CHAPTER-II

REVIEW OF RELATED LITERATURE
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"A good student is he who continuously uses his faculty of observation, puts two and two together and carves out for himself a path in life".

--Mahatma Gandhi

"Literature is not exhaustible, for the sufficient and simple reason that a single book is not. A book is not an isolated entity: it is a narration, an axis of innumerable narrations. One literature differs from another, either before or after it, not so much because of the text as for the manner in which it is read."

-- Jorge Luis Borges

"Books are the carriers of civilization. Without books, history is silent, literature dumb, science crippled, thought and speculation at a standstill."

-- Barbara W. Tuchman

This chapter deals with the internal review of the literature. It is an attempt to discover relevant materials published in the problem area under study. This covers the empirical research studies done previously in the problem area.

2.1 NEED TO KNOW ABOUT RELATED LITERATURE

"Practically all human knowledge can be found in books and libraries. Unlike other animals that must start a new with each generation, man builds upon the accumulated and recorded knowledge of the past" (Best, 1959).

For any worth while study in any field of knowledge, the research worker needs an adequate familiarity with the library and its many resources. Only then will an effective search for specialized knowledge be possible. The search for reference material
is a time-consuming, but very fruitful phase of a research programme. Every investigator must know what sources are available in his field of enquiry, which of them he is likely to use and where and how to find them (Sukhia, et al., 1980).

In the field of education, as in other fields too, the research worker needs to acquire up-to-date information about what has been thought and done in the particular area from which he intends to take up a problem for research. But it is found that generally the extent of important up-to-date information regarding educational research and ideas possessed by educational workers is very limited (Sukhia, et al., 1980).

Availability of adequate information and possession of sufficient familiarity with it, however, is not one and the same thing. Availability of adequate information about educational thought and research does not by itself result in possession of its knowledge by the researcher. The researcher must apply himself keenly to the task. On the other hand a research worker may be very keen to possess up-to-date information regarding his field, and may try hard to be posted up-to-date, and yet fail to get enough information due to the non-existence of sources of such information. In India, the research worker quite often comes across the latter handicap (Sukhia, et al., 1980).

Survey of related literature, besides forming one of the early chapters in research report for orientating the researchers, serves some other purposes. Good, Barr and Scates (1941) analysed these purposes as given under:

1. To show whether the evidence already available solves the problem adequately without further investigation, and thus to avoid the risk of duplication;

2. To provide ideas, theories, explanations or hypotheses valuable in formulating the problem;
3. To suggest methods of research appropriate to the problem;
4. To locate comparative data useful in the interpretation of results; and
5. To contribute to the general scholarship of the investigator.

There are number of studies relating to the Moral Values done in the past. However, only the literature pertaining to the independent variables (sex, locality, caste, religion, study habits, self-concepts and personality etc.) used in the present study is referred in the succeeding pages.

2.2 MORAL VALUES – SOCIO-DEMOGRAPHIC VARIABLES

Boys and girls at the adolescent stage studying in urban and rural schools/colleges may be having different moral views. Because of the technological advancement in the urban environment may be more modern and sophisticated where as the rural environment may be more agriculture oriented. Therefore, this background itself might affect the Moral Values among the students. Not only locality but also other socio-demographic variables affect the Moral Values among the students. Hence, socio-demographic variables are treated as independent variables in the present study.

The term socio-demographic variables are broadly defined to include the social, educational, professional or occupational and economic status of the parents. The environment facilities also are taken into account.

Socio-economic status of the family plays an important role in boosting up the educational proficiency of children (Burt 1937, Jammur 1961, Chopra1966)

According to Mukharjee (1956), “values are socially approved desires and goals that are internalized through the process of conditioning, learning or socialization and that become subjective preferences, standards and aspirations”.

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According to Kane (1962), "values are the ideals, beliefs or norms which a society or the large majority members hold. They are responsible for the definition of a problem, they may help to create a problem and they may also interface with its solution.

According to Zale and Davig (1963), "values are the ideas in the minds of men comparable to norms in that they specify how people should behave. Values also such attach degrees of goodness to activities and prescribe how people should behave in certain relationship etc. We are expected to behave respectfully towards other persons".

Wright and Cox (1967) conducted a research on relationship between Moral Judgement and religious belief on a sample of 2276 pupils of whom 49.6% were boys and 50.4% girls from 6th forms of 96 maintained grammar schools in England. The major findings were as follows:

- On nearly all items, girls were more severe in their Judgements than were boys.
- Age, subject of studies and experience of co-education were not found to be related to Moral Judgement.
- Consistency, indices of religiosity were found to be severity of Moral Judgement.
- The more ascetic the moral issue, the stronger the association with religious belief and practice.

Parikh (1968) conducted a study on development of Moral Judgement and its relation to family environmental factors in Indian and American families. The findings have indicated that the difference in the level of Moral Judgement development, between the mother and father suggest a possible sex difference but the results do not show any significant difference between boys and girls.
In terms of moral reasoning, proportionately more females remained at the conventional level than males and lesser percentage reached the post conventional level (Kohlberg and Turiel, 1971; Hunn, 1971; Hostein, 1973). One explanation for this difference was that limitations were imposed on female’s growth by Social conventions and Behavioural expectations.

Chandrakumar and Arokiaswamy (1974) conducted the study to verify gender influence over the value orientation of the college students, findings of the study shows that:

1. The female students had little better value orientation than the male students.
2. Gender did not influence the value orientation of the college students.
3. There was no consistency in the preferences and values in gender in all three years.

Freeman (1974) conducted a study to investigate individual differences in Moral Judgement in relation to age and sex. It was found that females more than males were influenced by the sex of the story model in their Judgements. Females showed more mature Judgements than males.

Mohundro (1976) attempted to determine a relationship between Kohlberg's stages of reasoning expressed in the justification of values with the value hierarchy sex and socio-economic and it was found that socio-economic status is related to the stages of moral reasoning and value positions.

Gupta (1977) studied individual differences in value pattern and personality type of the school going adolescents (400 boys and 400 girls were taken from the secondary schools of Eastern U.P.). The major findings of the study were boys and girls differed significantly in their values.
Dockstander (1979) made a comparative study of developmental sex differences in moral reasoning. The findings of this study showed no significant differences between males and females in the levels of moral development at the 7th and 11th grade. At the 7th grade level there was a significant difference at the 0.05 level between the moral reasoning of female experimental students and female control group students, and no such difference was shown at the 11th grade level.

Evans (1980), Gongre (1981) and Johnson (1979) were found that there was relationship regarding socio-economic status and the stages of moral development and Moral Judgement.

Evans (1980) conducted a study to investigate whether having knowledge of Kohlberg’s theory of moral development was a factor in predicting stage development. The findings do not permit conclusions regarding the relationship of stages of development of knowledge of Kohlberg’s theory and its multivariables – sex, academic achievement and socio-economic status.

Priya (1980) conducted a study on the relationship between feelings of security, insecurity, family attachment and values on educational achievement. It was concluded that the relationship between the security insecurity scores, the family attachment and values scores was positive.

Researches done by Siefering (1981), Fifis (1978), Benninga (1976) and Johnson (1981) findings indicated that there is no significant sex difference in Moral Judgement scores.

Bush (1981) investigated the validity of Kohlberg’s measure of moral reasoning from a role-identification stand point. The findings revealed that males and females
staged significantly higher on the Alternative Dilemma Questionnaire (ADQ) than on the Defining Issues Test (DIT).

Johnson (1981) conducted a study to determine whether selected children’s stories can be utilized to increase on Kohlberg’s moral development scale for 6th grade sample. The findings revealed no sex difference in moral growth. But there was a significant difference means gain score changes of the low socio-group and the middle socio-economic groups.

Lewis (1982) compared the moral development of gifted students with the moral development of regular ability students. The findings indicated that a positive correlation between cognitive and moral development and between cognitive development and socio-economic status. Gifted students were found to be significantly different from regular students in their socio-economic status.

Connor (1982) studied sex and leadership differences in moral perspective, field dependence and Moral Judgement. Female leaders were significantly more likely to be scored as demonstrating principled thinking in Defining Issues Test. It was suggested that the Defining Issues Test was possible tapping reasoning other than formal deductive logic. Examination of female protocols indicated; support for the idea that female reason inductively about moral problems rather than deductively applying the rules to fairness.

Bannon (1982) conducted a study on sex differences in parental press at several socio-economic levels. The study was conducted to know the parental involvement and their contribution to the education of the child.
The major findings of the study were:

(1) The distribution of scores of boys and girls in all the five areas (educational, social, physical, emotional and moral) of parental press showed lack of symmetry.

(2) The girls secured better points in educational and physical areas whereas boys exhibited better scores in the emotional and moral areas.

(3) Sex, locality and Socio-economic Status did not affect the parental press scores.

(4) The emotional, educational and moral areas of parental press appeared to make major contribution in the prediction of academic achievement of boys whereas in the case of girls, moral, social and educational areas of parental press seemed to contribute much in the predication of academic achievement.

(5) For both the groups' moral press played a dominating role among the five areas of parental press.

Sipaur (1983) compared educated boys and girls of 9th and 11th grade. For moral development and self-concept, he found that the moral development scores of the girls were significantly higher than those of boys for overall sample and for 9th grade level. But no significant difference was found at the 11th grade.

Marrie and Elliot (1984) conducted a study to know the children's (90 subjects, ages 6, 8 and 10 years) concepts of moral and prudential rules were assessed in this study. Moral and prudential events are similar in that they may involve consequences to persons, but also differ in that morality bears upon social relations and prudence does not. The findings showed that most subjects regard moral and prudential rules as useful their violation as wrong, the validity of the actions as non-contingent on rules or authority, and as generalisable; these effect were stronger for the moral than the prudential rules, with
older children distinguishing the 2 male types. However, the reasons given in justification of moral rules focused on both consequences. Moral rules were attributed more importance than the prudential rules. The pattern of findings indicated that children differentiate between consequences and regulations of social were no significant difference on emotional maturity. Residence did not link with emotional maturity. Intelligence and value of superior boys was higher than that of superior girls.

Verma and Tyagi (1988) made an attempt to find out whether the sex differences exist in the values of senior secondary school teachers. The findings indicated that male teachers were significantly higher on economic and political values and lower on social values as compared to female teachers.

Zupanic and Horvat (1990) studied the relation of moral development, disciplinary methods, and emergence of guilt feelings. The results were evaluated according to group, identification of character, emotional recognition, character Judgement in conditions of intentional and accidental damage, and conceptions of guilt. Results indicate that age but not social group is associated with guilt conceptions.

Chand (1992) conducted study to examine the personal values of adolescent boys and girls in relation to socio-economic status and academic achievement. Findings revealed that there was no significant correlation between socio-economic status and religious, democratic, economic, knowledge, hedonistic, power and family and prestige values.

Sati (1992) compared the needs, values, aspirations and adjustments of SC and non SC secondary schools in relation to their academic achievement. Sample of the study consisted of 200 students from each group. The findings of the study revealed that the SC
boys and girls did not differ in their values and educational aspirations. SC students had higher theoretical, political, order autonomous, affiliation nurturance and endurance needs than non-SC students.

Wark and Krebs (1996) investigated the effects of gender, gender role, and type of moral dilemma on moral maturity and moral orientation on 55 female and 55 male university students. Moral state, moral orientation and the relation between them varied across dilemmas. Females were more consistent than males in moral stage; males were consistent in moral orientation. Females made higher stage and more care-based Moral Judgement than males made on personal real-life dilemmas. The observed variations occurred primarily because males reported more State 2, justice pulling anti-social dilemmas than females, and females reported more State 3, care-pulling pro-social dilemmas than males.

Elbedour et al. (1997) examined the moral development of 3 groups of children, who had been subjected to varying degrees of political violence and economic advantage, in an attempt to determine if group membership or gender influenced the level of moral reasoning or orientation. 93 students (8-13 years old Israel Jewish and Bedouin school children, and Palestine west bank school children) were asked various moral reasoning questions based on an animal fable involving a moral dilemma fewer than 3 (hypothetical, role-taking, political) conditions. Results indicate that mutually solutions to moral dilemmas were given more frequently by Israel Jewish children than Israeli Bedouin or Palestinian children as the questions shifted from abstract to real life situations. No significant gender differences were found between Jewish children and Bedouin children in hypothetical issues; however, violence and limited resources were
found to affect Moral Judgement in real life situations for boys, but not for girls.

