 CHAPTER III

Review of related studies

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Review of related studies

3.1 Introduction:

In this chapter, an attempt has been made to conduct a survey and make a review of the previous studies, allied to the present study, with a view to make the researcher aware in the said area and also provide helpful suggestions for significant investigations. The review of related studies, primarily, enables the researcher to be familiar with what is already known and what is still unknown and untested in the investigating area and helps to sharpen and define to understanding in the problem area, provides a background for the research project. Review of related studies are also essential for the researcher to understand the trend of modern research, carried out in the different parts of the world to make the investigation more significant and fruitful.

In research, review of related literature not only means enlist to studies or to conduct general survey of related studies but to analyse them critically and put them logically, so that certain research frame work and dimension can emerge. Today, review of related literature has been identified as a valuable guide to defining the problem, recognising its significance, suggesting promising data gathering devices, appropriate study design and source of data. Moreover, the review of related studies render great help when the researcher completes the analysis part of the
research, where one needs to compare the results in the light of the other studies findings to infer significant interpretation of the result.

Thus, review of the earlier related studies helps to avoid unnecessary duplication of the study, provide assistance in formulating research problem, specifying objectives, making useful hypotheses, developing theoretical background, use of proper methodology and drawing meaningful conclusions and interferences.

With the above mentioned justification of review of the earlier studies, effort has been made to present the review of related studies in this chapter for past few years. The review has been given under the following heads:

1. Studies done abroad
2. Studies done in India

3.2 Studies done abroad:

In one of the pioneering work in value area, Piaget, Jean (1932) made an investigation in moral judgement of the child. Piaget's classical study on the 'Moral Judgement of the child' emphasised the cognitive development of the children. Because, it enables the child to evaluate worthiness or unworthiness of an action as good or bad. Frankel and Havel (1953) studied a group of 1000 children in order to discover the traits accompanied pre-judicial attitudes. The investigation indicated that the prejudiced children tend to be conservation, self-oriented and mentally rigid.
In one earlier studies, Webster (1958) studied the change in attitudes among the college students and observed that college students as freshman and seniors showed a significant difference in their attitudes. In the vicis action research project, reported by Holmbeng and Dobyns (1962), an attempt was made to transform a stagnant Peruvian community into a modern community with institutions incorporating participant values. In another study, the values enumerated by Hamberg (1965), included increase in production, introduction of new schools, promotion of health, enlargement of role structures and more open system. The study substantiated the hypothesis that 'When educational changes is accompanied by change in related basis institutions, the process is likely to be proved most successful.'

Krichner and Hogan (1968) made a study to determine values of future teachers in elementary, secondary and special education and reported that there was a tendency for males to score higher than females on the theoretical, economic and political scale and lower on aesthetic and religious scales. The study also further revealed that the elementary teachers were more aesthetical minded than the secondary future teachers. In another study of values, Pelt (1970) observed the relationship between the value orientation of students, their parents and teachers. The study revealed that the school children showed perfect agreement with the value and belief system of their parents. Again, in other study, Wannamaker and Tennyson (1970) studied the teacher trainees at the University of Minnesota by using the Differential Value Inventory. The study revealed that women tended to be more modern than men and older teachers were more traditional than younger teachers.
In a comparative study, Williamson (1970) made an attempt to compare the university students of four nations (United States, Germany, Japan and Columbia) with respect to their modernism and attitudes. It was found that Americans and Columbians were more conservative as compared to Germans and Japanese. In another study, Shipman (1971) compared the old habits and values in Japan and Europe. The study revealed in one of its findings that old relationships and old values were challenged by the modern education. Fingueroa (1971), writing on the innovative role of education, concluded that education brought not only changes in the matters of dress, family pattern and political forms in Caribbean islands but also a revolutionary force which released all from the bondage of the past.

In an important investigation Kakkar and Gordon (1971) compared values of Indo-American student teachers and college teachers and found that there were no divergencies on theoretical, political and religious scales between the two groups. However, Indian teachers tended to score lower than their American counterparts on support, recognition and independence values and higher on conformity and benevolence values. Thabault (1972) made a study on education and change in village community of France. The study revealed that education was a factor which significantly changed the peoples' attitude towards belief, faith, patriotism and universal outlook. In another study, Suzman (1975) of Harvard University administered a modified version of the overall Modernity Scale. The study concluded that among other factors modernity is closely correlated to the respondents' school experience and exposure.
to mass media. Baker (1973) conducted a study of women students' values, goals and conflicts regarding studies, career, social life and marriage. The study was based on the assumption of traditional values like aimlessness in studies, pattern of arranged marriage, religious beliefs and practices. It was found that there was a diverge trend towards marriage.

