CHAPTER - I

INTRODUCTION
1.1 Introduction:

\[ \begin{align*}
\text{Asato ma sadgamaya} \\
\text{Tamaso ma jyotirgamaya} \\
\text{Mtyorma amriritam gamaya}
\end{align*} \]

(O Lord, lead me to righteousness from unrighteousness; from darkness to light; and from mortality to immortality).

Most of the people agree on things that are right or wrong and both the educated and not so educated learn most of their ethics from living. But here is more to ethics as Dr. Albert Schweritzer holds about it when he says "In a general sense, ethics is the name we give to our concern for good behaviour. We feel an obligation to consider not only our own personal well being, but also that of others and of human society as a whole".

Honesty is the beginning point of all ethical behaviour - one cannot be ethical without being honest. When we leave honesty out of ethics we get hypocrisy, an insidious and pervasive form of dishonesty. Young people cannot learn human values when the action of their parents and leaders in society contradict their practice.

Satya, Dharma, Shanti, Prema and Ahimsa are the constituent postulates of one Absolute Truth on the human plane which are sought to transform the human nature form a state of its declension and degradation of its dharmic existence. This Satya, Dharma, Shanti, Prema and Ahimsa are such value guidelines that transcend all culturally held notions. These values would sound hollow in our daily lives when we do not have a living faith in them. Our life depends on our words, our thoughts and our deeds. And it is only when there is harmony among them that we can contribute to our sacred existence and go up higher in our spiritual evaluation. But if we put them along the wrong path we go deep downwards.

The story of the development of human personality is the story of constant interaction between self and environment. The pillars of 'style of our life' are the 'values' which develop through an interaction of needs, perception, emotion, sentiments and attitudes. A value is well-defined as an endeavour which satisfies need system, psychological as well as physiological. Almost all human beings have the same physiological needs, but they differ in their psychological needs; hence difference in their values and style of life. It is here that through the practical strategy of 'catching young' the family and educational system play their crucial role to develop a set of values useful to the individual as well as to society.

Values help a man in self evaluation and also in self-drive. An educated man without values has thoughts which never flow into action. Mao-Tse-Tung said "The thoughts of
intellectuals are like arrows in a quiver which scratch the back but never fly". Values import significance to life, without values, life becomes a series of meaningless events.

The human values not only provide for postulates along which spiritual evolution is facilitated, but they help us in ushering a new era transforming the entire socio-political system for the material well-being of the society as a whole by broadening our concerns. It is in the practice of human values that a society can lay secure in peace without causing social disintegration and disharmony. In this context, it is declared that social conflicts and tensions are basic to human nature, but reaffirmed that they arise only due to the basic elements in human nature and the corresponding drawbacks in the social system. Hence the need to rectify at the two levels - elevation of human nature, and perfection of socio-political system.

Indian culture has been historically evolving through the ages and it is synthetic in character, being composed of the legacies of the aboriginal population, the Dravidians, the Aryans, the Turks and Mughals and the Christians. In the study of the humanities it is to be stressed that the understanding of the historical character of Indian civilization is essential for the promotion of cultural symbiosis which is one of the prime requisites for political development. If only one aspect of India's culture is emphasized, then there is a danger that the other sectors may feel sore. Hence India's historical heritage must continue to form an essential part of the curriculum in schools, institutes and universities for moral and social development. Such a historical view of the cultural evolution will promote tolerance, fellow-feeling, kind-heartedness and will inhibit the narrow-minded glorification of a particular aspect of cultural contribution.

The idealistic approach to education conceives of it as a process of enlightenment, moral elevation and the conquest of fear and alienation. The realists stress the advancement of education as a technique for the acquisition of skills for social adjustment, economic growth and the realization of the goals of civilization based on justice. In modern India the centres of education have to preserve the ethical element of the social and cultural heritage of the nation and also to foster new social, economic and political values that will strengthen swaraj and build the strong edifice for the promotion of the values of liberty, economic growth, equity, national fellowship and world union.

Education, thus, is not only an infrastructure for the preservation and promotion of social, economic and political values, but is also a superstructure for the cultivation of steady intellect, the neutralization of fear and alienation, and the attainment of comprehensive moral and spiritual freedom. The schools and universities have hence to play a major role in producing creative citizens who have both idealistic and realistic perceptions of the comprehensive goal of existence.
Values are learned through identification with significant others. The values of the model, whether it is the parent, the teacher, the peer or the national leader, are accepted through the process of identification. During late adolescence one should have the problem of checking these accepted values with his own experience and the information gathered by further reading. One has the task of developing a consistent system of values and a philosophy of life. It is possible for the parents and teachers to help the children to build up values which do not lead to conflicts but to promote harmony in social relations, work and achieving the objectives of life.

But at present a sorrowful position is that though India's political situation has totally changed from what it was during the British regime, yet students in general, have not stopped indulging in turbulent activities, sometimes to remove their unjustifiable grievances and sometimes owing to certain socio-economic, political, academic or administrative lacunae.

The upsurge of youth against the older values and social norms is not unique to any country or society. In fact, it is existing in varying intensities over the length and breadth of the civilised world.

Avron ¹ of U. S. A. has quoted two letters presenting two contrasting views: in one kirk states,

"Our young people in disturbing numbers, appear to reject all forms of authority, from whatever source derived, and they have taken in a turbulent and inchoate nihilism whose sole objectives are destruction. I know of no time in our history when the gap between the generations has been wider or more potentially dangerous".

While in another, the student leader Rudd ² argues,

"Your charge of nihilism is indeed ominous..........., Though it is not true, your charge does represent something; You call it the generation gap. I see it as a real conflict between those who run things now you Greyson kirk - and those who feel oppressed by, and disgusted with the society you rule - we, the young people..... Your cry of nihilism represents your inability to understand our positive values.... ."

In India student unrest today is only an extension of the activities of the former revolutionary activities of the students against the British regime, though at present India has her own democratic Government. Though the form of Government of India and the entire political climate who totally changed from what we had during the British rule in India, though there have been

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several changes in the educational policies of our Government and considerable extension of educational facilities, the problem of student unrest has not been properly solved, it is rather becoming more complex and grave.

While observing the activities of the young rebellions Dr. Shrimali 3 laments -

"In some parts of the country the angry young men are engaged in destroying and disfiguring the portraits of our national heroes like Paramhansa Ramakrishna, Mahatma Gandhi, Jawaharlal Nehru, Rabindranath Tagore and even educationist like Sir Ashutosh Mukherjee".

According to him, the students who are graduating now, were born after independence. They did not have the exhilarating experience of participating in the freedom struggle which was carried on under the noble leadership of Mahatma Gandhi and other eminent leaders. This is a cold fact of history to them. They are only motivated by a deep resentment against the older generation, when they attempt to erase this golden period of the nation's history.

Dr. Shrimali4 analyses that the present revolt of the youth can not be dismissed merely as an adolescent desire to free themselves from the people in authority. The causes of the revolt lies deep in our social, political and economic situation.

To analyse the causes of student unrest in India, H. Kabir5 remarks, "The spread of materialistic ideology has also contributed to undermine the sense of values by its insistence that the ends justify the means .......... old social institutions and beliefs have decayed with the result that the youths of today lack of firm foundation on which to build their life. The joint family was at one time a frame of reference within which the individual could operate. Today not only has the joint family disintegrated, but all family ties have been greatly loosened. One of the strong forces for socialising the child has thus been weakened and has not been replaced by any other force. Much of the unrest and indiscipline among students are due to their feeling that do not belong".

On the basis of the above studies, one can look into the causes of unrest in the present generation of youths. While the secondary cause of this youth rebellion is their desire to wean themselves from the familial protection, the primary cause lies in the wider society itself. It is more social than psychological.

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4 Shrimali, op. cit., p. 111.
5 Kabir, H ; Student un-rest - Causes and Cure ; p. 12.
India is a developing country passing through the initial phases of reconstruction. Not long ago, she became free from foreign rule to choose and shape her own destiny. By this time, she has lost much of her ancient glamour and she now faces tremendous problems of poverty, illiteracy, unemployment, regionalism etc. These evils have their roots deep in the cultural life of the country and it is in every way a herculean task to eradicate them.

Generally every citizen should participate in the great task of building a new nation. But in the implementation of this great task, the youths of the country have a special responsibility to shoulder. This is the time when the mind is fresh and feels naturally impelled to do something creative, when it is courageous enough to fight tooth and nail against all sorts of social evils. India is evidently lucky in this respect because she has a vast reservoir of youth power.

The destiny of India is now truly shaped primarily in the classroom through the preparation of the young generation, because the responsibility of building a new Indian society to fulfil the aims and aspirations of the people deprived in multiple ways through hundreds of years is mostly placed on them.

It is often stated that the old values and norms which remained unquestioned over the centuries are being most unceremoniously rejected by the youths, while new values have not yet been formulated to fill up the vacuum.

