CHAPTER- III

REVIEW OF RELATED LITERATURE

A lot of studies have been taken up in the field of personality patterns, value preferences, academic achievement of secondary school students of the different communities in India.

However, some studies have marginally covered the aspect of personality patterns, value preferences, academic achievement and socio cultural background in other state as well as regions of our country.

Besides there are some studies at the international level, which have also covered this studies also.

Here some of reviews are given below.

3.1 Personality Patterns:

In recent, years a series of studies showing the relationship of caste, culture with personality patterns have been conducted. Some of the significant studies are presented below.

Kundu (1966) conducted research on tribal and non-tribal delinquents in order to study their personality traits and to evolve as suitable educational programme for them. The findings of the study indicated that for the tribals, delinquency was related moderately to stability at home, less degree of satisfaction with self, poor health condition and power of observation and the relation was low with poor sleeping condition. For the non-tribals the delinquency was related to a high extent with in
stability at home, unsatisfactory parent child relationship and hostility from parents, no recreation facilities and destructive trends.

The study of Verma and Verma (1969) indicated that personality traits vary along the different socio-cultural status groups. The privileged groups of socio culture the better development of personality traits.

Sharma, Naga (1977) conducted a study ‘Personality and Culture’. His study revealed culture as a very important factor in moulding ones personality. The two tribes differed significantly in terms of achievement, dominance, conflict, detection, attitude towards religion, intelligence and extroversion-introversion. No significant difference of found in the case of aggression, anxiety and attitude towards life and humanity.

Srivastava (1981) studies the personality patterns of 200 tribal and 200 non tribal boys matched on age, education, SES and ecological region using the Indian adaptation of Cattell’s 17PF questionnaire Form E.

The results showed that tribal and non tribal boys differed significantly on factor A (sociability), C (Ego-strength), E (Dominance vs Submission), G (Super ego strength), H (Adventurousness), I (Tough minded vs Tender minded), L (Trusting vs Suspicious), M (Autia), Q (Guilt proneness), Q-1 (Radicalism) and Q-2 (Self Sufficiency), Q-3 (Self Sentiment) and Q-4 (Tension). There is no difference in remaining factors.

A cross-cultural study on personality patterns of tribal and nontribal students has been undertaken by Panda and Panigrahi (1984) in which they have founded that, except in factors C, J, and Q3, tribal and non-tribal students differ significantly in all the remaining eleven factors. Tribal students were found to be less out going, less intelligent, emotionally more stables, less active, dominant, happy-go-lucky, shy, little
bit tough-minded, depressive (guilt prone), group-dependent had stronger super-ago
strength and high self-concept control. Personality factors like outgoing, more
intelligent, emotionally less stable, overactive, submissive, sober, (but serious),
socially bold, tender-minded, confident, self-sufficient, low self concept control etc
were found to be the characteristics of non-tribal Students. Both the groups were
individualistic and frustrated.

Tiwari (1984) conducted a study on the personality traits of privileged and
deprieved children of Raipur city and found that privileged pupils and privileged girls
did not differ significantly from their deprived counterparts with respect to A and B
factors of HSPQ, on the other hand privileged boys scored significantly higher score
than deprived ones on these factors of C, D, Q and Q3 of HSPQ, deprived pupils,
whereas privileged and deprived boys did not differ significantly amongst themselves
on these factors. Privileged pupils and privileged girls scored significantly higher than
deprieved pupils and deprived girls respectively on factors E, Q and Q4 of HSPQ, but
no significant differences were observed amongst privileged and deprived boys on
these factors. Privileged pupils, boys and girls scored significantly higher than the
deprieved pupils, boys and girls on factors F and J of HSPQ, whereas with respect to
factor, H1, and Q2 deprived pupils, boys and girls outscored the privileged ones.

The dependence of personality on socio-cultural conditions is by no means a
new point to out forward. There are both theoretical as well as empirical bases for this
conclusion. For example, the concepts of ‘basic personality’ (Kardiner 1962)
national character (Dubois 1944, Mead 1953) and model personality (Linton, 1945)
speak for themselves. Empirically too, research by Leak (1982), Ruback (1983),
Lzard (1983), Pryor (1983) have worked the social desirability loading of
personality factors for any study component. And a socio-metric investigation could
on socio cultural desirability should, therefore, be a very relevant question in this context. In order to answer the question “how far does a cultural variation reflect itself in socio-metric data if personality is allowed to vary along the cultural continuum and not operate as an independent variable”.

**Das, P.C. (1985)** in his structure of cognitive abilities among normal and tribal children as a function of Development level (Ph.D. edu, Utkal University) holds that the tribal children took more time and committed more error than low SES normal children.

**Srivastav (1985)** compared the personality pattern of high school students belonging to SC, backward classes, and upper castes. The sample consisted of 306 class ixth and xth students of two sub-divisions of Mirzapur districts of U.P. of which 56 were SCs, 80 backward class, and 170 upper castes students. He used junior, senior high school personality questionnaire adapted in Hindi by Kapoor et al. (1980), The results revealed that tribal students do not differ significantly on any personality factor from the general high school population and as such they after having almost the same pattern of personality as other high school students belonging to all castes and creeds.

**Parikh and Patel (1989)** studied the contribution of socio psycho cultural heritage to the difference in personality patterns. They observed that the custom, rituals, arts, ceremonial functions, folkways, traditional etc. of any specific culture might contribute to the development of particular pattern of personality. The role of culture was found to be crucial in shaping the personality of individual in any society. In this study self-esteem was found having significant relation with culture and education.

