The competent physician must keep abreast of the latest discoveries in the field of medicine....obviously the careful student of education, the research worker and investigator.... Should become familiar with the location and use of sources of educational information.

- Good, Barr, Scates
CHAPTER –II
REVIEW OF RELATED LITERATURE

2.0.0 Introduction

One of the most indispensable part of the research project is reviewing the literature. This implies synthesizing and going into the works or researches that have already being done in the field over a period of time. This helps an investigator in many ways like knowing quantum of works done in the field, knowing how to tackle his own problem and avoiding the risk involved in duplication of research. Besides, it gives an understanding of problems related to this field. Essentially, review of related literature economizes time and energy of the investigator.

To quote C.V. Good, "the survey of related literature may provide guiding hypotheses, suggestive methods of investigation and comparative data for interpretive purposes. Sometimes text books and subjective critique of a problem area provide important insights and hypotheses that may have a place in the summary of the related literature. In order to prepare a base for defining the problem precisely, for making interpretation of data in a meaningful way and for making comparisons among similar studies, the investigator studied the related literature extensively. The review provided and insight into various dimensions of the problem and related to different stages. In this attempt, the investigator was selective and reviewed researches which have direct bearing on the variables of present study.

It is true that a review of related literature would develop the insight of the investigator. The present investigator is not the first to work in this field, but he is trying to add one grain in the vast field of educational research. It is presumed that the survey of related studies will make the present investigation more direct and to the point. Consequently, available
research studies which directly or indirectly related have been reported in the following lines.

In this chapter, review has been made of the studies which are directly or indirectly related with the present study:

**2.1.0 Studies and Work related to Peace**

In the United States an organized effort for peace was begun among college students in 1921, when a conference of 40 eastern colleges met at Princeton University in support of the Washington Conference for the Limitations of Armaments. The following resolution was adopted:

"Whereas, the recent World War has demonstrated that future war would be a calamity whose consequences are beyond all calculation; and

"Whereas, the costs of vast armaments prevent the diverting into constructive channels of money and energy, sorely needed for a solution of the problems of peace; and ...

"Whereas, the college men who speak have proved their devotion and loyalty in the past war and whereas the present generations would in all probability bear the brunt of a future war; therefore

"Be It Resolved, That we, the representatives of 40 colleges and universities in conference assembled, do hereby express to the Government of the United States our unqualified approval of the course it has taken in summoning the Washington Conference and our entire sympathy with the purpose of the conference, pleading our faithful support to the United States delegates in their efforts to alleviate the burden of war and preparation for war, through mutual understanding and through world reduction and limitation of armaments; and that we do hereby urge upon all delegates that their effort shall not cease until
some solution be found whereby the possibility of war may be minimized, and whereby at least a considerable portion of the vast amount of energy and money expended by the nations for armament may be released for the development rather than the destruction of civilization and the human race."

The fact that Youth feels it necessary to separate itself from the older generation in its struggle to abolish war and to build a world in which men and women can turn their energies to enriching life instead of destroying it, is, of course, a heavy indictment of the older generation. Yet it is true that a growing number of older people desire "to hell Youth fulfill its will" along these lines. The hope with which the older generation looks to the younger is well expressed in a New Year's greeting to Youth which appeared in the New York Times in 1924:

"It is upon much a new age that the doors of this New Year open for youth. It is the young men of our day millions of them – who by the heroic adventure of their lives were largely responsible for saving the world from something worse than it is, and it will be those who are left of that vast company of youth, who can alone make it much better than it is. Age has its wisdoms, but it has antipathies, hatreds, fears which it cannot easily overcome and memories which unconsciously color its counsels for the future. By the international commingling which is now increasingly possible, through the intellectual exchanges which are multiplying, by the aid of moving pictures which are bringing the hidden parts of the earth and its strange peoples to the sight and acquaintance of everybody, by the voices which are heard across continents and seas, and by all the forces that are bringing the ends of the earth together and making the world an economic interdependent unit, the youth of the world will find increasingly that they have more and more in common.
“American youth, with a further reach for their voices, with mightier facilities for locomotion at their feet, with greater power at their elbows, with more wealthy at their command, ought to take the lead in trying to bring the youth of all nations into an understanding which will overcome the stupidness and jealousies that may even now, as Barrie said, be leading us ‘doddering down some brimstone path.’ The earth needs the charity of youth to heal it, the ardor of youth to stir it, the faith of youth to lead it on.”

A second conference was held in Princeton in 1925 in the interest of the World Court. Two hundred and fifty colleges and universities were represented. Following this conference the National Student Federation of America was formed by the students of 175 colleges and universities. The Federation does everything possible to increase first-hand contacts among the younger generation in different countries through travel tours and in the United States through association with foreign students.

But it is not only in academic groups that the interest of young people in peace is evident; in religious organizations also they are turning their attention chiefly to this problem and more than this are urging the churches to be more active in the movement to end war. In 1925 an interdenominational conference of 900 young people was held at Evanston, Illinois, to consider the position of the churches in regard to world problems. Since then the young people of various denominations, including the Methodists, Baptists, Congregationalists and Friends, have urged more definite work for peace on the part of their churches. Student missionary groups also, at their 1926 convention attended by 7,000 delegates, made world peace the chief topic of discussion. The National Council of Christian Associations at its convention in 1927 took a formal vote on the question of participation in war. Three
hundred and twenty-seven declared that they would not support any war; 740 said they were ready to support some wars, but not others; 95 said they would support any war which their government entered upon; and 356 did not vote. The World Student Christian Federation in which 23 national Christian student movements are represented, at its last international meeting declared:

“We, representing Christian students from all part of the world, believe in the fundamental equality of all the races and nations of mankind and consider it as part of our Christian vocation to express this reality in all our relationships.

“We consider it our absolute duty to do all in our power to fight the causes leading to war, and war itself as a means of setting international disputes.

“As a result of our discussion at the Peking Conference we declare frankly that we have not succeeded in reaching an agreement as to what our individual attitude ought to be in the event of war. Some are convinced that under no circumstances can they as Christians engage in war; other, that under certain circumstances they ought to take their share in the struggle.”

The helplessness of youth in the World War, the fact that they had no part in bringing about the conditions which led to the war and had none in determining the policies by which it was conducted, but were, nevertheless, depended on to carry it to victory, increased youth’s self-consciousness. The sense which many young people had of having been led into the war without knowing what it was all about or having any control over it, is dramatically expressed in an open letter to Dr. David Starr Jordan written in December, 1926, by Carter Osborn; Jr., who led an anti-peace riot in Baltimore shortly
before America’s entrance into the war and broke up a meeting which was being addressed by Dr. Jordan:

On the first Sunday in April, 1917, you were standing on the stage of the Academy of Music in Baltimore, Maryland, making-before the Baltimore Open Forum—a protest against the impending participation of this country in the European War. You were interrupted and the meeting broken up by the sudden violent entrance of a mob which had burst through the cordon of police outside the theatre. I was the leader of this mob which succeeded in rendering your appeal unavailing.

“This event took place nearly ten years ago, I was at that time twenty years old. I have tried to recall what motivated my action on this occasion. At twenty, one is mature and presumably motivated by reason.

“Much has happened during those ten years. I spent part of them overseas and saw something of the actuality of war. And now I find it impossible to recall my definite thought which motivated me in leading that excited horde through the police and down the aisle of the Academy of Music.

“With the best possible will to reconstruct the episode I can recall no reasoned conviction individually held by me.

“I acted after the fashion of an animal. The propaganda surrounding me on every side had affected me precisely as the tom-tom beating of a tribe in an African jungle affects the youths whom their chiefs and medicine men desire to stir to battle.
"I see now with what little use of his intelligence a man can go from birth to death through modern civilization — his way made always easy for him by the forces profiting by using him as a pawn.

"You were not successful in your appeal. Seventy thousand youths were killed in the struggle which came despite your endeavors. I saw many of those youths die. By sea and on land I saw their agonies, their miseries, their racked and mangled bodies. I happened to escape their fate.

"One learns much and quickly when the veneer of class and city and state and nation are ruthlessly torn away and the stark reality of life and war are seen without glamour or illusion. I learned that before I am any particular kind of man, I am mankind; an ephemeral cell in the social organism of humanity as a continuing whole. I learned that the essential characteristic of man is intelligence and that the greatest treason of which a man can be guilty is to fail to use this essential characteristic, to surrender his will to anything whatever outside himself and to let himself be made as I was made, the unreasoning tool of folkway passion.

"In a democratic nation assuredly argument should always be met with argument. Argument should never be stifled by force. It would, at least, have been possible for those differing from you to meet your arguments with more convincing arguments on the other side. They chose instead to use me and similar befuddled youths to prevent you from being heard.

"I do not apologize to you, Sir. No apology is possible for such an act. I assure you only, that experience and maturity have brought me the poignant realization that on that Sunday evening so long ago, you were
motivated by the principles of civilization, while I was motivated by the passions of barbarism.”

The attitude of the general run of business men and business interests is perhaps best reflected in the pronouncements of Rotary International, which in 1927 had a membership of 2,67 clubs in 40 countries. As its Sixth Object, Rotary International has undertaken:

“To encourage and foster the advancement of understanding, goodwill and international peace through a world fellowship of business and professional men united in the ideal of service.”

At the 18th annual convention of Rotary International, meeting at Ostend in 1927, there was constant reference to the responsibility and power of Rotary International for world peace, while in a Rotary Club publication, designed to promote the Sixth Object, there occurs this statement:

“The world has become one close community with specialized production and a universal market. Both industry and commerce are built upon interdependence and cooperation. The greatest need of the age, then, is goodwill, confidence and peace. Peace will not be brought about by mere wishing or dreaming. Peace must be a direct object of our civilization, not a by-product. If our civilization is to endure, a definite, positive, immediate program of education for peace must be inaugurated.”

In order to unite their efforts in the promotion of peace, five hundred young men and women from Europe, America, Africa and Asia, representing every kind of young people’s organization, are meeting in Eerde, Holland, from August 17 to 26, 1928, to hold the first World Youth Peace Congress and to form a World Federation of Youth for Peace. The announcement of the
conference explained why young people feel they must work together for peace independently of the older generation.

“The Twenty-fifth International Peace Congress, held at Geneva at the beginning of September and representing the official Peace societies of many countries, was as strong evidence as could well have been asked for the necessity of a vigorous Youth peace Movement. It represented almost entirely the older generation, people who, we readily admit, rendered yeoman service to the International Peace Movement of last century and the beginning of this century but who seemed incapable of adapting themselves to the very different conditions of these post-war years. Hesitant of passing resolutions which might be thought extreme in governmental circles or of making recommendations which statesmen would not be willing almost immediately to carry out, they failed utterly to give a lead to the peace thought of the world or to suggest a vigorous constructive policy. Peace needs courage and the spirit of adventure quite as much as does war.”

The same idea is expressed in this letter from a young German who fought in the war:

“We must build up a new world, a new temple. Every step that bring us nearer to the completion of this temple is illuminated by the flame of life which sprang from the eyes and lips of our dying comrades into our should in the war. It is impossible that all the anguish they endured should have been in vain. Let us set out on the journey that will lead us to the fulfilment of the visions we had in those trenches in France. Else our life would be useless.”

Although Sihanouk called for an international conference on Cambodia in 1979, he was regarded as a “finished man.” Hanoi was eager to negotiate, but China and Thailand were intent on a military solution. When Vietnam
nearly achieved a victory in 1985 by crushing the Cambodian resistance militarily, negotiations were pursued. Three levels of negotiation emerged: intra-Cambodia, regional, and international.

The first breakthrough was Sihanouk’s decision to meet Hun Sen, who became PRK prime minister in 1984. They met in December 1987 and January 1988 in France. Next, a regional dialogue of the four Cambodian factions, the six ASEAN states, Laos, and Vietnam convened at Jakarta in July 1988. In November Sihanouk and Hun Sen met with Son Sann at Paris. The Khmer Rouge sent a representative to make the negotiations quadripartite in December. In February 1989 the Jakarta regional meeting resumed. Intra-Cambodian discussions without the Khmer Rouge continued in May at Jakarta. An international conference was held in mid 1989 at Paris; the countries involved were those in the regional dialogue plus the five permanent members of the UN Security Council, along with Australia, Canada, India, and Zimbabwe (the latter as head of the Nonaligned Movement). The United Nations also had a delegation, headed by the Secretary-General.

All these efforts made some progress but felt short of bringing peace. Then, after Vietnamese troops marched out of Cambodia at the end of September 1989, the Cambodian civil was resumed, leaving the Khmer Rouge in a position to return to power if it could overcome the untested army of Hun Sen’s regime. Since U.S. policy in Indochina was premised on ending Vietnamese aggression in Cambodia, Hanoi’s departure left Washington in need of a policy reassessment. Most countries were in a similar boat, compelled to examine their priorities regarding Cambodia.

