CHAPTER - II

REVIEW OF RELATED LITERATURE
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2.1 INTRODUCTION

The study of Attitudes has become the main focus of attention of the social psychologists, according to whom social psychology is often defined as the study of attitudes. The present study has been one more research attempt undertaken with a specific view to examining the impact of a number of factors, such as generation gap, sex, caste, education and socio-economic level, on the formation of attitudes of subjects towards varied social and familial issues as well as cultural ideas and moral values and social modes of living, lifestyles, fashions, etc. A number of other social scientists, psychologists and researchers have studied these and other related issues in the past, mostly in the western countries in a different set-up with reference to attitudes towards Jews, Negroes and other minority groups. It has been most appropriate to study attitudes of people in our country which has been dominated in the past by conservative Hindu-culture and where people still today believe in old traditions, social customs, caste system, etc. despite the influence of progressive education, science and technology. No doubt, it is difficult and also unwholesome to lead abruptly the country to an era twentyfirst century marked with modern technology and westernize her people who have benefitted much from their old traditions and culture, maintaining eternal values and higher spiritual ideas in contrast to materialistic approach of the West. Anyway,
the present study is a welcome approach to study the impact of a number of factors on changing attitudes towards current issues in India. This problem is studied here in a more scientific way, using more refined designs and statistical analysis, used less frequently in studying social problems. Very few systematic studies in our set up have been undertaken in our country, using research designs with more controls for accuracy and reliability of results and whatever is done is mostly of survey type. The present study is an attempt to study the problem more scientifically from methodological point of view, and more specifically from point of view of special issues in context of our society and culture. However, before the present approach to the problem is described, it is more in fitness of things to review some of the related studies undertaken elsewhere and in our country in this connection. This would enable the reader to compare what has been done and found earlier with what is found in the present study and thereby enable the future researcher with filling up some gaps. Related research has been thus reviewed in the following paragraphs.

2.2 STUDIES ON ATTITUDES AND BELIEFS REGARDING SOCIAL ISSUES

Goswami (1977) has studied "Child Rearing in the Jaintia Family: A socio-educational study of its beliefs, customs, practices and attitudes". The major
objectives of the study were: (i) to show how far the Jaintias, both Christian and non-Christian, had been following the old beliefs and customs in rearing their children, and how the modern civilization had exerted influence in changing their age-old practices of child rearing; and (ii) to point out some lacunae in the methods of their child rearing in the matriarchal family and to make suggestions for their improvement.

Fifteen villages surrounding Jowai town were chosen at random. Five families from each village and ten families in Jowai town formed the sample. This included Christian and non-Christian, and poor and rich families. The data were collected through interview and observation. In this regard information were also sought from leading members of the society and school teachers. As an addition, data were also obtained from educated families of Jowai town using questionnaires and schedules. The analysis of the data was mainly descriptive and analytical.

Some of the major findings were as follows: (i) Majority of the parents were following the outdated methods of child rearing which were based on superstitious beliefs and customs, (ii) Girls were considered as assets in the family, while the boys were considered as liabilities, (iii) Child rearing was more a mother's job than father's, (iv) Children did not normally have a
very close contact and attachment with fathers. But in Christian families, at times, the father looked after the infant, (v) Children did not have opportunity to develop habits of cleanliness from infancy and childhood, (vi) Children were trained from early childhood to work at home daily. During later childhood working at home or field was compulsory, (vii) Girls were trained more to shoulder responsibilities. Boys felt neglected and inferior. They could hardly take any decision independently, (viii) Christian families had started adopting some modern methods of child rearing. They were trying to deal male and female children equally and getting rid of superstitious beliefs and customs, (ix) Both Christians and non-Christians were influenced by Western values of the foreign missionaries. Christianity had not affected the social behaviour or social structure to any considerable extent. Changes had occurred during due to changes in values and not because of religious beliefs, (x) Parent-teacher relationship was almost nil, parents ignored the education of their children due to poverty.

Baker (1973) had carried out a study of women students' values, goals and conflicts regarding studies, career, social life and marriage. The major purpose of the study was to examine the values and value conflicts of women students in respect of their aim in life, studies, career, social life, and marriage as well as
the areas of conflict with parents as perceived by them.

The study was based on the assumption of traditional values like aimlessness in studies, pattern of arranged marriage, religious beliefs and practices, preferences shown by the family for boys rather than for girls, religious ceremony for marriage, restricted contact with boys and no pattern of working woman in the family. The study also assumed the modern values, namely, pragmatic view of college degree, job or career orientation, rationalism regarding religion, social contact with boys, civil marriage and divorce and regular pocket money arrangement. Social group of the women students, their education, income, independent variables of the study. Peer group, occupation and medium of instruction were the major sure time activities. Ideologies, age of parents, type of family, change of residence and teacher influence were some of the other independent variables.

