

CHAPTER – I

CONCEPTUAL FRAME WORK

- 1.1.0 OVERVIEW
- 1.2.0 BACKGROUND OF THE STUDY
- 1.3.0 VALUES
- 1.4.0 SELF- CONCEPT
- 1.5.0 NEED AND SIGNIFICANCE OF THE STUDY
- 1.6.0 STATEMENT OF THE PROBLEM
- 1.7.0 DEFINING THE KEY TERMS
- 1.8.0 OBJECTIVES OF THE PROBLEM
- 1.9.0 HYPOTHESIS OF THE PROBLEM
- 1.10.0 DELIMITATIONS
- 1.11.0 DOCUMENTATION

CHAPTER- I

CONCEPTUAL FRAME WORK

1.1.0 OVERVIEW

This chapter deals with the conceptual frame work. It have eleven sections. The first section is the overview. The second sections bring out the background of the study. The third section defines the values. The fourth section defines the self- concept. The fifth section brings out the need and significance of the study. The sixth section concerns with the statement of the problem. The seventh section explains the key terms. Eighth and ninth section deals with objectives and hypothesis of the study. The eleventh section is the documentation.

1.2.0 BACKGROUND OF THE STUDY:

"Win anger by peace, arrogance by politeness, deception by rectitude and greediness by contention, violence must end itself in Non-violence, peace is the ultimate, softest and sweetest fruit of human thought". **Mahendra Kumar**, 1960, P.44

We are in an age of GLOBAL DISASTER, An extensive use of nuclear weapons, violence, terrorism, massive exploitation of natural resources has spread out in almost all part of the globe, consumerism is not allowing to think about the limited resources of the earth and the needs of others. frustration, loneliness, insecurity, depression, aimlessness of life and erosion of values have covered all most all human beings which in turn leading to drug addiction, alcoholism and suicide. News channels are daily reporting, the examples of deteriorating values in society specially in adolescent

groups. It is quite surprising that school going children are involved in destructive activities. What is being taught in our schools and what is being given by our society? What is the reason behind all this?

The most prominent reason is the unbalanced growth of science and technology which has given tremendous emphasis on the materialistic life and a very little effort has been done for humanistic value like cooperation, concern for others, tolerance, peace etc. Today cognitive domain is gaining more emphasis i.e. more emphasis is laid on competition, material prosperity and power. We are not giving that much attention to affective domain i.e. we are not looking for aesthetic detachment, spirituality, tranquility. We are just forcing our children to get ready for the mental fight but not for a social life. As a result we are going ahead on the path of economic development but at the same time we are much lagging on the path of **SELF** life.

According to the universal declaration of human responsibility:

"No person should lend support to any form of inhumane behaviour, but all people have a responsibility to strive for the dignity and self esteem of all others". (**article 2**)

It simply implies that throughout society there must be a positive environment for developing **SELF ESTEEM** and thus self- concept of the children's. There is a need to transform a diseased mind into a very fresh, inherent, healthy, natural and attractive mind, and so we are in need of value education which demands for a inquisitive search for all the true concept and the role of self. So there is a need to explore **SELF** from positive and negative aspects of development. The role of education in understanding and developing the **SELF** in relation to others and divine self itself

encapsulate the essence of values. A famous quotation of **krishnamani (1998)** is worthwhile to be quoted here:

" By ourselves is evil done, By ourselves we pain endure,
By ourselves we pure, No one can and no one may,
We ourselves tread the path, Buddha's only show the way."

1.3.0 VALUES:

1.3.1 Concept and Meaning :

"The true value of a human being can be found in the degree to which he has attained liberation from the self". **Einstein**

Kane defined values as : " Values are the Ideas, beliefs or norms which a society or the large majority of a society's member hold "

Values are described as the socially defined desires and goals that are internalised through the process of conditioning, learning and socialisation. We value what we desire to have or become, A new born baby values his mother or the feeding bottle, for each satisfies his hunger. As the infant grows into a boy or girl, new sets of values occupy his or her mind. The playthings acquire all the values. As the boy or girl grows into adolescence, friends come to be coveted as most valuable . As the boy or girl grows into adulthood, friends are replaced by a married partner in life. However values are not limited to possession of things or persons. They extend to what we want to become, what we desire to be and become the guiding principles of all our activities and activities are valued in terms of how far they are conducive to the goal. When education builds up true values in life of our student it has equipped the ship of students with RADARS and COMPASS to sail clear on

the stormy sea of life. The Word **value** is derived from Latin root word, '**Valerie**'; Meaning to be strong and vigorous. To be of value is to have certain virtues. A widely accepted concept of value in traditional philosophy is as, 'Truth, Goodness, Beauty'. They serve as criteria for selection in action. In their most explicit form they constitute ground of decisions in behaviour. A widely accepted definition consider values to be 'conceptions of the desirable influencing selective behaviour'.

