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An Assessment of Moral Values in Rural and Urban Areas

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Abstract

Moral values are values that express ideas about the good life. Values are expressed in attitudes that become visible in opinions and concrete behavior. Attitudes based on moral values refer to being in society, being with others, and the reflective view on one's own identity. Adding value to development implies that human development is seen not as a natural biological process, but as a process of giving meaning to the world. It is a process of growing into cultural practices and positioning oneself by articulating what is valuable, it is a personal reconstruction of cultural practices and narratives. It is making sense of your life. The present study focused on the moral values in rural and urban areas in Kashmir. The research was carried out by survey of 400 families in 10 districts of Kashmir. The investigator used Moral values scale constructed by Gupta and Singh (1971) for collecting the data. Highest percentage of people shows high moral values in rural and urban areas. Majority of subjects had the view that they hold back the matter of quarreling going on in their home.

Keywords: Value, Norm, Belief, Moral.

Introduction

Moral values are the principles and standards which determine whether an action is right or wrong. Moral values are based on a moral code, which is a system of morality according to a particular philosophy, religion or culture. Moral values refer to objects that human beings consider enviable and commendable of pursuit in their opinion, outlook and proceedings. These may be heart like truthfulness, happiness peace, and justice. In either case, they function as ideals and standard; that govern human actions. Education is a process of bringing about desirable changes in the learner in the way one thinks feels and acts in accordance with one's concept of the good life. The home environment is important in developing the personality of child. There is a face-to-face contact between the parent and children, which determine the personality and character of child and developing upon the status of parent's active relations and other social setup of home (Kulsum, 2012). Parents are the primary protectors of their children. Parents have the absolute right to withdraw their children from programmes which they believe are unsuitable. The American Government Department of Health and Human Services has advised that parents and other adult mentors must play key roles in encouraging you of adults-and the abstinence and personal responsibility must be primary messages of prevention programs. Western societies can be increasingly seen as multi-cultural, multi-ethnic and multi-religious pluralistic societies. It is currently important to teach children in these societies the skills they need in order to contribute to the functioning of culturally diverse communities (Braspenning, 2010). The world is changing rapidly today and in its footsteps our core values are changing too. The last two decades on account of globalization have seen an unparallel-change, which has expressed itself in the form of diminishing community values. Social values are getting eroded, moral values have become fragmented and the society is facing an unperfected cultural evasion. Today the reach of television is widespread. Commercial television channels have penetrated even the remotest of areas and most adults are exposed to thousands of advertisements annually. The social effects of improper advertising generally manifest themselves in the form of an adverse effect on child psychology, human behavior, value system and perception, decreased integrity and self confidence of women and degradation of relationships in family (Singh & Sandhu, 2011). Behaviors and actions denoting immorality such as rape, sexual abuse, robbery and drug abuse, school violence and killings have been common among adults, youth and children all over the

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world. Recent statistics on rape crime by UNODC indicates that France ranked first in the world having 10,277 rape crime cases in 2009 followed by Germany 7,292 and Russia 6,208. In Africa, Lesotho leads with a total of 1,878 cases in 2009, followed by Sudan 1,183 and Morocco 1,130. In East Africa, Uganda leads with a total of 1,536 rape cases followed by Kenya having 735 rape cases (Masath, 2013).

Review of Literature

Bahadur and Dhawan (2008) conducted a study on social values of parents and children in joint and nuclear families. A sample of 360 participants (240 parents and 120 children) from the Allahabad city. The results bring due to the western impact over contemporary Indian social system; tremendous changes affected every walk of life. These changes have influenced the society not only overtly but also have provided alternatives to the existing values and ideas of society and human behavior. But on the other hand, it is also equally trend that Indian traditions are so deeply rooted that these alternatives have been succeeded in total transformation of the society.

Ali et al. (2010) compared a study on the level of ethics at a Malaysian private higher learning institution: comparison between foundation and undergraduate technical-based study. The sample consists of 28 ethic items. The result shows there were no significant difference between the two cohorts in terms of their level of integrity, self control and respect for humans and non-humans, the foundation students are found to be more honest and courageous in a collective setting compared to the final year students.

Olatunji (2010) found gender differences among youths moral maladjusted behavior in Nigerian secondary schools. A sample of 60 senior secondary school students from Nigerian secondary schools. The results show that a significant difference was established between the moral and control groups.

Results and Discussion

These points to the fact that treated subjects were able to use the training acquired to help them in managing their moral maladjustment. Those who did not receive training at all possibly maintained their original tension and maladjustment. In comparing the results, moral skills training has more effective in treating moral maladjusted behavior of boys than girls.

