CHAPTER – II

REVIEW OF LITERATURE

The aim of this research is to study the attitudes of college going students towards religion in relation to their personality type, achievement motivation and moral judgment. Researcher is also interested to know interrelationship amongst the variables i.e. personality type, n-Ach and moral judgment.

An attempt has been made here to define the concepts and summarize the studies relevant to the problem selected for investigation. The studies reviewed in this chapter have been arranged according to the relevance of variables.

1. THE RELIGIOUS ATTITUDE IN GENERAL

This being the major area of research, the researcher reviewed the most important and recent articles which have been published and are related to this context. Many studies have been conducted to investigate the general attitudes of people towards religion. Studies are also conducted to find out the relation between religious attitude and the variables like personality type, n-Ach and moral judgement. There are also few studies which are conducted to find out sex difference in attitudes towards religion.
2.1 (A) THE CONCEPT OF RELIGIOUS ATTITUDE:-

Religious attitude can be defined as “general tendency of the people, of looking towards religion or feelings about a religion and evaluating it as one of the important aspects of their life.”

Every person is born and brought up in some or the other religion. That particular religion leaves great impact on individual’s behaviour as well as on his overall personality and individual then, gradually develops certain attitude towards religion. However, these attitudes vary from person to person. People look at a religion in a different ways. There are people who are extremely religious and give at-most importance to religion in their life, on the other hand, there are some people, who are least bothered about their own religion. So the tendency of looking at a religion depends upon various factors. Some people look at religion as a way of life which guides them in life. Some people consider it as a system of faith and worship it. Religion is guidance for all mankind. Though religion is highly individualized matter, in general people have very strong feelings about their religion. They practice their own religious beliefs in their own personal way. They believe that the Divine power created the world and influences their lives. Many people throughout the world follow a religion simply because it is a part of their heritage, of their culture, tribe or family. They feel that religion gives feeling of security. Numerous people follow a religion because it promises them salvation and either happiness or the chance to improve themselves in a life after death. For many people religion brings a sense of individual fulfillment and gives meaning to life. They get answer of questions as
what is the purpose of life? The atheists believe that no deity exists. Theists believe in a deity or deities.

So, in this way different people have different opinions (attitudes) toward the religion. It is the main aim of this study to understand the attitude of people towards religion.

2.2 (B) RELIGIOUS ATTITUDE AND GENDER:-

There has been found a significant difference in the tendency of male looking at religion and the tendency of female evaluating the religion. It means the attitude towards religion difference in male and female. Generally it is found that women are more generous in observing the rites and rituals of their religion. They are more religious than men.

There also has been a difference among female members in looking towards religions. For example, in many studies it has been observed that women from the rural area are more religious than those of women from urban area. Similarly women in certain cultures are more religious than the women in some other cultures, castes. However, in one study by Shah M.A. and Varshney M. (1982), it was found that married girls were more maladjusted as compared to unmarried girls. Both were not in favor of religion. The unmarried girls were more in favor of equality of women as compared to married girls but married girls were more in favor of birth control as compared to the unmarried girls.

Lakshminarayan, T. R. and Soundaram, C. S. (1990), in their study on ‘Religious attitude among the college students’, found that students from rural area have more favorable religious attitude towards religion. Further
they also found that there is no significant difference between students of Arts and Science faculties regarding their religious attitude. To obtain these results they used the “Attitude towards Religion Scale” prepared by Banarjee 1962. They administered this test on 50 college students who were matched on sex, faculty (Arts and Science) and residential locality (urban and rural).

The data obtained were subjected to analysis by applying one way analysis of variance.

Leslie J. Francis (1991), studied “personality and attitude towards religion among adult church goers in England.” He selected 165 regular church goers as sample, and administered short form of the Reviewed Eysenck Personality Questionnaire, together with the Francis Scale of Attitude towards Christianity. While the data demonstrate that the central thesis of Eysenck’s Theory relating personality with religious attitude holds good among a religious sample with religious attitude may function efficiently in a religiously committed sample than in more general samples.

All five scales included in the study achieved satisfactory alpha co-efficients (Cronbach, 1951) in relationship with their length (Attitude towards Christianity. 0.95; Extraversion, 0.87; neuroticism, 0.81; Psychoticism, 0.78; Lie Scale 0.66) Partial correlation co-efficient, controlling for sex differences, reported no significant relationship between attitude towards Christianity and either extraversion (r = 0.02) or lie scale score (r =0.06), and significant relationship between attitudes
towards Christianity and both psychoticism ($r = -0.23$, $p<.01$) and neuroticism ($r = -0.23$, $p<.01$).

Sai. P Geetha and Karunanidhi S. (1995) both from the University of Madras carried out a very significant study on the topic as “Religious attitudes, Locus of control and Achievement motivation of students belonging to different religions.”

The study attempted to find out the relationship between religious attitudes, locus of control and achievement motivation of students belonging to various religions. The sample consisted of 180 undergraduate students. (90 boys & 90 girls) out of whom, 60 were selected from the three religious groups.

Statistical analysis of data involved the use of co-efficient of correlation. ‘t’ ratio and ANOVA, the result showed a difference among the religious groups in terms of religious attitude and achievement motivation and sex differences in terms of religious attitude.

Sayed Firoj Ali, and Karunanidhi S. (1995), of Madras University, tried to find out the effect of religiosity on values. The topic of their research was A study of Religiosity and Value. The sample for the study was selected from the students of various colleges of Madras city. The data were collected by using Rajamanicakm’s Religious Attitude Scale (1989) and the Value Scale developed by Reddy M, (1992).

Result of the study revealed that those who are high on religiosity were found to be traditional in their values where as low religiosity people were modern in their values.
Barnes B. L. and Mehrotra S. (1989), of SNDT Women’s University, Bombay, conducted a study on “Attitude towards Religion and Locus of control.” They formed a group of 24 religious and 24 non-religious individuals, and assessed them on questionnaires that evaluated the intensity of religious attitudes and the locus of control. The results indicated significant $\chi^2$ values between religious and non-religious groups on religious attitudes ($\chi^2 = 4.08>0.02$) and Locus of control ($\chi^2 = 5.68>0.02$), the religious group on the whole showed lower religious attitudes and high internal locus of control. The so called religious attitude questionnaire was pointed out to be more for evaluating superstitions rather than spiritualism and hence significantly lower scores were obtained by religious people, whereas, in locus of control they believe in individual responsibility and self accountable for their own action.

Religion and caste, these two concepts are interrelated. Caste is a component of religion. Therefore, attitude towards religion and attitudes towards caste is more or less the same idea.

Anant, S. S. (1978), from university of Lethbridge, conducted a study on “caste attitudes of college students in India.”

In his study he found that data from college students in North and South India tend to support his earlier findings of a positive relationship between the educational level and degree of liberalism (Anant, 1972), with few exemption of higher percentage of students than respondents from the general population gave liberal responses to most of the items in their questionnaire. A higher percentage of North and South Indian
students gave liberal responses to item dealing with general attitudes towards caste system and towards interaction with Harijans (formal untouchables), but the differences were reversed in the responses to items dealing with special privileges for the depressed caste.