The dependent variables of the study included:
(i) aim in getting a degree, (ii) choice of subjects, (iii) attitude towards career, (iv) social life, relationship with other sex, (v) pocket money arrangement, and, (vi) pattern of choosing marriage partner. The sample of the study consisted of 130 unmarried women students from the graduate classes of Arts, Science and
Commerce in the city of Bombay, the students of S.N.D.T. women's University being excluded. An interview guide was used in collecting data. Correlation and test of significance were used in the analysis of data.

The following were some of main conclusions of the study:

(i) Three-fourth of the fathers and nine-tenths of the mothers had almost no college education.

(ii) Nearly seventy percent of the subjects were either first graduate, first woman of the first generation, one of the first generation or not first generation but first woman graduate in the family.

(iii) Some women students came to college without any definite aim; others came to prepare for a job.

(iv) Only twelve percent families actively encouraged students to take up a job after graduation.

(v) Parents placed restrictions on the relationship and mixing of opposite sexes. This was found to be a source of conflict. The most conservative social group in this regard seemed to be the South Indian Hindus.

(vi) Restrictions and opposing views of parents regarding fashion and spending much pocket money were further areas of conflict.
Western literature and films were found to have deeply influenced the value systems of women students.

Students were found quite knowledgeable about outstanding personalities.

Regarding marriage, opinions showed diverse trends; about one-fourth of the students would agree to a civil marriage and about two-thirds of the students would take divorce if certain situation arose.

The major objectives of the study carried out by Mehta V. on "Women's Attitude towards Social issues concerning women and Associated Factors", were: (i) to study women's attitude towards social issues like education, marriage, different professions, participation in political life, social, religious and cultural life, (ii) to verify the conviction that the attitudes of women were rarely specific, and, (iii) to study the relationship between some of the demographic variables of the women and their attitudes.

The sample included 900 women students and teachers. The independent variables in the study were the socio-economic, educational and psychological background factors of women, whereas the dependent variables were measures of attitudes. The women were classified...
on the basis of marital status, religion, socio-economic status, family education background, progressive or conservative character of family, age, etc. The major tools of study were attitude scales measuring attitudes of women towards; (i) family, social and cultural affairs, (ii) education, (iii) marriage, (iv) jobs, and, (v) politics. The statistical techniques included factor analysis by the centroid method.

The major findings of the study were:

(i) There was no significant difference in the attitudes of (a) married and unmarried women, (b) Hindu and Muslim women, (c) women belonging to higher and lower socio-economic status, (d) women with higher family education background and those with lower family education background;

(ii) Women coming from science group, younger age group, less religious group, and group with more progressive family background were modern and progressive in their attitudes;

(iii) Women showed a deep sense of identification with their culture;

(iv) Women were less agreeable to such traditional institutions as sex, caste and community and were not afraid of breaking with the socio-religious obligations;
(v) Adequate education was considered as an essential prerequisite for economic independence;

(vi) Women were in favour of professional education;

(vii) Marriage and jobs were considered equally important; and

(viii) Women showed a highly favourable attitude towards politics.

Ojha (1968) carried out a study on "Attitudes of college students' towards certain social problems".

The major objectives of the study were to find out:

(i) whether there were significant differences in the attitudes of the students towards college education, marriage, religion and war; (ii) whether economic status of the students' parents had a significant influence on the attitudes of the subjects; and (iii) whether such factors as educational level of students' parents had a significant influence on the attitudes of the subjects under study.

In the first stage of the study a five-point Likert type attitude scale was constructed. Out of initial 400 statements pertaining to certain aspects of college education, marriage, religion and war, only sixty statements were finally retained on the basis of item consistency and discriminatory power. The final form of the scale had split-half reliability of 0.85.
after spearman-Brown correction. This scale was then administered to a sample of 200 college students randomly selected from the different colleges of the university of Bihar. The age of the subjects ranged between eighteen and twentyfive. Besides this scale, a schedule was also prepared and used to assess economic status and educational level of the students.

The following were some of the major findings of the study:

(i) It was found that students held favourable attitude towards college education. A majority of them stressed college role in helping for better job, providing vocational training, and creative thinking. They also stressed that education should be there and English should be an optional subject;

(ii) Majority of the students preferred healthy, younger and educated marriage partner and they liked love-marriage and late marriage;

(iii) Majority of the students held favourable attitude towards religious activities and unfavourable attitude towards war;

(iv) The poorer section of the students favoured the goal of college education and the status of English as an optional subject, while the richer section held the opposite view;
(v) The students of high and low socio-economic classes differed significantly with regard to their attitude towards marriage. Educated marriage partner and choice of the partner by themselves were favoured by richer section of the students;

(vi) Students coming from low economic class had more favourable attitude towards religiousness and less favourable attitude towards war;

(vii) Under-graduate students from illiterate families favoured the idea of vocational training as the goal of college education; post-graduate students from literate families did not hold this view, and they favoured sex education more than their peers from illiterate families.

