

# **REVIEW OF LITERATURE**

## **REVIEW OF LITERATURE**

In conducting a study the first task of the investigator is to review the previous work done in the related fields. Research takes advantage of the knowledge which has accumulated in the past as a result of constant human endeavour. It can never be undertaken in isolation of the work that has already been done. Thus purpose of reviewing the relevant studies in this area of research is to develop an evaluative overview of the status of research and to look at the current trends and discourses.

The relevant literature is synthesized and organized in four sections. The initial section provides a brief overview on values and diversity of terminologies in the Indian and Western context. The second section highlights the importance of culture and development of values. It also provides a descriptive profile of cultural ideologies and parenting practices in varied contexts. Next, the parenting strategies and children's internalization of values with a western and Indian view are discussed. The chapter concludes with a review of the parental beliefs value system frameworks applied to understand adult's view of the child in shaping child's values. In the present study the review of literature is presented under the following major heads-

Values: An overview

Definition and diversity of terminology

Culture: A context for parenting practices & socialization of children

Cultural Ideologies and Parenting Practices

Parenting and Development of Values: A western perspective

Parenting and Development of Values: An Asian perspective

Parenting and Development of Values: An Indian perspective

- *A brief of overview of Indian culture*
- *Values: A culture model*
- *Socialization of the child: An Indian Perspective*
- *The policy perspective in India*
- *Indian Family in Transition*

Parenting strategies and children's internalization of values

Late Childhood: A significant stage for development of values

Theoretical frameworks guiding the study

## **Values: An Overview**

Values are defined in Literature as everything from eternal ideas to behaviour actions. Although several surveys of moral and social values in Britain and Europe have been carried out over the last 15 years (Abrams *et al.*, 1985; Barker *et al.*, 1992), there is still much disagreement about the term 'values'. Values have been variously defined as things which are considered 'good' in themselves (such as beauty, truth, love, honesty and loyalty) and as personal or social preferences. Values are highly complex and powerful components of the human person that are often deeply held, hard to change and may be implicit, explicit, known or unconscious. They are present in our principles, attitudes and behaviour. Considering the approach taken by Hill (1991) in which he identifies that value have three distinct and interrelated components, it can be seen that:

Values have a rational cognitive element. A statement or principle underpinning the value. A value judgement arrived at via the processes of discernment, reflection, evaluation and deciding.

Values have an emotional component. People will have a disposition or feeling about the value judgements they make.

Values have a behavioural component. Individuals do not simply hold values. Each value is accompanied by a level of commitment and will therefore in some way shape individuals' actions

Relatively few studies, so far, have looked specifically at the values held by the Indian people. The major part of research has been done on the national character of Indian, as a function of their values, and the subsequent implications for development. However, as Sinha (1988a) says, "We need to know more about the values and attitudes that actually form a part of the Indian psyche, the extent to which they operate in ordinary life, than those inferred on the basis of the Hindu metaphysical and ethical literature" (p. 47).

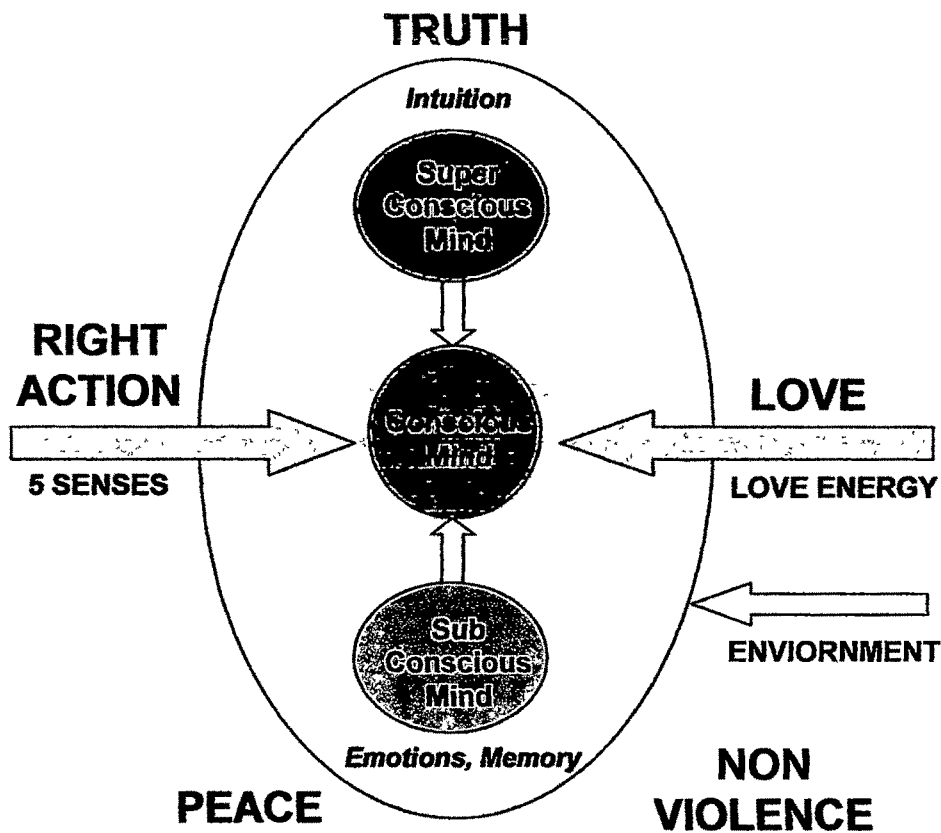
### *Five Basic Core Universal Human Values*

Values as such cannot be prescribed for any particular level or group. It is a common belief that there existed a hierarchy of values within an individual. The father of nation, Mahatma Gandhi preferred non-violence to truth. The mythological character, Harish Chandra followed truth by leaving all the values. The present study however focuses on the basic universal human values, which are Truth, Love, Peace, Right Conduct and Non-violence. These five values are considered to be universal human values and were pointed out by the Eighty-first Report of the Parliamentary Standing Committee (1999). These five values are *inter-related* and are *inherent* in human beings.

It was also found that the Sathya Sai Education in Human Values (SSEHV) programme which directly addresses values by focusing on the young children throughout the world is a cross-cultural programme. This self development programme aims to bring out the innate goodness of the child by developing the basic universal values of: *Truth, Love, Peace, Right Conduct, and Non - violence* (Majmudar, 1999).

The development of values can be explained in simple terms by relating it to the mind-body complex in a diagrammatic form (Jumsai, A.(1997) cited in Majmudar, M.,1999).

Figure 1. Values and levels of consciousness.



We can relate the five human values to the three levels of consciousness: the conscious mind, the sub-conscious mind and the super-conscious mind. The large circle in the diagram represents the physical body. The small circle in the centre represents the conscious mind. All arrows point towards the conscious mind. This is where awareness and understanding takes place. If the mind is calm and still, we can dive deep into the sub-conscious mind as well as raise our awareness towards the super-conscious mind. The sub-conscious mind is the seat of all our memory.

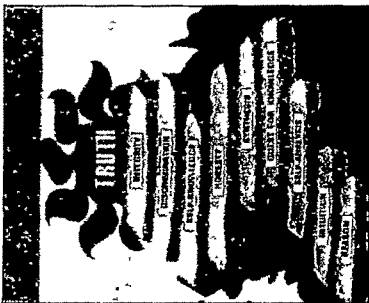
retrieve the information from the sub-conscious mind. It is through the activation of the sub-conscious mind which stores all our past experiences that we can find the roots of our negativity such as anger, greed; pride; hatred; jealousy/envy, fear, and anxiety.

### ***Truth***

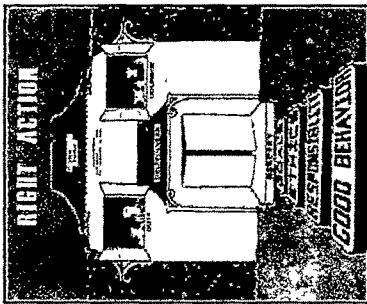
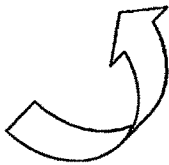
As seen in Figure 1 the life principle within each of us is the truth. We would not be existent without it and once we are not there, the world also ceases. When love is combined with discernment from our 'conscience', or 'the inner self', it is the Truth. The Absolute Truth is changeless and is not bound by space and time. Basically, this Truth resides within ourselves and we call it by different names - conscience, 'inner self', Atma. It is also referred to as "God or Divinity" within ourselves. It is without attribute and without space and time. Zohar and Marshall have referred to this Truth as SQ, the intelligence and knowledge that exists in the deep part of the self. This is from where we derive our intuition.

### ***Righteous Conduct***

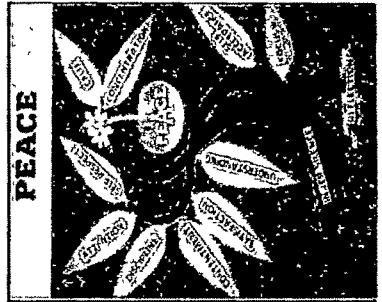
When the actions are based on the dictates of the 'inner self', they become Right Action or Right Conduct. The term Right Conduct is used as there is no other equivalent term in English language to describe the Sanskrit word **Dharma** to which it relates. Dharma refers to righteousness or moral action derived not from some external forces, but through an individual's own perceptions of what is 'right'. The five senses (sound, sight, smell, touch, and taste) receive the information from the external world, but for the resultant action to be the Right Action, the interaction with the 'inner self and love is necessary. 'The Right Conduct' can be explained in relation to a number of related values. Examples of these are: courage, dependability; determination; helpfulness; politeness; perseverance; resourcefulness etc.



TRUTH

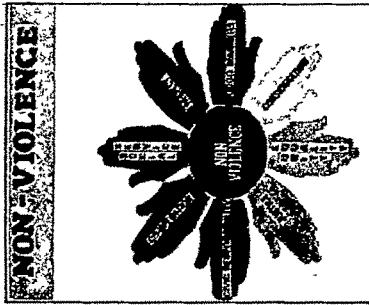


RIGHTEOUS CONDUCT

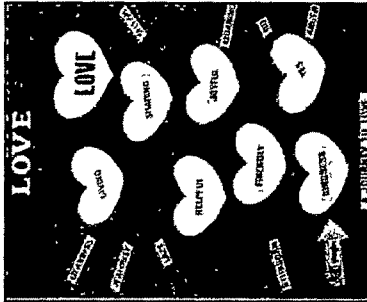


PEACE

10



NON VIOLENCE



LOVE



Figure 2. The Five Basic Core Universal Human Values.

## ***Peace***

When Right Action and Truth are practised, Peace follows. Peace is related to the recognition and management of feelings and emotions that are stored in the sub-conscious mind through past experiences. If as a result of information from outside, the conscious mind retrieves some negative files from the sub-conscious mind, the resultant action may not be the right action and in itself may add another negative file in the memory. On the other hand, if the conscious mind (Head) refers the possible action to the 'inner self' (Heart), the resultant action will be the right action (Hands).

## ***Love***

Love is the most important quality with which a human being is endowed from birth. Love is interrelated to all other values. Love is an undercurrent and therefore cannot be visualised. Love has to begin by manifesting itself towards parents and grow and gradually to include family, neighbourhood, country and most of all God.

## ***Non-Violence***

The person full of inner peace and love, following conscience, will not act with violence, emotionally, verbally or physically. Thus, Non-violence is the final culmination of all other values. Non-violence relates to Non-violation. Non-violence is present when people do not violate self or others. It includes concern for all living beings in form of Universal Compassion.

In the context of human beings, Non-violence means amity, harmony and the understanding; in the context of plants and animals it means non-injury that is, desisting from avoidable harm in the context of nature as such, it means non-violation of the law and balance of nature. Thus the practice of non-violence is not restricted to the physical plane alone but includes all the three, which is, thought word and deed.

