CHAPTER-III

THE PRESENT STUDY
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This chapter deals with statement of the problem, title of the problem, need for the study, purpose of the study, scope of the study, definitions of the terms, objectives and hypotheses of the study, variables included in the study and limitations of the study.

3.1 INTRODUCTION

The word 'Moral' comes from the Latin word 'Mores' which means custom, practice, a way of accomplishing things. Therefore, it has come to mean "belonging to manners and conduct of men" or "Pertaining to right and wrong, good and bad"

**Morality has three principal meanings:**

In its first, descriptive usage, morality means a code of conduct held to be authoritative in matters of right and wrong. Morals are created and defined by society, philosophy, religion, or individual conscience.

In its second, normative and universal sense, morality refers to an ideal code of conduct, one which would be espoused in preference to alternatives by all rational people, under specified conditions. To define 'morality' in this sense is a position known as moral skepticism.

In its third usage, 'morality' is synonymous with ethics, the systematic philosophical study of the moral domain.

Ethics seeks to address questions such as how a moral outcome can be achieved in a specific situation (applied ethics), how Moral Values should be determined (normative ethics), what morals people actually abide by (descriptive ethics), what the fundamental nature of ethics or morality is, including whether it has any objective justification.
(meta-ethics), and how moral capacity or moral agency develops and what its nature is (moral psychology). In applied ethics, for example, the prohibition against taking human life is controversial with respect to capital punishment, abortion and wars of invasion. In normative ethics, a typical question might be whether a lie told for the sake of protecting someone from harm is justified. In meta-ethics, a key issue is the meaning of the terms "right" or "wrong". Moral realism would hold that there are true moral statements which report objective moral facts, whereas moral anti-realism would hold that morality is derived from any one of the norms prevalent in society (cultural relativism); the edicts of a god (divine command theory); is merely an expression of the speakers' sentiments (emotivism); an implied imperative (prescriptive); falsely presupposes that there are objective moral facts (error theory). Some thinkers hold that there is no correct definition of right behavior, that morality can only be judged with respect to particular situations, within the standards of particular belief systems and socio-historical contexts. This position, known as moral relativism, often cites empirical evidence from anthropology as evidence to support its claims. The opposite view, that there are universal, eternal moral truths is known as moral absolutism. Moral absolutists might concede that forces of social conformity significantly shape moral decisions, but deny that cultural norms and customs define morally right behavior.

We came together because of our Moral Values: care and responsibility, fairness and equality, freedom and courage, fulfillment in life, opportunity and community, cooperation and trust, honesty and openness. We united behind political principles: equality, equity and government for the people—all the people. The nature of an understanding depends upon its founding values, which makes morality
(the actual values adopted) the vital concern for parents, with the early experiences of infancy the most critical for the formation of understanding in a child. This means that the lessons taught to the infant during the first weeks or months of its existence are the most important, as every subsequent value must reflect those values already adopted by the maturing mind of the person. For once the foundation of values is set; it is for life, with the values taught during child rearing becoming a permanent part of the adult's understanding.

3.2 STATEMENT OF THE PROBLEM

The present study is concerned with the 'Attitude of Intermediate Students towards Moral Values in relation with certain variables'. It examines the differences in the attitudes of Intermediate Students towards Moral Values residing in the rural and urban; private, aided and government colleges. The study is designed to make an in depth study of Moral Values in relation with certain Socio-Demographic variables, Study Habits, Self-concepts and Personality factors of students.

3.3 TITLE OF THE PROBLEM

The title of the present study is stated as "Attitude of Intermediate Students towards Moral Values in relation with certain Psycho-Sociological Variables".

3.4 NEED FOR THE STUDY

'No great moralist was made so in a day.

Nor any one of them was a born moralist'.