By the time of the Regan administration, there was considerable impetus for regulatory negotiation as an alternative to traditional rule-making. In 1980, two Senate committees held joint hearings on the subject. The hearings focused on the success of two privately sponsored policy dialogues, the National Coal Policy Project and the Toxic substances Dialogue Group. There were also several bills introduced in the early 1980s that would make
negotiations an integral part of regulatory procedure; the bills never made it out of committee. Putting the imprimatur of the Reagan administration on the effort was a speech before ACUS by Vice-President Bush in 1981 in which he urged ACUS to explore this alternative. Regulatory negotiation fit in well with the Reagan emphasis on regulatory reform, including the use of voluntary standards. What could be more voluntary than having the interested parties produce a consensus on a rule? On October 26, 1982, OMB issued Circular A-119 encouraging agencies to use voluntary standards.

Several alternative policies for peace in Cambodia vied for acceptance after Vietnamese troops left Cambodia in late September 1989. Most countries tried to maintain earlier positions, even though these stances were out of date and needed to be re-evaluated. The default policy is usually to do nothing. One reason for a do-nothing policy is to postpone a decision until options became more clear or the situation becomes more urgent. A second possibility is to ignore the issue. Either option in regard to Cambodia in October 1989 translated into allowing the various Cambodian factions to fight to the finish. Commitment of troops was the default option for the Cambodians, however reluctantly in the case of the Phnom Penh government. This alternative, formally abandoned by Vietnam, quietly re-emerged.

The analysis thus far indicates that cadets' value orientations change as a result of their West Point experience. Before such an inference can be drawn conclusively, other factors that may have influenced cadets' value orientations must be discarded. USMA draws significantly more students from military and Catholic family backgrounds than do comparable civilian universities. A number of studies have found family background and parental socialization to have profound impact on value development. For instance, Kohn (1969) found that certain values associated with a particular socioeconomic status were passed on from the parents to their children. While middle-class parents tended to value independence and self-direction, working-class parents valued conformity. In his analysis of professional socialization at West Point, Lovell
found that proportionately more cadets who came from non-military family backgrounds than those who had been raised in military families initially possessed high “absolutist” perspectives.

Besides family background, some researchers observed a close association between Catholic values and such traditional military notions as service before self, duty, honour, and country. In 1994, USMA reported that approximately 35 percent of cadets were Catholic, compared to only 24 percent of students who attended academically comparable civilian universities (United States Military Academy, Office of Policy, Planning, and Analysis 1994b). In addition, a number of researchers found gender to be a significant predictor for militarism. Clearly, any or all of these factors may shape cadets’ attitudes and values and may have influenced their responses to the Future Officer Survey.

In October 1995, the Future Officer Survey was administered anonymously to a representative sample of 1233 cadets (31% of the total student population) in all four classes at West Point. Of the 918 returned surveys (a return rate of 74.5%), 6454 were completely filled out and could be used for data analysis (a response rate of 52.2%). The survey measured cadets’ adherence to traditional military values such as conservatism, patriotism, and warriorism, and their attitudes toward peace operations and global institutions. While some survey items were adapted from existing scales, no existing scales measure these values in the post-Cold War security context. Thus, most items were constructed specifically for this study following examination of the relevant literature and extensive review by experts in academia and the military.

Construct validity of the scales was established by comparing survey responses across different samples. In each case, the relationships between the variables confirmed initial expectations, thus strengthening the validity of the value scales. The survey was developed over the course of a year and was pilot tested on a sample of students enrolled in the Army Reserve Officer Training Corps (ROTC) program at Syracuse University. Items that did not correlate
significantly with the scale factors or discriminate sufficiently between respondents were eliminated. Items that respondents found ambiguous were reworded or deleted altogether. The final survey instrument was approved by USMA and administered in cooperation with the USMA Office of Policy, Planning, and Analysis and the Department of Behavioural Sciences and Leadership.

Promoters of violence prevention education Programmes are concerned with the violent behaviours some children exhibit in school, hostile acts that make it hard for students to learn the cognitive lessons they are supposed to master. Their goal is to create safe school climates. In the United States, more than 400,000 crimes are reported in schools each year and 270,000 guns are brought to school on a typical day. Peace educators pursuing a violence prevention strategy are often concerned with fights, street crime, unruly students in school settings, and sexual assaults. They have children examine how prejudices and stereotypes contribute to enemy images. Teaching anger management techniques helps students to avoid fights. The prime generator of these Programmes, Deborah Prothrow-Stith, describes them in the following way: “The point of the violence prevention course is to provide these young people with alternatives to fighting.

An example of such a Programme is “squash it,” which began in Kansas City, Missouri, in 1994, organized by the Partnership of Children: “When a confrontation arises, youths say ‘squash it’ and make a time-out hand gesture placing a flat hand onto a vertical first” (Kimball, 1997, p.32). New York City schools have implemented comprehensive violence prevention Programmes that emphasize student rights, responsibilities, and discipline.

Evaluations of violence prevention Programmes show that they help to reduce aggressive physical acts and increase pro-social behaviour. There are many risk factors for violent behaviour family patterns of behaviour, violent social environments, negative cultural models, peers, alcohol and/or drug abuse, and availability of weapons. Addressing some of these factors directly
in school can provide children with positive ideas about how to respond to conflict. Such Programmes do not solve all the problems of violence, but studies show that they have an additive affect. Each new behaviour that helps an individual who might otherwise be violent to resolve conflict in constructive ways helps in overcoming destructive behaviours.

Central intelligence agencies first made an attempt to contact the elusive ULFA leadership in 1989. According to disclosures by ULFA leaders who have since surrendered, these agencies backed the wife of a leading People's Liberation Army (PLA, Manipur State) cadre to establish contact with the ULFA leadership. The PLA cadre was, however, killed as he was returning to Manipur from Myanmar, and subsequent efforts by his wife failed.

In 1991, Reboti Phukan, a veteran footballer and a distant relative of ULFA 'Chief of Staff' Paresh Baruah, attempted to bring the ULFA and the government together for peace talks, reportedly under the patronage of the Union Ministry of Home Affairs (MHA). Consequently, in January 1992, a five-member ULFA team led by its general secretary Golap Baruah alias Anup Chetia, was flown by the Assam Police and the Intelligence Bureau (IB) to New Delhi. They held talks with the then Home Minister S.B. Chavan and also had a round of discussions with then Prime Minister P.V. Narasimha Rao. Golap Baruah, who had been arrested by the Calcutta Police a month earlier, was in the custody of the security forces when he was flown to Delhi for talks. Narasimha Rao agreed to call a cease-fire, provided the ULFA promised to shun violence and to find a negotiated political solution to the insurgency. The ULFA team returned to Assam after the government released Baruah to 'seek the opinion of their supporters'. Baruah jumped bail and went underground.

In 1998, the Assam government made a fresh attempt to break the deadlock. A lawyer and a senior Assam Police official were sent to London for a scheduled meeting with ULFA 'Chief of Staff' Paresh Baruah and others. News of the initiative was leaked to the local media and the meeting did not take place.
The ULFA has, since 2001, declared that it believes in a solution to its problems through talks and originally placed three preconditions for a possible dialogue with New Delhi: talks outside India; talks under the supervision of the UN; and talks to be centred around their core demand of sovereignty. The previous Chief Minister, Prafulla Kumar Mahanta, had gone on record to declare that he would be ready to relinquish office if that helps bring the ULFA over for talks with New Delhi, and also that his government had no objections if the Centre held talks with the rebels anywhere outside India. In January 2001, the stage appeared to have finally been set for talks. However, conflicting public statements at Guwahati and at New Delhi by a representative of the MHA on the sovereignty issue put the ULFA on the defensive and the initiative collapsed. At this stage, there were some earlier indications of dilution in this stance, and a willingness to drop the first two of these requirements, after Chief Minister Tarun Gogoi called upon terrorist outfits to enter into a negotiation process with the government.

The initial response to the insurgency in the State was a straightforward ‘law and order’ approach. During the Bangladesh liberation war in 1971, many Meitei leaders were arrested, while others were granted an official amnesty. Insurgency appeared to have fizzled out at that stage, but re-emerged with the establishment of the PLA in 1978. Along with other groupings such as the PREPAK and the KCP, the PLA unleashed a violent campaign in the entire Valley. To tackle the situation, the government declared the Valley a disturbed area and imposed the Armed Forces (Special Powers) Act, 1958, in September 1980.

Successful operations were subsequently launched against the PLA, PREPAK and KCP. On October 26, 1981, these three outfits were notified as unlawful organisations. Virtually the entire frontline leadership of the PLA was killed during the operations that followed, and its founder Bisheswar was arrested at Tekcham in Thoubal district on July 6, 1981. On April 13, 1982, the new PLA leader, Thoundam Kunjabehari, and eight other activists were killed.
in Kadampokpi, near Imphal. These military measures successfully contained the insurgency till the latter half of the 1980s. However, the resurgent groups, along with a mushrooming of new outfits and internecine conflicts between tribal groups, drove the entire paradigm of insurgency to a completely different plane in the early 1990s.

Official efforts at restoring a semblance of order achieved a measure of success when, on July 7, 1997, an accord between the Kuki and Paite communities was signed in Churachandpur district. T. Samuel Haukip, President of the Kuki National Front and H.J.K. Reuben, representative of various Paite organizations, agreed to constitute a team of peace observers to monitor the situation and to ensure that there was no breach of peace in the district. Both communities signed another agreement on October 2, 1998, following prolonged talks with the militant groups of both the communities. No violent incidents have been reported between these two tribes since 1999.

Beyond this, however, efforts to bring a negotiated peace to the region have been minimal. Peace talks in Nagaland with the NSCN-IM, and their conflicting consequences in the neighbouring States, including Manipur, have narrowed down options.

There have been several announcements by the MHA that some sort of an official cease-fire and peace package, preceding talks with various militant groups, would be initiated in the whole of the Northeast region in the near future. However, a policy of drift and overwhelming reliance on the security forces has tended to define the Centre’s attitudes towards insurgency in Manipur.

Earlier pronouncements by the Union government regarding the possibility of a cease-fire in the State were met with a circumspection on the part of the militant formations. On November 26, 2000, the UNLF’s chairman, R.K. Meghen, put forward three conditions for talks with the Centre;

1. The Centre should include the agenda of sovereignty if it was truly serious about its offer of talks.
2. India must first ‘demilitarise’ the region.
3. A third country should monitor the talks.

Recently, however, there have been some efforts by successive state governments of Manipur to move towards a process of dialogue. The erstwhile People’s Front government headed by Radhabinod Koijam offered, on February 28, 2001, a unilateral month-long ceasefire, commencing March 1, 2001, to 17 separatist outfits in the State. Subsequently, on March 19, 2001, Governor Ved Marwah announced the setting up of a contact group to liaison with extremist groups in the State. However, the militant rejected the cease-fire offer and continued to commit acts of violence. Also the Union government refused to endorse the cease-fire offer by the State government, and the initiatives failed.

The unsuccessful Peace Mission of 1964 arose out of a conference of Naga Baptist Churches in that year, and comprised Bimala Prasad Chaliha, Rev. Michael Scott and Jayaprakash Narayan. The Mission succeeded in securing a cease-fire and ‘suspension of operations agreement’. The then Indian Prime Minister, Indira Gandhi, also met the NFG ‘Prime Minister’ at New Delhi twice on February 16 and April 26, 1966, but the process collapsed due to the NNC’s demand for complete sovereignty.

Continuing military pressure by the security forces and growing dissidence within the Naga movement renewed the prospects for another round of peace talks in the early 1970s. In 1973, a breakaway faction (the Revolutionary government of Nagaland) surrendered arms and accepted the Indian constitution. The Central government made several subsequent peace overtures to dissident elements in the movement, and the Shillong Accord (1975) between the government and dissident groups within the Naga leadership was the result of this sustained process. This Accord, however, could not restore peace to the region as the hard-liners regrouped under the common banner of the NSCN.
For nearly 22 years after the Shillong Accord, Nagaland did not witness any serious peace process. In the meantime, the ground situation had undergone significant transformation, especially after a split in the USCN. From this point on, the peace process with the insurgents had to be operated at two different planes. The then Prime Minister Rajiv Gandhi, had made some efforts to hold secret talks with the rebel leaders in the late-1980s, but did not succeed in initiating a dialogue.

A serious process of dialogue commenced only in the mid nineties. On June 15, 1995, then prime Minister P.V.Narasimha Rao met both Isak and Muivah in Paris, and a continuous dialogue process was instituted. On February 23, 1996, Narasimha Rao offered to hold unconditional talks with the Naga insurgent groups. In its response on July 31, 1996, the NSCN-IM set three preconditions for talks:

1. Negotiations should focus on sovereignty;
2. Talks would be held in a third country; and
3. A third party mediator would be included.

