CHAPTER – I

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The population of our country is increasing at an uncontrolled, unchecked and abundant rate. In order to meet the menace of explosion of population alternatives of Education are to be planned to educate the huge population of the country. The formal stream of education has not been able to meet the needs of the people of the country because we find more children than the schools who could not be enrolled to get the formal education in these schools. In this way our planning has failed to meet the challenge of unchecked growth of population. Suppose if we planned the number of schools to be opened in a particular area, but when we make admission we find more students seeking admission in schools at that time and we cannot enroll all these students in these schools. Therefore, it appears that this formal stream of education has not been able to meet the challenge of growing population. In
this way our planning fails due to the unchecked growth of population. The educationists, planners, the sociologists, the psychologists and the economists are of the view that in order to meet the challenge of huge explosion of population, we have to impart education through non-formal mode. Non-formal mode can be correspondence courses, postal courses, distance education, TV, Radio, audio cassette, video cassettes, computer assisted instruction, computer packages, teaching machines etc. In the present age non-formal mode of education can prove to be a very potent means to impart education to the students.

UNESCO which is a cultural wing of UNO has declared "Education as a Human Right." "Education as a Human Right" means that it is the duty of the Government to make provisions for the education of the pupils living in that country. As we have the fundamental rights in the same way, we have the right to education and the Government has to make provision for that education. The
member nations of the world have adopted this resolution to make education, as a Human Right. The first step in this direction taken by India to make education universal, free and compulsory for the age group of 6 to 14 years. That is why we find the primary education in India free, compulsory and universal.

The researcher has found out the comparative achievement of B.Ed. pupil teachers enrolled through formal and non-formal system of education in relation to their self concept, attitude towards education and human value by administrating the tests to the students of both the streams in the year 1994-95 and thus collected the data with the help of various lecturers of the colleges of Education.

**FORMAL STREAM OF EDUCATION**

The formal stream of education is a deliberately and consciously planned process to modify the behaviour of the
individual with a particular aim. Everything in this system of education is pre-planned and pre-determined i.e. the curriculum, methods of teaching, the time table, methods of evaluation, rules and regulations etc. It is not a life long process. It is not an education from womb to tomb or we can say that education from birth to death, but it covers only a part of individual's life.

**NEED FOR THE FORMAL SYSTEM OF EDUCATION**

This system, in which education is given systematically organised and institutionalised developed at a particular state of social development, when division of labour became a necessity. With the development of knowledge and skill, it was not possible to manage them either through informal or non-formal mode of education. Therefore, special groups of teachers and formal schools, colleges and universities were opened which laid to the
school as a social institution developed in the human society.

With the shift of industrialisation to the productive work from family to the factory, the parents remained away from the family and failed to look after their children. As a result, the formal education developed to become a substitute of the parents. The industrial societies needed certain types of knowledge and skills, which other system of education could not give. The school system became indispensable for modern society, when people got employment after completing their formal education.

Thus, the formal system of education became more and more popular in the fast developing societies of the world.

But, with the explosion of population, it became necessary for the educational thinkers to think alternative
education to educate the huge masses through other means because formal stream of education could not provide education to all the children within age groups of 6 to 14 years. This compulsion of educating the children in the age groups of 6 to 14 years makes the planner to think the alternative in the form of non-formal education.

**GLIMPSE OF NON-FORMAL EDUCATION**

Prof. Ivan D. Ellich gave the concept of de-schooling society, Alternatives in education and Learning Webs, was against schooling, its rigidity, time table, subjects, certificates etc. Prof. Ellich was of the opinion that nothing can be taught in the four walls of the school, but everything can be learned in the school of life. The Government has to provide education for all under 'Education as a Human Right'. So it has to planned the non-formal education. The World Nations have adopted democracy as a form of government, therefore there is dire need of providing
education to the masses, to exercise their adult franchise without any consideration of caste, creed, sex, lingualism and regionalism. The rigidity of traditional system of education, the declaration of education as a human right by UNESCO, universal, free, compulsory educational provision for the age group 6 to 14 years for the primary education, uncontrolled explosion of population, made the world nations to think of some non-formal system of education.

The advancement of modern scientific and technological devices have made non-formal educational system easier to reach the door steps of the distance learners and the masses. Hence, non-formal system of education is gaining momentum and is becoming popular day by day, as it is serving the interest of the masses especially the distance learners. Distance education after the use of air communication in the University of Air in United Kingdom has become the need of the day to meet
the challenges of the present circumstances not only in our country, but almost in the whole of the world. Four things have surely led to the popularity of expansion of distance education:

1. UNESCO's declaration of education as a human right, which declares to provide education to all irrespective of caste, creed, sex etc.
2. The unchecked abundant uncontrolled growth of population.
3. Explosion of knowledge and the quest for more and more knowledge.

To meet these challenges, the world nations, especially the developed countries have started to adopt alternative to the formal system of education i.e. non-formal system of education, which is popularly known as 'Distance
There is no one meaning of the term 'Distance Education'. It has been given different names. In Australia, it is known as the External System. The term 'Correspondence Education' is also widely used for this.

