

Self-Concept among Students of Informal and Formal Educational System

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ABSTRACT

The present study was conducted on the students of informal and formal educational system age ranging from 13 to 15 on a sample of 40, Nashik District, Maharashtra. The purpose of the study was to compare the level of self-concept of students of informal and formal educational system. Therefore, to measure self-concept, Pratibha Deo's (1975) Self-concept List was administered on the respective sample, and it was found that students of informal educational system shown higher level of mean score than that of students of formal educational system. The obtained 't' value is significant at 0.01 level. For the present study two groups design was used and also it was considered that students of informal educational system were under the impression of spiritually based philosophy of Swadhyaya Pariwar.

Key words: *Self concept, Education System, Swadhyaya Pariwar, Spirituality*

Education in its general sense is a form of learning in which the knowledge, skills, and habits of a group of people are transferred from one generation to the next through teaching, training, or research. Education frequently takes place under the guidance of others, but may also be autodidactic. Any experience that has a

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formative effect on the way one thinks, feels, or acts may be considered as educated. Education is knowledge. Knowledge is power. But the true meaning of education is to bring the inner potential at surface level. Unfortunately, today because of faulty method of educational system we have become powerless. Because of the faulty systems, misunderstanding and mismanagement in the today's educational system, youth is seems to be powerless and knowledge less. The true meaning of the term education is not only information, knowledge but to draw out what is hidden inside of the students. (*Pandurang Shastri Athavale*, 1992, 1994). The moral responsibility of a true teacher and educational system is that they must draw out the internal potential of the students at the surface level for the cause of the society, so that they can do better for the community and humanity, and also develop their sound personality and self-concept.

Thus, generally the educational system is of two type's i.e. formal and informal educational system. Currently, education teaches only how to earn more money and achieve hedonistic and materialistic frame of reference and throwing humanity into distress. Today's student's losses the greatness of the soul and mind by the time they finishes their education. Thus, today modern educational system is seems to be destructing the unique and sound personality of the students. Million of rupees are spent on improving education standards. Modern School and Colleges provides excellent facilities to the students, but the products of this system do not reveal good qualities of intellect, sensitivity, power and progress. The youth seems to be huge and healthy but most of them are lacking the spirit, adventure, confidence, decision making ability, power, belongingness, devotion etc. and what not! Today, they shows many behavioural problems like high level of anxiety, depression, hyper activity, phobia, learning disability, maladjustment, drug-addiction, criminal behaviour,

wrong self concept and divided self instead integrated self. All these types of problems today on can see in the formal educational system. But in informal educational system the percentage of these types of problems seems to be very less than that of formal educational system.

There are many types of informal educational system. *Swadhyaya Pariwar* is one of the important and significant spiritual movements. The architect of this movement was revered *Pandurang Shastri Athavale* (1975) he who introduced many experiments in *Swadhyaya Pariwar*. According to Late *Pandurang Shastri Athavale* young men and women who have learned and graduated from traditional or conventional schools and colleges have obtained degrees which qualify them for job, but not qualified in understanding the meaning of life. The youth and students are becoming increasingly aware about the limitations and deficiencies of the educational system. The modern system of education has become bread and butter oriented today. Revered *Pandurang Shastri Athavale* (1975) has introduced education which is informal in nature based upon *Tapovan Vaidic* System. These schools and post graduate courses which will answer the questions that haunt young minds.

Basic Concepts involved in the study:

Self-Concept

The set of assumptions a person has about himself or herself is called as self-concept. What you believe to be true about yourself will strongly affect your behavior. If you are honest, then you will tend to act in conformity with this belief. *Carl Rogers* (1961) is of the view that the self is organized to remain consistent. New experiences consistent with a person's self-concept are easily integrated; experiences inconsistent with the self-concept tend to be denied or distorted. There are different types of self- concept. A person describes who the person he is known his 'real-self.' A

person describes what the person believes he or she should be is known as his or her 'ideal- self.' Roger's theory predicts that large discrepancies between the real and ideal selves reflect poor adjustment and low self-esteem, personality as the capacity to conceptualize one self, or assume distances from one-self and ones impulses (*Loevinger, 1976*). He suggests that the ability to form a self-concept increases with age, intelligence, education and socio-economic level. At the infant level this is the lowest point, the individual is incapable of self-conceptualization. As the ability develops the child gradually forms a stereotyped, conventional and socially acceptable concept of herself or himself. At the adolescence stage maturity seems to be increased. The individual progresses beyond such a stereotyped concept to a differentiated and realistic self-concept. At the adulthood point, individuals are fully aware of their idiosyncrasies and accept themselves for what they are! *Loevinger et al. (1985)* postulated nine levels of ego-development; such as pre-school, impulsive, self-protective, conformist, self-aware, conscientious, and individualistic autonomous and integrated. The construct of self-concept merges with certain related constructs designated as self-esteem and perceived as self-efficacy. Self-esteem is the evaluative component of self-concept. Self evaluations may influence the development of cognitive and affective traits. Particularly, it has been accepted that self-esteem is a crucial determinant of certain psychologically important variables as coping ability and sense of well-being. *Bandura's (1982)* theory self-efficacy is taken as a starting point of self development. It includes academic, social and self-image as the major domains of self-concept.