In a study, Michel (1974) assessed the effects which modern values have on the Algerian's family behaviours and values. The study indicated that a secular education acquired at the primary level, has been relevant to the main aspects of the modernization of North African people living in the area. In a pioneer study, conducted on individual change in six developing countries by Inkeles and Smith (1975), of school-completed and mass media exposure peoples. It was found that education and exposure to mass media were significantly and independently related to high scores on an overall Modernity (OM) scale which constitute 120 attitude items classified into 33 content areas. The study also revealed that a man's education and his scores on (OM) were positively associated with the education of his father. In another study, Swee (1975) examined the problem of economic development in South-East Asia and concluded that the break through to modernity for the whole nation will take place in the cities through the accumulation of wealth and the earning of surplus value on an ever increasing scale by the application of modern science and technology. Csikszentmihalyi (1976), reported that value orientation of Art students influences the choice in art specialization. The Art students were found to be socially aloof, serious and introspective.
low in super ego, strength, subjective, unconventional and radical. Khal (1978), studied the values in Brazil and Mexico. One of the findings of the study showed that socio-economic status is the primary determinant for the emergence of modern values.

Arnold (1984) made an investigation in his study of values of exceptional students during early adolescence which revealed that exceptional and non-exceptional adolescents had similar value hierarchies. Similar value patterns also existed among exceptional students in different categories. In another study, Scher (1987) studied the values of college students with respect to both the impact of the college experience and faculty as part of general culture and generational variations. The study revealed that compared to faculty, entry level students tended to rank higher conformity values and religious values. Seniors were more religious and more conformist than faculty and less conformist than the freshman. Toefer (1988) reported that adult value patterns are largely set during studentship of middle school years.

Drummond and Stoddard (1990) made a study about work values of preservice and inservice teachers and educators. The study revealed that different occupational groups tend to have different personality types and general value patterns but little empirical evidence is available on work values. There was high agreement between the pre-service and inservice teachers on altruism, achievement, way of life and economic returns. There were differences in the degree of intensity of the responses between the two groups on some of the value scales which might:
indicate that values become more crystallized during teaching. Garrott (1995) made a study on 512 students of 15 college and university students in respect to Chinese cultural values. The study revealed that students exhibited a strong tendency towards individualism rather than collectivism with traditional Chinese society. Males, Females and younger and older students were found different in their perception. Meconatha Jasmin Tahmaseb Schnell, Frauke (1997) studied the value priorities of men and women of different age groups. The result of this study indicated that in general younger adults considered the more ‘self-centred’ and personal values are found more important than other age groups. Women were found to place more importance than men on values such as equality, peace and self-respect which are less “individualistically” oriented.

Abu-Saad and Isralowiz (1997) investigated whether pattern of gender differences in work values in western societies were manifested in university students in Isreal and were affected by marital status or major. The study revealed that no significant differences across the entire sample or within sample of single and married students. However, division by major did reveal significant differences. In another study, Bennett, Stadt and Karmos (1997) studied the gender trends for self-reported work values of non-traditional college students between 1992 and 1982. The study revealed that more similarities than differences were found for men’s and women’s value preferences for both decades within groups
Lu, Xing (1998) made a study on individualistic and collectivistic orientation in Chinese cultural values and social relations. For this, 28 Chinese nationals were interviewed for the purpose of examining current value orientation and social relation pattern in mainland China. The results indicated that there was strong tendency towards utilisation individualism in social relations among the Chinese. Strage (1998) studied the family context variables and the development of self-regulation in college students. The study made it clear that the parental practices and values were associated with academic self-regulation in college students. Çileli and Tezer (1998) studied the value orientations of optimists and pessimists and the value structures of each group with university students in Ankara Turkey (N=285). The study revealed that there were differences in value orientations of optimists and pessimists. Further analysis showed that optimists were more likely to give priority to self expansion, whereas pessimists tended towards self-restriction. Van der Vleuten. Joop & de Vries. Nanne K (1998) investigated the role of the importance of beliefs about possible consequences in the context of expectancy value models of attitude behaviour. Results showed that expectancy-value models help to assess the structure of attitudes and could improve insight in the determinants of behavioural preference.