In India, we have been using three terms: external appearance (private appearance), correspondence education, and distance education. In external appearance, a university permits a student to take the examination as a private candidate, and if he passes, he is given the degree. The University does not take any responsibility to impart education to students. The second, Correspondence Education has been quite popular. Lately, some of the institutes/universities engaged in 'correspondence education' have designated themselves as 'Distance Education' and 'Open University Systems'. After analysing the definitions of Distance Education given by Wedemeyer, Holmberg, Moore, Peeter and Keegan, Desmond Keegan
outlined the following important characteristics of Distance Education:

1. The quasi-permanent separation of teacher and learner throughout the length of the learning process; this distinguishes it from conventional face to face education;

2. The influence of an educational organisation both in planning and preparation of learning materials and in the provision of support services; this distinguishes it from private study and teach yourself programmes;

3. The use of technical media – print, audio, video or computer – unites teacher and learner and carries the content of the course;

4. The provision of two way communication so that the student may benefit from or even initiate a dialogue; this distinguishes it from other uses of technology in education;
5. The quasi-permanent absence of a learning group throughout the length of the learning process, so that people are usually taught as individuals and not in groups, with the possibility of occasional meetings for both didactic and socialisation purposes.

In addition, there are two other socio-cultural determinants which, are necessary pre-conditions and necessary consequences of distance education. They are: (I) the presence of more industrialised features than in conventional or oral education; and (ii) privatisation of institutional learning. Distance Education system has the potential of providing facilities for education to all at all levels and at all stages to the learners, who want to meet their quest for knowledge at any stage and who were deprived of the educational opportunities previously due to certain unavoidable circumstances and problems. The developed countries of the world have developed better
techniques of distance delivery methods and use the latest technology, hardware, software and also use audio cassettes, televisions, computer assisted programmes and computer assisted packages. The developing countries of the world are emphasising mainly on the printing technology in the form of better printed lessons, better in content and better in format. These countries are also now using Radio, TV and Audio-cassettes for imparting distance education.

If we try to trace the history of Distance Education, we find that Distance Education has a longer past, but not a longer history. It is said that Pitman, who is the inventor of Shorthand, was the originator of distant delivery methods, when he used to send instructions to his students by post in shorthand for making them to learn the skill of shorthand. The main impetus to distance education was provided by the inventions of the printing press by Caxton. In India ‘Letters from Father to Daughter’ in the
written form are considered to be the innovators of the distance education. The letters written by Pt. Nehru from Naini Jail to his daughter Indira Priyadarshini, were full of instructions on various aspects of life, to learn, to live and to guide the nation. The concept of open university is essentially a milestone for the growth of the concept of open education.

Lord Perry (1976) in 'Distance Education', New Delhi: Sterling Publishers Pvt. Ltd., 1984 edited by Parmaji, S. identified three major post war trends, the congruence of which helped in evolving the concept of open university. They are:

1. Development in the provision of Adult Education.
2. Growth of educational broadcasting.
3. Increasing application of political objectives of egalitarianism in the field of education.
Dr. Hill (1975) in ‘Distance Education’, New Delhi: Sterling Publishers Pvt. Ltd., 1984 edited by Parmaji gave four references of open education. The four references are:

1) Spatial
2) Temporal
3) Procedural
4) Normative

i) Spatial

Under this referent the removal of restrictions, or infusing capacity to overcome restrictions pertaining to classroom attendance or non-attendance could be included.

The traditional system of education insists upon the students attending the classroom at a specific place. Clientele from forest areas, hilly tracks and other geographically inaccessible and remote areas find the spatial constraint insurmountable and thus get deprived of access to education.
ii) Temporal

Temporal factor is the second referent. In the traditional education classes are held during specific hours over certain periods of time and the attendance during fixed timings and the periods is made compulsory for the clientele. Often, the restrictions of age too are put regarding the minimum and maximum as it is assumed that students, both too young and too old, cannot cope up with the intellectual and physical strain involved in the process of education.

iii) Procedural

Restrictions related to sex, race, religion, caste, class-size, cost of education etc. constitute the procedural referent. Education has favoured the male sex over the years. Female education generally has been neglected. People belonging to certain races in the world and certain castes in India have been deliberately deprived of educational opportunities. Linguistic and religious
minorities invariably find their educational ambitions being curbed. Class size restrictions requiring a minimum number of students to start a class, have come in the way of universal diffusion of education. A more overwhelming factor is the economic one. Generally affluence gets associated with education and poverty with illiteracy.

iv) Normative

The control and the direction of the strategies of education can be included under this referent. Normally the objectives of education, the learning tasks, activities, sequence and the strategy of education are determined by the interaction between the teacher and the society, the magnitude of the role played by the teacher and society depending upon the political colour of the state. By and large, the society and the teacher seem to control the system of education putting too many constraints on a student, which restrict the openness of the educational system in the following way (Coffey, 1977)
1. The student accepts the offered teaching sequence.
2. He accepts the teaching strategy that suits the teacher;
3. He accepts the learning objectives determined by others;
4. He has to meet the minimum entrance requirements, which may not have relevance to his personal learning objectives; and
5. He accepts the assessment methods, which are usually unrelated to the type of activity he will apply to his newly acquired knowledge or skills.

