-1939), born in Czechoslovakia, is the founder of Psychoanalysis theory. It is the theory of preamble which gives stress to the analysis of psyche or the mind. Freud proposed three components of personality-

1. The “id” (which means “the it”) is an important part of our personality because as newborns it allows us towards fulfillments of our needs. It is based on our pleasure principle. It doesn’t care about the needs of others but its own satisfaction.

2. In this stage within next three years child began to interact more and more with the world, the second part of personality began to develop which is “ego”. The ego is the reality part of the personality which restraint impulses of the id by comparing emergent wishes against the real world.

3. By the age of five, the “super ego” develops. The super ego is the personality component that is something like moral conscience. It develops gradually as the child acquires the moral values of his or her parents or culture. Its prime function is to keep the id in check.
With the superego added to the id and ego, the psychoanalytic structure of personality is now complete. The moral behavior of older children, youths, and adults is now complete. The moral behavior of older children, youths, and adults is thus the result of the way the ego negotiates a settlement among three conflicting sources of demands: (1) the id, which insists on immediate fulfillment of wishes, regardless of environmental circumstances, (2) the environment which sets the condition under which wishes can be satisfied without penalties; and (3) the superego, which presses individuals to live up to a set of moral values they have learned from their parents and from other influential agents in their world.

Freud believed moral behavior and the guilt experienced when violating moral standards were the result of the formation of the superego through identification, when children take in the ethical standards as they perceive them in their parents. According to Freud, value development takes place when the child goes out of his home, he identifies with the significant people in the society and inculcates and internalizes their values which gradually gets stabilized to direct and control child’s behavior even in the absence of the parents and significant others in the society. Freud believed that age group from 5-6 years is a critical of value development and parents and significant people in the society play vital role in value development. Freud’s theory deals with emotional aspects of value development. His theory holds that each person inherits a legacy of problems from the conflicts of his or her childhood along with the particular ways of coping with them (Cavell, 1993 & Gay, 1990).

Erik Erikson (1902-1994) in 1963 has proposed a theory of personality that stresses the social context in which development occurs. He proposed that people’s interaction with their social environment produce a sequence of eight major psychosocial crisis that must be worked through if individuals are to achieve ego strength and psychological health. The way a person experiences each crisis and seeks to resolve it yield moral consequences. He gave eight development stages, Trust Vs. Mistrust (birth to 18 months), Autonomy Vs. Shame and doubt (2 to 3 yrs), Initiative Vs. Guilt (3 to 5 yrs), Industry Vs. Inferiority (6 to 11 yrs), Identity Vs. Confusion (12 to 18 yrs), Intimacy Vs. Isolation (19 to 40 yrs), Generativity Vs. Stagnation (40 to 65 yrs), and Ego integrity Vs. Despair (65 to death). First five stages are closely related with Freud’s stages, however, Freud’s last stage occurs at adolescent, while Erikson sees adulthood as having three stages. His theory is
centered on each person’s relationship to the social environment. Therefore Erikson called his theory as psycho-social theory of human development. Erikson believes that the personality is strongly influenced by many social forces unlike Freud who considered the parents as almost the exclusive social determiners of personality. So according to Erikson, individual is being shaped by the interaction of physical characteristics, personal history, and social forces. Culture plays a large part in each person’s ability to deal with the most significant tasks or crisis of psychological development (Erikson, 1950; Erikson, 1968 & Erikson, 74).

**Fromm (1900-1980)** According to Fromm, the most powerful forces motivating man’s behavior stem from the conditions of his existence, the “human situation”. The ‘situation’ in his opinion, is the problem of humans having evolved from animal state into a condition of self-awareness. As a result human beings unlike animals are always searching about truth, their existence and the purpose of their life. This thirst to understand life is the principal motivator of human behavior including moral behavior. He set forth his core beliefs about both the virtues he most admired and the principal means by which humans can adopt these virtues. He cast the values in both positive and negative forms. The positive values include those of love, brotherhood, recognition of equal worth of all human beings, personal integrity, responsibility, freedom to choose among alternatives, and independence of thought and action (Fromm, 1968 & Fromm, 1994). Speaking about negative values that damage moral development. Fromm found particular fault with narcissism, which he defined as “intense attachment to oneself, to one’s own group, clan, religion, race etc-with consequent distortion of rational judgment” (Fromm, 1994). The chief instrument of moral development in his view is logical reasoning and knowledge both of which are needed for controlling “irrational passions”. Reason and knowledge free people to objectively understand their world and their place in it.

**Durkheim (1858-1917)**, viewed moral development as a process or socialization. According to him, moral standards originate outside the individual and are pressed upon him through social pressure and eventually get internalized by him. Durkheim believes that moral law is created at the time which society is created, and exists as society does, prior to the individual (Durkheim, 1915). Morality according to Durkheim, consists of three elements; The first element, discipline, involves the concepts of authority and regularity of conduct. Regularity of conduct means consistency in the conduct of a person and act according to these already established
rules. Thus, the fact these rules already exist, and are at the disposal of a person in any given situation, helps to ensure the regularity of conduct. The first critical stage in moral development involves acquiring an unquestioning, sense of respect for the rules of one's culture. The second element to morality is attachment to social groups. According to him, we, as social beings, receive positive and negative sanctions for certain actions we perform, depending upon whether these actions are considered moral or immoral by the collective conscience. Moral development entails adopting impersonal ends for one's actions. Development of empathy is the basic element in the second stage of moral development (Durkheim, 1953). The final element of moral development is development of autonomy, the capacity to make moral decisions without being influenced by peer group pressure dictates of authority. The idea that Durkheim elaborates upon is that as primitive societies move away from a mechanical solidarity, where rules are obeyed simply by the authority with which they are invested, to an organic solidarity, moral rules are obeyed by individuals who have freely and rationally chosen to obey these moral rules, based upon reliable knowledge of the alternatives available actions (Durkheim, 1961).