It is time for us all to take the first step to become weak and gentle so that we see

the necessity to come together and acquire a collective voice. As Lao-Tze so wisely put it:
A man is born gentle and weak
At his death he is hard and stiff
Green plants are tender and filled with sap
At their death they are withered and dry
The stiff and unbending is the disciple of death
The gentle and yielding is the disciple of life
An army without flexibility never wins a war
A tree that is unbending is easily felled
The hard and the strong will fall
The soft and weak will overcome
Yes, India needs to restore its moral voice.

Many of us, particularly parents, worry about the morals and ethics of today's society and wonder how to safeguard our children from the temptations of drugs, crime, promiscuity, etc. There is, of course, no foolproof way of doing so, but it is true one of the strongest forces working in favour of virtue is every human being's intense desire to be good. At the basic level, thanks to the conditioning we receive from our earliest age, this translates into a need for society's approbation, to be seen as desirable role models. Maybe it encourages hypocrisy and the projection of appearances; on the other hand, how many times it must have stopped us from giving in to our lawless desires? Society's disapproval is a powerful deterrent to bad behavior.

No society has ever respected cowardice over courage. Fairness, kindness, dignity, charity, integrity, honesty, concern for others, patience, empathy, compassion, justice, integrity and commitment are among the desirable primary values that have been
accepted universally in every age. Values may be subjective, but not the principles of Nature.

Breaking up of joint families into nuclear families, most homes do not have a value-giver today. Homes have turned into mere houses where family members come to eat, watch TV and sleep. "Values are inculcated by the mother, who is usually not available to the child for the major part of the day. When the mother arrives home after the day's work, she is already too tired and has other things to look after. At the most she manages to help them in doing the homework often not even that. Then, usually the whole family sits before the TV till bedtime. Where are the values going to come from?"

Mahatma Gandhi used to say that there is enough in this world to satisfy man's need, but not his greed. Gogate, an Indian interior designer-turned-corporate trainer, feels that "conversion of needs into greed prevents right values from prevailing in our society". Greed manifests itself as absence of trust in the Big Plan, belief in scarcity and a general feeling of insecurity.

The greatest tragedy of the modern world is that it has given us enough to live with but nothing to live for. Today, our purpose of life has become hazy. Existence has become more important than living. People today do not ask themselves what they feel concerned about and what they would like to dedicate their lives to; they ask which field has better scope. They seek to take decisions on the basis of what lies in the external world, instead of being driven from within. But unless we find a cause to live for, we are not fit to live.

Today, there is a powerful image of people, who seem to be leading happy and respectable lives even without ethics. Respect is proportional to money and external
achievements, not to the quality of means employed to get them. Impressionable young minds choose unhealthy role models for themselves early in their lives.

Our school textbooks talk more about wars than about the lives of people with exemplary values. The students look for role models from the contemporary world, as they can relate to them. However, textbooks imply that such people lived only in Sat Yuga (the spiritually evolved era according to Hinduism) or centuries ago. The media also underplays reports of exemplary people as it assumes that good deeds are uninteresting, hence un-saleable.

Today’s children are tomorrows’ citizens. So, it is necessary to take care about present generation students. Values are very important for all human beings. A life with peace and tranquility of mind is what every individual would aspire for. Any human society has continued its existence only so far as there has been peace in it free from internal squabbles among its own members and from external onslaught. Even wars or civil wars are fought with the object of establishing a longer context alone that the ancient Indians always called for peace through the several santi mantras (hymns praying for peace) such as:

Sahanāvavatu sahanaubhunaktu
sahaviryaṃ karavāvahai
telaswināvadhitamastu
māvidvishāvahai

Om santih santih santih.
May He protect both of us; may we share our experiences; may we strive together vigorously; may our study bring enlightenment; may we not hate each other. Peace, peace, peace.

Through following this kind of life the ancient Indians desired to be led from darkness to light, from untruth towards truth and from immorality to morality.