The reflection and the spark that has come out of Love is called Truth. The same Love when expressed in action is called Right Conduct. When Love is contemplated upon, mind attains supreme Peace. When we inquire from where this Love comes from, and understand its source, then we realize the great principle of Non-violence.

Truth, Peace, Right Conduct, and Non-violence do not exist separately. They are essentially dependent on Love. When Love is associated with thoughts it becomes Truth. When Love is introduced into your activities, your actions become Right Conduct. When your feelings are saturated with Love your heart is filled with supreme Peace. When you allow Love to guide your understanding and reasoning, then your intelligence becomes saturated with Non-violence (Sathya Sai, in Jareonsettasin, ed, 1997, pp, 16-17)

## **Definitions and Diversity of Terminology**

Modern theories of values are grounded in the work of Kohn, 1977 (class and values), Rokeach, 1973 (general value systems), and Kluckhohn, 1961 (group level). Values can be conceptualized on the individual and group level. At the individual level, values are internalized social representations or moral beliefs that people appeal to as the ultimate rationale for their actions. Though individuals in a society are likely to differ in the relative importance assigned to a particular value; values are an internalization of socio-cultural goals that provide a means of self-regulation of impulses that would otherwise bring individuals in conflict with the needs of the groups and structures within which they live. Thus, discussion of values is intimately tied with social life. At the group level, values are scripts or cultural ideals held in common by members of a group; the group's 'social mind.' Differences in these cultural ideals, especially those with a moral component, determine and distinguish different social systems.

The term 'value' itself connotes different meanings to different people (Rokeach, 1973). Values have been referred to as beliefs about desirable ways of behaving or being or having value for particular actions or life style, object, etc. Values are also referred to as broad qualities that underline and justify attitudes and behaviours (Schwartz, 1996). Although values have been classified differently by different people, these classifications are highly tentative and overlapping. Values also differ with respect to the motivational goals they express. Meanings of values exist in their empirical relationship with the other values. More than the listing of values or their classification it is the process of valuing or acquisition of values which is more important (Yuktananda, 1989).

Values are "enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence (Rokeach, 1973 p. 5)

Kluckhohn (1951) portrays a value as "a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable traits which influence the selection from available modes, means and ends of action".

According to Hill(1991) values are "Beliefs held by individuals to which they attach special priority or worth, and by which they tend to order their lives. A value is therefore more than a belief: but it is also more than a feeling. It has three elements. Judgements of worth or obligation, an emotional or affective element. and a disposition or commitment.

Halstead and Taylor(1996) conceptualized values as" The principles, fundamental convictions, ideals, standards or life stances which act as general guides to behaviour or as points of reference in decision making or the education of beliefs or action and which are closely connected to personal integrity and personal identity".

On the basis of the conceptualization of the term values in varied cultural context, Schweder & Bilsky (1987), highlights the main features of values as follows:

1. Values are beliefs But they are not objective, cold ideas Rather when values are activated, they become infused with feeling.
2. Values refer to desirable goals (eg., equality) and to the modes of conduct that promote these goals (eg. Fairness, Helpfulness).
3. Values transcend specific actions and situations
4. Values serve as standards to guide the selection or evaluation of behaviour, people and events.
- 5 Values are ordered by importance relative to one another. The ordered set of values forms a system of value priorities. Cultures and individuals can be characterized by their systems of value priorities.

Hill (1994) concludes that values are not linearly hierarchical rather they exist in dynamic systemic interrelationship called value systems. Values do not exist in isolation; they exist in meaningful relationship with other values because of their very nature which is evaluative. They are highly enduring like systemic linkage. The linkages among beliefs or values are very dense in the core while loose at the periphery. Therefore, it is easy to change the values at the periphery than those that make up the core of one's value complex. The change in the set of values, changes in hierarchical relationships amongst them which is the reason why there is elusive relationship between values and behaviour (Boyatzis, Murphy and Wheeler, 2000; Schwartz, 1992).

Without values, one floats like a piece of drift-wood in the swirling waters of a river. The whole world cannot be a place worth living if there are no values to be realized. With the beginning of the modern education in the country, there has been a gradual erosion of values in our society. It is not only in India, deterioration in the human values has attracted a lot of attention at international level, too (Nanzhao, 1996).

Shrinking of the distances across globe brought about by the developments in area of science and technology like satellites and internets have made the world much smaller place, enhancing the interactive communication potential. The most suitable intervention to remedy the situation would be to inculcate values among our people. This process of inculcating values needs to start right from the primary education level. Values have their source in culture and are rooted in it. Hence a word about culture is relevant.

### **Culture: A Context for Parenting Practices and Socialization of Children**

Culture can be defined as symbolic and behavioural inheritance received from the historical past that provides community with a framework about what is true, good and beautiful (Schweder, Goodnow, Hatone, Levine, Markus, Miller, 1988). The culture and social circumstances in which the person are embedded have an immense influence on their beliefs, behaviours and values (Deci & Ryan, 1985b; Sameroff, 1987; Sameroff & Fiese, 1990; B. Schwartz, 1990). Development always occurs in a cultural context. Culture frames the experiences that individuals have as children, as adults & as parents. It plays a large role in shaping the beliefs and the behaviours of parents. Thus, parental behaviours & beliefs, as any behaviours and beliefs, needs to be considered in a socio-cultural context.

Culture thus serves as a context for a child's development and child serves as a focal point of this recurring relationship between culture and individuals. Parents form a link between the cultural belief systems and child's development. According to Bornstein (1991), "actively or passively, to a greater or lesser degree, unconsciously or deliberately parents pass culture to their offspring".

Maccoby (1992) has provided overview on the role of parents in socialization of children wherein he asserts that the family has continued to be seen as a major perhaps, -'the major' arena for socialization. Parenting therefore becomes a challenge which begins from the constructions about parenting and has its manifestations in the child rearing practices.

Robert LeVine (1974) stated that families in all societies have three basic goals for their children. The first goal is the survival goal which promotes the physical survival and health of the child. Second, the economic goal is to foster skills and behavioural capacities that the child needs for economic self-maintenance as an adult. The final goal is self-actualization in order to foster behavioural capabilities for maximizing cultural values (e.g., morality, religion, achievement). These goals can result in different types of behaviours depending on the culture. The basic goals that parents have for their children can be similar; however, culture can produce differences and variations in the behaviour and beliefs of parents. Several different theories have been proposed about cultural differences in parenting. LeVine (1974) proposed that the differences in parenting patterns evolved in response to environmental risks threatening the child's survival and self-maintenance.

Kohn (1969) proposed that occupational roles affect an adult's attitudes and values and influences the parental role. According to Kohn (1969) in countries where the father has a blue-collar occupation, the parents stress conformity to the rules in their child rearing. Professional and managerial occupations lead parents to encourage initiative and independence. The parents value these traits because in managerial and professional occupations initiative and independence are believed to "pay off" and in blue-collar jobs playing by the rules is believed to lead to a "pay off".

Lewis (1964) states that "culture as a design for living is passed from generation to generation" (p. 150). Lewis asserts that cultural difference in values and beliefs influence cognitive perceptions, psychological evolution, mental development, and logical reasoning.

Siegel (1988) noted the lack of studies regarding culturally influenced parental beliefs, values, and behaviours pertaining to child rearing and concluded that child-rearing practices are not generalizable across cultural groups, hence the need to explore with people of different cultural groups their beliefs in regard to raising children. It is essential, however, to be aware that cultural values are the foundation of people's biases, their perceptions, and how they view parenting should be conducted (Brown, 1997).

It is important to keep in mind that the process of socialization aims to help children learn "proper (as defined by the society) ways of acting in a culture" (Zastrow & Bowker, 1984, p. 25). However, there also may be distinct differences in the socialization processes among members belonging to the same ethnic or cultural group and hence the variation in child-rearing practices.

## **Cultural Ideologies and Parenting Practices**

While it is important to formulate the theoretical context of the effects of culture, it is also important to document cultural diversities and variations. Documentation of diverse culturally structured environments is important from several perspectives. From the anthropological perspective it provides insight into larger patterns of cultural organization. From a psychological view it provides the basis for reconsideration of developmental theories that assume that a middle class western way of life is the norm (Whiting & Edwards, 1988).

Parental socialization values are shifting due to shifting cultural values. Observing this shift in the American families, Demo(1992) suggests that the 1950's and 1960's stressed the importance of obedience, 1970's and 1980's focused on the greater personal autonomy and responsibility from children. There is a pattern of supportive detachment in contemporary parent-child relations. Parents love their children, consider them important, they invest years in nurturance, protection and guidance in rearing and disciplining them. It is also noted that they succeed well in transmitting the norms and values from one generation to the next.

Thus here parenting issues have been analyzed from variety of cultural perspectives rather than western perspective alone. The cultures included are India, China, Japan, Korea, Islam and Mexico, Puerto Rico, Israel, & Native American. Since the present study was a part of the broader Indian context, extensive review was done to understand parenting in the Indian context. It was necessary in order to understand how the present study will help to view the Indian way of perceiving, conceptualizing these beliefs and materializing them into practices.

## **Parenting and Development of Values: An Asian Perspective**

### **India**

#### ***Brief Overview of Indian Culture***

India is one of the most populated nations of the world. It is predominantly Hindu with large minorities of Sikhs and Muslims. Like most developing countries, it is primarily rural and more than half of the country lives below the poverty line. India, like other cultures, has wide variability with some rural areas being extremely traditional and other urban areas becoming more progressive. India is an old civilization with great reverence for religious and cultural traditions.

Today India is still a patriarchy where both age and gender play a role in the social structure. Elders, especially elder males, have more importance than younger people. Male children are valued more than female children. This is especially true in North India. Traditionally, sons are seen as a source of economic security as the parents' age. On the other hand, daughters are sometimes viewed as a financial burden and often require the parents to face difficulties in arranging marriages for them. Married daughters are viewed as belonging to their husbands' household. A woman's status is largely dependent on her husband's position within the family. Daughters are expected to display *pativrata*, complete loyalty to her husband when they marry. Finally, the supervision of daughter-in-laws is delegated to their mother-in-laws. Thus, older women come under the authority of men, but younger women come under the authority of both men and older women (Roopnarine et al. 1990; Roopnarine, Lu, & Ahmeduzzaman, 1989; Seymour, 1976; Sharon, 1990).

Today, while there is wide variation in the Indian family, it is still very important in India and extended families are normative. Even when families adopt a nuclear family life-style in large urban areas, they maintain strong ties to relatives and a strong sense of family loyalty. Thus, India is classified as a collective society where interdependence is valued (Triandis, 1994). Despite the importance of the family, research on parent-child interactions in India is sparse. Most of the research on Indian childhood has focused on malnutrition, infanticide, and child welfare programs (Roopnarine et al, 1990).

### ***Values: A Culture Model***

This section explains culture in India and demonstrates some of the main features of Indian cultural life and their values. It is however, not possible to investigate all aspects, as India possess a great cultural diversity within languages, ethnic groups, religions, castes and other. When digging deeper into India's complex nature, the only thing one can be sure to comprehend is and how little one really knows.

#### ***Control- Fate***

Indians are highly fatalistic in nature. They accept that *what will be will be* and are widely known for their belief in fate (Budhwar 2001; Khan-Panni and Swallow 2003). Hindus are born into a caste that can not be changed according to the religious social system of Hindi. It predetermines their life to a large extent, their profession and status in society as well as what they eat and who they socialise with. They believe that the caste they are born into is a result of behaviour in a previous life and therefore accept the hierarchy seeing it as 'fate'.

#### ***Individual- Group***

Indian people are extremely group orientated people. They are very social, outgoing and intimate even with complete strangers. Privacy and solitude is not desired and as in individualistic cultures (Indax, 2003). The extended family is the most important social unit (Mapzone, 2003; Budhvar 2003). There is a strong preference for extended families and they usually prefer to socialise within it (Mathews, 2003).

