CHAPTER II

REVIEW OF RELATED RESEARCH

A good number of studies have been conducted on the behaviour, morals, religious values, moral behaviour, moral education and religious education in India and abroad. But the present investigator shall review here only the studies which are relevant to the problem under study.

STUDIES DONE ABROAD

Hartshorne and May (1928) ascertained through a number of ingeniously designed test situations the amount of cheating done by students who attended Sunday School and those who did not. The difference found was negligible. In the subsequent research experience, they observed (1929) that students who attended Sunday School regularly were more helpful than those whose attendance was irregular. They also found that most influential factors determining resistance to temptation to cheat or disobey were situational factors rather than fixed individual moral character traits of honesty. They concluded that knowledge of moral values had little apparent influence on moral conduct, since the correlations between verbal test of moral knowledge and experimental tests of moral conduct were low. Moral values did seem to be related to conduct. These values were found to be somewhat specific to child's social class or group.
Wickman (1928) tried to find out attitudes of teachers and mental hygienists towards the behaviour problems of the students. The students of Wickman show that teachers regard those problems as most serious which concern them in class for example transgression against authority and dishonesty. They regard withdrawing behaviour as least serious. On the other hand hygienists and clinicians regard withdrawing and recessive behaviour as most serious and transgression against authority and violation of orderliness in the class as least serious.

Havighurst, Taba and Hollingshead (1941) have demonstrated the effect that youth norms and standards have on the behaviour of youth and how the social behaviour of adolescent youth is related functionally to the position their families occupy in the social structure of the community. Their studies conform that right and good behaviour of dominant society frequently is at variance with what is right or good behaviour in families of lower status.

Another questionnaire study of teacher opinion of student behaviour was conducted on a large nation-wide sample by the National Education Association Research Division (1956 in U.S.A.). This study revealed the following opinions of more than 4000 class room respondents. Sixty-nine per-cent of the teachers replied that students' behaviour was not so bad as pictured by press and radio. Twenty nine per-cent
of teachers reported that they had no trouble with the students. Thirty-five per cent stated that less than one per cent were troublemakers and twenty-three per cent disclosed that only four per cent students were troublesome where conditions in the school's neighbourhood were good. Forty-seven per cent of teachers reported their students as exceptionally well behaved.

Greene (1962) studied misbehaviour among senior high school students and concluded that misbehaviour of high school students was increasing in frequency and in seriousness. Talking was by far the most frequent student misbehaviour reported by teachers and by students.

Robert Joseph McNamara (1963) studied the interplay of intellectual and religious values. Only a minor relationship was found to exist between intellectual and moral values. Overshadowing this relationship was the fact that on the Catholic campus, sexual misconduct was considered more immoral than academic or professional misconduct. On the non-sectarian campuses the reverse was true. Strong evidence was found to support the conclusion that academic cheating was more lightly regarded on the Catholic campuses than on the non-sectarian campuses.

Preeja Dhunma (1966) undertook a study of moral values of two age groups of form and non-form adolescent boys and girls in three geographical regions of Thailand and concluded
that Thai students were inculcated in the moral values that were primarily related to sex, age and religion of the country. Differences in moral values of different groups of the adolescents suggest differences in their learning experiences. Any attempt to provide them with a better learning opportunity would be conducive to a better development of their moral values as well.

Fible (1968) studied moral judgements of children and concluded that age was an important factor with regard to maturity levels of moral judgements. Children in a restrictive social environment were limited as to developing mature moral judgements. Children tended to be more independent in their moral judgement responses rather than looking to adults and their peers for appropriate response.

Tomah (1968) compared the moral values of students in a middle Eastern College and in American University. Findings indicate that Middle Eastern students were significantly more severe in their overall judgement of moral codes than the Americans. While the overall severity of moral judgement was significantly different, the hierarchical ordering of moral issues was similar in the two cultural groups.

Callahan (1972) explored on social and moral attitudes and behaviour of Freshmen at a large urban
Eastern Catholic University. The results of this investigation show that a "new morality" was firmly present on the American catholic College. The smaller high schools and private preparatory schools were more likely than other higher schools to produce independent, less traditional thinking among its students a positive influence of religion on the moral attitude and behaviour of young people.

