### CHAPTER-II LITERATURE REVIEW

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2. Introduction

The review of the related literature opens the new doors for the researcher and it avoids the unexpected errors in the research.

2.1 Meaning of Value

In the words of Dewey (1948), to value means primarily to prize, to esteem, to appraise, to estimate. It means the act of cherishing something, holding it dear and also the act of passing judgment upon the nature and amount of its value as compared with something else.

Perry (1950) defined value as any object of any interest.

Kluckhohn (1957) has defined that the value is a conception, explicit or not explicit, distinctive of an individual or characteristic of a group, of the desirable, which influences the selection from available modes and ends of action.

Parsons (1960) holds that value is an element of shared symbolic system that serves a criterion or standard for selection among the alternatives of orientation, which are intrinsically open in situation.

Allport (1961) defined the value as a belief upon which a man acts by preferences.

Hipple (1969) described that the values are conscious or unconscious motivators and justifiers of the actions and judgment.

Rokeach (1973) described that the values are ending beliefs that a
specific mode of conduct or end state of existence.

Brightman (1978)\(^8\) said that in the most elementary sense, value means whatever is actually liked, prized, esteemed, desired, approved or enjoyed by any one at a time.

International Dictionary of Education (1979)\(^9\) defined the value as beliefs about what is desirable or undesirable. Values reflect the culture of a society and if the individual accepts a value for him/herself, it may become a goal.

Dutt (1986)\(^10\) defined the value as an endeavor, which satisfies need system, psychological as well as physiological needs. Almost all human beings have the same physiological needs but differ in their psychological needs, hence differ in their values and styles of life.

2.1. 1 Anchor Bases of Values

Values give firmness and direction to life and bring important dimensions of meaning. Values are central to one’s life since they are normative in all of one’s actions and understanding. Prem Singh (2004)\(^11\) has identified the three anchor bases of values.

(i) The first anchor base is the *head*—we perceive and see reason why something is valuable and intellectually we prize it high.

(ii) Second anchor base is *heart*—the language of the heart also tells us that something is worthwhile—we feel it as such. When mind and heart is involved, leading to the third anchor base.

(iii) The third anchor base – the *hand*. In other words, values lead to decisions
and actions. Thus the foundation of values rests upon cognition (thinking), affection (feeling) and conation (Behaviour).

He has formulated a process for the whole mental and psycho motor activities. Initially a person observes situation the things, then he perceives the reasons for things, he gives priority and finally he puts it into action.

![Anchor Bases of values](image)

**Figure 2.1 The three anchor bases of the values** (Prem Singh, 2004)

This process of valuing effects the formation of the values. Partial perception of the things, Wrong decisions and improper actions lead towards the value conflict. Value conflict increases the stress among students. The students confront with many value conflicts in their routine life e.g. conflicts with friends, family members, teachers etc. If we try to impart the value education in our schools, we may overcome from this value conflicts up to some extent. The need of the time requires the students must be clear about their values. The value education programme will inculcate some adjustive abilities in students. They will perceive the situation in more mature way.
2.1.2 Valuing

Value is a systematically loaded word. The term value has different connotations; depending upon the context in which it is used. Value may mean principles, ideals, standards, morals, ethics and worth. Psychologically, valuing falls under the Affective domain (Bloom, 1956 and Krathwohl, 1971).

Affective domain has five major categories:

(i) Receiving (Attending): It implies receiving or attending the stimulus, which one values.

(ii) Responding: To accept that value in appositive way.

(iii) Valuing: Commitment to a certain goal, idea or belief.

(iv) Organization: It builds a value system and includes one’s behaviour.

Thus, the behaviour gets organized in the direction of that particular value.

(v) Value – Complex or Characterization by Value: Here one acts assiduously and consistently in accordance with the value, he has internalized.

Carol (1995) in her book ‘Living Values – A Guide Book’ described that ‘Divine virtues’ lists qualities which form the apex from which universal principal draw their strength and become the canopy under which actions are performed.
In brief human values are sum total of several criteria, operating various spheres of life such as social relations, economy, politics, religion and cultural. Values are derived from history, tradition, religion, culture, education, environment and aspiration of the future. Values are motivators and justifiers of our thoughts and actions. They are subject top forces calling for renewals, adoptions and change.

2.2 Nature of Values

Values are described as the socially defined desires and goals that are internalized through the process of conditioning, learning of socialization and that become subjective preferences, standards and aspirations, according to Mukherji (1964)\textsuperscript{15}, “Values reflect different philosophical positions. Most of these are idealistic values. The concept of values is closely associated with concept of man”. Table 2.1 gives a comparative picture of the concept of values and the concept of man. Values are related with person’s personal and social experiences. The higher the positive experiences are the more positive
out look they have. However, some other variables are also affecting the value preferences. In some case, it is found that people have very harassing and negative experiences but they have a positive out look towards life. Mahatma Gandhiji is one of the most famous examples of it. So, its become very difficult to understand the nature of values and their root causes.

**TABLE- 2.1**

**A comparative picture of the concept of values and concept of man**

<table>
<thead>
<tr>
<th>Sr.. No.</th>
<th>Philosophical Approach</th>
<th>Concept of Values</th>
<th>Concept of Man</th>
</tr>
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<tbody>
<tr>
<td>1</td>
<td>Pragmatism</td>
<td>Instruction in furthering life of man, they are situational and not universal.</td>
<td>A biological creature struggling and competing for existence.</td>
</tr>
<tr>
<td>2</td>
<td>Empiricism</td>
<td>Emotional attitudes conditioned by habits and social forces.</td>
<td>A passive being incapable of creating and guiding thoughts.</td>
</tr>
<tr>
<td>3</td>
<td>Rationalism</td>
<td>Universal and necessary ideals of life.</td>
<td>An agent capable of creating but universal and objective thoughts A positivist subject.</td>
</tr>
<tr>
<td>4</td>
<td>Scientific Approach</td>
<td>Keeps out of all values for its study.</td>
<td>A positivist subject.</td>
</tr>
<tr>
<td>5</td>
<td>Idealism</td>
<td>Universal and eternal idea</td>
<td>Man is spiritually a part and parcel of the Absolute Idea.</td>
</tr>
</tbody>
</table>
Lehner and Kube (1967)\(^{16}\) maintained that values are the integral part of personal philosophy of life, which we generally mean the system of values by which we live. The philosophy of life includes our aims, ideals and manners of thinking, the principles by which we guide our behaviour and conduct our affairs.

Rokeach (1973)\(^{17}\) observed that values of an individual are organized into value system. Moreover, ‘Value System’ is an enduring part of belief concerning preferable modes of conducts or end state of existence along a continuous belief of relative importance.

Kirpal (1982)\(^{18}\) proposed for a fresh enunciation of human values, which can be shared by all and made operative in order to build human solidarity for greater justice and higher quality of life.

Shukla (1983)\(^{19}\) maintains that value guide us, steer our life’s journey, provide tools for self-evaluation and judgment, and contribute to our zest for meaning and quality of life.

Bhagia (1986)\(^{20}\) reflected that values are not static for our relationships in the world are not static. As guide to behaviour, value evolve and mature as experiences. The total number of values that constitute a person’s value system is relatively large. All people everywhere possess the same social values with varying intensity.

Janki (1995)\(^{21}\) said that values are the treasure of life, making human wealthy and rich. Values are friends, bringing happiness in life. A life filled with values is a life of self-respect and dignity. The soul is able to come closer
to God, and life becomes real and meaningful. Values bring independence and freedom, expend the capacity to be self-sufficient, and liberate one from external influences. The soul develops the ability to discern truth and to follow the path of truth.

Human dignity is the external expression of an internal state of self-worth. A person who really understands his or her own inherent worth and respects that of others will come to know that worth is not something assigned by external sources, but rather, comes from a source that is universal and eternal. Living values helps touch that source, guiding the person towards a more profound understanding of the true nature of the self (Carol, 1995).22

2.3 Theories of Values

The concept of values in east and west is very important. The concept of values is very important in education. It is only what is valuable that is transmitted to the younger generation by the elder generation. The concept is to be visualized as nothing but a set of values in essence.

Peters (1966)23 in his book ‘Ethics and Education’ had stated that education implies the transmission of what is worthwhile to those who become committed to it. What a particular society values so highly that it finds it important to pass it on to each succeeding generation.