#### ***Change-Stability***

Indians are very involved in heritage and tradition and known for their low ability to cope with uncertainties (Budhow, 2001), even though this is changing with the young generation in urban areas (Maniyedath, 2003). Indians are reluctant to change their ancient forms. The Indians respect tradition, caste and heritage which determine their role in

society within the family and are not reversible. To Indians culture and tradition reduces the uncertainties in life (Khan-Panni and Swallow, 2003). Elders are highly valued and children respect their parents highly. Indians hardly get divorced and stay with their families (Budelman, 2001).

#### *Self made-birth right*

As said earlier, caste determines many parts of the Indians traditional life, even though this is changing and there are people who ignore caste in urban areas (Chryssides and Kaler, 1997). Caste follows the family and predetermines their life to a large extent, their professional life as well as what they eat and who they socialise with. Hindus believe that the caste they are born into is a result of behaviour in a previous life and therefore accept it as fate.

#### *Equality-Hierarchy*

There is a strong hierarchy system in India, within the caste system as well as within business and organisations (Mathew, 2003). Respect and formality are highly valued. Less powerful individuals accept & expect that power is unequally distributed & expect the superiors to lead (Khan-Panni and Swallow, 2003). The respect for parents and the elders also demonstrates the hierarchical way of thinking. In a group discussion only the most senior person might speak (Bodelman, 2003). There is a clear order of social precedence and influence based on gender, age, and, in the case of a woman, the number of her male children. Males enjoy higher status than females and boys are often pampered while girls are relatively neglected. This pattern of preference is largely connected to the institution of dowry, since the family's obligation to provide a suitable dowry to the bride's new family represent a major financial liability (Mapzones, 2003). Females are highly respected in Indian society (Budhwar, 2001) but that does not translate to equality in the Western sense of the word where men traditionally dominate as the head of the family.

### *Competition-Cooperation*

Because of the poverty, Indians need to compete fiercely for survival. However, Indians are quite dependent and it is normal to depend on others (Budhwar, 2001 Rathinasamy et al. 2003)) Cooperation exists within the extended family and it is quite normal to be taken care of and take care of others (Mathews, 2003).

### *Future Past*

Indians respect the past and the traditions highly. Indians are reluctant to change their ancient forms and respect tradition. They also have great respect for social traditions and norms and fulfilling social obligations (Budhwar, 2001, Mathew 2003).

### *Doing Being*

Indians are more focused on being than doing. They are known for reluctance to accept responsibility and less discipline than most other nationalities (Budhwar 2001; Rathinasamy et al. 2003). Work will not take predominance over family life for most Indians (Mathew, 2003).

### *Direct-Indirect*

Undirect speech is valued in India and they will only tell you what they think you want to hear or what you should hear (Index, 2003; Khan-Panni and Swallow, 2003). Indians never say no, they are very sensitive to hurting your feelings and say what they think you want to hear rather than telling the truth and hurting your feelings (Mathew, 2003). Indians do in fact not have a nonverbal gesture for saying no (Victoria, 2003). When Indians shake their head it means not no, but yes. Indians also take offence very easily (Khan-Panni and Swallow, 2003). "I did not do it" does not necessarily mean that the Indian is denying action and that it did not take place, but that the individual had not meant or intended to do so (Khan-Panni and Swallow, 2003).

The cultural model in Indian context suggests that India is a patriarchal society steeped in a tradition where Indian parents value obedience to authority, passivity, and interdependence in their children. Family unity and loyalty are a strong value in this culture.

### ***Socialization of the child: An Indian Perspective***

The literature reveals that the socialization of Indian children is strongly rooted in patriarchy, hierarchical kinship structure, and Hindu religious beliefs. Obedience to authority, passivity, and interdependence are highly valued (Ritts, 2001). Childhood is viewed as a sensitive time period where children are moldable. Thus, the environment, especially the parents, is believed to play an important role in child development. In this environment mothers are typically kind, indulgent, and affectionate. On the other hand, fathers are strict decision makers who maintain considerable distance from care giving activities. (Konantambigi, 1996; Roopnarine, Ahmeduzzaman, Hossain, & Riegraf, 1992).

Recent research indicates that while there is still a belief in indulgence among younger Indian parents, it is also believed that children are capable of learning at a young age. Thus, indulgence needs to be tempered by guidance at a young age (Konantambigi, 1996). Despite indulgence, discipline is often strict and children are socialized to obey their parents. Physical punishment is sometimes used to discipline, control, and teach the child appropriate behaviors (Roopnarine et al., 1990; Sharon, 1990). While there is no doubt that Indian mothers are the primary care givers, there is evidence that fathers are more involved in child care than they were in the past. This is especially true in urban areas where mothers are employed outside the home (Sharma, 1990).

A retrospect of the Indian thought through the ages reveals that there was four-fold aim of human life which consists of *kama* (pleasure), *artha* (wealth), *dharma* (morality and righteousness) and *moksha* (self-perfection and spiritual freedom)

The value of cooperation has been emphasized in our ancient scriptures *Rigveda* and *Atharva Veda*. This is evident from the following verses

“Oh human beings, all of you should  
Live together with mutual cooperation,  
Converse with each other in a friendly manner,  
Acquire knowledge having common ideals of life.”  
Let there be oneness in your resolution, hearts and minds.  
Let the strength to live with mutual cooperation be firm in you all.”  
(*Rigveda-Mandala-10, Sukta-191, Mantra-4*)

*The Taittiriya Upanishad* in *Shikshavali* (Chapter on Education) requires every student to treat his teacher (*Acharya*) as equal to God. The following verse which the students were required to recite while commencing study reflects the value ‘respect’ of the teacher.

“My obeisance to Guru who is Brahma (the creator).  
Guru is Vishnu (the protector),  
Guru is Lord Parameshwara (the sustainer himself).

The following verse from The *Mahabharatha* amply manifests the values to be imbibed by an individual in Indian culture

“Truthfulness, to be free from anger, sharing wealth with others (Samvibhaga), forgiveness, procreation of children from one’s wife alone (sexual morality), purity, absence of enmity, straightforwardness, maintaining persons dependent on oneself are the nine rules of Dhrama of persons belonging to all the Varnas”.  
(M. B. Shantiparva – 60-7-8).

Swami Vivekananda mentions another appropriate selflessness and sacrifice to be our national values in the following words.

“The national ideal of India are renunciation and service.

Intensify her in those channels, and the rest will take care of itself”.

(India and Her Problems, p. 10)

Parallel to these popular beliefs is the concept of ‘Samskaars’ and ‘Gunas’. These are an integral part of the Hindu system and are believed to be the innate dispositions that set limit to the individuals’ personality. (Saraswathi & Pai, 1997) Such a belief in the pre-disposition of fate also delimits the scope for parental socialization (Misra, Srivastava & Gupta 1997)

Saraswathi et al (1999) conducted a study on parental beliefs about children, childhood and parenting among Hindu urban class parents. She found that Hindu concept of ‘Samskars’ was central in parents’ conception of a good parent and a good child which refers to an array of characteristics like religiosity, obedience, loyalty, modesty, being family oriented and so on. They also reported family, personal experience of parents and mass media to be the chief sources of their belief systems.

‘Samskar’, along with being responsible, disciplined, academic and extra curricular activities were considered important characteristics to be possessed and inculcated in children. The stress is on equipping children for the heterogeneous and demanding society that offers varied alternate options and viewpoints. (Ganapathy, 1999) Interdependence and obligations among family members is stressed in child rearing, where grown up children are expected to look after aging parents. (Misra & Gergon, 1993 in Misra, Srivastava, Gupta 1997)

Another Indian feature is the co-existence of nuclear and joint family structures which bring about a difference in the ways children are socialized. Sinha and Bisht (1981) provide an overview of child socialization in nuclear and joint families in India. Child in joint family is guided in his behaviour and attitudes by external sources such as grandparents, parents, and relatives whereas in nuclear family is encouraged to develop his inner capabilities and interests.

Bhattacharya(1985), states that nuclear family has been regarded as the pre-eminent socialization context because child's earliest experiences occur with it and more time is consumed in the child's interaction with parents.

While examining parental perceptions about the strengths and weaknesses of Indian nuclear families, Padma (1995) observed autonomy in child rearing, greater attentions per child, greater accessibility to parents and autonomy of women to be major strengths. However certain weaknesses of the nuclear families that parents perceived were less time spent by parents, long working hours of mothers causing child neglect and lesser interaction of child with the father.

Sri Sathya Sai Baba mentioned five Universal Human Values – *Satya* (Truth), *Dharma* (Righteous Conduct), *Shanti* (Peace), *Prema* (Love), *Ahimsa* (Non-violence). He beautifully emphasized the significance of these five human values in the following words: "Truth, Righteous Conduct, Non-violence, Peace and Love are the five life breaths of every human being. Among these five life breaths of a human being, Love has a unique place. Therefore, establish love firmly in your hearts" (Saraf, 1993). Baba also gave a fresh meaning to Three H's, by interpreting it as head moderated by heart and acted upon by hands. His emphasis on "moderation by heart" brings out succinctly the importance of all pervasive love.

Gandhiji advised the inmates of Sabarmati Ashram on the practice of the following values in their day-to-day life:

1. *Ahimsa*
2. *Non-stealing*
3. *Non-possession*
4. *Swadeshi*
5. *Manual work*
6. *Fearlessness*
7. *Truth*
8. *Chastity*
9. *Equality of religion*
10. *Removal of untouchability*
11. *Control of palate*

Rajput (2000) remarked that values of kindness, character, achieving the ideal, service to humanity, fearlessness, purity in personal life, freedom from lust and quest for truth have been lost somewhere in the search of materialistic gains. He further adds that self-control, humility and selfless service find practically no space in school curricula. Rajput further urges that Indian heritage, culture and values need to be thoroughly studied, analyzed and incorporated comprehensively in the educational system of the country right from the initial stage.

### ***The Policy Perspective in India***

Since education prepares young children for adulthood, therefore, the preservation of cultural values and passing on the cultural heritage to next generation has to be the responsibility of education (Souza, 2000). It is in the educational circles that the action has to be planned and executed to provide opportunity to all for living effectively in a multicultural environment

Though the role of other factors like family, society, polity and media is well acknowledged but the policy formulation & execution has always taken place in the education system (Fyfe and Figueroa, 1993; Liecester, Modgil and Modgil, 2000). All policies on education whether in India or abroad; have been elaborately commenting on values (Swann Report, 1985; cf Delors, 1996).

The educational system and educationists being fully aware of their role in this regard have been fiercely debating the issue of transmission of the values, cherished in their culture. Right from the times of Plato, the philosophers, economists, educationists and sociologists have been concerned about values & have joined debate over the modes, content & strategies of inculcation of values (Zigler, 1998, Martin 1990) reviewing goals of education in American policy recommends that education should prepare pupils to live effectively in family & society.

In the pre-Independence period various committees like the Education Commission (1882), Indian University Commission (1902), Calcutta University Commission (1917-1919) and Wardha Education Committee (1939) did not make specific recommendations on moral and ethical education. Partly as it was perceived to be linked with religious education, however, later the Sargent Committee Report (1944) and University Education Commission (1948-49) recommended that spiritual and moral teachings of different religions be integrated with curriculum. Even Shri Prakasha Committee (1959) stressed on inculcation of values right from beginning and they stressed on development of the moral and spiritual values which do not come in conflict with those laid down in the Constitution Articles 28 and 30. Thus, there appeared to be schism between the value, as propounded by religion, and those included in the secular clauses of the Constitution.