The Prime Minister Deve Gowda, sent former Union Minister Rajesh Pilot on a secret mission to Bangkok for discussions with the NSCN-IM leadership. Sh. Deve Gowda himself met these leaders on February 3, 1997, in Zurich. Following these meetings, a cease-fire agreement was signed on July 25, 1997, and came into effect on August 1, 1997. The Agreement was signed during Sh. I K Gujral’s tenure as Prime Minister. Under the original agreement, subsequently extended in 1998, a clause provided for the possibility of territorial extension, but was never implemented by the Centre. Throughout the cease-fire period, however, the Army and other security forces complained that the NSCN-IM was using the cover of ceasefire to augment its stockpile of arms and was violating truce conditions. The government, nevertheless, continued with negotiations.

researcher attempts to study the Peace Concepts in school text books so as to give suggestions for promoting education for peace which is the urgent need of today and which, perhaps, is the one peaceful way to “Peace” itself. Objectives of the study were: (i) To find out the distribution of the peace concepts introduced in the higher secondary textbooks (ii) To find out “Exact”, Similar’ and Related’ concept of Peace in different forms, incorporated in the language and humanities textbooks at the higher secondary level. (iii) To find out whether there is any significant difference in the distribution of the different forms of Peace concepts in the language and humanities textbooks at the higher secondary level. (iv) To find out whether there is any significant difference in the distribution of different forms of Peace concepts.

Methodology - The higher secondary textbooks were the sampling documents for the study. English, Tamil, History, Economic and Commerce text books were taken as they have greater scope for elaboration and explanation of peace concepts. Nearly 90 peace concepts were enumerated after a careful study of the popular definitions of Peace. The list was sent to experts on peace studies for their opinions and concurrence. After the experts’ opinion, these peace concepts were further categorised into four different forms, namely, individual, social, National and International. Each form of the peace concept similar and related concepts, Mean, S.D. and ‘t’ test were used to analyse the data, apart from the qualitative analysis.

Major findings of the study were: (i) The distribution of Peace concepts was greater in history text books and less in Commerce text books. (ii) Among the four forms of concepts, the societal concepts had larger distribution and the international concepts have less distribution at higher secondary level. (iii) Among the four forms of concepts, the societal concepts had a larger distribution, & the international concepts have less distribution in the standard XI text books. (iv) Among the four forms of concepts, the societal concepts had a larger distribution & there was no treatment of international concepts in the commerce text books of standard XII.
2.2.0 Studies Related to Values

Values as empirical elements in human behaviour certainly arise out of human experience and hence may be affected by any condition; the condition may be social, political, religious, economic, psychological or educational that affects experience. Values may, therefore, be analysed as dependent variables, subject to changes that are consequent to changes in population, technology, economic production, political organisation and so on. Once established however, values operate as independent variables, serving as basis for further researches and innovations. Hence both types of studies are available in which values are treated dependent as well as independent variables. In the present research, the investigator has scanned most of the relevant and reported studies done in India and abroad in the field of values. The present chapter provides a thumbnail account of such studies, their ambit and outcomes. Value is important in the learning process because it influences selection of the stimuli to which the learner responds, the rapidity of learning, retention of the learned response, and application of the learned materials.

Dewinter (1961) in order to measure the similarity in values between a group of college similarity to their academic achievement in his class took 34 freshers (men) enrolled in a required course in general psychology taught by the same male instructor. A modified form of the semantic differential as described by Osgood and his co-workers was the instrument used to measure values. The findings of the study were (i) grade achievement was significantly related to the ACE – linguistic and total score and to the degree of similarity in value between student and professor, (ii) in addition, grades were also significantly correlated with the student’s ability to correctly predict his instructor’s values, (iii) Father’s education and the quantitative score of the ACE were correlated with grades, while mother’s education showed a small but not significant correlation with the criterion, (iv) the two best predictors of class achievement were the student professor discrepancy score and the ACE –
Linguistic score and (v) the value discrepancy and academic aptitude measures appear to be distinct variables, although each correlates with grade.

Dewinter (1962) studied student values and grades in general psychology by taking 42 non-freshmen college students (24 men and 18 women) enrolled in a course in general psychology taught by the same instructor as in the previous study. The result revealed that three of the four predictions were confirmed. Grade achievement was related to degree of similarity between the values of the student and his instructor to the investigator of the students' democratic unprejudiced and broadminded values, and to his intelligence. The pattern of inter-correlations among these three predictors variables indicated a positive relationship between intelligence and democratic values on the E-F scale, the E-F scale and student – professor discrepancy are moderately correlated, indicating that to some extent having values similar to the instructors means having democratic and non ethnocentric values. The 90 scores was not highly correlated with student-professor discrepancy and these appear to the disparate factors, although each correlates with grades and to some extent with E-F score. In any case the three variables (IQ. EF and student –professor discrepancy) all correlates with achievement although the correlations with each other was complex. The fourth prediction that grades would be correlated with the student’s ability to predict the professor’s value rankings was not confirmed.

Cattell et.al (1966) made a steady on the basis of which they generalised that value patterns operated strongly in the interaction of pupils and teachers and hence it was quite reasonable to think that pupil’s patterns of values were related to the level of pupil’s school learning.

Hapner (1970) made an attempt to examine if success and failure of divergent ethnic groups can be related to discrepancies in values between them and the schools in which they are expected to function. The investigation uncovered significant differences in values between Mexican – American and
Anglo-American boys which influence their educational behaviour and achievements.

Loustein (1971) wanted to investigate the relationship between self-esteem and personal values in high school students. The study was an ex post facto study. For this purpose a total sample of 1720 students from two high schools Zillionis were drawn. Pearson product moment correlation coefficients were calculated for the population as a whole, for each sex and for each grade level in order to study the relationship of self-esteem to each of the six personal values and to each of the six interpersonal values. For seniors, self-esteem, correlated to the degree of 0.21 (P > 0.05) with the personal value of achievement. All other correlation’s coefficients for the personal values and interpersonal values not observed to be significantly different from zero.

Another study was conducted by the same author, Loustein (1972) to study any change in personal and interpersonal values of high school adolescents by grade, sex and occupational group. He found a significant main effort for occupation and the null hypothesis was rejected for the occupational groups. However the null hypothesis was retained for the effect of sex and grade. Significant main effects occurred for both sex and occupational group resulting interaction of the null hypothesis for these two variables and the retention of the null hypothesis for the effect of grades. The mean for males 15-52 was significantly higher than the mean of females 14.15.

Significant results were obtained for the sex and grade dimensions. But the null hypothesis was retained for the occupational groups.

A study was undertaken by Makhija (1973) to inquire into the interaction among values, interests and intelligence and its impact on scholastic achievement. For the purpose a stratified random sample of 310 first year male students studying in the faculties of arts, science, commerce and agriculture was drawn. The major findings of the study were: (i) Intelligence had a significantly positive influence on scholastic achievement. (ii) Students who were not oriented to political value, exploited their mental ability to much less
extent than those who were highly oriented to it. (iii) Students who valued beauty form symmetry and grade in their life developed vocational interests in literary pursuit and avoided, as far as possible, sports and outdoor activities. (iv) Students who were oriented to practical and utilitarian view of life tended to exert their intellectual capacities more in the mechanical fields of vocations. (v) Students who valued power, competition, renown, etc, in their life utilised their mental abilities to excel in crafts and scientific studies. (vi) Students whose ideas of life was to probe in to the mysteries of God, exploited their intelligence in the fields of science and medicine. (vii) Adolescent boys motivated by affection, friendship and love of people used their intelligence in household activities. (viii) Those who cherished search of truth as the dominant ideal of life would not divert their capacities to mechanical occupations. (ix) None of the six values had any significant influence on scholastic achievement. (x) The motive to gain power as a means to dominant, control and influence others accelerated scholastic achievement. (xi) Intelligent students interested in science and medicine found religious value helpful in their performance but obstructive if they were interested in recreational activities. (xii) Students highly interested in sports seldom proved high achievers in schools interest in the medical field had no relevance to scholastic achievement; their interest was mostly induced extraneously by family and society. There was affinity between religious value and technical interest and they jointly influenced the calibre of the student in respect of his scholastic achievement.

The study of Mulder (1974) showed that value systems of students differed according to grade level of students. Value systems of students and teachers differed at all four grade levels. Greater differences existed between value systems of teachers and low achieving students. Value systems of students differed according to the achievement level of students. Few differences existed between values of parents according to age level of parents. Few differences existed in values of teachers according to age level of teachers. Value systems of students differed from value system of parents. Few
differences existed between the value of teachers and students when compared to SES of the parents of the students. Few differences existed in values of students according to the SES of their parents. Value systems of students differed according to the religious orientation of teachers. Few differences existed in the values of parents according to the religious orientation of parents.

Katiyar (1976) studied the values of the intermediate class students in relation to vocational preferences. The study was conducted on 2158 urban male students of seven cities of U.P. the findings of the study were: (i) The students were high in domestic, social and knowledge value, Medium in health, religious, family prestige and aesthetic values and low in power, hedonistic and economic values. (ii) the value system of the students of the five courses were very much similar. Inter-group differences showed that mathematics and biology students were higher in social, democratic, knowledge and aesthetic values than arts, commerce and agriculture students. They were also higher than agriculture students in economic value-Mathematics students were higher than commerce students in hedonists value. (iii) Hindu students were higher than muslims students in social value. (iv) Students of high Hindu caste groups except low Hindu caste group, they were higher than the low castes in social, aesthetic and knowledge values; than lower middle caste in aesthetic and poor values, than the middle caste in social, aesthetic, economic, knowledge and poor values and than upper middle caste in poor family prestige health values. (v) the students of very high income groups were higher than very low, lower middle and middle income groups in aesthetic, economic and knowledge values and they were also higher than upper middle group in economic value. (vi) the students of very high fathers education group were higher than that of very low and low groups in social democratic, aesthetic and knowledge values than below average, average and above average groups in aesthetic value, than below average group in knowledge value, and than high group in health value. (vii) the students of very high fathers profession group were higher than below average group in social value, than all except very low group in hedonistic
value, than very low, low below average and average groups in aesthetic value and than low, below average and above average groups in knowledge value. (viii) with respect to vocational preferences, it was found that executive physical sciences and linguistic were highly preferred biological sciences, humanitarian, persuasive and business were moderately preferred and computational, artistic and musical were less preferred. (ix) the students’ high vocational preferences were directly related with their courses. (x) Hindu students were higher than Muslim students in musical, Muslim students were higher than Hindu-students in persuasive and Christian students were higher than Hindu and Muslim students in musical field. (xi) Executive and physical sciences fields were highly preferred by all the students. (xii) the relationship was found positive and significant of religious value with computational, persuasive, humanitarian, and musical fields of social value with physical sciences biological sciences, persuasive, humanitarian. Musical fields of democratic value with physical sciences, biological sciences and humanitarian fields, of aesthetic value with physical sciences, artistic and musical fields, of economic value with computational and business fields, of knowledge value with physical sciences, biological sciences and linguistic fields of power value with computational, business and executive fields, of hedonistic value with artistic and musical fields of family prestige value with computational, executive and persuasive fields and of health value with biological sciences, linguistic and humanitarian fields. (xiii) the relationship was found negative and significant of religious value with physical sciences and biological sciences of social value with computational and artistic fields of democratic value with business and artistic fields, of aesthetic value with biological sciences, computational, persuasive and humanitarian fields of economic value with physical sciences, biological sciences, linguistic and humanitarian fields of knowledge value with computational business and persuasive fields of hedonistic value with computational and humanitarian fields of power value with biological sciences and linguistic fields of family prestige value with
physical sciences, artistic and musical fields and health value with computational and business fields.

Sharma (1977) reported that the mean difference between the male and the female high school students was significant only in the case of the theoretical value. No significant differences were found in the case of other values namely, political, social religious, economic and aesthetic. There was no significant difference between the mean scores of male and the female high school teachers on social, religious, economic, aesthetic, theoretical values whereas in the case of social, aesthetic and political values., However, the mean scores of the male teachers were higher than those of their female counterparts on religious, economic and theoretical values whereas in the case of social, aesthetic and political values their mean scores were lower than those of the female teachers. The mean scores of the male teachers were higher on social and economic values than those of their students but were lower than those of their students on the religious value. The mean difference between the male teachers and their female students was significant on the political value.

On the remaining values no significant difference was found. There was a significant mean difference between the high school female teachers and their male students on the aesthetic value. On the remaining values no significant differences were found. The male university students scored higher on theoretical and political values than their female counterparts. The mean difference between the male teachers and their male students of the university was significant on religious and political values. No significant differences were found on social, economic, aesthetic and theoretical values. The mean difference between the female teachers and their female students of the university was significant on social and theoretical values. However, there was no significant difference in the case of religious economic, aesthetic and political values. The mean difference between the male teachers and the female students of the university was found to be significant for the theoretical value. On economic and aesthetic values the female teachers mean score was
significantly higher than that of their male students whereas on the political value the mean score of the male students was significantly higher than that of their female teachers.

Soble (1978) conducted a study on students value change and congruency with faculty values in professional education. The findings demonstrated that there was no significant academic differences between students who were congruent and non-congruent with faculty.