(viii) The students from literate and illiterate families alike were of opinion that war was inhuman.

The study on "Attitude and choices of College girls in Rajasthan" carried out by Mehta P. (1974) was mainly aimed at measuring the attitudes and choice of college girls of Rajasthan.

The sample of 375 girls was selected from the local government college and the Home science Department of Udaipur University. The data were collected through questionnaires.
The findings of the study were:

(i) Almost all the girls came from middle or lower middle class families;

(ii) Majority of students had selected the subjects of their own choice and the Arts students were independent in this decision-making process;

(iii) The girls of highly educated mothers showed better perception regarding the relationship with opposite sex;

(iv) Majority of respondents believed that women in India had been traditionally submissive and passive and there was a need to change with time;

(v) A great number of girls of educated mothers showed dissatisfaction with the present status of women.

(vi) Majority of girls thought that it was difficult for women to break the traditional customs & conventions.

(vii) Home-science students showed highest degree of confidence with regard to chalking out a career and Science students had more confidence than the Arts students in this respect.

(viii) The Science and Arts girls tended to show greater career orientation than the Home Science girls and this was influenced by two significant factors, namely, mother's education and coeducation.
(ix) Girls of more educated mothers were more inclined towards a career than the girls of less educated mothers;

(x) A majority of girls of educated mothers, in comparison to the girls of less educated mothers, perceived no difference in decision making on account of sex difference and they felt that girls could take a decision in a similar way as boys could;

(xi) Eight out of ten students felt that discipline came naturally to the girls and they could handle responsible jobs with competence.

It should further be noted that a number of authors in India have developed Attitude Scales to measure the attitudes towards the social and family issues in Indian context. Some of these are: (i) Family Planning Attitude Scale by Ahmed S. Fareed, (ii) Family Planning Attitude Scale by L.L.Katakwar, (iii) Family Norm Scale by S.A.Murthy, (iv) Widow-Remarriage Attitude Scale by Kamala Gopal Rao (summated rating type and equal-appearing interval type), etc. as reviewed in the Handbook of Psychological and Social Instruments edited by Udai Pareek & T. V. Rao (1974).
Many psychologists have studied the issue of generation gap or inter-generational conflicts in its institutional settings, such as, family, marriage, political participation, education, etc. They have also tried to ascertain if and how conflicts between generations change or alter with reference to caste, educational background of the generations, income-patterns and also rural-urban background. Conclusions of the studies made by some psychologists have been reproduced here below.

Sinha, M.P. (1970) while discussing 'Generational Marital Attitudes' in 'Inter-Generational Conflicts in India' has concluded: "Mothers are unwilling to let their daughters choose their own mates. Members of the younger generation, even when reserving the right of selecting their spouse, do not desire to exclude their parents from counsel and concurrence. Even fathers who would not leave the selection to the wards consider their consent necessary. While students are generally opposed to the idea of marrying within one's own caste, parents are uncertain. Both the generations are inclined towards restricting marriages within the same religious and linguistic groups."

"In the selection of mates for boys, the younger
generation gives precedence to social and acquired traits and the older to familial status. Inmates for girls acquired traits are most highly regarded by both generations. Love marriages find favour more with boys than with girls. Dowry is denounced by both the generations. Restricted divorce is supported by mothers as well as daughters and more sons than daughters favour free divorce. On the various issues of marital attitudes the two generations have significantly differed."

Sinha and Gangrade (1970) have observed as follows from their study on 'Generational Attitudes to the Joint Family System:

"The generations have differed in their preferences for particular family types, the younger generations inclining towards small and nuclear families and older towards slightly large and joint families. While both the generations are for helping parents financially, there is a cleavage between the generations about helping extended kin groups. The solicitude shown by the older generation for extended kins is absent among the young."

Sinha and Gangrade (1970), while studying on "Family Authority" concluded thus: "The familial authority pattern reveals some divergence of opinion
between the two generations. There is some divergence also over the process and the nature of decision-making in the family. While some parents are willing to give freedom to their wards in choosing their friends, appearance and aids, some students are not ready for this freedom. The two generations tend to agree that mutual consultation is the best way of operating the family. However, more women than men ask for democratic processes in the family. This is their modus vivendi for mediating discords between the mother-in-law and the daughter-in-law, which are not attributed to women’s education. Although women certainly want their husbands to help them in domestic work, they limit their expectation to shopping. Some men are inclined to extend their help to the rearing of children.