Singh (2011) conducted a study on moral judgment of school children belonging to different socio-economic status and school backgrounds. A sample consists of 200 students from Convent and Nagar Palika schools of Shahjahanpur city. The results bring that in Convent background schools, students of low S.E.S (socio-economic status) groups has shown better moral judgment than the students of high S.E.S group. In case of Nagar Palika background schools, there exists no significant difference in the moral judgment of high and low S.E.S group students.

Objectives

1. To assess the level of morality among people.
2. To compare the moral values among rural and urban people on following parameters: (a) lying (b) dishonesty (c) stealing (d) cheating.

Methodology

The sample for the present study comprised of 400 respondents, in which 200 were from rural and 200 were from urban areas. To ensure all the populations, 40 respondents were taken as sample subject from each district of Kashmir and random sampling technique was used. Moral values scale constructed by Gupta and Singh (1971) was used for collecting the data.. The scale was divided into four dimensions, like (a) Lying (b) Dishonesty (c) Stealing (d) Cheating. The data obtained through scales was consolidated, analyzed and interpreted as per the requirement of the objectives, using specific statistical tools for example percentage, chi square analysis and correlation. The p-value of ≤ 0.05 was considered significant. IBM SPSS 20 Software was used for data analysis.

Table - 1
Moral Values in Rural and Urban Areas

Moral Values	Rural (N=333)		Urban (N=67)		Total (N=400)		χ^2 (df=1)	p-value
	F	%	F	%	F	%		
Very High	8	2.4	1	1.5	9	2.2	1.51	0.803
High	311	93.4	64	95.5	375	93.8		
Medium	14	4.2	2	3.0	16	4.0		
Low	0	0.00	0	0.00	0	0.00		
Very Low	0	0.00	0	0.00	0	0.00		
Total	333	100	67	100	400	100		

Source: Based on Field Survey
N=400

Table 1: represents moral values in rural and urban areas of Kashmir valley. The table reveals that majority of the respondents i.e. 95.5 per cent (f=64) in urban areas and 93.4 per cent (f=311) in rural areas show high moral value. Overall, highest percentage

i.e. 93.8 per cent (f=375) shows high moral value. The results of the table reveals that there is insignificant relationship between rural and urban areas for this moral value at $\chi^2(1, N=400) = 1.51, p > 0.05$.

Table 2
Moral Values on Lying in Rural and Urban Areas

Lying	Dwelling	Positive		Negative		Total		χ^2 (df=1)	p-value
		F	%	F	%	F	%		
Hide anything inquired by your parents	Rural	266	79.9	67	20.1	333	100	15.08	0.011
	Urban	44	65.7	23	34.3	67	100		
Pretend to complete your work	Rural	220	66.1	113	33.9	333	100	22.45	0.682
	Urban	46	68.7	21	31.3	67	100		
To go cinema during work	Rural	67	20.1	266	79.9	333	100	12.40	0.063
	Urban	7	10.4	60	89.6	67	100		
Deny for not giving your book	Rural	51	15.3	282	84.7	333	100	10.89	0.259
	Urban	14	20.9	53	79.1	67	100		
Telling lie when needed	Rural	232	69.7	101	30.3	333	100	21.78	0.039
	Urban	38	56.7	29	43.3	67	100		
Ever tell a lie with your parents	Rural	08	62.5	125	37.5	333	100	23.79	0.058
	Urban	50	83.6	11	16.4	67	100		
Suppress the matter of quarreling	Rural	276	82.9	57	17.1	333	100	10.55	0.094
	Urban	61	91.0	6	9.0	67	100		
Lying s a sin	Rural	281	84.4	52	15.6	333	100	10.22	0.650
	Urban	58	86.6	9	13.4	67	100		
Tell a lie if somebody is benefitted	Rural	145	43.5	188	56.5	333	100	29.82	0.391
	Urban	33	49.3	34	50.7	67	100		