Roger's (1961) considered self-concept as a major importance in the field of education also, because it is observed that self concept has close connections with some personal aspects like learning, motivation, attitudes, perception and adjustment which determine the academic and other successes of the individual in and out of

the school. Self-concept is thought to be the most significant factor in human life as everyone is continuously striving towards self-actualization, self-realization and self-enhancement and is constantly wishing to avoid self-condemnation and self-lowering experience

Self-concept is a dominant element in personality development. Psychologists viewed that the 'core' of centre gravity of the personality pattern is the individual's concept of himself or herself as person as related to the world in which he lives. The structure of the self-image determines the day-to-day behavior of the individual. Decisions and reactions are determined, not by what one is, but by what one believes he or she is, how other perceive him or her and what he or she aspires to be. Self-concept has been referred by *Lowe* (1961) as 'one's attitude towards self' and by *Pederson* (1965) as 'organized configuration of perceptions of self'. *Perkins* (1958) referred to it as 'those perceptions, beliefs, feelings, attitudes, and values which the individual views as part of characteristics of himself or herself. *Saraswat & Gaur* (1981) described self-concept as 'individual's way of looking at himself which signifies his ways of thinking, feeling and behaving.

"Self-Concept is best conceived as a system of attitudes towards oneself, just as a person as a result of experiences, forms attitudes which he organizes into a self-consistent system and defends against threats and attacks, so the person also form attitudes towards himself. Self-concept consists of all the perceptions, feelings, aspirations, values and attitudes of oneself. According to *Rosenberg* (1979), the essence of the self as object can be defined as the "totality of the individual's thoughts and feelings with reference to himself as an object". The origins of self-concept theory, and consequent research, are influenced to many psychologists to form the clear cut concept on self-concept (*James* 1990; *Bracken*, 1996; *Hattie*, 2000).

Formal Educational System

A formal education program is the process of training and developing people in knowledge, skills, mind and character in a structured and certified program by state Government. In formal education, a curriculum is the set of courses and their content offered at a school or university. System of schooling involve institutionalized teaching and learning in relation to a curriculum which itself is established according to a predetermined purpose of the schools in the system.

Informal Educational System:

Informal educational system refers to education which takes place outside of the formally organized school. Most typically, the term or phrase informal education is used to refer to outside of the class and achieve literacy and continuing education for various groups of society with lot of love and affection, this education is called informal, which is not compulsory and it does not lead to a formal certification and it may or may not be state supported. Auto didacticism, indigenus and education through are some important types of informal education.

Swadhyaya Experiments:

Swadhyay Pariwar, seems to be adopted many experiments. Mostly these experiments are conducted on human being. These experiments are such as such as *Matsyagandha, Yogeshwar-Bhav-Krishi, Vruksha Mandir, Shri Darshanam. Vandanum, Gruh Mandir, Goras, Ekveera, Udyog Samuha*, Devine Brain Trust (DBT), *Amrutalayam, Jeevan Sampada, Heera Mandir, Yantra Gigyasa*, Ground Water Recharging etc. In the educational field there are other experiments such as *Balsanskar Kendra, Tatvdnyan Vidyapeeth, Jeevan Pragnayya, Vinayadhigam, Anusnatak Shikshan, Secondary School, Vidya Premvardhan Pariksha* etc. The hostel is found to be as a cultural centre. All this educational system of *Swadhyaya Pariwar* is known as

informal educational system. It is one kind of important experiment which is wisdom of life. It is one important branch of *Swadhyaya Pariwars* experiment.

REVIEW OF LITERATURE

The researcher made an honest attempt to collect the various studies from various sources with respect to related variable in the present study. The brief studies are mentioned as follows. Revered *Pandurang Shastri Athavale* (1994); *Borse* (1996); *Borse* (1999); *Ekins* (1996); *Borse & Rasal* (2001); *Rasal* (2002); *Shrivastav* (1996); *Gagare* (2000) were conducted various studies on *Swadhyay Pariwar* and found that certain personality factors such as self-affirmation, gratitude, brilliance, boundless love, self-offering, self esteem, interpersonal trust, social moral, aggression, social participation, relatedness, responsibility, emotional maturity, Self-confidence, values, discipline, anxiety, family adjustment, self-concept and other behavioural change are very predominant among the *Swadhyayees* than *non-swadhyayees*. *Shinde* (2001, 2002) also found that *Swadhyayees* Mean score of spirituality, religious attitude social health and interpersonal trust is greater than *non-swadhyayee*.