Ken Regby, Tony R. Densley, (1979), have conducted a series of studies on “Religiosity and attitude towards Institutional Authority among adolescents”

In their previous studies it has been shown that religious beliefs and behaviours are correlated positively with favorable attitudes towards institutional authorities among adults. The present study examined the relationship between attitudes of authority among adolescent catholic school children (N=227) and (a) expressed beliefs in God and (b) reported frequency of church attendance. No sex differences were found on either of the index of religiosity, but female students were more found to be significant by more pro-authority than were male students. For both sexes, students expressing a belief in God were, as predicted, significantly more pro-authority than were others. Repeated frequency of church goers was positively related to pro-authority attitudes for male subjects only. However, suggesting that in this area of behaviour attitudes toward authority may have different implications for the sexes.

Ai, Amy L., Peterson, Christopher & Huang, Bu. (2003), University of Washington) carried a study on, “The Effect of Religious spiritual coping on positive attitudes of adult muslim refugees from Kosono and Bosnia”. They collected information about religiosity, war related trauma,
religious spiritual coping optimism, and hope from 138 (17-19 year old) refugees from Kosovo or Bosnia recently resulted in Washington. A path model demonstrated that optimism was positively related to positive religious coping, which in turn was associated with increased religiosity and higher education. Hope, in contrast was positively associated with education and negatively with negative religious coping, which in turn was predicted by more severe trauma.

Daniel Boslom, Patricia Schoenrade and Larry Ventis, W. (1993) carried out a study on “Religion and the Individual: A social psychological perspective.” They wrote a book titled as above in which they rely strongly on theory from social psychology. They carefully pointed out that one’s value strongly influence whether one prefers the benefit of intrinsic or Quest religion. There is however, a strong message of what one should value.

Results indicate that Locus of control measures were correlated with Religious Problem Solving and Religious Orientation Scale. 19 to 20 locus of control items were pro-religious and some were antireligious. Three scales revealed non significant and relatively small correlations with religious variables.

“Religion and gender orientation” is one more study on this topic conducted by Francis Leslie, J. & Wilcox, Carolny, (1996), University of Wales, Trinity Coll, Lampeter, Wales.

Here, they studied whether religiosity would be affected more by gender orientation than by being male or female. 79 males and 80 females in Wales completed the Bem Sex Role Inventory and the adult form of the Francis Scale of Attitude towards Christianity. Results indicate that female recorded higher score on indices of religiosity than males. Higher levels of religiosity were a function of gender orientation rather than a function of being female. Both men and women, who possessed a feminine, rather than masculine outlook tended to be more religious.

Jensen, Larry C. & Jensen Janet.(1993), made a study entitled “Family values, religiosity and gender.” They investigated differences between men and women on their perception of materialism, the importance of the family and the traditional female role. A questionnaire was administered to over 4000 protestant, catholic, and LDS college students. Higher religious group from each denomination endorsed less materialistic views, supported a more traditional female role, and placed a
higher value on the importance of the family. Gender differences were greater in the group low on religiosity.

Edmonds Ed. M; Shipman, Margaret & Cahoon, Delwin D. (Angnsta Call, G A) (1992), made is a study under the title “Religious Orientation and Locus of Control.”. The findings of this study are as under.

177 college students classified an intrinsic ($r = .57$), extrinsic ($r = .60$), and indiscriminate ($r = .60$) on the basis of their responses to Allport’s Religious Orientation Scale were compared on P. Paulhau’s Spheres of Control (SOC) battery. SOC profiles provided a more accurate assessment of control. Discussion focused on profile differences among the 3 religious orientations.

Knox, et. at. (1998), carried out a study on “Religiosity and spirituality among college students”. Findings of the present study are as this 235 undergraduates (age 18-25 yrs) completed 140 items confidential questionnaire designed to assess outcome associated with a religious/spiritual orientation toward life, as measured by the Rohrbaugh-Jesser Religiosity scale and the Allport Spirituality scale. Students scored so as to suggest that a religious intrinsic spiritual orientation was significantly associated with self esteem, assets for growth, and low antisocial behaviour. Implications suggest the value of a religious/intrinsic spiritual orientation.

Malthy John, (1999), conducted study under the title “Religious Orientation and Eysenck’s Personality Dimensions. The use of the amended religious orientation scale to examine the relationship between
religiosity, psychoticism, neuroticism and extraversion.” The results of this study suggests that psychoticism is significantly negatively related to an intrinsic orientation towards religion and also suggest that previous inconsistencies in the literature may be a result of the particular measures of religious orientation used.

“Religiousness and psychological adjustment in college students” is the topic of the study conducted by Genia, Vicky (1998). The authors examined the relationship between religious orientation and mental health on a religiosity diverse. Sample was of 211 college students (mean age 22 yrs.) Allport’s Religious Orientation Scale was used to categorizes the Ss as intrinsic, extrinsic, pro-religious, or non religious. Results showed that intrinsically religious and pro-religious students reported greater existential well being than extrinsic or non religious Ss. Also extrinsically religious subjects were depressed than intrinsic and were not lower in self esteem than all other groups. The findings suggest that whether or not religious involvement supports psychological adjustment during college age depends on how students are religious.

Winter, Mcschael & Short, Christopher.(1993), studied Believing and Belonging : Religion in Rural England, A survey of 341 Ss. evaluated the nature of religion belief regarding the rule of the Church of England in contemporary rural England. A majority of Ss expressed both high levels of religions beliefs and a sense of belonging to a particular denomination.
Feltry, Kathryn M. & Poloma, Margaret M. (1991), (University of Akron), carried out study on “From sex differences to gender role belief: Exploring effects on six dimension of religiosity.” It explores the effects of sex differences and gender role beliefs on six dimensions, using data of 1988 survey of 584 adult respondents. Findings revealed that

1. Sex differences in religiosity are not supported for most dimensions of religiosity when other demographic variables are considered.
2. Gender role ideology, while not sex related does improve the explanation of variance in most dimensions of religiosity.
3. Sex is a predictor of the closeness of an individuals relationship to God, while gender role ideology is not stereotypes about woman being more religious are misleading, and gender role ideology has an important effect on religiosity. However, sex is more indicative of the level of religious intimacy, measured by perceived closeness to God.

Alarcon Reynaldo (1978), studied “Attitudes towards Religion in a group of university students, in Peru.” He examined the attitudes towards religion of 339 university students in relation to 3 main factors: attitude towards the belief system, toward the church, and toward the value of religion for human life. Results show among the 201 males a low level of religiosity, less belief in catholic dogmas, and more negative attitudes in general. The 138 females were more positive toward religion in general. Although a comparison between university levels did not reveal significant differences, indications that time spent at the university produced negative changes in attitude towards religion were noted.
Gaston, J.E., & Brown, L.B. (1991), (University of South Wales, Sydney, Australia), made a study under the title “Religion and Gender Prototype”. Heterogeneous groups of Australian Ss (105 females, 95 males) including High school and University students, Catholic and American church goers, and senior citizens, using free responses and rating of gender based traits, show that religious and non-religious prototypes are gender typed, since Ss assigned feminine traits to religious target persons and masculine traits to non-religious target persons. These prototypes may make it easier for women to be religious than it is for men.