The role of the student in the selection of the objectives, learning tasks, sequence, strategies, entrance and assessment procedures, is minimal in the traditional
system of education. In principle open system would give freedom to the students in the choice of the said factors.

To sum up, the traditional education is normally branded as a closed system, because it opens itself only, to a fraction of the population. It willingly or unwillingly puts restrictions on the rest of the sections of the population and denies them, the traditional opportunities of education. These restrictions could be of four types: Spatial, Temporal, Procedural and Normative.

When these restrictions are removed or when facilities are provided to overcome such restrictions, the educational system becomes open. Thus, the openness of the educational system depends not only upon eliminating the spatial, temporal, procedural and normative hurdles, but also upon the extent of facilities provided to overcome them.
The terms 'Open Learning' and 'Distance Education' are quite similar. Learning is not always synonymous with the open university or distance education. Several open universities and open learning institutions prescribe certain entry qualifications and they debar those, who do not fulfil the conditions laid down by them. Therefore, if the idea is to provide educational facilities to a large number of people scattered all over i.e. providing greater access to education, the term 'distance education' is more appropriate.

**B.Ed. THROUGH FORMAL AND NON-FORMAL STREAMS**

**FORMAL STREAM OF TEACHER EDUCATION**

The undergraduate level programme (Bachelor's Degree in Education) is now offered in 87 Universities in India [Report of the Curriculum Development Centre in Education) Vol. II, New Delhi, University Grants Commission, 1990, p.6].
The B.Ed. programme is offered in majority of the universities. The BT degree programme is offered only in four universities, University of Kalyani, Guwahati, Manipur and Dibrugarh and the B.A. B.Ed. programme in two universities. A few other universities offer different courses. In Nagpur University, B.Ed. General, Basic and Non-Basic B.Ed. Science programmes are offered. Dakshina Bharat Hindi Prachar Sabha awards B.Ed./ Siksha snathak. This course is being conducted at B.Ed. colleges at Ernakulam, Bangalore and Hyderabad.

The duration of the course is one year in all the universities except in three cases. In Sagar University and Jadavpur University the duration of the course is one and a half years. The Shivaji University offers B.A. B.Ed. programme of four years duration. In Regional Colleges of Education, a four year integrated course of B.A./B.Sc. and B.Ed. is offered. In some universities like Berhampur &
Gorakhpur universities a plus three B.A. in Education has been started in 1985.

The B.Ed. programme is offered as a regular course in all the universities and in nine universities [Report of the Curriculum Development Centre in Education Vol. II, New Delhi, University Grants Commission, 1990, p.6.], the correspondence course for B.Ed. is also conducted.

NON-FORMAL STREAM OF TEACHER EDUCATION

In India, though distance education has been in vogue for the last more than 25 years, yet it is confined mostly to the literacy level (higher education) and offers conventional courses and degrees. There is neither adequate diversification of courses nor there is any significant attempt to tackle some of the critical problems in the Indian Education System. At least three such problems are related to quantity, quality and relevance.
These three dimensions are also equally true in the case of Teacher Education.

Teacher Education is an important area, for which many of the third world countries, both in Africa and Asia, have found distance education as an effective approach.

Keeping pace with the development in other fields of knowledge, it is obvious that teacher education system needs to be able to meet the demand both quantitatively and qualitatively.

Two points of view: Magnitude of teacher requirement and the extent of untrained teachers working in the system, are very important to be taken care of.

The number of untrained teachers vary from state to state and at the All India level there are about two lakh eighty thousand untrained teachers working in primary and
middle schools and also at the secondary stage. Therefore in order to clear the backlog of untrained teachers at the primary, middle and secondary level, the progressive universities of India have planned to provide teacher education through non-formal stream, because it is not possible to enroll such a huge number of teachers for training through formal mode.

The two major universities of India: Annamalai University, Annamalai Nagar, Madras and Maharshi Dayanand University, Rohtak are providing teacher education programmes at the national level through correspondence mode. Kota University has also started providing teacher education. Some of the other universities like Punjab University of Patiala, Kashmir University, Kashmir are also providing teacher education through correspondence mode. But their intake number and jurisdiction is limited.
In the year 1988, M.D. University started imparting teacher education through correspondence course in order to:

2. Follow the recommendations of UNESCO as a Human Right.
3. For clearing the backlog of untrained in-service teachers at the primary, middle and secondary levels.
4. To follow the concept of equality, equity and social justice in the society.