**Mishra (1989)** made an attempt to find out the personality pattern and its relationship with academic achievement, educational aspiration and occupational
aspiration of SC, ST students studying in Ashram Schools in Orissa and found that school had no significant independent effect on any of the fourteen factors of personality. The academic achievement of the students of non-Ashram school was found to be better than that of Ashram schools. Differences were found only on personality factors E (obedient – Assertive) and F (Sober vs Enthusiastic) and academic achievement among the different caste groups. Different between SC and ST groups were found only on personality factor (obedient vs assertive) and academic achievement. Different between SC and non SC/ST groups were found only on personality factors F (sober vs enthusiastic) and academic achievement. Different between ST and non SC/ST were found only on personality factor E (obedient vs Assertive) and academic achievement. Scheduled Tribes students were found to be more assertive self assured, independent minded, stern, hostile, solemn, unconventional, rebellious, head-strong and admiration demanding as compared to SC and non SC/ST students. Scheduled caste students were found to be more talkative, cheerful, happy-go-lucky, frank, expressive, reflecting the group, quick and alert than the non SC/ST students. Interaction effects were found only on personality factor F, H, Q2, and academic achievement. The relationship of personality factor B (low intelligence vs High intelligence) and C (affected by feeling vs emotionally stable) with academic achievement were found to be positive in case of Ashram school SC and non Ashram school ST and Non Ashram school non SC/ST students. Further, factor-C (affected by feelings vs emotionally stable) was found to positively related with academic achievement in case of Ashram School ST students.

**Madhosh (1989)** conducted a study “Socio-metric classification on 300 subjects from three sub cultural setting (i.e. Ladakh, Jammu and Kashmir) was made with a view to comparing their personality profiles both on intra-and inter cultural
levels”. The results of the study showed that the Kashmir population’s personality appears one of strong emotional stability (C+), spontaneity (H+), and High mental ability (B+). These subjects seem generally un-frustrated and relaxed (O4-). On the contrary, the neglecters tend to be hard and obstructive (A-), they were dull (B-), and timid (H-). Being doubtful of others (L+) may be a special reason for getting neglected. The isolates were marked by cool (A-). They like things other than people; they were generally tense and restless (Q-4). High Q3 makes them temperamentally independent. But they were shrewd and withdrawing (A-). For the Jammu sample, the profile of the popular shows that the popular are affectionate (A+), Intelligent (B+) and self sufficient (Q2+). They were aggressive and happy – go luck (E+, F+). The neglecters were hard and obstructive (A-), dull (B-) and timid (H-). They were maladjusted (Q3-) but not submissive (E+). The isolates were cool (A-), dull (B-) worldly wise (N+) with a low superego, strength (Q-). They were emotionally less stable (C-) and pessimistic (F-). The Ladakh popular were distinctly cool (A-) but wise (B+). They were strictly conventional and conservative (M-). They were slaves of their own urges (Q3-), and rule bound (G+). They were not socially bold (H-). On the other-hand, the Ladakhi neglecters were free thinking (Q1+), and not conventional (M+). They were participating an easy going (A+), socially bold (H+) but guilt prove (O+). They were emotionally stable (C+) but dull (B-).

Namrata (1992) attempted to study on relationship of personality traits, situational stress and anxiety factors to student achievement.

The present investigation was designed to study the relationship of academic achievement with anxiety, personality characteristics and four different types of stress.

The findings of the study was:
i. There was an inverse relationship been academic achievement and level of stress as a whole.

ii. The students having lower level of anxiety tended to score higher in the High School Examination.

iii. High achievers tended to be outgoing, intellectually superior, emotionally stable, enthusiastic and unfrustrated whereas low achievers tended to be reserved, intellectually inferior, emotionally less stable, assertive, tense and frustrated.

Roy (1993) reported that a typical HSC (high scientifically) creative adolescence in terms of most personality traits on Cattell’s HSPQ. The HSC group was more reserved; critical, more abstract thinker more emotional stable, more excitable, more independent, serious and prudent more expedient, more venturesome, more tough minded, more individualistic, more self assured, self sufficient, self disciplined and more relaxed than the LSC group.

Ameerjan M. S. and Thimmappa, M. S. (1993), the study designed to effect of the socio-economic level and caste affiliation of the subjects on their extroversion and neuroticism dimensions of personality. It was found that the SC and tribes subjects were socio economically more disadvantaged group when compared to other caste groups and did not differ significantly from others in respect of extroversion.

Anneraja, Patal, (1995) studied attempt to explore the effect of psycho-socio-factors on the academic achievement of the STs Adolescents. Sample comprised of 105 ST and 60 Non-ST students drawn from two high schools in Salem District.

Major findings in this study were:

ST adolescents were better in self concept, temperament, independence and adjustment then non-STs. Most of the non ST adolescence belonged to the higher SES
group while most of the ST adolescent girls belonged to the higher SES group than ST girls. ST adolescents should favourable attitude towards culture and religion but they were showing unfavourable attitude towards casts and country with regard to academic achievement, non STs were better than STs.

Shukla (1995) found that during younger age children's cognitive development was influenced by experiential deprivation and reward.

Mavi N. S. and Patel Iswar, (1997) studied academic achievement in relation to selected personality variable of tribal adolescents. The purpose was

(i) to examine the nature of relationship among academic achievement, personality adjustment, intelligence, self concept and level of aspiration of tribal high school students
(ii) to find-out the multiple correlation of academic achievement scores with personality adjustment, intelligence, self concept and level of aspiration of tribal high school students.
(iii) to find out the variance in academic achievement due to the influence of personality adjustment, intelligence, self concept and level of aspiration of tribal high school students.
(iv) to study the significance of differences between male and female tribal high school students in respect of personality adjustment, intelligence, self concept, level of aspiration and academic achievement.
(v) to study the significance of difference between high achieving and low achieving tribal high school students on personality adjustment, intelligence, self concept and level of aspiration.
(vii) to explore the significance of differences between tribal and non-tribal high school students in respect of personality adjustment, intelligence, self concept, level of aspiration and academic achievement.

Major findings indicate that there was a significant positive co-relation between academic achievement and personality adjustment, intelligence, self concept and level of aspiration. There was significant positive correlation between personality adjustment and intelligence and level of aspiration and between personality adjustment and self concept. There was significant negative correlation between intelligence and self concept. There was a significant positive correlation between intelligence and level of aspiration.

**Pandey (1998)** has reported that deprived adolescents exhibited negative personality traits.

The nature and course of cognitive development is one of the important concerns of researcher in educational settings. The researchers have identified various factors that influence that Pattern of cognitive development among children.

**Mishra (1999)** found that on High School Personality Questionnaire (HSPQ) the tribal tenth grade students were more intelligent, sober, conscientious, zestful, self-sufficient, controlled and tense than their SC counterparts.