_Asato mā sadgamaya_
_tamasomā jyotirgamaya_
_mrutyurm̄ amritamgamaya_
_Om sāntih sāntih sāntih._

Since, society continues to exist though the individual perishes the social heritage needs to be preserved, protected and improved through education and training. How can we expect good education, harmony or peace in any society without its members being moral? It is always the acts of immorality that have sown the seeds of unhappiness, hatred, jealousy, enmity etc., in any human society. The first and foremost requisite therefore for any society is that its members must be moral.

Moral Education is imperative for two reasons. It prevents individuals from getting into the undesirable company of immoral persons. It preserves and cherishes our social heritage which includes the fundamental moral principles. In the absence of such education whatever progress is already achieved may be arrested and the society may stagnate or even degenerate.

So, Moral Values are important in the day to day life of human beings. It is necessary to investigate into its nature and also to know whether it is related to factors like personality, study habits, self-concepts and socio-demographic etc.
3.5 PURPOSE OF THE STUDY

The present study aims at investigating the pattern of the Moral Values prevailing in the Intermediate Students in relation with certain variables. The purpose of the study is an attempt to answer the following aspects:

1. What is the position of values in the present scenario?
2. Whether there is any relationship between personality factors and Moral Values of the students?
3. Whether there is any relationship between study habits and Moral Values of the students?
4. Whether there is any relationship between self-concepts and Moral Values of the students?
5. Whether there the socio-demographic variables have any impact on Moral Values of the students?

3.6 SCOPE OF THE STUDY

The main intention of the study is to make a survey of Moral Values of Intermediate students in Rural and Urban; Government, Aided and Private; Residential and Non-residential; Boys and Girls; Group Subjects and Medium of Study.

The study attempted to identify the type of relation between the dependent variable (Moral Values) and independent variables viz., Personality Factors, Study Habits, Self-concepts and Socio-Demographic variables.
3.7 DEFINITIONS OF THE CERTAIN TERMS

Moral

A moral is a message conveyed or a lesson to be learned from a story or event. The moral may be left to the hearer, reader or viewer to determine for themselves, or may be explicitly encapsulated in a maxim. As an example of the latter, at the end of Aesop's fable of the Tortoise and the Hare, in which the plodding and determined tortoise wins a race against the much-faster yet extremely arrogant hare, the moral is "slow and steady wins the race."

Value

- Value (ethics): The degree of importance, including the value independent on subjective valuations by any individual
- Value (personal and cultural): The principles, standards, or quality which guides human actions
- Value (mathematics): The value of a variable in mathematics.
- Value (economics): The market worth or estimated worth of commodities, services, assets, or work.

Morality

Morality may be defined as "The quality of being in accord with standards of right or good conduct".

"Morality is a private and costly luxury."

- Henry Brooks Adams
"The only immorality is not to do what one has to do when one has to do it."

- Jean Anouilh

"Moral excellence comes about as a result of habit. We become just by doing just acts, temperate by doing temperate acts, brave by doing brave acts."

- Aristotle

"The moral virtues, then, are produced in us neither by nature nor against nature. Nature, indeed, prepares in us the ground for their reception, but their complete formation is the product of habit."

- Aristotle

"Never let your sense of morals get in the way of doing what's right."

- Isaac Asimov

"While moral rules may be propounded by authority the fact that these were so propounded would not validate them."

- Sir Alfred Jules Ayer

Pupil/Student

"A person studying under relatively close supervision and tutelage of a teacher"

- Good (1959)

"Refers to those enrolled in a school, college or university to follow a particular course of study."

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Religion

*Defined portion of the earth’s surface now especially as distinguished by certain natural features, climatic conditions a special fauna or flora, or the like. A separate part or division of the world or Universe, as the air, Heaven etc.*

- Vivan Ridler (1961)

Caste

"*Caste is a system of stratification in which mobility up and down the status ladder, at least ideally may not occur*"

- Green

Locality

A place considered with reference to some particular events or circumstances connected with it, a quarter in which certain things are done or which chosen for particular operations.