In the sphere of consumption, the two generations have the same set of items though they rank them variously. Being urban in character, they tend to show a propensity for acquiring goods and enjoying the good things of life. While parents think of furnishing the house, students think of reading material as their first priority. The older generation goes along with the younger generation on pop culture but with some reservations. Students as well as parents are divided among themselves about conspicuous consumption. Vicarious pleasures do not find favour with either generation. In the matter of spending time outside the house, the
older generation seems to have reservations about giving freedom to sexes equally. In the case of leisure time activities, the older generation is indulgent with the social inactivity of boys but not of girls. On social creativity and social interaction there is a consensus between the two generations."

Sinha and Gangrade (1970) while discussing "Religious Attitudes of Generations" observed: "While the younger generation is willing to consider religion as a matter of personal choice, the older generation is adamant in compulsively accepting it. The generations have agreed that education has little influence on religiosity or respect for religious leaders. The two generations, by a majority, reject unethical behaviour on the part of people either in public or private life."

Sekher (1970) while studying on 'Socio-Cultural Process and Inter-generational Conflict' concluded: "To sum up, we have shown that inter-generational conflict is a product of socio-cultural process, i.e. in the workings of social and cultural institutions guided by a set of values. As socio-cultural process changes, the content of inter-generational conflict also changes. Again, as socio-cultural process changes, the criteria of generations must also change. Thus, we have rejected
the stereotyped definition of generation and suggested a broader one which will be able to comprehend the changes occurring in the socio-cultural process.

Chitnis (1970) concludes in her research on "Parents and Students: A study in value orientation" thus, "The aim of the study has been to show the manner in which parents influence the values of their children and to point out the sources of stresses and strains on the parental function and to indicate how these may result in maladjustment or conflict between the generations and disorganization in different area of life. One point that emerges clearly in the course of this analysis is that the parental function of the inculcation of norms and values among children calls for considerable tact and understanding and, above all, a ready adjustment to the changes in society. The need for adaptation and adjustment to the shifting demands of society becomes particularly acute in modern society with its rapid pace of change. Similarly, the need for adjustment is marked when a major event like a war, a rebellion or a religious upheaval alters the texture of a society conspicuously. Paradoxically enough, in such periods, when the stresses and strains on the parental function are many, the differences between the generations widen. For example, when the pace of change increases, inter-generational gap relative to a specific period of time is considerably greater than during the same period of time when the pace
of change is less rapid. The data used to illustrate these points indicate how the expansion of educational and occupational opportunities and the transition from tradition to modernity in India make for difficulties in the parental function of guiding the young in the development of their values.

Damle (1970) studied "Elite students and Areas of Conflict with parents", as follows:

"The paper seeks to examine the problem of intergenerational conflict involving a special group of elite students. By elite students is meant students who possess superior abilities and capacities, both schoastic and others, and have also the will and desire to become leaders of society in respect of thought and action.

Areas of conflict: The study revealed a few cases both amongst boys and girls where there were serious disagreements between them and their parents on the score of dress and diet. Similarly, friendship between the sexes sometimes creates a crisis situation. Keeping late hours at night for reading, getting up late in the morning and in general, not conforming to the time discipline of the home can give rise to serious conflicts between students and their parents, particularly the father. Returning home late in the evening is almost taboo for girls. In many cases, students avoid eating
with their fathers in order to avoid disagreement and dissent. Where the parents are strict disciplinarians, disagreement over these areas is very likely to develop into conflict.

In more important areas such as choice of courses and careers and colleges etc. disagreements are likely to be sharp and almost certain to engender conflict between students and parents. As regards the choice of life partner, no particular conflict was observed because a very few students actually got married in the course of the study, although there were cases where disagreements between students and their parents were all too obvious.

Disagreement tended to be pronounced in respect of caste norms, e.g. restrictions on diet, mixing freely with people irrespective of caste, friendships across the caste barrier etc. Unquestioned deference to age is another area of disagreement and sometimes of overt conflict. Control over purse and time is yet another area of disagreement developing into conflict in some cases.

**Ideologies and values**: Ideologies and values constitute another source of disagreement as well as conflict. Notions of equality, social justice, liberalism, dignity and worth of the individual, freedom of
thought and action and social interactions, etc. have been some of the sore points in the relationship between students and their parents. The belief of parents that the education of their sons and daughters is an investment for security in old age brings them into serious trouble with their wards who regard higher education as their inherent right.

It is well known that in the Indian Family the father plays a central role and he can be very domineering. This is not palatable to sons and daughters who want to exercise their own mind and judgment in various matters. Most of the students resented an authoritarian atmosphere in the family. The study noted conflicts arising from the different concepts of family pattern, the nuclear versus the joint family. In some cases the parents insisted that their eldest son or daughter take up the entire responsibility of upbringing and education of the younger siblings even if it necessitated sacrifice of one's career. This was not acceptable to some of the students.