**Devi, Luma and Mayuri, K. (1999)**, it attempts to study the personality development of rural elementary school children. They found that, rural young girls performed better on dimensions like competition, enthusiasm, excitability and tension on sensitivity and leadership dimensions. Rural children's performances were below the standard mean scores on important personality dimensions like creativity general ability, morality, self control and social warmth. Age and class were significantly and
positively related to adoptability, academic performance and boldness, socio-economic status was positively related with general ability and social warmth.

3.2 Value Preferences:

Prof. Radhakamal Mukharji (1964) attempt to know “the Dimensions of values” the findings of the study were that the interpersonal character of man’s existences well as transcendence and the reciprocal interpenetration and convergence of all values and potentialities.

Tandon (1967) in his studied “attitudes towards religion of higher secondary school students” and findings of the study were attitude towards religion had significant position correlation with all the five types of values measured viz. theoretical, economic, aesthetic, political and social. Boys prefers religious values to aesthetic values whereas girls prefers aesthetic values to religious values and students in general placed preference for political and economic values over the religious value.

Nirmal Taneja (1969) attempt to, know the comparison between boys and girls on social values and personal values. She found that girls scored higher on social values on boys whereas boys scored higher on personal values. Similar differences where also detected when comparison was made between urban boys and urban girls. But in the case of rural boys and rural girls the differences were found only in theoretical and aesthetic values, boys being higher on theoretical values and lower on aesthetic values. On the whole, her results remained in the expected direction that boys in comparison to girls generally score higher on personal values like theoretical, aesthetic and social values like economic and political whereas and lower in social values.
Pandey (1970) conducted a study on “adolescent’s values” and his findings were that normal adolescents have more social values but super normal adolescents are more superior in theoretical, economic and political values.

Sharma (1977) studied on “difference between male and female students in case of theoretical values” found that there is no significant difference was observed between the man scores of male and female high school teachers on social, religious, economic, aesthetic, theoretical and political values. Male scores were higher on theoretical and political values than females.

Krishnan R. (1981) conducted on personality correlation of Religious Belief. The findings of the study were a high percentage of students' believed in God (90%) and they also practiced religion (70%).

Ramachandran (1988) conducted his doctoral research on a critical study of the “development on human values among secondary school pupils”. In his study the findings were that the awareness of human values as stressed by Sai Baba greatly helped the school students.

Geethanath, P. S., (1988) in his study “A study of moral judgement in relation to some selected variables” in Sri Venkateswar University, aims to describe students moral judgement in relation to certain personal and demographic variables, such as locality, sex, class in which studying and certain psychological variables, such as SES, intellectual ability and attitude towards religion.

She tries to find out the influence of certain personal and demographic variables on moral judgement based upon Kohlberg’s theoretical constructs, ie. different (sum of stages), to find out the relationship between certain psychological variable and moral judgement, to develop an instrument to measure multiple
regression equations in order to predict moral judgement with the help of different groups of independent variables.

She concluded that students in different classes in school differed significantly in their moral judgement, students of different age groups differed significantly in their moral judgement, urban students exhibited higher moral judgement than rural students, boys and girls did not differ significantly in their moral judgement, students of different intellectual abilities differed significantly in their moral judgement, students of different socio-economic strata differed significantly in their moral judgement and students belonging to different groups on attitude towards religion differed significantly in their moral judgement.

**Gupta, Arun K. and Gangal, Renu (1989)** together conducted a study on “value emphasis and perceived by pupils of primary middle and high school stages in different institutions” and they tried to identify the values that teachers stress most at the class V, VIII and X levels as perceived by students in urban school teaching, to identify the values which according to pupil’s perceptions are not being emphasized by teachers in their classes, and to study the grade-wise differences in the perception of values.

They found that pupils were able to perceived the values being emphasized at different grade levels at the school stage, emphasis on values different at different grade levels and different institutions, teachers had been found to emphasize moral values namely respect for others honesty, love and sense of duty – at the grade V and III levels, while cooperation was emphasized more at the grade X level than at the Grade V and VIII levels, the values, mercy, cooperation, compassion and freedom were not being emphasized at the V Grade level. The values – love, sacrifice, tolerance and freedom – were not being emphasized at the Grade VIII level. At the
Grade X level, the values namely, social awareness, mercy, dignity of labour, determination and presence of mind, resource fullness, courage, wisdom and reasoning – were not being emphasized by teachers, in schools with a Western background, teachers had been found to lay more stress on the values – mercy, honesty and love – but in both laissez faire (secular) and Eastern (Jain Hindu) school, teachers had been found to emphasize sense of duty as a value in addition to the above. Presence of mind, resourcefulness, courage, wisdom and reasoning, social awareness and sense of duty were not being emphasized prominently by teachers in the Western (Roman Catholic) schools. The values by teachers in Eastern (Jain Hindu) and laissez faire (secular) schools, by and large, the structure of moral, values being emphasized at different grade levels and different schools at present had been found to be similar.

**Sibia Sukhvinder (1990)** studied on ‘value patterns of children at Piagetian concrete and formal stages of development’. His major objectives are to identify the values which school going children at the Piagetian concrete and formal stages of development tend to uphold under the existing conditions of family relations, socio-economic status, school climate, teachers value and the personal variables of intelligence and sex.

Major findings are that the age was found to be a very important factor influencing the value patterns of the children. At the concrete stage (7-8 years) the children were aware of the values of honesty obedience, respect for elders, cooperation, equality, kindness, self-discipline, self control, power of concentration, creativity, courage and forgiveness, curiously, justice, helpfulness, sense of discrimination between true and false and rational thinking were yet to be perceived by them as values. At the transitional stage (11-12 years), the value patterns had a
close resemblance to those at the concrete stage through favour to the values of self-discipline, self-control, power and concentration, courage and cooperation was on the decline. However, there was enhanced consciousness in respect of the values of curiosity, justice, sense of discrimination between true and false and rational thinking. At the formal stage (14-15 years), the value-patterns bore a marked similarity to those at the transitional stage, though favour by the values of honesty, obedience, kindness, creativity and forgiveness was on the decline there was, however, an increased consciousness in relation to the value of helpfulness and cooperation.