Loewinger (1918-2008) conceptualize a theory of ego development is embedded in moral development, with notion of ego development resembling the conception of moral development. In contrast to psychoanalytic viewpoint that concentrates on super-ego, Loewinger explains moral development through ego developmental stages and proposed a theory of ego-development in nine stages

Presocial Stage - Newborns have no ego, no sense of self that is differentiated from the surrounding. Distinguishing between me and objects that are not me is the infant’s step towards establishing an ego. The newborn is amoral without any moral awareness.

Impulsive Stage- In the first stage, an infant constructs a stable world for himself and separates himself as an object in that world. They are controlled in their behaviour far more by constraint and punishment than by conscience. The child is dependent and equates good and bad with clean and dirty.

Self-Protective Stage- Children begin to learn moral rules but manipulate the rules to suit their own desires, operating on the moral principle of not getting caught. Those who continue in this vein into adolescence or adulthood function as opportunist hedonists, avoiding work and expecting on easy life with all the good things readily at hand.
Conformist Stage- In this stage child achieve a major advance in ego development, the child feels what is conventional and socially approved is right and what is disapproved is wrong. The child shows a sense of belongingness, a superficial niceness and also helpfulness.

Self Aware Level- This is transition phase between the conformist stage and upcoming conscientious stage. It is marked by an increase in self awareness and an appreciation of numerous possibilities in situations that arise.

Conscientious Stage- In this stage, self-evaluated standards and self-criticisms are developed. He feels guilt not for breaking rules, but for hurting another person. He is aware of choices and strives for long term goals and ideals. In Loevinger’s opinion only a few people as young as age 13 or 14 reach this stage.

Individualistic Level- This is a transition phase linking conscientious mode to the next stage, that of personal autonomy. This level is characterized by an increased awareness of individual differences among people and tolerance for oneself and others.

Autonomous Stage- At this stage, a sense of individuality and concern for emotional dependence are well developed. He can cope with conflicting inner needs with an increase in tolerance. He shows respect for autonomy in other people. Autonomous individuals subscribe to wide-ranging social ideals, such as that of justice, and weigh those ideals in their moral judgement.

Integrated Stage- In the last stage, the person shows a reconciling of inner needs and renunciation of unattainable goals and wishes. The moral judgement of an integrated ego represent a balanced consideration of the complexities of different people’s needs and motives of causes, of competing moral values, and of likely consequences of potential solutions (Loevinger, 1976 & Loevinger, 1989).

2.4.2 Comparative Analysis

Freud theory deals with emotional aspects of value development, whereas Erikson believes that the personality is strongly influenced by many social forces unlike Freud who considered the parents as almost the exclusive social determiners of personality. Further, Fromm believes that human situation plays a great role in deciding his behavior and the chief instrument of moral development is knowledge and reasoning. Durkheim also viewed moral development as a process of socialization, and moral standards are forced into individual through social pressure.
and thus internalized. Loevinger, conceptualize moral development through ego development in contrast to Freud view who concentrated on super ego.

2.5 Social Learning Perspectives

The origins of social learning theory are in behaviorism. From social learning perspective moral development does not consist of the periodic unfolding of successive stages of moral reasoning common to all children and identical from one culture to another. Instead development involves the young gradually learning moral values and behavior during transaction with their social surroundings. It focuses on the learning that occurs within a social context. It considers that people learn from one another. The difference of social learning theorist from behaviorism is their willingness to use and define unobservable concepts such as feelings, images, and expectations.

2.5.1 Social Learning Theory

*Albert Bandura’s Theory (1925-present)* stresses on observational learning and he emphasized that social learning theories can be broadly understood as a social behavioral approach that emphasizes the “reciprocal interaction between cognitive, behavioral and environmental determinants” of human behavior (Bandura, 1977).

According to Bandura, when children are exposed to diverse models, they rarely pattern their behavior exclusively after a single source, nor do they adopt all the attributes even of preferred models. Rather, they combine aspects of various models into new amalgams that differ from the individual sources. Different observers adopt different combination of characteristic. According to him the act of observing another person’s behavior without external reinforcement, can be sufficient for learning to occur. In Bandura’s opinion, the process of learning moral conduct from models consists of five main functions. (a) paying attention (b) coding memory (c) retaining in memory (d) carrying out the action. All four steps require (e) motivation (Bandura, 1977).

First, when people observe a model they must pay attention to all the important details and ignore the aspects that are merely incidental. Missing crucial features and including non essential aspect leads to disappointing results when the observer tries the behavior in the future. Second, people must record the event accurately in the memory as a visual image. Without a proper coding system, a
person fails to store the essentials of the witnessed event. The development of language skills and of schemes from coding observations enhances children’s ability to profit from models.