Rituals, religious beliefs and ideas about morality: Religious beliefs and performance of rituals such as daily worship have been another source of disagreements and conflicts between parents and their sons and daughters. The traditional concept of morality, largely negative in its content and character, poses a serious
problem. Students do not accept their parents' notions of morality which are contingent on their beliefs in diet, dress, friendship between sexes, etc. They insisted that they should have complete freedom to try out new patterns of diet, dress, recreation, social interaction, etc.

Reddy and Bhat (1970) in their study on "Non-student youth and parental conflict" observed that there was no possibility of clash between the non-student youth and their parents because they had hardly any choice. It might be mainly due to their poor conditions and low education.

Amritananda Das (1970) while analysing the inter-generational conflicts recapitulates that youth as a whole and educated youth in particular have been positively induced to learn disrespect for the society they live in and that the parents have abdicated their authority over their children. As youths of the middle-class section (the bulk of the urban educated youth) grow up, they are taught to adopt a highly unrealistic criterion for success. When they fail to fulfill it, the resulting neurosis is channelled through socio-political factors, into a pathological hatred and dissociation of the society they live in. Guided by teddy-boy heroes and professional agitators, the more susceptible sections of these youths seek to work off their aggressions by
violent anti-social group activity, preferably of a left wing political colour. And when this threat emerges, society is neither ready to suppress nor to redirect it constructively. This concatenation of events forms the background of the phenomenon people designate by such names as the revolt of youth or the conflict of generations. It is much more a case of social degeneration marked by abdication of both parental, academic and political authority of the elders.

K. Shivshankar Reddy (1983) had studied "Attitudinal differences between the young and the old - a study of Generation Gap". The author has aimed at studying the possibility of attitudinal differences between the younger generation (final year college going male youths of 17-20 years staying away from home), and the older generation (male parents of 50 years & above and teachers of 40-50 years) in the rural (village), urban (towns) and metropolitan (city) areas in Andhra Pradesh, with 250 subjects in each sub-group, thus, making a total sample of 250-x 9 = 2250 subjects. The study examined also the likely influence of varying educational (six categories), occupational (seven types) and socio-economic background (four levels) only of parents on the subjects' attitudes. The investigator attempted to assess the attitudes of these subjects towards some major social and personal issues in day-to-day life, major एकीमि and personal त्रित्व such as God,
religion, discipline, family ideology, morale, authoritarianism vs. liberalism, education, women, divorce, sex, education, family planning, patriotism, socialism, communism, war and cinema movies. The investigator found significant differences between young and old in their attitudes towards most of the issues as a result of the study.

Sinha and Gangrade (1970) have written a book on 'Intergenerational conflict'. Intergenerational conflict is understood as difference between adult and adolescent. Inter-generational conflict in its institutional setting include family, marriage, political participation, authority patterns, aspirational structures, education, etc. Such studies reveal the attitude difference between adults and adolescents. Sinha and Gangrade studied the issue with a sample of 400 college campus students and their parents. Different groups of Ss were classified on the basis of sex, science-arts-commerce, income and rural-urban dimensions. Structural questionnaire was administered to both the groups of students and their parents by trained investigators through interviewing individually.

Questionnaires to the students were given at their study places and not at home, while parents were interviewed at their residences. Correlations were made on the basis of fixed variables such as caste, sex, education and income.
P S Halyal and K. R. Mallappa (1986) studied on "Generation Gap: Differences in attitudinal modernity". They attempted to explore the generational differences in broader perspective by using the concept of attitudinal modernity which covered all the important dimensions of traditional socio-cultural values as well as contemporary rational and scientific attitudes. 189 final year degree students and their both parents were studied by administering the "modernity scale". The results showed the existence of perceptible generation gap in terms of attitudinal modernity. The main findings were:

1. The younger generation was significantly more modern than their parents in all the four dimensions of modernity.

2. There was a variation of generation gap in different dimensions of modernity.

3. The generation gap was more in relation to mothers than in relation to fathers.

Thus, generation gap appeared to be a positive factor for dynamic and viable society rather than a negative as it has been advocated by many scholars.

2.4 STUDIES ON SUPERSTITIOUS BELIEFS

Attitudes towards superstitions and beliefs have been studied almost everywhere. Every society and
its culture maintain a number of superstitions and beliefs. One can find its impact on the life style of the people. A few cross-cultural studies have been reviewed here in brief.

(i) The study of Kaku and Mastsumoto (1975) conducted an investigation to find out the influence of folk superstitions on fertility of Japanese in California and Hawaii. According to this study the Japanese folk superstition of Hinoe-Uma seems to have been a factor influencing their crude birth rates of Japanese in California and Hawaii in 1966 in addition to other more obvious factors, such as declining fertility and increased use of contraceptions.