Lagerspetz (1998) administered a Moral Approval of Aggression (MAA) inventory and the Bem Sex-Role Inventory to 48 Military Officer Trainers (OTs), 35 conscientious objectors (COs) to armed service, and 32 women of comparable age. Aggression was mostly approved of among the OTs and least among the COs, with the women scoring in the middle somewhat closer to OTs. Differences in sex role identity emerged, so that OTs often chose a masculine sex role, whereas for COs, the choice of an androgynous roles with equal frequency. MAA count not be explained on the basis of sex role identification.

Mahamoodali (1998) examined the relationship among personal values career aspirations, socio-economic status, academic achievements and educational choice. Researcher conducted the study on 500 samples (250 male and 250 female). The finding of the study reveals that the academic achievement correlated significantly and positively with socio-economic status, knowledge value and occupational aspirations and negatively with power value.

Humphrics et al (2000) examined the ways in such gender, empathy and cultural orientation (communalism and competitive individualism) influence the Moral Judgements of urban 5th and 8th grade African American children. Pencil and paper measures of these constructs were completed by 44 - 5th, 56 - 8th graders. Results revealed separate correlation matrices and path analysis models were computed for girls and boys. Communalism, empathy, and grade emerged as significant correlations and predictors' moral reasoning and moral reasoning for boys. Grade was the only significant correlate and predictor of moral reasoning for girls.
Deguchi and Ohkawa (2000) examined that characteristics of empathy with age and the relationship between empathy and moral judgement on 1148 male and 170 female juvenile delinquents (14-19 years) in Japan.

The main results:

1) The female Ss (subjects) showed higher empathy rates and Moral Judgement rates than male Ss, but females’ in-group B showed a lower empathy rate than any other group.

2) The male Ss; empathy rate and Moral Judgement rate increased with age.

3) The female Ss; empathy rate and Moral Judgement rate did not show significant differences between ages, but females in group B showed the lowest rate among the 3 groups.

Koexing (2001) explained the limited knowledge on moral development in abused, neglected and non maltreated children from low socio-economic backgrounds. Findings showed that, contrary to prediction, neglected children engaged in significantly less rule-compatible behaviour compared to non-maltreated children. In addition, maltreatment status differences interacted with gender on several of the moral paradigms. Abused girls displayed significantly less guilt and fewer donation behaviours than neglected girls, finally results revealed that both abusive and neglectful mothers are more likely to depict a power assertive discipline style, whereas comparison mothers are likely to employee an inductive style of discipline. However, no evidence was found that maternal discipline styles act as a moderator in relation between maltreatment and moral development.

Yadava, Sharma and Gandhi (2001) investigated on a sample of 200 male/female students (aged 15-17) of IX and X classes and sub-cultural difference in aggression and
Moral Values. Results indicated that the aggression was not influenced by gender or areas. However, moral disengagement was found to be higher in males and in rural subjects as compared to their female and urban be an important mediator of aggression, at least in rural and female subjects.

Dawson (2002) examined the 4 sets of data, collected by 4 different teams over a period of 30 years. Common item equating, which yielded correlations from 94 to 97 across data sets, was employed to justify the data for a new analysis. Probabilistic conjoint measurement was used to model the results. The detailed analysis of these pooled data confirms results reported in previous research about the ordered acquisition of moral stages and the relationship between moral stages and age, education, and sex.

The major findings are:

1. Empirical evidence that transitions between childhood and adult stages of development involve similar mechanisms.

2. Support for the notion of stages as qualitatively distinct modes of reasoning that display properties consistent with a notion structured ensemble.

3. Evidence of a stage between Kohlberg's stage 3 and 4 consist with reports from earlier research, the relationship between educational attainment and moral development is linear, suggesting that educational environments have an equivalent impact across the course of development. Older males have slightly higher score than older females after age and education are taken into account.
2.3 MORAL VALUES – PERSONALITY

Maslow (1938) considered “values as a psychological need”.

Wood ruff (1952) defines “values as an object, condition or activity which the individual feels, has an effect on his well being”. According to him “values are conceptualized in terms of personal happiness, security and existence of behaving organism”.

Hardold Falding (1965) says “a value is a generalized end that guides behaviour towards uniformity in the varieties of situation with the object of repeating a particular self-sufficient satisfaction. Thus, the values are organizing ends, organizing precisely because many other satisfaction and actions are subordinate to them”.

Hall and Lindzey (1966) opine the amount of psychic energy invested in an element of the personality is called value of that element. Value is a measure of intensity. When we speak of placing a high value upon a particular idea as fouling be mean that the idea as fouling exerts a considerable force instigating and directing behaviour.

According to Jones and Gerad (1967), value is a motivation which sustains an individual’s efforts to achieve a particular goal. “This suggests that the person makes his persistent efforts to achieve a goal because it is a value for him”.

Varma (1972) had undertaken a study of ‘Relationship between the parents of interpersonal relation and the value of teachers and students in secondary schools’. The major findings were:

i) The value system of the teachers and students were found to be quite different from each other and teachers were found to be more concerned with their status and power and less with knowledge and social virtue.
ii) Friendly interpersonal relation between the pairs of individuals was found to be unrelated to the value systems of the paired members.

iii) The unfriendly interpersonal relation between the pairs of individuals was not found to be related to the value systems of paired members.

iv) The role of a value, in its individual capacity as a correlate of interpersonal relations, was found to be depend on its own native such as affiliate or competitive, and on its position in the value system of the group.

v) A competitive value was found to be a correlate of paired friendly relations when it was low, average and not high. An affiliate value was found to be correlate of paired friendly relations when it was high or average and not low.

vi) Dominant values did not differentiate between high and low SES groups and vii) The popular teachers were found to be helpful and cooperative in achieving the students goals and making their school life a pleasant experience, while the unpopular teachers were likely to produce the reverse effect.

Ravan Hushim Rowahan (1974) conducted a study to find the relationship between Moral Judgement and age, sex, intelligence and social class. It was found that age, sex, social class, and intelligence had no effect on Moral Judgement.

Gaur (1975) conducted a study on 'A study of values and perceptions of high school students of the state of Rajasthan and their relation to learning'. The major findings of the study were:

i) On theoretical values, boys and girls of either rural or urban origin did not differ but urban differed from rural girls.
ii) On economic values, rural boys and girls, and rural and urban girls did not differ but urban boys were significantly higher than urban girls.

iii) Rural boys and girls did not differ in aesthetic values, political and religious values.

iv) Urban boys and girls did not differ significantly on perception of self-confidence.

v) Rural boys and girls, and urban boys and girls did not differ significantly on perception of self-confidence.

vi) In case of urban girls, learning was related positively to theoretical and social values but negatively to economic and religious values.

vii) In case of rural girls, social and theoretical values were related to learning significantly.

viii) In case of urban boys, theoretical values were related significantly.

Bhagavathy (1977) did an analytical study of personality, intelligence, values and problems of adolescent girls. The investigator had given the following findings:

i) Significant differences were seen in the personality variable and intelligence differences were seen in the personality variable and intelligence (both verbal and non-verbal) between the four deviant and one normal group studied and the five groups could be differentiated on the number and nature of problems in the areas of health, family, personality, social, educational, vocational, financial and religion.

Dolores (1977) conducted a study on the effect of two methods of training upon the development of Moral Judgement in young children. The result revealed that Moral Judgement as developed in a cognitive conflict model was not distinguishable from a cognitive model among seven years old children as predicted. The lack of change in classroom climate scores may have been functions of the constancy of children's
preconceived perceptual view of teach attitude and behaviour. The age of seven is perhaps too early for measurable growth to be expected.

Hilton (1978) conducted a study to examine the relationship between the criterion variable of Moral Judgement and 3 independent variables of interpersonal trust socio-economic status and intelligence quotient of 195, 11th grade students from an urban Denver High School. There was also a correlation between Moral Judgement and socio-economic status. A combination of IQ and socio-economic status proved to be the best predictor of level of Moral Judgement and were significant at 0.01 levels.

Fifis, Daniel Francis (1978) investigated the relationship between predictive ability, empathy, intelligence and sex to Moral Judgement in adolescents. The subjects were 39 high school students, aged 17 years and above, reading in ninth grade level. Correlations between predictive ability, empathy, intelligence, sex and Moral Judgement scales did not reach a statistically significant level. When classified by sex, it was found that the correlation, 0.64 for empathy and Moral Judgement was significant for males at the 0.05 level.

An investigation into the values, aspirations and personality traits of adolescents of Rajasthan was attempted by Bhatnagar (1979). The major findings of the study were:

i) Student leaders and conformists gave highest preference to power values followed by hedonistic and economic values whereas religious, aesthetic, social and knowledge values marked lowest; delinquents preferred hedonistic value, while power value was given second place.
ii) Most adolescents gave top priority to scientific fields, student leaders and conformists gave second priority to the study of arts subjects whereas, delinquents ranked commerce as second choice.

iii) All the adolescents wanted to see their country free from poverty and preferred peace and morality to material prosperity.

iv) All the adolescents aspired for friendship with other nations and for world peace.

v) The overall adjustments of student learners were significantly better than the adjustment of conformists had the healthiest attitude towards parents but delinquents did not see their parents as sources of affection and protection.

vii) All adolescents expressed unfavourable attitude towards other generation.

viii) Students leaders had a favourable attitude towards their peers, including girls.

In a study by Kenney, James, Francis (1980) the relationship between cognitive, role-taking and Moral Judgement abilities of adolescents was examined. Results of this study indicated no difference between the two samples for mental and chronological ages or for intellectual abilities. A significant difference was found between the role-taking abilities of each sample and only a slight difference noted between the Moral Judgement skills of both groups with the emotionally disturbed adolescents being the weaker in each category.

Siefering (1981) investigated the relationship between moral reasoning and intelligence. In addition, sex and behaviour correlates impulse control and social conformity were also explored. It indicated that both social conformity and impulse control were significantly related to moral reasoning. Sex was not a factor in moral reasoning.
Wiron, Donglar (1982) made an attempt to study the teaching of values in the college classrooms; faculty and students perception at three contrasting institutions. The objective of the study was whether institutions of higher education had a responsibility to teach values in the college classrooms as distinct from teaching only the information necessary to master content are obtained employment. This research was based on 161 personal interviews with freshmen, seniors and professors at three institutions of higher learning in the state of Utah. Students and faculty were presented for distanced models for dealing with values in the college classrooms. They were asked to identify the model they believed were in use at each institution.

The major findings were:

i) The responses or the selected freshman, seniors and faculty to those questions were remarkably similar on almost all questions.

ii) Students and faculty were satisfied with the teaching of values taking place at appropriate level at all institutions.

iii) No congruence between what was taking place and what they believed ought to be lacking place.

iv) At each institution the value advocacy model was prepared by a majority of the respondents.

Zamen (1982) conducted a study on religious, moral and social values of class IX students and to find out their relationship with character traits and personality adjustment. Findings of the study revealed that there were differences in the values held between urban and rural students, between students of two sexes, and among the three communities, viz., Hindu, Muslim and Christian. All the three values had greatest
influence on character traits and lowest on personality adjustment. It was found that social and Moral Values influenced the personality traits much more than religions values, whereas all the character traits (Congeniality, Helpfulness, Kind-heartedness Truthfulness and Dutifulness) appeared to be significantly influenced by values. The study suggested that the development and strengthening of health, social, moral and religious value system among students should be a very important function of the secondary schools, which help in solving problem of student unrest and discipline.

Begum Shahina (1983) studied on the effect of personality traits on the Moral Judgement of 300 Xth standard students of Bangalore district. The study has revealed the following findings:

- Boys and girls did not significantly differ in all the five dimensions of Moral Judgement.
- Rural students are having better Moral Judgement than the urban students in the honest, non-violence dimensions and in Toto.
- Rural boys and rural girls did not significantly differ in their Moral Judgement.
- Rural boys are having better Moral Judgement than the urban boys in the dimensions of honesty, obedience, and justice and in Toto.
- Rural boys and urban girls did not significantly differ in their Moral Judgement.
- Rural girls are having better Moral Judgement than the urban boys in the dimensions of honesty, obedience, justice and in Toto.
• Rural girls and urban girls did not significantly differ in their Moral
Judgement than urban girls.