Third, if the knowledge gained from models is to be available for future use, it must be permanently stored in memory. Memories fade or disappear with time. Therefore, much that people learn from observing others is forgotten and is thus no longer available when needed in moral decision situations (Bandura, 1969). Fourth, people need to express the behavior in action. It is not enough simply to get the general idea of an act. Instead if behavior is of use, it needs to be produced in full. The fifth requirement in the process of learning from models is that the learner be motivated to carry through the steps of process.

He considers social learning is much more than just mimicry of another person. The child is likely to imbibe behavior and values similar to those of parents and other closed ones. Many important social behaviors may be acquired through observation. Children learn to talk like models in their environment using similar words and accents. They learn how to be both loving and aggressive. Some models are more likely to be imitated than others. For example, models that are seen as nurturing, rewarding, affectionate and similar to observer age, sex, and race are more likely to be imitated. Social power also plays a significant role in imitation that is ability to obtain desirable resources and exercise influence over others. A child is more likely to imitate a powerful individual rather than powerless one.

One example of the power of imitation is found in the results of the infamous “Bobo doll study” (Bandura, Ross, & Ross 1961). In this study preschool children who observed adults mistreating a Bobo doll were more likely to engage in similar aggressive behavior than children who had not observed the adults’ aggressive behavior. In more recent years, Bandura turned his attention to the importance of self-efficacy, self-regulation, and the desire of individuals to develop agency over their lives (Bandura, 1986; Bandura, 1989 & Bandura, 2001). To describe the learning process from this perspective, Bandura developed a concept called reciprocal determinism, which details a three-way relationship between a person, his or her behavior, and the environment. In the social-cognitive model each of the three elements are equally important and influence the other elements. Thus, an individual’s unique characteristics interact with overt behaviors and environmental models and feedback.
2.6 Conclusion

Each of the three theories has contributed to a great extent to the study of human development. Cognitive theories believe that a person’s thought processes have an important effect on behavior that understands and expectations of a particular situation. They view morality as an outgrowth of cognition, or reasoning. Psycho analytical theory made us aware of the importance of early childhood experiences and the possible impacts that influences our daily life. They proposed that morality develops through humans' conflict between their instinctual drives and the demands of society. Briefly, the social learning theory approach claims that humans develop morality by learning the rules of acceptable behavior from their environment. Social learning theory showed us the effect of immediate environment can have on behaviors.

Modernization

2.7 Introduction

The modernization paradigm is chiefly the contribution of the American sociologists. Modernization studies in America began to develop, particularly under the direction of the Structural-Functional theory. During mid-50 the Structural-Functionalism was the dominant theoretical orientation in American sociology. "It was considered not as a special theory but as co-existence with sociology itself" (Martindale, 1974). Parsons, Smelser, Levy, Moore, Bellah, Hoselitz and Eisenstadt being the pioneers of the modernization theory developed their explanations from the Structural-Functional perspective. There is, however, another group of scholars who do not come under the same theoretical canopy and base their analysis on the psychological assumption that personality – which is built on the experiences of the childhood - is decisive in shaping the general progress of society. Prominent among this group of modernization theorists are McClelland, Hagen, Lerner and Inkles.

2.8 The Structural-Functional Theories of Modernization

Talcott Parsons (1902-1979): Cultural Innovations and System Change

Parsons seems to have provided the groundwork of the Modernization paradigm by presenting a theory of system change. The fundamental principle of
system change, according to Parsons, is the capacity of a social system to cope with its environment (the environment of a system, to him, consists largely of actions systems: cultural system, the other social sub-systems, personality system and behavioural organism), to gain mastery over it and to change it to meet the needs of the system. The more "advanced" the systems that play greater generalized adaptative capacity (Parsons, 1966). A social system "jumps" from one level of adaptive capacity to another through the development of a new system of values, particularly the religious ones (Parsons, 1964).

Parsons considered modern and non-modern societies as two distinct entities characterized by two different systems of values. He described the difference in terms of pattern variables. Modern society is characterized by universalistic, non-ascriptive and specific patterns and the non-moderns by particularistic, ascriptive and diffused pattern (Parsons, 1951). And modernization to him is a process of transition from particularistic to universalistic values. So more specifically, Parsonian modernization is a process of 'Americanization' (Parsons, 1967).

**Neil J. Smelser (1930-present): Differentiation and Development**

Smelser has presented a theory of modernization from the same Parsonian framework of analysis. He says a social system when it undergoes change passes through three different but interrelated processes: differentiation, discontinuities between differentiation and integration and integration. In the first stage change begins with differentiation—the separation of the different institutions from one another. Differentiation creates new roles, institutional features and organizational complexes which obviously come in conflict with the old system of norms and values. There arises a problem of societal integration. The discontinuity between differentiation and integration tend to breed conflict, chaos and upheavals. In the absence of commonly shared values political attempts to control these dissatisfactions are initially frustrated. The result of these discontinuities is a three-way tug-of-war among the forces of tradition, the forces of differentiation and new forces of integration (Smelser, 1976). A new system of values brings in a new equilibrium (Smelser, 1957). Smelser believes that the present underdeveloped countries are now passing through a process of differentiation under the impact of industrialization and urbanization. So, what is most significant is the evolution of system of values to legitimatize the changes brought about by differentiation.
Marion J. Levy (1918-2002): Modernization as a Universal Social Solvent