The Preamble to the Indian Constitution laid emphasis on the following four universal values:

JUSTICE, social, economic and political;

LIBERTY of thought, expression, belief, faith and worship;

EQUALITY of status & of opportunity; & to promote among them all and;

FRATERNITY assuring the dignity of the individual and the unity & integrity of the Nation

A significant departure is observed in the concerns regarding value orientation of education, in the Conference of Ministers of Education (1960) where national integration emerged as the major concern. Kothari Commission (1964-66) stressed on previous themes of moral education, however, it added social responsibility as a new concern of education. It stressed on peace, freedom, truth and compassion as values to be developed. National Policy on Education (1986), stressed the spiritual and moral values.

The National Policy on Education, 1986 emphasized the promotion of the following values.

- *India's common cultural heritage;*
- *The Constitutional obligations;*
- *Content essential to nurture national identity;*
- *Egalitarianism, Democracy and Secularism;*
- *The history of India's freedom movement;*
- *Observance of small family norms;*
- *Protection of the environment*
- *Inculcation of the scientific temper; and*
- *Removal of social barriers*
- *Equality of the sexes*

The stress in the National Policy on Education (1986) in respect of development of these values was reflected in the:

- Role of education to eliminate obscurantism, religious fanaticism, violence and superstition.
- Concerns expressed for need to read just curriculum to cultivate social and moral values.

Later, Ramamurthi Committee (1990) report entitled, *Towards an Enlightened Human Society* stressed on holistic and broad-based education. The core group formed by the Planning Commission during Eighth Plan period in its report in 1992 suggested that efforts aimed at value-orientation of education have to be made comprehensive and coordinated at the macro and micro levels. The report suggested that various agencies such as those related to media, organizations concerned with culture and welfare, whether government or non-government, should be involved in the process of value orientation of education.

The most recent policy statement in regard to value education has been the Eighty-first Report of the Parliamentary Standing Committee (1999) which has pointed out the universal human values as truth, righteous conduct, peace, love and non-violence. The significance of this report lies in the stress it lays on the basics of all religions. Religious education is no more perceived as threat rather it strengthens the core of universal human values and multi-cultural pluralism and mutual co-existence.

The acknowledgement of the cultural diversity and values in education system is declaration of respect for all the cultures (Blum, 2000). Thus education system in India has opened up a new chapter with the present initiatives flowing out of policy statement.

The National Curriculum Framework for School Education - A Discussion Document (2000), highlights that the following values need to be added to the list of values:

1. Human Rights including Rights of the child and those of the girl child.
2. Inculcation of personal and social values such as cleanliness, compassion, truthfulness, integrity, responsibility, justice, respect for law and order, courage and the values, cherished for the functioning of democracy.

Singh (2000), mentioned that we in India are passing through a phase of development where certain values need to be promoted and others curbed. The values need to be promoted are given below.

- Dignity of labour
- Sense of excellence
- Gender equality
- Recognition of diversity in Social and Cultural life

Singh (1998), remarks that 'India today is a curious mix of tradition and modernity'. Despite a big gap between ancient texts and contemporary Indian attitudes, it is these old values and dispositions that have the capacity to be effectively utilized in meeting the developmental and secular end of the present day society. Sinha (1998)

Commenting over the current state, Saraswathi and Pai (1997) have observed that while the contemporary elements are demanding a repatterning of values, there are traditional cultural images that continue to influence. As observed by Ganapathy (1999), there is continuity of tradition, along with innovative changes in the set up. In the changing societal milieu, parents make all efforts to derive sense of the traditional values while trying to accommodate the new ideational patterns of child rearing.

### ***Indian Family in Transition***

The change and transformation are the most frequently discussed features of the Indian family in recent times. The Indian family has come a long way from the traditional cultural values of loyalty, harmony and hierarchies of age, gender and generation. Over the years various forces such as urbanization, industrialization, westernization and formal education have impinged on these traditional values. As summarized by Ahuja (1994), the traditional Indian family was characterized by an authoritarian structure, dominated by a feeling of familism and subordination of the individual interest in view of the family's welfare. The status of the members was hierarchically organized in view of age and sex, with the senior most male enjoying the most power. The joint family has been a cornerstone of Indian culture, but as time passes its face is changing, bringing new challenges for the young and the old.

In contemporary times, as a result of both ideological changes and practical circumstances, there is a gradual shift towards the nuclear family structure. The overall pattern among the urban groups of middle and upper class and castes seem to be towards westernization and the others towards 'sanskritisation' (Gore, 2003; Sinha, 2003)

The family is considered to be the main agent of socializing the child into its value system. In fact value transmission is one of the main functions of the family. (U.N. Report, 1986). However, gradually the children have started learning and are influenced from other sources like peers, school, T.V. or media and religious institutions. Mass media and other formal agents such as crèches, day-care centres, and schools are gaining an influential role (Saraswathi & Pai, 1997). All his experiences thus culminate to formulate his own unique value system. (Verma, 1987)

All these forces are however not geared in the same direction. Today's child is increasingly facing a contradictory socialization. According to Kumar (1993), "There is a valid case of conflict here between the socialization of the child by contradictory forces; one, that of the school, the media and consumer products, and the other, that of the parents and older adults exercising influence from within the immediate or the larger family".

Education and employment for women has led to alterations and often, interchangeability in parenting roles, especially for modernized families (Saraswathi & Pai, 1997). Child rearing practices have also undergone changes. Parents in middle and upper social classes are investing more time, energy, and money in their child's extra curricular activities, educational and occupational options (Saraswathi & Pai, 1997)

The dominant perspective of researches and studies in India in the 1950s to 1970s mostly have concentrated on the implication of modernisation for the family with two aspects, namely, breaking up of joint households and increasing egalitarianism in the households. Increased education and employment of women have also been topics of study. Values themselves appear to be a poorly researched subject, though they are implicitly studied in some researches. Moreover, while literature pertaining to traditional Hindu beliefs about children, childhood and parenting is abundant, documented, contemporary Indian research in the area is scanty (Saraswathi, Ganapathi, Dave, Mittu, Pant, Khattar & Dave B, 1997).

## **China**

Chinese values are based on Confucian principles. According to Chao, (1993) the Chinese and other Asians (e.g., Japan, Korea) parenting styles are steeped in Confucian tradition and may best be described as the concept of "training". "Training" or chiao shun, involves training the child to be self-disciplined, hard working, and engage in expected behaviors. Furthermore, Confucian principles require that the elders must responsibly teach, discipline, and govern their children. These values today are visible in the Chinese emphasis on family interdependence (Chao, 1993, 1994; King & Bond, 1985).

The Chinese conceptualize childhood as two distinct periods called the "age of innocence" and the "age of understanding". During the "age of innocence" Chinese parents believe that children lack cognitive competence and are not capable of learning very much. It is when children reach the "age of understanding" at approximately 5-6 years of age, that they are capable of learning. Thus, Chinese parents tend to be highly lenient and indulgent toward infants children during the "age of innocence". At this time parents refrain from imposing discipline on them and are often described as indulgent. Much stricter discipline is introduced abruptly after the children reach the "age of understanding" (Stevenson, Chen, & Lee, 1992).

Specifically, Chinese mothers in comparison to European-American mothers, endorse a high level of maternal involvement for promoting success in the child, are typically the sole or central caretaker of the child, and have the child physically close to them often engaging in co-sleeping (Chao, 1993; 1994). After the child reaches the "age of understanding" one of the expected behaviors that the child is to be "trained" in is to perform well academically (Chao, 1994).

## Japan

Japanese parenting practices are significantly impacted by tradition. The Japanese tradition & values originated in ancient Chinese Confucianism. Confucian ethics emphasized the individual's connectedness with the natural world and other people. A basic Japanese value, compatible with Confucianism, emphasized harmonious human relationships. Japanese culture today still encourages harmony, mild, and "sweet" interactions between people. The Japanese world view, also based on Confucianism, emphasizes interdependence (Fogel, Stevenson, & Messinger, 1992; Takahashi, 1986). Traditional Japanese culture was also structured around strict gender roles. For example, females were expected to become obedient and gentle, be clean, and be industrious in "women's tasks" (e.g., child care). The traditional male role was to be stern, distant, and responsible for external tasks (e.g., financial) (Kojima, 1986).

Discipline rarely involves physical punishment, but allows the child to self-regulate their behavior out of their desire to conform (Fogel, Stevenson, & Messinger, 1992). In extreme cases, however, Japanese children are disciplined with the threat of withdrawal of parental love (Azuma, 1986). Japanese children view discipline as a sign that their parents care about them and they are upset if their parents do not maintain disciplinary standards (Brislin, 1993). Even though most discipline is maternal, Japanese children expect their fathers to be authoritarian and believe that they are, in fact, authoritarian (Ishii-Kuntz, 1993).

Gender is also an issue in parenting. Japanese parents tend to be more protective of their daughters than their sons from birth to the adult years. Sons, on the other hand, are traditionally more likely to form extended family households (Ishii-Kuntz, 1994).

## **Korea**

In modern Korea the family is still of cardinal importance. The individual in Korea is viewed as a fractional part of a more significant whole--the family. All family members are responsible for protecting and promoting the family's welfare. Parents fulfil this obligation by participating in any decision effecting either the family or individual family members. Children, even when they become adults, often defer to the wisdom of their parents (Rohner & Pettengill, 1985). As with the Chinese, parenting practices have a Confucian emphasis (Chao, 1994). Thus, concepts of chiao shun and guan, apply to this type of parenting. Mothers are the primary care givers of children. Today more mothers work outside the home and child care often becomes the responsibility of the grandmother (Yi, 1993). Despite these changes, the mother-child-relationship is still described as incredibly close where the mother is "merged" with her child.

In traditional Korean society, a child was expected to be obedient and respectful toward parents and grandparents. With the emphasis on obedience traditional discipline was harsh by Western standards. For example the child who violated family rules or misbehaved were flogged. Before getting flogged, the child had to find a "rod". While the rod was being prepared, the adult gave the child the reason for the flogging (Yi, 1993). Today there is still emphasis on obedience but discipline is not as harsh as in the past. Discipline is still strict by Western standards, but the "rod" is only one method of punishment (Yi, 1993). Traditionally fathers were the disciplinarians. In modern Korea, however, both mothers and fathers discipline the children. Parents use direct instruction, reprimands, and coercion to enforce conformity. Mothers also are reported to teach self-reliance and independence (Rodd, 1996). While mothers are perceived as strong disciplinarians (Honig & Chung, 1989), they are still regarded as supportive (Yi, 1993). In fact, Korean children and adolescents believe that strict discipline is a sign that parents care a great deal about them (Brislin, 1993).

Today with the influence of the west, there is often a dual family orientation (modified familism from the traditional society and individualism from westernization). This dual orientation has increased the variability in child rearing practices. Thus, while the family is still of crucial importance, parents encourage and support autonomy and independence in their children more than in the past (Yi, 1993).

## **Islam**

The word "Islam" means "submission to the will of God" and a Muslim is "one who submits". The Koran contains the doctrines which guide Muslims to "correct" behaviors. (Nydell, 1987). Thus, religion guides and effects an entire way of life and thinking. Historically, the family has been highly valued in the Islamic culture. Extended family was very important. Traditionally, only after the birth of their first child were newly married couples considered members of society. Children were valued for religious, economic, and political reasons and as a crucial generational link in uniting the family to the present and the past. (Fernea, 1991). It is believed that the child is born without agl, or reason. It is a goal of parenting to instill and develop the reason that is deemed necessary for adult life in society. A "good" child is one who is polite, obedient, disciplined, and conforms to the values of the group (Fernea, 1991).

Discipline begins fairly early in the child's life. Many adult members of the extended family engage in disciplining the child. Punishment is often in the form of spankings, teasing, or shaming in front of peers or other family members (Fernea, 1991). Adults typically do not reason with their young children and are often more controlling of their daughters behavior than their sons behavior By Western standards this type of parenting would be classified as authoritarian. It should be noted that while parents are demanding in controlling, most Arabs characterize their childhood as a warm and indulgent time (Sharifzadeh, 1995).