The Directorate of Distance Education, M.D. University, Rohtak is imparting education through formal and non-formal mode, but the intake numbers for the non-
formal mode became higher and higher which made the university to earn more and more without giving a quality education for the teacher education programme. The Dte. of Distance Education is running two courses in the area of teacher education (i) B.Ed. for in-service teachers to help working teachers to acquire necessary professional degree for career development and personal growth. (ii) M.Ed. through correspondence course. Hence the teacher education is being given through both these streams formal and non-formal. In the present study, the two streams have been compared in the following areas:

1. Achievement
2. Self Concept
3. Attitude towards teaching
4. Human values
ACHIEVEMENT

The items for the achievement test have been divided into two major categories

Selection type items

Multiple Choice, True False, Matching, Interpretive exercise

Supply type of items

Short answers, essay (limited responses), essay (extended responses).

These categories are also referred to as recognition and recalled items.

For the collection of data for the present study, the researcher has constructed the achievement test having
multiple-choice items for measuring the achievement of B.Ed. pupil-teachers of the formal and non-formal stream.

SELF - AN INTRODUCTION

Self is a very important trait of the personality. The effective teaching-learning for the student depends upon the Self-Concept of the teacher. The recent researches have proved that the Adjustment and Anxiety also depend upon Self-Concept of the person, Adjustment and Anxiety appears to be significant variables for determining task orientation and their success in relation to the Self-Concept of the person. In the present study, an attempt has been made to examine the Adjustment of the professional and non-professional students with a focus of their Self-Concept and Anxiety. It is important to mention here that the student Adjustment is bound to influence their level of Anxiety and Self-Concept. The mental apparatus of the teacher may be considered to be his Self-Concept, level of
Anxiety, which influence his Adjustment, and all the functions of his life. A student's behaviour in the classroom, in the examination hall and in the playground and in the home is a function of his Self-Concept. During decision making and decision implementing process, Self-Concept serves both as a crutch and a guide. A student, who is conscious of his behaviour in relation to his Adjustment with the surroundings can corrects his faulty behaviour, through observations and self evaluation. A proper Self-Concept helps a student to grow properly and to adjust properly and to have a proper level of Anxiety. A positive Self-Concept strengthens the ability of reasoning, provides a problem solving attitude and efficiency of a student.

SELF - A PERSPECTIVE

Adequate researches have not been conducted in the field of self. This field in educational research has not yet
been extensively or intensively explored by the researches or even self psychologists for that matter.

Self Concept means one's own image in one's own eyes. No one knows oneself better than oneself. Self concept is a very important trait of the personality of an individual. The process of teaching depends upon the self concept of teacher and the student. The mental apparatus of teacher may be considered as his self concept and all the functions of his life. The behaviour of the student inside and outside class room, examination hall, play ground, in the home and in the company of friends is the function of his self concept. During the decision making and decision implementing process self concept plays a very important role. A positive self concept strengthens the ability of reasoning serves as a guide for a problem solving attitude and enhancing the efficiency of a student.
The formation of Self-Concept is a continuous and life-long process. It is mainly related to the problem of thinking. The way, a person thinks about himself and gives an image of himself, are crucial for "Self". The role perception by an individual through image building influences the concept of self of individual. Human behaviour is the most complex behaviour to be understood and to be predicted. It is only through Self concept that the human behaviour can be interrupted and predicted to some extent.

Roger, C.R., "Counselling and Psychotherapy", mentions that self is a basic function in forming self personality and determining behaviour. William James develop the notion of self around which he could construct a grand picture of mental life. Such a notion of self gave way to concepts such as personality traits. In the modern age, self has been recognised as a powerful means for making a depth study of personality as it helps to understand the human behaviour. Self is the main
controlling force, which shapes the human destiny. We can easily say that self is the nucleus of human body and the majority of the self-psychologists also believe in this theory.

Thus the self is not only related to motivational activity alone, but acts as a regulating and coordinating factor in perceiving relation, remembering, planning, risk taking, judging and in decision making matters or situations. While solving a problem, the level of performance is determined not only by the difficulty of the problem, but also by the image one has built about oneself in general. When, one learns about one's relationship with others for example, friendly or unfriendly; dominant or subordinate, one makes one's own image in one's own eyes.

**SELF - A PSYCHOLOGICAL INTERPRETATION**

William James (1890) was the first to analyse "Self" in terms of its constituents. Later Baldwin (1895) gave an
interactionist account and attempted the study of “Self” on a scientific footing. Cooley (1902) viewed “self” though social interaction as a “looking glass for the self”. Mead (1913) also adopted a similar approach based upon the lines indicated by Cooley and analysed the ‘role-taking process of the self”. Peaget and Wallen (1932) declared “self” as the product of social interaction with the members of social or linguistic groups.

Koffka (1935) regarded “self” as a nucleus of the ego and an executive, instead of an object or process. Champman and Vokanan (1939) declared that the concept of self is a powerful determinant of one's level of aspiration.

Lundholm (1940) made a clear cut distinction between ‘subjective self’ and ‘objective self’. According to him ‘subjective self’ presents symbols, words and self awareness, where as ‘objective self’ consists of symbols in
It is curious to observe that he did not mention about 'ego' in this context. It was Chein (1944) who undertook a still finer distinction between "self" and "ego" by declaring that "self" is that of which one is aware of, while "ego" is a group of processes. Later, Murphy (1947) propounded the idea of "self" as the individual known to the individual.