Source: Based on Field Survey
N=400

Table 2 shows moral values on lying factor in rural and urban areas. Majority of the respondents i.e. 79.9 per cent (f=266) in rural areas and 65.7 per cent (f=44) in urban areas do hide things inquired by your parents. There is significant relationship between rural and urban areas for this moral value at $\chi^2(1, N=400) = 15.08, p < 0.01$. Mostly the respondents i.e. 68.7 per cent (f=46) in urban areas, followed by 66.1 per cent (f=220) in rural areas do pretend to complete their home task, due to possibility of getting punishment from them. The data shows an insignificant difference between rural and urban areas for this moral values at $\chi^2(1, N=400) = 22.45, p > 0.05$. About 89.6 per cent (f=60) in urban areas, followed by 79.9 per cent (f=266) in rural areas do not prefer to go to cinema neither do they prefer to play during work hours. However, there is significant difference between rural and urban for moral values at $\chi^2(1, N=400) = 12.40, p < 0.01$. Moreover, 84.7 per cent (f=282) in rural areas and 79.1 per cent (f=53) in urban areas shows negative response for sharing things with friends. The data shows an insignificant difference between rural and urban areas for this moral value at $\chi^2(1, N=400) = 10.89, p > 0.05$. Majority of respondents i.e. 69.7 per cent (f=232) in rural areas, followed by 56.7 per cent (f=38) in urban areas do tell a lie only when it is

actually needed. The parameter shows a significant relationship between rural and urban for this moral value at $\chi^2(1, N=400) = 21.78, p < 0.01$. About 83.6 per cent (f=50) in urban areas and 62.5 per cent (f=80) in rural areas lie with their parents. The difference between rural and urban for this moral value is statistically significant $\chi^2(1, N=400) = 23.79, p < 0.01$. It seems that maximum percentage of respondents in urban areas i.e. 91.0 per cent (f=61) and in rural areas i.e. 82.9 per cent (f=276) suppress the matter of quarrelling going on in their homes to their neighbors. Significant differences are found regarding their perception about the matter of quarrelling at $\chi^2(1, N=400) = 23.79, p < 0.01$. Majority of respondents i.e. 86.6 per cent (f=58) in urban areas, followed by 84.4 per cent (f=281) in rural areas feel that lying is a sin. This indicates an insignificant relationship between rural and urban for this moral value at $\chi^2(1, N=400) = 10.22, p > 0.05$. Maximum of the respondents i.e. 56.5 per cent (f=188) in rural areas and 50.7 per cent (f=34) in urban areas do not tell lie if somebody is going to be benefitted. However, there is insignificant difference between rural and urban for this moral value at $\chi^2(1, N=400) = 29.82, p > 0.05$.

Table 3
Moral Values on Dishonesty in Rural and Urban Areas

Dishonesty	Dwelling	Positive		Negative		Total		χ^2 (df=1)	p-value
		F	%	F	%	F	%		
Opportunity to pick up things from shop silently	Rural	18	5.40	315	94.6	333	100	3.69	0.853
	Urban	4	6.00	63	94.0	67	100		
Homework honestly	Rural	312	93.7	21	6.3	333	100	4.52	0.430
	Urban	61	91.0	6	9.0	67	100		
To be honest at present time is foolishness	Rural	28	8.4	305	91.6	333	100	5.53	0.797
	Urban	5	7.5	62	92.5	67	100		
Behave honestly with your	Rural	264	79.3	69	20.7	333	100	13.74	0.807

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friends	Urban	54	80.6	13	19.4	67	100		
Keeping extra money mistakenly of Shopkeeper	Rural	45	13.5	288	86.5	333	100	9.05	0.986
	Urban	9	13.4	58	86.6	67	100		
Return the money bag having address thereon	Rural	276	82.9	57	17.1	333	100	11.39	0.889
	Urban	56	83.6	11	16.4	67	100		
Return the book	Rural	314	94.3	19	5.7	333	100	3.69	0.687
	Urban	64	95.5	3	4.5	67	100		
Keep the watch mistakenly left your guest	Rural	96	28.8	237	71.2	333	100	20.60	0.063
	Urban	27	40.3	40	59.7	67	100		
Telling your parents a wrong price	Rural	90	27.0	243	73.0	333	100	17.09	0.118
	Urban	12	17.9	55	82.1	67	100		

Source: Based on Field Survey
N=400

Table 3 provides information regarding moral values on dishonesty in rural and urban areas. Majority of respondents 94.6 per cent (f=315) in rural areas and 94.0 per cent (f=63) in urban areas do not pickup things from shop silently if they get an opportunity, which is found statistically insignificant at $\chi^2(1, N=400) = 3.69, p > 0.05$. Majority of respondents i.e. 93.7 per cent (f=312) in rural areas, followed by 91.0 per cent (f=61) in urban areas do their home work honestly. This shows an insignificant relationship between rural and urban for this moral value at $\chi^2(1, N=400) = 4.52, p > 0.05$. Maximum of respondents i.e. 92.5 per cent (f=62) in urban areas, followed by 91.6 per cent (f=305) in rural areas do not feel that to be honest at present time is foolishness. There is no significant difference between rural and urban areas for this moral value at $\chi^2(1, N=400) = 5.53, p > 0.05$. About 80.6 per cent (f=54) in urban areas and 79.3 per cent (f=264) in rural areas do always behave honestly with their friends. There is insignificant difference between rural and urban areas for this moral value at $\chi^2(1, N=400) = 13.74, p > 0.05$. Majority i.e. 86.6 per cent (f=58) in urban areas, followed by 86.5 per cent (f=288) in rural areas, do not keep the extra money if mistakenly given by a shopkeeper. This is found statistically insignificant at $\chi^2(1, N=400)$