Belchier and Ollen Burger (1998) studied the faculty, student and community perceptions on the value of a college education. The study includes a total of 350 undergraduates, 121 faculty, 211 members of the community of a metropolitan university. The study indicated that faculty and community members found information management skill to be more
important than did students and community members gave more importance on the acquisition of job skills than did faculty. Faculty placed more importance on the role of the university in fostering values and intellectual growth than did students or community members. Braithwaite, Valerie (1998) made a study on the value orientation underlying liberalism conservatism. The result revealed that social and personal values would cohere around a security oriented dimension and a harmony oriented dimension. Musek, Janek (1998) investigated the question of whether political and religious preferences are substantially related to value orientations of individuals. Result of the data analysis confirmed significant connection between political and religious adherence and value orientation of Slovenina students. It is also indicated that group with different political notion differed clearly in the rated importance of single values and common value categories.

Feather (1998) made a comparative study, which includes 186 American, 186 Australian and 310 Canadian college students to understand their value dimensions. The result indicated that (1) Americans give more emphasis on achievement, competence, and conformity; (2) Australians give less emphasis on conformity and are more egalitarian; and (3) Canadians give less emphasis on affiliative contentment value. In another comparative study, Fischer, Manastead and Mosquera (1999) investigated how differences in self-related values affect the way the members having different culture. The result showed that Dutch emphasized more on individual values where Spanian rated high the honour value. Again, Stewart, Bond, Deeds and Chung (1999) in their comparative study of
Asian and Caucasian adolescents showed that similar value pattern has been bound in both the groups. Parental expectation unpackaged the effect of culture on teenagers autonomy expectation.

Gail, Srikanta and Lesfer (1999) made a comparative study of students attending historically black colleges or universities (HBCUs) and students attending non-historically black colleges or universities (no-HBCUs). The study revealed that greater rating differences between the two groups appeared to be associated with political awareness factor and the personal values factor. Johnson, Sallis and Hovell (1999) made a comparative study of health and lifestyle values. The sample included 183 1st year university students. The results of the study cleared that a rating format for health and lifestyle value item are more encouraging among the students. Kakavoulis (1999) reported by comparing the attitudes of university students in Greece and Scotland about the sexual development and sex-education that differences exist regarding sex-education, aims and moral principles that would govern sexual relations.

Schwartz (1999) made a study under the caption of "A theory of cultural values and some implications for work" by including data from 49 nations around the world. The study revealed seven types of values, structured along three polar dimensions - conservatism vs intellectual and affective autonomy. Hierarchy vs Egalitarianism and Mastery vs Harmony. It is also further indicated that nations difference in cultural value make difference in the meaning of work.
3.3 Studies done in India:

In one of the earliest Indian study Devi (1962) made an investigation about the attitude of women towards traditional values and to trace the trend of change in the values. The study observed that the educated and uneducated women differed significantly in their value orientation. Education played a significant role in respect to value orientation. In another study Saha (1964) studied the change attitude of college students with respect to marriage, family life and caste system. The study revealed that the college educated showed a significant change in their attitudes towards the social issues under study. Damle (1966), in a study analysed the patterns of interaction, division of roles and responsibility of college youth. Education were found related to the development of autonomy, individuality and other values as per the findings of the study. In another study, D'souza (1967) analysed the impact of education on the social structure of some North-Indian villages and the influence of education in the process of social change. The study revealed that the beliefs and attitudes of the rural people had undergone significant change under the impact of education.

In his study, Sachidand (1968), analysed the changes in social values consequent upon the progress of education among scheduled caste and scheduled tribes women in India. The study concluded that the explosion of knowledge brought about the modern education created a large number of entirely new values which did not exist in the past and these changes in social values engineered by formal education among
scheduled caste and scheduled tribes women, has almost swept away their old traditions and customs to a great extent. Bhatnagar (1969) in his study investigated the impact of education in some villages of Punjab. The study indicated that the educated ruralities had relatively modern attitudes towards variables such as family, marriage, religion etc. In another study, George (1969) investigated some selected values of men and women of Kerala. The study revealed that men were more theoretical, economic and political while women were found more social, aesthetic and religious.