Around the same time Hilgard (1948) emphasized the study of the "inferred self" while the phenomenologists like Combs and Snye (1949) maintained that phenomenal self includes all those parts of the phenomenal field, which the individual experiences as characteristic of himself. It may be noted that views of such self psychologists appear to have shifted in favour of the importance of self both as an object and process and efforts were made to provide the concept of self as a suitable and meaningful place in the
SELF VIEWED AS OBJECT AND PROCESS

Researchers concerned with the study of personality have tried to conceptualise behaviour in terms of single unified process, where many theorists have utilised the notion of self-concept. Lindzey and Hall suggested that the term Self has come to two distinct meanings to psychologists: self-as object and self-as-process. Self-as-object may be defined simply as the aggregate of attitudes, feelings, judgements and values which an individual holds with respect to his behaviour, his ability, his worth as a person. In short, how he perceives and evaluates himself. Self-as-process is defined in terms of activities such as thinking, perceiving and coping with the environment.

Some individuals have used the term 'ego' to denote the same construct. The Self-Concept described in terms of
self-as-object is considered to be a potent aspect of personality and that individual differences are regarded as meaningful as differences in abilities, values, motives and attitudes and the like. The self-as-process governs behaviour and Adjustment.

**SELF IN RELATION TO EGO**

In developing the concept of self as distinct from ego, William James analysed self in terms of self-feeling, self-seeking and self preservation. This includes the sum total of what an individual considers to be his body, traits, characteristics, abilities, aspirations, family, work and similar other affiliations. He further advanced the concept of the pure ego, which was explained in the terms of consciousness constituting one's sense of personal identity. Regarding the concept of self based on the theory propounded by James, some prefer to treat the respective concept of self and ego as separate. There are some, who
have no objection to the use of these two terms interchangeably. According to Koffka (1935) self is the core or nucleus of the ego and the ego is conceptualised both as doer and object.

Chein (1944) made reference to the prevalent view of self and ego. According to Him, "Self is what one is aware of, whereas ego is a group of processes. The motives and ideas of the ego serve the purpose of defending, extending, enhancing and preserving the self. The threat to the self is sought to be countered by the ego. He feels that self is thought to be a part of the total personality of an individual. The self follows a course of continuous development and growth and becomes more complex and involved with the emerging of individual into adulthood.

According to Bertocci (1945) "self process" is labelled 'self' and 'self-as-subject' is called 'ego' following their traditional meanings. His use of the term 'self' corresponds
to Freud's use of the term ego as unitary activity of sensing, imaging, remembering willing, feeling and thinking. The ego, as Bertocci conceived it, is a cluster of values, which may become embodied in the form of traits with which the self identifies its success rather similar to the use of this term by Sherif and Cantrill (1947), who are of the view that the ego is a constellation of attitudes, for example, 'when I think of myself, what I value, what is mine and what I identify with'.

Thus, their ego is something more than self-as-object, for if the ego becomes involved, it motivates behaviour. As set forth by them ego involved behaviour is more effective that its non ego involved part. Inspite of their best efforts, the self as object and ego as process remain less differentiated and clear. Murphy (1947) described 'self' as the 'individual known to the individual' and 'ego' as group of activities concerned with the enhancement of defence of 'self' a. Thus, self would consist of varied attitudes and
feelings in regard to the person himself and ego refers to associated processes and activities. In this framework, self is object, whereas ego is process.

In this way, those who distinguish between 'self' and 'ego' seem to be generally agreed on regarding 'self' as entity and ego as a group of processes. Snygg and Combs (1949) talk of the phenomenal self, since all behaviour without exception is completely determined by and contingent on the phenomenal field of the behaving organism. Further, they maintain that the phenomenal field consists of totality of experiences of which the individual is aware at the time of action. Varying awareness influences the behaviour of the individual.

On this view the phenomenal self serves both as the object and the doer. It is a doer because it is an aspect of phenomenal field, which determines all behaviour. It is also an object because it consists of self experiences.
Hilgard (1949) regards behaviour not as a product of the self but rather as a complex of psychological processes aroused by proximal and distal stimuli of which a person is largely unaware. He accords weightage of forces or factors outside the self.

Ausubal (1952) proposed a scheme of self made up primarily of perceptual ingradients where as ego, according to him, consists of effectively charged conceptual ingredients such as self ideals and self values. Sarabin (1953) regarded self as a cognitive structure consisting of various aspects of an individual's being-somatic, receptor, effect or and social. Since all these are based on experience Sarabin speaks of the 'empirical selves, using the term 'self' and 'ego' synonymously.

Shoben (1962) defined self as a relatively stable organisation of values what mediates and focuses on that component of behaviour which influences very much every
day life of human beings. Since he makes hardly any mention of ego, it may be presumed that he construes self both as object and doer.