Central to Levy's idea is the assertion that modernization is a particular process of social change through which there will emerge a global system of industrial-(capitalist) societies characterized by a set of common values and goals. Industrial-(capitalist) society first evolved in the west because of the forces intrinsic to the society (Levy, 1966). Modernization in his view has fulfilled its historical mission in the West. Now it has turned its face to the 'New' nations only to complete the circle. The purpose of modernization in the new nations or the societies as Levy puts it, is essentially the same - the creation of industrial-capitalist society of Western variety (Levy, 1972). The traditional systems, of kinship, family, religion and behaviours are obstacles to smooth transition (Levy, 1966). But the penetration of the values of the indigenous developers will destroy these obstacles and establish a new industrial society with a new culture and new modes of orientations. Levy believes that modernization is one of the universal and irreversible processes of history. Modernization to him is a universal social solvent.

Wilbert E. Moore (1914-1987): Industrialization from Static to Static

The keyword in Moore's theory of modernization is industrialization. Industrialization requires the application of science and technology, an open system of stratification and a stable political order. But the first-order requirement is ideological-a minimal consensus on ultimate values. Moore's main argument is that industrialization through an ideological transformation is a way out of underdevelopment. Moore presented a three-stage model of social transformation through industrialization: a static, pre-industrial stage; a dynamic transitional stage and a static stage following the Industrial Revolution (Moore, 1961 & Moore, 1974).

The present underdeveloped countries in his view are passing the dynamic stage-a transitional phase of industrialization. But the existing system of traditional values is not favourable for such transformation. In the underdeveloped countries therefore extensive value changes are the most fundamental condition for economic transformation. Successful transformation can be carried out through the diffusion of the values of the western industrial societies. The underdeveloped countries cannot develop in isolation with the developed countries. The developed countries will provide the ideology and the values of development (Feldman & Moore, 1969 & Moore, 1964).
S.N. Eisenstadt (1923-2010): Institutionalization and Change

Eisenstadt one of the most prolific writers of modernization says that the first stage of modernization, is when new roles and structural organization are created. What is needed is a new value system a new level of common identification under the domination of a strong centralised political authority. This is done in the second-stage of modernization and is termed as the process of 'institutionalization'. The underdeveloped countries, particularly the Asian countries, according to him, have undergone some processes of differentiation under the impact of their pre-existing social structures, colonialism and the western influence. But in the absence of institutionalization of the new changes these countries have not been able to gather sustained growth in development and reached to a stage he says, the 'breakdowns of modernization (Eisenstadt, 1964 & Eisenstadt, 1965). Like others, Eisenstadt's prescription against underdevelopment is also the creation of a new system of values. But unlike Parsons, Moore, Hoselitz and others he maintains that tradition is not always inimical to modernization. Modernity and tradition can co-exist side by side (Eisenstadt, 1973).

2.9 Socio-Psychologies theories of Modernization

David C. McClelland (1917-1998): N Achievement and Development

Harvard psychologist David C. McClelland is one of the chief exponents of the second mode of the modernization paradigm. His major contention is that throughout the whole period of human history and at present as well, economic development has been attained by a small group of entrepreneurial people characterized by a typical psychological trait need for achievement (McClelland, 1961). People with high need for achievement are innovative and dynamic. They have a drive towards worldly success, interest in scientific discoveries and productive entrepreneurial activities. In his views the traditional systems of kinship religion and stratification obstruct the growth of personalities with "N" achievement. His prescription against underdevelopment is therefore the creation of people with N" achievement. For this firstly, the tradition should be eliminated. The spread of education intensive psychological training, exposure to mass media can significantly help in this direction. Particularly McClelland believes in "ideological campaign" as an instrument for spreading the Western values. The psychologist accordingly
concludes that ideological movements of all sorts are an important source of the emotional fervour needed to convert people to new norms.

**Daniel Lerner (1917-1980): Empathy and Modernization**

Sociologist, Danial Lerner is another key figure in the second group of modernization theorists. According to Lerner modern industrial society is the product of modern- personalities characterized by a distinctive psychological trait 'empathy'. In modern society more individuals exhibit higher empathic capacity than in any previous society. A man with 'empathy' is mobile, dynamic, secular and rational. He has a sense of participation in public forum, market place and political arena. Empathy is an "indispensable skill for moving out of traditional settings (Lerner, 1958 & Lerner, 1967).

**Alex Inkles (1920-2010): ‘Modernity Syndrome’**

'Modernity syndrome' which is one of the most popular concepts in the recent psychological studies on modernization is chiefly the contribution of Harvard sociologist Alex Inkles. Modernity to him is not mere technological development or political maturation rather a psychic state characterized by a variety of psychological qualities. And these constitute what is termed as 'Modernity Syndrome'. Central to this syndrome are: (1) openness to new experience, (2) the assertion of increasing independency (3) belief in the efficacy of science and medicine and a general abandonment of passivity and fatalism in the face of life's difficulties; and (4) ambition for oneself and one’s children to achieve high occupational and educational goals. (5) Like people to be on time and show an interest in carefully planning their affairs in advance. It is also a part of this syndrome to (6) show strong interest and strive energetically to keep up with the news of national and international import (Inkles, 1969 & Inkles, 1971).