Patel (1981) found that students became more sociable with their increase in age. The older students were more involved in economic values than the younger ones. The girl students scored higher than the boy students on rational values. In religious values the higher income girl students scored higher than the higher income boy students. In scientific values lower income urban students scored higher than the higher income urban students. Student of both the sexes and both the standards scored high for moral value. However, the lower income rural students scored higher than the lower income urban students. The majority of the students liked to be active in aesthetic or art-oriented activities. Here, the girl students scored higher than the boy students. The girl scored higher than the boys on religious, moral and scientific values. On economic, moral, political and aesthetic values, the students of std. XI scored higher than the students of standard X.9. On all other values, except the rational and the political, the urban students scored higher than the rural students. On social, rational and moral values, students with lower income scored higher than students with higher income.

The study of Srivastava (1982) showed that very few students of the tribal population (8.0 percent) were in high schools and intermediate colleges. The most pressing problem areas for the tribal students were psychological personal relations (PPR), health and physical development (HPD) and courtship, sex and marriage (CSM), the least pressing problem areas were curriculum and teaching procedure (CTP) and adjustment to school work (ASW). In the upper caste student sample, health and physical development
(HPD), finances, living conditions and employment (FLE) and social and recreational activities (SRA) problem areas topped the list whereas curriculum and teaching procedure (CTP), further vocation and education (FVE) and personal psychological relations (PPR) were the least worrying problem areas. There was no significant difference in the problems faced by the scheduled tribe students and the upper caste students. The backward caste students had significantly less problems in the area of finance, living conditions and employment. Similarly, they were significantly less worried about the problem area of home and family (HF) than the upper caste students. Irrespective of caste and creed, the students of Mirzapur in general showed a very narrow range of awareness of the world of work. They could name only fourteen occupations for which they aspired. The most aspired for occupations for the tribal students were service (92.7 percent), teaching (17.5 percent), engineering (14.8 percent) or medicine (10.81 percent). The least aspired for jobs were those of the overseer, magistrate, minister and contractor. The percentage of the tribal students who were uncertain about their occupational aspiration was 13.5 percent and they did not mention any occupation in the questionnaire. There was no significant difference in the occupational aspiration of the schedule tribe, the backward class and the upper caste students. There was no significant difference between the scheduled tribe students and the upper caste students in their value orientation. The backward caste students were significantly lower in social values than the upper caste and the scheduled tribe students. The backward caste students were significantly higher on knowledge values than the upper caste students but there was no significant differences between them and the tribal students on the value. The backward caste students were significantly higher on the hedonistic value than the upper caste and the tribal students. The backward caste students were significantly higher on power value than the upper caste and the tribal students. In the hierarchy of values among the tribal students, democratic, social and health values topped the list whereas aesthetic power and hedonistic values were at the bottom.
Democratic, health and social values were at the top of the hierarchy among the upper caste students whereas hedonistic power and aesthetic values were at the bottom. Irrespective of caste and creed, democratic and health values were the two top ranking values.

A study entitled “A study of social, religious and moral values of students of class xi and their relationship with moral character traits and personality adjustment” by Zamen (1982) revealed that among both the urban and rural samples, religious values were the strongest, followed by moral values; the social values were the weakest. However the coefficients of correlation between the three values were positive and highly significant. The means of the three values for the students of the rural area were consistently higher than those for the urban area, both in the case of boys and girls. The means of all the three values for the girls were higher than those for boys. Community-wise the means for all the three values for the Hindu group were generally higher than those for the Christian or the Muslim groups. All the three values had the greatest influence on character traits and lowest on personality adjustments. In the case of personality adjustment, social values had the greatest influence, followed by moral values. In the case of personality traits included in the study the influence of all the three values, although positive were not found to be uniform. It was found that social and moral values influenced the personality traits much more than religious values. All the five character traits (geniality, helpfulness, kind heartedness, truthfulness, and dutifulness) appeared to be positively and significantly influenced by values. Although this influence was generally uniformly positive on the various groups of the sample, the boys specially of the urban area appeared to be more influenced than the girls.

Diwedi (1983) reported that the place of residence (rural/urban) had a close relationship with values religious, ethico-cultural, political and educational. Age group of the respondents was significantly related with religious, societal, political, economic and educational values. Women were
more religious, ethical, cultured, and keenly interested in societal problems compared to men. Scores of men were higher on political values than those of women. Thus, sex played an important role in the development of values. The old values were not shared by the modern youth. They were rather sceptical concerning religion. Widow and inter-caste marriages, love marriages, castless society etc, were popular values of the student respondents. Devaluation in the personality, knowledge and character of the political leaders as well as the teachers of the day was revealed. The traditional, caste-wise occupational structure was no longer liked by the students. Students favoured change in the old curriculum of education as to them, it was useless. They liked co-education and opposed traditional systems of education. They demanded students participation in academic and administrative decision of educational institutions.

Goswami (1983) came to the conclusions that:

(i) the mean differences of scores of theoretical, social and religious values between the teachers of post-basic schools and teachers of ordinary schools were highly significant and were in favour of teachers of post-basic schools. Theoretical, social and religious values of teachers of post basic schools were better than those of teachers of ordinary schools.

(ii) The mean differences of scores of economic, aesthetic and political values between the teachers of post basic schools and teachers of ordinary schools were highly significant and the differences were in favour of teachers of ordinary schools. The economic, aesthetic and political values of teachers of ordinary schools were better than those of teachers of post-basic schools.

(iii) The theoretical, social and religious values of girls studying in post-basic schools were better than the values of girls studying in ordinary schools.
(iv) The economic and aesthetic values of girls studying in ordinary schools were better than those of girls studying in post basic schools. The mean difference of political values of girls was not significant.

(v) The mean differences of scores on economic aesthetic and political values were significant and were in favour of boys studying in ordinary schools.

(vi) The post basic schools provided a better atmosphere in schools to inculcate moral, social and religious values and Gandhian thoughts of self-reliance and cleanliness among students than ordinary schools. The students of post basic schools were better in these values and Gandhian thought than students of ordinary schools.

Patni (1983) found that the girls studying in different faculties had almost similar value patterns. All students showed the highest preference for aesthetic values. The girls of all faculties showed comparatively high preference for money and materialistic values over other values. The students showed minimum preference for moral values. The science and commerce students did not differ significantly on aesthetic values but the arts students gave more importance to the aesthetic values. Arts and commerce students had equal knowledge values but the science students gave less importance to knowledge value. Religious values receive equal preference from all the three groups. The arts and commerce girls differed significantly on aesthetic values, money and materialistic values and moral values. The science and commerce students differed significantly on knowledge values, social values, national and political values and self values. The arts and science students differed significantly on knowledge values aesthetic values social values national and political values, moral values and self values. The science students were found higher on social values and national and political values than the other two groups. The high achievement motivated group put money and material values first and aesthetic values second. In the low-achievement motivated group, the order was reversed. The high achievement motivated girls preferred national and political
values over self values whereas the low-achievement motivated girls preferred national and political values over self values whereas the low-achievement motivated girls preferred self values over national and political values. The high and low achievement motivated groups placed the moral values in lowest preference. The high achievement motivated group and the low-achievement motivated group differed significantly on aesthetic values, religious values, national and political values and moral values. The low achievement motivated group was more aesthetic and more religious than the high achievement motivated group. These two groups, with high and low-achievement motivation, did not differ significantly on knowledge values money and material values, social values and self values. The correlations of values and achievement motivation of each category of values in all the three groups were found to be insignificant. In the group of arts students knowledge values, aesthetic values and money and material values were negatively correlated with level of achievement motivation, whereas in the science group only knowledge and aesthetic values, and in the commerce group, only money and material values were negatively correlated with the level of achievement of these students. In the science group the money and material values, religious values, social values, national political self and moral values, correlated positively with the achievement motivation level of the students, but the correlation of achievement motivation with the all categories of values except money material values. Religious values, social national political values self values and moral values had the positive but insignificant correlation with achievement motivation.

In this study Annamma (1984) concluded that a majority of the college students were conformists, with a stable system of values, and without rebellious tendencies. The younger college students were more spiritualism oriented as compared to the older group which was more materialism oriented. Academic achievement, residential backgrounds and father’s education and occupational status had no relationship to value orientation of college students.
Economic status was related to value orientation with the lower income group being more spiritualism oriented and the higher income group more materialism oriented. Size of family was related to value orientation with students from large families being more spiritualism oriented and those from small size families more materialism oriented. A majority of students did not have clear goals about education, occupation or marriage. Male students exhibited higher aspiration than female students. No discrepancies were seen between self and parental aspirations. Marriage was not viewed as an immediate prospect. Boys and girls approved intermingling, but girls were seen to prefer the customary type of marriage. Female students were seen to be better adjusted than male students in all the areas studied college education was not seen to have any impact on value orientation and the behaviour of the students.

Rajput (1985) attempted to ascertain whether faculty-wise different predictor variables, i.e. Values, dependency, academic adjustment and socio-economic status of the parents, made a differential impact. The findings of the study were; (i) Father’s occupation: Fathers education and academic achievement in science, social reconstruction, and mathematics, arithmetic appeared to contribute meaningfully to faculty differences. (ii) From among six values considered, only theoretical value appeared to be responsible for faculty differences. (iii) Social value, mothers education and achievement in Gujarati were responsible for sex differences. (iv) The achievement in Gujarati and mathematics/arithmetic appeared to be predictive of sex differences. (v) Except in the case of values sexwise differences were more or less absent in the commerce and science faculties. (vi) with respect to the faculty of arts, no meaningful pattern appeared for values, SES of the parents and academic achievement. (vii) SES for both boys and girls appeared to be un-dimensional in the science faculty. (viii) SES appeared to be bi-dimensional with respect to both boys and girls in the commerce faculty. Income and father’s occupation
formed one component. Father's and mother's education formed the other component. (ix) dependence proneness was not at all meaningfully related to academic achievement. (x) academic adjustment was not meaningfully related to academic achievement.

Parmar (1986) undertook a sociological analysis of social values and aspirations of youth in a changing rural environment. The sample consisted of 296 male and 54 female students who were selected using the stratified random sampling technique, from all the six rural colleges of Partapgarh district affiliated to Avadh university. The main findings of the study were: (i) acquisition of knowledge was the main aim of education according to the majority of students. More than half favoured vocational—technical education. (ii) A sizeable number of students wanted education for females and believed its purpose was to make them self-dependent. (iii) Students planned to continue their studies further. Most of them studied arts subjects. Their educational aspiration was of medium level. (iv) There seemed to be a close relationship between educational aspiration and social class, caste and sex. (v) the ideal profession was considered to be that which gave status in society and developed personality. Teaching was considered as an ideal profession. Higher administrative services and agriculture occupied second and third places. (vi) For success in one's profession health family background and behaviour were considered as significant factors. (vii) students were mostly inclined to seek white collar jobs. They were determined to achieve their professional aspirations and wanted to join these professions because of personal interest, higher income and status. (viii) aspiration for material objects was limited income aspiration was also low. (ix) Social mobility was limited (x) a positive relationship seemed to exist between social class, caste and sex and aspirations for profession material possessions and income. (xi) About two-thirds of the students were interested in politics. A good number of them considered it a form of national service. Their political ideology resembled that of the congress (I) party. (xii) Student union elects were generally
disfavoured reduction in the age of franchise was desired. The democratic form of government was liked by most students and unemployment was considered as the greatest problem of the country. (xiii) There was a relative relationship between social class caste and sex and interest in politics.

Paul (1986) found that the urban adolescents were more highly oriented to competence. Maturity and maintaining harmonious relations; more affectionately disposed to others, with sincerity and tolerance; and strove for the accomplishment of their goal in more mature and competent ways than rural adolescents. They had a stronger social orientation than rural adolescents. The rural adolescents were more concerned about economic returns and variety, whereas the urban adolescents were more concerned about prestige. The college adolescents were more strongly oriented towards applying themselves steadily to goals aimed at more stable and more optimistic, whereas school adolescents were more oriented to appreciating the value of tidiness with respect to social values, the college adolescents strive more social harmony peace and social service, while the school adolescents were more oriented to showing warm affection to others. The college adolescents were more courageous while the school adolescents were more oriented towards being independent and loving to others. In the case of terminal values, the school adolescents were more strongly oriented towards enjoying happiness and social recognition. While college adolescents strived more for freedom and mature appreciation. With respect to work values, the school adolescents strived more for economic returns and intellectual stimulation, whereas college adolescents strived more towards achievement orientation. The male adolescents were more striving for their ambition and excellence and more service oriented than female adolescents. The female adolescents were more oriented to appreciating tidiness more aesthetic in nature, conscious of being punctual and regular. More striving for harmony, love, sympathy tolerance, peace and more oriented to competence and sound character, striving more for happiness, a peaceful life and gaining economic returns, as compared to male
adolescents. The science-stream adolescents strived more for strong work habits and were more courageous than general stream adolescents. Their orientation was more towards maintaining and practising social relation in comparison with the general stream adolescents. The science stream adolescents were more competence oriented, strived more for freedom and recognition as compared to general-stream students who strived for happiness and comfort. The general-stream students strived more towards seeking a job full of variety and society and social contact than the science-stream students. Factor analysis showed rural adolescents striving for personal happiness and competence, having a materialistic best of mind, striving for self-discipline, more concerned about prestige and economic returns, attaching importance to dignity of work, striving for national security, being more service-oriented, striving for self-esteem-orientation, gaining self-strength and showing signs of social and personal retardation. The factors underlying the value-orientation of urban adolescents were the striving for pleasure and security, creative achievement, self-constructed personality, personal courage, social orientation, self-adaptation, low achievement-orientation a strong learning towards working more earnestly for achievement of their aspirations, being more moralistics seeking recognition pleasure, social harmony, more concerned about self-reliance.