But a different opinion is expressed by Slater 6, when he states -

"The old culture when forced to choose, tends to give preference to property rights over personal rights, technological requirements over human needs, competition over cooperation, ............ the new culture tends to reverse all of these priorities".

In support of Slater's observations, it can be argued that the different youth movements throughout the world, like the 'Cultural Revolution' in China, or the 'Hare Krishna' cult in the U. S. A. are essentially genuine efforts to generate new values, although a section of the youths are moving towards a vacuum as in the case of the 'Happies'.

In keeping with the spirit of the times, India also experienced a number of organised youth revolts in which some positive features definitely revealed themselves in embryonic forms. In

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independent India, it was a natural expectation that people would be happy and materially well-off. But actually that has not been so. The youths of today have either experienced or observed the exploitation by the affluent class of the down-trodden masses. They have marked the colossal poverty of the masses and its harrowing effects on their ways of life.

The University Grant Commission reports⁷ - "Society in India until quite recently was held together by certain kinds of social stratifications related to cast and economic position. It was also part of the mores of our society to respect age and seniority, certain traditional relationship such as parent-child relationship, the teacher-pupil relationship and others of that kind were treated as sacrosanct, with changing times these social values have lost their hold on the minds of people. With the new ideas of importance of the individual and with the stress on everybody's rights rather than responsibilities it has become normal to question all the old forms of authority. Until new patterns emerge the questioning of the old forms will inevitably take the form of revolt and defiance. In some of the instances of indiscipline that we examined it was quite clear that parents had been unable to exercise any controlling influence on their sons and daughters".

Even forty eight years after independence there are acute unemployment problems. Students see that the present system of education has not been able to solve any of their basic requirements. They take the present educational system as a medium of perpetuating the message of the privileged class. The older generation today takes it as the crisis in values; unquestioned values of the past have been rejected by the present youths while new values have not been developed to replace them.

The development of values in the children can be analysed in terms of two fold factors - exogenous and endogenous. The exogenous factor consist of agencies, namely, home, school, community codes, religion etc. which influence the child in course of his development of values and the endogenous factor is the child himself - a living growing entity with its potentialities. In the process of development of values specially fundamental and social values of the child there are various extraneous agencies which directly or indirectly influence him.

The first and the most effective institution in regard to the fundamental value development should be the home where the child is gradually brought up during his earliest period of life. In childhood, the child is to depend upon his parents exclusively and so it is natural at this stage that the family should exert a strong influence on the behaviour of the child. Then the child imitates his parents and identifies himself with them. The fundamental values like honesty, cooperation, dutifulness etc. gradually develop at this stage.

⁷ The U. G. C. Report on the problem of student indiscipline in Indian Universities, pp. 5 - 6.
When the child comes to school, the other influences gradually cause to weaken the home influences. Going through interactions in various fields, in most of the cases he begins to reshape his experiences acquired so long at home. As development proceeds, values subsequently differentiated tend to diverge from reality to the extent that the family ethics fail to coincide with actual needs and experiences.

The social behaviour of the child is to some extent related to the social status and financial position of the family. The school practically opens a new vista of fairly controlled social interaction where the child can get ample scopes to test constantly all sorts of experiences which are acquired in early days either at home or at school. So pattern of behaviour which is a translation of one's value pattern largely depends upon the value pattern of the society which it holds as social 'does' and 'does not' 'should' and 'should not'.

Social values gradually become real in fact of cooperation, sharing responsibility, courage, appreciation of beauty and creative thinking children begin to learn to internalize social prohibition and sanctions by modifying their behaviour in socially acceptable manner in their attempt to fulfill their desires. Children's ideals help to guide their conduct. Their heroes and ideal persons change their experience widely. Their ideals are influenced by the social environment, socio-economic status and by the presence and the behaviour of teacher and leaders in schools, colleges, religious institutions and elsewhere.

But while the whole world is on the precipice of disaster and is enveloped by dust of all sorts and when the entire milieu is full of malice, mistrust, corruption, hatred, greed, power politics, violence etc., then how can teachers alone be charged with the responsibility of inculcating human values in educational institutions? This is putting the cart before the horse and believing that through the right kind of teachers and the best kind of education the vicious circle cannot be changed into a virtuous circle. This amounts to negating the very basic postulate which Swami Vivekananda put forward that "Education is the manifestation of the perfection already in man". It is in the schools we nurture the future nation; if these are barren, one can anticipate the result. The Report of the Education commission, 1964-66, states: "The destiny of India is now being shaped in her classroom". This, we believe, is no more rhetoric.

Mahatma Gandhi, Father of the Nation, stated that "Education is the drawing out of the best in the child-body, mind and spirit". How appropriately are these linked with Sat, Chit and Ananda; Satyam, Shivam and Sundaram.

1.2 Statement of the Problem:
Indian civilization and culture are very rich and ancient. The Indian norms and values are
coming into contact with the modern civilization. In Indian society, there are conflicts between old and modern values. Some modern cults are generating which are not appreciated by the senior members of the society whereas the young generations are of the opinion that older persons hanker after certain old norms and values to suit their own purposes. As a result, conflict arises between these two groups thus at home, at school, in the play-ground or in the club, we realise this point that older persons try to avoid the young generation.

The older generation of today takes it as the crisis in values; unquestioned values of the past have been rejected by the present youths while new values have not been developed to replace them. On the other hand, the present youths look at the older generation with suspicion and distrust: there is a growing tendency towards defying authority and decrying their motives of social upliftment of the masses as phenomena of crocodile tears. Hence a great conflict of 'should and should not'.

From different studies, it has also been found that our educational system has mostly failed to generate in the young ones either the fundamental values or the social values. We feel that we have a responsibility to do something for the society. Our educational system must find some points of relevance towards promoting old values otherwise we have no other alternative but to depend upon the extraneous sources, other than education, to develop the system of values. But unfortunately educationists have very few or no control over those sources.

In a situation like this if we should do something, the most profitable source would be education. Though it is a hard task, but an attempt to do it is to be hailed. Specially a general relation can be established between the fundamental values and social values. This project is an attempt towards meeting both the ends.

The researcher has tried to see the influence of different factors on the acquisition of social and fundamental values and to see if there is any common factor between these two different types of values.

1.3 Delimitation of the Study:

The delimitations of this study, are the boundaries beyond which the study is not concerned, which are as follows:

(i) Area:
The study is limited to some urban areas. The sample is taken from South-East Calcutta, 24 Parganas (North) and Nadia district as the area of her research work. At the centre of the area comprising these later two districts is situated the institution, University of Kalyani, to
which the research is attached. Rural areas have been excluded from the study on account of the fact that the institutions of higher education are mostly situated in urban areas.

(ii) Sex :
Sex difference might affect youth-values. On this assumption, both male and female students have been included and in almost equal proportions, because no data are available indicating the exact proportions of boys and girls reading in each grade from Class X to XIII.

(iii) Class :
Since, the values of all the youth have been considered, the students of classes X, XI, XII and XIII have been taken up for the study. Since, birth registration in this country is not compulsory, it is difficult to get the correct age norm, so grade norm has been taken into consideration. All these students are chosen from Bengali medium institutions.

(iv) Socio-economic Status :
The socio-economic status of the parents might affect the acquisition of values by their children, so the socio-economic status of the families involved has been taken into consideration. To know the socio-economic status of the parents of the subjects only II, III and IV grades are considered here. The two extreme grades i.e. I and V could not be considered because, the number of students obtained by the researcher belonging to these two grades were very few and hence could not be taken in this study.

(v) Values :
(a) Fundamental Value :
In consultation with some resource persons here Honesty, Cooperation, Dutifulness, Discipline and Sacrifice are taken in consideration for this study out of several fundamental values.

(b) Social value :
Guided by the preamble of the 'Indian Constitution' which proposes India to become a 'Sovereign Democratic Republic' and to secure to all its citizens:

Justice : Social, economic and political ;
Liberty : of thought, expression, belief, faith and worship ;
Equality : of status and opportunity and to promote among them all ;
Fraternity : assuring the dignity of the individual and the unity of the nation ;

8 Appendix - (i).
The resource persons reached a general consensus that this researcher should study Secularism, Democracy, Nationalism and Socialism under Indian conditions. This social value test is constructed and standardized by Dr. N. G. Ghosh. The researcher used his social value test in her research work.

The fundamental value-test was standardized on 400 students taken at random from 566 students.

For the final study, the test was applied on 1124 subjects out of which 720 subjects were retained at random.

1.4 Significance of the Study:

Here the researcher tries to make an interrelational study between the fundamental values and the constitutional social values in the youths of the country. Thus from the Evaluator's point of view, this work is primarily important.

She defines each of the values strictly under Indian conditions. The content areas of each of these values have also been analysed.

Items have been designed to measure the values covering the content areas of each of these values.