• Urban boys have got better Moral Judgement than urban girls.

Annamma (1985) carried out a study on 'values, aspirations and adjustment of
college students'. The main objective of this study was to gain an understanding of
students through a study of their values, aspirations, adjustments, opinions and practices.

Sibia Sukhvinder (1990) attempted to study the value pattern of children at
Piagetian concrete and formal stages of development. Age was found to be very
important factor influencing the value pattern of the children. Academic achievement was
related to value pattern.

Kalamani (1991) made an attempt to study the adolescent's problems in the
personnel, family, socio-emotional and educational areas as well as to see their value
systems. Findings of the study revealed that the Adolescent boys and girls had more
problems in personnel, family, socio-emotional and educational areas. All the adolescent
students in higher secondary schools were low in potential and religious values and high
in social values.

Shama and Kaur (1992) investigated the effect of intelligence, birth order, and age
of the children on the Moral Judgement of 150 boys. The factorial design of the study
was 2x2x2; with 2 levels of intelligence (higher/lower), 2 birth orders (first born/last born
in the family) and age were important factors in influencing Moral Judgement. None of
the interactions were significant.
Arokiasamy (1993) attempted to study the value perception of the first degree students in colleges affiliated to the Madurai Kamaraj University in relation to certain personality and environmental factors. The findings were:

i. The value perception was dominant with loving, honest, ambitious and instrumental value.

ii. As terminal value was concerned, students' value perception was dominant with freedom, happiness and equality.

iii. Male students were dominant with loving, ambitious, honest, freedom, happiness and equality.

iv. Female students were dominant with honest, loving, helpful, happiness, freedom and world at peace.

v. Arts students are dominant with loving, honest, ambitious, freedom, happiness and equality.

vi. Science students are dominant with loving, honest, ambitious, freedom, happiness and equality.

vii. Students of very low family income were dominant with loving, ambitious, helpful, freedom, happiness and a comfortable life.

viii. Students of very high family income were dominant with loving, self controlled, honest, happiness, wisdom and freedom.

Chaya (1993) investigated Moral Judgement in its five dimensions among students of eighth standard in relation to their sex, intelligence, religiosity and socio-economic status. The findings of the study were:
Boys were significantly higher than girls in the 'non-violence' dimension of moral judgment.

Higher the religiosity, higher was the Moral Judgement in all its dimensions.

Socio-economic status was not found a significant factor contributing for Moral Judgement among students.

Boys having high religiosity had the highest 'honest', 'obedience' dimensions of Moral Judgement.

Ranu, Sarbjit Kaur (1995) studied the value dimensions as related to level of aspiration and intelligence of post graduate students of three universities. The findings revealed that there were minor deviations in the ranking order of the two most preferred values, while students at Punjab and Punjabi universities gave first preference to political and second to theoretical with GNDV students gave first preference to theoretical and second to political. Males were significantly higher on theoretical value, but lower on the aesthetic and social value than the females. Art students were significantly higher on aesthetic, social and political values than the science students. In order of ranking values, of high level of aspiration and intelligence group were theoretical, political, economic, social, religious and aesthetic while for the low group were political, theoretical, aesthetic, economic, social and religious. High and low aspiration female groups were nearly homogenous in their value patterns. Multiple correlation results indicate that level of aspiration and intelligence could be established in predicting theoretical, economic and aesthetic values.

An exploratory, descriptive investigation into the relationship between college students' critical thinking ability and their development with in the academic, personal
and moral domains was done by Hill (1966). Results of this study indicate that students' critical thinking ability levels are positively associated with their measured levels of academic, personal and moral development. Students' critical thinking ability levels were also found to be positive.

A comparative study of value perceptions and normative rule compliance of Malaysian and American secondary school students was conducted by Barone, Thomas Nicholas (1998). American and Malaysian education are increasingly concerned with the moral orientation of young people. The purpose of this study was to examine the norm conformity and value acceptance of Malaysian secondary school students. It was hypothesized that with in each country female students would be characterized by greater norm conformity and value acceptance when compared with male students. Norm conformity and value acceptance of students were measured by the responsibility, socialization, self control and norm favouring scales of California psychological inventory. Further, a value/behaviour questionnaire was administered to students in both countries which measured the adherence to value based social norms. Further, to understand the nature of rule compliance and value perceptions of secondary school students and teachers in both countries are interviewed. It was found that Malaysian students had higher norm conformity and value acceptance for American students (significant for all scales). For gender, significant differences were found in these scales measured collectively in Malaysia but no gender differences were found for American students. The results of the values/behaviour questionnaire showed that although they were differences by country, most students reported adherence to positive social norms. There was a gender differences in social norms. Finally, some data obtained from the
rule/behaviour questionnaire triangulated with the results of the students and teacher interviews which focus as value perceptions and the role of the teacher as a moral agent. Unlike Malaysian students, American students were not sure if teachers should teach values. Students in both countries also felt that the teacher/student relationship was governed by implicit values of justice, fairness and respect. Students also felt that good teachers could teach positive values and American students felt they could go to the good teacher for advice with moral dilemmas.

Debruin and Van-Lange (1999) studied few studies and showed how behavioural information about the morality or intelligence of another person influences impressions, exceptions of cooperative behaviour, and own cooperation in a mixed motive interdependence situation. Results revealed morality and intelligence had more impact on impressions and interactions relevant measures than positive information.

Aleixo and Norris (2000) examined personality, moral reasoning maturity, intellectual capacity, and family background in 101 convicted male young offenders (aged 16-21 years). Results suggested that both official and self-reported measures of offending were related to high extraversion. While lower levels of moral reasoning maturity were found, no relationship to self-reported offending was apparent.

Chaturvedi, Archana (2001) made an attempt to find out personality traits-normal values and national awakening among the students studying in different culturally bases schools. The findings of the study revealed that the leadership ability of the students studying in western oriented schools was highest, whereas the Hindu, Christian and Muslim school students were at the second and third position. The students of Saraswathi
Shishu Mandirs scored higher on Moral Values. Students of Western culture and Christian culture schools were in second and third position. In national awakening programme students of Hindu, Western Christian and Muslim culture obtained the first, second, third and fourth position respectively.

Mehta (2000) carried out a study on ‘Social Values and Futuristic Perceptions of College Girls in Delhi: A Study of Sociology of Youth Culture’. The objectives of the study were:

i) To understand the perceptions of the college girls of Delhi about the future of the Indian nation and society.

ii) To discover what the girls of the various colleges of India’s metropolis during 1999 were believing, thinking, feeling and preferring in regard to the whole of complex social cultural values, traditional as well as modern values.

The questionnaire was administered to over 600 college girls randomly throughout Delhi during 1999. Social survey method was used and both quantitative and qualitative data were collected.

The major findings of the study were:

i) The girls appear to be progressive, rational, bold in their orientations towards economic independence, self-dependence, and equality of education and social opportunities, career freedom and decision making.

ii) Their social values have in recent years changed a lot due the fact of their living in the India’s metropolis and receiving high education. Education is making them confident, broad minded and progressive.
iii) They are conscious of the importance of higher education, especially professional and vocational education, which serves as an important instrument of upwards social mobility and progress in life.

iv) Regarding perception of personal future, most girls were not able to look ahead seriously and imaginatively beyond 2005.

Mathur, S.L. (2003) studied on 'A study of Effectiveness of Science of Living in Developing Human Values on School Children of Ladnun'. The main objective of the study was to analyse the impact of Science of Living (SOL)....

- On the cognitive domain which constitutes emotional stability, altruism, Moral Values, Moral Judgement and intellectual achievement.
- On the behavioural component which comprises of tolerance, self-discipline, co-operation, life style and obedience.

The study was conducted on a sample of 90 students of age group of 11-14 years of two schools of Ladnun. The tests used in the study included emotional stability test for children by Sengupta and Singh; Altruism scale (ALTS) by Rai and Sanwat Singh; Moral Value Scale (MVS) by Alpana Sen Gupta and Arun and Meera Verma and teacher made tests for half yearly exams of students. A pre-post experimental design with control groups was followed. The statistical analysis of the data was made under two steps; inter group and intra group comparison. The data processing involved comparison in terms of EST, ALTS, MVS, MJT, Achievement test and Parent's Response Test for intra group statistic 't' was used.
The findings of the study were given below:

i) The pre-experimental stage of the subjects of both the groups was found to be homogenous in all the four types of values namely; emotional stability, Moral Values, altruism and Moral Judgement, but their level of these values was not significant.

ii) The students of the experimental group after the intervention were found to be more stable in their emotions and proved more altruistic. Their level of Moral Judgement and Moral Values also increased significantly.

iii) With respect to inter group comparison, the achievement of the subjects of experimental group comparison, the achievement of the subjects of experimental group increased significantly in both half yearly and annual exams. This shows that learning of Science of Living supports the level of overall achievement.

iv) In the case of intra-group comparison, the students of experimental group found significant impact of using Science of Living. Three values namely, emotional stability, Moral Values and altruism were found significant.

Dhull and Mahashweta (2005) carried out a study on 'Value Patterns of B. Ed. Pupil Teachers in relation to their Sex, Intelligence and Socioeconomic Status'.

The main objectives were:

(i) To compare the value patterns of male and female B.Ed. students.

(ii) To compare the value patterns of B. Ed. Students belonging to high and low intelligence groups.
(iii) to compare the value patterns of B. Ed. Students belonging to high and low socio-economic status. A sample of 200 students was selected from Colleges of Education of Rohtak city through random sampling technique.

The tools used were: Samoohik Mansik Yogvata Pariksha by Tandon. Socio-economic Status Scale by Bhardwaj, Gupta and Chauhan and PVQ by Ojha. The obtained data was analysed using t-test.

The main findings of the study were:

1. The males scored significantly higher than the females on theoretical and political values.
2. The females scored significantly higher than the males on aesthetic and religious values.
3. No significant difference was found between high and low intelligence groups with respect to value patterns.
4. The students belonging to high socio-economic status were found to be significantly higher on theoretical values when compared to those belonging to low socio-economic status.

2.4 MORAL VALUES – SELF CONCEPTS

Self-Concept refers to the experience or one’s own being. It includes what people come to know about them through experience, reflection, and feedback from others. The self-concept is an organized cognitive structure comprised of a set of attitudes, beliefs and values that cut across all facets of experience and action, organizing and typing together the variety of specific habits, abilities, outlooks, ideas, and feelings that a person displays.
Self-concept is operationally defined as a measure of the evaluation, which the individual makes and customarily maintains with regards to himself; it expresses an attitude of approval or disapproval and indicates the extent to which the individual believes himself to be capable, significant, successful and worthy (Cooper Smith 1959, 1967). Despite controversy regarding the meaning of self as a unitary trait or an integrated system of situationally specific traits, all are agreed that self is a life space on life force for the individual and particularly for the adolescent (Gergen, 1971). The awareness of self comes through the gradual process of adaptation to the environment (Piaget, 1969). It begins when an individual becomes aware of being a separate entity. This is when the individual can differentiate those events emanating from or involving one knows just as other environmental events can be objects of one's knowledge (Turner 1973).

Manar (1981) compared the attitudes, values, and self-concepts of the professional college students with non-professional college students. Hypothesis was that there would be significant difference in self-concepts of professional and non-professional college students. It was found that professional students perceived themselves as more confident and suffering from the feeling of emotional instability than the non-professional students.

Saraswat (1982) made an attempt to examine the relationship of self-concept measures with adjustment, values, academic achievement and socio-economic status of boys and girls. It was found that boys and girls differed significantly with regard possession of values and significantly influenced the achievement of students.
Kulshreshtha (1983) studied the 'Value orientation, interests and attitudes as correlates of self-concept among male and female adolescents'. The researcher had framed the following objectives:

i) To determine and study the impact of value orientation, interests, peer relations upon the concept of self in both male and female adolescents.

ii) To obtain interactions among as well as between value orientation, interests and peer relations on bi-variable and tri-variable levels of operation while affecting the concept of self so that the dynamics of the concepts of self could understood.

iii) To determine difference in the dynamics of the concept of self between both the sexes.

iv) To determine the growth of self-concept of the students in the Indian Social cultural setting.