Miller (1962) defined ego as 'the individual's conception of himself'. He differentiated between ego and self still further. He laid stress on individual's conception of himself rather than on socially perceived self as reflected in other frames of references referred to earlier. It is obvious, therefore, that ego and self have been by and large considered to be two different concepts and there is now almost a consensus of opinion as to considering the ego in the sense of an executive and self as a group of attributes reflected in constellations of perceptions and attitudes of person about himself.
SELF-A CENTRE

'THE SELF' is considered as that segment of an individual, which is known to an individual. It is one's own image in one's own eyes, as perceived, felt and thought. One perceives others and can perceive oneself also, but this perception of one and others cannot be objective and correct. For an individual his own self is at the core of everything that matters. A person behaves in accordance with the self. Two things are assumed to be vital in the life of an individual - the concept of 'self' and perception of the environment. The other reality, however objective it may be, shall not effect the behaviour of a person unless it gets to self.

DEVELOPMENT OF 'SELF'

In tracing the evolution of the Self-Concept it may be observed at the outset that psychologists drawn towards it
believed that the self of a person develops from birth onwards through the process of differences between 'ME' and 'not ME'. It was regarded as the outcome of the product of interaction from infancy with an individual's physical and social environment. Baldwin (1895) thought that the ego and the alter are thus born together. Cooley and Mead in 1902 and 1903 developed the concept of self as based on social interaction. Piaget (1932) though his early researches and Wallon (1933) in his later studies conceived of the self as a product of interaction with others.

Sarabin (1952) as pointed out earlier believed in three aspects of one's self somatic, receptor, effector and social. According to him the child continues to incorporate new classifications and qualities during his life span. It has been observed and proved from many cases of prolonged isolation in childhood that of self depends upon interaction was. It is of inter child deattitude in his life.
Clark (1947) and Hawritz (1944) also found that self attitude is greatly influenced by verbal interactions and conceptual classification. Therefore, the origin of the self may be said to be derived from interaction between two series of events and many experiences with the environment and social contacts held self-concept to develop. The company of fellow children, the family environment, adults incharges of the child's day today affairs, parental care and treatment exercise a deep influence on the nature of the quality of the classificatory schemes defining 'what one is' and 'what one is not'. By using a series of 'ego' norms, Sherif and Sherif (1956) stressed on consistency in competing, comparing, contrasting and experiencing sympathy with others as responsibility for self. Setting goals on one's own performance appears gradually as the child participates in social and co-operative forms of play as contrasted with side by side or paralleled play. In this way the child achieves adulthood and becomes a socialised member of
the society. Due to physical growth and change in life, a transition in the Self-Concept also occurs from childhood to old age.

Dinkmeyer (1965) emphasising on the developmental character of the self, commended that the interaction continues throughout life and is linked with mood, familiar sensations, pleasure, plain, resistance, acceptance, rejection and gratification along with the passage of time. Three inferences are thus evident that is, self is a developmental formation in the psychological process of the individual. Secondly, the self consists of interrelated and acquired aspects of life. Thirdly, the individual's relations to others are defined to be regulated by self in various concrete situations and activities.

PARAMETERS OF 'SELF'

Self has four major dimensions popularly known as perceived self, real self, social self and ideal self briefly explained as follows:
PERCEIVED SELF

Perceived self implies what a person thinks he is. This is influenced by the physical self of the person, his physical appearances, dress and grooming, abilities and dispositions, values, beliefs and aspirations. Thus, it represents traits of one’s nature which have been detected and integrated into a pattern. It constitutes the idea or concept one forms about oneself. Perceived self is often called "self-concept" of an individual. Sutherland (1956) referred to it as the individual known to the individual. It is his 'I' and 'ME' his constant frame of reference, the proud possession, which he wants to maintain and enhance at all costs. This part of individual's make up determines his behavioural expressions. Sullivan (1953) suggested that the Self-Concept as a unit has many facets of a dynamic equilibrium.
REAL SELF

Real self means what a person really is. It also includes what the individual is aware of and as such it is his trait, or characteristics of the person as assessed objectively or as seen sometimes by other people. Thus self is also called the perceived self plus unconscious self.

SOCIAL SELF

The social self refers to the self as one thinks and as others view it. This concept may not correspond with other’s perceptions of himself. But even then this self has a very major effect upon one’s behaviour. It is actually the self as looked upon or estimated by persons other than the individual himself.
IDEAL SELF

This ideal self means what an individual thinks he would like to be. According to Buller and Haigh (1954) it implies 'the organised conceptual patterns of characteristics and emotional states which an individual consciously holds desirable or undesirable for himself'. It is also presumed that an individual is able to order his self perception, 'what I like to be' and 'what I would least like to be'. This type of dimensional division of the 'self' is done only for the sake of convenience and exploration into its nature. But, for all practical purposes 'self' is one single entity. Some investigators have resorted to the use of 'ideal-self' as a means of determining the self aspirations of the persons. This concept has been shown to be valuable in determining the relationship between how the person sees himself and what he thinks he should be like.
Havighurst, Robinson and Dorr (1946) hypothesized the ideal self to be developmental in nature. It begins when the child identifies with a parental figure. During middle childhood and early adolescence, it moves through a stage of romanticism and glamour, and culminates in late adolescence as a composite of desirable characteristics, symbolised by an attractive, real, and visible young adult, even an imaginary person. Different components and aspects of self help in evaluation a person. Many researches have been done to bring to light this fact. Taylor and Combs (1952) Bills and Vance (1953) Zimmer (1954) and Zukerman and Monashkur (1957) have done interesting studies in this field. Sharma and others (1967) observe that self acceptance can also be as effectively measured by positive negative dimension as perceived ideal self discrepancies.
COMPONENTS OF SELF-CONCEPT