Hence, what is deemed valuable only becomes the content of education. Therefore, it is obvious that values and education are inter-twined.

There are different theories of valuation, as described briefly here -under:
2.3.1 Subjectivist Theories

The valuation theories make the personal human satisfaction. It uses the principle of harmony as the criterion of values.

2.3.2 Objectivistic Theories

This makes use of objective principles even though it takes into consideration the human satisfaction.

2.4. Classification of Values

Values are only vaguely or roughly understood. Peters (1966) observed in this context that in case education and indeed, in case of values, the terms remain nebulous because we know 'vaguely' or 'roughly' what they mean, and, as a result, never, discipline ourselves to ask what exactly they mean.

2.4.1 Values according to Western Philosophy

Values means worth or importance. Value can only be thought of clearly when one thinks about the types of values. Hence, a brief discussion about their types follows:

(i) Types of Values

Values are commonly known as two broad types according to westerners, (A) Absolute values and (B) Pragmatic values.

(A) Absolute Values

Absolute values are the contribution of idealism. Absolute values have universal validity. They represent true reality. They are not bound by time and space or other physical limitations. They may be stated to have been derived
from Plato’s concept of absolute ideas and Kant’s philosophy of absolute values categorical imperative of doing well.

Peters (1966)\textsuperscript{25} said that for the idealist, absolute values are the supreme authority, because they represent the ultimate reality. Absolute values are thought of, to be determined the behaviour of man.

(B) Pragmatic Values

The ideas of values of pragmatism are quite different from that of idealism. Pragmatic values are sometimes called as the instrumental values too. For Dewey (1948)\textsuperscript{26} “Absolute ideas are not the governing factors but the personal experiences of man govern their behaviors.” The experiences of the persons direct their decisions. Hence, the experience is quite important according to him in both morality and education. Therefore, he described education as the ‘continual reconstruction of experiences’. Whatever works is right. Knowledge that is useful is important. Peters (1966)\textsuperscript{27} observed that neither the idea of absolute values nor the idea of pragmatic values is entirely satisfactory. Perhaps a balancing position between the two has to be achieved.

2.4.2 Values according to Indian Philosophy

According to Indian Philosophers, knowledge has two functions:

(1) Theoretical: i.e revealing the existence of some object (\textit{artha-paricchitti}); and

(2) Practical: i.e., helping in fulfillment of a purpose in life (\textit{phala-prapti}).
The first one is known as ‘fact’ and the other is known as ‘value’. Both are inter-related because knowledge of fact leads to pursuit of a value.

(A) **Indian Classification of Values**

According to Indian philosophers, values are classified into four classes:

1. Dharma (virtue),
2. Artha (wealth)
3. Karma (pleasure) and
4. Moksha (self-realization)

Values may be classified either as intrinsic or instrumental e.g. quenching thirst by drinking water. Here water is instrumental while quenching thirst by it is intrinsic. Usually, the term value is used for the ends sought; but the means of their attainment is also called as values.

Of the above values, dharma is a moral value, kama, a psychological value, arth, an economic value and moksha, a spiritual value.

(1) **Dharma: A moral value**

Dharma is a moral value spoken in case of human beings only. It is superior to the other two values; of artha and kama. Speaking truth, kindness, purity, etc. come under dharma. Yagnavalika in his smriti speaks of nine virtues - non-injury, sincerity, honesty, and cleanliness, control of senses, charity, self-restraint, love and forbearance. All these virtues have social bearing.

(2) & (3) **Artha and Kama**

Dharma is related to kama and artha as well. Artha is a means for kama.
Dharma furnishes the necessary criteria for kama. It helps to discriminate between good and bad kama. Dharma is the regulative philosophy of life. Hence, dharma is a means as well as an end. It is instrumental as well as intrinsic. It sub serves moksha. Moral purification helps or the conquest of lower self.

(4) Moksha

Moksha has two shades of meaning: (1) absence of all pain and suffering; and (2) a state of bliss. It is based on the conception of self. It is also considered as Jivan mukti or liberation when one is still alive, though this was not accepted by all systems. Others feel that it is only videha mukti, spiritual freedom to be attained after physical death.

(B) Trinity of Values

Besides the above four values, the Indian philosophical system also holds other values like truth and goodness. When combined with the value of beauty, they become philosophical trio: Satyam, Shivam and Sundaram - the trinity of Values. These values shows the highest level of bliss and happiness. Hindus believe that human life is a gift given by God to enlighten his inner divinity for the betterment of the society. They believe that life is to be oriented towards the ‘Moksha’ which is the ultimate position and highest attainment of our life.
2.4.3 General Classification of Values

The figure 2.3 gives the general classification of the values.

**Figure 2.3**

Classification of Values

- **Spiritual**
  - Truly God-fearing
  - Holy
  - Devotional
  - Self-Control

- **Material**
  - Religious mind
  - Faith

- **Intellectual**
  - Open Receptivity
  - Intellectual Sincerity
  - Right-Mindedness
  - Judgment

- **Social**
  - Tolerance
  - Co-operation
  - Discipline
  - Sociality
  - Altruism

- **Moral**
  - Honesty
  - Truthfulness
  - Kindness
  - Good
  - Moral Stability
  - Justice
  - Character & Conduct

- **Equality**
- **Fraternity**
- **Liberty**
- **Freedom of Expression**
Values reflect different philosophical positions. Most of these are idealistic values. The concept of values is closely associated with the concept of man.

2.5. Value Dimensions

For research, different people have classified values differently. For the present study researcher decided to classify people on the basis of these six dimensions: Theoretical, Economics, Aesthetic, Social, Political and Religious. The manual of ‘Study of Values-1960’ by Allport-Vernon-Lindzey (1960)\textsuperscript{28} has given a definition of each of these values as conceived by German philosopher Spranger (1928)\textsuperscript{29}.

(i) Theoretical

The dominant interest of the theoretical man is the discovery of truth. In the pursuit of this goal, he characteristically takes a ‘cognitive’ attitude, one that divests itself of judgments regarding the beauty and utility of objects, and seeks only to observe and to reason. Since the interest of the theoretical man are empirical, critical and rational. He is necessarily an intellectualist, frequently a scientist or philosopher. His chief aim in the life is to order and systematic his knowledge. His interest as described as empirical, critical, and rational; he is seen as intellectual with an interest in science.

(ii) The Economic

The economic person is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self preservation), the interest in utilities develops to embrace the practical affairs of the business
world— the production, marketing, consumption of goods, the elaboration of credit, and accumulation of tangible wealth. This type is thoroughly ‘Practical’ and conforms well to the prevailing stereotype of the American businessman.

(iii) The Aesthetic

The aesthetic man sees his highest values in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be creative artist, nor need he be effete, he is artistic if he but finds his chief interest in the artistic episodes of the life.

(iv) The Social

The highest value for this type is love of people. In the ‘Study of Values’ it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as ends and is therefore himself kind, unsympathetic and unselfish. He is likely to find the theoretical, economic and aesthetic attitudes cold and inhuman.

(v) The Political

The political man is interested primarily in power. His activities are not necessarily within the narrow field of the politics but whatever his vocation, he betrays as a machtmensch. Leaders in any field generally have high power value.

(vi) The Religious

The highest value of the religious man may be called unity. He is mystical and seeks to comprehend the cosmos as a whole, to relate himself with its
embracing totality. Spranger defines the religious man as one whose mental structure is permanently directed to the creation of the highest and satisfying value experience. They find their religious experience in the affirmation of life and in active participation therein.

Values can be measured and are related to a number of important variables such as age, sex, residential background, specialization of subject, life roles, occupational choice, job stability, and job satisfaction (Allport, Vernon and Lindzey, 1960; Rokeach, 1973; Super and Sverko, 1995)

2.6. Sources of Values

There are various sources of values like religion, Literature, science, technology and philosophy.

2.6.1 Religion

Religion is an important source of values. Religion means to bind and unify the people. It is thus a unifying force. Every religion has its distinctive philosophy and approach to life. It conditions and regulates the behaviour and value pattern of the people who profess and follow it. Different Religions Prescribe Different Value Patterns.

(i) Hindu Religion: Self-realization or attainment of Moksha has been the ultimate goal of Hindu religion. It was the ultimate identification of the individual self with the higher self or universal self or God. Therefore, the spirit of spiritualism governed the values of life.