Szabo (1972) explored the relationship between expressed moral beliefs and certain school behaviours in low socio-economic eighth grade students. The moral beliefs studied were friendliness, honesty, loyalty, moral courage and responsibility and the school behaviours studied were academic achievement and attendance. The results indicate that a difference exists among those who scored in the high, middle and low range on moral beliefs as measured by the revised student Belief Inventory and the measures of academic achievement and attendance. Interaction effects were also found to exist between sex and measures of academic achievement and attendance. Females were found to score higher on academic achievement. Males were found to score higher on attendance.

Warrenwatking (1972) investigated, if moral instruction can avoid Indoctrination. The conclusion of
this was that to detain moral instruction that was non-indoctrinatory, educators must first be willing to operate within a definitional framework in which non-indoctrinatory moral instruction was conceptually possible.

Grimlay (1973) made a cross-cultural study of moral development and found positive relationship between age and moral judgement development. Highly significant difference was found when students were compared at each of the two years age intervals. While the parameters in moral development were found to vary from one culture to another, no significant differences between nationalities were found in the development of moral judgement. On the other hand both academic performance and socio-economic status were found to be highly significant factors in the development of moral judgement, those who were above average in academic performance consistently obtained the highest moral maturity scores, while those who were below average consistently obtained the lowest moral maturity scores.

Flashman (1973) studied the effect of age, socio-economic status and I.Q. on moral judgement and found younger subjects score significantly lower than older subjects on moral judgement tasks. I.Q. is indirectly related to moral judgement. It increases with high socio-economic status. Study of the data reveals that specific occupation may count for many of the highest scores which were found.
in the high socio-economic status rank.

Wingert (1973) studied effects of school religious education on early personality adjustment. Relating to personal adjustment, children who had experienced pre-school religious education, scored significantly higher on the components of self reliance, sense of personal worth, feeling of belonging, freedom from nervous symptoms, and also got higher total personal adjustment scores. There were no significant differences between the two groups in the sense of personal freedom relating to personal adjustment, and school relations relating to social adjustment. There were no significant differences between the two groups in the number of personality or behaviour problems or in the total number of problems.

Franklin (1974) investigated preadolescent selfesteem, sharing behaviour and perception of parental behaviour. The findings indicated that pre-adolescents perceptions of parental behaviour were related to selfesteem but not to sharing behaviour.

McCall (1974) compared scholastic achievement, social adjustment and moral values of parochial and public school students at the ninth grade level of Guam. It was concluded that in fact parochial students had more problems then and were not as well adjusted socially as public school
students of the same group.

**STUDIES DONE IN INDIA**

Adinarayan (1962) investigated students' attitude towards religion, the spiritual and the supernatural and concluded that there seems to be a relation between the liberal conservative attitude and religious attitude. Science students seem to be more religious than art students. Rural and urban backgrounds have effect on the religious attitude of students. In student life religion, prayer, social books, communal worship and festivals play a more important part than priests on their future life and the spiritual world.

Madhuker and Hal (1972) investigated the hypothesis that there is no difference in the expressed moral beliefs of seventh day adventist adolescents from different countries; between the younger and the older advantist students and between the advantist boys and girls. They came to the conclusion that there is no difference in their expressed moral belief and those of non-adventist adolescents from the same country. The American adolescents scored significantly higher than the advantist adolescents from Nigeria or India on the traits of friendliness, honesty, moral courage and responsibility. On the trait of loyalty, however, the Nigerian and Indian subjects scored significantly higher than the American subjects. The older subjects (12th
grades scored higher than the younger subjects (9th grades) on the traits of friendliness, honesty, moral courage and responsibility. A large difference was found between the means of the boys and the girls on friendliness, honesty, loyalty and responsibility, with the girls doing significantly better on all the four traits.

Parikh Bindu Shantilal (1975) made a study of moral judgement development and its relation to family environment factors in Indian and American urban upper Middle class families. Moral judgement development occurs as a result of interaction between the environmental and organisational factors, and the environmental factors speed up, slow down or stop the development but they do not change the sequence of development.