Weighted scale values of each of the response categories following the method of summated rating have been found out. So not only the responses of the subjects can be known but also these responses can be quantified.

Nature of the distribution of each fundamental value in the population has been studied. Items have been analysed by finding out upper-lower discriminating indices. Reliability and validity of the scores have been found out. Hence the fundamental value test may be said to have satisfied the criteria of 'Standardization'.

This study shows the influence of maturity i.e. experience factor on the acquisition of these values.

It further shows the effect of socio-economic status of the students' families on the acquisition of these values.

Appendix - (ii).
To measure the social value the researcher used a standardized 'social-value test; which is constructed and standardized by Dr. N. G. Ghosh\textsuperscript{10}. With the help of fundamental value scores and social value scores factor analysis is done by the researcher for interrelational study between these two types of values.

1.5 Related Studies:

'Study of Values' as a subject of psychological investigation and research has not a very long history. The subject could not attract the attention of many research workers in the past because, as has been pointed out by L. L. Thurstone\textsuperscript{11}, values are difficult to be objectively measure. Inspite of this inherent difficulty in studying values, there have been quite a few studies relating to this aspect of personality in the past fifty years at different places and under such different names as attitude, morality, character.

Thompson\textsuperscript{12} examined the age trends in basic values. He took the students of 11 to 17 years old as his subjects of the study. He found that honesty was highest at the age of 11 then there was a sharp declination at the age of 12. But afterwards there was again a rise at 13 and then a gradual fall upto the age of 15. Once again there was a rise at 15 and a fall at 16.

The study of values by Allport and Vernon\textsuperscript{13} with Spranger's six types of men opened vistas for the study of value in multifarious directions. Their study of values was first published in 1931. Continued study by the authors resulted in the revised editions. This study of values aims at measuring the relative prominence of six basic interests and motives in personality, which have been classified into the theoretical, economic, aesthetic, social, political and religious. This six-fold classification of values is based directly upon Edward Spranger's 'Types of Man'. The scale was designed primarily for use with the college students or with adults who have had some college (or equivalent) education. There were 20 items on each value. The reliability coefficient is 0.82. The test was not statistically validated. It has content validity.

Gottschalk\textsuperscript{14} reports a collaborative inter-disciplinary undertaking - involving psychologists and philosophers aimed at developing a measurement instrument for assessing human values. The project resulted in a novel value measure, called personal attitude rating (PAR),

\textsuperscript{11} Thurstone, L. L.: The measurement of values, Chicago : Chicago University Press, 1952, p. 182.
\textsuperscript{12} Thompson, G. C., Age trends in social values during the Adolescent years, American psychology.
which was administered to 216 persons. The resulting data involving a large variety of attitudes are presented in tabular form, as well as theories concerning attitudes as viewed by the behavioural and social sciences and from the psychoanalytic view point. It is suggested that more systematic construct validation studies of the attitudes measured by PAR are needed, and it is hoped other groups will use the PAR in further testing.

Jacob's\textsuperscript{15} study investigated the adequacy of predicting differential value systems of college students from their American College Test (ACT) scores. Sixty male students were divided into two groups based on ACT scores: (a) high English - low Mathematics group, and (b) high Mathematics - low English group. The Allport-Vernan Lindsey study of values which measures six dominant values in personality, was administered to each of the two groups. Comparison of mean scores on each scale indicated that only the theoretical scale were highest for Gr. II being higher than scores for Gr. I. Stepwise discriminant analysis indicated that scores on the theoretical scale were highest for Gr. II, whereas scores on the political and social scales were highest for Gr. I. The Religious, Economic and Aesthetic scales were not significantly different in the two groups.

Feather\textsuperscript{16} administered Form (D) of the Rokeach Value Survey to respondents in two samples in metropolitan Adelaide in 1972 and 1973. The relative importance assigned to each value was analysed across 5 levels of income for heads of households in each sample. 147 heads of households responded in 1972 and 241 in 1973. As in Rokeach's 1963 American Survey, 'being clean' was assigned higher relative importance by lower income groups than by higher income groups both in 1972 and 1973. In both years, higher income groups assigned relatively more importance than lower income groups to 'a sense of accomplishment'. The Adelaide results and Rokeach's results are compared and discussed.

Kitwood and Smithers\textsuperscript{17} argue that methods currently available for studying values within a sociopsychological framework are inadequate. If the interrelationship between values and education are to be systematically explored, it is essential that approaches be devised which reflect more accurately the nature of human valuing. Some of the problems associated with present methods are illustrated by examining in detail one of the latest and more impressive to be available - the Rokeach survey of values. It is suggested that in its simplicity and ready appeal, it suffers from important weaknesses, notably its inadequate conception of human values which are


liable to distort the information which it appears to give. Some of the requirements of an adequate, questionnaire methods of studying values are outlived, but the importance of obtaining corroborative evidence from ideographic and field approaches is also stressed.

Dey's study of values shows that the investigator constructed and standardized two value tests: (i) A test of values for the school students of West Bengal and (ii) A test of values for the adult population. Values taken under study were Honesty, Respect to seniors, Cooperation, Conformity to school rules, Loyalty, Sincerity and Dutifulness. He considered following stratifications: (i) rural-urban and (ii) Industrial non-industrial. Following hypotheses were tested:

1. The existing standard of the values in high school boys is lower than what is expected of them in country like India which has a very high tradition in regard to values.
2. Values deteriorate significantly with the advance of chronological age.
3. Values differ significantly between the high school boys of rural, industrial and urban areas.
4. Values held by the parents have a significant relation with those of their boys.
5. Values held by the teachers have a significant relation with those of their pupils.
6. There is a communality among the set of values of high school boys.

Ghosh's study aimed at the distribution of four social values among certain selected strata of youths and prediction of Good citizenship with the help of the values. The objectives of the study were to examine: (i) the extent to which the youths were displaying four social values namely Secularism, Democracy, Nationalism and Socialism in their behaviour patterns, (ii) what factors were influencing their acquisition by the youths and (iii) though the value scores of the youths from families with different socio-economic status did not differ significantly in all cases, it could be said in general that the youths with highest socio-economic status had high value scores. The youths from families with different socio-economic status did not, however, differ in the Nationalism score. Democracy scores gradually decreased with the rise in socio-economic status of the youths. The youths belonging to the highest socio-economic status group scored lowest on secularism while the other two groups did not differ. This was true for socialism also.

(iv) The four values could predict the emergence of good citizenship in India.

Bhushan's study focused on values across sex and family vocations, school of education. The objectives of the study were: (i) to determine the value systems preferred by male and female prospective teacher, (ii) to explore subsystems of value preferences by male and female

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18 Dey, D. K.: Study of values of High school boys of some schools in West Bengal, Ph. D. Thesis of the University of Kalyani, 1974.
19 Ghosh, N. G.: Distribution of four social values among certain selected strata of youths and predicted of good citizenship with the help of values; Ph. D. thesis, University of Kalyani, 1997.
The major findings were: (i) Male and female prospective teachers uniformly assigned highest importance to self control, obedience and honesty. (ii) Female prospective teachers ranked forgiveness, ambitions, helpfulness and lovingness higher than their male counterparts, while male prospective teachers ranked logic, courage, capability responsibility, imagination and independence higher than their female counterparts, (iii) The highest importance to self control and honesty and lowest importance to logic and capability given by female prospective teachers were not found to be affected by family vocations (iv) The highest importance to intellectuality and lowest to broadmindedness given by male prospective teachers were also not affected by family vocations, (v) The preference orders of values, broadmindedness by female and obedience by male teachers were found subject to family background (vi) Both male and female teachers from service and non-service class had politeness as a common subsystem in their value system. (vii) Values loving and helpfulness were characteristic preferences of the female group irrespective of family vocations. In the case of male group, these values were responsibility and capability. (viii) Values discriminating between family vocations in the case of the male group were logic, independence, cleanliness, intellectuality, courage, forgiveness, cheerfulness, ambition, obedience and imagination whereas in the case of the female group, these values were ambition, self-control, obedience, imagination, broadmindedness and honesty.

Pyari\textsuperscript{21} focused among the feeling of security, family attachment and values of adolescent girls in relation to their educational achievement.

The investigation had the following objectives: (i) to study the relationship between feeling of security insecurity and educational achievement (ii) to study the relationship between family attachment and educational attachment (iii) to study the relationship between feeling of security-insecurity and family attachment (iv) to study the relationship between different values and educational achievement, (v) to study the relationship between different values and feeling of security-insecurity and (vi) to study the relationship between different values and family attachment.