The main findings were:

i) Values orientation affected the concept of self in adolescents.

ii) Value orientation has positive affinity with self-concept among male as well as female adolescents under different levels of interests.

iii) Interest played an important role in the growth of self-concept. It promoted the concept and also demoted the concept of self in various associations with value orientations and peer relations.

iv) Interests were shaping and forming the male adolescents' concept of self.

v) Growth of self-concept during the period of adolescence in both the sexes depends upon the variations promoted the concept of self also but only when value orientation of interests was operating.
vi) Promotion or demotion of the concept of self by peer relations in cases of both males and females remained different.

Bani (1992) attempted to find out the personal value pattern and self concept of Nagaland College students and also to see its relationship existed between the values. Results indicated that there have no significant differences in the values scores of arts, science and commerce students with respect to social, aesthetic, economic, knowledge, hedonistic, family prestige and health values. There was a significant difference between scores of tribal and non-tribal students on religions, social, aesthetic and democratic values, whereas boys and girls differed significantly in their scores on social, aesthetic knowledge, power and family prestige values. There was positive correlation between self-concept and social as well as democratic values and negative correlations between self-concept and power as well as family prestige values, but there was no relationship between self-concept and religious, aesthetic, economic, knowledge and health values.

2.5 MORAL VALUES - STUDY HABITS

Every parent wants their child to do well in school and to learn as much as they possibly can. To be good students children need to develop good study habits at home and at school. The outcome of education determines the level of life, progress and status of the people, living anywhere in the world and it is the vital force for the development of human life and the society at large. No education is worth its name unless it helps the students to feel at home in the world of books. With the explosion of knowledge no
Educationist can acquire or impart all the information pertaining to a subject. The best any one can do is to make the students cultivate a taste for reading and this can be done only helping students to build up study habits. Through these habits he gets good character and other values. Onubugwu (1990) defines study habits as the techniques a student employ to go about his or her studies, which are consistent, and have become stereotyped as a result of long application or practice.

The study of Humanities (History, Literature, Communications, and Social Science), students can develop their moral reasoning. Bishop Young articulates ways in which lecturers can help students to further their feelings of empathy for others. He argues that the development of moral feeling is the responsibility of all tertiary institutions and especially a Catholic one.

Humanities

The Humanities, dealing as they do with people in relationships, has an important role to play in the development of moral feeling. Science (dealing also with relationships) can also do this.

In any moral problem, a multidisciplinary approach, drawing on a range of resources, seems the most useful. In the humanities, we can consider the feelings of others, real and fictional. It would seem to be the aim of art to generate an affective response in the audience. Some have gone as far as to suggest that if the response is revulsion, it is still good art for having generated such a strong response! We can also objectify cases and dilemmas to explore very personal problems from a literary distance.
We are able to examine our myths, stereotypes, prejudices and biases. Any serious study of the world can generate a love for the beauty beyond goodness and a hatred for the evil beyond vice, as the philosopher Hannah Arendt has argued. This way of presenting the idea that good is more than doing something good and that Evil is more than the sum of all bad things, speaks to the modern mind, especially in the face of the holocaust.

History

History units can expose students to indigenous, black and feminist history - history from the underside - and they are empowered to reclaim and to write their own histories. This process can result in several important insights.

The study of history further develops a feeling for truth. Truth and reconciliation commissions in several countries plagued by civil war have shown that even if reconciliation is not in fact achieved, at least lies can no longer be told.

'All that a truth commission can achieve is to reduce the number of lies that can be circulated unchallenged in public discourse. In Argentina its work has made it impossible to claim that the military did not throw half dead victims in the sea from helicopters. In Chile it is no longer permissible to assert in public that the Pinochet regime did not dispatch thousands of entirely innocent people'. (Michael Ignatieff, cited by Boraine 1998)

Literature and Communication

Literature and Communications must provide students with a vocabulary for moral thinking and talking. Will that language be 'philosophical', esoteric or abstract? Or
will it be in plain language, part of common discourse and concrete? Even the term 'morality' requires urgent deconstruction as it has come to mean for many people a pre-packaged set of instructions - the opposite of what it should mean. It can thus obscure the issues and processes of real decision-making faced by people in the modern world.

Creative writing, especially poetry, enables students to explore their feelings and give expression to them. This can be a healthy and non-violent outlet for anti-authority feelings. Students' participation in conceiving, writing and performing drama and role-plays enables them to enter into other people's worlds, other people's concerns. This is a form of 'empathy', the capacity to 'feel with' other people.

Social Sciences

Social Sciences enable students to engage methodically and critically with the same human, social, political and economic concerns that they are meeting in history and literature. Contemporary trends in the study of the human or social sciences (psychology, sociology, anthropology, culture studies and religious studies) allow for more room for passion, for advocacy, for the pursuit of justice, rather than a purely (or supposedly) objective, detached, investigation of facts. Information, which in itself is morally neutral, is actually used to either oppress or liberate.

Wojcicki and Convey (1982) offer a list of social science topics (with American students in mind), which have a social justice dimension: Culture, population, poverty, decolonisation, causes of war, limits of national sovereignty, United nations, world law, immigration history, labour movements ... liberation movements, developing nations,
terrorism, capital punishment, economic imperialism, family values, welfare, work ethic, unemployment, racism, sexism, violence, alienation, consumerism, sexual identity, social engineering lobbying, suffrage.

After review of literature, the investigator has not found any empirical study in this field.

2.6 STUDIES RELATED TO MORAL INSTRUCTION/ACTIVITIES IN SCHOOLS/COLLEGES

Sarangi (1944) studied the implications of moral education in schools. His objective was to study the extent of utilization of moral education and the interest of children in moral education.

Ammanamma (1984) in her “Values aspiration and adjustment of college students in Kerala” studied moral instruction and values of college students according to sex, age, curriculum, religion, residential background, family background, socio-economic status and academic achievement. She found moral instruction is beneficial and majority college students are conformists with a stable system without religious tendencies.

Prabhavathi Kumari (1987), in her study, “Personality needs, moral judgment and value patterns of secondary school teachers – a correlational study”, studied the impact of moral instruction and mean scores differences on value, personality needs and moral judgments according to sex, locality and generations and found that moral instruction had a good impact on male, urban and older generation and they had positive value patterns with the other groups.

One of the early studies by Raths et al. (1996), they considered how to work with values in the classroom.
Singh (1961) conducted a critical survey of the opportunities provided in the secondary schools for developing democratic values in students.

Mohamood Keiser (1974), made an appraisal of the provision of moral instruction in the secondary schools.

Mallaradhy (1975) appraised the study of moral and religious instruction in the higher primary schools.

Roychowdhary (1979) investigated upon the religious education impact on the secular concepts of pupils in schools of Bombay.

Anand Bhushan (1977) studied the impact of dogmatization and secular schools on attitudes and eighteen instrumental values of adolescents.

"School boards will be encouraged to design and develop course which will make value transmission an integral part of an integrated personality", (NCERT).

Singh (1999) carried out a study on 'Values in School-based Curricula'. The main objective of the study was to investigate how the basic values of democracy, egalitarianism and secularism, which Indian Society aspires to achieve, are placed in school-based curriculum. For the purpose, school curriculum was examined on four levels as: (a) analysis of textual material, (b) interview to know teachers perceptions of curricula, (c) non-participant semi-structured observation of the classroom on the application of curricula, and (d) observation on Institutional climate. The collected data was analysed descriptively.

The main findings of the study were:

i) The hidden curricula as translated in the textual materials continue to emphasize authoritarian and hierarchical social values of the past.
The revelation of democratic, egalitarian and secular values more objectively is yet to happen.

ii) Teachers' perceptions were limited to the face value of the written texts and not their import.

iii) Evaluation of students' performance was confined to the memorization of information.

iv) It was also found that school environment with traditional methods and activities remains non-participatory for individual students.

Dwivedi, Om Prakash (2002) carried out a study on 'A Study of Character Traits of Junior High School Boys and their Educational implications'. The main objectives of the study were:

i) To study the specific pattern of development of moral character of Junior High School Students (students of 6th, 7th and 8th Classes).

ii) To study the effect of high and low deprivation on the aspects of character mainly attitudinal, cognitive and behavioural.

iii) To study the effect of residential background, rural and urban on the development of moral character.

iv) To determine degree of relationship between moral development and academic achievement of the selected students.

v) To study the degree of relationship between moral development and general intelligence.

The sample consisted of 360 students of Classes 6th, 7th and 8th selected with the help of district situated in eastern U.P. from 431 senior basic schools and 173 high
schools and intermediate colleges selected through lottery method from the urban area and rural area respectively. The study was carried out by using the descriptive survey method. Tools used included Moral Judgement Test, Adjustment Inventory, Samoohik Mansik Yogyata Pariksha, Prolonged Deprivation Scale, Measure of Character Structure and Situational tests of moral character. Out of these tests, the researcher developed Measure of Character Structure and Situational Test of moral character. The data collected were analysed with the help of mean, standard deviation, product moment correlation, t-test and analysis of variance.

The major findings of the study were:

i) The urban students had consistently scored higher marks in all the five aspects of character such as moral knowledge, Moral Judgement, socialization empathy and autonomy, than the rural students.

ii) Deprivation had some influence on behavioural aspects of character. Low deprived students appeared to be scoring high on cheating. Rural students had scored considerably high on these dimensions than their urban counterparts.

iii) The urban students had consistently scored high marks in Moral Judgement test. The low deprived children evidence more mature level of Moral Judgement than highly deprived children. Urban boys enjoy facility of Television, News papers and magazine besides meeting people of different walks of life, whereas rural students do not get much of these facilities.

iv) Residential background had remarkable effect on the Moral Judgement of the student's grade and deprivation had also remarkable effect on moral ground increases with the advancement of age and experience.
v) Moral Judgement had significant correlation with general intelligence. Various components of character structure also showed significant positive correlation with general intelligence.

Devi (2002) carried a study on ‘An Evaluation of the Realisation of Moral, Secular and Democratic Values in the Textbook Content in Telugu Language at Primary and Secondary School levels in Andhra Pradesh’. The objectives of the study were:

i) To examine the extent to which moral, secular and democratic values are being given importance in the current school level textbooks of mother tongue.

ii) To study the extent to which these values are being realized in prose lessons.

iii) To study the extent to which the poetry lessons are realizing these values.

iv) To study the extent to which these values being realized in Non-Detailed textbook.

v) To examine the content with reference to value manifestations, explicit, implicit and eclectic expression used, simple or narrative procedure followed and the use of contemporary or historical approach.

For the purpose of the study, document analysis method was used. It included analysing, classifying and quantifying the written material from a given source into certain pre-determined categories and criterion measures. This methodology is more concerned with the ideas and concepts presentation. The documents considered for study are prescribed in the schools.
The finds of the study were:

i) Of the three values, there is more emphasis on Moral Values especially at secondary level than at primary level.

ii) The emphasis given to democratic value is found to be little more than the average.

iii) Comparatively there is less emphasis on secular value with almost a negligible emphasis at primary level.

iv) Standard-wise, even emphasis was not given to the three values.

Srivastava (2004) carried a study on 'A study of School Activities Promoting Values Inherent in Fundamental Duties mentioned in the Indian Constitution. The main objectives of the study were given below:

i) To find the educational activities offered by different types of educational institutes for including and developing values inherent in fundamental duties.

ii) To find out level of awareness about fundamental duties among the students studying in different types of schools.

iii) To find out gender difference in the level of awareness among the students.

iv) To find out the difference in awareness among students studying in similar types of schools situated in Hindi speaking states.