In the study, made by Kumari (1975) had found economic and religious values were highly related to the level of adjustment, whereas social and aesthetic values were only slightly related to level of adjustment. The study further revealed that there was no significant relationship between creativity and value pattern of students of age group 13 to 19 years. Gorwaney (1977) analysed the attitudes and values of college students. Issues related to institutional realms such as marriage, family, free-interaction with opposite sex, logical and rational outlook and exposure to media were studied. The findings indicated that subjects with high self-esteem had greater concern for secularism, equality, individualistic ideology than subjects with low self-esteem. Mookerji (1977) studied the students ideas and attitudes towards modernization, traditionalism and social change along education. The study revealed that most of the undergraduate respondents irrespective of their sex wanted to do away with those traditional ways which came in the way of progressiveness.
Mann (1978) made a study of value pattern of intermediate college students of Agra Commissionary. The study revealed that high creative Hindu and Muslim groups did not differ significantly except theoretical and political values. The low creative Hindu and Muslim groups did not differ significantly on theoretical, economic and aesthetic values, but differed significantly in regard to religious, social and political values. High creative boys and girls did not differ from each other in respect of values except aesthetic values. Low creative boys and girls did not differ significantly except on economic value. Misra (1978) in his study, showed that economic values were more prominent in the average and the low creative students and high creative students possessed values related to social service, independence, variety, knowledge and aesthetences. To study the effect of value (i.e. theoretical, aesthetic, religious and social etc.) orientation on adjustment. Tiwari, Singh and Srivastava (1979) conducted an investigation which revealed that low economical value oriented girls have better adjustment than higher economic value oriented girls.

Sharma (1979) investigated the modernizing influence of college education among the students in Punjab University. A set of seven value orientations as constituents of individual modernity - Secular, Scientific, Universalistic, egalitarian, achievement, independence and civic orientation were measured by a Likert type modernity scale. The scale with fifty six items was administered to a systematic sample of seven hundred and seventy nine (779) students of the university. The study revealed significant sex difference in students' modernity with boys, ou
scoring girls. Socio-economic status showed a positive relationship with modernity. It was also found that the science students were more modern than the students in other faculties (Arts, Management etc.) and teacher modernity was found positively related to student modernity. Bushan (1979), in his study, tried to find out whether sex and family vocation could be considered determinants of value system along other studies. The sample consisted of 200 (students and teachers) from two colleges (one urban and one rural). The study revealed that in the case of male group the values were of logic, independence, cleanliness, intellectual courage, forgiveness, cheerfulness, ambitions, obedience and imagination where as in the case of female group these values were ambition, self-control, obedience, imagination, broadmindedness and honesty.

Agarwal (1980) in his study, analysed the impact of education on social and cultural modernizing of Hindu and Muslim women towards social institutions, practices and traditions like marriage, family, women's status, education, religion and caste. The study revealed that the education played a very significant role in changing attitude of women in various social practices and tradition. It also mentioned that Muslims were more conservative than Hindus. Ahmed (1980), tried to find out the impact of education on attitudes towards certain social institutions, occupations, income and adaptation of family planning. The study noticed that education exerted a favourable influence in changing the attitudes of both rural and urban respondents towards social institutions. In another study Roy (1980) studied the sex differences on values along the mental development and their relation to the values. The study reflected that
boys and girls differed significantly in their values and values developed with the advancement of age and grade. In other study, Basvakumriah (1980) in his study of rural females, observed that education influenced the concept of health and hygiene, religious belief, superstitions. It was also found that a trend grew for small family and non-kin marriage among educated female. Jayaswal (1980) studied cosmopolite and localite valuation of college and university students, which revealed that young, unmarried, nuclear family members, urban, upper caste and upper socio-economic background students were more cosmopolite as compared to their counterparts.

Mukherjee (1981) made an investigation to see how an all-embalancing socio-ethical structure was developed, out of elements contributed by their religious beliefs, rites, custom and institution. The study revealed the positive correlation between religious education and ethical values. Chitukala (1981) studied with the hypothesis that ruling business and religious elite are responsible for upholding certain existing values and for introducing new values in their respective spheres. It was found that almost all the respondents strongly demarcated the caste system as unhealthy and undesirable. They favour monogomy and caste restrictions. Krishnan (1981) studied on higher secondary and college students of Kerala to find-out the extent of religiosity and spiritual orientation. His study revealed that female students were more religious and spiritual as compared to male. The study further showed that parental education, occupation and economic status were found to be negatively related to religiosity and spiritualism.
Kalia (1981) in his study of values and ideals of early adolescents living in different types of home environment observed that the both parent male adolescents are significantly higher on theoretical and political values than those from orphan homes. All the groups showed significant differences on the basis of sex and adjustment. Patel (1981) in his study, showed older students were more involved in economic value and girls scored higher than boys on religious, moral and scientific values. It was also observed that both the sexes scored higher on moral values and accepted rational and political values. Urban students scored higher than rural students. Lalrinkmi (1982) studied the social attitudes of the Mizo peoples. The study revealed that level of education showed significant differences in social attitudes towards family, self-education, parental education, occupation and age were also found to be significant correlates of attitudinal modernity.