- Vivan Ridler (1961)

Moral Absolutism

Moral absolutism is the belief that there are absolute standards against which moral questions can be judged, and that certain actions are right or wrong, devoid of the context of the act. "Absolutism" is often philosophically contrasted with moral relativism,
which is a belief that moral truths are relative to social, cultural, historical or personal references, and to situational ethics, which holds that the morality of an act depends on the context of the act.

Moral Agency

Moral agency is a person's capacity for making moral judgments and taking actions that comport with morality.

Moral codes

Teachers and parents should confront the child with their own moral codes in a very clear and definite manner so that, whether he accepts or rejects a code, at least he knows what he is accepting or rejecting (Wilson in Wilson et al, 1967, p.132).

Codified morality is generally distinguished from custom, another way for a community to define appropriate activity, by the former's derivation from natural or universal principles. In certain religious communities, the Divine is said to provide these principles through revelation, sometimes in great detail. Such codes may be called laws, as in the Law of Moses, or community morality may be defined through commentary on the texts of revelation, as in Islamic law. Such codes are distinguished from legal or judicial right, including civil rights, which are based on the accumulated traditions, decrees and legislation of a political authority, though these latter often invoke the authority of the moral law.
Moral Development

Moral development is the process through which children develop proper attitudes and behaviors toward other people in society, based on social and cultural norms, rules, and laws.

Moral Education

Bull in his book Moral Education (1969) explains that: 'The child is not born with a built-in moral conscience. But he is born with those natural, biologically purposive capacities that make him potentially a moral being'.

The content of the moral curriculum, its pedagogy and pacing, the academic subjects to be involved and the school organization needed are all clearly related to the total social structure within which any school is set. Very rarely does a school attempt to change the moral code of a society (Musgrove, 1978).

If we want to be able to show that certain types of education produce 'morally educated' people, we must first identify a 'morally educated' person so that we know what types of education to look for (Musgrove, 1967).

Only a handful of educational theorists hold the view that if only the adult world would get out of the way, children would ripen into fully realized people. Most thinkers, educational practitioners, and parents acknowledge that children are born helpless and need the care and guidance of adults into their teens and often beyond. More specifically, children need to learn how to live harmoniously in society. Historically, the mission of schools has been to develop in the young both the intellectual and the moral virtues.
Concern for the moral virtues, such as honesty, responsibility, and respect for others, is the domain of moral education.

**Moral Particularism**

The view owing its ancestry to Aristotle, and defended by the contemporary British philosopher Jonathan Dancy, that in deciding the rights and wrongs of action general principles are of little value: the devil lies in the details. It thus stands opposed to ethics relying on highly general and abstract principles, particularly those associated with the Kantian categorical imperative. The view may go so far as to say that taken on its own, no consideration points in any particular way, but taken to this extreme the view seems to threaten any kind of reasoning about what to do, since that can only proceed by identifying salient features of a situation that weigh on one side or another.

**Moral Relativism**

In philosophy, moral relativism is the position that moral or ethical propositions do not reflect objective and/or universal moral truths, but instead make claims relative to social, cultural, historical or personal circumstances. Moral relativists hold that no universal standard exists by which to assess an ethical proposition's truth; it is the opposite of moral absolutism. Relativistic positions often see moral values as applicable only within certain cultural boundaries or in the context of individual preferences. An extreme relativist position might suggest that judging the moral or ethical judgments or acts of another person or group has no meaning, though most relativists propound a more limited version of the theory.
Moral Universalism

Moral universalism is the meta-ethical position that some system of ethics, or a universal ethic, applies universally, that is to all people regardless of culture, race, sex, religion, nationality, sexuality, or other distinguishing feature. The source or justification of this system may be thought to be, for instance, human nature, shared vulnerability to suffering, the demands of universal reason, what is common among existing moral codes, or the commands of a God. It is the opposing position to various forms of moral relativism.