The study of Rizvi (1986) showed that a majority of students held moderate attitudes towards religious education, but the students of the Hindu and Muslim religious groups were found to hold different attitudes towards religious education. Favourable attitudes towards religious education were found to be associated with such values as helpfulness, preserving traditions and adaptation to nature. In this respect sex, socio-economic status and religious group differences were not found. Irrespective of the difference in their sex, socio-economic status, and religion, students held similar views with respect to the association between attitudes towards religious education and conservative liberal and scientific fatalistic value dimension.
Singh (1986) made a comparative study of values (economic, social, political, theoretical, religious, moral and aesthetic) problems (academic, financial and social) and level of frustration (aggression, fixation, resignation and regression) among harijan and non-harijan undergraduate students of Bhagalpur University. In all 300 harijan and 200 non-harijan male undergraduate students comparable in age, sex, education and socio-economic status of their parents were selected from three degree colleges located at Banka, Godda and Sahileganj of Bhagalpur university. He concluded that harijan students were significantly higher on economic and religious values and lower on social political, theoretical, moral and aesthetic values. They had significantly more frequent and intense academic, financial and social problems in comparison with non-harijan students. Non-harijan were significantly more aggressive than harijan students. There was no significant difference in the regressive behaviour of harijan and non-harijan students. Harijan displayed more fixated and designated behaviour than non-harijan students.

Manav (1988) conducted a study on attitudes, self-concept and values of professional and non-professional college students in relation to achievement. The sample consisted of 116 final year engineering students. From roorke University 100 M.B.B.S. students, 151 B.Ed. students and 523 final year mere graduates students (B.A. and B.Sc.) of affiliated colleges of Meerut University. The major findings of the study were: 1) there was significant difference between professional and non-professional students with regard to their self-concept, attitudes and values (ii) the professional college students emerged as person who perceived themselves to be more confident and higher achievers than the non-professional students (iii) the professional students had dominant personal and humanistic values, while non-professional students had more religious values (iv) the non-professional students had more positive attitude towards their teachers and society than professional students (v) significant differences existed between engineering medical and teacher training students on majority of the values, attitudes and self-concept (vi) the engineering and
medical students possessed higher personal, materialistic and educational values than the student teachers (vii) the student-teachers were found to be more religious and humanistic than the medical and engineering students, and (viii) there was no significant relationship between the students' self-concept and achievement between students' attitude and achievement and between students' values and achievement.

Arocnaaw (1990) compared college students exhibiting discrepancies between predicted high ability and low level of achievement. In comparing results, the three achievement groups differed consistently on all measures, with the majority of differences involving socialization or conformity - A conflict exists for the low and high achievers in meeting the societal expectations for achievement with their own individual interests and values. This suggests that extremes of achievement among college students, in either direction, should generate concern as high achievers may be meeting expectations at the expense of other facets of their lives. A gender difference was noted with the low achieving group predominantly male and the high achieving group predominantly female. However, for both groups gender differences could be accounted for by an over representation by one gender within the sample group.

Sati (1991) conducted a comparative study of needs, values, aspirations and adjustments in relation to academic achievements of Scheduled Castes and other students of secondary schools of Kumaun. Objectives of the study were; (i) to find out the distribution of values pattern, level of educational aspiration, level of adjustment, need pattern and academic achievement of Scheduled and Non-Scheduled Castes students, (ii) to compare the value pattern, level of educational aspiration, level of adjustment, need pattern and academic achievement of Scheduled and Non-Scheduled Caste boys and girls, and (iii) to compare Scheduled Caste students on values, educational aspirations, adjustment, and need pattern when differentiated on the basis of academic achievement and sex.
Major findings of the study were: (i) Scheduled Castes boys had more defence, succourance, emotional, educational and total adjustment than Scheduled Caste girls (ii) Scheduled Caste boys and girls did not differ in their values and educational aspirations (iii) High achieving Scheduled Castes boys had higher theoretical value than low achieving boys though low achieving boys had higher economic value (iv) high achieving Scheduled Castes boys had higher change need than high achieving girls and low achieving boys had more affiliation need than low achieving girls (v) low achieving girls had more autonomous and dominance needs than low achieving boys and more dominance than high achieving boys (vi) the NSC girls and girls of this category were at a higher level in social values, educational aspiration, deference, succourance and aggression than the boys (vii) in non-scheduled castes group (a) high achieving girls had higher economic values than low achieving girls, (b) low achieving girls had higher religious values than high achieving girls and boys, (c) high achieving boys had higher succourance and heterosexuality needs than low achieving boys and higher nurturance needs than low achieving girls, (e) low achieving boys and more nurturance and endurance than high achieving girls (f) low achieving girls had more heterosexuality and aggression than high achieving girls and more heterosexuality, aggression, order and succourance than low achieving boys. 

(viii) Scheduled Caste students had higher theoretical, political values, order, autonomous, affiliation, nurturance and endurance needs than Non-Scheduled Castes students, (ix) Non-Scheduled Castes students had higher economic and aesthetic values, educational aspiration, exhibition, change, heterosexuality and aggression needs than Scheduled Castes students.

Mishra (1991) carried out a study on certain sociological background variables of values in high school students. The objectives of the were: (i) to study the value patterns of students of grade -IX (ii) to determine whether the sociological background variables (i.e. SES, mother’s level of education, caste and birth order has a bearing on value pattern of students and (iii) to
differentiate the values of male and female students. The following were the findings (i) in total personal values boys had high personal values than the girls (ii) ‘hedonistic value’ was the most preferred value for the total sample and the ‘aesthetic value’ the least one (iii) the boys preferred most the ‘power value’ and the least ‘aesthetic value’ while for the girls most preferred value was ‘hedonistic value’ and the least was ‘aesthetic value,’ (iv) the socio-economic status of further did not influence the personal value of the students (v) the mother’s level of education is not significantly associated with the personal value of students (vi) the association between caste and the personal value is found to be insignificant (vii) birth order has no influence on the personal value of students, (viii) there is no sex difference in total personal value but in the value areas like social and power boys do differ from girls. In both the personal value areas (i.e. social and power) boys had high personal value than the girls.

Sanyal (1991) conducted a study to see if there was any reflection of science education on value profile particularly in respect of two significant levels of science education (i.e. post-graduate and undergraduate). The Indian version of Allport –vernon-Lindzey’s study of values (1958) was used to assess the values of the participants in this study. The sample of the study consisted of 194 science male students (i.e. 121 post-graduate and 73 undergraduates) of Calcutta University.

Padmanaban (1992) conducted a study of the values of high school pupils in relation to certain selected variables. Objectives of the study were: (i) to find out the value-pattern of pupils studying in Standard IX, (ii) to find out if there is any significant difference between boys and girls in respect of their theoretical, economic, political, social, aesthetic and religious values, (iii) to see if there is any significant association between pupils’ caste and religion, and their most preferred value, (iv) to observe if there is any significant association between parents’ socio-economic factors and the pupils’ most
preferred value, and (v) to find out if there is any significant association between pupils’ self-concept and their most preferred value.

Major findings of the study were (i) The value-pattern of pupils studying in Standard IX was quite satisfactory. Though there was a rather wide disparity in different value scores, the rank order of the mean scores for the different values showed the highest score in social value and the lowest score in political value. (ii) Boys and girls differed in respect of theoretical, economic, political, social and aesthetic values, (iii) there was an association between the pupils’ most preferred value and their caste and religion, (iv) there was an association between the pupils’ most preferred value and their parents’ socio-economic status (v) there was an association between the pupils’ most preferred value and their self-concept.

Chand (1992) conducted a study of personal values of adolescent boys and girls in relation to socio-economic status and academic achievement. Objectives of the study were: (i) to find out the relationship of socio-economic status with each of the 10 personal values of Personal Values Questionnaire (PVQ), (ii) to find out the relationship of academic achievement with each of the 10 personal values of PVQ. (iii) to find out the differences if any between boys and girls in each of the 10 personal values of PVQ, and (iv) to find the differences if any between the government and private college students in each of the 10 personal values of PVQ.

Major findings of the study were: (i) there was no significant correlation between socio-economic status and religious, democratic, economic, knowledge, hedonistic, power and family prestige values, but there was significant relationship between socio-economic status and social, aesthetic and health values. The correlations were found to be positive but low for social and aesthetic values but it was found to be negative and low for health value. (ii) there was no significant correlation between academic achievement and social, democratic, aesthetic, economic, family prestige and health values. The correlation values were found to be significant but low for religious knowledge
and hedonistic values but it was found to be negative and low for power value. (iii) Boys and girls did not differ in religious, social, democratic, aesthetic, knowledge, hedonistic, family prestige and health values; but differed in economic and power values significantly. Moreover boys were found to have scored significantly higher in economic and power values than girls (iv) Government and private schools did not differ in social, democratic aesthetic, knowledge, hedonistic, family prestige; but differed in economic, religious, power and health values. Moreover, the government college students were found to have scored significantly higher in power and economic values than their private college counterparts. But the private college students scored significantly higher in health and religious values than the government college students.

Rath (1994) undertook a study on the attitude and values in relation to achievement of ix graders. The value test of Agarwal, translated into Oriya by Panda (1990) was used to measure the values of the students. The major findings of the study were: (i) there were significant differences of values between the high achievers and low achievers. (ii) values possessed in the dimension of personal, educational, materialistic of high achievers were more than the low achievers. (iii) values possessed by low achievers in the areas of religious, socialistic and humanistic were more than the high achievers. (iv) there was significant relationship between various dimensions of values and achievement excepting religious value.

In order to study the academic achievement and value pattern of the best athletes of Vidya Bharati Verma and Srivastava (1997) took up a study. They found that female athletes taken together at national level were significantly higher in their academic achievement in comparison to the male athletes. Gender difference was also found to be significant in the case of Rajasthan athletes where female Rajasthani athletes had shown significantly higher academic achievement in comparison to their male counterparts from the same state. In case of Haryana state the male athletes were significantly superior in
comparison to their female counterpart in academic achievement. It was found that at national as well as state levels patriotism (Des Bhakti), social and knowledge values occupied the top three ranks respectively in schools run by Vidya Bharati. The bottom three ranks were occupied by economic, aesthetic and religious values respectively. Health and power values were in the middle on knowledge and social values at national level girls were significantly higher than boys. On economic value boys belonging to Bihar, Madhya Pradesh and Rajasthan were significantly higher than their female counterparts from the same state. On health value boys of Rajasthan were found to be significantly higher than the girls. But on social values girls from Bihar and Rajasthan were significantly higher than their male counterparts. In the same vain girls of Rajasthan were significantly superior than their male counterparts in patriotic value.

Chandrakumar and Arockiaswamy (1994) conducted a study to explore the value system of the first degree college students and to study the extent of the influence of the college climate and home climate over the value system and the extent of the influence of the value system over the personality characteristics. For this purpose they took a sample of 1050 students of the first degree arts and science from colleges affiliated to Madurai Kamaraj university. The major findings were: (i) the first degree college students gave much importance to social values such as loving and equality, personal values such as freedom, honesty, happiness and competence, (ii) the value system did not have significant relationship with the personality dimensions of the sampled students (iii) Neither the college climate nor the home climate was related to the value system of the first degree college students.

The study of Narayanan et. Al. (1994) was planned to determine the possible differences in value of orientation among male and female college students. A random sampling technique was used to select a sample of 120 male and 150 female college students in Coimbatore. The value orientation
scale developed by Natraj (1980) was used to measure the values held by individuals. The results revealed that the male students considered 12 values to be important and feel committed to them. The values include the terminal values of love and instrumental values of self-respect, power, wealth, status, progress, education, ambition, aspiration, work, capability, self-control and accomplishment. The female students considered 13 values to be important and feel committed to them. The values include the terminal values of truth, devotion to God, equality, morality, honesty, friendship and helpfulness and the instrumental values of power, individuality, duty, security, education and self-control.

The male students considered certain values to be not important and do not feel committed to them. These include the terminal values of truth, non-violence, devotion to god, culture, equality, conscience, humour, beauty, rationality, peace and salvation and the instrumental values of health, language, children, caste, marriage, life, relatives, duty, security, creativity and country. The female students considered the values including the terminal values of beauty, rationality, peace, salvation and wisdom and the instrumental values of self-respect, language, status, children, caste, marriage, life, relative, politics, work, sports and self control to be not important and do not feel committed to them.