Zaman (1982) in his study made an investigation about the religious, moral and social values of class XI students of intermediate college. His study revealed that both urban and rural students were strongest in religious values and weakest in the social values. Co-efficient of co-relation between three values were positive and highly significant. Rurals scored higher than urban in three values. It was also observed that girls score higher than boys and Hindus were higher in mean than Muslims and Christians. Kundu (1982), in his study entitled 'value pattern of college students and its relation to psycho-social variables' pointed out that recognizable value patterns were observed among college students, though the pattern was not a unique one. Sex failed to show
significant difference in value patterns, but slight differences were noted between the male and the female groups. Kulshreshta (1983), in his study found that value orientation effected the concept of self in adolescents and had a positive affinity with self concept among male as well as female adolescents under different levels of interest.

Patni (1983) made a study of value pattern of 1002 college girls of final year arts, science and commerce stream of Rajasthan. His study revealed that the girls studying in different faculties had almost similar value pattern. Highest preference was showed to aesthetic values and minimum preference was given to moral values. Science and Commerce students not significantly differ on aesthetic values, but Arts students gave more importance on aesthetic values. Religious value received equal preference from all the three groups. The Arts and Commerce students differed significantly on aesthetic, money, materialistic and moral values. The Science and Commerce students differed significantly on knowledge values, social values, national values, political values and self values. The arts and science students differed significantly on knowledge value, social, national, political and self values. The science students were found higher on social, national and political values than other two groups. A study of sex differences in value orientation among the post sex differences in value orientation among the post graduate students made by Laba and Lal Shing (1983) had found that there is no sex differences in social, political and economic values among the students.
Goswami (1983) in his study of value-orientation of post-Basic schools in Gujrat found that theoretical, social and religious values of girls studying in post-basic schools were better than the values of girls studying ordinary schools. It was further showed that post basic school boys scored higher in theoretical, social and religious values where as ordinary school boys significantly scored on aesthetic, economic and political values. In another study, Toshi (1984) revealed that adolescents showed more adherence to economic and social value and less adherence to aesthetic value. The study further revealed that most preferred value of adolescents was theoretical value and least preferred was aesthetic value. Desai (1984), made a study among 1096 college girls of 12 Arts colleges of Ahmedabad to know the impact of education on traditional ideas of the college girls The study showed that college girls had appreciably moved towards modern attitudes and values The study further revealed that urban-rural background and parental education failed to show any significant difference to girls modernity orientation. Jindal (1984), in his study, showed that the school going boys of urban residents were significantly more modern as compared to the school going boys of rural residents.

Sharique (1984) in his study of various categories of teachers’ educational view point had found that teachers’ educational view point are to be unrelated to their political, aesthetic and economic values The progressive teachers were found to be more theoretical teachers Science teachers held move progressive views than the arts teacher and female teachers held more progressive views than male teachers Bhatnagar
In a major study of the value system of educated youth in an Indian locale, Sawhney (1984), made a query about the eight values namely — social, political, economic, moral, knowledge, health, recreation and aesthetic values. The study revealed that Intermediate boys exhibited significantly higher mean values in health and aesthetic values. The distribution of scores of both boys and girls of T.D.C. and P.U.C. in all eight values deviated from the normal. The socio-economic status showed significant difference in the value pattern of both boys and girls. Singh (1985) made a study of value orientation of the teachers of constituent and affiliated colleges of Bihar. His study found that constituent college teachers were significantly preferred terminal values than the affiliated college teachers of Bihar.

A.K. Annama (1985), made a study for understanding of student through a study of their values, aspirations, adjustment, opinions and practices under the caption of “Values, Aspirations and Adjustment of college students in Kerala.” In his study, he used Mathew Materialism-Spiritualism scale among the sample, constituted 734 boys, 745 girls of first and final year classes of 10 colleges of Kerala. Analysis of variance
revealed that girls score significantly higher than boys in all the six components of spiritualism scale as well as in the total score. Students specializing science subjects scored higher than humanities in belief or religion. College students in general were found to be positively oriented towards religion. In another study, Sharma (1985) found that high and low creative B.Ed student groups significantly differ in the values of religion, economic, power, aesthetic and knowledge. Low creative groups had edge on religious, economic and power values over high creative ones. High creative group had edge on aesthetic and knowledge over low creative group. In another study Vasesi (1985) showed that high creatives scored significantly more on the theoretical and aesthetic values as compared to low creatives. The low creative scored significantly more on economic, social and religious values.