The population of the study includes secondary school students in different typical institutions of capital cities of seven Hindi speaking states. The sample consisted of 7000 students of government aided schools, missionary schools, public schools and Vidya Bharati institutions. These students were tested with two tools namely Fundamental Duty Awareness Inventory (FDAI) and Fundamental Duty Adherence
Questionnaire (FDAQ). Teachers of these schools were also administered Fundamental Duties Development Programme Inventory (FDDPI).

The findings of the study were:

i) Morning assembly, games and sports, celebration of national days, debate and cultural programmes are activities common to all the schools.

ii) The greatest amount of duty awareness is obtained by missionary schools of Raipur, Chhatisgarh while government aided schools of Lucknow find their place at the bottom.

iii) Irrespective of type of institution, taking the entire sample together the total duty awareness is found to be highest for Chhatisgarh state and lowest for Delhi state.

iv) Boys indicated significantly lower level of duty awareness than the entire group of girls.

v) With respect to duty awareness, schools were ranked as follows: Missionary schools, Vidya Bharathi, Government aided schools, Public schools and Government schools. States also fall in the following rank order, Chhattisgarh (Raipur), Rajasthan (Jaipur), Bihar (Patna), Jharkhand (Ranhi), Madhya Pradesh (Bhopal), Uttar Pradesh (Lucknow) and Delhi.

vi) With respect to duty adherence, government schools of Delhi ranked first and public schools of Delhi were at the lowest.

vii) The overall rank for the types of institutions combined for different state capitals on the duty adherence dimension emerge in the following order:
Vidya Bharati, Missionary schools, Government schools, Government aided and Public schools.

viii) If the duty adherence is considered state-wise irrespective of school type, the rank order is Raipur, Jaipur, Ranchi, Lucknow, Bhopal, Delhi and Patna.

2.7 STUDIES RELATED TO CONCEPT OF VALUE ORIENTED EDUCATION

Pande (1959) studied the place of philosophical and practical values in education. He finds out, for recognition of the system of education with certain basic values for restoring harmony and poison into human life.

Cremin (1961) refers to the effective education, as originated in the late 1800's which is known under different names such as ‘psychological education’, ‘confluent education’, ‘student directed learning’, ‘open classrooms’ and ‘value education’.

Nagarjuna Rao (1968) takes insight into the values he sees two views, the ideals of military process and industrial enterprise and the ideal for swadharma as means of universal peace and happiness.

Bhushan studies value, values system of value preferences (1979) by male and female groups belonging to service and non-service class and find out possessing value preferences more by service class rather than non-service class families.

NCERT, document (1979) of social, moral and spiritual values in education has enlisted eighty-four values, which have neither inter-relationship nor hierarchy (Rdhidekar et al., 1987). Five basic values supported in all eight major religions of the world identified by Gokark and they are truth, right conduct, love, peace and non-violence.
Swami Vivekananda said “Each soul is potentially divine. The goal (of human life) is to manifest this divinity within”. This divinity within, the self, is the source of all perfection, power, bliss and glory. The purpose of our value education programme therefore is to help people become aware of their innate divinity and how to make its perfection and happiness manifest in every movement of life.

Patel (1981) compared value systems of men and women, hostlers, day scholars and students belonging to different streams such as arts, sciences and commerce and found women, hostlers and students in sciences possess positive value system when compared to others.

Sinha (1981) measured value oriented and value patterns of students and their parents and found some significant results in favour of parents.

Raj (1981) studied theoretical and socio-cultural values in between Indian teachers and Indian teachers at Ethiopian counterpart and find Indian teachers of Ethiopian counterpart possess a positive and higher attitude rather than other.

Indrani (1981) made an analysis of the place of moral education in a secular society. She identifies social values, values pertaining to self, values pertaining to the country and the world process as important values to be cultivated.

Stella Annelobo (1983) studied principles, concepts of values and pupils concept of principle values and found principles whose value system manifested coreness achieved a relatively higher degree of institutional efficiency.

Shrique (1984) studied educational view point in relation to their values, attitudes and preferences for political ideologies. He found most teachers had a progressive
outlook on different aspects of education like aims, methods, pupil control, and policy of promotions need for in-service education.

Dahler (1985) analyses the literature concerned with the study of global problems and concludes that the crisis in human values and in ethics is the outcome of a crisis in the inner or ethical life of mankind.

Oad (1986) traces the evolution of humanism in the independent India and its impact on educational values. He puts forth a mate of hope that our future will promote values of co-operation and congruence between means and ends.

Bhagia (1986) identifies the new emerging values as “values of constraints” which include concern for emigrant tolerance and integration all leading to one major value good life. She implies with oath in advocating for co-operation through field community participation.

NCERT, resource material-1 (1987) for in-service training of school teachers puts in simple words, every society wants to inculcate in its children knowledge, skills and certain qualities which may help them to become good citizens, which is value education. It includes Rashtriya Panchasheela namely:

- Cleanliness
- Truthfulness
- Hard work
- Equality
- Co-operation

Sharma (1990) advocates for a deeper understanding of the fundamental values of love, freedom, truth and justice citing the impact of saints from history and from more contemporary times (Ramakrishna, Vivekananda, Gandhi).

Sheshadri (1992) explains that value education is referred to a planned educational action aimed at the development of proper attitudes, values, emotions and character in the learners.

Further Sharma (1995) concludes that values are permeated through the conduct of the elders and imbedded by among the youngster.

Indian Council of Philosophical Research (ICPR): Education is intrinsically and by definition value-oriented. To speak, therefore, of value-oriented education are, in a sense, tautologies. In fact, education is a subset of a larger setting of culture, and culture consists of cultivation of faculties and powers pertaining to reason, ethics and aesthetics in the light of the pursuit of values of Truth, Beauty and Goodness (Satyam, Sivam and Sundaram).

According to Perry, a neo-realist regards values as an object of interest. An object, real as imaginary, acquires values, if some one is interested in it.

According to some contemporary realists, values don't exist in time and space; they subsist in themselves above space and time. They regard God as totality of values.

Pragmatists regard truth, good and beauty as relatives to human needs. Truth is workability, practical efficiency or utility. It is not distinct from good health, education,
business and other cultural and social values. Values are good because of their valuable consequences. Belief in God and immortality, two important articles of religion, has a healthy influence on life and so have pragmatic utility. The will to belief is the cause of many beliefs. Faith is justified as practical utility.

According to Rokeach "values are beliefs about how one ought not to behave, as about some state of existence worth or not worth attaining. Values are abstract ideals, positive or negative, that represent a person’s beliefs about ideal modes of conduct and ideal terminal goals.

Frisancho (1996) studied the Efficiency of an educational programme in improving moral reasoning and cognitive complexity levels in 18 male and female high school students (aged 15-16 years) in Peru. Results showed that no structural advances in terms of moral reasoning level but do demonstrate an increase in reasoning complexity and in the number of elements of social situations students were able to identify.

Bawa and Chahal (2003) studied on 'Changing Value System through Women Oriented T.V. Programme'. The main objectives of the study were:

i) To know the impact of women-oriented T.V. programmes on values of the adults of Punjab.

ii) To find out the gender differences in the impact of women-oriented T.V. programmes on values.

iii) To reveal the impact of women-oriented T.V. programmes on values in relation to socio-economic status of adults of Punjab.

iv) To explore the impact of women-oriented T.V. programmes on values with respect to the age of the adults of Punjab.

85
The sample for the study was collected from Patiala district of Punjab. 158 adults (85 males and 73 females) in the age group 21 to 60 years constituted the sample. 88 adults (46 males and 42 females) belonged to 21-35 years and 70 adults (39 males and 31 females) were above 35 years of age. The tools used were: A test to measure the impact of women oriented T.V. programmes on values prepared by the investigator and modified form of Socio-economic Status Test by S.P. Kulshrestha. 't' test and ANOVA were applied to find out the significant differences between and among the groups under study.

The findings of the study were:

i) Only 25.3 per cent respondents had felt very strong impact on their values through women-oriented T.V. programmes and more or less the same number of respondents had felt very less impact on their values through such programmes.

ii) The impact of women-oriented T.V. programmes on values was similar on the respondents belonging to higher socio-economic status, average or low socio-economic status.

iii) Younger group was compared on the basis of sex; the results revealed that there is a significant difference in the impact of women-oriented T.V. programmes on values in male and female adults of less than 35 years age.

iv) Most of the younger females are less emotionally mature than their counterparts and may be less exposed to the external environment.

v) The impact of women-oriented T.V. programmes on their values is more on the younger females than male adults who are more aware of the realities of life and are more emotionally mature.
Sah (2003) studied on ‘Orientation of Value Patterns of the Santal Tribal and Non-Santal College students’. The objective of the study is ‘to study the orientation of value patterns of the Santal and non-Santal college students. The sample of the study was 200 (100 Santal college students and 100 non-Santal college students). A life value pattern scale developed by Sah & Singh (2001) was used to collect data which were treated with ‘t’-test to be analysed. The findings of the study were:

i) Santal tribals and non-Santal did not differ significantly in terms of any of the behavioural value patterns, except that of the religious and political ones, as also the total value pattern.

ii) It was recorded that Santal tribals too had higher levels in the entire behavioural value pattern, except political and economic ones.

Reddy, V.D. (2004) made an attempt to study on ‘Attitude towards Value-oriented Education in Primary School Children in Chittoor District’. The major objectives of the study were:

i) To find out the significant difference between urban and rural teachers on value-oriented education.

ii) To study the difference between government teachers and private teachers on value-oriented education.

Random sampling technique was used to select a sample of 300 primary school teachers from the Chittoor District. The tool for the study was adopted, which was developed, standardized and administered for the same purpose. The data relating to the scores of primary school teachers regarding attitude towards value-orientated education
has been summarized in a data sheet for 300 teachers according to Locality and Management. Appropriate coding was given to facilitate statistical calculation.

Major findings of the study were:

i) The urban primary school teachers had higher mean scores than the rural primary school teachers. On the other hand the private primary school teachers were showing higher mean scores when compared with their counterparts.

ii) The moral and value-oriented education with the inclusion of common ethical teachings of all great religions highlights the nation unity.

iii) Value-oriented education strengthens national integration by accelerating the process of modernization and development of scientific temper and outlook.

iv) Value-based education system cultivates the basic values of humanism, democracy, socialism and secularism.

2.8 STUDIES RELATED TO MORAL VALUES

Ushasri (1966) traces the process of value development and internalization of values by individuals; she explains the hierarchical sequence of internalization and the influencing factors on value attainment. She suggests that conflicts between values cherished by an individual and values practiced in the society can be resolved by autonomous functioning with inter control and wholesome consciousness.

Srivastava (1981) measured the moral ideals and values of PUC, BA class students. The findings are:

- For every increase in the educational ladder there is a corresponding decrease in Moral Values.
After high school education, a decrease in the magnitude of Moral Values are observed corresponding with the increase in age.


It was organized in India and the resolutions of the conference were:

- A course on moral education in all classes up to the university stage in all colleges should be run inculcating moral and human values in students to make them better and more useful members of society.
- Moral education should be a separate subject.
- The content of moral education should include common ethical teaching of all great religions highlighting their unity.
- The syllabus for moral education should include stories, illustrations and event mainly from India and its literature from various religions. So that it leads to national integration.
- In higher classes, a course in comparative religion should be introduced as it will promote social harmony a liberal attitude and less financial approach to religion.

"Religion is a significant area of human experience. This is true in history and in the contemporary world. As such, it is worthy of study by pupils so that they can have some understanding of one of the prime motivating factors behind human behaviour, both Individual and social. The importance of religious education is not confined to appreciating the historical and social role of religion. There is also a personal dimension, linked to the individual's search for answers to questions about meaning, value and purpose in life. "Moral education in schools has traditionally been associated with religious education. One reason for this is that all religions stress the importance of
morality and give guidance in the form of general principles, codes or rules". “Traditional ideas about right and wrong are continually challenged by new circumstances and new technology. This gives rise to two complementary aspects of moral education: appreciation of common values such as honesty, liberty, justice, fairness, respect for others; and a personal process of clarification of values and decision-making to enable the individual to cope with change.”(Scottish Executive, Religious and Moral Education, 5-14 National guidelines, 1992).

Garg (1983) reported that personal attitudes and prolonged derivational level had significant influence of value development.