Rao T. S. (1963), made a study entitled “Attitudes of Adolescents towards Religion” and found that the high school students have, on the whole favourable attitude to religion and religious beliefs. Girls show more favourable attitude than boys, even though no difference is found in their attitude to religious beliefs. Real difference in attitude to religion is also found between various religionists, Catholics being most favourable. Hence we can say there is no reason to suppose that our adolescents in high school are antireligious. The popular notion that the younger generation is apathetic to religion is not supported by the present study.

Dutt N. K. (1965), conducted a study on “Attitudes of the University students towards Religion.” He administered the Personality Scale to 90 post graduate students of the Punjab University selected at random.
Girls are significantly more religious minded than boys. There are no differences among groups due to the training in Arts & Science discipline. It shows that girls group is less variable than boys group.

Gardner Allen, (1960), conducted a study under the title “Certain Religious Attitudes and Beliefs of students in Lutheran College with reference to there value structure and personal variables.” The major findings of the study are: -
1) Religious activity curriculum of school and parents profession influence the attitudes and beliefs of students in context to religion.
2) Most students realized religious values and had positive attitudes toward religion.
3) There are no significant different between male and female students in attitudes toward religion.

Eklund Teol, (1987), summarized his result as follows:
1) High school students have an unexpectedly positive attitude towards Christian faith.
2) Differences in attitude were found to be dependent upon the community context. Students in low church community were more positive than students from the free church community.
3) A strong correlation was found between Christian Home Environment and Christian Faith.
4) Girls were more religious than boys.
Shah M. A. and Varshney M, (1982), conducted a study on 50 married and 50 unmarried girls of 18 – 30 age group and studying in the college. The topic of the study was “A comparative study of an attitude of married and unmarried women towards religion, equality of women and birth control in relation to their adjustment.” In the study they found married girls were more maladjusted as compared to unmarried girls. Both were not in favour of religion. The unmarried girls were more in favour of equality of women as compared to married girls but married girls were more in favour of birth control as compared to the unmarried girls.

2. PERSONALITY TYPE

2.3 A) THE CONCEPT OF PERSONALITY TYPE: The distinctive characteristics of a person are called traits. A trait is an aspect of personality that distinguishes him in some way from other people. A type is a class of individuals who share a common collection of traits together in an individual.

Several typologies have been suggested by various psychologists. Theories developing the type approach advocate that human personalities can be classified into a few clearly defined types and each person, depending upon his behavioural characteristics, somatic structure, blood type, fluid in the body, or personality traits can be described as belonging to certain type.
2.4. B) PERSONALITY TYPE AND RELIGIOUS ATTITUDE:

Personality type (Introvert – Extrovert) and religious attitudes is another area of this research study. It is also one of the aims of the present study to find out the effect of personality on attitudes towards religion. The hypothetical judgement of researcher is that there will be no significant difference in the attitudes of introvert and extrovert groups towards religion. In view to support the hypothesis, the researcher reviewed the most important and recent studies which have been published in the context of this area. Many studies found that there is no significant relationship between religion and personality type (introvert and extrovert). However, according to general opinion of the people extroverts are supposed to be religious than introverts.

2.5 C) PERSONALITY TYPE AND GENDER:

Gender or sex is the basic difference among male and female. So, naturally the personality of male and the personality of female differ biologically, socially and psychologically as well. So far introversion and extroversion types are concerned there is no significant difference in male and female personality. However, from certain studies such as the studies by Bourke Rosanund and Francis Leslie J. (2000), the Francis Leslie J. (1993), Fearn, Michael, Lewis Christopher, Allan, Francis Leslie J. (2003). It has been observed that women are slightly inclined towards introversion where as male tend to be extroverts.

Personality being a major field of psychology, number of studies have been done in this area. Following are some of the studies presented all over the world.
Dale Carid (1987), published a study on “Religiosity and personality: Are mystic introverted, neurotic or psychotic?” 115 subjects (70 male and 45 female students from university of Queensland) completed Hoods M Scale, a measure of reported mystical experience, and the Eysenck Personality Questionnaire which measures introversion – extroversion, neuroticism, psychoticism, and Lie score.

No significant correlation were found between mysticism and the scale of the EPQ, nor could mysticism be predicted by multiple regression, either by the EPQ scale with sex and age or by the EPQ scale controlling for sex and age.

Leslie (1982) along with Francis, Paul R. Pearson and William K. Kay carried out study on “Eysenck’s Personality quadrants and Religiosity.”

For the study they selected 1088 fourth and fifth year secondary school pupil as subjects. They administered a scale of attitudes towards religion from ASC 4 B (Francies 1978) and the Junior Eysenck Personality Inventory (Eysenck 1965). The data were analyzed by the means of the SPSS computers package (Nie et al 1975).

The four personality quadrants were defined in terms of the 33 percent extreme score in either direction on the introversion – extroversion and the neuroticism / stability scale.

The results underline the importance of taking into account sex differences when investigating the relationship between personality dimensions and other variables (Maryoribanks, 1978), (Judjonsson 1980). In this case the problem arises because both religiosity score and
personality score are correlated with sex. Women tend to be more religious (Francies, 1979) and more neurotic than men. (Saklofske & Eysenck 1978).

Second the quadrant analysis confirms the conclusion that neuroticism is not implicated with extroversion in conditioning into tender minded attitudes. The present data give no support either to the theory that neuroticism has the effect of either introversion in felicitating auditioning into tender-minded attitudes or of extroversion in resisting such conditioning or to the theory that neurotic introverts and neurotic extroverts would tend to conform more to the social norms and to adopt tender minded attitudes as an ego defensive function.

Leslie, Francis, et. al. (1981) again carried out the study of “Are introverts more religious?”. The present study was published in (1981) with Eysenck (1954) postulated relationship between personality and social attitude. This relationship is explained in terms of a theory of social learning or socialization (Begley et al. 1979). There is an empirical evidence that introverts condition more easily than extroverts (Eysenck 1967), it follows that introverts should be more thoughtfully socialized than extroverts. The relationship between extroverts and religiosity has also been explored as subscale of the Wilson Patterson conservation scale (Wilson 1973). The results are not always in expected direction. Wilson and Stewart found a positive relationship and Pearson & Sheffielia (1976) found no significant relationship between extroversion and religion. The sample consists of 1088 pupils drawn from fourth and fifth year 25
secondary schools from the four areas of Essex, Yorkshire, Nottinghamshire and Hampshire / Berkshire.

1. Scale of attitude towards religion from ASC 4 B. (Francis 1978, 1979). The scale function reliably (alpha coefficient = 0.97) and validity among fourth and fifth year secondary pupil.

2. The Junior Eysenck Personality Inventory (Eysenck, 1965). The hypothesis that introverts are more religious than extroverts was supported. The correlation relationship is statistically significant in the predicted direction. However in absolute term, the proportion of the variance in the scores of extroversion is quite small. This suggests that the relationship between extroversion and religiosity is not as straightforward as the original hypothesis suggested.

Leslie J. Francis, Paul R. Pearson, and William K. Kay in (1983), made another study on “Neuroticism and Religiosity among English school children”.