The gender of the child is a factor in parenting. Male children are socialized to be aggressive and later decisive. On the other hand, females are socialized to be more passive. The attitude toward boys and girls, however, is slowly changing with the increased education and employment of females (Nydell, 1987).

### ***Highlights of the parenting practices in Asian context***

The literature reveals that though Asian countries are still deeply rooted in tradition but child rearing practices are changing slightly, especially among the intelligent, better-educated, and individuals residing in urban areas of the country. The family, however, is still very important. The Asians value interdependence and engage in parenting practices to foster this interdependence. Sons are still preferable, but parents also value the birth of a daughter. While mothers may work outside, they are still the primary care givers. Grandmothers also assume responsible for child care. Fathers are viewed as the head of the family and while more involved with their children than in the past, they still maintain considerable distance from care giving activities.

## **Parenting and Development of Values: A Western Perspective**

### **Latino**

Latinos come from many different countries but are united by a common language. The literature often examines "Latinos" or "Hispanics" in general. While there are commonalities, there are also some differences. This section will first discuss the commonalities of Latinos and then discuss two individual cultures: Puerto Rico and Mexico.

Certain attitudes and family features are common to all Latino families. Familialism is one of the most prominent cultural values. Families emphasize sharing and cooperation rather than competition. A sense of

family pride and loyalty is also nurtured (Delgado-Gaitan & Trueba, 1985). Extended family support is the norm (Levitt, Guacci-Franco, & Levitt, 1993). There is also a cultural value of "simpatia" which relates to familism, loyalty, dignity, friendliness, politeness, affection, and respect for others. Parents emphasize the need for behaviors promoting smooth, pleasant social relationships and an avoidance of interpersonal conflicts (Delgado-Gaitan & Trueba, 1985).

The traditional role expectations for Latinos demand that men be virile, somewhat aggressive, and protective of women. Fathers are typically disciplinarians and mothers are involved in child-rearing. There is, however, more joint parental decision making than in the past (Garcia Coll, Meyer, & Brillon, 1995).

Compared to the United States there is typically stricter gender role stereotyping in Latino countries. All children, however, are expected to be calm, obedient, courteous, and respectful of adults. In Latino families discipline is often strict (Diaz-Guerrero, 1975; Garcia Coll, Meyer, & Brillon, 1995). It was originally thought that Latino parents were more authoritarian than American parents. Today the belief is that Latino parents exhibit a broad range of parenting styles comparable to American parents (Julian, McHenry, & McKelvey, 1994).

Feather(1975) studied similarities and differences in values and value systems among family members from a number of Western contexts, including the United States and Australia. He found that both parents and children ranked values such as a world at peace, happiness, being honest, and being responsible high in importance, and values such as pleasure, social recognition, salvation, being obedient and imaginative low in importance. The average value systems of the daughters of families were closer to those of their parents than were those of the sons.

## **Puerto Rico**

A strong sense of family and family loyalty has always been a central theme in Puerto Rican culture. Industrialization resulted in a population shift from rural to urban areas and the family became more nuclear. Despite these changes family unity and family interdependence are still an integral belief of the Puerto Rican family (Sanchez-Ayendez, 1993). Today while the family is still the core of existence there are more democratic marriages and households than in the past. Women now work outside the home more than they did in previous eras. Regardless of these changes, traditional gender roles still dominated Puerto Rican society. The male gender role is the "provider", and the female gender role is the principle caretaker for the children (Archilla, 1992).

Puerto-Rican parents value quiet and affectionate children. A "proper demeanor" with the cardinal rule of *respeto* is important for Puerto Rican parents. "Proper demeanor" consists of the children being calm, obedient, and respectfully attentive to elders. Children learn early that if they lack proper demeanor they will find themselves outcasts and alone. The value of "proper demeanor" is in accordance with the sociocentric Puerto Rican culture emphasizing interpersonal obligations, personal dignity, and respect for others (Harwood, 1991; 1992; Harwood & Miller, 1991, Harwood, Miller, & Irizarry, 1995; Triandis, Marin, Lisansky, & Betancourt, 1984).

Motherhood is central to the Puerto Rican female identity and there is a close mother-child bond. Women are the primary care givers and engage in most of the child-rearing (Archilla, 1992). Both mothers and fathers engage in disciplining the child. After the child reaches age 2, discipline becomes stricter to achieve obedience and *respeto*. The Puerto Rican parenting style is characterized as authoritarian by western standards (Archilla, 1992).

Child rearing practices in Puerto Rico are influenced by the sex of the child. While this may be affected by the parents' education and social class, the female role is typically more restrictive and girls are socialized into a narrowly structured role. For example, girls are rarely permitted to engage in aggressive behavior. Today, traditional cultural expectations are being challenged and strict adherence to gender roles is less demanding than in the past (Archilla, 1992).

## **Mexico**

Mexico has a rich cultural heritage of both Indian & Spanish ancestry. Today in Mexican households there is still a traditional division of labor by gender. For example, girls help their mothers in the kitchen & boys help their fathers in the yard. In addition to the division of labor by gender, in Mexican culture adult males are "expected" to be dominant over adult females (Bronstein, 1994). Family was extremely important in Mexican culture. Historically, extended families were a necessity because of both economic survival and to strengthen the family ties. Today, the family is still of extreme importance. It should be noted that as in other Latin American countries, the study of parenting in Mexico is extremely limited. In fact, much of what is known comes indirectly from studies of Hispanic families living in the United States (Bronstein, 1994) or is obtained from Mexico City and the surrounding areas. Thus, parenting practices in the larger population remain unstudied (Lavrin, 1991).

In Mexican families the mother is the primary caretaker of the children. While there appears to be defined roles for males and females, Mexican mothers did not differ in their treatment of children based on gender (Bronstein, 1988). Parental authority, children's obedience, and respect for the parents are major values within the Mexican family (Diaz-Guerro, 1975). Both mothers and fathers discipline their children. In fact, discipline in Mexico and in the United States is quite similar. This is true for Mexican mothers (Solis-Camara & Fox, 1995; 1996) and Mexican fathers (Fox & Solis-Camara, 1997).

## **Native American**

There are over 250 separate Native American societies. Naturally all tribes are somewhat different with regard to culture, customs, beliefs, and behaviors. It is always problematic to generalize across tribes. Nevertheless, some basic similarities are found among tribes. This section will first describe Native Americans and parenting. Finally, this section will focus on the Navajo parenting practices.

The traditional Native American community is collective, cooperative, and has extensive noncompetitive social networks. Most aspects of life have spiritual significance, and there is an interdependence of spirituality and culture. Important traditional values include harmony with nature, respect for elders and traditional ways, centrality of family and tribal life, and cooperation (Coll, Meyer, & Brillon, 1995).

Responsibilities for child-rearing are often shared among many adults including parents, extended family members, and other adults (Harrison et al., 1990). Children are treated permissively and there is less interference in the affairs of others and in the regulation of activities (Phillips & Lobar, 1990). Being part of a group and blending in are important virtues and children are not encouraged to assert their individuality. Patience is a virtue and Native American children do not seem competitive by the standards of the dominant society. Traditional Native American beliefs focus on "seeking the path of life" in the "here and now" and on "being" rather than on "becoming". While steeped in cultural tradition, Native Americans are very present oriented (Griffin-Pierce, 1996, Harrison et al., 1990). It is easy to say that Native American values are often in conflict with the dominant culture.

Children are treated permissively in accord with the belief in the inviolability of the individual, which emphasizes that no person has a right to speak for or to direct the actions of another person, and this includes children (Coll, Meyer, & Brillon, 1995). In order to shape children's behavior adults may attempt to persuade, instill fear, embarrass, or shame children (Coll, Meyer, & Brillon, 1995). Native American children master self-care skills early and participate in household responsibilities at a young age. This helps to foster their sense of self-sufficiency and confidence. In accordance with traditional Native American values, children are taught to respect elders, cooperate with others, and are discouraged from asserting themselves and from showing emotion (Atwater, 1996). Child rearing activities may be aided by extended families. If the family resides on the reservation there is typically more of an extended family. If the family has moved off the reservation and resides in urban areas, the family is more nuclear (Joe & Malach, 1992)

## **The Navajo**

The Navajo is the largest tribe in the United States. The Navajo is a matrilineal society. A Navajo belief is that the people were created from the "Changing Woman" who represents the season and the earth. Female and male children are equally welcomed. The extended family is typically composed of the father, mother, unmarried children, married daughters, and their husbands and children. Men and women share in the work of grazing, agriculture, and crafts. Women and men also have equal rights of inheritance (Griffin-Oierce, 1996; Shepardson, 1995).

In the Navajo culture collective behavior is encouraged, but individualistic behavior is respected without punishment. The words *t`a`a`bee bo`holni`i* ("it's up to him or her to decide") combines the Navajo emphasis on autonomy and consensus. The belief in the inviolability of the individual plays a large role in the parents attitude toward discipline. Discipline is typically conducted by persuasion, ridicule, or shame. Corporal punishment is basically nonexistent.

An adult or older child tends to divert the young child rather than use punishment (Phillips & Lobar, 1990). Navajo children typically do not ask permission to engage in certain behaviors. For example they eat when they are hungry and sleep when they are tired. To the majority culture, Navajo children appear to be "spoiled". The Navajo, however, believe that they demonstrate that they care for the children by respecting their independence (Phillips, & Lobar, 1990; Dehyle & LeCompte, 1994).

While there is a strong mother-child attachment, the grandmother assists in raising the children (Phillips & Lobar, 1990; Shepardson, 1995). Navajo children also begin to help with domestic chores at an early age. For example they begin herding the sheep as soon as possible (Phillips & Lobar, 1990).

### ***Highlights of the parenting practices in western context***

The literature reveals that mothers are considered to be the primary care givers in western countries as well. The parents value quiet and affectionate child. While fathers are slightly more involved in parenting than in the past, child care is not seen as the males "responsibility". The gender of the child plays a small role in parenting. Parents are somewhat more punitive and strict with boys than with girls. Fathers, compared to mothers, behave more nurturantly toward their daughters than their sons. The majority of research, however, has focused on attachment.

## **Parenting in Asian and Western Context: A Comparative Interpretation**

In cross-cultural psychology, the most popular and widely analyzed dimension of cultural values is individualism and collectivism (e.g., Hofstede, 2000; Kim, Triandis, Kagitcibasi, Choi, & Yoon, 1994). It differs in their relative emphasis on fostering independence and success of the individual versus interdependence and success of the group (Greenfield 1994). Western countries are found to be high on individualism and Asian countries including India are high on collectivism

As it largely emerges in the contemporary western thought, independence and autonomy are the predominant societal values, whereas collectivist cultures place more emphasis on developing interdependence. However, herein, the review of literature in Asian and western context reveals that Parents in both contexts have similar expectations from children, but the strategies to develop the desired behaviour in children differs. The other demarcation which could be clearly observed is that the gender of the child plays a small role in parenting in western context. While in Asian countries male children are still socialized to be aggressive while females are socialized to be more passive. However, the attitude towards boys and girls is slowly changing with the increased education and employment of females.

While reflecting on the Indian society, Tripathi, (1988) comments that the Indian form of collectivism also contains streaks of strong individualism. In Indian society, individualism and collectivism act like figure and ground. Depending on the situation, one rises to form the figure while the other recedes into the background. Thus with the changing times, it could be interpreted that even highly individualistic cultures can contain strong streaks of collectivism.