Singh (1983) found that prolonged deprivation had a negative impact on development of values.

De (1984) found that the mean scores of dutifulness, sincerity and co-operation, conformity to school rules, honesty, loyalty and respect to seniors among boys of classes V to X were high and varied among classes. There was no significant difference between the means of boys of classes V, VII and IX in respect of sincerity.

Annamma (1984) found that family size was positively related to value development in college students but no significant relation was seen between father’s education and occupation and value development of their children.

Lewis (1984) studied the academic and socio-cultural influences on the development of values, among students in two years colleges, females rated 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 influence of values than did public school students.
Sharma (1985) reported that values are the outcomes of culture and are responsible for creating sub-culture at college level.

Roy (1986) found that family and friends were influencing factors of the development of moral and social values in young boys and girls.

Bhargava (1986) analyzed the development of values in the concrete and formal operational periods and related it to home and educational environment.

Rani (1986) found that increase in age correspond with an increase in the knowledge of Moral Values. A very similar pattern of Moral Values was found in the children of all age groups. As the children matured, their mental ability influenced their knowledge of moral value. The religion of family did not contribute to the knowledge of Moral Values in children.

The Programme of Action (POA) Document, 1992

It dealt with value education; it has widely interpreted value education broad cultural education leading to removal of superstition, obscurantism, religious fanaticism and all other narrow loyalties. It has stressed the importance of positive approach in which the roots of Indian culture have to be highlighted along with the development of scientific temper and unity and national integrity having a specific focus.

National Resource Centre for Value Education

A National Resource Centre for Value Education (NRCVE) has been recently set up. The activities of NRCVE preparation and production of supplementary reading material for students for inculcation of different values using stories, parables, anecdotes from literature on different faiths.
Dhull and Khatri (2002) attempted to study the 'Effect of Value Clarification on Moral Reasoning of Children in Relation to Parental Attitude'. The main objectives of the study were:

i) To study the effect of value clarification on moral reasoning of children.

ii) To compare the effect of value clarification on the development of moral reasoning of children in relation to accepting attitude of parents.

iii) To compare the effect of value clarification on the development of moral reasoning of children in relation to avoiding attitude of parents.

iv) To compare the effect of value clarification on the development of moral reasoning of children in relation to avoiding attitude of parents.

The sample consisted of 100 students studying in Class IX in different schools located at Bahadurgarh and surrounding rural areas. The entire section from a particular class was taken as a cluster in sample schools. Test-retest method was used. Tools used included family relationship inventory by Shery and Standardised Moral Dilemmas developed by Raths, Kohlberg and others were adopted by the investigators. Statistical techniques like Mean, Standard Deviation and 't'-values were computed for testing the significant difference between students' performance in Pre and Post-test mean gain scores of subjects.

The major findings of the study were:

i) Value clarification technique has a positive significant effect on the development of moral reasoning of children.

ii) Accepting attitude of parents has a positive significant effect on the development of moral reasoning of children as a result of value clarification.
iii) Concentrating attitude of parents does not have significant influence on the development of moral reasoning of children as a result of value clarification.

iv) Avoiding attitude of parents does not have a significant effect on the development of moral reasoning of children as a result of value clarification.

Reddy and Reddy (2004) carried a study on 'Life Values: A Study on M.B.A. Students'. The main aim of the study is to study the relative importance of the students attached to different value domains. The sample comprised 104 students pursuing M.B.A. programme in the University of Madras and they were administered a questionnaire consisting of 23 value items. The collected data was treated with Z-test. The major findings of the study were given below.

i) There is no significant difference in mean importance ratings between any of the pairs of value domains.

ii) There is significant difference in mean importance ratings between each value domain in first layer and each domain in second layer.

iii) With the value domain in the first layer having significantly higher importance ratings compared to the value domain in the second layer.

Talesara (2004) made a study on 'Development of Values through Jeevan Vigyan: An Experimental Study'. The main objectives of the study were:

i) To study different values in middle class students studying in Class VIII.

ii) To compare the development of values between general students and students gone thorough Jeevan Vigyan.
To compare values of urban and rural areas students and to identify differences in respect of values of government school and non-government school students.

Sample consisted of Class VIII students of Udaipur District. A pilot study was for collection data. Statistical techniques like questionnaire were used efficient of correlation were computed. The main finding of the study is students could not only be benefited from Jeevan Vigan Programme but also teachers, curriculum and surrounding would be conductive facilitating the teaching-learning process.

Shamshuddin (2005) carried out a study on ‘Values and Academic Achievement’. The main objectives of the study were:

i. To study the existing value pattern of DIET students.

ii. To study the influence of personal variables namely, college, gender, region, religion, locality, subject of study, fathers’ education, mothers’ education, basic entry qualification, parents occupation and parents income on academic achievement of DIET students.

iii. To study the influence of values on the academic achievement of DIET students.

iv. To estimate the percent of contribution of different independent variables to academic achievement of DIET students.

The total sample of the study was 960 DIET students in three regions of Andhra Pradesh namely: Coastal Region, Rayalaseema Region and Telangana Region. Personal Value Questionnaire, Objective Achievement Test and Personal Information Sheet were used.
The major findings of the study were:

i) Male students belonging to Costal region have obtained high value pattern scores on social and health values whereas male students representing Rayalaseema region have scored high value pattern scores on social, economic and health values, whereas male students representing Telangana regions have scored average value pattern scores on all values.

ii) As for region wise distribution is concerned, female students belonging to Coastal region have obtained high scores on economic and hedonistic values, female students of Telangana region have secured high scores on health value and female students belonging to Rayalaseema region have secured high scores on economic, knowledge and hedonistic values.

iii) In case of male students whose parents were in the higher income group, male students have secured high score on health value.

iv) The achievement scores of students are more or less normally distributed. The mean, median, and mode of the distribution are 343.43, 342.56 and 334.56. The maximum score is 500 and the mean scores obtained by the students are more than average.

Vijayalakshmi (2006) studied on 'Prioritisation of Secondary School Children's Values by their Parents and Teachers'. She said that values are very important for all human beings, mainly for students and teachers. The main objectives of the study are: To find out the difference in prioritising values by the parents (whose children studying at secondary level) and teachers (who are handling the classes at the secondary level).
A sample of 40 teachers (20 male and 20 female) and 40 parents (20 male 20 female) from both rural and urban areas were selected at random. The survey method was used. The subjects were provided a list of 40 values in three alternatives, viz. most important, important and less important, and were asked to mark their preferences. The data provided by the parents and teachers were analysed.

The main findings were:

1. All categories of teachers and parents gave more importance to only 5 values, namely worthiness, sympathies, discipline, equality and caring.

2. Hundred per cent of teachers gave priority to open mindedness, practicality, and academic bent of mind, self-reliance, forgiveness, obedience and creativity.

3. Hundred per cent of parents gave priority to the values namely honesty, truthfulness, cleanliness, duty mindedness, love, kindness, spirituality, humanity, aesthetics, morality, punctuality, cooperation and objectivity.

4. There was light difference ranging from eighty one per cent to ninety seven per cent in the preference of values of teachers and parents, viz. empathy, food, organisational capacity, leadership, appreciation, optimism, friendliness, tolerance, being fair and frank, protest against wrongs, loyalty, patriotism, sociability, intellectual efficiency, self-control, self-awareness, self-esteem, self-confidence, justice, dependability, purity of thought, civic scene, charity, accountability and rationality.

5. The difference in the values was observed between rural and urban teachers as well as parents, male and female teachers as well as parents, educated and uneducated parents, above 40 years and up to 40 years age group of parents and teachers, rich and poor
parents, parents having small and big families and teachers teaching arts and science subjects.

Rangaswamy (2006) carried a work on ‘A study on Moral Judgement of High School Pupils in Relation to certain Factors’. The objectives of the study were:

A) Moral Stages

1. Does the sex of the students have any influence in reasoning of each moral stage?
2. Does the class of study of the students influence the reasoning of each moral stage?
3. Does the locality of the students have any influence in reasoning of each moral stage?

B) Moral Levels

1. Does the sex of the students have any influence in reasoning of each moral level?
2. Does the class of study of the students influence the reasoning of each moral level?
3. Does the locality of the students have any influence in reasoning of each moral level?

C) Moral Judgement

1. Does the sex of the students have any influence on Moral Judgement made?
2. Does the class of study of the students have any influence on Moral Judgement made?
3. Does the locality of the students have any influence on Moral Judgement made?
4. Does the personality of the students have any influence on the Moral Judgement?
5. Does the size of the family of the students have any influence on Moral Judgement?
900 samples (450 boys and 450 girls) were taken for this study. Appropriate statistical techniques like 't' test, Pearson's correlation co-efficient, one-way analysis of variance, 2x3x2 analysis of factorial design were employed in this study. Moral Judgment Questionnaire (MJQ), Raven's Standard Progressive Matrices (RPM), 14 Personality Factor Questionnaire (14 PF) and Socio-Economic Status Scale (SES) were used.

The major findings of the study were:

1. Sex has no relationship on subjects as regard to moral stage-I reasoning.
2. There is a significant relationship between the subjects studying in different classes of study with regard to their moral stage-I reasoning.
3. Locality has no relationship on subjects as regard to moral stage-I reasoning.
4. Sex has influence on subjects as regard to conventional level reasoning.
5. Locality has no influence on subjects as regard to conventional level reasoning.
6. Sex has influence on subjects as regard to Moral Judgement score.
7. There is significant relationship between the subjects studying in different classes of study with regard to their Moral Judgement score.
8. Locality has no influence on subjects as regard to Moral Judgement score.
9. There is significant relationship between intelligence (R.P.M.) and Moral Judgement score of the students.
10. There is no significant relationship between the personality factors A, B, C, D, E, F, H, J, O, Q2, Q3 and Q4 with Moral Judgement score.
11. There is no significant difference between socio-economic status of the student (low, middle and high) and Moral Judgement score.
Somnath Chatterjee (2009) in his convocation address; 30th convocation, Acharya Nagarjuna University, Guntur, Andhra Pradesh; gave a call to the student community to be more vigilant against all declining values in all walks of life. “Criminalisation of politics has led to immense pressure on functioning of political institutions and there is considerable cynicism among citizens of the country”, Mr. Somnath Chatterjee opined.

2.9 STUDIES RELATED TO THEORIES OF MORAL DEVELOPMENT

Piaget's stages of Moral Judgement and Kohlberg's theory of Moral Development, Domain Theory: Distinguishing Morality and Convention and Carol Gilligan-Morality of Care are discussed hereunder.

2.9.1 PIAGET'S STAGES OF MORAL JUDGMENT

Jean Piaget (1965) is among the first psychologists whose work remains directly relevant to contemporary theories of moral development. In his early writing, he focused specifically on the moral lives of children, studying the way children play games in order to learn more about children's beliefs about right and wrong. According to Piaget, all development emerges from action; that is to say, individuals construct and reconstruct their knowledge of the world as a result of interactions with the environment. Based on his observations of children's application of rules when playing, Piaget determined that morality, too, can be considered a developmental process. For example, Ben, a ten year old studied by Piaget, provided the following critique of a rule made-up by a child playing marbles: "it isn't a rule! It's a wrong rule because it's outside of the rules. A fair rule is one that is in the game". Ben believed in the absolute and intrinsic truth of the rules, characteristic of early moral reasoning. In contrast, Vua, aged thirteen, illustrates an understanding of the reasoning behind the application of rules, characteristic of later
moral thinking. When asked to consider the fairness of a made-up rule compared to a traditional rule, Vua replied "It is just as fair because the marbles are far apart" (making the game equally difficult).

In addition to examining children's understanding of rules about games, Piaget interviewed children regarding acts such as stealing and lying. When asked what a lie is, younger children consistently answered that they are "naughty words". When asked why they should not lie, younger children could rarely explain beyond the forbidden nature of the act: "because it is a naughty word". However, older children were able to explain "because it isn't right", and "it wasn't true". Even older children indicated an awareness of intention as relevant to the meaning of an act: "A lie is when you deceive someone else. To make a mistake is when you make a mistake". From his observations, Piaget concluded that children begin in a "heteronomous" stage of moral reasoning, characterized by a strict adherence to rules and duties, and obedience to authority.