The study yielded the following findings: (i) the relationship between the security insecurity scores and the educational achievement scores was negative and significant. (ii) the relationship between the family attachment scores and the educational achievement scores was

\textsuperscript{21} Pyari, S; Feeling of security, family attachment and values of adolescent girls in relation to their educational achievement, Ph. D., Psychology, Agra University, 1980.
negative (iii) The relationship between the security-insecurity scores and the family attachment scores was positive (iv) As regards the relationship between the achievement scores and different values the theoretical, aesthetic, social and religious values were positively related to educational achievement while the economic and political values were negatively related with educational achievement (v) The relationship between the security-insecurity scores and different values was very low. Correlation was found between the different value scores of secure and insecure individuals; the political value scores were negatively related. (vi) The relationship between the family attachment scores and different value scores was insignificant. Religious value and favourable attitude towards family had significant positive relationship (vii) There was a definite pattern of values among adolescent girls. They gave first preference to social, second to political and thereafter to theoretical, economic, aesthetic and religious values.

Ray's study focused on some factors and processes involved in the development of values. The study investigated the development of values cross-sectionally with the following objectives: (i) to inquire into some of the factors and processes involved in the development of values, and (ii) to examine the extent to which the different factors contributed to the development of values and the processes in which they worked from stage to stage in the growth and development of adolescent.

The major findings were: (i) The standard of adolescent values (tolerance, cooperation, religious devotion, honesty and altruism) was lower than expected and the development of values system was positively related to the process of socialization. (ii) values developed with the advancement of age/grade (iii) in the development of values, the most influential process of socialization were realization and appreciation imitation/identification and suggestion came next, and the process of alienation had no significant relation with grade/age, (iv) boys and girls differed significantly in their values but not in the process of socialization, (v) cooperation and honesty had significant negative correlation with SES while tolerance, obedience, religious devotions and altruism had no significant relation, (vi) Social intelligence had significant positive relation with devotion, (vii) the value system of adolescent students had significant positive correlation with sound mental health except in the case of religious devotion (viii) the influence of parents, teachers, seniors and peer groups gradually decreased with the advancement of grade/age (ix) the role of conscience increased with age/grade.

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22 Ray, D. K.; A study of some factors and processes involved in the development of values; Ph. D., Education, Kalyani University, 1980.
Patel's work investigated a study of value-orientation in the educational institution run by Sathya Sai Organization. The researcher under the study with the objective of (i) studying the impact of Sri Sathya Sai Baba's teaching on the development of the concept regarding life among students, (ii) making a comparison of value systems of students studying in Sri Sathya Sai organizations and (iii) comparing the value systems of men and women students, hostellers and day-scholars and students belonging to different streams such as arts, science and commerce.

The study was limited to the final year students studying in colleges situated at Bangalore and Anantapur. Values and their characteristics classification and gradation were thoroughly dealt with. The views of Sathya Sai Baba on values and specially educational values were analysed. His views on the educational system and the characteristics of the educational institutions run by Sathya Sai Organisation were also dealt with. The measurement of value orientation was done through Allport-Vernon-Lindzey Test of values with necessary adaptations. The impact of Sathya Sai Baba's teaching was also studies through questions. The analysis was done using appropriate statistical techniques.

Sinha's study focused on the valuational generation gap in the view of students and their parents on student unrest. The main objectives of the study were (i) to understand the dynamics of the students unrest from the point of view of student themselves ; (ii) to understand the dynamics of the students unrest from the point of view of the parents of the same students and to top their optimism and pessimism through imagination about the best and worst educational, economic, political, religio-social and familial set ups and their hopes and fears about them, (iii) to compare the two frames of references held by the students and the parents in order to study the point of different and to measure the width of gap between the two generations ; (iv) to measure the value orientation and the value patterns of the students and their parents ; (v) to compare the hierarchy of values held by the two generations and to study the gap between the two generations with special reference to the prevailing student unrest.

Raj's study aimed at attitudes and values of teachers in the context of Socio-cultural background : a comparative study of expatriate Indian and native teacher of Ethiopia. The objectives of the investigation were : (i) to find out the value structure and teacher attitude of expatriate Indian teachers working in Ethiopia ; (ii) to find out the value structure and teacher

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24 Sinha, S; Valuational generation gap in the view of students and their parents on student unrest, Ph. D. Psychology, Agra University, 1981.
25 Raj, G. S.; Attitude and values of teachers in the context of Socio cultural background : A comparative study of Expatriate Indian and Native Teachers of Ethiopia ; Ph. D. Education, MSU, 1981.
attitude of Ethiopian teachers; (iii) to study the difference between these two groups of teachers with regard to their values and attitudes; (iv) to study the difference, if any, in values and attitudes between the national groups formed with regard to age, sex, teaching experience etc. and (v) to find out the nature of social interaction between expatriate Indian teachers and native Ethiopian teachers.

The major findings were: (i) Emphasis on authoritarian attitude towards youngsters was visible in the culture of both the groups, (ii) Ethiopian teachers scored higher on theoretical, social and cultural values than Indian teachers and the difference was significant at 0.01 level. (iii) On academic and aesthetic value scores no significant differences were found between these teachers (iv) On religious value Indian teachers scored significantly higher than their Ethiopian counterparts.

Kumari's study focused on personality needs, moral judgement and value pattern of secondary school teachers - a critical analysis. The objectives of the investigation were: (i) to make a comparative study of the scores of male and female teachers in the inventory on values, personality needs and moral judgement, (ii) to make a comparative study of the scores of teachers belonging to different localities (rural and urban) in the inventories mentioned above, (iii) to make a comparative study of the scores of young (below 20 years) and old (45 years and above) teachers in the inventories mentioned above and (iv) to determine the degree of relationship between the scores of male and female secondary school teachers in personality needs, value and moral judgement inventories. The sample was selected through random sampling procedure.

The findings of the study were: (i) Male and female teachers expressed high preference for the theoretical value and affiliation need. The teachers of both the sexes expressed keen moral sense (ii) Male teachers secured better points in the aesthetic, political and social values than female teachers (iii) Urban male teachers were more moral than rural male teachers (iv) Urban female teachers preferred economic and social values, rural female teachers were aesthetic, theoretical and religious (v) Rural female teachers had higher sense of morality than urban female teachers (vi) Teachers who were above 45 years preferred the needs of achievement change and order. Teachers below 30 years had the need of affiliation. As far as moral judgements were concerned, male teachers below 30 years appeared to be more moral than those above 45 years (vii) Female teachers above 45 years had the need of affiliation and those below 30 years had the need of achievement, change and order. Female teachers below 30 years were moral than those above 45 years (viii) Achievement and moral judgement were the dominant factors in

personality of male and female teachers. They wanted to get material success through socially defined means.

Saxena\textsuperscript{27} investigated on a study of need achievement in relation to creativity, values, level of aspiration and anxiety. The study was conducted (i) to find out the nature and extent of relationship between n-Ach and creativity, values, the level of aspiration and anxiety and (ii) to establish regression equation for n-Ach using creativity, values, the level of aspiration and anxiety as predictors.

The following were the main findings of the study : (i) correlation between n-Ach and creativity was significant among the subjects of high and low creativity level, (ii) the religious value was positively related and the health value negatively related to n-Ach in the case of boys and the democratic value was positively related and the hedonistic value negatively related to n-Ach in the case of girls, (iii) for the total sample, the religious value was positively related and the hedonistic value negatively related. For other values, the relationship was not significant, (iv) regarding sex differences for various values, there were significant differences in the democratic and the power values. For the other values there were no differences, (v) boys and girls having high and low value scores did not differ significantly on n-Ach, similarly for the entire sample, the position of values did not affect - n-Ach, (vi) there was relationship between n-Ach and the level of aspiration, (vii) sex differences were significant as far as the level of aspiration were concerned ; boys and girls having high level of aspiration differed significantly regarding n-Ach scores whereas those having low level of aspiration, did not differ significantly regarding n-Ach. On the total sample also, the differences in the level of aspiration and n-Ach was not significant, (viii) There existed no significant relationship between n-Ach and anxiety, (ix) sex differences between n-Ach and anxiety were significant the subjects having high and low anxiety did not differ significantly on n-Ach, (x) Values, creativity, anxiety and the level of aspiration were predictors of n-Ach for both boys and girls, separately.

Patel's\textsuperscript{28} study aimed at a study of the prevalent value system of the students of South Gujarat studying in standards X and XI. The objectives were : (i) to study the philosophical and psychological aspects of value systems, (ii) to construct an inventory of value systems, (iii) to establish the reliability, validity and norms of the inventory of value systems, (iv) to validate the prepared inventory against other available measurements of value systems and (v) to study the relationship between value systems and sex, grade, area and income level.

\textsuperscript{27} Saxena, S. : A study of need achievement in relation to creativity, values, level of aspiration and anxiety, Ph. D., Education, Agra University, 1981.