Total of 1715 children completed the Junior Eysenck Personality Questionnaire for Francis Scale of Attitude towards Religion.

The results show that there is a decrease in religiosity across the age range. Girls are more religious than boys. There is no significant relationship between religion and neuroticism and there is no significant two way interaction of the above variables.

Christopher Alan Lewis and John Maltby (1994), University of Ulster at Coleraine made a study on “Religious Attitudes and Obsessional
Personality traits among U.K. adults.” The findings of the study are as under.

Recent data of Maltby, Mc collan, and Millar (1994) were analyzed to examine the relationship between religious attitudes and Obsessional Personality Traits in a sample of U.K. adults.

For 34 men and 84 women significant correlations were found between the Francis Scale of Attitudes towards Christianity and the Sandle-Hazari Obsessionality Inventory Trait Scale. This supports previous finding linking religious attitudes and obsessional personality traits in student sample.

Kumar, A. and Mishra, A. K.. (1985) conducted a study on “Extroversion and Neuroticism in India and Nepali Adolescents”. They conducted this study in Varanasi (India) and Bhainawa, Pokhara and Kathmandu (Nepal). 200 male and 200 female adolescent students of various educational institutions of U.P. and their age ranged from 15-20 years with a mean age of 17.5 years. They used form - A of Eysenck Personality Inventory (Hazari & Thakur 1971), (Kumar & Mishra 1983) on Indian and Nepali students.

They found that Nepal male and female adolescents had higher mean scores on neuroticism scale of EPI than the Indian male and female adolescent. Difference between their means was significant at or beyond .01 level of confidence.
Ken, F. Wiebe., and J. Roland, Fleck. (1980), tried to explore “Personality correlates of intrinsic, extrinsic and non-religious orientation.”

Personality profiles of 158 male and female Canadian University freshmen were compared across religious orientation and religious affiliation. It was hypothesized that the profile of extrinsically religious and non-religious Ss would correlate significantly with each other, and that both would differ significantly from intrinsically religious Ss. Both hypotheses were supported by the data. The personality variables for which the hypotheses were supported included super ego strength, emotional sensitivity, and liberalism. Differences were also found across religious affiliation for certain personality variables.

Lawerence, A. Fehr and Mark, E. Heintzelman of University of Cincinnati in (1977) conducted a study on “Personality and attitude correlates of religiosity”. They administered the Allport, Vernon and Lindzey (1931) study of values and the brown modification of the Thouless Test of religious orthodoxy to 120 male and female students in introductory psychology. Measures of anxiety, self esteem, authoritarianism and humanitarianism were also administered to the Ss in an effort to determine whether the two measures of religiosity would yield different personality and attitude profile of the “religious” individual. A significant positive correlation was found between authoritarianism and the Thouless Test and between humanitarianism and the study of values religious measures. All other correlations involving the two measures of religiosity were found to be non significant. These findings lend support
to the notion that using two divergent measures of religiosity does result in the formation of different profiles of the “religious” individual.

“Personality effects in personal and public orientations towards religion” is a study conducted by Malthy John, Talley Margaret Cooper, Colin and Leslie Julian.(1995) They examined the relationship between a number of religious measures and Eysenckian and Freudian theories of religiosity in 324 men and women (aged 17-73) years from southern Baptist town communication in the United States. Ss completed the Francis Scale of Attitudes towards Christianity. It was found that how psychoticism was fundamental to a personal orientation towards religion, while obsessionality underpinned a public orientation towards religion. This distinction between types of religiosity demonstrated empirical evidence for both Eysenckian theory and Freudian theory.

Leslau and Avraham.(1994) have conducted a study. The topic of their study was “Personality and moral judgement.” They used a moral decision making (rather than moral reasoning) approach to examine the relationship between moral judgement and the 4 Eysenckien personality types. Herbew Vernon of the Eysenck Personality Questionnaire and 2 Moral Judgement Questionnaires were administered to 277 Israeli males (aged 18 – 21 yrs.). Results show a strong relationship between moral judgement and psychoticism and no correlation with other personality types.

They examined the extent to which the relationship between the Eysenckian dimensions of personality and religiosity (shaped within Christian culture) can be generalized to a Jewish culture. 190 female trainee teachers from Israel completed Hebrew version of the Eysenck Personality Questionnaires (EPQ) and the Katz scale of Religiosity (Y.J. Katz and M. Schmida, Peru). The data suggest that the religiosity 1) is associated with neither neuroticism nor emotional stability. 2) Is associated with neither information nor extroversion 3) has a positive relationship with tender-mindedness, and a negative relationship with tough-mindedness and psychoticism; and 4) is positively related with lie scale scores. The Israeli finding are consistent with the relationship between personality and religion in predominantly Christian culture.

Francis, Lislie. J., Lewis, John M; Brown, Laurence B; Philipchak Roland at el.(1995) presented a study on “Personality and Religion among undergraduate students in The United Kingdom, United States, Australia and Canada.”

They investigated the relation between personality and religion among undergraduate in the UK, US, Australia and Canada. The Eysenck Personality Questionnaire and the Francis Scale for Attitude towards Christianity were completed by 1076 Ss (106 men and 272 women in the UK, 79 men and 133 women in the US, 66 men and 189 women in Australia and 70 men and 161 women in Canada)

Results show an inverse relationship between psychoticism and religiosity, within each of the four samples. Neither neuroticism nor extroversion was consistently either positively or negatively related to
religiosity. Results suggest that the location of religiosity within Eysenck’s model of personality is consistent across several ages and cultures, when the same measure of religion is employed.

Carter, Marian; Kay, William K. and Francis, Leslie. J. (1996) conducted a study on Personality and Attitude towards Christianity among committed adult Christians. They examined whether there is an inverse relationship between psychoticism and attitudes towards Christianity among 29 men and 32 women highly committed to Christianity, Ss. completed an Attitude towards Christianity Scale and an abbreviated form of the revised Eysenck Personality Questionnaire (EPQ). Data confirm that psychoticism is the dimension of personality fundamental to individual differences in attitude towards religiosity.

Bourke Rosamund & Francis Leslie J.(2000), (Uni. of Walse) made a study on “Personality and Religion among music students,” they investigated a personality profile of a group of relationship exists between personality and religion. A sample of 422 students, mean age (22 yrs) of college of music completed revised Eysenck Personality Questionnaire together with the Francis Scale of Attitude towards Christianity and measures of prayer and church attendance. In comparison with population norm both male and female music students recorded significantly higher scores of the extraversion scale and significantly lower scores on the psychoticism scale. The data confirm that psychoticism is the dimension of personality fundamental to individual differences in religiosity.
Francis Leslie. J.(1993) made a study on “Personality and Religion among college students in the U.K.” The short term Revised Eysenck Personality Questionnaire (EPQ) was completed by 126 undergraduates together with findings from a series of studies employing the same measure of religiosity among school pupils. According to these findings there is an inverse relationship between psychoticism and religiosity, while neither neuroticism nor, extraversion in positively or negatively related to religiosity.