1.3.2 Definitions of values :

1. "A value is a belief upon which a man acts by preference "

Allport (1951)

2. "The sanskrit word that stands for value is '**ishta**' the object of desire. Since man seeks his desires consciously, the Indian philosophers term 'value' as 'purushartha' or human values, meaning thereby ends consciously pursued by human beings."

Hiriyana (1952)

3. "By values we mean the social, artistic, moral and other standards which the individual would like others and himself to follow."

Cattle (1965)

4. In his introduction to value theory **Nicolas** quotes various Definitions used by different thinkers:

- "A thing has or is a value if and when people behave towards it so as to retain or increase their possession of it. "

George Lundberg.

- "Any thing capable of being appreciated (wished for) is a value."

Robert part and E.W. Burgess

- " Values are any object of any need".

Boward Becker

- Values are normative standards by which human beings are influenced in their choice among the alternative courses of actions, which they perceive." **Jacob & Flink**

5. " Value is happiness and happiness is value"

Charvaka School

6. " Value is celibacy, asceticism, and control of senses.

Jain Philosophy

7. " Viveka, Jnana and Jeevan mukta are the sole ideals.

- Sankhya philosophy

8. " Value is proper understanding of the categories in the light of atomistic cosmology."

- Vaishashika Philosophy

Thus anything that helps or to behave properly towards others is of moral value, anything that takes us out of ourselves and inspires us to sacrifice for the good of others or for a great cause, is of spiritual value. We are too familiar with the distinction between what is desired and what is desirable. *Values fall in the category of what is desirable.*

1.3.3 Classification of Values

According to **Indian Philosophy** Value are classified as Dharma, Artha, Kama, Moksha." **Dharma " (ethics)** is right action or right conduct which is viewed in terms of cultivation of right conduct of non-injury, sincerity, honesty, cleanliness and love ." **Artha " (Wealth)** covered biological and economic values denoting the aim of money, power and material success relating to the survival of human life." **Kama" (Pleasure)** refers to the emotional and aesthetic pleasures, sexual amorous desires." **Moksha "**

(liberation) means spiritual freedom which is a ultimate goal of life and attained by Dharma,

(3) According to **All port, Vernon and Lindsey**

Theoretical value, Social Value, Economic Value, Political value, Aesthetic value, religious value

4. Another classification is :

personal value - What is enriching and good for the individual. There are practised by the individual alone, irrespective of his social relationships. **Social value** - What is good for the society

These values discuss the basis of the relationship of an individual with other people. **Cultural Value**- Which involve the survival of the culture. The practice of such values is very essential for the growth and survival of any culture. **Institutional Values**- Which include political, moral establishment values. NCERT in its publications entitled, 'Documents on social, Moral, and spiritual values in education' (1979) listed 82 values.

1.3.4 Social Value:

Social values is that complex of knowledge, values, attitudes and abilities which contribute to the development of a sound moral character, a sense of community , and competence in responding to the personal, social, and cultural aspects of life. Changes in social values occur due to; scientific findings, evolution of religious belief, changes in moral values, the persistence of vision- driven advocates, media, changes in the economy, technological innovations, demographic shifts. Mortin luthar king, Jr. quoted that " It we are to go forward; we must go back and

rediscover those precious value that all reality hinges on moral foundations and that all reality has spiritual control.

Above defination enforces us to go through once again our value system so that we can rejuneviate our values and value deterioration can be stopped. Thus we can say that Values which are made possible because of association with others are social values. e.g. cooperation, team work, leadership honesty, Non-violence, social justice, sympathy etc. Some social values are defined as follows :

1. Honesty : - Honesty is the human quality of communicating and acting truthfully in accordance with a sense of fairness and sincerity.