=9.05, $p > 0.05$. Most of respondents i.e. 83.6 per cent (f=56) in urban areas and 82.9 per cent (f=276) in rural areas do return the money bag with address thereon containing some money. The difference between rural and urban areas for this moral value is statistically not significant at $\chi^2(1, N=400) = 11.39, p > 0.05$. Maximum of respondents i.e. 95.5 per cent (f=64) in urban areas, followed by 94.3 per cent (f=314) in rural areas do return the books of their friends even if they might have forgotten about it. Insignificant differences are seen between rural and urban areas for this moral value at $\chi^2(1, N=400) = 3.69, p > 0.05$. Most of the respondents i.e. 71.2 per cent (f=237) in rural areas, followed by 59.7 per cent (f=40) in urban areas do not keep costly watch mistakenly left by their guest at their home. This shows a significant relationship between rural and urban areas for this moral value at $\chi^2(1, N=400) = 20.60, p < 0.01$. Maximum of respondents i.e. 82.1 per cent (f=55) in urban areas, followed by 73.0 per cent (f=243) in rural areas do not keep the extra money by telling their parents a wrong price of the commodity, which is found statistically insignificant at $\chi^2(1, N=400) = 17.09, p > 0.05$.

Table 4
Moral Values on Stealing in Rural and Urban Areas

Stealing	Dwelling	Positive		Negative		Total		χ^2 (df=1)	p-value
		F	%	F	%	F	%		
Hide some ones things	Rural	37	11.1	296	88.9	333	100	8.21	0.121
	Urban	12	17.9	55	62.1	67	100		
Stealing is bad	Rural	284	85.3	49	14.7	333	100	9.38	0.358
	Urban	60	89.6	7	10.4	67	100		
Steal something to get an opportunity	Rural	11	3.3	322	96.7	333	100	1.84	0.131
	Urban	0	0.00	67	100	67	100		
Steal friend's costly things	Rural	31	9.3	302	90.7	333	100	6.37	0.772
	Urban	7	10.4	60	89.6	67	100		
Stealing is an easy work	Rural	48	14.4	285	85.6	333	100	9.21	0.390
	Urban	7	10.4	60	89.6	67	100		
Take something without telling	Rural	296	88.9	37	11.1	333	100	8.21	0.121
	Urban	55	82.1	12	17.9	67	100		
Steal money of your parents	Rural	52	15.6	281	84.4	333	100	10.22	0.650
	Urban	9	13.4	58	86.6	67	100		
Fear results of cheating	Rural	296	89.9	37	11.1	333	100	7.04	0.374
	Urban	62	92.5	5	7.5	67	100		

Source: Based on Field Survey
N=400

Table 4 highlights moral values on stealing factor in rural and urban areas. The table reveals that highest percentage of respondents i.e. 88.9 per cent (f=296) in rural areas and 62.1 per cent (f=55) in urban areas do not hide someone's things. This shows an insignificant relationship between rural and urban areas for this moral value at $\chi^2(1, N=400) = 8.21, p > 0.05$. Most of the respondents i.e. 89.6 per cent (f=60) in urban areas, followed by 85.3 per cent (f=284) in rural areas feel that stealing is bad. This parameter shows an insignificant difference between rural and urban areas for this moral value rural and urban at $\chi^2(1, N=400) = 9.38, p > 0.05$. About 100.0 per cent (f=67) of respondents in urban areas, followed by 96.7 per cent (f=322) of respondents in rural areas do not steal whenever they get an opportunity. There is insignificant difference between rural and urban for this moral value at $\chi^2(1, N=400) = 1.84, p > 0.05$. Majority i.e. 90.7 per cent (f=302) in rural areas and 89.6 per cent (f=60) in urban areas do not steal friend's costly things in class, which is found statistically insignificant at $\chi^2(1, N=400) = 6.37, p$