Paul (1986), made a study of value orientation of adolescent boys and girls comprising the students of XI, XII and degree first year classes of Arts, Science and Commerce courses. The study revealed that the urban adolescents had a strong social orientation than rural adolescents. The male adolescents were more striving for their ambition as compared to females. Female adolescents were more striving for love, sympathy, tolerance and peace. The science stream adolescents were more social as compared to others. Rizvi (1986), in his study of post-graduate students' value orientations observed that socio-economic status, sex and religion failed to show any significant differences with respect to conservative-liberal and fatalistic-scientific value dimensions. However, different views about religious education were observed in Hindu and
Muslim groups. Parmer (1986), in his study, observed that most of the rural college students preferred political and democratic values and minimum preference was given to money and material values.

Jha (1986) in his study of 200 tribal and 200 non-tribal undergraduate college students of Santhal Pargana, had found that the tribal students were more conservative than non-tribals. The study further revealed that females were more conservative than males. In his study, Prasad (1986) found that the socio-economic status of both urban and rural college students background were positively related to their value pattern. Parental education was also found related positively with the values. Sudhir and Lalrinkimi (1986), studied the modernizing influence of education on select social attitudes of Mizos. Social attitudes towards religion, marriage, family, status of women in society and education were measured by a likert-type 5 point forcing scale. The study revealed that subject level of education showed statistically significant differences in attitude towards family, however to discriminate among attitudes towards religion, marriage and status of women in society. Self-education, parental education and age (negative) revealed considerable influence on individual modernity in attitudes of Mizos. Media exposure, urban orientation and religious orientation (negative) returned as significant socio-cultural factors making men modern.

In his study, Kumari (1987), investigated the value orientation of teachers, which showed that male teachers secured better points in the aesthetic, political and social values than the female teachers.
male teachers secured better points in the aesthetic, theoretical and social values than rural male teachers. Urban female teachers preferred economic, social values while rural female teachers showed high preference for aesthetic and religious values. Kothari (1987), in his study found that parental educational level was significantly related with the development of moral concepts of their children. Leela (1988), in his investigation showed that girl college students significantly differed than boy college students where girls were found more religious than boys. Chaturvedi (1988), studied personality factors, value orientation and age as correlates of attitude towards social change, with the groups of adolescents, adults and old peoples. Among the findings were the relationships of empathy, value orientation and progressivism in relation to age with the attitude concerned.

Patak (1988) made a study to investigate the values of tribal students of Southal Parganas district. The study included the theoretical, economic, aesthetic, political and religious values. The sample consisted of 200 male college students. The study revealed that the high creative and low creative college students were significantly differentiated on theoretical and aesthetic values. High creative tribals were highly theoretical and aesthetic as compared to low creative tribals. Pratibha (1988), made an attempt to study moral development in children. The study revealed that sex failed to show any significant role in determining the moral judgement of the children. Every moral programme and approach to instruction, along with the enriched content, enhanced the moral standard of children, irrespective of psychogenic variables.
Gupta (1989) made an attempt to study the values and moral judgement of adolescents of two representative centres of western and eastern U.P. The study included 320 adolescents, 160 from each part comprising equal number of boys and girls. The study revealed that Regional differences influenced the different personal values of adolescents. The further analysis showed sex difference emerged as a contributing factor in the moral judgement of adolescents. Setia (1989) made a study of the self-concept, values and adjustment of creative students of different faculties. The sample included 1000 college students. The study revealed that high-creative students of different faculties differed significantly on their scores on social value, political value, religious value, theoretical value, economic value and aesthetic value. The study also reflected that low-creative students of different faculties did not differ significantly regarding social and political value scores, while for other values significant difference was found among different faculties. Zarin (1989) made a comparative study by including 433 university students ranging from 22 to 24 years of age, from India, Ghana and Zambia. The study revealed that the students of three countries showed significant differences both in terminal and instrumental values. Compassion and aspirations between countries and sexes showed more similarities than differences.

Kaur (1990), tried to study the adjustment of university research scholars in relation to their personality, intelligence, values and socio-economic status. The sample included 200 research scholars comprising of Arts, Science, professional and language faculties of the Punjab University. The study revealed that science researchers were found
to be the highest on theoretical and economic values, while Arts researchers scored highest on social, emotional and total adjustment. Professional researchers scored highest on home and health adjustment, psychoticism and political values. Language researchers scored highest on neuroticism and aesthetic, social and religious values. Males and females also showed differences in their scores of different values. Kalamamani (1991), made an investigation to the problems of adolescents and their value system. The study revealed that all adolescent students in higher secondary schools were low in political and religious values and high in social values. Nakum (1991), in his study of the existing value pattern of secondary teacher-trainees of Saurashtra showed all the trainees scored a higher mean score on family, hedonistic and health values; medium in democratic, religious, power and social values but lower in economic, aesthetic and knowledge values. Female scored higher on social and democratic values than the males. Again urban and rural trainees significantly differ in their values.