According to Josh Billings :- Honesty is the rarest wealth anyone can possess, and yet all the honesty in the world ain't lawful tender for a loaf of bread.

According to Tad Williams :- We tell lies when we are afraid, afraid of what we don't know, afraid of what will be found about us. But every time we tell lies, the thing that we fear grows stronger.

2. Regularity and Punctuality :- It emphasizes habit of attending the school with regularity and on time, So that the child learns the value of time in life without concern or persuasion.

3. Cleanliness :- This value is developed by the activities in the school and at home which require than to keep the self and environment clean. The habit is manifested in personal behaviour.

4. Sense of duty and service :- Which includes helping others voluntarily , and sacrificing self interest for the welfare of others.

- 5. Tolerance :-** It is a fair, objective and permissive attitude toward those whose opinions, practices, race religion, nationality etc. differ from one's own freedom from bigotry. Interest in and concerns for ideas, opinions, practices etc. foreign to one's own a liberal, Undogmatic viewpoint.
- 6. Co-operation: (Noun)** An act or instance of working or acting together for a common purpose or benefit; joint action.
More or less active assistance from a person, organization etc.
- 7. Kindness :-** Kindness is the act or state of being kind. It is considered as one of the seven virtues, specifically the one of the seven contrary virtues, that is the direct opposite envy.
- 8. Sympathy :-** It is a social affinity in which one person stands with another person, closely understanding his or her feelings. It is a feeling or an expression of pity or sorrow for the distress of another, compassion or commiseration.
- 9. Non-Violence :-** Non-Violence is a philosophy and strategy for social change that rejects the use of physical violence. It is an alternative to passive acceptance of oppression and armed struggle against it. Mahatma Gandhi and Martin Luther king adopted non-violent methods in their struggle.
- 10. Equality :** - Equality refers to not believing in barriers of caste, creed language, regions, social economic differences.
- 11. Sense of Responsibility:** It emphasizes values of conviction and commitment; Basic to this is developing positive self- image and confidence .

1.3.5 Methods and approaches for value inculcation :

1. **Lecture method:** In this, great personalities, professionals and teacher deliver the lecture on various value- laden topics of social importance.
2. **Providing religious education:** The emphasis is laid on imparting religious ethos and morality.
3. **Silent Sitting:** This technique helps in inculcation of various values like peace, truth etc.
4. **Role playing:** Here children plays different roles in various situations and they gain insight into values and feelings.
5. **Activeness:** Simulation, cultural activities productive manual work- oriented activities help in molding the character.
6. **Providing assembly programme:** Morning prayers, meditation, talk on moral themes, quotations for today, narration of anecdotes from the biographies of great personality etc. helps in value inculcation.
7. **Social Science programme :** NCC, NSS, Shramadan, teaching of adults, helping the flood victims have immense importance in imbibing values among students.
8. **Story telling :** With the help of a story the children experience various situations of life and they get insights.
9. **Goldfish bowl Method :** Whenever a value problem arise, children may be referred to child guidance clinics or educational psychologist.
10. **Teacher behaviour:** This method is based on the assumption that an ideal teacher and an ideal school are the most powerful instruments of creating values.