\textsuperscript{28} Patel, M. G. ; A Study of the prevalent value system of the students of South Gujarat studying in standards X and XI, Ph. D., Education, SGU, 1981.
The major findings were: (1) As the age increased the students became more sociable. The older students were more involved in economic value than the younger ones. (2) The girls students scored higher than the boy students on rational values. (3) In religious values, the higher income girls students scored higher than the higher income boy students. (4) In scientific values, lower income urban students scored higher than the higher income urban students. (5) Students of both the sexes and both the standards scored higher for moral value. However, the lower income rural students scored higher than the lower income urban students. (6) 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. (7) The girls scored higher than the boys on religious, moral and scientific value. (8) On economic, moral, political and aesthetic values, the students of standard 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. (10) On social, rational and moral values, students with lower income scored higher than students with higher income.

Zamen\textsuperscript{29} focused on a study of social, religious and moral values of students of class XI and their relationship with moral character traits and personality adjustment. The objectives of this study were (i) to study the religious, moral and social values of Class XI students and (ii) to find out their relationship with character traits and personality adjustment.

The findings of this study were: (1) Among both the urban and rural samples, religious values were the strongest, followed by moral values; the social values were the weakest. However, the coefficient of correlations between the three values were positive and highly significant. (2) 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. (3) The means of all three values for the girls were higher than those for boys. (4) 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. (5) All the three values had the greatest influence on character traits and lowest on personality adjustment. (6) In the case of personality adjustment, social values had the greatest influence, followed by moral values. (7) In the case of the 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. (8) All the five character traits (generosity, helpfulness, kindheartedness, 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.

\textsuperscript{29} Zamen, G. S.; A study of social, religious and moral values of students of class XI and their relationship with moral character traits and personality adjustment. Ph. D., Education, Avadh University, 1982.
Kundu's study focused on value pattern of college students and its relation to psycho-social variables. The major objectives were: (i) to trace whether uniformity in the relationship with different values really existed in a recognizable form in the college student population and (ii) to find out whether there was any unique combination of the value pattern with the selected psycho-social variables.

The findings of this study were: (i) Recognizable value patterns were observable among college students, though the pattern was not a unique one. Two separate patterning modes were observed with slight overlapping between them. These two distinct sequences of values were (a) theoretical, economic, political, social, aesthetic and religious and (b) theoretical, social, economic, political, aesthetic and religious (ii) Different modes of relationships were found to exist between the value patterns of college students and the other selected psycho-social variables. These different modes of relationships had been depicted through the four significant canonical R's (iii) There seemed to be a generalized trend towards the preference for theoretical value among the higher grade students' population indicating their true academic orientation and interest (iv) A common trend of least preference for religious value seemed to be indicative of their more mature and realistic evaluative behaviour than the faith in supernatural power. (v) The profile analysis of sex variable facted to show significant differences in value patterns, though slight differences in the order of values were noted between the male and the female group (vi) Though the account of inter-group differences in value pattern was not under the purview of the study the findings revealed that they existed between the groups. Apart from the resemblance of value patterns between different categories of students, the extent of maximization of each single value was found to vary from group to group.

Srivastava's study investigated on the problems, aspirations, values and personality pattern of tribal students of Mirzapur. The main objectives of the study were: (i) to find out the problems value patterns and personality patterns of the tribal students studying in the high schools, the higher secondary schools and the intermediate colleges of Mirzapur District, (ii) to compare the problems values and personality patterns of the tribal, the backward and the upper cast students of these schools, (iii) to compare the personality profiles of the 3 groups of subjects with the personality profiles of the general students of comparable groups and (iv) to find out the occupational aspirations of the 3 groups of subjects and compare them.

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30 Kundu, N.; Value pattern of college students and its relation to psycho-social variables, Ph. D., Psy., Calcutta University, 1982.
31 Srivastava, S.S.; Problems, aspirations, values and personality pattern of Tribal students of Mirzapur, Fac. of Education, BHU, 1982 (NCERT financed).
The main findings of the study were: (i) Very few students of the tribal population (8.0%) were in high schools and intermediate colleges. (ii) The most pressing problem area 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), adjustment to school work (ASW) and moral and religion (MR). (iii) Among the backward caste students the most acute problem areas were courtship, sex and marriage (CSM), health and physical development (HPD) and social recreational activities (SRA); the least worrying problem areas for this group were home and family (HF), curriculum and teaching procedure (CTP) and adjustment to school work (ASW). (iv) 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), future vocation and education (FVE) and personal psychological relations (PPR) were the least worrying problem areas. (v) There was no significant difference in the problems faced by the scheduled tribe students and the upper caste students. (vi) 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. (vii) Irrespective of caste and creed, the students of Mirzapur in general showed a very narrow range of awareness of the work. They could name only 14 occupations of which they aspired. (viii) The most aspired for occupations for the tribal students were service (27.3%), teaching (17.5%), engineering (14.8%) or medicine (10.81%). The least aspired for jobs were those of the overseer, magistrate, minister and contractor. (ix) The percentage of the tribal students who were uncertain about their occupational aspiration was 13.51 and they did not mention any occupation in the questionnaire. (x) There was no significant difference in the occupational aspiration of the scheduled tribe, the backward class and upper cast students. (xi) There was no significant difference between the ST students and upper cast students in their value orientations. (xii) The backward caste students were significantly lower in social values than the upper cast and the ST students. (xiii) The backward caste students were significantly higher on knowledge values than the upper caste students but there was no significant difference between them and the tribal students on the value. (xiv) The backward caste students were significantly higher on the hedonistic value than the upper caste and the tribal students. (xv) The backward caste students were significantly higher on power value than the upper caste and the tribal students. (xvi) 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. (xvii) Among the backward caste students hedonistic, democratic and health values were at the top of the hierarchy ladder and aesthetic, economic and religious values were at the bottom. (xviii) Democratic, social and health values were at the top of the hierarchy among the upper caste students whereas hedonistic power and aesthetic values were at the bottom. (xix) Irrespective of caste and creed, democratic and health values were the two top ranking values.
Patni focused on the values held by college girls and their relation with achievement motivation. The major objectives of the study were (i) to find out the relationship between values and achievement motivation among college girls and (ii) to develop and standardize a test of values for college girls in India.

The major findings were: (i) The girls studying in different faculties had almost similar value patterns. (ii) 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. (iii) The students showed minimum preference for moral values. (iv) The science and commerce students did not differ significantly on aesthetic values but the arts students gave more importance to aesthetic values. Arts and commerce students had equal knowledge values. Religious values received equal preference from all the three groups. (v) The arts and commerce girls differed significantly on aesthetic values, money and materialistic values and moral values. (vi) The science and commerce students differed significantly on knowledge values, social values, national and political values and self values. (vii) The arts and science students differed significantly on knowledge values, aesthetic values, social values, national and political values, moral values and self values. (viii) The science students were found higher on social values and national and political values than the other two groups. (ix) 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. (x) The high 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. (xi) The high and low achievement motivated groups placed the moral values in lowest preference. (xii) 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. (xiii) The low achievement motivated group was more aesthetic and more religious than the high achievement motivated groups. (xiv) 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. (xv) The correlation of values and achievement motivation of each category of values in all the three groups were found to be insignificant. (xvi) 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 n-achievement of these students. (xvii) 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 was insignificant (xviii) The girls of the commerce faculty had positively though insignificant correlation to achievement motivation with the all categories of values except money material values. (xix) Religious values, social, national, political values, self values and moral values had the positive but insignificant correlation with achievement motivation.

Diwedi's\textsuperscript{33} study aimed at an investigation into the changing social values and their educational implications. The objectives of the present study were (i) to investigate the present state of values of post graduate students and the guardians (ii) to assess the extent to change in students values in comparison with those of the old generation and (iii) to suggest educational implication of such changes.

The following conclusions were drawn:

(1) The place of residence (rural/urban) had a close relationship with values - religious, ethical cultural, political and educational, (2) Age-group of the respondents was significantly related with religious, social, political, economic and educational values. (3) Women were more religious, ethical, cultured and keenly interested in social 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. (4) The old values were not shared by the modern youth. They were rather sceptical concerning religion. Widow and inter-caste marriage, love-marriages, casteless society etc. were popular values of the student respondents. (5) Devaluation in the personality, knowledge and character of the political leaders as well as the teachers of the day was revealed. (6) The traditional, castewise occupational structure was no longer liked by the students. (7) Students favoured change in the old curriculum of education as to them, it was useless. (8) They liked co-education and opposed traditional systems of education. They demanded students' participation in academic and administrative decision of educational institutions.

Sr. Stella Annelobo\textsuperscript{34} investigated on a study of values manifested in principals with reference to institutional efficiency. The major objectives of the inquiry were (i) to study principals competency and value system ; (ii) to investigate principals' concept of values and pupils' concepts of principals values, (iii) to make an indepth study of the values chosen in relation to institutional efficiency and effectiveness and (iv) to make an indepth study and develop school's profiles in terms of institutional effectiveness.

\textsuperscript{33} Diwedi, C. B.; An Investigation into the changing social values and their educational implications ; Ph. D. Education, Gor. University, 1983.