This heteronomy results from two factors. The first factor is the young child's cognitive structure. According to Piaget, the thinking of young children is characterized by egocentrism. That is to say those young children are unable to simultaneously take into account their own view of things with the perspective of someone else. This egocentrism leads children to project their own thoughts and wishes onto others. It is also associated with the uni-directional view of rules and power associated with heteronomous moral thought, and various forms of "moral realism." Moral realism is associated with "objective responsibility", which is valuing the letter of the law above the purpose of the law. This is why young children are more concerned about the outcomes of actions rather
than the intentions of the person doing the act. Moral realism is also associated with the young child's belief in "immanent justice." This is the expectation that punishments automatically follow acts of wrong-doing. One of the most famous cases of such childhood thinking was that of the young boy who believed that his hitting a power pole with his baseball bat caused a major power blackout in the New York City area.

The second major contributor to heteronomous moral thinking in young children is their relative social relationship with adults. In the natural authority relationship between adults and children, power is handed down from above. The relative powerlessness of young children, coupled with childhood egocentrism feeds into a heteronomous moral orientation.

However, through interactions with other children in which the group seeks to play together in a way all find fair, children find this strict heteronomous adherence to rules sometimes problematic. As children consider these situations, they develop towards an "autonomous" stage of moral reasoning, characterized by the ability to consider rules critically, and selectively apply these rules based on a goal of mutual respect and cooperation. The ability to act from a sense of reciprocity and mutual respect is associated with a shift in the child's cognitive structure from egocentrism to perspective taking. Coordinating one's own perspective with that of others means that what are right needs to be based on solutions that meet the requirements of fair reciprocity. Thus, Piaget viewed moral development as the result of interpersonal interactions through which individuals work out resolutions which all deem fair. Paradoxically, this autonomous
view of morality as fairness is more compelling and leads to more consistent behavior than the heteronomous orientation held by younger children.

Piaget concluded from this work that schools should emphasize cooperative decision-making and problem solving, nurturing moral development by requiring students to work out common rules based on fairness. This is a direct rejection of sociologists Emile Durkheim's (1961) view of proper moral education. Durkheim, similar to Piaget, believed that morality resulted from social interaction or immersion in a group. However, Durkheim believed moral development was a natural result of attachment to the group, an attachment which manifests itself in a respect for the symbols, rules, and authority of that group. Piaget rejected this belief that children simply learn and internalize the norms for a group; he believed individuals define morality individually through their struggles to arrive at fair solutions. Given this view, Piaget suggested that a classroom teacher perform a difficult task: the educator must provide students with opportunities for personal discovery through problem solving, rather than indoctrinating students with norms.


Piaget studied many aspects of moral judgment, but most of his findings fit into a two-stage theory. Children younger than 10 or 11 years think about moral dilemmas one way; older children consider them differently. As we have seen, younger children regard
rules as fixed and absolute. They believe that rules are handed down by adults or by God and that one cannot change them. The older child's view is more relativistic. He or she understands that it is permissible to change rules if everyone agrees. Rules are not sacred and absolute but are devices which humans use to get along cooperatively.

At approximately the same time 10 or 11 years children's moral thinking undergoes other shifts. In particular, younger children base their moral judgments more on consequences, whereas older children base their judgments on intentions. When, for example, the young child hears about one boy who broke 15 cups trying to help his mother and another boy who broke only one cup trying to steal cookies, the young child thinks that the first boy did worse. The child primarily considers the amount of damage the consequences whereas the older child is more likely to judge wrongness in terms of the motives underlying the act (Piaget, 1932).

There are many more details to Piaget’s work on moral judgment, but he essentially found a series of changes that occur between the ages of 10 and 12, just when the child begins to enter the general stage of formal operations.

Intellectual development, however, does not stop at this point. This is just the beginning of formal operations, which continue to develop at least until age 16.

Accordingly, one might expect thinking about moral issues to continue to develop throughout adolescence. Kohlberg therefore interviewed both children and adolescents about moral dilemmas, and he did find stages that go well beyond Piaget's. He uncovered six stages, only the first three of which share many features with Piaget's stages.
2.9.2 KOHLBERG'S THEORY OF MORAL DEVELOPMENT

Lawrence Kohlberg (1969) modified and elaborated Piaget's work, and laid the groundwork for the current debate within psychology on moral development. Consistent with Piaget, he proposed that children form ways of thinking through their experiences which include understandings of moral concepts such as justice, rights, equality and human welfare. Kohlberg followed the development of moral judgment beyond the ages studied by Piaget, and determined that the process of attaining moral maturity took longer and was more gradual than Piaget had proposed.

KOHLBERG'S METHOD

Kohlberg's (1958) core sample was comprised of 72 boys, from both middle- and lower-class families in Chicago. They were ages 10, 13, and 16. He later added to his sample younger children, delinquents, and boys and girls from other American cities and from other countries (1963, 1970).

KOHLBERG'S SIX STAGES

Level-1: Pre-conventional Morality

Stage-1: Obedience and Punishment Orientation

Kohlberg's stage 1 is similar to Piaget's first stage of moral thought. The child assumes that powerful authorities hand down a fixed set of rules which he or she must unquestioningly obey. To the Heinz dilemma, the child typically says that Heinz was wrong to steal the drug because "It's against the law," or "It's bad to steal," as if this were
all there were to it. When asked to elaborate, the child usually responds in terms of the consequences involved, explaining that stealing is bad "because you'll get punished" (Kohlberg, 1958).

Although the vast majority of children at stage I oppose Heinz's theft, it is still possible for a child to support the action and still employ stage I reasoning. For example, a child might say, "Heinz can steal it because he asked first and it's not like he stole something big; he won't get punished". Even though the child agrees with Heinz's action, the reasoning is still stage I; the concern is with what authorities permit and punish.

Kohlberg calls stage I thinking "pre-conventional" because children do not yet speak as members of society. Instead, they see morality as something external to themselves, as that which the big people say they must do.

**Stage-2: Individualism and Exchange**

At this stage children recognize that there is not just one right view that is handed down by the authorities. Different individuals have different viewpoints. "Heinz," they might point out, "might think its right to take the drug, the druggist would not." Since everything is *relative*, each person is free to pursue his or her *individual* interests. One boy said that Heinz might steal the drug if he wanted his wife to live, but that he doesn't have to if he wants to marry someone younger and better-looking (Kohlberg, 1963). Another boy said Heinz might steal it because may be they had children and he might need someone at home to look after them. But may be he shouldn't steal it because they
might put him in prison for more years than he could stand. (Colby and Kauffman. 1983).

What is right for Heinz, then, is what meets his own self-interests.

It is noticed that children at both stages 1 and 2 talk about punishment. However, they perceive it differently. At stage 1 punishment is tied up in the child's mind with wrongness; punishment "proves" that disobedience is wrong. At stage 2, in contrast, punishment is simply a risk that one naturally wants to avoid.

Although stage 2 respondents sometimes sound amoral, they do have some sense of right action. This is a notion of fair exchange or fair deals. The philosophy is one of returning favors--"If you scratch my back, I'll scratch yours." To the Heinz story, subjects often say that Heinz was right to steal the drug because the druggist was unwilling to make a fair deal; he was "trying to rip Heinz off," Or they might say that he should steal for his wife "because she might return the favor some day" (Gibbs et al., 1983).

Respondents at stage 2 are still said to reason at the pre-conventional level because they speak as isolated individuals rather than as members of society. They see individuals exchanging favors, but there is still no identification with the values of the family or community.

Level-II: Conventional Morality

Stage-3: Good Interpersonal Relationships

At this stage children who are by now usually entering their teens see morality as more than simple deals. They believe that people should live up to the expectations of the
family and community and behave in "good" ways. Good behavior means having good motives and interpersonal feelings such as love, empathy, trust, and concern for others. Heinz, they typically argue, was right to steal the drug because "He was a good man for wanting to save her," and "His intentions were good, that of saving the life of someone he loves." Even if Heinz doesn't love his wife, these subjects often say, he should steal the drug because "I don't think any husband should sit back and watch his wife die" (Gibbs et al., 1983 and Kohlberg, 1958b).

If Heinz’s motives were good, the druggist's were bad. The druggist, stage 3 subjects emphasize, was "selfish," "greedy," and "only interested in him, not another life." Sometimes the respondents become so angry with the druggist that they say that he ought to be put in jail (Gibbs et al., 1983). A typical stage 3 response is that of Don, age 13.

It was really the druggist's fault, he was unfair, trying to overcharge and letting someone die. Heinz loved his wife and wanted to save her. I think anyone would. I don't think they would put him in jail. The judge would look at all sides, and see that the druggist was charging too much. (Kohlberg, 1963)

Don defines the issue in terms of the actors' character traits and motives. He talks about the loving husband, the unfair druggist, and the understanding judge. His answer deserves the label "conventional "morality" because it assumes that the attitude expressed would be shared by the entire community—"anyone" would be right to do what Heinz did (Kohlberg, 1963).
As mentioned earlier, there are similarities between Kohlberg's first three stages and Piaget's two stages. In both sequences there is a shift from unquestioning obedience to a relativistic outlook and to a concern for good motives. For Kohlberg, however, these shifts occur in three stages rather than two.

**Stage-4: Maintaining the Social Order**

Stage 3 reasoning works best in two-person relationships with family members or close friends, where one can make a real effort to get to know the other's feelings and needs and try to help. At stage 4, in contrast, the respondent becomes more broadly concerned with society as a whole. Now the emphasis is on obeying laws, respecting authority, and performing one's duties so that the social order is maintained. In response to the Heinz story, many subjects say they understand that Heinz's motives were good, but they cannot condone the theft. What would happen if we all started breaking the laws whenever we felt we had a good reason? The result would be chaos; society couldn't function. As one subject explained,

> I don't want to sound like Spiro Agnew, law and order and wave the flag, but if everybody did as he wanted to do, set up his own beliefs as to right and wrong, then I think you would have chaos. The only thing I think we have in civilization nowadays is some sort of legal structure which people are sort of bound to follow.

Because stage 4, subjects make moral decisions from the perspective of society as a whole, they think from a full-fledged member-of-society perspective (Colby and Kohlberg, 1983).
You will recall that stage 1 children also generally oppose stealing because it breaks the law. Superficially, stage 1 and stage 4 subjects are giving the same response, so we see here why Kohlberg insists that we must probe into the reasoning behind the overt response. Stage 1 children say, "It's wrong to steal" and "It's against the law," but they cannot elaborate any further, except to say that stealing can get a person jail. Stage 4 respondents, in contrast, have a conception of the function of laws for society as a whole a conception which far exceeds the grasp of the younger child.

Level-III: Post-conventional Morality

Stage-5: Social Contract and Individual Rights

At stage 4, people want to keep society functioning. However, a smoothly functioning society is not necessarily a good one. A totalitarian society might be well-organized, but it is hardly the moral ideal. At stage 5, people begin to ask, "What makes for a good society?" They begin to think about society in a very theoretical way, stepping back from their own society and considering the rights and values that a society ought to uphold. They then evaluate existing societies in terms of these prior considerations. They are said to take a "prior-to-society" perspective (Colby and Kohlberg, 1983).

Stage 5 respondents basically believe that a good society is best conceived as a social contract into which people freely enter to work toward the benefit of all. They recognize that different social groups within a society will have different values, but they believe that all rational people would agree on two points. First they would all want
certain basic rights, such as liberty and life, to be protected. Second, they would want some democratic procedures for changing unfair law and for improving society.

In response to the Heinz dilemma, stage 5 respondents make it clear that they do not generally favor breaking laws; laws are social contracts that we agree to uphold until we can change them by democratic means. Nevertheless, the wife’s right to live is a moral right that must be protected. Thus, stage 5 respondent sometimes defend Heinz’s theft in strong language:

It is the husband’s duty to save his wife. The fact that her life is in danger transcends every other standard you might use to judge his action. Life is more important than property.