(ii) B. G. Prasad, Amla R. Rao and S. B. Nayar (1969) carried out a study of beliefs and customs in villages around Lucknow in relation to certain diseases, menstruation, child rearing and family planning. The sample consisted of 367 including 73 households and observed that people adopted the health practices based on beliefs and customs prevalent in their society and had negative attitude towards medicine. Further they observed that the attitude of mothers towards family planning was favourable; if it only meant children by choice and not by chance. Mothers showed an aversion to stopping the addition of children in the family.
Yagnik (1985) further studied the same problem of attitude change and resistance to change of persuasion, trying varied techniques of persuasion (based on McGuire's technique of inducing resistance, 1961), with respect to the issue of superstitions prevalent among male and female subjects of three generations, viz. adolescents, parents and grandparents. His findings were:

1. There were no significant difference in types of defense (supportive & refutational).

2. Both types of sequence of presentation of defense (inoculation & restoration) were equally effective.

3. There were no sex differences.

4. However, the generation gap was found to be most strikingly significant in effects of change or resistance in superstitious beliefs. The change was greatest in case of parents and least in case of adolescents.

Saryu Desai (1982) has studied the problem of attitude change and tried out the various techniques of persuasion (based on McGuire's inoculation theory) to bring about change in attitudes with respect to issues on widow remarriage, superstitious beliefs, medium of instruction and use of canned food. Her findings were:
(1) Type of defense (supportive and refutational) was not found to be a significant factor;

(2) Order of presentation of defense was a significant factor, immunization (inoculation) was more effective than restoration sequence, as predicted by McGuire.

(3) Time-interval between defense & attack played a significant role;

(4) There were no sex differences. Change depended significantly on the type of beliefs.

2.5 STUDIES ON RELIGION AND VALUES

Smriti S. (1977) studied "Attitudes, values and level of aspiration of teachers and their pupils". The investigator aimed at discovering the differences and relationship between attitudes, values, needs and level of aspiration of teachers and their pupils.

The sample was drawn from sixteen boys intermediate colleges of Allahabad city. It consisted of 230 teachers and 780 students. An attitude scale developed for the purpose, the Allport-Vernon-Lindzey Scale of values (adopted in Hindi), the Edwards Personal Preference
Scheme (R.P. Bhatnagar's Hindi adoption), the Ansari's Coding Test of Level of Aspiration, and one Personal Data Schedule developed for the purpose were used for data collection. The teachers and pupils were compared on all the variables using the test. The data on teachers and 'their' pupils were rearranged in a way that it ensured the group of teachers to include only those teachers who had an exclusive teaching-learning contact with their counterpart group of pupils. Teachers were rated by their pupils on two extreme dimensions of likability with reference to their own attitudes and values.

The findings of the study suggested the following:

1. Institutions were important variables in determining teacher-pupil relationship. Teacher-pupil relationship might be studied in relation to social, emotional and academic climate of the institution;

2. Teacher-pupil relationship might also be studied with reference to organisational structure, communication channels and decision making processes in institutions.

Usha Kiran (1986) attempted to find out relationship of values and attitude towards religion among degree level students while studying on "A correlational
study of religious attitude and values. The sample consisted of 50 cases, drawn from K G K College of Moradabad town. Out of 50 cases, 25 cases were of males and 25 cases were of females. The data were obtained by administration of two tests. Attitude Scale towards Religion by R. K. Tandon and B. K. Tandon, and Study of Values by R. P. Bhatnagar and R. K. Tandon. The results indicated that there was positive correlation, between religious attitude and religious value.

B. G. Singh (1986) carried out a study on "A cross-cultural study of values", indicated that the experiences in specific cultures lead to development of different sets of values. The whole study investigated value differences in Muria and Halba tribes from Bastar region of central India. These tribes differed in the process of institutionalization. Specifically the two tribal groups differed in the arrangement known as Ghotul. This institution of Ghotul present in Muria tribe provided different type of socialization pattern to its members than the Halba tribe which lacked this institution. The two tribal groups used to speak different languages, had different religious practices, and had life style. This led to the assumption that the value structure of these groups was differed. Also there was significant sex differences among these groups. The value structure was investigated with the help of a specifically designed value check list consisting of 16
terminal and 16 instrumental values. The results showed a number of important differences and similarities which have implications for theorization in cross-cultural analysis of value structures.