\textsuperscript{34} Sr. Stella Annelobo; A study of values manifested in principals with reference to institutional efficiency. Ph. D. Education, MSU ; 1983.
The major findings were: (i) The values which were found most relevant were faith, goodness and competence (ii) Principals whose value system manifested a coreness achieved a relatively higher degree of institutional efficiency (iii) To educate his pupils and provide leadership to his staff, the principal must act more humanly rather than as an administrator. (iv) When the principal's values manifested a coreness, the pupils' observations showed a greater congruency with the principal's self-assessment (v) Values needed a nurturing atmosphere (vi) Effective principals established priorities classified values and communicated them successfully. (vii) The spiritual dimension seemed to be a common factor in all schools that emerged as efficient.

Goswami's work investigated on a study of value orientation of post-basic schools in Gujarat. The objectives of the study were (i) to study the educational, moral, social, religious, cultural, aesthetic and economic values in post basic schools of Gujarat, (ii) to survey the present status of the values in the schools of Gujarat on the basis of Gandhiji's axiology of education, (iii) to study the impact of Gandhian thought in the development of the life of students of post basic schools; (iv) to compare the different values among students and teachers of post basic schools and ordinary schools and (v) to study the value - orientation of students and teachers of post-basic schools.

The major findings were: (1) 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. (2) The main difference 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 difference 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. (3) The theoretical, social and religious values of girls studying in post basic schools were better than the values of girls studying in ordinary schools. (4) The economic and aesthetic values of girls studying in ordinary school were better than those of girls studying in post basic schools. The mean difference of political values of girls was not significant. (5) The mean differences of scores of theoretical, social and religious values were significant and were in favour of boys studying in post-basic schools. (6) The mean differences of scores on economic aesthetic and political values were significant and were in favour of boys studying in ordinary schools. (7) The post basic schools provided a better atmosphere in schools to inculcate moral, social and religious values.

Goswami, N. S.; A study of value orientation of post basic schools in Gujarat; Ph. D. Education, SPU, 1983.
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 thoughts than students of ordinary schools.

Sharique's\textsuperscript{36} work aimed at an study of secondary school teachers' educational view point in relation to their values, attitudes and preferences of political ideologies. The objective of the study was to investigate educational viewpoints of secondary school teachers and their relation to teachers' value, attitude and preferences for political ideologies.

The major findings of the study were :

(1) Most of the teachers had a progressive outlook on different aspects of education like aims, methods, pupil control, policy of promotion, need for in-service education. (2) Female teachers held more progressive views than male teachers regarding the aims of education, pupil control, policy of promotion and in-service education. The difference in the view points of male and female teachers regarding methods of teaching was not significant. (3) Science teachers held more progressive views than arts teachers regarding policy of promotion and in-service education but their views in other areas were similar. (4) Teachers' educational viewpoints were found to be unrelated to their political, aesthetic and economic values. Progressive teachers were found to be more theoretical and social value oriented than traditional teachers. (5) Teachers' educational viewpoint were found to be unrelated to their attitude towards work activities in teaching and towards principal's functioning style. However the progressive, mixed and traditional teachers differed significantly in their attitude towards economic and psychological rewards in teaching and their attitude towards pupils. (6) Progressive and traditional teachers were found to favour leftist and rightist political ideologies respectively.

Sharma's\textsuperscript{37} study focused on the effect of education and employment on the value system and marital role preferences of boys and girls in early twenties with regard to family planning. The objectives of this study were determine (i) the projected role of young men and women as husbands and wives in their married life ; (ii) their values regarding family planning. The hypothesis was that there will be no significant difference among different groups on the marital role and value systems regarding family planning.

\textsuperscript{36} Sarique, A. S.; A study of secondary school teachers' educational viewpoint in relation to their values, attitudes and preferences of political ideologies, Ph. D., Education, AMU, 1994.

\textsuperscript{37} Sharma, R. D.; Effect of education and employment on the value system and marital role preferences of boys and girls in early twenties with regard to family planning, Ph. D., Psychology, Agra University, 1984.
The main findings were: (1) Young men and women considered that sharing joys and sorrows with the life partner was the most important factor which motivated them to enter married life. Leading happy and peaceful life was considered as the most important factor by students which induced them to accept family planning, while workers considered 'providing good education and nutritive food' as the most important factor for accepting family planning in their married life. (2) Students were more egalitarian than industrial workers and females were more egalitarian than male on the Marital Role Preference Scale. (3) Males considered avoidance of pregnancy as the most important factor for accepting family planning in their married life while females did not agree with males on this.

Annamma's observations focused on values, aspirations and adjustment of college students in Kerala. The main objective was to gain an understanding of the values, aspirations and adjustment of college students in Kerala. The hypotheses were: (i) Sex, age, curriculum, religion, residential background, socio-economic status, family size and academic achievement are related to spiritualism and adjustment. (ii) A majority of students take a liberal stand with regard to the husband-wife relationship parent child relationship and mixing of boys and girls, (iii) A majority of students believe in God and have an open minded approach to religion (iv) A majority of students have high educational and vocational aspirations but do not have clear plans relating to selecting a vocation or marriage and (v) A majority of students do not have habits like smoking and drinking.

The main 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 older group which was more materialism oriented. (3) Academic achievement, residential backgrounds and father's education and occupational status had no 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 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) A majority of students did not have clear goals about education occupation and marriage. (7) Male students exhibited higher aspiration than female students. (8) No discrepancies were seen between self and parental aspirations. (9) Marriage was not viewed as an immediate prospect. (10) Boys and girls approved intermingling, but girls were seen to prefer the customary type of marriage. (11) 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.

Sawhney's work investigated a factorial study of the value system of educated youth in an Indian locality. The aims of the study were: (i) to prepare and standardize a value test consisting of eight values which may not yield the scores of ipsative nature (ii) to study the distribution of scores of all the eight values, (iii) to compare the mean scores of the eight values of the different groups, (iv) to compare the mean scores of boys and girls with high and low intelligence and high and low SES and (v) to isolate the dominant factors of the value systems of the four groups separately.

The main findings were: (1) The distribution of scores of both boys and girls of TDC and PUC in all eight values deviated from the normal. (2) The PUC boys exhibited significantly higher mean values in health and aesthetic values than TDC boys. TDC girls showed higher mean scores than boys in social and aesthetic values. (3) The high intelligent boys of PUC exhibited significantly higher mean scores that the high intelligent girls of PUC in social, political, economic values. The low intelligent boys of PUC exhibited significantly higher mean scores that the high intelligent girls of PUC in social, political, economic values. The low intelligent boys of PUC exhibited significantly lower mean scores than the low intelligent PUC girls of social, political, economic and recreation values. The high intelligent girls of TDC showed significant differences in social, moral, knowledge and aesthetic values than the TDC high intelligent boys. The low intelligent girls of TDC attached more importance to knowledge value than boys. (4) PUC boys of high SES exhibited higher mean values than PUC girls of high SES in social and recreational values. PUC boys of high SES showed higher mean scores in recreation values than girls of high SES. TDC girls of high SES showed a significant difference in social, economic, moral and knowledge values than the low SES boys of TEC. (5) Two dominant factor loadings emerged for all the four groups. In case of PUC boys, the factors were 'Aesthetic Recreation Factor' and 'Politics-economics Factor'. In case of PUC girls the first and second factors were 'Moral-cum-knowledge Factor' and 'Aesthetic Recreation Factor'. In case of TDC boys two factors extracted were 'Political-cum-knowledge Factor' and 'Aesthetic-Recreation Factor'. In case of TDC girls the two factors were 'Moral-cum-knowledge Factor' and 'Aesthetic-Recreation Factor'.

Sawhney, K. K. ; A factorial study of the value system of educated youth in an Indian locality ; Ph. D. Education, Jammu University ; 1984.
Parmar's study aimed at sociological study of social values and aspirations of students of colleges of rural background. The objective of the investigation was to make a sociological analysis of values and aspirations (in educational, economic and political dimensions) of youth in a changing rural environment.

The main findings of the study were: (1) Acquisition of knowledge was the main aim of education according to the majority of students. More than half favoured vocational-technical education. (2) A sizeable number of students wanted education for females and believed its purpose was to make them self dependent. (3) Students planned to continue their studies further. Most of them studies arts subjects. Their educational aspiration was of medium level. (4) There seemed to be a close relationship between educational aspiration and social class, caste and sex. (5) 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. (6) For success in one's profession health, family background and behaviour were considered as significant factors. (7) Students were mostly inclined to seek white colour jobs. They were determined to achieve their professional aspirations and wanted to join these professions because of personal interest, higher income and status. (8) Aspiration for material objects was limited. Income aspiration was also low. (9) Social mobility was limited. (10) A positive relationship seemed to exist between social class, caste and sex and aspirations for professions, material possessions and income. (11) About two third 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. (12) Student union elections 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. (13) There was a relative relationship between social class, caste and sex and interest in politics.