1.3.6 Process of value education : It can be explained through following figure.

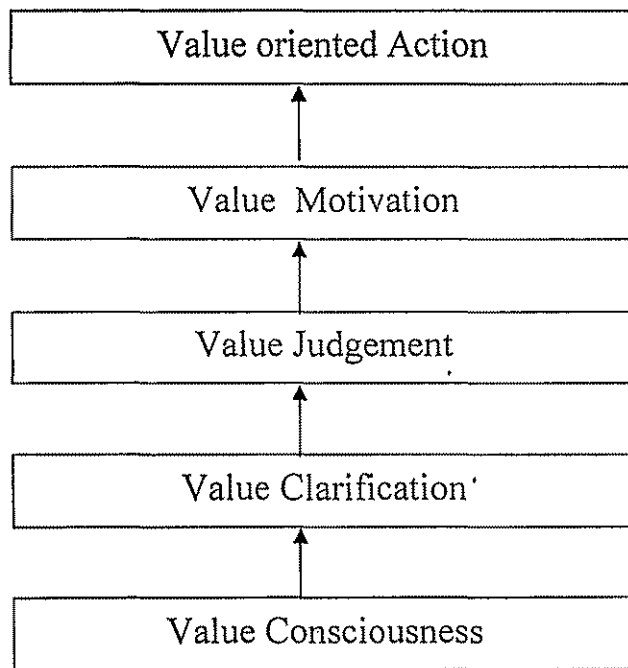


Fig.1.1 Process of value education

1.4.0 SELF – CONCEPT

1.4.1 Concept and Meaning :- Self- concept is the set of attributes, abilities, attitudes and values that an individual believes defines who he or she is. It is our perception about ourselves. We could consider self-concept to be our attempt to explain ourselves, to ourselves, to build a scheme (in piaget's terms) that organizes our impressions, feelings and surroundings. "Self-concept is the core or centre of gravity of the personality patterns." –Cattel. To understand human behaviour SELF or Soul has been used till 19th century but it get more attention through Allport work. Let us consider a few sentences :

" I take a negative attitude towards myself "," I certainly feel useless at times"," On the whole I am satisfied with myself ",All these percept are integrated through SELF- CONCEPT. "Self concept is

organized, cognitive, unitary configuration of Conscious perception, concept and evaluation of individual of his self as he actually is (perceived self) as others are supposed to see him (other self) and as he would most likely to be. (Ideal self)" Zehran

1.4.2 Structure of self- concept

How one perceives himself is known as his **self- concept**. The environment in which he is included is known as **phenomenal self** and the environment to which he reacts is known as **phenomenal environment**.

1.4.3 Social influences on self- concept :-

Sociologist **George Herbert Mead** (1934) described the self as a generalized other – a blend of what we imagine important people in our lives think of us. He proposed that a psychological self emerges when the child's **I-self** adopts a view of the **me-self** (that resembles other's attitude toward the child. Perspective taking skills (an improved ability to infer what other people are thinking) are crucial for developing a self-concept based on personality traits. As school age children internalize other's expectation, they form an ideal self that they use to evaluate their real self. A large discrepancy between the two can greatly undermine self- esteem, leading to sadness, hopelessness and depression. Since children spends most of their time in setting beyond the home so their self concepts expands to include feedback from a wider range of people. That is why the children from individualistic cultures seems to be more egoist and competitive, while from collectivist cultures are found more concerned with the welfare of others. This findings shows the powerful impact of the social environment on self concept.

1.4.4 Self esteem : The evaluative side of self concept, High self esteem implies a realistic evaluation of the self's characteristics and competencies coupled with an attitude of self acceptance and self respect.

1.4.5 Components of self- concept :-

1. **Perceptual component :** - It includes image of body and what impression it leaves on others. It is also known as physical self concept.
2. **Conceptual Component :-** It includes the characteristics of individual which defines its adjustment with life conditions.
3. **Attitudinal component :-** It includes the feeling of individual like self-respect, ego etc. It also includes belief, values concepts and aspirations.

1.4.6 Development of self concept :-

"Baby is primarily ego- centric, he forms concept about himself before he forms concept about others" **Hurlock**

According to "**looking- glass theory of mead**" child develops his self concept as defined by others. This image develops primarily from the parents or family members (primary self- concept) It may be both physical and psychological. When child starts going to schools, plays with peers then primary concept modifies and he forms secondary self concept. This self-concept is based on how other views child. Generally primary self-concept are more favourable than secondary self- concept. Child time to time, modifies his self-concept according to the social values, beliefs, patterns and cultures on one hand, self-concept specially secondary self concept takes its forms during continuous, interaction among

child and the society. On the other hand social values are socially defined desires and goals which are hold by large majority of the society because of their emotional attachment with these values. Here is an attempt to find out the correlation between the social values and self concept and also the effect of gender, area and type of school on these two.

1.4.7 Self Concept : Its Measurement

The lack of precision in defining self- concept is reflected in the non availability of effective instrumentation (caplin,1968) Stanwyed and felker (1971) concluded that self-concept results were useless without knowledge of the instruments used for the measurement and defination of self-concept from which the instrument was derived.