2.6 OTHER RELATED STUDIES

Kevin Marjoribanks (1985) while studying on "School Attitudes and Adolescents' Aspirations: Ethnic Group Differences" collected 16-year old Australians from Anglo-Australian, Greek and Southern Italian families to examine relations between adolescents' school-related attitudes and their educational and occupational aspirations. After taking into account the influence on aspirations of social status and intellectual ability, regression surfaces were constructed from hierarchical models that examined possible linear, interaction and curvilinear associations between the variables. His findings suggested the propositions that:

(a) Social status acts as an allocation factor such that low social status inhibits associations between early school attitudes and later aspirations;

(b) In relation to intellectual ability, attitudes of early schooling have negligible or modest unique associations with adolescents' aspirations; and
(c) Relationships between social status, intelligence, attitudes, and aspirations vary for adolescents from different ethnic groups suggesting that ethnicity is an important contextual variable to include in investigations of aspirations.

A. K. Sharma (1986) had taken up a study to examine the trend of fashion of garments covering boys and girls of intermediate classes of Moradabad town under the title of "Survey of opinion on the fashion of garments among inter-college students of Moradabad town". A questionnaire consisting 50 items was prepared by the author. The data were collected on a sample of 100 students (50 boys and 50 girls) of intermediate classes. The responses were taken on three point scale. Analysis of data revealed that boys and girls did not differ significantly in fashion of garments. Moreover, the results confirmed the view that poor people could not manage to enjoy fashions in garments.

Thus, it was concluded that economic status was responsible for fashion of garments. The boys and girls who displayed fashions in wearing garments belonged to higher economic status.

S. N. Singh (1986) had carried out a study on "Caste and modernity" and attempted to examine the influence of caste upon the attitudinal modernity of
industrial workers working in urban as well as in rural setting by comparing the attitudes of Rural Factory Workers and Urban Factory Workers. Each of two groups had 100 cases. Attitude scale of Modernity developed on the basis of Harvard Project OM scale had been used in this study. The results showed that the high caste groups were more modern than the low caste groups. The modernity of high caste respondents was more marked in Psychological and Familial Modernity than in Aspirational and Socio-political Modernity.

B. A. Parikh (1986) while discussing "Changes in social attitudes as a function of education among the scheduled tribe students" concluded that Scheduled tribes was an important section of the society which was backward economically, educationally, socially. After independence efforts have been made for the all sided development of these people. In his paper the author studied a sample of 300 scheduled tribe students to examine the effect of college education on their social attitudes in certain areas like, status of women, family planning, religion, intercaste marriage, etc. The sample consisted of four groups. In one group the attitudes were compared before joining college and after completing one year, in 'before-after design'. Two other groups were selected from the second year and third year students. The mean and S D of three pairs of groups were compared, using t-test. The differences between the attitudes of
the before and after, first year and second year, second year and third year students in all the types of attitudes were significant. Thus it can be concluded that education in the college had an effect on the change in attitudes, and that it was in a positive direction. As the sample was drawn from the colleges of Surat City, the conclusions could be applied in this limited area.

Ram Ashish Singh (1986) studied "Relationship between socio-economic status and perception of parental behaviour by students", as follows:

**Parent-Child Relations Questionnaire (P C R Q)**

which was specifically designed to measure parental behaviour was administered to two hundred fifteen male students of class eleventh (Math.) of Secondary Schools of Chapra city of North Bihar. They ranged in age from 13 to 17 years and were about average in intelligence. Subjects were asked to evaluate their parent behaviour by way of P C R Q. Socio-economic status (S E S) was assessed on the basis of three accepted indices of social class. Results indicated a few significant relationship between parental variables and S E S of parents. The S E S was not found to be a good predictor of parental behaviour.

Bhag Rani Kaïra (1986) had carried out a study on "Effect of sex difference and rural versus urban
setting on the problems of adolescent students of Post basic school of Gujarat", in which an investigation into the problems of school going adolescent students of Uttar Buniyadi Schools of Gujarat was undertaken. The sample consisted of 283 boys and 176 girls, N = 459. The areas covered were Ghelwat, Dabhoi, Joj, Chotta Udaipur (Dist. Vadodara), Narukot (Dist. Panchmahal), Vrindavan (Dist. Sàbarkantha) Jhilia and Chansma (Dist. Mehsana), Amrapur (Dist. Gandhinagar) and Ahmedabad.

A questionnaire consisting of one hundred statements/distributed in ten problem areas was constructed in Gujarati on the lines of M P C L. The areas covered were Health, Finance, Sex, Social, Personal, Family, School, Moral & Religion, Hostel life and Mental.

The recorded responses were analyzed and percentages calculated. The data as expressed and perceived by the students revealed that (a) boys had more problems than girls, (b) rural students had more problems than urban one.

The areas showing marked difference among boys and girls were finance and sex and among rural and urban being finance, sex and moral religion.