> 0.05 . Highest percentage of respondents i.e. 89.6 per cent (f=60) in urban areas, followed by 85.6 per cent (f=285) in rural areas do not think that stealing is an easy work. The data shows an insignificant relationship between rural and urban areas for this moral value at $\chi^2(1, N=400) = 9.21, p > 0.05$. Majority of respondents i.e. 88.9 per cent (f=296) in rural areas, followed by 82.1 per cent (f=55) in urban areas do take something without telling about it. There is again insignificant relationship between rural and urban areas for this moral value at $\chi^2(1, N=400) = 8.21, p > 0.05$. Most of respondents i.e. 86.6 per cent (f=58) in urban areas and 84.4 per cent (f=281) in rural areas do not steal money of their parents. This shows an insignificant difference between rural and urban areas for this moral value at $\chi^2(1, N=400) = 10.22, p > 0.05$. Maximum of respondents i.e. 92.5 per cent (f=62) in urban areas followed by 89.9 per cent (f=296) in rural areas do fear the consequences of cheating. There is insignificant difference between rural and urban areas for this moral value at $\chi^2(1, N=400) = 7.04, p > 0.05$.

Table 5
Moral Values on Cheating in Rural and Urban Areas

Cheating	Dwelling	Positive		Negative		Total		χ^2 (df=1)	p-value
		F	%	F	%	F	%		
To be successful cheating is the proper way	Rural	35	10.5	298	89.5	333	100	6.53	0.253
	Urban	4	6.0	63	94.0	67	100		
Feeling happy when your friend is caught red handed	Rural	34	10.2	299	89.8	333	100	6.70	0.755
	Urban	6	9.0	61	91.0	67	100		
Afraid of being punished by elders	Rural	153	45.9	180	54.1	333	100	32.16	0.067
	Urban	39	58.2	28	41.8	67	100		
Cheating is good for the present time	Rural	30	9.0	303	91.0	333	100	6.03	0.989
	Urban	6	9.0	61	91.0	67	100		
Ashamed if you are caught	Rural	312	93.7	21	6.3	333	100	4.52	0.430
	Urban	61	91.0	6	9.0	67	100		
Guilty when cheating	Rural	283	85.0	50	15.0	333	100	10.55	0.368
	Urban	54	80.6	13	19.4	67	100		

Source: Based on Field Survey
N=400

Table 5 shows moral values on cheating factor in rural and urban areas. Majority i.e. 94.0 per cent (f=63) in urban areas and in rural areas i.e. 89.5 per cent (f=298) feel that to be successful cheating is not ideal and proper way. There is insignificant difference between rural and urban areas for this moral value at $\chi^2(1, N=400) = 6.53, p > 0.05$. About 91.0 per cent (f=61) in urban areas, followed by 89.8 per cent (f=299) in rural areas, do not feel happy when their friend is caught red handed for any reason. The result is found insignificant between rural and urban areas for this moral value at $\chi^2(1, N=400) = 6.70, p > 0.05$. Highest percentage of respondents i.e. 58.2 per cent (f=39) in urban areas, afraid of being punished by elders; whereas 54.1 per cent (f=180) in rural areas do not afraid of being punished by elders. The parameter shows a significant relationship between rural and urban for this moral value at $\chi^2(1, N=400) = 32.16, p < 0.01$. Maximum of respondents i.e. 91.0 per cent (f=61) in rural areas and 91.0 per cent (f=21) in urban areas do not agree with the view that

cheating is good for the present time. Insignificant relationship is established between rural and urban for this moral value at $\chi^2(1, N=400) = 6.03, p > 0.05$. Majority i.e. 93.7 per cent (f=312) of respondents in rural areas and 91.0 per cent (f=61) of respondents in urban areas, feel very much ashamed if they are caught red handed. The result is found statistically insignificant at $\chi^2(1, N=400) = 4.52, p > 0.05$. Highest percentage of respondents i.e. 85.0 per cent (f=283) in rural areas and 80.6 per cent (f=54) in urban areas feel guilty at the time of cheating. Insignificant differences are seen between rural and urban areas for this moral value at $\chi^2(1, N=400) = 10.55, p > 0.05$.

Conclusion

From the study, it is concluded that Moral values are the guiding principles of life which are helpful to all round development, they give direction to life and bring joy, satisfaction and peace to life. It is found that majority of respondents do fear the results of cheating. Majority of people do not agree with the

view that cheating is good for the present time. It is also concluded that bulk of respondents agree with the view that they do not steal things whenever they get an opportunity. Therefore, for the sustainable human development as well as for the social growth, there is a need of moral values.

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