The results strongly refute the claim of researchers in general that parental acceptance and parental rejection affect the values of the children. No significant differences in the values of children of these two groups were seen at the three age levels, except in case of the value justice, where children of high parental-avoidance were more inclined to the value of justice as compared to those of high parental acceptance.

No differences in the values were seen between high SES and low SES at the transitional and the formal stages. But at the concrete stage, children of high SES were more strongly oriented towards the values of honesty, appreciation of beauty, equality and helpfulness and less strongly oriented towards the value of curiously as compared to the children of low SES.

The results established that cultural contexts were relevant, by and large, to differences in the personal value-patterns of boys and girls. At the concrete stage, girls as compared to boys were more supportive of the values of self-control, sense of discrimination between true and false and rational thinking. At the transitional stage, the girls were more favourably inclined to the values of self control and creativity. At the formal stages, the girls were more strongly oriented towards values of honesty,
equality, self-discipline and rational thinking and less strongly towards the values of true friendship and self-expression.

The value discussion model was found to be superior to the traditional approach in terms of social adjustment.

**Das, R.C. (1991)**, in his study “A study of the methods adopted by selected secondary schools in India for development of moral and ethical values and measurement of the value judgement of students of class IX” tries to get information from secondary schools about programmes and activities aimed at moral development and to select schools having a good programme, to construct a test for measuring the moral judgement of secondary school students, to measure the intelligence, socio-economic status and moral judgement of students of Class IX of the selected schools, to find out the interrelationship between intelligence, socio-economic status and moral judgement, to find out the significance of difference of means between the groups of selected schools and other schools in intelligence, socio-economic status and moral judgement and to identify schools with students having a high moral judgement score, and to describe the programmes and activities of schools whose students have a high moral judgement score.

A significant positive correlation was found between socio-economic status and moral judgement scores, the coefficient of correlation between intelligence test scores and moral judgement scores, with constant socio-economic status was found to be significant positive and moderate, the coefficient of correlation between moral judgement scores and socio-economic status scores, was found to be significant and positive but very low, the mean moral judgement score of the group of selected schools was found to be significantly higher than the mean moral judgement score of
the group of other schools, seven schools out of the group of selected were found to have a very high mean moral judgement score.

**Kalamani, M. (1991)**, conducted research on “A study of the problems of adolescents and their value system.” This study attempted to study the adolescents’ problems in the personal family, socio-emotional and educational areas as well as to see their value system.

The study is devoted to the objectives like to study whether adolescents differ in their aesthetic, theoretical, religious, political, social, economic and hedonistic values, and to find out the preferred categories of values of adolescents. Adolescent boys and girls had more problems in personal, family, socio-emotional and educational areas. All adolescent students in higher secondary schools were low in political and religious values. Adolescent students were high in social values.

**Chand, S. K. (1992)** attempted to study on, “personal values of adolescent boys and girls, in relation to socio-economic status and academic achievement”.

The objectives of study was-

i. To find out the relationship of academic achievement with each of the 10 personal values of PVQ

ii. To find out the differences if any between boys and girls in each of the 10 personal values of PVQ.

The findings of the study were that there was no significant correlation between academic achievement and social democratic, aesthetic, economic, family prestige and health value.

Boys and girls did not differ in religious, social, democratic, aesthetic, knowledge, hedonistic, family prestige and health value, but differed in economic and power values significantly.
Banui, Kuotsu, (1992), conducted a study on, 'The values of college students in Nagaland in relation to their self-concept' in North-Eastern Hill University.

The study attempts to find out the personal value pattern and self-concept of Nagaland college students and also to see if some relationship exists between the values, to find out whether any differences exist in their values among arts, science and commerce college students, and also between male and female students and tribal and non-tribal students. to find out whether differences exist in their self concept among arts, science and commerce college students and also between tribal and non-tribal students, and to find out whether any relationship exists between the values held and self-concept among college students in Nagaland.

No significant differences where count in the mean value scores of arts, science and commerce college students in respect of social value, aesthetic value, economic value, knowledge value and hedonistic value, and family prestige and health value scores, both arts and commerce students showed significantly higher mean power value scores than science students, both science and commerce students showed significantly higher mean democratic value scores than their arts counterparts, there was a significant difference between tribal and non-tribal students in respect of their mean scores on religious value, social value, aesthetic value, and democratic value, boys and girls differed significantly in respect of their mean scores on social value, aesthetic value, knowledge value power value, and family prestige value, no significant differences were found in the mean scores of self concept between boys and girls, tribal and non-tribal, and also among the arts, science and commerce students and there was a significant positive correlation between self-concept and social as well as democratic value and a negative relationship between self-concept and power as well as family prestige values; but there was no relationship between
self-concept and each of the values - religious value, aesthetic value, economic value, knowledge value, hedonistic value and health value.

**Dubey, Ramjee, (1992)**, in his study “A critical study of the concept and implementation of value education in India at secondary school level since 1947 to 1986.”

The objective of the study is to ascertain the status of value education in Indian education, and to highlight the educational implications of value education.

The findings of the study were:

Values such as national integration, brotherhood, secularism, punctuality, have been emphasized, folk songs and legends which highlight several socially accepted values were found missing from the curriculum and the value crisis was due to lack of idea leadership, neglect of the affective domain in education and corrupt practices in the society.

**Kesarkar, M.K. (1992)**, in his study, “A study of effectiveness of the value-clarification of developing of students' in Pune. Maharashtra State Council of Educational Research and Training, curricular programmes for educating values in students and primary teachers to make them effective agents for developing values in young students.

The major objectives are to study the effect of value education method on students' ability to inculcate values, to study the effect of value clarification method on giving differences of selected values.

He reported that among the school students no significant difference was seen between the control group and the experimental group regarding nationality, cooperation and perseverance. Regarding scientific outlook a significant difference was seen between the control group and the experimental group. Among the student
teachers of girls' college, regarding perseverance, scientific outlook a significant difference was seen between the pre-test mean and the post-test mean. In the mixed college as regards cooperation and loyalty to teacher profession a significant difference was seen between the pre-test mean and the post-test mean. Student-teachers in the girls' college and student-teachers in the mixed college both showed a significant difference between the pre-test mean and the post-test mean regarding two moral states in post-conventional level, namely, social contract, legalistic orientation and the universal ethical-principle orientation.