Paul's works focused on a study of value orientations of adolescent boys and girls. The major objectives of the inquiry were (i) to compare rural and urban adolescent boys and girls going to schools and colleges with respect to personal, social, instrumental, terminal and work values (ii) to study the relative degree of importance within the hierarchy for the same set of values for different groups of subjects and (iii) to study the factor structure of various values for rural and urban groups.

The major findings were: (1) The urban adolescents were more highly oriented to competence, maturity and maintaining harmonious relations; more affectionately disposed to

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40 Parmar, M. S.; Sociological study of social values and aspirations of students of colleges of rural background, Ph. D., Socio; Avadh University, 1986.
41 Paul, P. V.; A study of value-orientations of adolescent boys and girls, Ph. D., Psy, MSU, 1986.
others, with sincerity and tolerance; and strove for the accomplishment of their goal in more mature and competent ways than rural adolescents. The rural adolescents were more concerned about economic returns and variety, whereas the urban adolescents were more concerned about prestige. (2) 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 for 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 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. (3) 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. (4) 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 social contact than the science-stream students. (5) Factor-analysis showed rural adolescents striving for personal happiness and competence, having a materialistic bent 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, going self-strength and showing signs of social and personal retardation. The factor underlying the value-orientation of urban adolescents were the striving for pleasure and security, creative achievement, a self constricted personality, personal courage, social orientation; self-adoptation, 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.
Prabhawati's study focused on personality, needs, moral judgement and value patterns of secondary schools teachers - a correlational study. The main objectives of the investigation were - (i) to make a comparative study of the mean scores of male and female teachers in the inventories of personality needs values and moral judgements; (ii) to make a comparative study of the main scores of teachers belonging to different localities (rural and urban) in the inventories mentioned above (iii) to make a comparative study of the scores of the teachers belonging to two generations (young below 30 years and old, forty five years and above) in the three variables and (iv) to determine the degree of relationship between the scores of male and female teachers separately in the three inventories.

Findings of the study were (1) Male teachers showed high preference for affiliation need and female teachers preferred need for maintaining order. (2) Male teachers secured better points in the aesthetic, political and social value. (3) Male (urban) teachers secured better points in aesthetic, theoretical and social values than the rural male teachers. Urban male teachers secured high scored in the affiliation need while rural male teachers expressed high preference for achievement need. Urban male teachers secured better point in the moral judgement inventory. (4) Urban female teachers preferred economic and social values while rural female teachers showed high preference for aesthetic and religious values. Urban female teachers expressed high preference for affiliation and order needs. Urban female teachers showed better average score in the moral judgement inventory. (5) The effect of age on value was also observed. Teachers belonging to the age group 45 and above, preferred aesthetic, social and religious values. They also expressed preference for need of achievement and order. Teachers belonging to the young generation (below 30 years) secured better marks in the moral judgement inventory. (6) Most of these variables were found to be correlated.

Abhyankar's study aimed at a comprehensive, in depth and critical analysis of Swami Vivekananda's educational thoughts and its philosophical foundations with special focus on value education in the context of 'Nuclear and Space Age' Global 'Value Crisis' and the need for value education in India today. The objectives of the study were (i) an analyse and organize Vivekananda's educational thoughts, (ii) to trace the roots of Vivekananda's educational thoughts embedded in ancient Indian philosophical works, (iii) to assess the need for value education in

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43 Abhyankar, S. V.; A comprehensive, in depth and critical analysis of Swami Vivekananda's Educational thoughts and its philosophical foundations with special focus on value Education in the context of 'Nuclear and Space Age' Global 'Value Crisis' and the need for value education in India today, Ph. D., Education, Poona University, 1987.

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India today and (iv) to analyse Vivekananda's viewpoints concerning 'Value Education' in the context of the modern global value crisis and cry for morality.

The findings of the study were: (1) Vivekananda's educational thought was primarily based on Advaita Vedanta which was conducive of philosophical eclecticism. (2) In spite of the occasional and fragmentary nature of the expression of Vivekananda's educational viewpoint, the basic underlying theme of self-realization was predominant throughout his speeches and writings concerning education. (3) Indian philosophy in general and Advaita Vedanta in particular, have considerable relevance to and affinity with modern nuclear physics. (4) Many aspects of Vivekananda's educational thought reveal the influence of the ideal features of the gurukul and monastic systems of ancient Indian education. (5) Vivekananda stood for a synthesis of Adi Shankaracharya's intellect and Buddha's heart. (6) Vivekananda was more of a 'Hindu revivalist' rather than a reformist. (7) He, however positively and emphatically preferred internal evolvement as a more effective solution to socio-religious problem than external imposition of reforms. (8) Vivekananda's educational thinking was not primarily and directly geared towards prescribing immediate solution to the varied and specific political and socio-economic problems confronting contemporary India. (9) His first, foremost and deepest educational concern was the propagation of the teachings of Advaita Vedanta, which he firmly believed, offered fundamental, durable and long range solution to all the fundamental problems confronting not only India but all humanity. Hence the contemporary political and socio-economic problems in India had relatively little direct influence on the Vivekananda's educational thought. (10) Some of the educational ideas advocated by Vivekananda appear to be potentially and futuristically in tune with certain trends and developments in the field of education in India today. (11) There is a vital and urgent need for value education at all levels of schooling in India today. (12) Throughout his speeches and writings concerning education Vivekananda's emphasis is on the inculcation of specific external values like love, self-realization, brotherhood, service, responsibility, sympathy, non-violence, dutifulness, tolerance, freedom, courage, self-reliance, dignity of labour, honesty, truth and fearlessness.

Several workers mentioned above have devoted to the construction and standardization of tests. It has been found that all these works have not always followed all the steps of standardization, namely scoring principle, item analysis, reliability and validity of the test scores which this researcher has followed. These mentioned works have studied the influence of several factors on the value pattern of the subjects. This researcher has also considered the influence of education, sex and socio-economic status of subjects on the acquisition of fundamental and social values.
There may be a common factor present in the fundamental values, another common factor present in the social values and even a common factor present in both the two groups of values i.e. fundamental and social.

1.6 Assumptions underlying the Hypotheses:

Increase in the educational grades normally brings better maturity in mental setup and social awareness. So the researcher assumes that increase in the years of schooling may have a direct impact on the acquisition of values - both fundamental and social.

The pupils belonging to low socio-economic status have little acquaintance with the amenities of modern life. So the researcher assumes that the pupils from families of higher socio-economic status have high significant values than the pupils from families of lower socio-economic status.

In Indian society, most of the values develop primarily through social interaction in the family situation. Though, since independence, attempts have been made to wipe out the difference between men and women in education, social intercourse, social status etc., the fact remains that there are still notable differences between the two. The girls in Indian society are much more sheltered and have much lesser scope of gaining social experience. Hence, it is not at all unexpected that the scores of the girls in regard to all values under investigation would be significantly lower than those of the boys.

1.7 Statement of Hypotheses:

The following hypotheses have been framed by the researcher for her investigation:

A. Advancement of educational grades have direct impact on the acquisition of values, both fundamental and social - Honesty, Cooperation, Dutifulness, Discipline, Sacrifice, Secularism, Democracy, Nationalism and Socialism by the students (H1).

A.1 Students of higher educational grades have significant higher scores in the test of 'Honesty' than the students of lower educational grades (H1.1).

A.2 Students of higher educational grades have significant higher scores in the test of 'Cooperation' than the students of lower educational grades (H1.2).

A.3 Students of higher educational grades have significant higher scores in the test of 'Dutifulness' than the students of lower educational grades (H1.3).
A.4 Students of higher educational grades have significant higher scores in the test of 'Discipline' than the students of lower educational grades ($H_{1.4}$).

A.5 Students of higher educational grades have significant higher scores in the test of 'Sacrifice' than the students of lower educational grades ($H_{1.5}$).

A.6 Students of higher educational grades have significant higher scores in the test of 'Secularism' than the students of lower educational grades ($H_{1.6}$).

A.7 Students of higher educational grades have significant higher scores in the test of 'Democracy' than the students of lower educational grades ($H_{1.7}$).

A.8 Students of higher educational grades have significant higher scores in the test of 'Nationalism' than the students of lower educational grades ($H_{1.8}$).

A.9 Students of higher educational grades have significant higher scores in the test of 'Socialism' than the students of lower educational grades ($H_{1.9}$).

B. Socio-economic status of the parents of the students affects the acquisition of the nine values mentioned above ($H_2$).

B.1 Students from families of higher socio-economic status have significant higher scores in the test of 'Honesty' than the students from families of lower socio-economic status ($H_{2.1}$).

B.2 Students from families of higher socio-economic status have significant higher scores in the test of 'Cooperation' than the students from families of lower socio-economic status ($H_{2.2}$).