Like Lerner and other psychological theorists, Inkles believes that the number of modern people with modern psychic qualities can be increased through education, industrialization, urbanization and mass communication. He has faith in the psychic unity of modern man and modern society.
PART II

Review of Studies

2.10 Introduction

The relationship between education and value is most talked about and a quite relevant issue in Indian education today. Successive commissions and committees on education, national policies and curricular frameworks have emphasized on the importance of value education through proper interventions.

Several researchers have attempted to study the values of teachers, students and parents with respect to various aspects.

2.11 Values among Students

Many studies have been conducted to find the values of the students with respect to many variables. Some of them which are related to the present study have been discussed here.

2.11.1 Values Trend

Values have been studied since many decades, but in general it has been noticed that they are mostly studied in the categories such as theoretic, aesthetic, social, economic, religious, democratic, and political values. In one of the earliest studies conducted on higher secondary students showed that the most preferred values by students were democratic, social, and knowledge while power, hedonistic, and economic values were least preferred (Katiyar (1976). Subsequently, after a decade religious value became prominent while social value was least preferred (Zamen, 1982). However, Joshi (1984), found that the order of preference for values among adolescents was (i) theoretical value (ii) social value (iii) political value (iv) religious value (v) educational value and (vi) aesthetic value. Highest inclination towards social value and a least inclination towards political and religious values was noticed in other studies of 90’s (Kalamani, 1991 & Padmanan, 1992). After few years, inclination of values again changed and most prominent values among students were found to be theoretic, social, and political whereas aesthetic value was least preferred (Kalia & Sheoran, 2004). A recent study revealed that students were
prominent in aesthetic, social, theoretic, religious, and democratic values (Selvi, 2014).

2.11.2 Gender wise Value Patterns

Many studies have proved that there is an influence of gender on values of the student. For instance, Patel (1981) indicated that girls were higher in religious, moral and scientific values than boys. Similarly, other studies also confirmed this finding that there is a significant difference in the values of males and females group (Aggarwal, 1992; Islam, 2002; Kumar, 1997; Kundu, 1982; Malti, 2006; Padmanaban, 1992 & Prahladda 1982). Gender difference in the value orientation among the college students was also noticed and it was disclosed that female students had a little better value orientation than the male students (Chandrakumar & Arockiasamy, 1994).

Zameen (1982), indicated that with respect to social, religious and moral values, the means of all the three values for the girls were higher than those of the boys. After a year, a study supported these findings and revealed that women were more religious, ethically and culturally oriented and showed keen interest in social problems when compared to men. Men, on the other hand were higher on political value (Diwedi, 1983 & Saraswat, 1982). Similarly, other study revealed that Indian males showed their preferences for values like social, power, self direction and stimulation whereas the Indian females showed their inclination for social security, spiritualism, leisure and comforts of life and aesthetic values (Laxmi, 2000).

2.11.3 Locale wise Value Patterns

Various studies have been conducted with respect to location such as urban-rural, different city and regions. Anantharaman (1981), studied the effect of locality on values of students and the results divulged that students from urban locality have lesser theoretical and more aesthetic values. Another study also unveiled that students of rural area were consistently higher than those of urban area in social, religious and moral values (Zameen, 1982). Significant differences between the values were also noticed in other studies with respect to urban and rural students (Anantharaman, 1981; Banui, 1992; Dadu, 1992; Islam, 2002; Singh, 1993 &Shah, 1992).

Paul (1986), in a study brought into view that urban adolescents (both male and female) were more oriented to competence, maturity, goal accomplishment than rural adolescents. Similarly, a research showed that urban male and female
adolescents had higher religious and theoretical values but lower social and aesthetic values than rural male and female adolescents (Singh, 1993). Urban group showed a higher sensitivity for environment as compared to rural group (Singh, 1998). A comparative study of urban and rural science students revealed that there was no significant difference between the two groups in ideological, economic and religious values where as significant difference existed in social, political and aesthetic values. It was also suggested that policy makers and teachers must concentrate on promoting these values in students (Yadav, 1999).

A study of the values and moral judgements of adolescents of two representative centres of western and eastern UP indicated that regional differences influenced the different personal values of adolescent in an important way (Gupta, 1989). The influence of location was found to be significant on the respondent terminal values but not on their instrumental values (Gupta & Mandal, 1997). Another comparative study of values among B.Ed students of Bombay and Aurangabad cities revealed that B.Ed students of Bombay are higher in social and cultural values but lower on moral, secular and religious values than the B.Ed students of Aurangabad (Tattar, 2002). A study of value orientation among Indian and Singaporean students projected that self concept, self respect and health are preferred by both the groups. Indian students gave importance to work and success, whereas Singaporean students gave importance to love and life (Narayan, Kumar, Rao & Kumar, 1994).