(ii) Christianity, Islam, Sikhism and other religions of the world emphasize a particular way of life based on their respective religious
doctrines and principles. All the religions of the world, however, recommend the following common values of life:

(i) Simplicity  
(ii) Pursuit of Truth  
(iii) Dignity of labour  
(iv) Tolerance  
(v) Catholicism - Broadmindedness  
(vi) Welfare of humankind  
(vii) Attainment of Bliss or Moksha  
(viii) Holy life  
(ix) Purity and simple living

There may be some exception in the case of certain religions. Some religions may be inclined towards materialism and so on. One thing is however clear that religion has its stronghold on the thoughts and deeds of its followers and thus it is a source of values. What we need is to evolve a common religion-human religion and a world religion.

2.6.2 Philosophy

Philosophy of life is another important source of values. Philosophy is defined as the knowledge and seeking a logical truth about the reality and theory of values. There are varying philosophies of life and education. Idealism recommends higher and fundamental values of life such as Truth, Goodness and Beauty. Values are eternal and everlasting. The ultimate goal of life is to attain the higher values of life. It rejects the worldly values and lays
emphasis on spiritual values.

Similarly, naturalism, pragmatism, realism, existentialism recommend particular values of life based on their own fundamentals.

Values of life always change with the change of time and circumstances of life. A particular philosophy of life fully governs the thinking pattern, living pattern and value pattern of the individuals and society.

2.6.3 Literature

Literature is an effective and important source of values. Literature has its impact on the minds of the individuals and society. The basic function and role of language and literature is to promote right types of values among the people. It may, however lead to degeneration, dehumanization, immoral practices, dis-values, conflicts and chaos.

(i) Literature and Scale of Values

Normally the study of literature helps in cultivating right types of values, attitudes, priorities and preferences. It inculcates positive thinking, right type of conduct and value pattern by appealing to the intellect and sentiments of the people, their emotions and feelings. Different type of literature appeals different aspect of life. Continuous reading of religious and spiritual literature helps in the development of the positive aspects of the behaviour. Literature determines the following types of values.
Table-2.2
Values determined by literature.

<table>
<thead>
<tr>
<th>(i) Ethical value/ Moral values</th>
<th>(vi) Democratic and secular values</th>
</tr>
</thead>
<tbody>
<tr>
<td>(ii) Cultural values</td>
<td>(vii) Literary values</td>
</tr>
<tr>
<td>(iii) Social values</td>
<td>(viii) Human values</td>
</tr>
<tr>
<td>(iv) Scientific values</td>
<td>(ix) Spiritual values</td>
</tr>
<tr>
<td>(v) National values</td>
<td>(x) Values of universal brotherhood</td>
</tr>
</tbody>
</table>

It removes false pride and prejudices which are dis-values. It inculcates right type of values including rational thinking, based on genuine love, sympathy and understanding.

The present educational structure has reduced man to a bundle of sorrow and confusion, and there is no love, no affection, no kindliness, no generosity, no charity, and no considerations. Literature provides a strong base for all these values.

2.6.4 Social Customs

Social customs are also significant sources of values. In fact, they influence our value pattern and living pattern largely. Social customs refer to a number of factors such as: social norms, beliefs, social practices, social mores, manners, social and cultural heritage, ways of thinking, behaving, dealings, rituals, ways of worship, place of women in the society, institution of marriage, joint families versus nuclear families, professions, skills, arts, material and spiritual wealth and so on.

Society is dynamic growing, changing or developing. It is to evolve
constantly a value pattern in the light of these changes.

(i) Values and Social Customs in Ancient India

The cherished educational values in ancient India were infusion of piety and righteousness, spirituality, formation of character, development of personality, and inculcation of social and civic duty and promotion of social efficiency.

(ii) Values and Social Customs in Modern India

Gradually, there was degeneration of these values. Contact with western culture through Britishers deepened the value conflict. The western knowledge of science and culture swept Indians off their feet. Even after independence, value crisis was further deepened. Social customs based on illiteracy, superstitions and other evil practices have harmed our value system beyond repair.

2.6.5 Science and Values

Science is a body of systematized knowledge, evolved through observation, experimentation and rational thinking. It has its own principles and laws. The knowledge gained through science can be harnessed by man to enrich his own life-economic, social and cultural.

Modern science has transformed man's material environment to an unprecedented extent and at an unprecedented rate. The impact of science extends from material to social and human environment as well. Science has transformed the social fabric-the family, the economy and the values that bind people together.
(i) Science from the Social Point of view

Science is a ‘social activity’ and a ‘social institution’ of great importance. With all pervasive impact of science on society, it can no longer suffice to treat science as a mere branch of knowledge. It has developed into a social system that tends to interact continuously with the other social systems such as the familial, economic, political, religious and educative, of which in a way, science is an off spring.

Science seems to have generated certain values of its own. Values, such as rationality, universalism, meliorism, etc. are favorable to the growth of science. Science itself, in its turn, reinforces the values of rational thought, truth, humility, respect for the other man’s point of view, open mindedness, egalitarianism etc. These values are essentially social values, and can render no help in the moral and spiritual spheres. True, but social values also are human values. However, we can say that science and religion must join hands if the world is to survive. In fact, the time is ripening for a marriage of religion and science.

(ii) Science Influences the Value System

Science itself –influences the whole life of a society and its value system. The more favorable values for science are the following:

5. Progress and Meliorism

This implies the approval by the society of science “as an agency of progress and meliorism. Meliorism refers to betterment of the world through human
efforts. Science gives us power and at the same time, it equips us to think scientifically and act rationally”.

Russell (1951) stated that the effects of science are various and of very different kinds. There are direct intellectual effects, the dispelling of many traditional beliefs and the adoption of others. Science thus influences and changes not only the material, but also the non-material aspects of culture, including religion, philosophy, beliefs and mores.

2.7. Erosion of Values in the Society

With the beginning of the modern education in the country, here has been a gradual erosion of the values in our society. This is because character training and value education have been ignored altogether in our educational systems. In fact, education emphasizes knowledge and its testing through examinations. This stress on the habit formation and attitude development neglects the value inculcation as goals of education led to the erosion of the values. The erosion of the values causing havoc in our society. Cases of embezzlement of public funds and other commodities, kidnapping, forgery, murders, adultery, rape of minor children, gang rape of girls/women, eve teasing, youngsters humiliating their elders, private medical practitioners cheating their parents, killing of brides for inadequate dowry are on increase (Value Oriented Education, 1985).

An analysis of the current sad state of affairs reveals that, we are passing through a process of cultural disintegration. We are becoming more and more parochial and intolerant. This trend needs to be checked before it
takes a serious turn and we become an anomic culture—the one life with total absence of basic values (Sharma, 1986). Dwelling on causes and consequences of culture disintegration of the society, Hunt (1975) remarked that cultural disintegration occurs when a culture ceases to be functional. A culture ceases to be functional when the social control over interpersonal conflicts breaks down. Each group is on its own and each tries to survive through any means. In one form of group evolution, each group becomes increasingly totalitarian, purging itself of all who disassociate from group goals, each become a military or paramilitary enclave. Then at any rate, any particular group may feel gravely threatened and paranoid to see threat almost everywhere. When fear reaches to the critical level, the group attempts to destroy its real or imagined threats before being itself destroyed. In addition to label disintegration, we may call such situation cultural chaos or anarchy.

Man and values are inseparable. Good education is inconceivable if it fails to inculcate values essential to good life and social well-being. Man become stronger with education; it is the third force—values, which makes life wholesome and perfect.

Dutt (1983) rightly said that life without values is reduced to a series of meaningless activities. Eating and sleeping are common among men and animals. But it is the respect for values, which distinguishes man from animals. But it is unfortunate that increase in the materialistic attitude has distanced man from the path of dharma or values. The nineties saw man going downhill on account of the of values at all levels and everywhere, leading to the spread
of greed, self-aggrandizement, gross injustice, abuse of human rights, perversion of power, callousness, insensitivity, depravity of taste and behaviour, pettiness, waste plunder, and man's wallowing in the low and dark dimensions of his consciousness. Pulling the modern man out of this malady is really the concern of education and education alone.

2.7.1 General Erosion of Values

There is almost a crisis of values in every field and in every walk of life. The crisis of values is caused by the weakening and neglect of the ethical, moral and spiritual dimensions of man's nature and his existence. The crisis of values afflicts all societies but its importance and particularly crucial to the success of the social, economic and cultural aspects of development, which are determined and largely realized by the choice and practice of values in all spheres of national life.