## **Parenting Strategies and Children's Internalization of Values**

The process by which values are acquired has been widely discussed but surprisingly little researched. Most theorists agree that values are strongly influenced by socialization patterns within the family (Kilby, 1993) and take as their point of departure the idea that value transmission is accomplished through a process of identification in which children emulate the values of their caretakers. Typically it has been argued that identification with parental values is facilitated by certain characteristics of the parents - most essentially warmth (Maccoby, 1980), low power assertive discipline (Hoffman, 1960) and autonomy support (Ryan, 1993; Ruan, Connell and Gronlick, 1992).

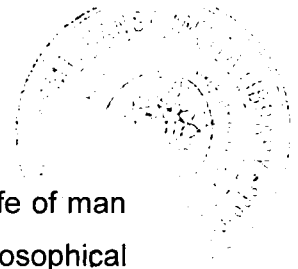
These theories thus suggest that children are more likely to internalize the values if those values are held by parents and the parents are warm and receptive to their offspring's perspective. The values that people hold also depend on factors within individuals, such as their personal needs (Kasser, 1992; Maslow, 1954, Rokeach, 1973)

### ***Philosophical and Historical Perspectives: Western View***

From the beginning of recorded history, there has been a substantial interest in how societal values are transmitted from one generation to the next. Writers from both Western and Eastern philosophical traditions have speculated about the process.

#### ***Children as inherently depraved***

Speculation about how values develop inevitably leads to the starting point of this development, with the question phrased in terms of the basic nature of Children: Are they innately sinful, innately good, or are they neither? Human nature as inherently depraved is the traditional view of



Judeo-Christian theology. When Hobbes (1651) described the life of man as “nasty, brutish, and short” he was making a formal philosophical statement of the position of innate depravity. The implications of the position for parenting strategies are evident in the writings of the Puritans who advocated strong punishment as the only antidote to the basic wilfulness of children.

A less extreme version of the idea of innate depravity was formalized in psychoanalytic theory which viewed the young child as dominated by the id, possessing instinctual desires that demand immediate gratification and therefore must be controlled. Interestingly, the idea of innate sinfulness is surfacing in current Protestant fundamentalist ideology (U.S. News & World Report, June 3, 1996) with the argument that punishment is needed to instill respect and obedience and that spanking and physical coercion are necessary for teaching moral values.

### ***Children as inherently virtuous***

The origin of this position are in Rousseau's depiction of the child as innately good, contaminated only by the clumsy intervention of society: “Everything is well when it leaves the Creator's hands, everything degenerates in the hands of man”(1762/1974). Its modern manifestation is in two major approaches: Piagetian theory and attachment theory.

For Piagetians, the child develops morally in a supportive environment that fosters equality and perspective-taking. Piaget(1932) argued that the authoritarian relationship between parent and child is deterrent to the child's moral development because adults, who primarily impose sanctions, foster a morality of constraint. Only when children shift to interaction with peers can they develop a more autonomous morality of cooperation or reciprocity.

This is because, during peer interactions, they engage in mutual decision making where cooperation and reciprocity are fostered. As well, peer interaction offers role-taking experience that enables children to understand that there are other perspectives than their own as well as to understand the consequences of their actions for others.

For attachment theorists (e.g., Stayton, Hogan, & Ainsworth, 1971), the human species has evolved to be compliant with the norms of society. Nonresponsive and intrusive parenting work against this biologically driven propensity, producing antisocial and noncompliant individuals who fail to internalize the values of society.

### ***Children as tabula rasa***

Finally, there is the view that children are neither good nor evil; the child's mind is a blank slate or *tabula rasa*, on which experience leaves its mark (Locke, 1693/1884). In the context of this conceptualization of the child, Locke provided considerable child rearing advice with a contemporary ring, including encouragement of mature behaviour, the use of reasoning rather than punishment, and reliance on authority and warmth. The modern version of Locke's focus on the child's basic neutrality is most clearly seen in the behaviourist/environmentalist approach, which depicts the child as a product of learning experiences.

### ***Philosophical and Historical Perspectives: Indian View***

According to Hindu psychology theory, the newborn infant is not a ***tabula rasa*** but comes equipped, as it were, with a highly personal and individual unconscious characterized by a particular mixture of three fundamental qualities or ***gunas***: ***sattva*** (clarity, light), ***rajas*** (passion, desire) and ***tamas*** (dullness, darkness).

It is imperative here to draw a brief contrast between Erikson's psychosocial theory and The Hindu Scheme. Table 1, depicts that The Hindu authors of the **ashrama** theory did not consider the first three stages either in their psycho-sexual or in their psycho-social implications. The fourth stage in Erikson's theory is that of the 'birth into the community' where the child begins to learn the skills and to become acquainted with the root world of his culture in preparation for his adult role as a provider. The task of this stage then lies in 'industry' v. 'inferiority', and the emerging strength is 'competence'. The following stage is that of adolescence, where the overriding concern is with winning an identity.

These last two stages correspond to the two parts of the first **ashrama** of the Hindu theory, that of **brahmacharya**, in which the school child growing into youth learned the basic skills relevant to his future adult working role while he lived together with other students and the guru. The myriad duties prescribed for this stage can be subsumed under two headings : (a) the social importance placed on the learning of skills, and (b) the student's unquestioning devotion to the guru's person.

### **Late-Childhood: A Significant Stage for Development of Values**

'The study of childhood in India is a very complex task, considering the heterogeneity of the Indian population' (Misra, Srivastava and Gupta, 1997). However, irrespective of all the diversities, there has developed a unity of outlook that is peculiarly Indian and constitutes the core of Indian psyche. (Radhakrishnan, 1968 in Sinha 1988)

In the hindu scheme of social development, late childhood is referred as *Kumara*, that is, from 7-12 years of age and is considered as the social birth of the child in the society, wherein he learns the values, norms and roles of a given culture (Kakar, 1979). In the *Ashramadharma* theory as

well, it has been perceived to be a stage of *Brahamacharya* or apprenticeship, when one learnt traditional values and basic skills relevant for future adult roles. In the Erikson's scheme of psychosocial development, the fourth stage is that of the 'Birth into the community' obligatory in the school age, where the child begins to learn the skills and to become acquainted with the root world of his culture in preparation for his adult role as a provider. The task of this stage then lies in 'industry' v. 'inferiority', and the emerging strength is 'competence'.

The psychoanalytic view depicts the latency period, that is, 7-12 years of age as primarily a period of acquisition of culturally valued skills, values, and roles. The child learns many new facts during the school years; he acquires many skills in motor activity, in thinking, in reasoning; he learns many things about other people and is able to adapt to varied points of view of different people. Though superego is present throughout, but during this period it becomes more organized and more principled. Not only the parents but also other family members, teachers etc. contribute their portion to the child's value system. The child acquires a genuine value system if development goes well, and the conscious part of the superego becomes less concrete and uncompromising. Rubbing shoulders with people outside the family leads to more tolerance and also creates some problems of maintaining one's own value system in the face of divergent ones.

The child passes through two stages in learning values, that is, through a socialization phase and through a reflective phase. In the socialization phase, the child is induced (indoctrinated) into accepting the values, attitudes, and behaviour standards prevailing in the child's social environment. This phase is followed by one in which the now older child focuses on moving beyond the passive acceptance of values into value analysis and clarification (Carbone, 1970). Carbone's thoughts are predicated on the Piagetian idea that youngsters in the early years are incapable of understanding much of the complex and abstract reasoning

that underlies values and moral principles. "Thus, we are left with no other viable choice at this stage of development than to present rules (and Values) as if they were the natural order of things".

Sharma (1995), suggests that if the human values are inculcated in the minds and hearts of our children, the twenty first century can promise a hope for a much better future. While efforts can be made to inject the dose of values into the entire educational stream, the prime focus of attention would have to be the impressionable age-group of six to fifteen years.

Hence, it is clearly seen that late childhood is a distinguished stage for the development of values and it is these formative years where commitment to values and virtues can be implanted to reap a rich and composite harvest of character and excellence.

### ***Highlights of the Review of Literature***

- Human values has attracted a lot of attention at international level, however there is need to know more about the values that actually form a part of the Indian psyche, than those inferred on the basis of the Hindu metaphysical and ethical literature.
- To a large extent, parental goals/aspirations and Beliefs about childhood and parenting are determined by the culture to which they belong.
- Parental behaviours and beliefs need to be studied in a socio-cultural context for studying their implications on the child's development.

- In the Indian Context parental goals and beliefs are indicators of norms 'Sanskars', that have been traditionally prescribed.
- Socialization of Indian children is strongly rooted in patriarchy, hierarchical kinship structure, and Hindu religious beliefs. The Vedas, Upanishads, the great epics *Mahabharata*, *Ramayana*, *Manu Smriti* (the laws of social conduct for a Hindu), the *Puranas* (Mythological texts and stories) guide people's beliefs and actions combined with regional, local traditions transformed in accordance with the patriarchal social structures.
- Western literature acknowledges that the gender of the child plays a small role in parenting in western context, while in Asian countries male children are still socialized to be aggressive while females are socialized to be more passive. However, in-depth research in this area will provide a stronger and a more empirical base to understand differential socialization based on gender.
- Discipline practices and parenting styles are two of the most influential ways of viewing parenting strategies and children's internalization of values.
- Late Childhood (9-12 yrs) is a crucial age when the child acquires culturally valued skills, values and roles.

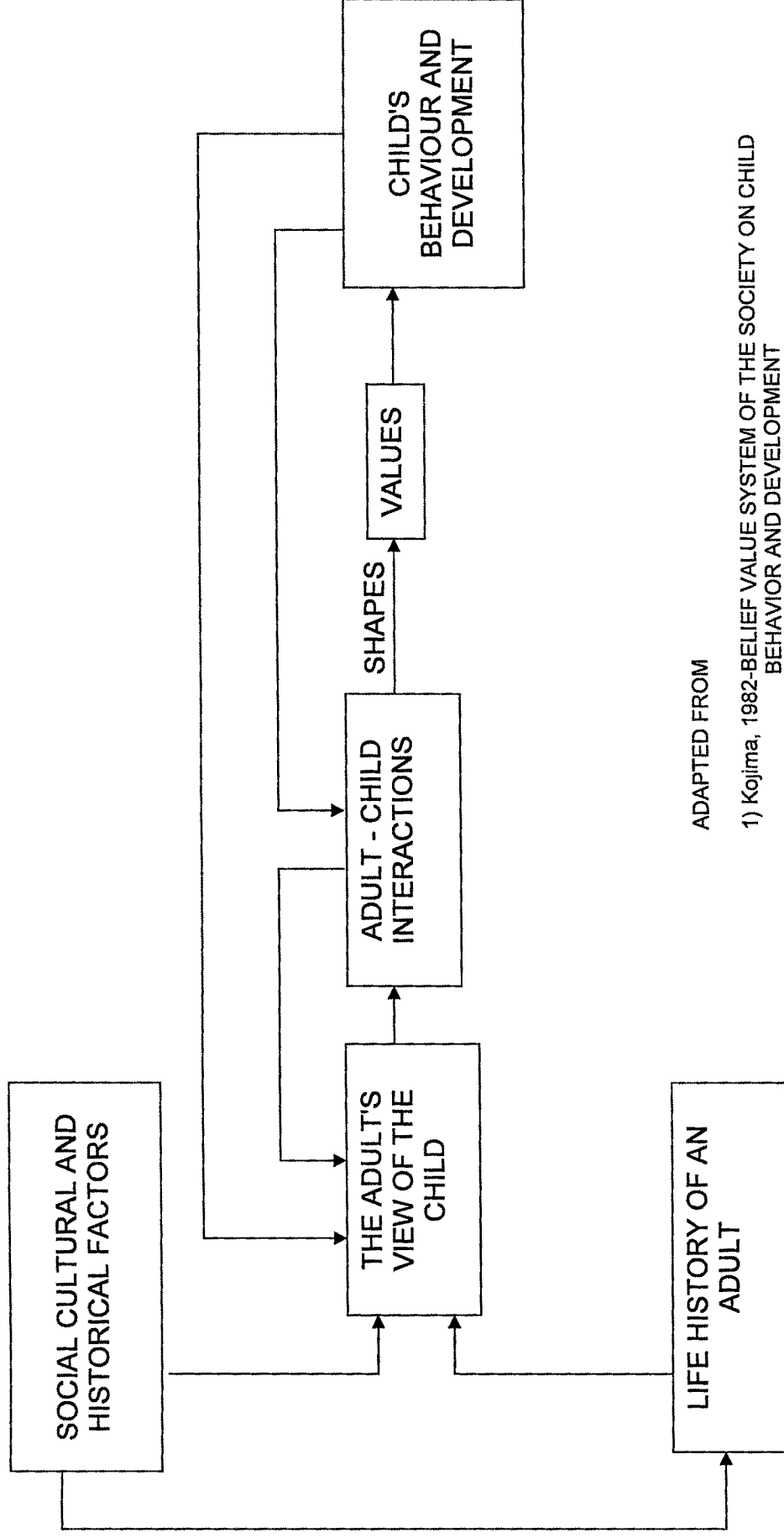
## **Theoretical Frameworks Guiding the Study**

The basic tenet of the frameworks used in the present study is to understand how the prevailing socio-cultural context and life history of an adult affects an individual's view of the child and how these views shape the values and mediate child's behaviour and development. The study is based on two theoretical conceptions. These are adapted from Belief value system of the society on child behavior and development by Kojima (1982) and Thai value system and It's Implications for development in Thailand by Komin (1988) cited in Sinha and Kao (1988).