Fearn, Michael : Lewis, Christopher, Alan : Francis Leslie J.(2003) carried out a study on “Religion and personality among religious studies students : A Replication.” To replicate the 1999 work of Francis and Fearn, 360 religious students between the ages of 16 and 18 years completed the Abbreviated Revised Eysenck Personality Questionnaire and the Francis scale of Attitude toward Christianity. Analysis confirmed the results of Francis and Fearn and supported the general finding that scores on psychoticism (r = -.25), but neither those on Extroversion nor neuroticism, were significantly associated with religiosity.

Hopson, R. E. (1988), made a study entitled “Personality characteristics, religious orientation and purpose in living”, and found the significant relationship between some of these variables. The religious orientation variables were not found to be significantly correlated. Basic personality variables were found to be significantly correlated to the religious orientation variables suggesting that these variables may be
understood as more basic personality characteristics rather than solely religious variables.

Berry, T. D. (1989), made a study under the title “Personality correlation of religious fundamentalism”. The findings were as follows:-
1. There was no significant difference between high and low fundamentalist on the Ego Development Scale.
2. High fundamentalists viewed themselves as more directly controlled by external factors than did low fundamentalists.
3. There were significant differences between high and low fundamentalists along the intrinsic and extrinsic dimension of religious experience. Regression analysis provided four predictors of high fundamentalists for the combined gender group: conservative religiosity, the absence of extrinsic religiosity, high general fundamentalism and the importance of religion in the home during childhood.

Jens, B. Asendorpt and Susanne Willpess, (1998). Conducted a study on “Personality effects on Social Relationship”, and found that in comparison females are more introvertive than males. They also found that personality influences on social relationship and vice-versa.

3. **Achievement Motivation:**

David McClelland and John Atkinson pointed out that the effective functioning of society, schools, organizations and individuals depends to a great extent on what one wants to achieve. They made great contribution in the area of achievement motivation.
2.6 (A) **THE CONCEPT OF N-ACH:**

n-Ach is one of the important social motives. It refers to the desire to meet standards of excellence, to accomplish difficult tasks and to do better than the others. McClelland claims that the level of achievement motivation differs from one individual to another. People in whom achievement motivation is strong want to excel, accomplish and constantly improve their own performance. Such individuals want to do well in whatever situation they are placed.

Individual differ greatly in their levels of achievement motivation. Achievement motivation is not inborn but learned. Studies have found that children with high n-Ach have parents in occupations that demand individual achievement. However in certain cultures such as Zuni Indians, individual achievements are looked down.

Achievement motivation develops during the early years of life. The n-Ach is generally influenced by the child rearing practices of parents. Parents who expect their children to work hard and succeed, encourage them to do things independently and praise them for achievement directed behaviour, are more likely to be achievement oriented.

Research studies have found relation between achievement motivation and economic progress in society. It has been found that achievement is followed by economic progress in the society.

2.7 **N-ACH AND RELIGIOUS ATTITUDE:**

In the present study, researcher is interested to find out relationship between n-Ach and religious attitude of people. After going through the various studies on n-Ach and religious attitudes, no significant
relationship has been found between the two variables. However, in some of the studies, it is found that religious people scored low on need for achievement scale. Hindus and Muslims do not differ significantly in respect of their n-Ach level. Generally it is believed that people with high achievement level are less religious, and people who are highly religious are to be low on n-Ach Scale.

2.8 N-ACH AND GENDER:-

The researcher is also interested to know the relationship between n-Ach and gender. From the several studies it is revealed that the males had higher achievement scores than the females. In one study i.e. a study by Godwin A. Ugal (1990) of Nigeria, it is found that Nigerian female students had higher achievement score than their Indian female counterparts. Similarly, Hindu boys would be higher in n-Ach than Muslim is not confirmed. It is also found that the male and female differ in achievement motivation scores. Male subjects consistently improved their scores from ‘neutral’ to around conditions, while female subjects responded more complex ways than did males.

Achievement Motivation (n-Ach) is third important area of this research study. Following are some of the studies relevant to the Achievement motivation and attitudes towards religion.

Godwin A. Ugal of Nigeria (1990) made a study on “Sex differences in achievement motivation among Indian and Nigerian University students.” This study was carried out to examine the sex differences among 500 Indian and Nigerian University students. Results revealed that
the males had higher achievement scores than the females in both the cultures. The findings also show that Nigerian female students had higher achievement score than their Indian female counterparts. Results were discussed in the light of cultural and socialization differences.

Bimaleshwar De and Aftab Ahmad Khan (1969) of Patna University have conducted a study on Achievement Motivation. The study was on “Achievement Motivation and two personality dimensions.” The results obtained in this study are summarized as follows.

1) There is significant difference between arts and science students in the need achievement score. The science students were found more achievement oriented than the arts one

2) Arts students score significantly higher on neuroticism scale than science students.

Muthaya, B. C. (1968) of University of Madras conducted a study on “Personality variables and their relation to achievement motivation”

The mean need achievement score is slightly higher among introverts compared to extroverts, and normals compared to neurotics, but the mean difference of these four groups (Extroverts, Introverts, Neurotics and normals) are not significant as revealed by the F. ratio (.50). Thus, there is no significant mean difference in the need achievement of four groups suggesting that these personality dimensions have no direct bearing on ones level of need achievement.

Ojha Hardev (1982) conducted a study entitled “Achievement Motivation among Hindus and Muslims.” In the present study, an attempt
was made to measure the level of n-Achievement among Hindus and Muslim college boys of Bhagalpur. The subjects of the two groups were matched in respect of age, educational level, family income and area of residence. In order to know the effect of caste, culture, the Hindu subjects were chosen in such a manner that an equal number of them fell into the three distinct caste groups viz. The forward, the backward, and the scheduled. McClelland’s projective test was used to determine the level of n-Achievement. The results indicated that Hindu and Muslim boys do not differ significantly in respect of their n-Ach level because of the composite culture of the country. However, it was found that, although forward and backward caste Hindu boys do not differ significantly but both of them have obtained significantly higher n-Ach level than scheduled caste boys. The results have certain implications and support the Indian Govt. policy of greater protection to weaker section of the society.

Sinha Madhulika and Ojha Hardeo (1983) conducted a study entitled “A study of Achievement motivation as related to religion and caste”. The purpose of the present study was to determine the extent to which the college boys differ in their n-Ach level due to their religious and caste background. Two hypotheses were formulated. The first hypothesis that Hindu boys would be higher in n-Ach than Muslim boys was not conformed. The second hypothesis that higher caste boys would show a high n-Ach level than lower caste boys was confirmed. The mean n-Ach level of the present sample was also compared with the mean n-Ach levels
of similar samples from India and some other countries and it was found that the mean n-Ach level of the Bhagalpur boys was the lowest.

Singhal Rekha and Mishra Girishwar, (1992), conducted a study on “Meaning of Achievement :- The role of socio-cultural background and social class.” The data were collected by semi projective method from Indian adult in order to investigate the meaning of achievement in Indian socio-cultural context from low, middle, and high social class groups. The results received that the diverse goals may provide the experience of achievement, reflecting concerns with individual, family and society. Similarly achievement efforts can be persuaded through internal and external means. The individual level goals were predominant across all the three groups the low social class group received greater concern for materialistic goals than the other groups. The goal of praise and social approval from significant others was inversely related to the level of social class. Internal means were used more frequently by the high social class group. The low social class sample reported broad environmental factor more important mean of achievement than the other groups. The results are discussed in relation to socio-cultural and experimental background, and implications for management of classroom learning and motivation are pointed out.