B.3 Students from families of higher socio-economic status have significant higher scores in the test of 'Dutifulness' than the students from families of lower socio-economic status ($H_{2.3}$).

B.4 Students from families of higher socio-economic status have significant higher scores in the test of 'Discipline' than the students from families of lower socio-economic status ($H_{2.4}$).
B.5 Students from families of higher socio-economic status have significant higher scores in the test of 'Sacrifice' than the students from families of lower socio-economic status (H2.5).

B.6 Students from families of higher socio-economic status have significant higher scores in the test of 'Secularism' than the students from families of lower socio-economic status (H2.6).

B.7 Students from families of higher socio-economic status have significant higher scores in the test of 'Democracy' than the students from families of lower socio-economic status (H2.7).

B.8 Students from families of higher socio-economic status have significant higher scores in the test of 'Nationalism' than the students from families of lower socio-economic status (H2.8).

B.9 Students from families of higher socio-economic status have significant higher scores in the test of 'Socialism' than the students from families of lower socio-economic status (H2.9).

C. Sex difference affects the acquisition of the nine values mentioned above (H3).

C.1 Boys differ significantly from girls in relation to 'Honesty' (H3.1).

C.2 Boys differ significantly from girls in relation to 'Cooperation' (H3.2).

C.3 Boys differ significantly from girls in relation to 'Dutifulness' (H3.3).

C.4 Boys differ significantly from girls in relation to 'Discipline' (H3.4).

C.5 Boys differ significantly from girls in relation to 'Sacrifice' (H3.5).

C.6 Boys differ significantly from girls in relation to 'Secularism' (H3.6).

C.7 Boys differ significantly from girls in relation to 'Democracy' (H3.7).

C.8 Boys differ significantly from girls in relation to 'Nationalism' (H3.8).
C.9 Boys differ significantly from girls in relation to 'Socialism' (H3.9).

D. There is a relationship between fundamental and social values. A general factor, if any, may be present in these values. (H4).

D.1 A general factor, if any, may be present in the fundamental values for boys and girls combined (H4.1).

D.2 A general factor, if any, may be present in the fundamental values for boys (H4.2).

D.3 A general factor, if any, may be present in the fundamental values for girls (H4.3).

D.4 A general factor, if any, may be present in the social values for boys and girls combined (H4.4).

D.5 A general factor, if any, may be present in the social values for boys (H4.5).

D.6 A general factor, if any, may be present in the social values for girls (H4.6).

1.8 Statement of Deduced Consequences:
For the hypotheses stated above, the investigator made the following deduced consequences:

(i) Hypotheses (1.7 A - 1,2,3,4,5,6,7,8,9) state that students of higher educational grades have significant higher scores in both fundamental and social values. If the hypotheses are retained, it will prove that education has a direct impact on acquisition of values. If the hypotheses are rejected it will prove that our educational system is not capable of promoting values in our young ones. In this way it will bring to light the achievement or the defect of our educational system.

(ii) Hypotheses (1.7 B - 1,2,3,4,5,6,7,8,9) state that students of higher socio-economic status have significant higher scores in both fundamental and social values. If the hypotheses are retained, it will prove that socio-economic status has a direct influence on acquisition of values. If the hypotheses are rejected it will lead to establish the fact that our socio-economic status of the students do not differ significantly with respect to the acquisition of values. It is an indication that students may not vary in socio-economic status in the acquisition of values.

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Hypothesis D states that there is a common factor which influence the acquisition of both fundamental and social values.

Hypotheses (1.7 D - 1,2,3) state that for the acquisition of fundamental values there may be a common factor which influences boys and girls combined. Another common factor may be present which influences only the boys, and another common factor may be present which influences only the girls.

Hypotheses (1.7 D - 4,5,6) state that for the acquisition of social values, there may be a common factor which influences both boys and girls combined. Another common factor may be present which influences only the boys and another common factor may be present which influences only the girls.

1.9 Selection of Fundamental Values:
Values have been classified by a number of authorities in the field of social science as Backer, Spranger and others. But none of their classifications serve the purpose for the present study.

Here the researcher collected a list of fundamental values from a number of Experts. These values are considered essential for the students in leading a disciplined life. A list of five fundamental values reveals that they are not only essential for leading a disciplined life but also necessary for leading a healthy, satisfying and beneficial life leading to the prosperity of Indian society.

1.10 Connotation of the Fundamental and Social Values accepted for the Study:
A study of literature reveals that the values accepted for the present study have been used in different connotation in different context by different writers. To avoid ambiguity, the researcher followed the following standard dictionaries to arrive at unambiguous connotation.

These dictionaries are:
(i) The Oxford English Dictionaries (Vol. II, III and V),
(ii) Webster's New International Dictionary of the English Language and
(iii) Dictionary of Education.
There are overlaps among the different connotations which are the subject matter for this investigation. The same idea is expressed only in different languages, certain meaning given to certain values do not seem to be relevant to the behaviour of the students. Excluding overlapping and meaning irrelevant to our purpose, the researcher arrives at the connotation of the values the subject matter of this study. The different behavioural categories of the values have been finalised after a series of consultation with the Experts (App. - i).

The behavioural categories for Honesty are the following:

Honesty\textsuperscript{44} :  
(i) Impartial behaviour  
(ii) Unwilling to take advantage of others  
(iii) The quality of opposed to lying  
(iv) The quality of opposed to stealing  
(v) The quality of opposed to cheating

The behavioural categories for Cooperation are the following:

Cooperation\textsuperscript{45} :  
(i) Joint Operation  
(ii) To help others in need  
(iii) To sympathize others  
(iv) Working together to reach a common goal

The behavioural categories for Dutifulness are the following:

Dutifulness\textsuperscript{46} :  
(i) Conduct owned to one's parents, older people  
(ii) The habit of due performance of obligations to superior  
(iii) The quality of some one to perform all his duties with full responsibility  
(iv) That which a person is bound by any moral obligation

\textsuperscript{44} All these behavioural characteristics of Honesty are taken from 
(a) The Oxford English Dictionary (1933), Vol. V.  

\textsuperscript{45} All these behavioural characteristics of Cooperation are taken from:
(a) The Oxford English Dictionary (1933), Vol. II.  

\textsuperscript{46} All these behavioural characteristics of Dutifulness are taken from:
(a) The Oxford English Dictionary (1933), Vol. III.  
The behavioural categories for Discipline are the following:

Discipline\textsuperscript{47}:
(i) The order maintained among pupils under control.
(ii) Direct authoritative control of pupil behaviour through punishment.
(iii) To deal with orderly manner.

The definition of Sacrifice is given below:
Sacrifice connotes a thing which is claimed by more than one person of whom I am one of them, I am giving up the claim of the thing or object in preference to others (i) claiming nothing in return or (ii) having no sorrow or grief for losing the thing or object.

This definition of Sacrifice is not taken from any English Dictionary because it has been found that the definition of Sacrifice given in English Dictionaries and Western Literature is not suitable from Indian point of view. They are taken from the opinion of some Experts against the background of Indian context.

The behavioural categories of the social values are given below. They have been taken from the earlier research work of Dr. N. G. Ghosh:

(i) Indian Secularism:
(a) Tolerance for other religions.
(b) Respect for other religions.
(c) No hate for other religions.
(d) Peaceful coexistence with other religious people.
(e) No state function in religious form.

(ii) Indian Democracy:
(a) Freedom of expression of opinion.
(b) Liberty (Socially approved) of persons.
(c) Obedience to existing law and order.
(d) Independent roles to be played by officials and executives according to law.
(e) Ruling parties' respect for the opposition and vice-versa.
(f) Stopping of adulteration, hoarding and black-marketing by the Government.
(g) Safety to life and property.

\textsuperscript{47} All these behavioural characteristics of Discipline are taken from:
(a) The Oxford English Dictionary (1933), Vol. II.
(iii) Indian Nationalism:
(a) Loyalty to the Nation.
(b) Political independence of the nation.
(c) Pro vincialism and jonalism discarded.
(d) Racial discrimination, subcultural antagonism and communalism discarded.
(e) Peaceful co-existence with other nations.
(f) Pride in the prosperity of the Nation.
(g) Nonaggressive defence.
(h) Concern for the oppressed humanity.
(i) Development of regional languages.
(j) Promotion of Indian culture.

(iv) Indian Socialism:
(a) Nationalization of Heavy Industries, Transport, Coal, Atomic energy, Banks and Insurance.
(b) Government responsibility of production and distribution of essential commodities like food stuff, medicines, cloth, baby-food, etc.
(c) Ceiling on immovable properties rural and urban.
(d) Richer section of the people to pay the increased rate of direct and indirect taxes.
(e) Protection of small producers against big business magnets.
(f) Progressive equalisation of opportunities.
(g) National health programme.
(h) No sex discrimination in employment.
(i) Share of workers in the products.
(j) Cooperative farming.