The more we pursue this fragmented science in the name of development or removal of poverty, the more would proceed mass impoverishment and elitist parasitism, when more and more people are thrown in the vortex and have to compete for survival, all values, piety, compassion, spirit of sacrifice, truthfulness, independence, courage, fellow-feeling, love etc., come under a blight from which only the very exceptional persons can escape (Carol, 1995)\textsuperscript{38}.

\textbf{Ramji (1986)}\textsuperscript{39} wrote that modern science is not life-oriented, it is life destruction oriented. Man, who is the monarch of the external world is a slave of his inner world of emotions and passions largely. There is a crisis
of character in our age owing to deterioration of value in social, economic, political and religious spheres of life. Ramji (1986) further said that in the midst of material prosperity, there is a sense of frustration and gloom. In the midst of abundance, we find poverty in a large section of society. Modern man is not happy. Parminder and Ravi Suta (2007) described the following causes for the value crisis.

![Diagram of Causes of Value Crisis]

**Fig.2.4 The Diagrammatic representation of the causes of value crisis.**

**2.7.2 Erosion of Social Values**

Singh (1986) in his book ‘The Holistic Education’ has analyzed the present position of Indian society and the erosion of social values. In its foreword, Thakur (1986) has remarked that thoughts, ideologies codes of conduct and sets of values, psychological pattern of behaviour have failed in transforming man. Man, with the help of thought organization, has created a
marvelous scientific and technological world, but human being, as an individual, is unhappy and frustrated, not at peace with himself, not at harmony with different layers of his being.

Modern man suffers from the following ills.

(i) Ego-problem: He is self-centered, egoistic and selfish.

(ii) Violation of social norms: There is a gross violation of social values, social norms, and social code of conduct.

(iii) Lack of social discipline: There is an apparent lack of discipline and respect for others.

(iv) Lack of social justice: Social justice has become a thing of past, it has become a rare thing. Human beings are not happy pleasant because of this.

(v) Human non-cooperation and lack of social service: Co-operation, fellow feeling, brotherhood of man, human welfare and social sensitiveness are no longer viewed as values. People do not adhere to these values and preferences.

(vi) Lack of perseverance and feeling of fraternity: Hard work, Perseverance, equality and fraternity do not get any priority in the modern world. Everyone wants to become rich over-night through illegal under means and other corrupt practices.

(vii) Cut-throat competition: Corruption, dishonesty, cut throat competitions, rat race, narrow sectarian loyalties loom large everywhere.
(viii) **Social exploitation:** Social exploitation, caste system and classes - the low and the high-and other similar features of Indian society show a crisis of values.

(ix) **Social disorder:** Social disorder prevalent in the country is also responsible for value crisis. The impact of social disorder on values is very great. It reflects social discomfort, as well as social disorganization in the social and cultural systems.

It involves clashes of interests and conflicts of values, of circumstances that involve clash between mutually conflicting interests, ideals and values. Moreover, with the advent of technology and because of, breathless competition and the glamour of materialism, we have been reduced to barbarians. We have become psychologically mechanical and repetitive machine.

### 2.7.3 Erosion of Economic Values

The economic values are the values of commodities in exchange, and arise out of the production and use of material goods. They are the fundamental instruments not only of the good life but also of any life whatever. One of the most important functions of education is to provide understanding of the current economic structure and of the system by which material goods necessary for leading a good life are produced, exchanged, and distributed. In order to maintain economic health and think intelligently about economic problem, one must know;

- The principles of large-scale production and division of labour
• The relation of large scale industry to capital formation
• The role of labour and labour unions, including patterns of labour wages
• The size of production and price levels
• The role of economic groups and financial institutions
• The role of government in the economy
• Credit and money policy
• Balancing and upsetting factor in the economy
• Market trends
• Foreign investments and their role in country's economy
• Critical evaluation of the present economic system

(i) Material culture versus moral culture

Materialism is on the rise. Moral culture is fast fading away. Man has been reduced to a machine. One English poet lament that the world is too much with us getting and spending. We lay waste our powers.

For the sake of personal loaves and fishes, man is ready to flout every moral code. Every day we hear of one scam or the other. Tehelka and UTI scam are the examples.

(ii) Wrong use of science and technology

Science and technology have given manpower beyond his easy control. Man is out to use this power for personal benefits. Developed nations are making slaves of underdeveloped nations by offering them material benefit.

(iii) Growth of industrialisation and urbanisation

The growth of industrialization and consequent urbanization has given rise to
a kind of commercial outlook to life in its varied manifestations. The traditional family life is also broken and empirical outlook of life has begun. All these changes have resulted in the value crisis.

(iv) Impact of the psychological movement

The impact of the psychological movement or the value system is profound. It has given a deathblow to the spiritualistic conceptualization of man by attempting to explain man in terms of drives, impulses, urges, motives and so on. Consequently, man has become a slave to all these tendencies and he has been reduced to insignificance.

2.7.4 Erosion of Political Values

If we turn over the pages of history, we find that it is replete with man's lust for power, which has been responsible for wars and conflicts. The completely human life is in a state of turmoil; the humanity is groaning with pain and passing through a very crucial time. The whole world today is full of explosive spot scattered upon the globe. Man is facing a terrible challenge. Erosion of political values may be attributed to the following causes/factors:

(i) Political exploitation

Exploitation of the masses to achieve the political goals is a common feature in India. The illiterate masses are misguided and used against the rival groups. Political rivalries get top priority in the national agenda.

(ii) Non-fulfillment of constitutional guarantees

Though true to the real spirit of Articles of the Constitution of India, the state and the central governments have been endeavouring in the right
direction to fulfill constitutional provisions, yet we are far behind the targets.

It may be due to the crisis of political values and lack of code of conduct among political leaders and increasing political corruption.

(iii) **Selfish motives and vested interests**

Every action of the political parties is conditioned by selfish motives and vested - interests. The national interests are always sacrificed for the personal petty interests.

(iv) **Police atrocities/excesses and brutalities**

These are master minded by the people in power and the high-ups.

(v) **Lack of political code-of conduct**

Our assembly halls and parliament house have lost their charm and dignity. Our leaders whether in opposition or in power, very often resort to mud-slinging, character assassination and malicious norms. Politicians are above the laws of the land and constitutional directives.

(vi) **Sacrificing national interests**

Our political parties always act in accordance with personal interests and sacrifice the national interests. This is evident from the history of the country. All the political institutions and other centers have lost all their credibility.

Politicians and their cohorts, the bureaucrats, find the battered institutions convenient and cooperative. Their whims and wishes get authenticity. Gone are the days when they were looking for credibility or morality.
(vii) Unhealthy/vicious global political scenario

Present day global political scenario gives a dismal and gloomy picture. The functioning of International bodies is influenced and conditioned by vested interests and power politics. Various wars, or struggles for political freedom have been the results of political manipulation and exploitation.

(viii) Lawlessness, indiscipline, militancy, and non-democratic tendencies and scandals

These have gripped the nation in their hold.

(ix) Lack of true leadership

Unfortunately, the country is faced with a period of turmoil, turbulence and disturbance due to the lack of true leaders. Various leaders occupying the high or even highest offices are motivated by their petty loyalties and party politics.

2.8. Values and Social Change

Values refer to the constituent facts of social structure. The values we have in mind here are, of course, values that directly affect the content of social roles and social interaction. They are not purely cultural, such as classicism in art.

Values constitute one of the elements of culture. Like culture, values also undergo changes. Values normally undergo changes slowly and gradually. In fact values are often regarded as the static element of society. In a highly industrialized and urbanized society, values undergo change comparatively at a greater speed. In a highly tradition bound society values undergo changes
slowly. Scientific and technological innovations, political and economic changes, widespread education, high rate of urbanization and industrialization, etc. have caused changes in values Rao (1990)\textsuperscript{44}.