Padmanaban, T. (1992) conducted a study named “A study of the values of high school pupils in relation to certain selected variable” in Annamalai University and tried to the value-pattern of pupils studying in Standard IX. To find out if there is any significant difference between boys and girls in respect of their theoretical, economic, political, social, aesthetic and religious values. To see if there is any significant association between pupils' caste and religion and their most preferred value. To observe if there is any significant association between parents' socio-economic factors and the pupils' most preferred value and to find out if there is any significant association between pupils' self-concept and their most preferred value. The value-pattern of pupil studying in standard IX was found quite satisfactory. Though there was a rather wide disparity different value score, the rank order of the main scores for the different values showed the highest score in social value and the lowest score in political science. Boys and girls difference respect of theoretical, economic, political, social and aesthetic values. There was an association between the pupils' most preferred value and the caste and religion. There was an association between the pupils' most preferred value and the parents' socio-economic status. There was association between the pupils' most preferred value and their self-concept.

He tried to find out the possible relationship between moral judgement and intelligence. To find out the possible relationship between moral judgement and SES. To find out the variation in the development of moral judgement between the boys and girls. To find out the variation in development of moral judgement between the students studying in government-managed schools and privately managed schools. To find out the variation in the development of moral judgment between students studying in rural schools and urban schools, and to find out the possible relationship of the moral judgment scores with each of the ten personal values of the Personal Values Questionnaire (PVQ).

A significant positive but moderate correlation was found between moral judgement and intelligence. There existed a significant positive but low correlation between moral judgement and SES. The girls exhibited significantly higher moral judgement than the boys. The class VII and Class IX students studying in privately managed schools scored significantly higher in moral judgement than their government school counterparts. The urban school students of all the classes exhibited significantly higher moral judgement than the rural school students. Moral-judgement development was related to age. The higher age-group students exhibited a higher level of moral judgement. Moral judgement increased with age among adolescent children. The girls were found to have scored significantly higher moral judgement than the boys. The mean gain DIT score of private school students were slightly higher than that of the government school students although the difference was
statistically not significant. The mean gain DIT score of urban school students was slightly greater than the mean gain DIT score of rural school students, but the difference was not statistically significant.

**Shah, Hansa Malukchand, (1992)** conducted a study on, “An investigation into the values of the higher secondary school students of Saurashtra.”

He tried to prepare and standardize a value scale covering knowledge, economic, aesthetic, social, humanistic, political, religious and moral aspects. To study value-pattern of students studying in Standard XI and XII of the Saurashtra region, and to study the difference between the value-patterns of boys and girls belonging to urban and rural areas, studying in the general stream and the science stream of higher secondary schools.

The major findings are:

That there was a significant relation of the variables namely sex, residence area, stream of study, and standard with aesthetic and religious values. There was a significant relationship of the variables - sex, area and stream of study - with knowledge and moral values. There was a significant relationship of the variables - sex, area and standard - with the economic value. There was a significant relation of the variables - area and standard - with the humanistic value. There was a significant relation of the variables - sex and stream or branch of study - with political value. Stream or branch of study was significantly related to social value. There was no relationship between sex and social value and humanistic value. There was no relationship between area of residence and social and political values. There was no significant relationship between stream or branch of study and economic and humanistic values. There was no significant relation of the standard and knowledge, social, political and moral values.
Pradhan, Nityananda and Panda, Anil Kumar (1996) presented a research paper on “Moral judgment of tribal secondary school children in relation to their sex attempted to study the independent and interactive effects of tribal and non tribal difference and sex on moral judgment and examine the attainment of autonomous level of moral judgment of secondary school children.”

The findings of the study were:

(i) Tribal children were found to be significantly higher as compared to their non-tribal counterparts on moral stage score.

(ii) There was significant difference between boys and girls on moral judgment.

(iii) Interaction effect of sex and tribal non tribal; status was not significant.

(iv) No difference was found in the attainment of autonomous level of moral judgment.

Haseen, Taj, (1998), personal values of Hindu and non Hindu students in relation to their social class finds that on personal values the Hindu boys and Muslim differed but not the girls of Hindu and Muslim communities.

Gupta, Ranjana, (1999), in her study “A study of the values and moral judgement of adolescents of two representative centers of western and eastern V.P.” in Agra University, attempt to study the values and moral judgement of adolescents of two representative centers of Western and Eastern V.P.

She found that regional differences influenced the different personal values of adolescents in an important way. Adolescents belonging to the eastern region of V.P. had significantly higher RV, DV, KV Hed V, FPV and western region adolescents were higher in PV. Negligible differences between V.P. and Western V.P. adolescents were high regard to SV and HV. Sex-difference in different values of adolescents in
important way, especially regard to DV, PV and FPV. For other values no point difference existed. The impact of regional differences on RV, SV, DV, Hed V, EPV and EV was apparent on sex of adolescents.

3.3 Academic Achievement:

Gokulnathan (1972) studied the achievement related motivation (n-Ach and anxiety) and educational achievement among higher secondary school tribal and non-tribal students. The tribal included in the study were Kachari; Miri and Meeh tribes of the early mongoloid race. Performance at the SSLC/HSLC examinations and tests served as the index of educational achievement.

The study revealed that, (i) the tribal students obtained significantly higher n-Ach scores than the non-tribal. (ii) The tribal and non-tribal boys in the rural sample do not show significant differences in their n-Ach, but their urban counterparts show a significant difference. The study showed that the tribal boys, irrespective of the area of their residence, have a higher level of n-Ach than the non-tribal boys.

Singhi (1975) reported that tribal students lacked awareness of future prospects and had lower preference for technical and professional education. Ameerjan (1984, 1987) also found that the tribal students of B.Sc. (Agriculture) showed significantly lower academic achievement that the non tribal and their educational aspiration were lower than other students. He further found that the caste - sub-culture and socio economic level effect the general mental ability and verbal ability.

Shah (1978) investigated relationship of self concept with academic achievement of secondary pupils. Findings of the study showed significant, positive and linear relationship between self concept and academic achievement.
Rani (1980) made an attempt to analysis academic achievement of students was positively related to reflect self system. Students belonging to SC stood lower than the non SC students in both self concept and academic achievement.