Dadu (1992) made an attempt to study the urban and rural male and female college-going students with regard to their personality and values. The sample consisted of 300 college students between 18 to 25 age groups. The study revealed that rural male and female students differ significantly in theoretical, aesthetic and religious values. Chinara (1992) tried out two strategies for developing seven democratic values in adolescents and found the self-confrontation strategy and the classifying response strategy to be variously effective in developing the different values. The former was most effective with extroverts and non-confirmers
and the later with the introvers and confirmers. Agochiya (1992) in his study of multinational sample found that youth workers were lower on theoretical, economic and aesthetic values where as they were higher in social, political and religious values as compared to other adults. Countrywise compansion showed significant differences in altruism, extraversion, economic, social, political aesthetic and religious values.

Banui (1992) made an attempt to study the values of college students in Nagaland in relation to their self-concept. The sample consisted of 716 college students of the three colleges of Kohima town comprising arts, science and commerce students. The tools used included personal value questionnaire (PVQ) by Sherry and Verma and personality world list by Deo (1973). The t-test and correlation were used to treat data. The study revealed that there were no significant differences in the mean value scores of Arts, Science and Commerce college students in respect to social, aesthetic, economic, knowledge, hedonistic and health value scores, but boys and girls differed significantly in respect to their mean scores on social, aesthetic, knowledge power and family prestige value. There were significant differences between tribal and non-tribal students in respect to their mean scores on religious, social, aesthetic and democratic value. Padmanabhan (1992) in his study, made an investigation to find out the value pattern of pupils studying in Standard IX. The study revealed that there was a wide variety in different value scores, where students scored highest in social value and lowest in political value. Boys and girls differed in their value pattern and caste and religion showed positive relationship with student preferred value
In his study of investigating the values of the higher secondary school students of Saurashtra, Shah (1992) showed that sex, residential area, stream of the study have significant relationship with the values of students studying in class (XI) and XII. The study further revealed that stream or branch of study was significantly related to social value. Sharma (1992) made an investigation to study the differences in value orientation, socio-economic status (SES) and attitude towards nation (ATN) of the primary, secondary and higher level teachers of Agra city. The study revealed that sex failed to show any significant difference on value orientation and attitude toward nation (ATN). Chand (1992), in his study of Class XII students of Bhubaneswar city with respect to personal values in relation to socio-economic status (SES) and academic achievement showed that there was no significant correlation between socio-economic status and other values except social, aesthetic and health values. The study further revealed that boys and girls did not differ in other values except economic and power values.

Varma (1993), in his study investigated the value of adolescent students concerning truth, non-violence, right conduct and love etc. The study revealed that male adolescents have higher level with respect to truth, non-violence and love than female. Male and female did not differ significantly in their right conduct value and peace value. Chandrakumar and Arockiasmy (1994), in their study examined the gender differences in value orientation of under graduate students in Tamil Nadu. The study revealed that there was no significant sex differences in value orientation of the students. The study further showed that both male and female
students preferred loving (social value), ambitions (achievement-oriented value) and honesty (ethical value) to some extent.

Sulaiman, Kumar and Sinha (1996), in their study, investigated the relationship between dogmatism and authoritarianism as a function of social class. The study revealed that dogmatism and authoritarianism were relatively higher in the lower class in comparison to the higher and middle SES groups. Singh and Sengupta (1996) made an investigation about the some personality determinants of value and intelligence. The study revealed that neuroticism was positively related to theoretical, aesthetic and religious values, where as extroversion was related to social, political and economic values and females showed strong preferences for aesthetic, social and religious values, where as males preferred theoretical and social values. Srivastava (1997) studied the value preferences of parents studied the value preferences of parents belonging to two generations. The study observed that honesty and hard work were the most desired values followed by obedience and benevolence which parents, irrespective of their residential background and economic status, wanted their children to develop. Disobedience, laziness, quarrelsomeness, greed, fear and stealing were cited as undesirable characteristics.