Social values not only undergo change, but also contribute to social change. Social values and moral norms greatly affect the rate and direction of social change. In comparative terms, preliterate resist all changes while members of modern western society welcome almost all of them. The direction of change is also in large measure controlled by these subjective aspects of the society. Modern Americans hail new gadgets and mechanical devices with an almost religious zeal. But they resist changes in politico-economic ideology. They abhor the term ‘socialism’ and resist all ‘socialist’ trends in administration. The democratic values are so deep rooted in them that they hate and protest state intervention in many social matters. Ideological values resist and limit social changes. Ideological values themselves, however, differ in the degree to which the resistive to change than those connected with the politico economic field. On the contrary the Indian values pertaining to caste relations, education, religious institution are more resistive to change than those connected with their politico – economic field (Rao, 1990)\textsuperscript{45}.

2.9 Value Inculcation Activities: Need of Society

There is no doubt human beings are influenced by the environment. If there is loss of value and character in the public lives of leaders, the whole system, the whole environment becomes devoid of the values. In this respect, Skinner (1938)\textsuperscript{46} pointed out that humans are not free, because their behaviour
is caused by their environment, everything humans do it is the result of how their environment has conditioned them.

Today’s generation is exposed to a fatal evil—“Value –Crisis”. The factors contributing to value crisis are modernization, westernization and materialism; Different commissions and committees have come forward holding the banner of “Value Revival” but all of their efforts proved futile. Yet a silver lining constitutes the essence of ‘Education’. ‘Curriculum’ is the only thread to strengthen the knot of values in the very fabric education (Parminder and Suta, 2007)\(^47\).

Bhushan, Anand and Ahuja (1987)\(^48\) in a study found that values are standards that are to large extent derived, learned and internalized from society and its institutions and that the drastic changes in the circumstances of the institution provide an impetus for changes in self-concepts and values. Thus value changes are related to the environment prevailing in an institution.

In order to preserve our cultural heritage, there is an urgency of a core of stable values providing a direction and coherence to the culture. Education must produce cultured and cultivated persons. As Jacob (1972)\(^49\) observed that a cultivated or cultured person is one who shares fully in attitudes, values, beliefs, myths and knowledge of the culture in which he resides or interact with.

There is a need for blending moderation with values. In this context, the Education Commission (1964-66)\(^50\) observed that modernization must derive its strength from the strength of spirit. Knowledge with lack of essential values
is dangerous. The weakening of social and moral values in the young generation is creating many serious social and ethical conflicts.

Chakraborthy (1997)\textsuperscript{51} explains it convincingly from Educational Philosophy of Gandhiji. He said that Gandhi considers value education as an indispensable part of one's endeavor of identification of means of self inquiry, self analysis and self evaluation. Such type of education for values therefore necessitates an approach that harmonizes the essential components contributing to the growth and development of personality.

The document “Challenge of Education - An Operational Analysis” (Para 4.8) by Duggal (1986)\textsuperscript{52} emphasizes the values like:

- Dignity of manual work
- National identity
- Small family norms
- Community work
- Participation in social work
- Social sensitivity
- Constitutional obligations

2.10. Critical Analysis of the Related Theoretical Literature

There are numerous other factors, which are responsible for the erosion of political values. Consequently, national freedom, sovereignty, integrity and progress are in peril or at stake. Politics has vitiated almost every institution and this vicious circle can hardly be broken. Radhakrishnan Commission (1948)\textsuperscript{53} observed that if we exclude spiritual training in our institutions, we
would be untrue to our whole historical development. *Sri Prakasha Committee on Religious and Moral Instruction (1960)*\(^5^4\) reported that every effort must be made to teach students true moral values from the earliest stages of their educational life.

**Indian Education Commission (1964-66)**\(^5^5\) has strongly recommended for the direct and indirect teaching of social, moral and spiritual values to our children. It observed that the weakening of social and moral values in the younger generation is creating many serious social and ethical conflicts in western societies and there is already a desire among some great western thinkers to balance the knowledge and skills which science and technology bring, with the values and insights associated with ethics and religion at its best. In the situation that is developing it is equally important for us to give a proper value orientation to our educational system. It further reported that a serious defect in the school system is the absence of provision for education in social, moral and spiritual values. A national system of education that is related to life, needs and aspirations of the people cannot afford to ignore this purposeful force (*Education Commission, 1964-66*)\(^5^6\).

**Challenge of Education: A Policy Perspective on Value Oriented Education (1986)**\(^5^7\) concluded that one of the major crises facing education in India is that of value orientation. It has been usually argued that the focus during the last three decades has been on quantitative expansion and consequently adequate attention could not be paid to maintaining standards and quality of education. The output of the
educational system is not only of poor quality but degradation of the moral values has also been noticed.

In fact, inadequate attention paid to the value education especially in the earlier stages of school education has been the major cause of declining values. It is further observed in the Draft of National Policy on Education (1986)\(^{58}\) that the growing concern over the erosion of essential values and an increasing cynicism in society has brought to focus the need for readjustments in the curriculum in order to make education a forceful tool for the cultivation of social and moral values (Para-8.4).

In our culturally plural society, education should foster universal and eternal values, oriented towards the unity and integration of our people. Such value education should help eliminate obscurantism, religious fanaticism, violence, superstition and fatalism (Para-8.5).

Apart from this combative role, value education has a profound positive content based on our heritage, national goals and universal perceptions. It should lay primary emphasis on this aspect (Para-8.6). The Ramamurti Committee (1990)\(^{59}\) was appointed to review and revise National Policy on Education (1986). The committee observed that education must further provide a climate for the nature of values, both as a personalized set of values, forming one's character and including necessary social, cultural and national values so as to have a context and meaning for actions and decisions and in order to enable the persons to act with conviction and commitment.
Programme of Action (1992) emphasized value education as an integral part of school curriculum. It highlighted the values drawn from national goals, universal perception, ethical considerations and character building. It stressed the role of education in combating obscurantism, religious fanaticism, exploitation and injustice as well as the inculcation of values.

The concern now should form at ensuring universality with flexibility of approach in ensuring that eternal values and compassion are nurtured at the right stage, in right magnitude through appropriate strategies.
2.11 Reviews of Related Past Studies

Review of related literature provides an analytical approach toward our research which removes repetition of work and help of previous findings. A researcher must has a neutral approach towards the research work. John W. Best truly said, “Practically all human knowledge can be found in the books and the libraries. Unlike other animals that must start a new with each generation, man builds upon the accumulated and recorded knowledge of the past. His constant adding to the vast store of the knowledge makes possible progress in all areas of human endeavor”.

Review of related literature has to phases: Review of theoretical literature and review of past studies. The review is a systematic process of gathering, processing and analyzing the collected information. This will develop the insight about the general nature of the problem. Following are the objectives of the review of related literature:

1. To provide theories, ideas, explanations or hypotheses which may prove useful in the formulation of new problem.
2. To indicate whether the evidence already available solve the problem adequately without requiring further investigation. It avoids the replications.
3. To provides the source for hypotheses. The researcher can formulate the research hypotheses on the bases of previous studies.
4. To suggest method, procedure, source of data and statistical techniques appropriate to the solution of the problem.
5. To locate comparative data and findings useful in the interpretation and discussion of results.

Researcher has done an extensive review of the past studies and prepared the tables according to the variables of present study. The details are given in the following tables:
<table>
<thead>
<tr>
<th>Sr.No</th>
<th>Name of Researcher</th>
<th>Title</th>
<th>Objectives</th>
<th>Population and Sample</th>
<th>Tool</th>
<th>Data Analysis</th>
<th>Findings</th>
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</thead>
</table>
- To Study the personality patterns of the boys and girls  
- To compare the value pattern and personality patterns of the boys  
- To compare the value pattern and personality pattern of the girls | Higher Secondary School Students of Mysore District  
Sample of 750 Boys and Girls | 1. Personality Assessment Tool by Allport  
2. Self Made Forced Choice Value Study Tool | - Mean  
- Standard Deviation  
- Graphical Presentation  
- 't' Test | - Girls have consolidated value patterns than boys  
- Girls have more extrovert personality whereas boys have introvert  
- The gender has an effect on the personality patterns  
- The girls have more orientation for the Social aspects of life |
<table>
<thead>
<tr>
<th>Sr.No</th>
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</thead>
</table>
| 2     | DIXIT, R.C. AND SHARMA, DEO DUTT. (1969)<sup>62</sup> Journal Indian Educational Research, Vol.4, No.02 | Incorporation by students of Teachers’ Values: A Study of Student Teacher Relationship | - To Study the value male and female Teachers  
- To compare the value preferences of male teachers and students  
- To find out the shared values by male and female teachers  
- To find out the shared values by students and Teachers | Secondary School Students Jallandhar District of Punjab State  
Sample of 400 School Students And 120 Teachers | -Study of Values- Forced Choice Tool by National Psychological Corporation, Agra | - Mean  
- Standard Deviation  
- Graphical Presentation  
- ‘t’ Test | - Male teachers scored high on social, aesthetic and political values than female teachers  
- Female teachers scored high on Theoretical, Economic and Religious values than the male Teachers |
<table>
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<td>4</td>
<td>AGRAWAL, V. (1959) Ph.D Thesis, Lucknow University</td>
<td>A study of Value System and Dimensions of University Students of U.P.</td>
<td>- To study the value system of the university students  - To study the value dimensions of the university students of Urban and Rural Areas  - To study the effect of the cultural celebrations on the value patterns of university students  - To study the value pattern developed by the cultural celebrations</td>
<td>University Students of U.P. Sample of 1800 Students</td>
<td>--Interviews  - Observation  - Self made questionnaire for the study of Value system and value dimensions</td>
<td>- Mean  - Standard Deviation  - Graphical Presentation  - ‘t’ Test  - F Test (ANOVA)</td>
<td>- Conceived values of individuals largely take into account the cultural patterns of the requirement of social system,  - Value dimensions isolated by factor analysis are: achieving the goal by any means, self-restraint, purity of thoughts, and salvation through the selfless actions.</td>
</tr>
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</table>
### Value Preferences and Residential Back Ground (Urban/Rural)