The male students considered certain values to be important but do not feel committed to them. These include the terminal values of morality, honesty, character, and obedience and the instrumental values of family, individuality, law and religion. The female students consider such values including the terminal values of conscience, humour culture and character and the instrumental values of wealth, family, health, law, progress, ambition, creativity, aspiration capability and country as important but do not feel committed to them.

The male students consider certain values to be not important but feel committed to them. These include the terminal values of wisdom, friendship,
and helpfulness and the instrumental values of politics, freedom and sports. The female students consider such values including the terminal values of non-violence, love and obedience and the instrumental values of accomplishment, freedom and religious to be not important but feel committed to them.

The findings revealed interesting differences between the patterns of values of the male and female students. The male attribute importance to the values including status, progress and accomplishment than the females. The females attribute importance to the values including, truth, self-respect, power, non-violence, health, language, devotion to god, culture, equality, conscience, marriage, duty, life security, ambition, creativity, rationality, peace, friendship, helpfulness, and self-confidence than the males.

The males show higher commitment than the females to the following values, power, aspiration, progress, sports. The females on the other hand show higher commitment than the males to values such as self-respect, truth, non-violence, family, health, children, devotion to god, equality, conscience, marriage, beauty, life law, humour, creativity, morality, honesty, character, friendship, obedience and helpfulness.

An attempt was made by Chandrakumar and Arockiasamy (1997) to study the gender difference in the value orientation among the college students. It was found that the female students had little better value orientation than the male students. The mean score for all the items for the female students was little higher than the male students. Both the male and female groups had shown a very moderate preference for certain values. Gender did not influence for certain values. Gender did not influence the value orientation of the college students. The values preferred by both the male and female students mainly were love ambition and honesty. There was no consistency in the preference and values by the students in all three years.

Singh (1997) studied the values of urban and rural adolescent students of Aligarh and found that in the theoretical and religious values urban male and female adolescents had significantly higher meaning scores than the
corresponding mean scores of rural male and female adolescents. In social and Aesthetic values rural male and female adolescents had significantly higher mean scores. In Political and Economic values the mean difference of urban and rural adolescents were not significant. The male adolescent students had got significantly higher mean score than those of female adolescents in Theoretical and Economic values which were due to the influence of culture and society where male adolescents had better opportunity for their education. In other two values viz social and political, female adolescents had higher mean scores than male adolescents.

The study of Verma et al. (1998) was designed to study whether SCS and non-SCS students differed significantly with regard to their personal value. The sample of the study comprised 120 students studying in class xii in four senior secondary schools of district Sirsa (Haryana). The tools used to collect the data were PVQ by Sherry and Verma. The collected data were treated with mean, SD and ‘t’ test. The major findings were: (i) non-scs male students had significantly more inclination towards economic, hedonistic, power and family prestige. (ii) non-scheduled caste female students received significantly more mean score on aesthetic, economic, knowledge, hedonistic power and health values than Scheduled castes female students. (iii) among the scheduled caste male students had more social and knowledge values, and female students possessed more family prestige value. (iv) among the non-scheduled caste, females had greater mean score on religious, aesthetic and knowledge values as compared to male students.

Kumar, Narendra (2000) conducted a study on “Effect of Value Clarification Model on Moral Reasoning of Children”. Objectives of the study were: 1. to study the effect of value clarification on moral reasoning of boys. 2. To study the effect of value clarification on moral reasoning of girls. 3. To study the effect of value clarification on moral reasoning of both boys and girls. 4. To compare the effect of value clarification on the development of moral reasoning of boys belonging to different socio economic status. 5. To compare
the effect of value clarification on the development of moral reasoning of girls belonging to different socio economic status. 6. To compare the effect of value clarification on the development of moral reasoning of both boys and girls belonging to different socio economic status. 7. To compare the effect of value clarification on the development of moral reasoning of boys at different levels of intelligence. 8. To compare the effect of value clarification on the development of moral reasoning of girls at different levels of intelligence. 9. To compare the effect of value clarification on the development of moral reasoning of both boys and girls at different levels of intelligence. 10. To compare the effect of value clarification on the development of moral reasoning of boys in relation to different types of attitudes of parents towards their children. 11. To compare the effect of value clarification on the development of moral reasoning of girls in relation to different types of attitudes of parents towards their children. 12. To compare the effect of value clarification on the development of moral reasoning of both boys and girls in relation to different types of attitudes of parents towards their children.

Major findings of the study were: 1. Value clarification technique has a positive significant effect on the development of moral reasoning of boys. 2. Value clarification technique has a positive significant effect on the development of moral reasoning of both boys and girls. 3. Value clarification technique has a positive significant effect on the development of moral reasoning of girls. 4. Intelligence has a positive significant effect on the development of moral reasoning of boys as a result of value clarification. 5. Accepting attitude of parents has a positive significant effect on the development of moral reasoning of boys as a result of value clarification. Conclusion. There is a significant positive impact of value clarification technique on the development of moral reasoning of children. On the basis of the findings of the present investigation the following conclusions concerning development of moral reasoning can be drawn:
When the data were analysed with respect to different socio economic group, it was observed that socio economic status has no specific effect on development of moral reasoning as a result of value clarification. However, intelligence is found to have a positive significant effect on development of moral reasoning as a result of value clarification. Similarly in the parental disciplinary practices the accepted group was found to have significant positive gain score in comparison to the avoided and concentrated group.

Bala, R (2005) conducted a study on “A Study of the Values of Secondary School Students in Relation to Certain Non-Cognitive Variables”. The objectives of the study were: (1) To study the values of Secondary School Students in relation to School Climate. (2) To compare the values of secondary school students in relation to Social Climate (3) To compare the values of secondary school students in relation to Emotional Climate (4) To compare the values of secondary school students in relation to Parental Disciplinary Practices (5) To compare the values of secondary school students in relation to Accepting Parental Attitude (6) To compare the values of secondary school students in relation to Concentrating Parental Attitude (7) To compare the values of secondary school students in relation to Avoiding Parental Attitude. She concluded that: significant differences exist between the values of secondary school students in relation to School Climate. Favourable and Unfavourable groups of student on School Climate were found to differ on different values. However, social value was found to be the most preferred value by the secondary school students followed by democratic value whereas power value was the least preferred one. However, group of favourable students were found to be more social than the group of unfavourable students.

It was further observed that there is a definite relationship between the values and different types of parental attitudes of parents were studied in this context to reveal different parental disciplinary practices, significant differences were found between the values of high and low group of secondary school students with respect to different types of parental disciplinary practices
exhibited in the form of parental attitudes. More significant differences were found between the values of high and low group of students with respect to accepting and avoiding attitude of parents. Whereas no significant differences were exhibited for any value in the high and low concentrated group of students. This can be attributed to the fact that accepting attitude of parents helps in the proper development and nurturance of good moral values in children because acceptance as such is a considerate behaviour and it directly promotes good moral behaviour, which the child internalises the same through imitation. Though avoidance is a negative attitude, yet in certain circumstances, ignoring acts as a stimulus for independent thinking of the child. They develop considerably well because at times, children relish being ignored because that relieves them from dictatorial attitude or concentrating behaviour of the parents.

Hence, it shows that both School Climate and different types of Parental Disciplinary Practices have a significant relationship with values and are responsible for the differences between the values of secondary schools students.

2.3.0 Studies Related to Adjustment

Angell et.al. (1928) studied academic, social and life adjustment of under-graduate students. He found that the most common type of person in college is a mediocre student, who is socially well adjusted but is quite unsettled in his life orientation.

Smith (1933) studied 1000 university students and found social maladjustment as one of their major problems. Such maladjusted students were not satisfied with university life due to family or financial problem.

Superfield (1957) reported that the research evidence indicates that vocational adjustment positively related to general adjustment. Those, who are adjusted in work tend to be adjusted in home life and in other social relationships.
All Port (1961) points out that in wholesome development, we become differentiated but not disintegrated. We learn special behaviour for special situations. We learn specific adjustment for specific environments. But we form a relatively coherent whole.

Nelsen and Storey (1964) conducted a study of personality adjustment of growth and sought information about the influence of rural disadvantaged subculture. Their findings supported the hypothesis that the rural youths were the most poorly adjusted followed by town and city youths. The rural factor of poor economy affected adversely personality adjustment.

Motoaki and his associates (1967) studied relationship between personal adjustment and prediction of high school achievement. They found that better adjusted students would be more predictable than mal-adjusted ones and predictability of achievement record is influenced by personal adjustment.

Pandey (1981) studied the relationship between the Organizational climate of Garhwal’s secondary school perceived by the teachers and their adjustments problems. A sample of 30 percent secondary school was randomly selected from each of the five districts of Garhwal Mandal. The sample consisted of 500 teachers from twenty-eight government and private secondary schools of both the sex located in the rural and urban areas. The main findings of the study were:

(1) A significant negative relationship between the total scores on the organisational climate and social adjustment was identified.

(2) The government secondary school had better organizational climate than private secondary schools.

(3) The girl’s secondary schools were better in organisational climate than the boy’s secondary schools.

(4) The secondary schools of urban areas were better than those of rural areas with respect to organizational climate.

In his work Bhatnagar (1984) concluded that the size of the family affected student activism, adjustment and values. Students belonging to small
families had less activists tendencies, better adjustment, higher values (educational, personal and material and better school learning. Religious, social and humanistic values were not found to be significantly related with the size of the family. Birth order was found to be related with activism, adjustment and personal, educational, social and materialistic values, while religious and humanistic values were not found to be related with birth order. Socio-economic status was found to be significantly related with activism, educational and materialistic values, and school learning, whereas it was not found to be related with personal, religious and humanistic values. The broken family was positively related to activism, poor adjustment, and high personal and materialistic values, while the intact family was positively related to educational and social values.

Annamma (1984) studied the values, aspirations and adjustment of college students in Kerala. The findings were:

1. A majority of the college students were conformists, with a stable system of values and without rebellious tendencies.
2. The younger college students were more spiritualism oriented as compared to the order groups, which was more materialism oriented.
3. Academic achievement, residential backgrounds and fathers education and occupational status had not relationship to value orientation of college students.
4. Economic status was related to value orientation with the lower income group being more spiritualism oriented and the higher income group more materialism oriented.
5. Size of the family was related to value orientation with students from large families being more spiritualism oriented and those from small size families more materialism oriented.
6. Female students were seemed to better adjust than male students in all the areas studied.
Sharma (1985) studied sub-culture of college students as a Function of their adjustment, values, academic motivation and attitudes. The findings were:

1. College students possessed different types of sub-culture.
2. Academic and vocational sub-culture groups differed significantly.
3. The emotional, educational and total adjustment of students determined their academic sub-culture, health and social and emotional dimensions of adjustment were significantly correlated with collegiate sub-culture. Social adjustment affected vocational sub-culture.

Thompson (1989) investigated the effect of adolescent abuse on mental health adjustment of younger siblings of adolescent substance abusers. Three groups were used and results indicated that younger siblings of adolescent substance abuser were not adjustment disorder. In general adjustment problem shown by younger siblings of adolescent substance abusers were the same as those shown by sibling of psychiatrically diagnosed adolescents. The number of adjustment problems for younger siblings of substance abusers was significantly greater than that of the non-diagnosed group.

Lord et.al. (1994) investigated early adolescents for three years continuously (longitudinal) for psychological characteristics, school performance and adjustment. They found that positive self-concepts in academic and social domains emerged as facilitative of positive adjustment while self-consciousness in these domains proved detrimental to adjustment.

Bergers and his associates (1994) have recognised family as a major source of mal-adjustment as well as a medium for producing wholesome normal personality. Parents, who are domineering, emotionally unstable, incompatible, quarrelsome, stingy, ego-centric, jealous, insecure, ill or over-worked are likely to wrap their children. Those, who overprotect, over-indulge, unjustly punish, ignore or otherwise deal in temperately with children,
may cause fight or fight reaction or develop neuroses or perversions, leading to continuously handicap the children throughout their life.

Ghosh (1995) studied adjustment needs of Santhal and Non-Santhal male adolescents of Bihar. He found that the adolescents are more maladjusted in the school area and least in home and family area. No significant difference was found between Santhal and Non-Santhal boys adjustment in the area of home and family. In school area, the Non-Santhsals proved better adjusted than Santhals.

Data et al (1998) conducted a study on “Social Adjustment of Adolescents’ - Results reveal that no significant difference exists between boys and girls, and between the two age groups in the area of social adjustment. High achievers had better level of adjustment in the social aspect of life.