Moral Zeitgeist

The Moral Zeitgeist is a term used by some atheists to describe the evolution of morality. Proponents of a moral Zeitgeist believe that morality evolved to help our ape-like ancestors survive in large groups as social animals. This theory suggests that moral acceptability is chosen by the masses. As the people's view of what is a morally acceptable change, the moral Zeitgeist is said to "shift."

Words Related to Moral

The words related to 'Moral' are given below:

- Moral Absolutism
- Moral Acceptance
- Moral Action
- Moral Agency
- Moral Argument
- Moral Argument
- Moral Asynchrony
- Moral Authority
- Moral Awareness
- Moral Battle
| Moral Behaviour                          | Moral Entitlement                          |
| Moral Certainty                         | Moral Entrepreneur                          |
| Moral Character                         | Moral Equivalence                           |
| Moral Chat                              | Moral Equivalent                            |
| Moral Clarity                           | Moral Essay                                 |
| Moral Code                              | Moral Fabric                                |
| Moral Cognition                         | Moral Fashions                              |
| Moral Community                         | Moral Formation                             |
| Moral Concept                           | Moral Geographies                           |
| Moral Conscience                        | Moral Good                                  |
| Moral Consciousness                     | Moral Graph                                 |
| Moral Crisis                            | Moral Hazard                                |
| Moral Deadline                          | Moral Idiocy                                |
| Moral Debate                            | Moral Imagination                           |
| Moral Decay                             | Moral Imperative                            |
| Moral Decline                           | Moral Instinct                              |
| Moral Determinism                       | Moral Instruction                           |
| Moral Development                       | Moral Intelligence                          |
| Moral Dialogue                          | Moral Intensity                             |
| Moral Dilemma                           | Moral Inventory                             |
| Moral Economy                           | Moral Issue                                 |
| Moral Education                         | Moral Judgement                             |
| Moral Emblems                           | Moral Justification                         |
• Moral Law
• Moral Lepers
• Moral Lesson
• Moral Life
• Moral Limits
• Moral Luck
• Moral Mafia
• Moral Majority
• Moral Masochism
• Moral Mazes
• Moral Measures
• Moral Message
• Moral Minds
• Moral Motivation
• Moral Nihilism
• Moral Obligation
• Moral Opposite
• Moral Orientation
• Moral Panic
• Moral Particularism
• Moral Philosopher
• Moral Philosophy
• Moral Pluralism
• Moral Practices
• Moral Principle
• Moral Problems
• Moral Properties
• Moral Psychology
• Moral Purity
• Moral Realism
• Moral Reasoning
• Moral Reasons
• Moral Relativism
• Moral Responsibility
• Moral Responsiveness
• Moral Schizophrenia
• Moral Sense
• Moral Sentiments
• Moral Sinner
• Moral Skepticism
• Moral Societies
• Moral Skepticism
• Moral Spots
• Moral Standards
• Moral Status
• Moral Stories
3.8 OBJECTIVES OF THE STUDY

The study is designed with the following specific objectives:

1. To study the attitude of Intermediate Students towards Moral Values.

2. To study the influence of Personality Factors on the attitude of students towards Moral Values.

3. To study the impact of Study Habits on the attitude of students towards Moral Values.

4. To study the impact of Self-concepts on the attitude of students towards Moral Values.

5. To know the influence of Socio-Demographic variables on the attitude of students towards Moral Values.

6. To predict the Moral Values with the help of different sets of independent variables namely (i) Socio-Demographic variables, (ii) Personality Factors, (iii) Self-concepts and (iv) Study Habits and (v) All the independent variables in the study.
3.9 HYPOTHESES OF THE STUDY

Based on the above objectives, the following hypotheses were formulated for the purpose of the study.