According to Hurlock (1974) the concept of self has three major components; the perceptual, the conceptual and the attitudinal. The perceptual component is similar to physical Self-Concept, which includes the image of one's appearance, attractiveness and sex appropriateness of body and the importance of different parts of body. The conceptual component is similar to psychological Self-Concept, which relates to the origin of the individual, his abilities and disabilities, his social Adjustment and traits of personality. The attitudinal component refers to attitudes of a person about his present status and future prospects, his feelings, about his worthiness, his attitudes of self-esteem and pride and shame. It also includes his beliefs, convictions and values.

SELF-CONCEPT - BEHAVIOUR DETERMINANT

An individual's behaviour is a function of his 'self-concept' and depends upon the way in which he perceives the situation. Adler (1931) Snygg and Combs (1949)
Klockhohn and Murray (1953) Rogers and Dymond (1954) and Mc Candless (1962) have established the fact that an individual behaves in a particular situation according to his 'Self-Concept' and that 'Self-Concept' of an individual dictates and directs his response in any setting. Adler, as early as 1931 observed how the feelings of inferiority (components of Self-Concept) effect an individual's behaviour and his attitudes towards the society and situation in the family. Snygg and combs (1949) suggest that behaviour is entirely dependent on organism's perceptual field, which means the entire universe, as it is experiences by the individual at the time of action.

Thus, behaviour and Self-Concept' interact with each other and influence each other. Bugental and Cunning (1955) state that the success with which the individual adjusts to the problems of adult life is bound to have some influence upon his 'self-concept'. They have found a positive correlation between successful Adjustment and
stable Self-Concept. An individual's behaviour is dictated by his 'Self-Concept' in a particular situation and is influenced directly or indirectly by this. Thus, it may be taken to imply that 'self-concept' plays a vital role in the behaviour determination of an individual.

**SELF VIEWED AS AN ACTUALISOR**

A.H. Maslow has developed a new thesis by formulating a paradigm showing a hierarchical nature of needs mix to support it. According to him the two higher needs viz. self-esteem and self-actualisation is dependent on the fulfillment of basic physiological needs, safety needs for love and belongingness. The emphasis has been laid on the highest type of need in this scale, which refers to self-actualisation. Maslow assumed that those needs, which have the greatest potency at any given time dominate behaviour and demand satisfaction. The individual feels driven so to say by a high priority need. When the need is
satisfied, a high order motive (need) makes its appearance and demands its satisfaction, and so on to the top of the hierarchy. The highest need, which is called 'self actualisation' is defined by Maslow as follows:

"A Musician must make music, an artist must point, a poet must write, if he is ultimately to be at place with himself what a man can be, he must be. This need we may call 'self actualisation' (K.P. Pandey, Advanced Education Psychology for Teachers, Amitash Prakashan, Delhi 1983, p.268). It may be observed that 'self-actualisation' need not take the form of creative characteristics of a genius. A find mother, an athlete, a good workman, or a teacher may be actualising their potentialities in doing well, what they can do best. It is never the less true that 'self actualisers' are comparatively rare and this proportionately represented among the gifted. Most of us apparently are seeking satisfaction of lower order needs."
ATTITUDE TOWARDS TEACHING

Attitude plays a very important role in the life of a teacher. What an individual feels or what an individual believes is his attitudes. Attitudes can be defined as the sum total of man's inclination and feelings, prejudice or bias, pre-conceived notions, ideas, evils, threats, and convictions about any specific topic. The attitude as a degree of positive or negative effect associated with some psychological objects. The definition of attitude reveals the following facts concerning attitude:

1. Attitude is the mental or neural state of readiness.
2. Attitude influences the reactions of the individual.
3. Attitude changes the reactions of the individual.
Newcomb says, "an individual's attitudes towards something is his pre-disposition to perform, to perceive, think and feel in relation to it."

Attitude has certain characteristics:

1. Attitude is related with images, thoughts and external objects.
2. Attitude guide the behaviour of any individual in one particular direction.
3. Unconscious motive is an important factor in the creation of attitude. Attitude is related to the person's needs and problems.

Although attitude is described as permanent, but it do change and develop. The stability of the attitude is relative. The change of attitude can not be all of a sudden but it is the result of steady development.
The main factors which influence the change in the attitude are:

1. Cultural determinants
2. Psychological determinants
3. Functional determinants

Attitude towards teacher is a psychological determinant where effective experiences brings changes towards teaching.