This young man went on to say that "from a moral standpoint" Heinz should save the life of even a stranger, since to be consistent; the value of a life means any life. When asked if the judge should punish Heinz, he replied:

Usually the moral and legal standpoints coincide. Here they conflict. The judge should weight the moral standpoint more heavily but preserve the legal law in punishing Heinz lightly. (Kohlberg, 1976)

Stage 5 subjects, - then, talk about "morality" and "rights" that take some priority over particular laws. Kohlberg insists, however, that we do not judge people to be at stage 5 merely from their verbal labels. We need to look at their social perspective and mode of reasoning. At stage 4, too, subjects frequently talk about the "right to life," but for them this right is legitimized by the authority of their social or religious group (e.g., by the
Bible). Presumably, if their group valued property over life, they would too. At stage 5, in contrast, people are making more of an independent effort to think out what any society ought to value. They often reason, for example, that property has little meaning without life. They are trying to determine logically what a society ought to be like (Kohlberg, 1981 and Gibbs et al., 1983).

Stage 6: Universal Principles

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

Kohlberg's conception of justice follows that of the philosophers Kant and Rawls, as well as great moral leaders such as Gandhi and Martin Luther King. According to these people, the principles of justice require us to treat the claims of all parties in an impartial manner, respecting the basic dignity of all people as individuals. The principles of justice are therefore universal; they apply to all. Thus, for example, we would not vote for a law that aids some people but hurts others. The principles of justice guide us toward decisions based on an equal respect for all.

In actual practice, Kohlberg says, we can reach just decisions by looking at a situation through one another's eyes. In the Heinz dilemma, this would mean that all
parties the druggist, Heinz, and his wife—take the roles of the others. To do this in an impartial manner, people can assume a "veil of ignorance" (Rawls, 1971), acting as if they do not know which role they will eventually occupy. If the druggist did this, even he would recognize that life must take priority over property; for he wouldn't want to risk finding himself in the wife's shoes with property valued over life. Thus, they would all agree that the wife must be saved—this would be the fair solution. Such a solution, we must note, requires not only impartiality, but the principle that everyone is given full and equal respect. If the wife was considered of less value than the others, a just solution could not be reached.

Until recently, Kohlberg had been scoring some of his subjects at stage 6, but he has temporarily stopped doing so. For one thing, he and other researchers had not been finding subjects who consistently reasoned at this stage. Also, Kohlberg has concluded that his interview dilemmas are not useful for distinguishing between stage 5 and stage 6 thinking. He believes that stage 6 has a clearer and broader conception of universal principles (which include justice as well as individual rights), but feels that his interview fails to draw out this broader understanding. Consequently, he has temporarily dropped stage 6 from his scoring manual, calling it a "theoretical stage" and scoring all post-conventional responses as stage 5 (Colby and Kohlberg, 1983).

Theoretically, one issue that distinguishes stage 5 from stage 6 is civil disobedience. Stage 5 would be more hesitant to endorse civil disobedience because of its commitment to the social contract and to changing laws through democratic agreements. Only when an individual right is clearly at stake does violating the law seem justified. At
stage 6, in contrast, a commitment to justice makes the rationale for civil disobedience stronger and broader. Martin Luther King, for example, argued that laws are only valid insofar as they are grounded in justice, and that a commitment to justice carries with it an obligation to disobey unjust laws. King also recognized, of course, the general need for laws and democratic processes (stages 4 and 5), and he was therefore willing to accept the penalties for his actions. Nevertheless, he believed that the higher principle of justice required for civil disobedience (Kohlberg, 1981).

Moral Thought and Moral Behavior

Kohlberg’s scale has to do with moral thinking, not moral action. As everyone knows, people who can talk at a high moral level may not behave accordingly. Consequently, we would not expect perfect correlations between moral judgment and moral action. Still, Kohlberg thinks that there should be some relationship.

As a general hypothesis, he proposes that moral behavior is more consistent, predictable and responsible at the higher stages (Kohlberg et al., 1975), because the stages themselves increasingly employ more stable and general standards. For example, whereas stage 3 bases decisions on others’ feelings, which can vary, stage 4 refers to set rules and laws. Thus, we can expect that moral behavior, too, will become more consistent as people move up the sequence. Generally speaking, there is some research support for this hypothesis (e.g., with respect to cheating), but the evidence is not clear-cut (Blasi, 1980; Brown and Herrnstein, 1975).
Some research has focused on the relationships between particular stages and specific kinds of behavior. For example, one might expect that juvenile delinquents or criminals would typically reason at stages 1 or 2, viewing morality as something imposed from without (stage 1) or as a matter of self-interest (stage 2), rather than identifying with society's conventional expectations (stages 3 and 4). Again, some research supports this hypothesis, but there also are some ambiguous results (Blasi, 1980).

Several studies have examined the relationship between post-conventional thinking and student protest. In a landmark study, Haan et al. (1968) examined the moral reasoning of those who participated in the Berkeley Free Speech Movement in 1964. Haan found that their thinking was more strongly post-conventional than that of a matched sample of non-participants, but this finding was not replicated for some other protests, apparently because moral principles were not at stake (Keniston, 1971).

Blasi (1980), after reviewing 75 studies, concludes that overall there is a relationship between moral thought and action, but he suggests that we need to introduce other variables to clarify this relationship. One variable may simply be the extent to which individuals themselves feel the need to maintain consistency between their moral thoughts and actions (Blasi, 1980, Kohlberg and Candee, 1981).

Moral Thought and Other Forms of Cognition

Kohlberg has also tried to relate his moral stages to other forms of cognition. He has first analyzed his stages in terms of their underlying cognitive structures and has then looked for parallels in purely logical and social thought. For this purpose, he has analyzed
his own stages in terms of implicit *role-taking capacities*, capacities to consider others' viewpoints (Kohlberg, 1976; Selman, 1976 and Rest, 1983).

At first, at stage 1, children hardly seem to recognize that viewpoints differ. They assume that there is only one right view, that of authorities. At stage 2, in contrast, they recognize that people have different interests and viewpoints. They seem to be overcoming egocentrism; they see that perspectives are relative to the individual. They also begin to consider how individuals might coordinate their interests in terms of mutually beneficial deals.

At stage 3, people conceptualize role-taking as a deeper, more empathic process; one becomes concerned with the other's feelings. Stage 4, in turn, has a broader, society-wide conception of how people coordinate their roles through the legal system.

Stages 5 and 6, finally, take a more idealized look at how people might coordinate their interests. Stage 5 emphasizes democratic processes, and stage 6 considers how all parties take one another's perspectives according to the principles of justice.

The moral stages, then, reflect expanded insights into how perspectives differ and might be coordinated. As such, the moral stages might be related to stages of logical and social thought which contain similar insights. So far, the empirical evidence suggests that advances in moral thinking may rest upon prior achievements in these other realms (Kohlberg, 1976; Kuhn et al., 1977). For example, children seem to advance to stage 2, overcoming their egocentrism in the moral sphere, only after they have made equivalent progress in their logical and social thought. If this pattern is correct, we can expect to find
many individuals who are logical and even socially insightful but still underdeveloped in their moral judgment.

2.9.3 Domain Theory: Distinguishing Morality and Convention

In the early 1970s, longitudinal studies conducted by the Kohlberg research group began to reveal anomalies in the stage sequence. Researchers committed to the basic Kohlberg framework attempted to resolve those anomalies through adjustments in the stage descriptions. Other theorists, however, found that a comprehensive resolution to the anomalous data required substantial adjustments in the theory itself. One of the most productive lines of research to come out of that period has been the domain theory advanced by Elliot Turiel and his colleagues.

Within domain theory a distinction is drawn between the child's developing concepts of morality, and other domains of social knowledge, such as social convention. According to domain theory, the child's concepts of morality and social convention emerge out of the child's attempts to account for qualitatively differing forms of social experience associated with these two classes of social events. Actions within the moral domain, such as unprovoked hitting of someone, have intrinsic effects (i.e., the harm that is caused) on the welfare of another person. Such intrinsic effects occur irregardless of the nature of social rules that may or may not be in place regarding the action. Because of this, the core features of moral cognition are centered on considerations of the effects which actions have upon the well-being of persons. Morality is structured by concepts of harm, welfare, and fairness.
In contrast, actions that are matters of social convention have no intrinsic interpersonal consequences. For example, there is nothing intrinsic to the forms of address we employ that makes calling a college teacher "professor" better or worse than calling the person Mr. or Ms., or simply using their given names. What makes one form of address better than another is the existence of socially agreed upon rules. These conventions, while arbitrary in the sense that they have no intrinsic status, are nonetheless important to the smooth functioning of any social group. Conventions provide a way for members of the group to coordinate their social exchanges through a set of agreed upon and predictable modes of conduct. Concepts of convention then are structured by the child's understandings of social organization.

These hypothesized distinctions have been sustained through studies over the past 20 years. These studies have included interviews with children, adolescents and adults; observations of child-child and adult-child social interactions; cross-cultural studies; and longitudinal studies examining the changes in children's thinking as they grow older. An example of the distinction between morality and convention is given in the following excerpt from an interview with a four-year-old girl regarding her perceptions of spontaneously occurring transgressions at her preschool.

2.9.4 Carol Gilligan - Morality of Care

Second major critique of Kohlberg's work was put forth by Carol Gilligan, in her popular book, "In a Different Voice: Psychological Theory and Women's Development" (1982). She suggested that Kohlberg's theories were biased against women, as only males were used in his studies. By listening to women's experiences, Gilligan offered that a
morality of care can serve in the place of the morality of justice and rights espoused by Kohlberg. In her view, the morality of caring and responsibility is premised in nonviolence, while the morality of justice and rights is based on equality. Another way to look at these differences is to view these two moralities as providing two distinct injunctions - the injunction not to treat others unfairly (justice) and the injunction not to turn away from someone in need (care). She presents these moralities as distinct, although potentially connected.

In her initial work, Gilligan emphasized the gender differences thought to be associated with these two orientations. The morality of care emphasizes interconnectedness and presumably emerges to a greater degree in girls owing to their early connection in identity formation with their mothers. The morality of justice, on the other hand, is said to emerge within the context of coordinating the interactions of autonomous individuals. A moral orientation based on justice was proposed as more prevalent among boys because their attachment relations with the mother, and subsequent masculine identity formation entailed that boys separate from that relationship and individuate from the mother. For boys, this separation also heightens their awareness of the difference in power relations between themselves and the adult, and hence engenders an intense set of concerns over inequalities. Girls, however, because of their continued attachment to their mothers, are not as keenly aware of such inequalities, and are, hence, less concerned with fairness as an issue. Further research has suggested, however, that moral reasoning does not follow the distinct gender lines which Gilligan originally reported. The preponderance of evidence is that both males and females reason based on
justice and care. While this gender debate is unsettled, Gilligan’s work has contributed to an increased awareness that care is an integral component of moral reasoning.

Educational approaches based on Gilligan’s work have emphasized efforts to foster empathy and care responses in students. Perhaps the most comprehensive treatment of these issues may be found in Nel Noddings (1992) book, "The challenge to care in schools".

2.10 APPRAISAL

It may be seen from the brief review of literature presented in the foregoing pages that a very few studies have been carried out in the area of Moral Values/Judgement. For right conduct and better society, Moral Values are so important. It is almost a neglected area of research. The area (Moral Values) under investigation is a novel and unexplored one with to Intermediate Students.

Another interesting feature is that the studies in the area of Moral Values/Judgement confined to single correlational analysis between predictors and the criterion variables. Individual and commutative effects of several independent variables on Moral Values could be assessed more accurately by employing step-wise multiple regression analysis. Therefore, the main aim of the study is to predict the multiple effects of independent variables on Moral Values of Intermediate Students and further to suggest suitable regression equation in the prediction of Moral Values of Intermediate Students.
By and large except on a few variables, the results obtained in the area of Moral Values/Judgement are not coinciding and hence warranting further explorations. Further, studies on the relative impact of each of the several independent variables that affect Moral Values/Judgement are rare to find. The need for research on the area of Moral Values/Judgement of Intermediate Students is warranting.

The above crucial conditions led the investigation to make an attempt in this area of Moral Values of Intermediate Students in relation with certain psycho-sociological variables. Keeping all these observations in view the problem is stated clearly with its objectives and suitable hypotheses are formulated in the succeeding chapters.