1.5.0 NEED AND SIGNIFICANCE OF THE STUDY

" The social dimensions of education necessitates that education be essentially value based" **Ram Murthi, 1990 P.23**

The main function of educational research is to improve the educational process through the refinement and extension of knowledge. The purpose of this study is to find out the status of some of the variables which affects the social values. Among the many factor the researcher chose self-concept because it has been seen that right from the primary level, the self concepts of students especially secondary self concept takes it forms which are mainly defined by society members. Here is an attempt to find out the interrelationship between social values. rules or principles that govern our social activities with which we are emotionally attached) and self concept. The effect of gender, type of school and locality has also been considered to get a better insight in the relation. So

that the society members, school administrator, teachers, parents can understand and orient self concept of students to develop positive sense towards social values. Also while deciding any policy; policy maker must consider their interrelationship so that our students could become a self reliant person having a great respect for social values. Teachers and school authorities could also plan different activities in a manner that both self concept and social values of the students reaches to its optimum level. Finally, this study will draw attention of different people including academic committee to develop not only cognitive aspect but affective aspect also. So that our students after getting education will have high self concept and also high concern for social value.

" A person with values is not only a person who does the 'right' thing but also one who does it too the 'right' reason"

RIMSE,1999, pp-3-4

1.6.0 Statement of the problem :

A study of social value and self concept of secondary student of Shajapur tehsil.

1.7.0 Defining the key terms :-

Self concept:- self concept is the nucleus around which the entire personality structure revolves in the homeostatic process of maintaining consistency and stability within the individual personality. A person not born with self concept but forms it as a result of his experience and his relation to the environment.

–Pandit

Social values: Social values means concerning the responsibility and the contribution towards the society and its well being.

Rural area: An area Outside of cities and towns.

Urban area: A geographical area constitution a city or town.

Non Government School: A Secondary or elementary school run and supported by private individuals or a corporation rather than by a government.

Government School:A Secondary or elementary school run and supported by government.

Gender: The fact of being male or female.

1.8.0 OBJECTIVES

1. To study the relationship between the social value and self concept of the student. (correlation ' r ')
2. To study the influence and interaction of gender and area on self- concept . (2x2 Factorial design ANOVA of unequal cell size)
3. To Study the influence and interaction of gender and area on self-concept (2x2 Factorial design ANOVA of unequal cell size)
4. To Study the influence and interaction of gender and type of school on self- concept (2x2 Factorial design ANOVA of unequal cell size)
5. To Study the influence and interaction of gender and type school on social value. (2 x 2 factorial design ANOVA of unequal cell size)
6. To study the influence and interaction of area and type of school on self- concept. (2 x 2 Factorial design ANOVA of unequal cell size).

7. To study the influence and interaction of area and type of school on Social values. (2 x 2 Factorial design ANOVA of unequal cell size)

1.9.0 Hypothesis-

- (1) There is no significant relationship between social values and self concept.
- (2) There is no significant influence of gender on self concept.
- (3) There is no significant influence of area on self concept.
- (4) There is no significant interaction of gender and area on self-concept.
- (5) There is no significant influence of gender on social values.
- (6) There is no significant influence of area on social values.
- (7) There is no significant interaction of gender and area on social values.
- (8) There is no significant influence of type of school on self-concept.
- (9) There is no significant interaction of gender and type of schools on self- concept.
- (10) There is no significant influence of type of schools on social values.
- (11) There is no significant interaction of gender and type of schools on social values.
- (12) There is no significant interaction of area and type of school on self- concept.
- (13) There is no significant interaction of area and type of school on social values.

1.10.0 Delimitations : -

- (1) Only the student of class IX have been taken as a sample for the study .
- (2) The research has been conducted in four schools situated in Shajapur Tehsil.
- (3) Standard tool for social values was not available so investigator constructed the tool for measuring social values.
- (4) The sample is limited to 126 student only.
- (5) The social value tool is limited to measurement of only 5 social values .

1.11.0 Documentation :

[http:// www. en. wikipedia. org/wiki](http://www.en.wikipedia.org/wiki)

[http:// www. dictionary. com.](http://www.dictionary.com)

[http:// free dictionary. com.](http://free.dictionary.com)

Berk E. Laura (2006). *Child development* Edn, VI Singapore: Pearson Education, P. 460-467.

Woolfolk A. (2004). *Educational Psychology* Edn. IX Singapore : Pearson Education, p-70-73.

Mathur , S.S. (2001). *Educational Psychology*, Agra : Vinod Pustak Mandir.

Samantaray, J (2008) Inculcation of values through Education, *Edutracks vol.7* No. 12.