The study of Arun (1981) showed that the “academic achievement of schedule caste and schedule tribe students was significantly lower than that of the general population”. He further reported that the academic achievement of Scheduled Tribe students were superior to that of scheduled cast students. Significant correlation between the socio-economic status and the academic students of scheduled caste and scheduled tribe students was also found. Kamat (1981) too found that the average scholastic achievement of non-backward class students was significantly better than that of the backward students. Rangari (1981) reported that on educational achievement, the non-scheduled caste students did better than the scheduled caste students.

Singh (1981) made an attempt to analysis the academic achievement of the tribal students in relation to their intelligence level motivation and personality pattern. It was found that among the tribal students, the lower achievers were more warm-hearted, easy going and participating than the high achievers. The high achievers tended to be more sober, prudent and serious as well as more practical, careful, conventional and regulated by external realities while the low achievers were more calculating, polished, wordily and shrewd. The tribal pupils, in comparison to the general population, tended to be sober, prudent, serious and dependable. The high achievers tended to be more sober, prudent and serious as well as more practical careful, conventional regulated by external realities while the low achievers were more calculating, Polished and shrewd. The tribal people in comparison to the general population, tended to be sober, prudent, serious and dependable. The high achieving
tribal students, in comparison with the general population tended to be less intelligent and emotionally less stable but more jealous, suspicious, withdrawn, brooding and hard.

**Agarwal (1982)** studied that caste difference an academic achievement. The study showed that there were no significant caste differences with regard to academic achievement. The girls belonging to scheduled castes were low achievers than *Brahmin, Kshatriya* and *Vaish* girls.

**Verma (1985)** conducted the study with a view to find out whether students from the scheduled tribes differed respect to academic achievement, attitude towards school, attitude toward medium of instruction, socio economic status, self concept and adjustment in school. For the purpose4 a sample of 1049 students was randomly selected from junior high school of U.P. of which 557 belonged to STs, 63 belonged to SC’s and 429 were from other castes. Some of the major findings were:

(i) The mean achievement of the scheduled caste students was significantly lower than that of tribal students and students from the other castes. However there was no significant difference in the mean achievement of students belonging to other castes.

(ii) Students from higher castes had a more favorable attitude towards the school when compared to students from the STs and SCs.

(iii) Students from higher castes had a more favorable attitude towards, ie medium of instruction when compared to students from the Sts and SCs.

(iv) The ST students had a higher socio economic status when compared to students from the SCs or other castes.

(v) There was no significant difference between tribal and other caste students as regards self concept.
(vi) The mean school adjustment score of the tribal group was significantly poorer than that of the non-tribal group. However, there was no significant difference between the mean adjustment score of the SC students and other groups.

Srivastava (1986) conducted a comparative study of tribal and non-tribal stagnates with reference to their mode of stagnation, academic achievement and personality and found that Bhotia and Jaunsari students exhibited a positive attitude towards most of the personality factors. Tharu, Baza and Raji tribals showed a negative attitude towards personality traits. The stagnated from the Raji tribe had comparative poor socio-economic background. Bhotia and Jaunsari students showed better academic performance than the non-tribals. Academic performance of Tharu and Raji tribals was inferior to that of the non-tribals.

Patel (1987) studied academic achievement in relation to cognitive and personality disadvantaged and advantaged secondary school children of Orrisa and found that all the three groups (viz., SC, ST and the advantaged children) differed significantly in their achievement and academic subjects, intelligence, self-concept, creativity, teacher estimation, linguistic competence and achievement motivation.

Nair (1987) reported that tribal pupils achieved significantly low compared to non-tribals in all school subjects, except, in the case of the regional language.

Dixit, Santosh Kumar (1989) attempted to study the effect of personality factors and self-concept on educational achievement.

The objective of the study are-

i. To study the effect of personality factors on educational achievement.

ii. To study the effect of concept on educational achievement.
iii. To see the interaction of personality factors and self-concept on educational achievement.

iv. To see the interaction pattern of personality factors, and self-concept on educational achievement.

He tried to find out the following findings-

i. Personality factors significantly influenced the educational achievement.

ii. Self concept was not related to educational achievement.

While studying the educational lifestyle of tribal students of Madhya Pradesh, Sharma (1991) examined the relationship of academic achievement with certain variables. The academic achievement was analysis on the basis of average marks obtained by the pupils in their annual examination of class IX, X, and XI. The two way analyses were used to analyses the academic achievement of the sampled population. Significant differences were found between the tribal and non-tribal pupils with regard to their sex and caste, caste family education, and caste and parental occupation. Income and family size did not affect the academic achievement of the pupils. Tribal pupils had lower academic achievement than that of the non-tribal pupils. Significant differences were noted between the tribal and non tribal pupils through the tribal were given scholarship, free books and free hostel facilities. Further, it was found that the income of the various caste groups did not influence the academic achievement of students. Similarly family size did not influence the academic achievement.

Rongali (1993) showed senior secondary school boys of residential schools who were well adjusted having better academic achievement but Sheikh (1994) showed female adolescents (600) who were field independent to be showing higher achievement scores than their field dependent.
Padhi (1993) reported that cognitive preference style was related to the academic self concept of students.

Raju, S Raj, H. Sam Sanada and Tulasidharan. T. V. (1993) studied on academic achievement of scheduled tribes students in Wynad Dist. of Kerala. It was found that the ST and the non-STs differed significantly in their academic achievement.

Chauhan (1993) examined the extent of geographical locale and its influence on the educational achievement of tribal students in Bastar district of the then Madhya Pradesh. There was a positive correlation between facilities and academic achievement. Less facilitated schools are not attracting the tribal students and that was why the enrolment and achievement was low.

Manjulata, (1993) this study attempted to reveal the academic achievements of the tribal and non-tribal pupils of Ranchi city in Bihar. A sample of 400 students covering 200 from tribal group and 200 from non-tribal group were selected from 24 senior high schools of Ranchi using stratified random sampling technique. Major finding shows that in all the subjects' taught at high school the non-tribal students have than that of their tribal counterparts.

Annaraja, P and Thiagarajan, A Ponnambala (1993) attempted to know the effect of psycho social factors on the academic achievement of the scheduled tribes adolescences.