2.11.4 Discipline, Medium, Board, Type of School

Some studies have also investigated value pattern of students belonging to different variables such as discipline, medium of instructions, type of school or university. With respect to discipline, a comparative study found that science students strived more for strong work habits, freedom & recognition, courageous than general stream students (Paul, 1986). A study done on value pattern among college youth indicated that social values were highest among arts stream, theoretical values among science and commerce stream. On economic values, the commerce and science students differed significantly (Verma, 1995). However, another study done on the values of college girls indicated that the girls studying in different faculties had almost similar value pattern. The girls of all faculties showed comparatively high preference for money and materialistic values over other values (Patni, 1983). A recent comparative study done with respect to discipline of value patterns of science
and arts students also showed a significant difference in the theoretical, economic, aesthetic and religious values of science and arts students, but no difference was found on Social and Political values (Kaur, 2005). Similarly significant differences in the value pattern of students with respect to discipline were also noticed in other studies (Banui, 1992; Islam, 2002 & Prahllada, 1982).

The differences in the values of students studying in Hindi and English medium schools was also noticed and it was found that the students of English medium are higher in knowledge, aesthetic and health values but they are at lower level in economic, patriotism, social, power and religious value as compared to the Hindi medium students (Shrivastava, 2003). In another research, no significant difference was there between govt. and public school students with respect to their value patterns (Kaur, 2004). A comparative study of the values of Bangladeshi Male students in Public and Private Universities indicated no significant difference in theoretic, aesthetic and religious values between two groups of students whereas significant difference in economic, social and political values (Zaman & Mohammad, 2012).

With respect to Board, the values of 12th standard students of UP, CBSE and ICSE board was compared and the study revealed that the students of UP board have higher social and knowledge values than CBSE and ICSE board students while students of CBSE are higher on hedonistic and power values as compared to UP and ICSE board students. ICSE board students have been found to be higher in religious, democratic and family prestige values than CBSE and UP board students (Malti, 2006).

2.11.5 Culture and Socio-economic status wise

Some studies were also done on religious aspects of values. One of the studies done by Rizvi (1986), indicated that a majority of students held moderate attitudes towards religious education and favorable attitudes towards religious education were found to be associated with such values as helpfulness, preserving traditions and adaption to nature. Students held similar views with respect to the association between attitudes towards religious education and conservative liberal and scientific-fatalistic value dimension. Another research, which studied the impact of religion upon development of moral concepts of Grade VII students, revealed that the students belonging to different religious groups differ significantly from one another with respect to morals like duty, truth, responsibilities, judgement, sympathy,
obedience, helpfulness and overall moral. The students belonging to different religion group did not differ from one another in morals like discrimination between good and bad, respect and honesty (Kothari 1994). Personal values of Hindu and non Hindu students was also studied and the results showed that on personal values Hindu boys and Muslim boys differ but not the Hindu girls and Muslim girls while Christian boys and girls did not differ from Hindu boys or girls or Muslim boys or girls (Taj, 1998). Significant difference in the values was also found in another study in terms of religion, the study also showed that students bear modern outlook in their values (Islam, 2002).

Some studies have been done to find out the impact of Socio-Economic Status (S.E.S) on values. In one of the earliest studies it was found that the students with higher S.E.S were higher than very low, lower middle, and middle class in aesthetic, economic, knowledge and hedonistic value (Katiyar, 1976). Samuel (1988), did a study to find out to find the influence of S.E.S on moral development of high school students and the conclusions were that moral development differs with S.E.S. Dadu (1992), also further confirmed the impact of S.E.S upon the values of college going students. Similarly other studies also indicated a significant difference in the values of students of different SES groups (Islam, 2002; Patel, 1981 & Shrivastava 2003). However, some study findings contradicted the above findings and showed that there is no effect of S.E.S on the values of students (Taj, 1998 & Verma, 1995).

2.11.6 Relationship studies

Several researches have been done to analyze the values of students in relation to various aspects. One of the earliest studies to investigate the personal values and vocational preferences of the intermediate class students revealed that the relationship is positive and significant of religious value with computational, persuasive, humanitarian and musical field, social value with physical science, biological science, persuasive, humanitarian and musical field, democratic with physical science, biological science, and humanitarian field and economic value with computational and business field (Katiyar, 1976). Further, a study predicted that the academic achievement correlated positively and significantly with knowledge value and negatively with power value (Mahmood, 1998). One of the study also indicated that moral values are always associated with the social norms of a particular community. Socio-religious factors, educational factors, the role played by
media, family structure, alcohol, drugs and corruption are the factors which causes erosion of values (Devi, 2000).

2.12 Values among Teachers

Researchers have also focused on study the values prevailing among the teachers and one of the earliest studies indicated that the value system of teachers and students was found to be different and teachers were more concerned with their status and power, and less with knowledge and social virtues (Varma, 1972). The contribution of training towards the development of professional ethics among teachers was also studied and it indicated that among values of professional ethics; professional values and social values were emphasized more in all the core and optional subjects under the theory part of B.Ed. training program. Four values of professional ethics; personal, aesthetic, humanitarian and religious values have received less emphasis in the core and optional subjects under the theory part of B.Ed. training program. The practical part of the B.Ed. training program has accentuated personal, social, humanitarian and religious values more while professional and aesthetic values were less emphasized. The curriculum content of both theory and practical parts of the B.Ed. training program has not contributed towards the development of aesthetic values of professional ethics (Milton, 1995). In another study of value patterns of B.Ed. pupil teachers, it was found that there was no significant difference in the value patterns of graduate and post graduate B.Ed. pupil teachers in seven value areas; knowledge, economic, social, aesthetic, political, creative and humanistic but differed significantly in religion. The investigator also noted that there was no significant difference in the value patterns of pupil teachers of science and arts streams while significant difference in the value patterns was noticed among the business and non business families in five values but, differed in aesthetic, humanitarian and knowledge values and by large no significant difference was observed in the value patterns of male and female B.Ed. pupil-teachers in eight values; knowledge, economic, aesthetic, social, political, religious, creative and humanistic (Kaur, 2003).