In this investigation an attempt is made to study achievement motivation in relation to personality dimension and performance. 30 female college students were chosen for the study. A positive relationship between these factors was found. A significant difference in personality dimension between high and low achievers was found but the difference in performance was not significant.

Gloria Cowan, (1971), made a study entitled “Achievement Motivation in lower class Negro females as a function of Race and Sex of the figure-1.” He selected intercity Negro adolescent females. These females were given Thematic Apperception Test pictures selected to elicit achievement motivation. The race and sex of the figure in the pictures were varied. The figures in the picture were Negro males, white males, Negro females or white females. The results were (a) More achievement motivation to male as compared to female figures. For female subjects, and no effect of race of figures on need achievement and (b) female subjects wrote longer stories to Negro than white figures and to female than male figures.

Patrick Heaven, Christopher Stones, Davi Rajab, (1984), tried to find out the “Level of Achievement Motivation in South Africa.” The findings of this study are as under. In a cross cultural study on the relationship between achievement motivation and authoritarianism, Ray showed that achievement motivation was a good predictor of authoritarian personality and then concluded “It is achievement motivation, not authoritarianism that gives rise to South African authoritarian practice”.

Ojha Hardeo and Jha Pravinkumar (1972), in their study on “Achievement motivation as a function of social class, family system and family occupation” tried to find out the extent to which social class, family system and family occupation determine the achievement motivation. For this 120 intermediate students were administered McClelland’s “Need Achievement Test the results indicated that middle class socio-economic status, nuclear family system and entrepreneurial occupations are associated with high achievement motivation, while upper class and lower class socio-economic status, joint family system and bureaucratic occupations are associated with low achievement motivation. The interaction effect of social class family system was only significant other interaction were not significant.

Prakash P.A., (1977), conducted a study entitled “A study of Need Achievement and Personality traits in Adolescents.” He carried out this study on undergraduate students from Rewari College. For this he used
(2) 16 P. F. Questionnaire by Cattell, (1972).
(3) Cards developed and standardized by Mehta P.,(1967).

He found that :-
(1) There was significant difference in personality traits at different levels of socio-economic status.
(2) No significant difference in need achievement in adolescent between upper middle strata and lower middle strata. Similar was the case
with upper lower strata and lower middle strata but not true all with upper middle strata and upper lower strata.

(3) Personality traits were found to be not related with need achievement at any level of socio economic status. R.C. Sharma.

Pandey, Uma Datta, and Singh, Ranjit Prasad of ANS institute of social studies, Patna, (1971) conducted a study on “The effect of sex, and culture on Achievement Motivation, religious beliefs and religious practice.” They carried out this study in the area of Lohargad, Bihar. They selected 84 students of 10 and 11 years (Adivasi boys and girls, Non-Adivasi girls and boys 21 each). For this study they used Religious Belief Scale, Religious Practice Scale, Achievement Motivation Scale. They found significant correlation between achievement motivation and academic achievement on one hand, and between religious beliefs and practices on the other. But there was no significant correlation between any other combinations of their four variables. Similar results were found when correlations were separately computed for the four sub samples, male, female, adivasis and non adivasis. Analysis of variance did not show any significant difference for sex or culture on the above variables (.Agrawal K.G 1970).

Kaur Jagbir, (1972), conducted a study on “Need Achievement of 10th class students with respect to sex and residence.” She took sample of 200 students 100 boys (50 urban and 50 rural) and 100 girls (50 urban and 50 rural). Punjabi version of Mehta’s Achievement Inventory. Data Analysis,. t-ratio analysis of variance. Analysis of variance revealed a
highly significant differences in n-Achievement between boys and girls. (F=7.40 P<.01) F was not significant between urban students are rural students.

Weiss, (1988), studied “Achievement motivation and religiosity in Jewish and Catholic college students”, and the results of this study indicated that overall Catholic student’s n-Ach was significantly higher than Jewish student’s n-Ach, although there were non significant difference between Jewish and Catholic females.

Singh Ritu, S. Thind, Sudha Chhikara, (1998), studied “Parental opinion regarding change in status of girl child.” The present research work was undertaken with the objective who study the parental beliefs regarding the change in status of girl child. The sample comprised of 120 mothers who have daughters only whose youngest daughter was in the adolescent age. The result revealed that parents perceived to be discriminatory with their daughters mainly due to the social reasons. They feel insecure about the safety of girls due to fear of mishap and curb their social freedom. Further study reveals that mother accept the change in matters such as share in family property, and higher education, selection of life partners independently etc. The respondents were also interested in more preferred profession like medical, teaching, engineering, architecture etc. for their daughters.

Ukey, Vimal. U. (2001), conducted “a study on some personality correlates of academic achievement.” The means of n-Achievement scores
for males and females are 22.903 and 23.568 respectively. The results of the study indicate that females have more n-Ach level than the males.

Chaudhari, M. (1971), made a study on “the relationship between achievement motivation and anxiety, intelligence, sex, social class and vocational expirations” and found positive and significant correlation between n-Ach and Social class for the total group. But it was not significant in the case of boys as well as girls (when computed separately). Girls have more n-Ach level than boys.

Gokulnathan, P. (1972), made a study entitled “A study of achievement related motivation (n-Ach and anxiety) and educational achievement among secondary school pupils.” He found that girls have an overall significantly higher n-Ach than the boys. His study further revealed that tribal pupils obtain significantly higher n-Ach scores than non tribal pupils.

Otwell, (1988), in his study on “The possible predictive effects of Religious beliefs, locus of control and certain demographic variables on Academic achievement” reported that out of four predictor variables religious beliefs was a statistically significant predictor of high achievement in a group of college freshmen, as high achievers made significantly higher scores on the religious inventory.

(4) **MORAL JUDGEMENT**: The fourth and the last variable of the present study is moral judgement. It is a part of the study to understand
the attitudes of college going students towards religion in relation to their moral judgement.

2.9 (A) **THE CONCEPT OF MORAL JUDGEMENT:**

“Development of sense relating to principles or considerations of right or wrong actions or good and bad character means moral judgement”. It is capability of being judged as good or evil. An individual acquires this capability as he/she grows with the age. Kohlberg has studied moral development and he suggested that moral development or judgement takes place with stage by stage. Individuals gradually progress through the levels as they grow older, but the progress may be halted by the absence of appropriate models or the presence of various interfering factors.

Moral growth is likely to occur if the person is faced by moral dilemmas that involve cognitive dissonance. Piaget finds link between moral development and cognitive growth. He says that children make sounder moral judgement when they achieve enough cognitive maturity to look at things from more than one perspective.

2.10 (B) **MORAL JUDGMENT AND RELIGIOUS ATTITUDE:**

As a part of the present study, researcher is interested to see whether the people with high or low moral judgment have any change or association in their religious attitude. From the several investigations, no significant relationship is found between moral judgment and religious attitude. However, in some studies, it is found that consistently indices of religiosity were found to be related to severity of moral judgment. In some other studies, it has been noticed that the people with high moral
values are more inclined towards religiosity. They found to be having respect for religions of their own.