Sing, Sing and Sing (1998) made an comparative study of the values of criminals. The study revealed that criminals were significantly different from non-criminals in all the values except economic value and criminals as a whole manifested lower levels of all values than their non-criminal counterparts. Again, male criminals, exhibited low level of
different values. Tiwari (1998) in his study of Indian social and order and emerging values showed that senior citizens valued spiritualism and conservatism where younger generation ranked materialism and manipulation as the most dominant values. It was also reflected that a generation gap in the value system was evident. Bhatia (1998) in the study of drug abuser values found that there was a significant difference on inner-oriented values. Drug users in the middle income group focussed more on personal development and lifestyle as compared to drug users in low income group.

Yagnik and Teraiya (1999) tried to assess the beliefs and attitudes of rural and urban people towards social reforms, moral values and drug abuse. The study revealed that attitude towards moral values was significantly influenced by gender and interaction of factors like age, gender and area of residence. In a comparative study of Tribal and non-tribal adolescent students, Bajpai (1999) revealed that non-tribal adolescents were higher significantly in theoretical, religious, aesthetic value in comparison with tribal. The study further revealed that Tribals were more economic than non-tribal and non-tribal boys were higher than girls on theoretical, political and religious values.

Bhardwaj and Parashar (2000), made a study about the existing value conflicts associated with the perceived parenting of carelessness and protection with a sample of 500 late adolescents of 11th and 12th classes of Intermediate colleges of Aligarh district with the use of two group design. The results indicate that parenting of carelessness
and protection play a particular role in the formation of specific value patterns among the late adolescents. Parental carelessness has been found associated with slight dependence, selfishness and pragmatism value in Indian adolescents. Again Parashar (2001) in his study observed that values of the adolescents changed drastically with the influence of changing philosophical ideologies, social perspectives, socio-cultural conditions and political doctrines. This study also revealed that Indian adolescents showed a wide-spread spectrum of kaleidoscopic dissension, fear, falsehood, pragmatism, dependence, hate, evasion and degradation as against the Indian ideology of humanity.

3.4 Trend analysis of the studies and significance of the present study:

From the analysis of the related literature is fairly evident that the concept of value and value orientation has been studied from different angles relating to different variables like age, sex, religion, socio-economic status, caste, school system, culture, moral judgement, intelligence, locality, both in India and abroad. In a majority of the studies, the chief concern had been the nature of value development in children and adults. In those studies, educational theorists, sociologists and educational psychologists put forth different contentions regarding change in value orientations and conditions required for transformation of an individual value structure. It is observed that the sociological studies are concerned mainly with the degree to which certain values including moral values are shared by a society, whereas educational psychologists are found more interested in inner mechanisms of acquisition and change.
From the overview of the studies, it is appeared that the issue of value acquisition and change has been addressed by two major theoretical approaches: Social learning theory and cognitive developmentalism. In social learning theory, the focus is on learning, whereas cognitive developmentalism emphasises on both learning and construction. This theoretical approach emphasises that the understanding of values and the significance given to them are strongly dependent on active processes of construction and reconstruction of normative features of reality which in turn always start from given levels of social understanding and socio-moral reasoning competence. Accordingly, by this thought, understanding is not a matter of transmission of factual knowledge but a product of active reflection of experience in the interpersonal sphere. If values are to become properly integrated within a person he or she needs experiences in solving conflicts in participating value-oriented (particularly moral) discourse and involvement in deliberate attempts at establishing normative rule system on an interpersonal or group level (Kohlberg, 1985). Majority of the studies throws light on structure and starts with the individual and with the person's internal modes of meaning, making and motivations. Some of the studies based on the principle of social learning theory, observed overt reactions, focusing inter-individual differences under special contextual conditions. In all the studies, an interplay of both the approaches has been felt to understand the process of value learning and change.
It has been observed that most of the studies mainly focus the extent of changes in the development of values particularly among child and young in respect to the education and social change. But only a few studies have been made to find the relationship of education and social changes. The findings resumed above leave for the present researcher sufficient scope for the formation of objectives and hypotheses of the present investigation. The contradictory findings have again been undertaken in the form of hypotheses to test their relevance in the sampled area.

The review also reflected that there is no systematic effort to find the relation between college education and value pattern of the students in general and particularly in the backward state of Assam. The present study assumes a significance as it tries to bring out the trends of changes in the value structure of college students. The studies made by Banuim, Koutsu (1992), examined the relationship of the college students regarding self-concept and value, is the only study in north-east and there is no study in Assam regarding the values of college students. As such, the present study is confined to college students, and an attempt is made to investigate the values in relation to gender, religion, courses of study, socio-economic status, mother-tongue, mass media exposure and use of library among the college students of Assam. The study is first of its kind and tries to explore the features of the region and that of Assam in respect of the college students values.
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