<table>
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<th>Sr.No</th>
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<th>Tool</th>
<th>Data Analysis</th>
<th>Findings</th>
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</thead>
</table>
| 5     | GAUR, R.S.         | (1975) Ph.D Thesis, Rajasthan University | A Study of Values and Perceptions of High School Students of the State of Rajasthan and their Relation to Learning | - To study the Relationship of value perception with the Study of boys and girls  
- To study the Relationship of value perception with the Study of high school students belong to urban and rural areas.  
- To compare the value perception of boys and girls belong to urban and rural areas.  
- To identify the variables responsible for value perception among high school students. | Secondary School students Of Ajmer District Sample of 1200 Students | --Interviews  
- Observation  
- Self made questionnaire for the study of value perception | - Mean  
- Standard Deviation  
- Graphical Presentation  
- ‘t’ Test | - Theoretical value of the urban boys was related to their learning  
- In the case of girls, both urban and rural, their learning was related with the social and theoretical values  
- There is no significant relationship between any values and learning of rural boys. |
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<th>Findings</th>
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</thead>
</table>
| 6     | KANE, ROBERT, L. AND OTHERS(1986) | Value Preferences for Nursing Home Outcomes | -To study the value preferences of the people living in the nursing homes  
- To compare the value preferences of the male and female living in nursing homes  
- To study and compare the value preferences of the people of different age groups in the nursing homes | People from age groups of 40 to 80 years Chicago (U.S.A) Sample of 500 People | -Self made questionnaire for the study of value study | - Mean  
- Standard Deviation  
- Graphical Presentation  
- ‘t’ Test | -The findings revealed that although societal values varied by resident status  
-There were large areas of agreement. Family members and nursing home members - however, most often differed from others. |
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<tr>
<th>Sr.No</th>
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</thead>
</table>
| 7     | DESAI, ARVIND.N.A (1974) | Journal of Education and Psychology, Vol.32, No.01 | A Comparative Study of Selected Attitudes, Values and Personality Characteristics of Rural, Urban and Overseas Students | -To study the attitudes of the urban, rural and overseas students  
-To study the values of urban, rural and overseas students  
-To study selected personality characteristics of urban, rural and overseas students  
-To compare the values, attitudes and personality characteristics of urban, rural and overseas students | College students (From Delhi Area)  
Sample of 500 People  
University students from Newyork (U.S.A)  
300 Students | -Self made questionnaire for the study of value  
-Personality Scale by Allport | - Mean  
- Standard Deviation  
- Graphical Presentation  
-'t' Test | -Greater preference was given to economic and political values by the arts, science, commerce and engineering students.  
- All the arts students preferred higher for social and political values  
-Science students from all residential background scored higher for Theoretical value |
<table>
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<th>Findings</th>
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</thead>
</table>
-To study and compare the value preferences of medical and non-medical students.  
-To study and compare the value preferences of medical students of Different sub faculties | Medical students (England) Sample of 700 (U.K) | -Self made questionnaire for the study of value preferences  
-Interviews | - Mean  
- Standard Deviation  
- Graphical Presentation  
-’t’ Test | -Both group differed significantly from each other  
-Medical students have scored higher for health values and non-medical students scored higher for Economic Values  
-No significant difference found in the students of the sub faculties of the medical course |
<table>
<thead>
<tr>
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</tr>
</thead>
</table>
| 9     | CHAKRABORTY, P.K. (1981)^83   | Unpublished Ph.D. Thesis, West Bengal University | A Study of value pattern among the higher secondary school children in relation to their Age, Sex and Type of Education | -To Study the value pattern of the students of the higher secondary school  
-To study and compare the value patterns of the boys and girls  
-To study and compare the value pattern of urban and rural schools  
-To study and compare the value preferences of the students from science, commerce and arts students | Vardhaman District (W.B. State)  
Sample of 1400 Higher secondary boys and girls | -Self developed questionnaire based on the study of values by Allport | - Mean  
- Standard Deviation  
- Graphical Presentation  
- ‘t’ Test  
-F test | -Higher secondary school children scored higher for Social value  
-Boys scored high on Theoretical values than Girls.  
-A significant differences was found in the value preferences of urban and rural schools  
-Value preferences of the rural students have less fluctuation than the urban students |
<table>
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</thead>
</table>
|       | MAHENDRA, V. (1972) | A Study of Value Patterns of Educational Dropouts | -To study and compare the value pattern of successful and dropout students  
-To study and compare that value patterns of the students of high and low academic achievement  
-To study and compare the value patterns of the boys and girls of high academic achievement  
-To study and compare the value patterns of the drop out boys and girls | Mathura District Sample of 1200 secondary boys and girls | -Interviews  
-Self made questionnaire for forced choice answers with 50 questions based on six values | - Mean  
- Standard Deviation  
- Graphical Presentation  
- ‘t’ Test | - Successful and unsuccessful students among the dropouts had similar values like political, economic, aesthetic and theoretical values.  
- Religious and educational values did not differ in them significantly.  
- The drop out students have scored higher for the Social value than successful students. |
<table>
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<tbody>
<tr>
<td>11</td>
<td>SRIVASTAVA, N.K. (1981) Unpublished Ph.D. Thesis, Educational Psychology, Kashi Vidhyapeeth, Banaras.</td>
<td>A Psychological Study of the Development of Moral Ideals among University Students</td>
<td>-To study and compare the moral ideals among university students &lt;br&gt;-To study the moral ideals among the university students of graduate and post graduate courses &lt;br&gt;-To study and compare the moral ideals among the university students of different faculties &lt;br&gt;-To study and compare the moral ideals of students of different age groups</td>
<td>Student of different faculties of Kashi Vidyapith Banaras Sample of 1800</td>
<td>-Self made questionnaire for the assessment of the moral Ideals with 60 questions and their respective choices</td>
<td>- Mean &lt;br&gt;- Standard Deviation &lt;br&gt;- Graphical Presentation &lt;br&gt;- ‘t’ Test</td>
<td>- For every increase in the educational ladder, there is a corresponding decrease in moral values &lt;br&gt;-After high school education, a decrease in the magnitude of moral values is observed corresponding with the increase in age. &lt;br&gt;- With the increase of the qualification the moral ideals are significantly decreasing among most of the students</td>
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<td>Sr.No</td>
<td>Name of Researcher</td>
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<td>Objectives</td>
<td>Population and Sample</td>
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<td>Data Analysis</td>
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| 12    | SINGH, L.C AND SINGH, PRABHAKAR. (1986) | Effectiveness of Value Clarification Strategies in Value Orientation of B.Ed Students | -To identify the value preferences among pre service teachers  
-To develop value clarification strategies in value orientation of the B.Ed. students  
-To identify the value orientation of the students of religious differences  
-To study the effectiveness of the value clarification strategies among the B.Ed. students | Students of the Education Colleges of G.N.D. University Amritsar  
Sample of 1200 | -He selected the readymade questionnaire by Allport and then translate it in to Hindi and then again standardize it | - Mean  
- Standard Deviation  
- Graphical Presentation  
-F test | - Theoretical values were high among the university students  
-University students followed by social, economic and political values  
- University level of education comparatively neglected the aesthetic values  
-No significant differences found in different areas |
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<th>Sr.No</th>
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<th>Objectives</th>
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<th>Tool</th>
<th>Data Analysis</th>
<th>Findings</th>
</tr>
</thead>
</table>
| 13    | SAHASRUBUDHE, S.A. (1977)  | Unpublished Ph.D. | Institutional Climate as a function of Pupil Control Ideology and Student Indiscipline | -To study the effect of organizational climate on pupil control ideology  
-To study the effect of the organizational climate on the pupil discipline  
-To study the relationship between the type of organizational climate and student control ideology  
-To study the relationship between type of institute and student indiscipline | Secondary school children Of Baroda District  
Sample of 1600 students | Observations  
-Self developed questionnaire to find out the pupil control ideology | -Mean  
-Standard Deviation  
-Graphical Presentation  
t test | -Moral development and value conceptions are influenced by the organization of the school.  
-The high level of moral conception was found in open school climate  
-Students form private school found in well discipline manner than Govt. schools |
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</table>
-To study and compare the preferred values among male and female teachers teaching in Roman Catholic Secondary Schools and other schools  
-To study and compare the preferred values of the teachers from urban and rural schools | Secondary School Teachers teaches in Roman Catholic and Other schools of Western Florida (U.S.A)  
Sample of 350 Teachers | -Self made questionnaire  
--Interview | - Mean  
- Standard Deviation  
- Graphical Presentation  
-t test | -Religious value was the dominant preference for respondents, followed in descending order by aesthetic, theoretical, political and economic values.  
-Male Preferred for theoretical, economic and political values while women preferred for aesthetic, religious and social values. |
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<th>Tool</th>
<th>Data Analysis</th>
<th>Findings</th>
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| 15    | TYLOR AND RONALD, L.      | Social Science    | The Orientational Others and Value Preferences of Black Youth        | - To develop a forced choice questionnaire to measure the value preferences among the university students of different races.  
- To study and compare the Value preferences among the students of different races studying at California University.  
- To study the relationship of value preferences with academic achievement and carrier goals among the university students of different races | Students from different faculties of California University (U.S.A)  
Sample of 400 Students of different races | - Self made questionnaire  
- Interview  
- Observation | - Mean  
- Standard Deviation  
- Graphical Presentation  
- t test | - Value preferences among Black College students were determined by their academic achievement and occupational goals  
- Value preferences among the white students are not correlated with any variables as variations were found in their preferences.  
- All the students have higher values for their career goals |
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<th>Tool</th>
<th>Data Analysis</th>
<th>Findings</th>
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| 16    | CHARTER, ROBERT .T, PARKS AND ELIZABETH. E, (1992) | White Ethnic Groups Membership and Cultural Value Preferences | -To standardize a questionnaire to measure the value preferences among university students  
-To study and compare the value preferences among university students in relation to their nationalities (American, German, English, Indian etc.)  
-To investigate the relationship of value preferences with the differences in nationalities of the university students of different races | Students from different Universities of England  
Sample of 1000 Students of different races | -Self made forced choice questionnaire  
--Interview  
-Observation | - Mean  
- Standard Deviation  
- Graphical Presentation  
-t test  
-F test | -Polish, German, Irish, Italian, mixed European, or American groups have differences in their cultural value preferences  
-This indicates that there is a difference in the value preferences due to racial differences.  
-The value preferences are correlated with the differences in race and nationalities. |
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<th>Tool</th>
<th>Data Analysis</th>
<th>Findings</th>
</tr>
</thead>
</table>
| 17    | DYER, PRUDENCE. (1972) Unpublished Ph.D. Thesis Oxford University England | Changing Values of Students | -To standardize the questionnaire for the study of value preferences among students of 7-15 years of age groups  
-To investigate the values of the students of 7-15 years of age groups  
-To compare the values among students of 7-15 years of age groups  
-To identify the varieties in the dimensions of the value preferences among students of 7-15 years of age groups | Students Of 7-15 years from different schools in the England Sample of 1200 Students | -Self developed Forced choice questionnaire with 2/4 options for the preferences  
-Interview questions | - Mean  
- Standard Deviation  
- Graphical Presentation  
-t test  
-F test | -Changing patterns of the expressed values among children and youth was found in the study  
- The parental moral values were reflected in children of 7 or 8 years of age first followed by the peer group.  
- High sharing of values was found among the value preferences of students of 9-12 years of age groups. |
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<th>Tool</th>
<th>Data Analysis</th>
<th>Findings</th>
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-To study and compare the value preferences of teachers with respect to their age  
-To study and compare the value preferences among teachers from urban and rural schools  
-To investigate the value preferences of teachers with respect to their subject of teaching at school level | Teachers of the Secondary schools in South Gujarat Region  
Sample of 1300 Secondary School Teachers | -A questionnaire was developed by the researcher With four options for the priorities with the marking system of 4,3,2,1 | - Mean  
- Standard Deviation  
- Graphical Presentation  
-t test | -Senior teachers prefer social, political, economic and religious values whereas junior youngsters preferred more for democratic and aesthetic values  
- Rural teachers preferred social, political and economic values than their counterparts. |
2.11 Summary of the Past Studies:

2.11.1 Sex and Value Preferences

Meera (1949)\textsuperscript{61} studied the value preferences and personality pattern and found that sex also influences the conception of the values.

Dixit and Sharma (1969)\textsuperscript{62} in their study found that men teachers scored high aesthetic, political and social values than women teachers.

Kalai (1970)\textsuperscript{63} carried out the study of the change in peripheral values and ego ideals and from the study he found that change in peripheral values and ego ideals have occurred equally in both boys and girls in Indian colleges.

The study of Gordon (1972)\textsuperscript{64} reflected the major value orientation of students and demonstrated a relationship between value held and coping behaviour. The study reflected a little relationship in female students and significant relationship in male students was found between coping effectiveness and value orientation.

Praharaj and Sinha (1973)\textsuperscript{65} studied the value preference differences as a function of sex and educational level boys and girls significantly differed.

Malpass, Roy, Symonds and John (1974)\textsuperscript{66} studied the value preferences and their association with social class, sex, and race in U.S.A. Their factor analysis showed five shared value composites (1) The good life, (2) Pleasant working companions, (3)Balance and adjustment ,(4) Artistic creativity , and (5) Religiousness.
The study of values by Adiseshaiah (1976) of college students in relation to psycho-social variables depicted that girls and boys groups had a slight difference in the order of values.

Kundu (1982) studied the value pattern of college students. His study showed that (a) Boys and girls groups had a slight difference in the order of values and (b) Each single value varied from group to group.

Kumar and Mutha (1985) revealed that the non-effective teachers score high on political values whereas the effective teachers preferred theoretical values more. There was no significant relationship between the values of boys and similarly between the values of their mothers.

Lakshmi (2000) conducted a study of preference for values of male, female and androgynous. She found that the Indian males showed their preference for values like social power, self-direction and stimulation whereas female showed their preference for values like aesthetic, social power, spiritualism, leisure and comfort in life.

2.1.2 Residential Background and Value Preferences

Agrawal (1959) in his study found that the conceived values of individuals largely take into account the cultural patterns of the requirement of social system, value dimensions isolated by factor analysis are: achieving the goal by any means, self-restraint, purity of thoughts, and salvation through the selfless actions.
Cicuro (1966) found no or very little difference in the aptitudes and values of students of the central campus and off-campus centres of the same university.

Gaur (1975) carried out the study of value perception in relation to learning. His study showed that the theoretical value of the urban boys was related to their learning. In the case of girls, both urban and rural, their learning was related with the social and theoretical values. There is no significant relationship between any values and learning of rural boys.

Abbot, Kaye, Penn and Roger (1979) studied the value preferences in dissimilar campus living groups. From the study, They found that students’ value preferences were affected by their dissimilar residential background i.e. Greek Houses, cooperatives, residential halls and off-campus dwellings. In the study, they also discussed the need to design the living group environments that provide intellectual stimulation and minimize students’ adjustment problems.

Roy (1980) found that family and friends influencing factors of the development of moral and social values among boys and girls.