2.11(C) MORAL JUDGEMENT AND GENDER:-

Like in the other variables, here also, the researcher is interested to know whether there is any relationship between moral judgment and gender. From several studies it revealed no significant correlation between these two factors. However in a study by Charles Black, Keasey, (1972), Douglass college, Rutgers University, it is found that the mean moral judgment quotient for girls was slightly higher than that for boys. However, the difference did not reach statistical significance. These findings are consistent with cognitive development theory that would suggest that during pre adolescence males and females do not employ different underlying principles in making moral judgment.


The relations among personality traits, moral judgment and personal epistemology were investigated. The relationship between personality and moral judgment is empirically unclear, which may reflect that personal epistemology mediates the relationship between personality and moral reasoning. In the present study 41 men and 47 women ranging in age from 18 to 46 years responded to Zuckerman’s sensation seeking scale, form V, a measure of moral reasoning or Rest’s (1979) Defining Issue Test, and a measure of personal epistemology by Unger, Draper and Pendergrass, the attitude about reality scale. The pattern of inter-
correlation among measures differed for men and women. For women an epistemology, based on assumptions of logical positivism was negatively correlated with sensation seeking. For men an epistemology based on assumption of logical positivism was negatively correlated with principled moral reasoning.

Mason and Mason G.K, Gibbs Joh. C. of Bloomsburg University in (1993), conducted a study entitled “Social perspective taking and moral judgment among college students.” They found that, social perspective taking in university and employment settings are related to Advanced Moral Judgment (AMJ) in late adolescence and adulthood.

Socio moral Reflections measure short form was administered to 153 undergraduates. AMJ was defined as the transition from interpersonal to social moral judgment as described in the Gibbs et al (1992) adaptation of L Kohlberg’s (1984) moral stages 3 and 4. Adolescent and adult social perspective taking context were divided into 4 categories, academic, campus peers, employment, and exposure to social diversity. Post childhood role taking opportunities related to AMJ intellectual perspective taking in academic setting accounted for more of the moral judgments variance than did any other factor.

Gupta Nandlal, (1995), studies “Personality differences on moral judgment among male and female students in Himachal Pradesh.”

The present study examined the relationship of personality to morale judgment. The moral judgment include Kohlberg’s principled morality and the personality, eight of Cattells 16 personality factors. The study
used 200 male and 200 female college and university students who successfully completed (i) Rest’s Defining Issue Test and (ii) Cattell’s 16 P.F. Questionnaire. The results showed no sex differences on principled morality. However, personality factor showed positive and significant correlational relationship with principled morality in males (shy vs. venturesome) and (practical vs. imaginative) and females (expedient vs. conscientious).

The study suggested that moral judgment descriptions and profiles on personality factor can be improved by further investigation.

Sharma Vandana and Kaur Kiranjit, (1992), have conducted a study entitled “Moral judgment as a function of Intelligence, Birth order, and age of the children”.

The present research was designed to investigate the effect of intelligence, birth order, and age of children on their moral judgment. The design of the study was 2 x 2 x 2 factorial with two levels of intelligence (higher and lower), two birth orders (the first born and the last born in the family) and two levels of age (6-7 years to 10-11 years).

The main effects of intelligence, birth order and age were found to be significant. None of the interactions were found to be significant.

Wen Ying LIN and Takashi, (1986), conducted a study entitled “The moral judgments under different contextual consideration comparison between Taiwan & Japan”. The results are as under:

Moral judgment has been assumed to change as the basis of contextual considerations required. The objectives of this study were to
investigate the influence of various considerations on the moral judgment, and to examine the pattern of moral judgment under each condition in different cultural areas. 260 undergraduate students were administered a questionnaire including 16 brief stories. Every single story contained information about the intention of the actor and the consequence of the actor’s action. There were also five instructions representing various contextual considerations of judgment.

The findings showed that the weights the subjects assigned to intention cues varied depending on the type of contextual considerations instructed. The cultural difference hypothesis was however only partially confirmed.

Feather, N. T. (1988), studied “Moral judgment and Human values”. Following are the results and findings of this study.

This study investigated relations between principled moral judgment as assessed by Rest’s (1979) Defining Issue Test, the importance for self of the terminal and instrumental values from the Rokeach Value Survey, and general conservatism as measured by the conservatism scale. The study involved 133 male and female students in II year course in four Adelaide high schools. The results showed that principled moral judgment (stage 5 to 6) was positively linked to the importance assigned by subjects to inner harmony, being broad minded and being logical, and negatively related to the importance they assigned to being clean and obedient. Stage 4 moral judgment and general construction assessed by the Wilson and Patterson conservatism scale were positively related and both were related to a similar (but not identical) subject of values.
Michela Ruffy of Geneva University (1981), conducted a study on “Influence of social factors in the development of the young child’s moral judgment.” He tried to identify the influence of social factors on the development of young child’s moral judgment. He conducted a series of seven different studies in which he attempted to test Piaget’s theoretical position of social factors as primary contributors to the development of moral judgment.

Population of American and Swiss subjects were presented with moral dilemmas stories opposing adult-child and child-child situation and classified into three moral levels (hetronomous, intermediate, autonomous). This influence of school was studied by comparing moral levels of subjects who have never attended school to moral levels of Kinder Garten and first grade students questionnaires sent to Swiss and American parents provided information about their attitudes towards the children’s socialization. Effect of interactions was measured by interviewing subjects individually then in pairs and on an individual post test three week later.

Results demonstrate the role of social factors such as dynamic exchanges, discussion and oppositions in the learning of moral values. Cognitive conflicts are seen as fostering decentration and achievement of higher level responses through the equilibration process.

Ellgune M. Fodar (1969), made a study on “Moral judgment in Negro and White Adolescents.” The purpose of the present inquiry was to compare Negro and White male adolescents in moral judgment as
assessed by the Kohlberg interview. 25 subjects from each group were selected. These two groups were similar in age and IQ distribution.

None of the difference in moral judgment score between 'high' and 'low' group on any of the other dimensions approached statistical significance.

Derek Wright and Edwin Cox (1967) of University of Birmingham, England conducted a study on “The relationship between moral judgment and religious belief in a sample of English Adolescents”

The representative sample of 2276 boys and girls drawn from the second year of the sixth forms of state maintained grammar school in England, completed a questionnaire which included items on moral judgment and religious belief and practice. The main findings were as follows

1) The subjects were most condemnatory of colour Bar and Stealing and least condemnatory of smoking and gambling.

2) There was a general tendency for responses on one item to be associated with responses on others, with the notable exception of colour Bar, which was largely independent.

3) On nearly all items, girls were more severe in their judgments than boys.

4) Age, subject studied, and experience of education were not found to be related to moral judgment.

5) Consistently, indices of religiosity were found to be relaxed to severity of moral judgment.
6) The more ascetic the moral issue, the stronger the association with religious belief and practice.