The objective were to study the level of psychological factors, viz personality, occupational aspiration and intelligence to identify the level of socio-logical factors viz, socio economic status and social attitude and the effect of psychological and sociological factors on the academic achievement.

Major finding of the study were:
(i) Regarding personality factors, ST adolescents, were better in self concept, temperament, independence and adjustment than non scheduled tribes.

(ii) STs showed higher occupational aspiration than non-scheduled tribes.

(iii) Most of the non ST Adolescent belonged to the higher SES group while most of the ST adolescent girls belonged to the higher SES group than non ST girls.

(iv) ST adolescents showed favorable attitude towards culture and religion but they were showing unfavorable attitude towards caste and country.

(v) With regard to academic achievement non STs were better than STs.

**Raju, S. Raj, H. Sam Sanada and Tulasidharan, T.V (1993)** studied academic achievement of scheduled tribe students in Wynad districts of Kerala. It was found that the scheduled tribes and the non scheduled tribes differ significantly in their academic achievement.

An overall analysis of the previous studied indicates that there exists significant difference between advantaged and disadvantaged groups on various dimensions. Factors are many which can be attributed to such differences. Some of the most important are socio-cultural, emotional motivational and cognitive factors. In addition to all these factors, differences in educational settings have been appeared to be an important factor responsible for differences in educational achievement.

**Prakash and Vani (1994)** found the non-delinquent 13-16 years of age had greater self-acceptance than delinquent adolescent boys.

**Kathuria and Ahluwalia (1994)** Academic achievement and motivational intensity of SC students were found lower than the non Sc- students.
Raju Santhamma and Abdul Gafoor (1994) studied some socio-personal factors of tribal and non-tribal pupils in relation to achievement in biology. Major findings were that non-tribal pupils had significant superiority over the tribal in their achievement in biology. In most of the cases the non-tribal pupils possessed significant or even slight advantage the tribal in their achievement in biology for the different levels of socio personal adjustment and socio-economic status.

Kathuria and Ahluwalia (1994) Academic achievement and motivational intensity of SC students were found lower than the non-SC students.

Sharma, Khem Raj (1994) studied educational attitude of tribal students. The objective was to study the general understanding of educational life style through the study of selected modes of educational practices followed by them and to study the attitude of the tribal students towards education in comparison to the non tribal.

The major findings were that the three groups differed significantly on sex and caste of the students. The educational attitudes of three groups on the basis of the caste and family size as well as caste and family education were also found to differ significantly.

Sharma (1995) at education secondary level too, scientific, numerical reasoning and verbal aptitudes which have a direct bearing on academic achievement and excellence.

Ramalingam (1995) found significant difference between male and female students in their defensive and avoidance style of decision making.

Avanija (1995) noted that academically talented students have positive self concept.
Verma B.P. and Negi, Sita (1995) undertook a cross-cultural study to examine academic motivation among tribal and non-tribal adolescents. It was found that non-tribal adolescent students had significant higher level of academic motivation as compared to tribal adolescent students. In both sub groups’ male and female non-tribal adolescents superseded their tribal adolescent counterparts.

Most of the researchers conducted in this area belonging to academic achievement, creativity, cognitive styles, academic motivation, and personality. Review of the studies reveals serious gaps, which needs to be filled for a better appreciation of different aspects of tribal Education.

Panda et al (1995) found that achievement of students and school climate in central and public schools were better and then Government aided and unaided school in Orissa.

Singh and Verma (1995) found adjustment interests and socioeconomic status affecting the academic achievement of female students of class xth.

Promod (1996) found achievement motivation state of anxiety and future time perspective among class IX students to be related to achievement.

Kaur, Kanwaljit and Goyal, Geeta (1997), this study attempts to reveal the academic aspirations of class X among rural girls, the sample of the study comprised of 276 girl’s students of class X from Faridakot district of Punjab. In this study they found that, majority of the students had low academic performance, majority of the respondents belonged to the medium socioeconomic status category,

The study of academic achievement one of the important end products of academic endeavors is very popular topic of research. In addition to total achievement, achievement in subject areas such as language, science, social study,
mathematics, History and Computer Science etc. in this section, review of studies in the field of academic achievement.

**Bindu (1998)** Academic achievement and adjustment of socially backward students was different from the first generation learners.

**Gupta (1998)** found anxiety in age group of 15-22 to be a significant influencing factor for good academic performance.

**Agrawal (1998)** identified extraversion in case of rural students of class VIII (400) and introversion for urban boys as significant correlations of academic performance.

**Arun (1998)** has reported that on educational achievement the nonscheduled caste students did better than the scheduled cast students.

**Mohan (1998)** has reported that achievement was highest in Navodaya Vidyalayas, followed by unaided school The Government schools did not represent any among the high academic achiever category in Kottayam.

**Rupa Das Barbara (2001)** studied on influence of parental literacy on the academic achievement of children belonging to backward classes. The findings of the study were illiterate parents than the children of illiterate parents. Academic achievement of the girls was comparatively better than that of boys.

### 3.4 Research study on community through books and journals:

**Sir Red Cliff Brown (1945)** in his book ‘Religion and Society’ wrote that, study about the religion of a society, emphasis is to be given on faith, rites and rituals of the society. The Deoris as the priestly community and ethnically affiliated to the great Tibeto-Burman branch of Mongoloid tribes of Assam, have, as far as possible, preserved their traditional socio-ritual organization along-with their distinct language.
Keeping in view of these aspects, due attention has been paid in elaborating the faith, religion, rites-rituals of the Deoris in a descriptive manner.

**Bhattacharya B.C. (1962)** in "*Asamar Janajati*" (ed) and **Dr. U. N. Goswami** in his book “An Introduction to the Deori Language”, (A BILAC, 1994) describe about the history and social life and culture and religion, language etc.

**Deori Bamborudhar (1964)** in his study entitled “*Deori Sanskriti*” has described about the history and culture of Deori community of Assam.

**Muruli Dharan R. (1968, NCERT)** in his studies, “personal social development of Indian children norms” holds that differences in preschool development between urban and rural and industrial children were only to be expected as cultural influences exercised their maximum effect perhaps on its aspects of development and industrial children were slower in its aspects.