Sharma (1992), studied the differences in value orientation of male and female teachers and their relationship of value orientation towards nation. The results projected that male and female teachers did not differ on value orientation and to
some extent value orientation was related to attitude towards nation (ATN). Another comparative study of values among college and school teachers with respect to gender and locale found no crucial difference in theoretic value with respect to gender but a crucial difference was found with respect to locality. School teachers and rural teachers have been found higher in values than college and urban teachers (Singh, 2004).

One of the study, which aimed to find the values to be developed among the schoolchildren as perceived by their teachers revealed that there was a striking difference between rural and urban teachers and also stated that since the values are deteriorating, the value development among the children was the need of the hour. Moreover, there was no significant difference between the mean values of teachers belonging to other categories namely male Vs female, Telugu Vs English medium schools and primary and secondary level teachers in prioritizing the values to be developed among school children. (Vijayalakshmi, 2006). One of the investigation done on modernization and human values concluded that in order to inculcate values among students, teacher should have value changed personality, the curriculum be redesigned in a way to inculcate values and education alone cannot change the value system of the society. There were always conflicts between the values taught at the school and the values that a child expects at the home (Arora, 2003). One of the research also highlighted that hundred percent of teachers gave priority to open mindedness, practicality, academic bent of mind, self reliance, forgiveness, obedience and creativity (Ghali, 2006). A study of the association between prospective science teacher’s values (theoretic, religious, economic, aesthetic, social and political values) and their attitude towards science teaching revealed that religious value of prospective science teacher was a significant predictor of their attitude towards science teaching (Mugaloglu & Bayram, 2009).

2.13 Values among Parents

Only one study has independently examined the prioritization of secondary school children’s values by their parents. It divulged that parents gave more importance to values, namely worthiness, sympathies, discipline, equality, caring, honesty, truthfulness, cleanliness, love, kindness, humanity, morality and objectivity (Ghali, 2006).
**2.14 Curriculum Analysis Studies**

Curriculum plays an important role in inculcating and transferring values among students. It has been palpable that post basic schools provided a better atmosphere for inculcating moral, social and religious values (Goswami, 1983). However, imbalance existed in the prioritization of values and there has been no direct indication of values in the text books of secondary schools in a study done by Dash (1996). On the other hand, a study which evaluated value education provided in textbooks of VIII, IX and X standards revealed that the greatest attention was paid to examples given from life situations. Special mention was made regarding the qualities of discoverers, reformers, leaders etc and desirable values were emphasized wherever possible. (Sri, 1995). Similarly, a case study of value education imparted in selected school found that the children were very much influenced by the value education and they had assimilated the values to a great extent (Shanthi, 1992). Studies have also shown positive impact of value education among students. Shah (2002), revealed that there is an effect of national value education program regarding the development of positive attitude towards national values. Such impact was selective in certain cases, since the impact of value education was found to be higher on urban schools than on rural schools at the primary level and aided schools recorded markedly greater impact followed by matriculation, corporation and government schools at the primary level, and the impact of value education was higher on boys than girls at higher secondary level. (Vasuki, 2003).

At the same time, it has been recommended that there is an urgent need to inculcate values among students studying at different stages of education and character training and value education have been ignored altogether in our present educational system. This has led to erosion of values and created havoc in our society (Ambashit.& Singh, 2001). A study which examined the relationship between education and human values suggested that education in human values should be included as an important element in all subjects and not to be taught as a separate compulsory or optional subject in the school curriculum by a separate specialized teacher (Nanda, 1997). This was also supported by another study which also concluded that value inculcation should not be an additional subject. It should permeate all work and activities in educational institutions and value have to be both
caught and taught (Reddy & Manchala, 2006). A study on perspectives of value oriented education concluded that through both teaching and practice, the teacher should aim at transforming student’s individuality into personality (Chetty, 2003). It was also felt that while providing a framework that is specific to India, value education should also provide a larger context in the universal sphere. The aim of value education is to enable the student to be truly Indian, really modern, and deeply human (Premsingh, 2004).

2.15 Influence of home on students values

Home plays a vital role in the development of values among students. For instance some studies were done to find out the effect of home environment on the values of students and revealed that the climate of the home environment plays a major role in development of values. Congenial and supportive environment plays an essential role. If the parent child relationship is based on mutual love and respect for each other, it is likely to help the development of values like peace, family security, happiness, social recognition, equity, power, logic, obedience, courage, self control and self-determination. (Upadhyay, 1993). A study on the value patterns of adolescents in relation to their family climate also projected a significant relationship between value patterns and family climate (Kaur, 2004). Similarly, other studies also supported these findings and claimed that the student’s home environment had an impact on their values (Annamma, 1984; Bhargava, 1986; Chaudhary & Kaur, 1993).