According to *Eysenck* (1991) and *Mathews* (1984), personality type in some categorization that sort individuals into discrete categories or types. The antecedents of self-concept and personality types are not well reported in literature and research, consequently there are few studies that enquire into the effects of personality type. *Lobel* (1988) found that type as scored lower on all the dimensions of self-concept except the physical. *Wolf, Hunter, Webber and Berenson* (1981) examined the relationship between the self-concept and personality type and the result showed a negative relationship between self-concept and type 'A' behaviour. *Viren et al.* (2007) examined the associations between life satisfaction, loneliness, general health and depression life

satisfaction was negatively and significantly correlated with suicidal attitude, loneliness and depression; and positively with health, which was negatively and significantly co related with depression and loneliness. Self-Concept was negatively co related with loneliness and depression. Depression was positively and significantly correlated with loneliness. Meditational analysis showed that the effect of loneliness and life dissatisfaction on depression was fully mediated by health.

Objectives:

To study and compare the level of self-concept among the students of informal and formal educational system.

Hypothesis:

There exists no significant difference between students of formal and informal educational system in terms of self-concept.

Design:

The present research work is not possible experimentally because of nature of investigation. The researcher adopted the quantitative descriptive research for gaining the objectives of the present study. It is the survey quantitative research in which the event has already occurred and the effects of the variables were studied by qualitative analysis.

Sample:

For the present investigation 80 total sample was selected; 40 from the formal educational system, from the schools Ichhyamani School, Upnagar Colony, Nashik and 40 from the informal educational system from Bhavsaurabh, Lonarwadi, Sinnar, Nashik.

Tools:

Self-Concept Rating Scale by *Pratibha Deo* (1998) was employed. This test comprises 212 adjectives (The check list was therefore shortened to 90 words) and consists six dimensions namely intellectual, emotional, character, social and neutral.

Reliability and validity:

The test-retest reliability is .89 and the internal consistency ranging from scores .84 to .98, which indicates high standard of the test and its applicability in the society. Validity is ranging from .60 to .89.

DISCUSSION AND INTERPRETATION

Table No.1: Shows the mean, S.D. and 't' values of informal and formal educational system students in terms of their self-concept.

<i>Variables</i>	<i>N</i>	<i>Mean</i>	<i>SD</i>	<i>'t'</i>	<i>Significance Level</i>
Formal Educational System	40	175.43	47.4	7.93*	<i>p</i> <.01
Informal Educational System	40	263.9	52.2		

The above Table No.1 shows that the mean of the students of informal educational systems school is 263.9 and S.D. is 52.22 where as the mean of the students of formal educational system's school is 175.47, and S.D. is 47.40. As far as the present inventory is concerned high score indicates high level of self-concept, where as low score indicates low level of self-concept. As per this scoring system the mean of the students of informal educational system school indicates that this informal educational system group is seems to be better than the formal educational system group. The obtained 't' ratio is -7.93 which is significant at 0.01 level. Thus the hypothesis stating that, "there exists no significant difference between students of informal and formal educational

systems students in terms of self-concept” is rejected. It signifies that the students of informal educational group is found to be good than the students of formal educational system, because the system, structure, the way of life, way of living and way of thinking of the informal educational system group is seems to be sound and powerful. It is basically based on spiritual philosophy. Continuous and regular practice of this kind may enhance not only once mind but perfectly it changes once attitude. Such kind of regular impartation of spiritual knowledge might have been improved the self-concept of the students of informal group. This conclusion is, thus, supported by many others.

CONCLUSION

The researcher made an honest attempt to collect the various studies from various sources with respect to related variable in the present study. Gratitude, self-awareness, brilliance, boundless love, self-offering, ego-consciousness, selfless love, selfless work, self-perfection, self transformation, self-empowerment, self-realization dignity, sense of belongingness, social participation, relatedness, interpersonal trust, social and moral aggression, courage and determination etc (Rev. *Pandurang Shastri Athavale*,1994) , *Borse* (1999), *Ekins* (1996), *Borse and Rasal* (2001), *Rasal* (2002), *Shrivastava* (1996), *Gagare* (2000), *Shinde* (2001,2002) were conducted various studies on *Swadhyay Pariwar* and found that certain personality factors such as self-affirmation, gratitude, brilliance, boundless love, self-offering, self esteem, interpersonal trust, social moral, aggression, social participation, relatedness, responsibility, emotional maturity, Self-confidence, values, discipline, anxiety, family adjustment, self-concept and other behavioural change are very predominant among the *Swadhyayees* than *non-swadhyayees*. Therefore, the effect on students of informal educational system is greater than that of formal educational system.

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