Dayachand (2004) conducted a study on “A study of Frustration among scheduled caste adolescent boys and girls in relation to their Intelligence, Socio-Economic Status and Adjustment”. The objectives of the study were: 1. To study the difference in scores of Frustration between the Scheduled Caste boys students belonging to two levels (High and Low) of Intelligence, SES and Adjustment. 2. To study the nature of interaction between Intelligence and SES, Intelligence and Adjustment, SES and Adjustment and among Intelligence, SES and Adjustment, when Frustration was taken as dependent variable in respect of scheduled caste adolescent boys. 3. To study the difference in scores of Frustration between the Scheduled Caste girls students belonging to two levels (High and Low) of Intelligence, SES and Adjustment. 4. To study the nature of interaction between Intelligence and SES, Intelligence and Adjustment, SES and Adjustment and among Intelligence, SES and Adjustment, when Frustration was taken as dependent variable in respect of scheduled caste adolescent girls. 5. To study the differences in scores of intelligence between the students belonging to different levels of frustration, socio-economic status and sex. 6. To study the nature of interaction between frustration and Socio-Economic Status, Frustration and Sex, Socio-Economic
Status and Sex, and among Frustration, Socio-Economic Status and Sex when intelligence was a dependent variable. 7. To study the differences in scores of adjustment between the students belonging to different levels of frustration, socio-economic status and sex. 8. To study the nature of interaction between frustration and Socio-Economic Status, Frustration and Sex, Socio-Economic Status and Sex, and among Frustration, Socio-Economic Status and Sex when adjustment was a dependent variable. 9. To study the differences in scores of SES between the students belonging to different levels of frustration, Intelligence and sex. 10. To study the nature of interaction between frustration and Intelligence, Frustration and Sex, Intelligence and Sex, and among Frustration, Intelligence and Sex when SES was a dependent variable. Main Findings of the study were: The Scheduled Caste boys students who have high level of Adjustment differ significantly from the students having low level of Adjustment on the scores of Frustration. The well Adjusted Scheduled Caste Boys students have lower level of frustration in comparison to Low Adjusted Scheduled Caste Boys students. There is significant difference in frustration level between scheduled caste girls students belonging to high and low Adjustment groups. The Highly Adjusted scheduled caste girls students have lower level of frustration in comparison to Low Adjusted scheduled caste girls students. The high and low socio-economic status scheduled caste students differ significantly from each other on the Adjustment. The high socio-economic status scheduled caste students are well adjusted in comparison to low socio-economic status scheduled caste students. The interaction affect AxC(Frustration x Sex) is significant at .01 level of confidence. It may be inferred from the results that the effect of sex is not independent from the level of frustration on Adjustment. The high frustrated and low frustrated scheduled caste boys and girls students differ significantly and their joint effect is independent on the dependent variable.

Abdul Khaleque et.al.(2007) conducted a Cross-Cultural study in Finland, Pakistan, and the United States on “Perceived Parental Acceptance-
Rejection and Psychological Adjustment of Children”. This study compared perceived parental acceptance-rejection and psychological adjustment of children in Finland, Pakistan and United States. Data were collected from 669 respondents consisting of parents and children in each country. The Child version of the Parental Acceptance-Rejection Questionnaire for Mothers and Fathers (Child PARQ: Mother and Father), the Parent version of the Parental Acceptance-Rejection Questionnaire for Mothers and Fathers (Parent PARQ: Mother and Father), and the Child version of the Personality Assessment Questionnaire (Child PAQ) were used for this study. Findings indicated that (1) Children generally experience more parental acceptance than rejection; (2) perceived parental acceptance is positively related to individuals’ psychological adjustment; and (3) in loving families (as perceived by children) there is a significant agreement between children’s and parents’ reports of parental acceptance. But in less than loving families (as perceived by children) there is no significant agreement between children’s and parents’ reports of parental acceptance.

Sucharita Gadre (2008) conducted a study on “Reworking on School Adjustment”. The objectives of the study were: 1. to check whether ‘School Inventory’ a tool measuring school adjustment is applicable in the present scenario of school system. 2. To identify changes if any in the concept of school adjustment. Sample of the study was 594 students from 25 different schools from Pune. Procedure: The test was administered to a group of twenty to twenty five randomly selected students from each school from selected standards. The testing session of one school hour was finalized prior permission of school authorities.

Data collection was completed during three weeks time. All the data was checked for oddities and irregularities in answering. Conclusions: School is a primary environment where socialization process occurs. This process may be hindered if students do not experience required psychologically safe environment. Content of negatively discriminating items indicates that relevant
factor descriptions might have become obsolete. These findings are based only on internal criterion. For identifying the proper descriptions external criterion like teacher’s rating can be used. Accordingly new items may be prepared. Major content of the positively discriminating items indicates that items for relevant factors may not need major modification. Results appear to be consistent with present scenario that schools are mainly emphasizing on cognitive development by catering to technical school syllabus related needs. Affective development may be neglected which is likely to result in increased behavioural and disciplinary problems among children.

2.4.0 Studies Related to Attitude

Akhtar S.N.(1970) conducted a study on “Attitude Modifiability as a Function of Some Personality Factors”. The main aim of the study was to explore the relationship between some personality factors and attitude modifiability. The main hypothesis was that subjects possessing different levels of personality factors would differ significantly with regard to attitude modifiability. Six subsidiary hypotheses were also tested. A random sample of 300 postgraduate students was selected. Age, sex, economic status and intelligence were controlled. Sysenck’s Personality Inventory, Sinha’s M.A. Self Analysis Form, the California F-Scale, Rehfisch’s Scale were employed. Hindi versions of the instruments were used. Attitude was measured before and after presenting a persuasive communication. The discrepancy between before and after communication scores was taken as a measure of attitude modifiability. The subjects’ discrepancy scores possessing different levels of personality factors were compared to see whether different levels of personality factors differed in attitude modifiability. The chi-square test and t-test were employed for hypothesis testing.

The major findings were: 1. There was maximum attitude modifiability in subjects who were low on neuroticism, extraversion, authoritarianism and rigidity, and high on manifest anxiety. 2. Attitude modifiability was less in
subjects holding extreme prior attitudes than those holding moderate prior attitudes. 3. Personality variables influenced the extent of attitude modifiability in persuasive situations. The person whose attitude was highly modifiable was low on neuroticism, extraversion, authoritarianism and rigidity and was highly anxious.

In order to study the social background of college students, their attitudes, values and preferences, Saxena (1972) took 500 students of Jhansi. The study revealed: (i) the majority of the students had highest reference for creative literature and fairly high preference for scientific literature. (ii) In films educational films, musical and religious films were liked the most, light music and film music were most popular among the college students. (iii) The majority of the boys aspired for technical jobs as engineers and doctors while girls preferred medicine and teaching as a profession. (iv) Students were open to intercaste and interreligious marriages. (v) On tradition and modernity index, the students stood midway, and on sacred and secular measure they were overwhelmingly, secular. They opted for social participation and had kin-oriented outlook. (vi) the girls led a more protected life restricted movements; the girls and the boys differed in responses to items on the places visited, living and eating arrangements, martial status, social and economic background and courses offered. (vii) While the male students preferred scientific literature, sports and news over the radio, girls preferred novels and radio dramas. (viii) the conception of feminine roles also contributed to the girls choice of medicine and teaching as professions. 9ix) The faculty wise (arts/science) differences were found limited to the scientific attitude, movie and music preferences, man-nature and man-man-relationship, but the faculty had a profound effect on preference for reading and the choice of occupation. (x) the educational levels also differentiated the students; intermediate students demonstrated dreaminess, greater idealism, and a more normative influence on their attitude with less sense of realism and greater optimism, where as the students in the degree level hand greater realism maturity of thought, and a
sense of frustration. (xi) longer exposure to education seemed to contribute to better and realistic outlook to situations and life.

Reddy (1980) attempted to know the differences in the perceptions of values and attitudes of the youth of different backgrounds (rural and urban). The study reported the following findings: (i) The rate of acquisition of modern attitudes with the increase in age was higher in the urban students than in the rural ones. The rural subjects were more traditionalistic than the urban subjects, especially in the areas of home and heterosexual relations. (ii) the rural students were more politically oriented than the urban group. The migrant urban students were least satisfied with the present educational system closely followed by the urban students. (iii) The adolescents living in joint families revealed more traditional attitude than those coming from nuclear families. (iv) the students coming from homes with higher socio-economic status expressed more modern attitudes than those coming from lower – status homes. (v) the students with the deprived educational background were more favourably inclined to political participation than those with higher educational backgrounds. (vi) the boys were found to be more non-conforming than the girls. The urban students were found to be more conforming than the rural and the migrant-urban students. (vii) The rural students were more close-minded than the urban or migrant –urban students. (viii) the boys were found showing preference to political, theoretical and economic values while the girls to aesthetic, religious and social values. (ix) Economic status and political and theoretical values elicited greater favourable response from subjects with comparatively low socio-economic status whereas aesthetic and religious values were more important to the higher socio-economic group. (x) the rural students showed greater preference for theoretical, economic, political and social values whereas their urban counterparts were more inclined to aesthetic and religious values.

unpublished Ph.D. thesis Agra University. The objects were (i) to determine and study the impact of value orientations, interests and 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 bivariate and trivariate levels of operation while affecting the concept of self, so that the dynamics of the concept of self could be understood, (iii) to determine differences in the dynamics of the concept of self as the study related to both the sexes, and (iv) to determine the growth of self-concept of the students in the Indian socio-cultural setting. The hypotheses were: (1) Interest may affect the concept of self. (2) Value orientation may affect the concept of self. (3) Peer relations may affect the concept of self (4) Value orientation and peer relations may interact in set. (5) Value orientation and interests may interact in the set (6) Interests and peer relations may interact in the set (7) Value orientation, interests and peer relations may interact in the set.

The sample consisted of 160 high school and intermediate college going students of Aligarh. It represented both males and females, whose age ranged from 15 to 19 years and who belonged to the urban area. They were from three faculties viz., science, arts and commerce and generally belonged to the middle SES. Value orientation was measured with the help of a value orientation scale developed by N.S.Chauhan et.al. Self-concept was measured with the help of a Test of Self-concept developed by G.P.Sherry et.al. Its test retest reliability coefficient was 0.733. Chatterji’s non language Preference Record developed by S.Chatterji was used to measure interest of students. The Attitude towards Peers Scale developed by the investigator was used. The test-retest and split-half reliability coefficients were 0.81 and 0.74 respectively. The data were analysed with the help of factorial design analysis of variance of equal cell size.

The findings were: 1. Value orientations affected the concept of self in adolescents. 2. Value orientations had a positive affinity with self-concept among male as well as interest played an important role in the growth of self-concept among adolescents. It promoted the concept and also demoted the
concept of self in various association bonds with value orientations and peer relations. 4. Interests were shaping and forming the male adolescents’ concept of self. 5. Growth of self-concept during the period of adolescence in both the sexes depended upon the variations of interest occurrence. 6. Peer relations generally demoted the concept of self in adolescence in males and females. 7. Peer relations promoted the concept of self also but only when value orientations or interests were operating. 8. Promotion of demotion of the concept of self by peer relations in case of both males and females remained different.

Prasad, S.C. (1983) “A Study of Attitudinal Components and Some Personality Variables, “ unpublished Ph.D. thesis Rajasthan University. The objectives of the study were (i) to verify the distinctly different components of global attitude domains (ii) to establish the possible amorphous nature of attitude structure (iii) to account for total variance domain, and (iv) to explore the relative effect of personality differential on attitude components.

The sample comprised 577 postgraduate students of three different university (Rajasthan, Magadh and Patna). Out of 577 subjects, 443 were males and 134 were females. The age range of these students was 19 to 24 years. The following attitude and personality scale were employed in the investigation: (i) The Mohsin Nationalization Scale. It had 60 statements representing three attitude components -cognitive, affective and behavioural, in almost equal number. The split-half reliability of the scale was 0.94 and concurrent validity 0.43. (ii) The Bhusan religiosity Scale (1971). The scale had 36 items out of which 25 were positive and 11 were negative items. The split-half reliability was 0.69 and concurrent validity 0.57 (iii) the Gough Stanford Rigidity Scale (1957). The scale consisted of 480 items classified into four categories. Viz., (a) measures of poise, ascendance and self-assurance, (b) measures of socialization, maturity and responsibility, (c) measures of achievements, potentials and intellectual efficiency, (d) measures of intellectual and interest mode. The test-retect reliability of the scale was 0.87 and
concurrent validity 0.70 (iv) The Hindi adaptation of Maudsley Personality Inventory (1959). (v) The Hindi version of Maslow Security-Insecurity Inventory (1970). The attitude scores were analysed after the male and female subjects were divided over low scorers and high scorers for all the personality variables on the basis of median as cut-off point.