In the study of personality needs and moral judgment, Kumari (1981) found that both men and women preferred theoretical values. Rural women teachers and urban men teachers possessed high morality. The urban women teachers preferred more economic and social values whereas, rural women teachers preferred aesthetic, theoretical and religious values more.

Kane, Robert and others (1986) compared the value preferences of various respondent groups involved in long-term nursing home care. The
findings revealed that although societal values varied by resident status, there were large areas of agreement. Family members and nursing home members, however, most often differed from others.

Gupta (1989) conducted the study of values and moral judgement of adolescents of the two representative centres of western and eastern U.P. She concluded that regional differences influenced the personal values of the adolescents in an important way. It was also found that sex difference also influenced the different values of adolescents in an important way.

2.11.3 Faculty and Value Preferences

Harris (1934) and Allport Vernon Lindzey (1960) found that the theoretical values among the students of education were significantly high.

In the study of scientific values of science teachers, Pachaury (1973) found that the predominant values present in the science teachers were creativity, open-mindedness, objectivity and experimental verification.

Desai (1974) observed that greater preference was given to economic and political values by the arts, science, commerce and engineering students.

The study of Chakraborty and Kundu (1981) on age, sex and type of education as the concomitants of value patterns among P.G students, showed the difference in the value pattern was mainly due to differences in their specializations.

Stolman, Cynthia, Doran and Rodney. (1982) in their study of ‘Development and validation of a test instrument for assessing value preferences in medical ethnics” carried out the comparison of medical ethnics
and non medical students on general values and found that both the groups differed significantly from each other. Further research on social values is recommended.

2.11.4 Qualifications and Value Preferences

Mahendra (1972)\(^8^5\) in his study of successful and unsuccessful students among the dropouts had similar values like political, economic, aesthetic and theoretical values. Religious and educational values did not differ in them significantly.

Srivastava (1981)\(^8^6\) measured the moral ideals and values of BA and MA classes. The findings were (1) for every increase in the educational ladder, there is a corresponding decrease in moral values, (2) after high school education, a decrease in the magnitude of moral values is observed corresponding with the increase in age.

Dhashan (1982)\(^8^7\) carried out the comparative study of values among science and arts graduates. His study revealed a least rank to religious and economic values and more to health value by science graduates.

The study of Barris, Roann and others (1985)\(^8^8\) revealed that value preferences among individuals are affected in varying ways by their education, a major implication is that a methodology for examining the impact of professional education must account for initial differences in students.

The studies of Reddy et al. (1966)\(^9^9\); Desai (1974)\(^9^0\); Alavandar (1983)\(^9^1\); Singh and Singh (1986)\(^9^2\); and Anges (1987)\(^9^3\) found that theoretical values were high among the university students followed by social, economic
and political values. University level of education comparatively neglected the aesthetic values.

2.11.5 Institutional Organization and Value Preferences

Sahasrubudhe (1977)\(^94\) concluded in the study that moral development and value conceptions are influenced by the organization of the school.

Bhushan (1977)\(^95\) studied the impact of denomination and secular schools on attitudes and 18 instrumental values of adolescents. Some of the important findings were (1) Students gave top rank to obedience, honesty and self-control. They gave bottom rank to being logical, imaginative, capable and broad minded, (2) Students of denominational schools prefer being helpful, cheerful, loving and clear while students of secular schools prefer being polite, courageous and independent.

Sportsman (1983)\(^96\) in his study on relation of values, perception and goals in education in public and non-public schools found a significant difference in the ranking of parents and children regarding the values.

Lewis (1984)\(^97\) studied the academic and socio-cultural influences on the development of values among students in two-year colleges. Females related school environment higher in respect of its influence on the development of orderliness and friendliness along with moral and religious values. Private college students reported greater influences on their values than did public school students.

Kapoor (1986)\(^98\) found that Saraswathi Shishu Manndir students had more respect for religious, social, democratic, knowledge and power values
where as the public school students paid more regard to aesthetic, economic and health values.

Lacy (1998)\textsuperscript{99} presented a paper of his study “Heading towards a new era: Baseline data of preferred values of lay women and men teach in Roman Catholic secondary schools” at the Annual Meeting of American Educational Research Association. He reported that the religious value was the dominant preference for respondents, followed in descending order by aesthetic, theoretical, political and economic values. Men appeared to exhibit a preference for theoretical, economic and political values while women appeared to exhibit preference for aesthetic, religious and social values.

2.11.6 Racial Differences and Value Preferences

Tylor and Ronald (1977)\textsuperscript{100} carried out the study of “The Orientational Others and Value Preferences of Black Youth”. His study revealed that the value preferences among Black College students were determined by their academic achievement and occupational goals.

Charter, Robert, Parks and Elizabeth (1992)\textsuperscript{101} in their study ‘White ethnic group membership and cultural value preferences’ found that Polish, German, Irish, Italian, mixed European, or American groups have differences in their cultural value preferences. This indicates that there is a difference in the value preferences due to racial differences.

2.11.7 Age and Value Preferences

Prince (1957)\textsuperscript{102} in his study found that the age of the teachers had an influence on their value orientation. He also concluded that the older or aged
teacher and principals were more traditional in value orientation in comparison with the young teachers.

The report of the longitudinal study of Dyer (1972) expressed changing patterns of the expressed values among children and youth. The parental moral values were reflected in children of 7 or 8 years of age first followed by the peer group.

Singh (1974) found on Indian sample that age of teacher did not make any difference to his overall value system, only religious and political values differ due to age.

2.11.8 Teachers and Value Preferences

Roy Choudhury (1958) studied the values among teachers showed high political value and low religious values among them.

Pal (1969) found that student teachers consider the political value is of the greatest importance, indicating that they are much interested in power, prestige and in having some control over others. These teachers also placed great importance on the theoretical and economic values showing that they are oriented to the cognitive approach to things and the value what is useful. The lowest value assessment was found for religious value, which indicates that religious matters meant little to this group.

Nelson (1971) conducted the study of value patterns of the physical educators in colleges and universities. The study concludes that there were significant differences among the teachers on economic, aesthetic, political and
theoretical values. But did not significantly differ on the social and religious values.

Kakkar (1971)\textsuperscript{108} carried out the study of values of teacher trainees and college teachers. From the study, he found that teachers obtained higher scores on the political values followed by theoretical and social values. The teacher trainees gave first preference to social values followed by aesthetic and theoretical values.

Kulshrestha (1979)\textsuperscript{109} in his study observed that the teachers preferred more and ranked high on professional, social and aesthetic values. The teachers gave least preferences to the authoritarianism, extravagance and non-professional values.

Patel (1979)\textsuperscript{110} observed that the senior teachers prefer social, political, economic and religious values whereas junior youngsters preferred more for democratic and aesthetic values. Rural teachers preferred social, political and economic values than their counterparts.

2.1.9 Other Variables and Value Preferences

Verma (1975)\textsuperscript{111} studied moral judgement in children and found positive and significant correlations between moral judgements and mental ability.

Tucker and Landrum (1976)\textsuperscript{112} carried out comparative the study of the ‘Value preferences of emotionally disturbed adolescents and their parents with the normal adolescents and their parents’. The study suggested that some internal and external forces had effects on the patterns of their valuation.
The study of *Kareem and Kumar (1981)* revealed a significant relation between the lower and upper socio-economic class pupils on social, political and aesthetic values.

*Shanthi (1992)* conducted ‘A Case Study of Value Education Imparted in Shri Sathya Sai Higher Secondary School’ and concluded that the children were very much influenced by the value education and they have assimilated the values to the great extent.

**2.12 Conclusion**

From the review of theoretical and research literature, it is found that people are motivated by the values they have developed. All the choices and human actions are deeply rooted in their value pattern. The previous studies suggest that the effect of professional experiences has been increasing due to more time provided to professional growth and activities. Gender, residential area, nationality and many other variables are affecting on the value preferences of the man, so researcher has decided to work on the selected area of research related to medical, engineering, management and education students. Most of the previous studies were related with the high school students and general higher education. The present study is focusing on the students of the professional courses i.e. medical, engineering, management and education. The study has an emphasis on the study of the difference in the value preferences due to gender, caste, residential background and faculty.
End Notes


88. Barris, Roann and others, (1985). “Educational Experiences and Changes in Learning and Value Preferences”, Occupational Therapy Journal of