The groups showed good adjustment in the family area. The routine of such schools helped in building a good character.
The interview as a tool proved a good supplement to the study. Rural students were conscious of the bad living conditions laxity of teachers in taking periods. The students have expressed a desire for better medical facilities, better teaching facilities in the Science and English subjects. They like to get rid of superstitions, bad habits of smoking and over-interest in Cinema viewing. It was suggested that the problems of Adivasis might be studied separately subculturewise and areawise. A study of pre-adolescent school student and college students might also prove a good supplement to the study.

Sharma J. N. (1979) studied the inequalities among Rajasthan Scheduled Castes. He analysed mainly three factors - enrollment, hostels and scholarships. His study pointed out the disparities between the scheduled castes and general population, between the various scheduled castes and amongst scheduled in a particular district or area and observed the differences of attitudes and beliefs which led them towards their feelings for each other caste of different educational levels.

Singh R. M. P. and Krishna K. P. (1971) studied prejudices of college students towards castes. Their sample consisted of 120 P. G. students pertaining to six different castes. Maslow SI inventory was
administered. They found that the main prejudice for high security group was higher than the main prejudice for the low security group. The caste prejudice and the extent of insecurity were found to be significantly associated. Differences in their perceptions of caste distance were also observed significant.

Chauhan N. S., Arora S. and M. Mathur (1984) studied the problem of "Cultural deterioration impact upon Behaviour in Multivariate cross-cultural perspective". It was a study of the impact of cultural deterioration in terms of conformity to or rebellion against culture upon important correlates of behaviour such as value-orientations, attitudes, aspirations and frustrations in people varying in cultural strata (i.e. urban-rural), religion (i.e. Hindu-Muslim), caste (i.e. High-Scheduled) and economic status.

The sample comprised of adolescents and adults of Aligarh and Meerut districts. S. D. Scale (Chauhan, 1979) was used to collect data. The results reveal that cultural conformity is not a phenomenon of rigid stereotyped traditionism or conservatism as one might expect, but possessed a good amount of progressivistic cosmopolitan outlook and dynamism cultural rebellion, in comparison, appeared pseudo-progressivistic and smacked with letter confusion and aggressive reactionism.
A vast number of related research investigations have been carried out since long by Patel at the Department of Psychology, M. S. University of Baroda and elsewhere, relevant to the present study, examining the attitudes, beliefs and opinions of college students and others with respect to social issues, communal issues and the current issues as well as the problem of attitude change and the role of prestige suggestion, halo effect and person perception and also the problem of resistance to change as a function of varied factors and techniques of persuasion (1951, 1953, 1960(a), 1960b, 1960c, 1962, 1971, 1972a, 1972b, 1977, 1980, 1981 & 1982). Results have relevance to the present study.

Most relevant and similar to the present study has been the investigation by M. M. Patel at S. P. University, Vallabhbhis University, studying almost the same problem, useful for comparison with the findings of the present work which has additionally examined the role of generation gap as well as upper and backward castes (instead of scheduled tribes) and three levels of Education, viz. college education, school education and illiterates (instead of two levels, viz. high-school and college) studied by M M Patel. His findings were:

(I) General Findings:

(1) Almost all subjects showed their favourable attitudes towards all social issues (above the median point score), implying that they were more or less
reformists and were for social change, except in their attitudes towards issues of caste system, superstition and religion regarding which they held conservative views.

(2) Most of the young students who served as the subjects for the study were found to hold most favourable attitudes towards the issue of women - their status, rights, freedom and opportunity for their education.

(3) Next in order of favourableness with the subjects, were their attitudes towards the issue of family planning, sex education, the issue of drug abuse, the issue of religious beliefs and devotion to God, and the issue of social reforms.

(4) Next favourable attitudes of the adolescents were towards the issue of higher moral values and ideals in life, the issue of for the youths and against the role of the older generation, and the issue on marriage, divorce and widow remarriage - all for reforms.

(5) Last but not the least favourable attitudes of the young were with respect to the issue of evils of caste system, the issue of family system and child discipline, the issue of modern ways of living, fashions, cinemas, etc. and the issues of superstition.
(II) **Specific Findings**:

(1) Community or caste played a significant role in influencing the attitudes towards the issues of family system and child discipline, social reforms, woman status, superstitions, moral values, life-styles and drug abuse.

(2) Sex influenced the attitudes towards the issues of family system & child discipline, social reforms, woman status, religion, moral values, life-styles and drug abuse.

(3) Education had an significant impact on attitudes towards the issues of caste system, family system & child discipline, marriage and divorce, social reforms, woman status, superstitions, religion, moral values, life-styles and drug abuse.

(4) Finally, there were significant socio-economic status differences in attitudes towards the issues of family system & child discipline, generational conflict.

Many of the findings referred to above in this chapter, have been usefully compared or contrasted with those of the present investigation, wherever relevant, at the end of the discussion of results of the present study in Chapter -IVth.