**Saikia P. C. (1976)** in his book studies “*The Dibongiyas*” and "*Deori Chutia" has described the history, culture and traditional beliefs of Deoris.

**Boruah, S.L., (1989)** in his book “A comprehensive History of Assam” in section-II, disintegration in the upper Brahmaputra valley about the Chutiya and their Kingdom. As the Deori is one of the four branches of Chutiyas and are the representative of the priestly classes of Chutiya, who are said to have preserved the language religion and custom of Chutiyas, Here also describe about the religion, custom, the rulers of Chutiya's Kingdom, their sacrifices etc.

**Kakati, B.K. (1989)** in his famous book “The Mother Goddess Kamakhya” describe the original of Deori word their religious rituals, their sacrifices etc.

**Bordoloi B. N. and Thakur G. C.** in “Tribes of Assam” Part-I T.R.I Popular Series” (1987) and **Bordoloi B. N.** in “Transfer and Alienation of Tribal Land in Assam” ed. (1991) a number of similar studies are enclosed. Here the writer describes
the origin social life, religions, economic life, festivals, different customs, and tradition education etc.

**Brown W.B. (1895)** in his book "An outline grammar of the Deori Chutiya Language, Shillong has described the origin of Deori that they were the one of the branches of Chutiya and also describe their social and religious life along with the grammar of Deori Language.

**Usha Sri (1995)** in her study on "Restructuring Teacher Education for Value orientation" suggested a syllabus for value education paper for the B.Ed. course. The syllabus comprised of 12 units covering the content and classification of values. Values emphasized in world religions scriptures, values advocated by great religions and spiritual leaders with their implication for education. Indian's common cultural values and the values enshrined in Indian constitution, value of modern India, peace international understanding and universal brotherhood the need for value education to resolve value crisis development and internalization of, values, the role of family, society, religions organizations, voluntary organizations and mass media in inculcating values, curriculum, school practice impact of peer group in inculcating values, methods of teaching values, assessment of values, tools methods and techniques and treatment and analysis of values in textbook.

**Usha Sri (1996)** gave details of a series of studies taken up by her in teaching value education to B.Ed. trainees. The activities included were trainees perceiving their value system, their self-concept in relation to their values, trainees identifying the values that would be inculcated through various co-curricular activities, participation in seminar, analysis of subject text books to identify the values depicted through the losses etc.
Gait, Edward (1997) in his book "A history of Assam" and "Events of Thirteenth of Fifteenth Centuries" mention about the Chutiy's of Sadiya, the ruling King at different time of Sadiya the Chutiya Kingdom, the custom tradition, religion and their sacrifices as Deori is described as one of the division of Chutiya.

Raha and Dubash Roy (1997) in “Cultural Change” has identified several factors of tribal societies and views that cultural change is a multi-factorial process. The cultural changes are in knowledge, attitudes, ideas, behaviour, religions, beliefs and moral doctrines of individuals, who compose the community or the society.

Sandhya's (1999) in his evaluative study on value education provided at Tenth Class students and their teachers found that:

1. the tenth class students were more prone to moral, social and theoretical values than the other-values,

2. the type of school is an important factor that influences the values of students,

3. the type of management of schools influences the values of students to a large extent. Students belonging to both the type of government and private of managements differ in their social, religious, moral, theoretical, political, aesthetic and economic values and

With regard to teachers:

1. Teachers are predominant in theoretical, religions and economic values.

2. Teachers of urban schools have higher moral and economic values than the rural schools.

3. Teachers differ in their values because of the type of the schools value also.

4. The age influences the teacher's aesthetic values.
5. The school environment co-curricular activities provided and the practice followed in inculcating values to students influence students values.

Manilei Serto in his research on “Education and Social Change among India Tribes - The Koms of Monipur” views that the multi-factors that have been responsible in causing change in the traditions, customs, and economic; educational aspects of communities. This study delivers in to the various factors that hinder the progress in various aspects of life of Kom Tribe of Monipur.

The different eminent scholars from various angles have conducted a number of studies on Deori culture. Bhimbar Deori, mainly conducted on the culture and traditional role of Deori and published in different publication. He presented a picture of true patriotism, a blue blooded Assamese, a true son of the soil who believed that Assam will only progress one day if the backward tribals are given their real status at par with the other citizens of the state.

Bordoloi Nirmal Prava (2001) in her book "Devi" narrates (Devi Kechaikhati) the original inhabitants of Deoris their religions and rituals etc. She also described about the Kechaikhati, Buraburi, Gira Girachi -(these terms as the Than which means temple of worship) of Deori community. Janpal, the Smarak Grantha of Deori Sahitya is a magazine edited by Karabi Deori, where different author wrote different articles such as "Deori Janagoshthi Patabhumi Aru Deori Namar Utpati" (in Assamese language) by Dhiren Deori, the English term of this book as, “Deori People Background and origin of the name of Deori” where writer described about the origin of Deori.
Deori Nandeswar (2001) in his "Dhemaji Zilar Deori Janagusthi" (Deori People in Dhemaji District) where he describe about life and culture, religion social, festival, language, dresses, occupation etc.


Deori Anima (2003), in her article "Deori Nari Samajor Sajpar Aru Adhunikata Ak Chinton" (“Dresses and modernism of Deori Women: a thinking”) has described about their traditional dresses, ornaments, etc. and the changing attitude of younger generation regarding dress and ornaments.

Like wise different writers names - Dr. Bedakanta Deori, Dr. Ratneswar Deori, Kiranban Deori, Bogen Gogoi, Luhit Deori etc. wrote different article where the author describes about the origin of Deori its social, religious, cultural life, women education, economic condition, etc. in both the districts of about this community.

Deori Dr. Ramprashad, Deori Lakhyapati etc. wrote different articles regarding their language conflict, role of Deoris etc. "Jimasaya Chu" (souvenir).

Kothari (2000.447) remarked that, “the fundamental values of life, integrity, pursuit of truth and idealism cannot be sustained by embalming these in monuments and memorials or by inscribing them in textbooks. High ideals and great national goals are meaningless, unless we strive for them passionately and ceaselessly. And each generation has to recreate, revitalize and renovate these through hard work and sacrifice, otherwise ideals and values wither and decay and goals fade away.”