Henery Coady, (1986), conducted a study on “Behaviour correlates of moral judgment.” The study of moral judgment as a correlate of conceptual cognitive development and the behavioral study of moral action based on social environmental hypothesis. The present investigation addresses the relationship between cognitively based levels of moral development and overt moral behavior. Studying 72 children of approximately 7 and 11 years of age of varying levels of moral development, he found that the manifestations of moral behaviour under varying game conditions bore a direct but complex relationship to moral judgment. The study also revealed consistent difference in the influence of sex on moral judgment and behaviour

Gerald E. Gruen, Jean Doherty, and Allen S. Cohen (1979), conducted a study on “Moral judgment of pre-school children.” 30 preschool children (mean age levels of 44 months, 52 months and 60 months) were presented with a moral judgment task to determine whether they could reliably and differentially respond to intent and / or consequences. Half the children were boys, half were girls and all were middle SES. It was hypothesized that only the elder children would respond consistently and reliably to consequences of an act, that no child would be able to respond differently to good or bad intent (with out come held constant), and that of intent was used at all in making judgment,
older children would do so when valence of the consequences was positive

A 3 (age levels) x 3 (levels of intent) x 2 (levels of consequence) i.e. 3 x 3 x 2 ANOVA indicated that the two older groups did respond reliably and differently (p < .01) to consequences (good or bad) but the younger group did not contrary to be hypotheses, these children responded differently (p < .001) to good and bad intent: “bad” intent was punished while “good” intent was not, and neutral intent were neither rewarded nor punished.

Finger, William W, Borduin, Charles M, and Baumstark, Karen E.(1992), conducted a study on “Correlates of moral judgment development in college students.” 152 undergraduates from all grade levels completed several questioners rating parental control and warmth, a global index of self reported involvement in informal social activities, demographic variables moral judgment (MJ) was derived from the Defining Issues Test years in college was the strongest predictor of MJ accounting for 13% of the variance.

Rim Y.(1992) (faculty of Industrial Engineering & management, Haifa, Israel), made a study on “Moral Development and Coping Styles”. He examined the relationship between moral development and coping styles in 106 college students (Aged 19-35 years.) High scoring men were higher on Suppression and Blame, while low scoring men were higher on minimization and substitution.
High scoring women were higher on minimization and suppression, seeking, succorance, and mapping. It is suggested that since moral judgment is stabilized around 16 years of age the use of coping styles is at least partly a function of moral judgment.

Windsor, John C and Cappel, James J.(1999), (University of North Texas), conducted a study on “Moral reasoning”. They reported that according to various models of ethical decision making, moral reasoning is an important factor influencing ethical behaviour. Previous studies in business ethics research have predominantly used student samples. This study compared two samples, 70 information system professionals and 94 college students, in terms of moral reasoning. The results indicate that these samples differed significantly on moral reasoning as measured by the Defining Issue Test (DIT). The implications of this study for business ethics education and research are examined.

Tuntufye S. Transker. V. (1991), made a study entitled “Psychological aspects of sex differences in moral reasoning.” They found that psychologists such as Freud, (1949), Piaget (1932) and Kohlberg (1976) have indicated that there was sex difference in moral reasoning of men and women. Generally men’s moral reasoning is more advanced than that of women. This as attributed to various factors such as culture and over all childrearing practices which include greater expectation of men than women. Despite this conclusion, it is doubtful whether some assumptions of women’s moral reasoning are accurate and fair.
Sethi A. S. and Deepti Gupta, (1984), carried out a study on “Moral judgment level and perceived maternal child rearing attitude of boys and girls.” Groups of 60 boys and 72 girls were classified as high or low on moral judgment on the basis of the median split of their contained scores on a moral judgment. The children’s report of parental behavior Inventory, mother form was administered to these groups to determine their differential perception of maternal child rearing attitudes.

The analysis of the data revealed that the boys with high moral judgment perceived their mothers to be accepting and loving but less intrusive or non-enforcing. The girls with high moral judgment also perceived their mothers as accepting and loving but controlling and entering as well. Perception of maternal rejection and hostility was associated with low moral judgment in both boys and girls.

Jack Arbuthnot, (1975) (Ohio University), conducted a study on “Level of moral judgment as a function of sex and role identity.” This investigation was an attempt to explain further the issue of sex differences in moral judgment by considering the added dimension of sex role identity.

The sample consisted of 31 male and 47 female introductory psychology students of Ohio University. They were predominantly caucasian and from the lower middle to middle social class.

A 2 x 2 ANOVA on moral judgment scores by sex and sex role identity showed no main effect, but highly significant interaction term
(F = 10.80, p < .001) indicating that non traditional sex role identities were associated with higher moral judgement scores. Mean moral judgment scores (in stages) were as follow.

Feminine females 3.42, n = 23; Masculine male 3.56, n = 16; Feminine Males. 3.91; n=15; Masculine Females 4.42, n=24 $t$-test showed that all non adjacent means in this sequence differed significantly.

Charles Blak, Keasey, (1972), Douglass College, Rutgers University, conducted a study on “The lack of sex differences in the moral judgments of preadolescents.”

The subjects consisted of 80 boys and 75 girls from a school, from New Jersey. The mean moral judgment quotient for girls was slightly higher than that for boys. (201 versus 109) but the difference did not approach statistical significance. This lack of sex differences hold true for both for California and New Jersey samples. These findings are consistent with Cognitive Development Theory that would suggest that during preadolescence males and females do not employ different underlying principles in making moral judgment.

Behaviour correlates of moral judgment a study by Henry Coady (1986), (Faculty of Edu. University of Ottawa, Canada).

The present investigation addresses the relationship between cognitively based levels of moral development and overt moral behaviour. Studying 72 children of approximately 7 and 11 years of age and of varying levels of moral behaviour under varying game conditions bore a direct but complex relationship to moral judgment. The study also
revealed consistent differences in the influences of sex on moral judgment and behaviour.

Hing Keung Ma, (2003), (Hong Kong Baptist University Kowloon Tong, Hong Kong), conducted a study on the topic – The relation of moral orientation and moral judgment to pro social and antisocial behaviour of Chinese adolescents.. The present study investigated the relation of moral orientation and moral judgment to pro-social and antisocial behaviour from a first person perspective. The major findings support the following hypotheses.

1) The moral orientation of girls is higher than that of boys, and boys are more delinquents than girls.
2) The moral orientation of pro-social adolescents is higher than that of delinquent adolescents.
3) The moral judgment of pro-social adolescents is higher than that of delinquents adolescents, and
4) The moral development of pro-social adolescents is higher than that of delinquent adolescents.

Anderson, (1988), investigated the study of “The relationship of moral judgement, critical thinking and gender among college students” and revealed that a significant relationship for the female subjects but not for the male subjects.

Marvin, (1981) conducted “A study of moral judgement using the Defining Issues Test for three ethic groups at Baconi college”. He found
no significant correlation between moral judgement and other variables such as age, sex, religion, socio economic status and discipline.

Adam B. Cohen & Paul Rozin, (2001), conducted a study entitled “Religion and morality of mentality”. The authors provides evidence from four studies that American Jews and Protestants differ in the moral impart they attribute to mental states. They also found that gender play important role in moral judgement.