The results of the study were: 1. Factor analysis of Nationalism Scale Scores of all subjects revealed three factors which were identified as Faith in Nationalism, Dislike for Nationalisation and Virtues of Nationalisation. 2. Factor analysis of Religiosity Scale scores of the total sample revealed eight factors which were identified as: Faith in god, Opposition to traditional religious Belief, Belief in Traditional sin, Belief in Power of Oneself, disbelief in traditional Religious Virtues, Rejection or Religious Belief, Doubt regarding the supernatural, Disbelief in After-life. 3. When scores of male and female students on the religiosity Scale were factor analysed, nine factors were identified in the case of males and 11 factors in the case of females. The factors identified in the case of males were: Faith in God, Belief in Power of Oneself, Belief in Traditional Sin, Belief in traditional Religious Values, Recognizing Rebirth, rejection of Religious Belief, Faith in controverts, Conservative Religious Preaching, Disbelief in After-life of Rejection of Traditional Religious Faith Disbelief in After-life, Rejection of religious Belief. 4. Eleven factors were extracted in the case of male low-scorers and ten factors for male high-scorers on extraversion after factor analysing their scores on the religiosity scale. In the case of low-scorers the factors identified were: Faith in god, Faith in Personal Effort, Belief in Traditional sin, Belief in Traditional Religious Virtues, doubt in Religious Virtues, Doubt in Power of Oneself, Opposition to Traditional Religious Belief, Doubt in Religious Practices, Disbelief in Traditional Religious Nations, Belief in Traditional religious values and Belief in Religious Norms. In the case of high scoring males on extraversion the factors identified were faith in God, Rejection of Religious Belief, Belief in traditional sin, Opposition to traditional Religious Belief Faith
in traditional Religious Values, Rejection of Supernatural, Disbelief in Power of Oneself, Faith in Religious Norms, Rejection of Mysticism in Religion. 5. In case of the female group labelled as low and high scorers on the extraversion scale, when their scores on Religiosity Scale were factor analysed, 11 factors were identified for low-scorers on extraversion and 12 factors for high-scorers on extraversion. Security-insecurity was also included as a polarized personality variable. There were some variations in the factor structure of religious attitude. A specific factor, such as ‘Faith in God’, was identified in all groups except for female low-scorers on the S-I inventory. The ‘Belief in Traditional Sin’ factors could be seen in secure males whereas ‘Disbelief in Traditional sin’ could be seen only in insecure males.

Sultana, M (1983) “Intelligence, Social Competence and Parental Attitude in Normal and Deviant Children”, unpublished Ph.D. thesis Agra University. The objectives of the study were (i) to study the difference between normal and clinical groups in their intelligence, (ii) to know the difference in social competence between normal and clinical groups, and (iii) to find out the difference in parental attitudes between normal and clinical groups. The hypotheses were (1) the children of normal and clinical groups show difference in their intelligence as well as social competency, (2) Fathers as well as mothers of normal and clinical groups show difference in their parental attitudes.

The sample consisted of 200 subjects (100 normal and 100 clinical). The post-test experimental and control groups design was followed. The normal group was the control group while the clinical was the experimental group. To assess intelligence a Hindi adaptation of the Standford-Binet Form L-M was used. For studying social competence, the vineland Social Maturity Scale was used. Parental attitudes were studied by the Parental Attitude Research Instrument by Uma Saxena and SES was assessed with the help of an SES Scale (Urban) by G.P.Srivastava. The data were analysed with the help of t-test.
The findings were: 1. There was a significant difference in intelligence between normal and clinical subjects. Normals were more intelligent. 2. Deviant children were less socially competent in comparison with the normal group. 3. There was a significant different between the fathers of the two groups in their attitude regarding fastening dependency, breaking will, harsh punishment, deception, marital conflict, non-punishment, irresponsibility of father, suppression of aggression, defication of parent, exclusion from outside influences, strictness and suppression of sexuality. 4. there was a significant difference between the mothers of the two groups in their attitude regarding encouraging verbalization, fostering dependency, reclusion of mother, martyrdom, fear of harming the baby, marital conflict and suppression of aggression. 5. the fathers of both groups were more accepting. 6. The mothers of the normal group were found accepting, possessive and the mothers of the clinical group were found domineering, possessive and over protective in their child-rearing practices. 7. Marital conflict and disharmony were found predominant among the parents of the clinical group. 8. Mental retardation was found common among low and very low social class people. 9. Behaviour disorders like stammering, enuresis, adjustment and personality problems, anxiety reactions and school problems were found to be more common among boys, whereas conversion reaction, hysterical reactions and psychosomatic disorders were found more common among girls. 10. Educational background had a definite effect on the types of child-rearing practices.

Bindal, V.R. (1984) "A Study of Creativity in relation to Experimental Attitude and Pupil's Perception of Parents' Attitude towards Creativity," The objectives of the study were, (i) to ascertain the relationship between creativity and experimental attitude, (ii) to determine the relationship between creativity and pupil’s perception of parents’ attitude towards creativity, (iii) to study the relationship between experimental attitude and creativity, (iv) to find out the relationship between verbal creativity and non-verbal creativity, (v) to compare the performance of scheduled caste/scheduled tribe and non-scheduled caste
non-scheduled tribe students on the measures of creativity, experimental attitude and pupil’s perception of parents’ attitude towards creativity, (vi) to compare the performance of males and females on the measures of creativity experimental attitude and pupil’s perception of parents’ attitude towards creativity, (vii) to compare the performance of science and arts students on the measure of creativity, experimental attitude and pupil’s perception of parents’ attitude towards creativity, and (viii) to compare the performance of IX and X grade subjects on the measures of creativity, experimental attitude and pupils perception of parents’ attitude towards creativity.

Four hundred students were randomly selected from 3952 students studying in ten higher secondary schools of Ratlam city. The sample comprised 200 boys and 200 girls of grades IX and X. In each group, 100 students of arts and 100 of science were present. The whole sample also had 100 SC/ST students. Mehdi’s Test of Creative Thinking (verbal and nonverbal) in Hindi was used to measure creativity. Its test-retest coefficient was 0.98 and validity coefficient ranged from 0.32 to 0.40. Experimental attitude was measured with the help of the Pupil Situational Inventory developed by Cheong (1969). The test-retest reliability coefficient was 0.81. The empirical validity with creativity as a correlate was 0.82, with pupil’s attitude towards school as a correlate it was 0.30, and with sociometric status it was found to be 0.29, Pupil’s perception of parents’ attitude towards creativity (PPPATC) was measured with the help of the Pupils’ Perception of Parents’ Attitude Towards Creativity Inventory developed by the investigator. The test-retest reliability and split-half reliability coefficients were found to be 0.938 and 0.723 respectively. The concurrent validity was established by finding the correlation between PPPATC and creativity which was 0.564, and between PPPATC and experimental attitude which was 0.734. The data were analysed by using the t-test and product-moment correlation.

The findings were: 1. a significant relationship was found between various components of creativity (verbal fluency, verbal flexibility, verbal
originality, total verbal creativity, non-verbal originality, non-verbal elaboration, total non-verbal creativity, and composite creativity) and experimental attitude (for males, females, science subjects, arts subjects, IX graders, X graders, and for the total sample). 2. A significant relationship was found between various components of creativity and pupil's perception of parents' attitude towards creativity (for males, females, science students, sample). 3. A significant relationship was found between experimental attitude and pupil's perception of parents attitude towards creativity (for males, females, science students, arts students, IX graders, X graders, and for total sample). 4. A significant relationship was found between verbal creativity and non-verbal creativity for males, females, science students, arts students, IX graders, X graders, and for the total sample). 5. A significant difference was found between the performance of scheduled caste/scheduled tribe, and non-scheduled caste/non-scheduled tribe students on all the components of verbal and non-verbal creativity on experimental attitude, and on PPPATC.

The implications were: (1) Teachers can promote creativity by encouraging the experimental attitude in the pupils through hypothesizing and heurism. (2) Through curricular and co-curricular programmes, attempts should be made to provide heuristic and hypothesis making experience to the arts, SC/ST and IX grade students to enhance their experimental attitude. This experience will make them more flexible and open-minded. 3. Through the adult education programmes, efforts should be made to make parents aware and appreciative of creativity, and its contribution to national development. This will make them receptive and responding to the creative ideas of their children.

Dhani, D.N.(1984) “Scientific Attitude and Cognitive Styles of Higher Secondary Students,” unpublished Ph.D. thesis Education, M.Sukh University. The major objectives of the study were (i) to measure the scientific attitude of higher secondary students, (ii) to find out the cognitive styles of the higher secondary students, (iii) to compare the scientific attitude and cognitive styles of boys and girls, village, town and city pupils, science, arts and commerce
students, (iv) to compare the scientific attitude and cognitive styles of early-adolescent, middle-adolescent and late-adolescent students, and (v) to investigate the relationship between scientific attitude and cognitive styles of higher secondary students.

The sample for the construction of a scientific attitude test comprised 1265 students (804 boys and 416 girls) selected by stratified cluster sampling and by purposive sampling techniques. The sample was selected from a total of 48 schools from cities, towns and villages. For studying the cognitive style, 505 students out of 1265 students were selected at random. The tools used were Scientific Attitude Study (SAS) constructed by the investigator and Group Embedded Figures Tests by Ottman, Raskin, Witkin. The method employed for the study was a combination of the normative, correlational and comparative survey method. For analysis of the data and drawing of conclusions, analysis of variance, regression and factor analysis were used.

Some of the major findings were: 1. About 80 per cent of the students had a positive scientific attitude. 2. Boys and girls did not differ in scientific attitude scores. 3. The scientific attitude of the science students was higher than that of the arts and commerce students. 4. The rural students were found to have a low level of scientific attitude as compared to urban students. 5. The scientific attitude decreased significantly with an increase in age. 6. About 71 percent of the students were clearly field-dependents. 7. Boys and girls did not differ in their cognitive styles. 8. Science students possessed higher field-independence ability than the arts and commerce students. City students possessed higher field-independence ability than the town and village students. 9. The early-adolescents were found to be more field-independent than the middle and late-adolescents. 10. Rajasthan students were more field dependent than American students. The field dependent-independent ability was related to the scientific attitude in particular. 11. The cognitive styles scores could be predicted from the scientific attitude with an efficiency of 4 to 5 percent.
S. Mannangatty et al. (2007) conducted a study on Awareness, Knowledge, Attitude and Beliefs on HIV/AIDS among Engineering Students. Objectives of the study were: 1. To measure the difference between the engineering students who have taken biosciences group at their Higher Secondary (HSC) level and students who have taken non-biosciences group taken at a time in respect of the awareness, knowledge, attitude and beliefs regarding HIV/AIDS. 2. To measure the difference between the male and female engineering college students taken at a time in respect of the awareness, knowledge, attitude and beliefs regarding HIV/AIDS. 3. To measure the difference between the urban and rural engineering college students taken at a time in respect of the awareness, knowledge, attitude and beliefs regarding HIV/AIDS. The sample of the study was 200 students from three engineering colleges of Punducherry region. The sample consisted of different sub-samples based on the branch of study at their Higher Secondary Level (bioscience and non-bioscience), sex and locality (urban and rural). They concluded that in today's fast changing world, traditional values and norms are breaking down: young people are experimenting with different life styles. The number of positive cases is increasing alarmingly in spite of various awareness programmes, rehabilitation programmes and control measures through various means like media. Even though schools and colleges are asked to create awareness about HIV/AIDS the message has not reached the students in an effective way. This may be due to the less importance given for the programme or may be due to hesitation to convey the message or ineffective communication means. New communication strategies are the need of the hour to create awareness about HIV/AIDS which will lead to develop proper attitude towards HIV/AIDS and its victims.

M. Singh et al. (2008) conducted a study on Change in Attitude Towards Drug Demand Prevention Among Adolescents, the objectives of the study were: 1. to find out the prevailing attitude towards narcotics, alcohol and tobacco among adolescent boys and girls of 9th and 11th standards. 2. To see the
short-term and long-term effect of psycho-educative phase in imparting knowledge to adolescents regarding drug-demand prevention. 3. To see the sex differences, if any, in attitudes of adolescent boys and girls towards drug-demand prevention. 4. To see differences, if any, in the attitudes of adolescents of 9th and 11th standards towards drug-demand prevention. Sample of the study was 120 adolescent boys and girls from 9th and 11th standards selected from two co-educational schools located in Jaipur City by purposive random sampling. Procedure: Data collection was done in three phases - In the first phase (pre-testing) to assess the prevailing attitude of adolescents towards narcotics, alcohol and tobacco standardized questionnaires were administered. In the second phase (psycho educative intervention) seminars, lecturers, exhibition were organized with the help of trained psychiatrist Dr. Shiv Gautam. In the third phase (post-testing) same questionnaires were administered to see the short-term and long term effects just after intervention and after a gap of 45 days. Conclusions: significant sex difference between the adolescent boys and girls regarding change in attitude towards ‘narcotics’, both for short-term and long-term, was not found. Therefore the effect of psycho-educative phase was equal on both boys and girls and both groups became equally anti-narcotic. However, significant sex difference were found regarding change in attitude for alcohol and tobacco. Although both adolescent boys and girls attitude was change and made more favourable towards drug demand prevention after psycho-education, girls’, attitude was found to be more anti-alcohol and anti-tobacco than boys, in long term effect. The sex difference in attitudes towards alcohol and tobacco may be due to the reason that these have been widely accepted in our society. Non-significant difference were obtained between 9th and 11th standards students regarding attitudes towards alcohol and tobacco. It suggests that young mind could be influenced to a greater extent through persuasive communication and that prevention programmes could be more effective in both group.