Figure 1 represent the conceptual framework adopted for the study. This comprehensive conceptual framework depicts a schematic representation of the reciprocally influencing relations of the four classes of factors related to the adult's view of the child and child development. The socio-historical & personal factors shape the adults view about children as well as themselves. The adult's view of the child influences his/her interaction with the child, and the latter also influences the former.

It should also be noted that the adult's view of the child eventually influences child behaviour and development, with adult-child interaction working as a mediator Knowledge obtained through observing one's own child's behaviour and development may also influence one's view of children in general. On the other hand, adult's view of the child (concerning the nature of the child, & goals & methods of rearing & education) is the joint product of social-cultural-historical factors and his/her life-history. Throughout life adult constructs a view of the child, adopting suitable beliefs and values from society and modifying them on the basis of personal experiences.

Figure 3. CONCEPTUAL FRAMEWORK FOR THE STUDY.



ADAPTED FROM

- 1) Kojima, 1982-BELIEF VALUE SYSTEM OF THE SOCIETY ON CHILD BEHAVIOR AND DEVELOPMENT
- 2) Komin, 1988-THAI VALUE SYSTEM AND IT'S IMPLICATIONS FOR DEVELOPMENT IN THAILAND

IN SINHA AND KAO (1988) SOCIAL VALUES AND DEVELOPMENT

Through socialization processes, cultural, societal and personal forces act upon the individual and shape the individuals values and cultural personality. In this sense, adults in a given society share, to some extent, views of the child, and traditional beliefs and values about child-rearing and education may also be traced in an individual adult. Hence the scheme represented in Figure 1 serves as a conceptual tool to analyse the influence of the belief-value system of the Parents on child behaviour and development, and eventually on the next generation.

This research attempts to describe parents' and teachers' perceptions in developing Values and to throw light upon the sources and the transmission of values across generation. It also attempts to identify the values held by children of 9-12 years of age belonging to urban middle class families of Rajasthan state. The broad and specific objectives were as follows:

### *Broad Objectives*

1. To describe parents' and teachers' perceptions in developing values in children.
2. To identify the values held by children of 9-12 years of age belonging to urban middle class families of Udaipur City.

### *Specific Objectives*

1. Examine parental perceptions regarding
  - (a) Sources of values
  - (b) Values they live by

its indigenous traditions. Primitive and aboriginal customs intermingle with feudal sophistication and courtly manners. Tribal democracy, ruthless autocracy, benevolent despotism, polytechnic skills, business acumen and industrial enterprises have all contributed to make the social and cultural fabric of Rajasthan. Religion has always played a very important role in the lives of Indian people right from medieval times. What is true for the rest of India is true for Rajasthan as well. Almost all the major religions are represented here. Apart from the Hindus, who form a majority, there are Muslims, Christians, Sikhs, Jains. Rajasthan is predominantly inhabited by Hindus. But Muslims, Jains, Sikhs and Christians form a fair proportion of the population. The Hindus are divided into numerous castes and sub-castes. The Muslims include the new-Muslims or quasi-Hindus who observe both Hindu and Muslim customs and rituals. Of the Jain sects, the Digambars are undivided but the Svetambars are divided into two as idolaters and Sadhumargis including Terapanthis and Sthanakvasis. The Sikhs have swelled in numbers in this region since partition. Christians in Rajasthan are mostly concentrated in the big cities and include Roman Catholics, Methodists, Anglicans and other Protestant denominations. Rajasthan also has its share of myths and folklore. Custom which had to do with social welfare was promoted and kept alive over the years in the form of rituals and is still religiously followed. Several folk heroes are worshipped and one can see hundreds of simple shrines in every village. Stones are painted and established in tiny temples under trees and near wells. Folk heroes like Pabuji, Gogaji, Baba Ramdeo, Harbhuji and Mehaji are revered. All forms of nature are worshipped and each area has its own local deity. Rajasthan, situated in the north-western part of the Indian Union, is now the largest State of India. No other region in the country, reconciles the many paradoxes of India in it, as does Rajasthan

### *Udaipur City: The jewel of Mewar*

Udaipur is the jewel of Mewar - a kingdom ruled by the Sisodia dynasty for 1200 years. The research study was conducted in the Udaipur city of

Rajasthan state The foundation of the city has an interesting legend associated with it. According to it, Maharana Udai Singh, the founder, was hunting one day when he met a holy man meditating on a hill overlooking the Lake Pichhola. The hermit blessed the Maharana and advised him to build a palace at this favourably located spot with a fertile valley watered by the stream, a lake, an agreeable altitude and an amphitheatre of low mountains. Maharana followed the advice of the hermit and founded the city in 1559 A.D.

The city of Dawn, Udaipur spread over 37 sq. km. is a lovely land around the azure water lakes, hemmed in by the lush hills of the Aravalis. Udaipur is a fascinating blend of sights, sounds and experiences- an inspiration for the imagination of poets, painters and writers. The primary languages spoken are English, Hindi, and Mewari. Udaipur city is no exception in reflecting its diversity in various forms - people, customs, culture, costumes, music, manners, dialects, cuisine and topography.

## **Definitions of the Terms Used**

- ***Values***

"Enduring beliefs that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence". (Rokeach, 1973 p. 5)

- ***Socioeconomic Status***

SES has been defined on the basis of total family income and the education level of the parents.

**Middle Socioeconomic Status**

Family Income: Between Rs. 8,000-20,000/-per month.

Education Level of Parents: At Least Graduation.

## **Universe and Sample**

The study was carried out in the city of Udaipur and the universe was restricted to Rajasthani Hindu families of the urban middle social classes. Children and their parents were contacted through two schools, which cater to the middle class families of Udaipur, Maharana Mewar Public School, Ambamata and Alok Senior Secondary School, Hiran Magri. In line with the purpose of the study, a random stratified selection technique was employed to select suitable subjects. From the above selected set, an equal representation of both sexes and family type were made by random selection. Subjects were selected from middle income groups spread over the city, namely OTC Scheme, Panchwati, Sectors of HiranMagri, Ashok Nagar, Moti Magri, Pologround. Diverse Caste groups, namely Brahmin, Rajputs, Baniya were represented.

The total sample comprised of 40 school going children of 9-12 years of age and their parents along with five class teachers as described in Table 1. Preference was given to the first born child. However that was not a criterion for selection.

**Table 1. Sample Design****(N=125)**

Parents of Boys		Parents of Girls		Children of 9-12 years of age				Teachers
Nuclear Family	Joint Family	Nuclear Family	Joint Family	Boys of Nuclear Family	Boys of Joint Family	Boys of Nuclear Family	Boys of Joint Family	Class Teachers of children
10 Fathers & 10 Mothers (n=20)	10 Fathers & 10 Mothers (n=20)	10 Fathers & 10 Mothers (n=20)	10 Fathers & 10 Mothers (n=20)	10 Boys of Nuclear Family & 10 Boys of Joint Family (n=20)		10 Girls of Nuclear Family & 10 Girls of Joint Family (n=20)		5 class teachers (n=5)

***Criteria for Sample Selection***

- Age of Children - Children between 9-12 years were divided on the basis of their academic grades
- Hindu – Preferably Rajasthani or residing in Rajasthan for at least a generation.
- Urban – Settled residents of Udaipur.
- Education – At least graduation.
- Middle class (ascertained by income and education).
- Caste, Residential area can be kept diverse as to ensure heterogeneity.
- Preferably, Ordinal position of the child be first born and Occupation of the Father be service.
- Nuclear family constituting both parents and their children
- Joint family constituting grandparents, parents and their children or grandparents parents along with uncles and aunts (chacha, chachi, tau, tai) with their children

## **Research Procedures**

### ***Tools and Techniques***

Pilot studies and review of all the available tools in the literature helped to understand feasibility of different approaches for obtaining good quality data on the theme.

#### ***Family Tree Checklist (Appendix E)***

The primary tool used for data collection was a checklist. It comprised of forty eight values within Five basic core Universal Human Values viz. Truth, Righteous Conduct, Peace, Love and Non-Violence. These five values are considered to be universal human values and also received a mention in the eighty first report of the parliamentary standing committee, India (1999). However, the list of values under the five broader categories was adopted from framework on Values and Ethics in School Education (Luther, M.2001). It elicited information with specific reference to: -

- Identifying values that have been passed down by family members or other significant mediums, that is, Sources of values and
- Identify what parents' value in their lives

#### ***The “Values Auction Scale” (Appendix F)***

The Value Auction Scale was adopted from Man Power Demonstration Research Corporation (2000) and was used to find out the values that Parents consider important for their children. It comprised of Thirty-five characteristics. The respondents were asked to pick up the characteristics they value and on the basis of their priority, allocated the amount provided as per the description attached with the scale.

***“You have Rs 300/- with you. Look over the list of behaviours and characteristics in the scale. Decide which of them you would like to “buy” for your children. You may bid as much as Rs.300/- or as little as Rs.20/- for each value”.***

The respondents were also requested to add any additional characteristics they considered important and allocate the amount accordingly.

### ***Parents Interview Guideline (Appendix G)***

Parents' Interview Guideline was used to supplement the data gathered from Value Auction Scale and was specifically used to find out the strategies Parents' use to inculcate values in their children. The interview guideline had a list of questions with specific probes. The major focus of the interview guideline was on identifying the parenting strategies which were used to help the child fulfill their expectations. It also attempted to understand how the strategies changed across generations. The guideline was developed in English and then translated back and forth into Hindi.

### ***Teachers Interview Guideline (Appendix H)***

A semi-structured in-depth interview guideline was developed. These interviews helped to gather qualitative responses regarding the role of teachers in fostering values in children from a smaller sample group of teachers. The interview guideline had a list of questions with specific probes. It elicited information on the expectations of teacher from children and on the application of different strategies by them to foster values in children. The tool was initially developed in English. However it was translated in Hindi with the help of two lecturers in Meera Girls College, Udaipur. The interview guideline for teachers, therefore, had each question stated in two languages, English and Hindi to enable them to choose their medium of response.

### ***Questionnaire for Children (Appendix I)***

On the basis of the responses of Parents on Family Tree Checklist, Four most agreed upon values, namely, Tolerance, Honesty, Sympathy and Cleanliness were picked up. For each single value, ten statements were constructed that assessed for the existence of that particular value in child. Each statement was followed by three possible multiple choice answers. The respondents had to select the most suitable one.