1. In general there would not be good Moral Values among Intermediate Students.

2. There would be no significant influence of the main effects namely sex and college on the Moral Values.

3. There would be no significant interaction effect of sex x college on Moral Values.

4. There would be no significant influence of the main effects of community and caste on Moral Values.

5. There would be no significant interaction effect of community x caste on the Moral Values.

6. There is no significant influence of Personality Factors on the attitude of students towards Moral Values.

7. There is no significant impact of Self-concepts on the attitude of students towards Moral Values.

8. There wouldn’t be significant influence of Study Habits on the attitude of students towards Moral Values.

9. There is no significant influence of Socio-Demographic variables on the attitude of students towards Moral Values.

10. Socio-Demographic variables, Personality Factors, Self-concepts and Study Habits would not turnout to be the predictors of Moral Values.

11. No independent variable out of 55 turnout to be significant predictor of Moral Values.
3.10 VARIABLES STUDIED

The review of literature in the field of Moral Values reveals the fact that the Moral Values of the students have been influenced by a number of psycho-sociological variables collectively. Hence the following psycho-sociological variables are included in the study. Out of total variables 55 are independent variables and one is dependent variable. 22 are Socio-Demographic variables for which information is gathered through a personal data sheet.

A. Independent Variables

1. Socio-Demographic Variables.

1. College
2. Age
3. Family Annual Income
4. Educational Qualification of Father
5. Educational Qualification of Mother
6. Father Occupation
7. Mother Occupation
8. Birth Order
9. Total Members in the Family
10. Residence
11. Sex
12. Community
13. Caste
14. Native Place
15. Economic Position
16. Medium of the Study
17. Religious Festivals
18. Religious Discourses
19. Visiting Temple
20. When you go wrong who corrects you.
21. Type of Family
22. Group Subjects

2. Psychological Variables.

i) HSPQ consisting of 14 personality factors.

1. Factor A (Reserved Vs Outgoing)
2. Factor B (Less Intelligent Vs More Intelligent)
3. Factor C (Emotionally less stable Vs More Intelligent)
4. Factor D (Phlegmatic Vs Excitable)
5. Factor E (Obedient Vs Assertive)
6. Factor F (Sober Vs Happy go lucky)
7. Factor G (Moral Standards Vs Super ego strength)
8. Factor H (Shy Vs Venturesome)
9. Factor I (Though minded Vs Tense minded)
10. Factor J (Vigorous Vs Doubting)
11. Factor Q (Placid Vs Apprehensive)
12. Factor Q2 (Group Dependent Vs Controlled)
13. Factor Q3 (Undisciplined Vs Controlled)
14. Factor Q4 (Relaxed Vs Tense)

ii) Self Concept questionnaire consisting of 10 areas.

1) Health and Sex Appropriateness
2) Abilities
3) Self-confidence
4) Self-acceptance
5) Worthiness
6) Present, Past and Future
7) Beliefs and Convictions
8) Feeling of Shame and Guilt
9) Sociability
10) Emotional Maturity
11) Self-concepts Total Score (Total of all the 10 areas)

iii) Study Habits questionnaire consisting of 7 areas.

1. Home environment and planning of work
2. Reading and note-taking
3. Planning of subject
4. Habits of concentration
5. Preparation for examinations
6. General habits and attitudes
7. School environment
8. Study Habits Total Score (Total of all the 7 areas)

B. Dependent Variable

Attitude scores of Intermediate Students towards Moral Values are taken as the dependent variable.

3.11 LIMITATIONS OF THE STUDY

The following limitations are observed in this investigation.

1. The study is limited to the students of Senior Intermediate only.

2. The attitude of students is measured through the Moral Values Attitude Inventory constructed by the investigator.

3. Attitude of students towards Moral Values depend on Psychological, Sociological, Economic and Environmental factors. No factor can be studied in isolation.

4. Due to laborious calculations, only certain variables are studied in this investigation.

5. The study is confined to 16 intermediate colleges in Chittoor District of Andhra Pradesh.

6. This is only a presage study in the area of Moral Behaviour.