Some studies investigated the impact of family structure on the values of students. For instance, the size of the family affected educational, personal and material values. Further, it was also seen that socio-economic status was related to educational and materialistic values and not related with personal, religious and humanistic values. The broken family was positively related to high personal and materialistic values while the intact family was positively related to education and social values. (Bhatnagar, 1984). Another aspects study was comparing value patterns among nuclear and joint families and revealed that the adolescents from joint families were found to have higher scores on moral values than the adolescents from nuclear families. The boys of both joint and nuclear families did not differ much while, the girls from joint families were higher in moral values than their counterparts in nuclear families and also than boys of joint families. Therefore, the
type of family has significant impact on the moral values of adolescent girls (Joshi & Poornachand, 1994). On the contrary, a recent study indicated that family structure does not affect parents and children social value in the family. No striking difference was found in the values of parent and children of joint family. Significant difference was there between them in nuclear family (Bahadur & Dhawan, 2008). Hence, it may be difficult to say that values of students are influenced by the type of family.

Few studies were also conducted to find the other influencing factors on student’s values. For instance, Roy (1980) found that family and friends were influencing factors of the development of moral and social values in young boys and girls. These findings were also supported by Astill, Feather, & Keever (2002), who showed that the values held by parents and peer group had much greater effect upon the student’s values than the school and teachers. In terms of the extent of influence of different factors on the values of children, it was revealed that around 65% of the values are inculcated from home, and 60% of the values by school environment and teachers, and 65% of the students accept the effect of peers in the process of value imbibing (Vivekananda, 2004). However, in a recent study, it was found that overall traits like parents values were better predictors of the offspring trait like values (Basabe, Bobowik, Oudenhaven, Paez, & Telletrexe, 2011).

2.16 Influence of school on students values

Apart from home, school also plays an important role in the development of values. All the aspects of school life afforded a crucial insight into understanding of both the crucial and common features of school life. Teachers worked on the ideologies and the professional development depending on their commitment to ideology in particular and education in general. (Singh & Thapar, 1984). Good socio-emotion climate of the school also plays a vital role in the development of positive moral values and judgement (Thakur & Kaur, 2005). Teachers regarded fostering values as part of their job, integral to what went on in the classroom and considered themselves to be the main source of providing guidance and helping the child reach his or her potential. Further most of them favored, informal approaches, primarily being a role model and providing examples for their pupils, along with praising the child, as strategies for fostering values in children. (Sharma & Mohit, 2004). More than half of the values, which were preferred by the children were directly
proportional to the effect of teachers, school environment and home front. Apparently value was mostly inculcated through school environment as a whole as compared to teachers. Around 60% of the values were inculcated by school environment and teachers (Vivekananda, 2004). In an international study, the school students viewed school rules as very rigid and showed respect for implicit values of respect, justice, and fairness as central to their relationship with their teachers. (Borone, 2004).

2.17 Influence of modernization on students values

Modernization is an external factor and ongoing process in our society which also influence the values to a certain extent. Very few attempts have been made to study the influence of modernization on the values of students. Association between socio-cultural values and attitude towards modernization and family attitude towards acceptance/adoption of modern values indicated that parents of any age group emphasize on conformity values (Malik, Rehman, Tanvir & Zafar, 2002). Education is one of the factors that has the capability to inculcate in children the values like tolerance, honesty, sympathy and sincerity. Hence, a foundation course in value education at higher education level should be introduced. Apart from education, mass media and press also influence to an extent on the children and youth to inculcate values (Arora, 2003).

Menon (2012), investigated the impact of modernization on values of undergraduate students and revealed that there is a significant positive correlation between modernization and values and also there is an essential impact of modernization on values of undergraduate students. The exposure of modernity varies with parent’s education. In terms of parents, well educated parents showed high level of modernity when compared to led educated parents and it was concluded that education is one of the most powerful factors influencing the modernity of college students (Singh, 2012).

2.18 Conclusion

From the above review, it is noted that most of the studies undertaken so far, have studied the values of adolescents, intermediate and college going students and these studies have also attempted to find the relationship between values and other
variables like vocational preferences, academic achievements, social norms, curriculum designs. Comparative studies have also been undertaken to compare the values of students belonging to different boards, medium of instruction, geographical locations, gender, discipline, religions and socio-economic status. A few other studies focused on educational implications of value education in various educational institutions. Studies less were related to examine the influencing factors such as home environment and structure, family, friends, school atmosphere, teachers, and modernization on the values of students.

From the studies, it was found in general that values are dynamic in nature and do change with time and preferences of values also differed with respect to gender, locale, discipline, and socio-economic status. All the studies done on curriculum analysis concluded that values of students can be enhanced through right and proper curriculum. It was also noticed that school and home atmosphere influence the values of students to a certain extent.

The research review also identifies some gap areas which needs more attention. For instance, more insight is required to study value development due to changing process of technology, internet, belief systems, and globalization. There is also a need to undertake some qualitative studies in this area by adopting techniques such as observational techniques, personal interview for deep insight into the development and progress of values. Developmental studies, especially to construct tool in order to measure values is also found to be less explored area.

Appraising the gap areas, the present study’s focus was considered significant to be researched as no attempt has been made to identify the nature and extent of influence of home, school and modernization simultaneously on the values of the students.