### ***Validation and Field Testing***

The tool constructed for the study was validated by the experts from the Department of Education, Department of Psychology and Department of Human Development & Family Studies. It was field tested on 13 subjects comprising of Boys and Girls belonging to nuclear and joint family and their respective parents, along with one class teacher. Necessary changes were incorporated.

### ***Pilot Study***

A pilot study was done on thirteen subjects i.e. one each from all the selected variables.

*Parents (i.e. Mother and Father) of Boys belonging to Nuclear Family.*

*Parents (i.e. Mother and Father) of Boys belonging to Joint Family.*

*Parents (i.e. Mother and Father) of Girls belonging to Nuclear Family.*

*Parents (i.e. Mother and Father) of Girls belonging to Joint Family.*

*One Boy child and One Girl Child belonging to Nuclear Family.*

*One Boy child and One Girl child of belonging to Joint Family.*

*One class teacher of children of 9-12 years of age.*

Pilot study was conducted to adopt and get accustomed with the tool of the study and to check for its validity in terms of the objectives laid down for the study. It helped in (a) testing the research methods and research tools and their suitability. (b) familiarizing with the research environment in which the research took place. (d) testing the utility and validity and deficiencies of the tool in terms of reframing the language, reorganizing the sequence of questions, probes used, unclear wordings in questions, proper time for contacting the respondents, and better approach to target population, and finally (e) finding out the potential problems likely to be faced in the research.

### *Procedure of data collection*

For the present study 40 families and five class teachers of children were identified according to the criteria of sample selection. Prior permission from the principals of the school was sought to grant the time with the students during school hours (Refer to Appendix A). The class teachers were contacted and a preliminary survey proforma was distributed to children irrespective of criteria for sample selection. Each child took 10-15 minutes to complete it. Those who fulfilled the sampling eligibility criteria constituted the population of the study. Informed consent from the Department of Human Development and Family Studies (see Appendix B) and prior appointments from both Parents and Teachers were taken in person or through telephone. Record forms maintained by the school were also checked to further assure the background information of the subjects.

To ensure that each prospective participant acquired the requisite information prior to her involvement in the study, parents were briefly oriented about the study on telephone. After initial agreement was obtained, appointments were fixed to meet up at a time and day convenient to them. The interviews were conducted at their home. Most of my appointments with fathers were in the evenings and on Sundays, when the fathers of children would have time for the interview sessions.

However, mothers of children gave their consent to conduct the session in afternoon as well. Both mother and father were interviewed independently. The interviews were audio taped with permission and transcribed verbatim to maintain the cultural meaning of the terms. All the sessions were conducted over a period of two months.

The tools were administered in 2-3 sessions with each subject as follows:-

### ***For Parents***

#### ***I Session***

1. An initial visit was made to give the subjects an overview of the study and the investigator. Before administering the tools, each subject was explained the purpose of the research and his or her contribution to it. An effort was made to put them at ease by assuring confidentiality and explaining the non-gradable nature of the questions.
2. Parents were separately given Family Tree Checklist, to make sure that they are not influenced by each others response. They were also requested to maintain confidentiality and fill the same independently without conferring with others.

#### ***II session***

1. Second session was held after an appointment was sought personally or by telephone. It took around 45 minutes to 1 hour. The respondents were given "Values Auction Scale". An effort was made to let the respondents fill the same in the investigators presence. This was mainly to cull out their original and spontaneous responses and to avoid later manipulations with their choices.

2. The administration of "Values Auction Scale" was followed by Parents Interview Guideline. Both Mothers and Fathers were interviewed separately. Further, permission to use the tape recorder was sought and the language preference ascertained. The interviews were conducted primarily in Hindi however English was used to complement and supplement as per subject's preference. The interview specifically took 20-25 minutes approximately. The housewives were interviewed during day time. The working mothers and fathers were available for interviews only in the evenings and holidays.

### ***III session***

1. The informal interview provided the freedom to follow-up on any facets of concern that arose and resulted in enriched data. The subjects were revisited for some clarifications, finding of missing links and further elaboration in some cases.

## ***For Teachers***

### ***I session***

1. An initial visit at home or at school was made to give the subjects an overview of the study and the investigator. Before administering the tools, each subject was explained the purpose of the research and his or her contribution to it.

### ***II session***

1. Second session was held after an appointment was sought personally or by telephone. Permission to use the tape recorder was sought and the language preference ascertained. The interviews were conducted primarily in Hindi however English was used to complement and supplement as per subject's preference. The interview took 25-30 minutes approximately.

### ***III session***

1. The subjects were revisited/ called back on phone for further elaboration on some aspects, clarifications and for finding missing links in some cases.

### ***For Children***

#### ***I session***

1. Initial rapport was build with children whilst asking them to fill Preliminary Survey Proforma in consultation with their Parents.
2. A Questionnaire to identify values present in children was given to children. They were asked to fill the questionnaire without consulting Parents and other members in the family. An effort was made to let the subjects fill the same in the investigators presence. This was mainly to avoid adults' interference with their responses. The questionnaire was self-explanatory with all the instructions mentioned necessary for completion. If they had any problem, the investigator clarified the doubts and collected the filled questionnaires.

I encountered certain cases wherein few fathers and mothers refused to take part in the study mid-way, because of lack of time and other unavoidable circumstances and thus these families were excluded from the final sample. The other major barrier faced during data collection was to get the interviews tape recorded. Parents and especially mothers refused to let their interview be tape recorded. One mother of a boy in a joint family while sharing her views on the strategies parents use to develop values in their children mentioned that her parent-in-laws always intervene in the interaction she holds with her son. According to her they interrupt in maintaining a routine for her child, in letting the child eat anything from anywhere, leading to

poor health and in subsidizing all her (daughter-in-law) efforts by overprotecting and hiding the mistakes of the child. In this case, a mother though initially gave her consent, requested to switch-off the tape recorder. Thus, though the mother after a slight emotional outburst did confide in sharing her views and feelings with the investigator but on the other hand an unknown fear bothered her and thus she refused to say anything which was being recorded.

## **Data Analysis**

The ensuing description attempts to highlight the method applied by the investigator for processing and analysis of the data. The data was analyzed both qualitatively and quantitatively. The key variables for comparative analysis were Gender and Type of the Family.

The family tree checklist provided data regarding the values Parents' live by and the sources of values. Since the number of values in the five domains was not equal thus mean scores were calculated by dividing the number of responses with the number of values in each domain. Percentages were also computed. The data was analyzed across gender (parents of boys and girls) and family type (parents belonging to nuclear and joint family). The results are represented through tables and bar diagrams.

To obtain the differences in the perceptions of parents regarding the values they live by, t-test for difference of means was calculated.

Test statistics under Null Hypothesis is:

$$t = \frac{X_1 - X_2}{S [1/n_1 + 1/n_2]^{1/2}} \sim t_{n_1 + n_2 - 2 \text{ d.f.}}$$

$$\text{Where, } s^2 = \frac{1}{n_1 + n_2 - 2} \left[ \frac{\{\sum X_1^2 - (\sum X_1)^2\}}{n_1} + \frac{\{\sum X_2^2 - (\sum X_2)^2\}}{n_2} \right]$$

For analyzing the sources of values, mean scores were obtained. For each source of value the mean scores were calculated by dividing the number of responses by the number of values across all the five basic core universal human values. The data was analyzed across gender and family type. The results are graphically depicted to facilitate better comparison and comprehension.

Data from Value Auction Scale was analyzed quantitatively. The amount allocated to each statement was added and arranged in the order of priority.

The plan for analyzing the accumulated data from Parents Interview guideline followed the steps and guidelines of the 'Ethnotheory project' analysis (Saraswathi et al, 1998).

The steps involved were:

## *Transcription*

The interviews were transcribed verbatim along with a brief note of the context, tone and expressions in which the responses were given.

### ***Listing of key responses***

The relevant data emerging from the responses were comprehensively listed for all the groups. The interviews were mainly in Hindi and English. However, the responses were listed in English, keeping the atypical and culturally flavored words and phrases in the original language.

Eg: Listing for techniques employed in inculcating values.

- a) *Give equal weightage to both academics and extra curricular activities. "I want my child to do well in school but it is not I always pressurize her to get highest marks in class, I send her to dance classes and I take equal interest in her computer classes".*
- b) *Provide the child with real and relevant exemplars from his/ her immediate surrounding. Eg his father, friends, relatives etc.*
- c) *I always make it a point to praise and encourage my son, even on his very petty gestures.*
- d) *Provide him with best resources.*
- e) *As soon as I see that she is not behaving in appropriate manner I scold her so that she does not repeat the act next time.*
- f) *Be it sports or academics I always ask him to try his best and at least participate, whether he gets the prize or not is destiny. May be others are better than him. So I always ask him to try and never give up. I believe there is only a hairline difference between a looser and winner. It's up to you how early you are able to bridge the gap between the two.*

### **Conceptual Categories**

The mutually exclusive conceptual categories were developed and the items were grouped together. Scope is provided for unique responses which do not fit into the constructed categories.

Eg: Conceptual categories for techniques employed in inculcating values.

#### **Encouragement**

- a) *"Be it sports or academics I always ask him to try his best and at least participate, whether he gets the prize or not is destiny. May be others are better than him. So I always ask him to try and never give up. I believe there is only a hairline difference between a loser and winner. It's up to you how early you are able to bridge the gap between the two".*
- b) *"I always make it a point to praise and encourage my son, even on his very petty gestures".*

#### **Punishment**

- a) *"As soon as I see that she is not behaving in appropriate manner I scold her so that she does not repeat the act next time".*

### **Codes**

Diverse symbol codes were used to indicate together the items that should fall in the same conceptual category from the comprehensive listing.

Eg: - Symbol codes given to the conceptual categories for techniques employed in inculcating values.

☀ → Encouragement

Ω → Punishment

♪ → Role Modeling

### ***Coding Framework***

The different conceptual categories with their representative symbol codes and an appropriate heading, along with a description of the nature and type of items it addressed were clubbed together. They were all brought together in a coding framework for a particular question or section including different questions.

Eg: - Coding framework for techniques employed in inculcating values.

☀ → Encouragement (emphasis on participation, never give up, praise)

Ω → Punishment (scolding, slapping, verbal abuse)

This data was then integrated into matrices developed to illustrate the parental strategies to develop values in children, differential selection of values based on gender and transmission of values across generation.

The frequencies of the respondents' description were calculated. Comparisons have been made across gender and family type. Some of the matrices are represented through diagrams while others are depicted in tabular form.

Questionnaire for children was analyzed quantitatively. Each multiple choice in each section is followed by three choices. Out of the three, the one which measures the highest degree of respective value was given score 3. The next choice was given score 2 and the third choice, which is not at all appropriate, was given score 1. Depending on the responses and their respective scores each student was evaluated. In all sections there are total 10 items each. So the possibility of getting maximum score is 30 in each. For each set of values scores were obtained and percentages were computed.

*t-test*

To compare the existence of four major values viz. Truth, Honesty, Sympathy and cleanliness in children across Gender and Type of family; t-test for difference of two means was administered.

Test statistics under Null Hypothesis is-

$$t = \frac{x_1 - x_2}{S [1/n_1 + 1/n_2]^{1/2}} \sim t_{n_1 + n_2 - 2 \text{ d.f.}}$$

Where,  $s^2 = \frac{1}{n_1 + n_2 - 2} \left[ \frac{\{\sum x_1^2 - (\sum x_1)^2\}}{n_1} + \frac{\{\sum x_2^2 - (\sum x_2)^2\}}{n_2} \right]$

For the analysis of Teachers Interview Guideline, a matrix was tabulated for every question and the responses were coded into frequencies, broader categories of the responses were derived and common responses were merged. The matrices are represented through diagrams and graphs.