MEASURING THE ATTITUDE

For the preparation of B.Ed. teachers, the study of attitude held by them is very important. How a teacher performs his duty as a teacher is dependent, to a great extent upon his attitudes, values and beliefs. A positive attitude makes the not only easier but also more satisfying and rewarding. A negative attitude or an unfavourable attitude makes the teaching learning process unpleasant.
The teacher's attitude affects his behaviour in the classroom and also influences the behaviour of the students. The desirable attitudes of the teacher helps in effective learning on the part of the people.

Therefore, it is very important to measure the attitude of the practicing teachers towards teaching. In this study, Teacher Attitude Inventory (TAI) constructed and standardised by Dr. S.P. Ahluwalia has been used for measuring the attitude of B.Ed. teachers towards teaching.

**Human Values**

Allport says Value as dominant interest in personality. A value is the measure of the satisfaction of human wants. Values are the ideals, believes or norms which a society or a large majority of a society member hold. Kanes. J. in 1962 says "A situational value approach in social problems values provide direction to educational
process, and education inculcates values. Value is considered as the substitute for goodness. In the present study human value test constructed and standerized by Dr. D.K. Dewan has been used for the teachers. The test has 25 questions and is in total has 125 items on five human values. The human values are:

1. Co-operation
2. Dedication
3. Nationalism
4. Scientific Outlook
5. Tolerance

Human values determine the intensity and continuity of a particular human behaviour.

Co-operation:
Co-operation is sharing of ideas and resources and acting together for a common goal.

Dedication:

Dedication to teaching profession is efficient discharge of the duties in the pursuit of teaching profession.

Nationalism:

Nationalism is one’s devotion in thought and action to the interest of one’s own nation with regard to her unity, security, prosperity and status.

Scientific Outlook:

Scientific outlook is the tendency not to take things superficially or at the face value based merely on subjective
experience, but to examine, objectively in a rationalised way based on facts. Freedom from superstition is a complimentary aspect of the scientific outlook.

Tolerance

Tolerance is the state of an individual which indicates, his wholehearted involvement in the activity or job at hand despite difficulties or obstructions in the process and his continuance of the efforts till the stipulated goal is achieved.

STATEMENT OF THE PROBLEM

A COMPARATIVE STUDY OF THE ACHIEVEMENT OF B.Ed. PUPIL TEACHERS ENROLLED THROUGH FORMAL AND NON-FORMAL STREAMS IN RELATION TO THEIR SELF-CONCEPT, ATTITUDE TOWARDS TEACHING AND HUMAN VALUES.
OBJECTIVES

1. To study the achievement of B.Ed. Pupil teachers enrolled through formal and non-formal streams.
2. To study the Self Concept of B.Ed. Pupil Teachers enrolled through both the streams.
3. To study the attitude towards teaching of B.Ed. Pupil Teachers enrolled through both the streams.
4. To study the human value of the B.Ed. Pupil Teachers through formal and non-formal streams.
5. To compare the achievement of male B.Ed. Teachers enrolled through formal and non-formal streams.
6. To compare the achievement of female B.Ed. Teachers enrolled through formal and non-formal streams.
7. To study the Self Concept of male B.Ed. Pupil Teachers enrolled through both the streams.
8. To study the Self concept of female B.Ed. Teachers enrolled through both the streams.
9. To study the attitude towards teaching of the male B.Ed. Pupil Teachers enrolled through both the streams.

10. To study attitude towards teaching of the female B.Ed. Pupil Teacher enrolled through both the streams.

11. To study the human values of male B.Ed. Pupil Teachers enrolled through formal and non-formal streams.

12. To study the human values of female B.Ed. Pupil Teachers enrolled through Formal and non-formal streams.

**HYPOTHESES**

In pursuance of the objectives stated above, the following null hypotheses have been formulated to be tested.
1. There is no significant difference in the achievement of B.Ed. Pupil Teachers enrolled through formal and non-formal streams.

2. There is no significant difference in the self concept of B.Ed. Pupil Teachers enrolled through formal and non-formal streams.

3. There is no significant difference in the attitude towards teaching of the B.Ed. pupil teachers enrolled through formal and non-formal streams.

4. There is no significant difference in human values of the B.Ed. Pupil Teacher enrolled through formal and non-formal streams.

5. There is no significant difference in the achievement of male B.Ed. Pupil Teacher enrolled through formal and non-formal streams.

6. There is no significant difference in the achievement of female B.Ed. Pupil Teacher enrolled through Formal and Non-formal streams.
7. There is no significant difference in the Self-Concept of the Male B.Ed. pupil teachers enrolled through formal and non-formal streams.

8. There is no significant difference of the female B.Ed. Pupil Teachers enrolled through formal and non-formal streams.

9. There is no significant difference in the attitude towards teaching of male of the B.Ed. Pupil Teachers enrolled through formal and non-formal streams.

10. There is no significant difference in the attitude towards teaching of the female B.Ed. Pupil Teachers enrolled through formal and non-formal streams.

11. There is no significant difference in the human value of male B.Ed. Pupil Teachers enrolled through formal and non-formal streams.

12. There is no significant difference in the human values of female B.Ed. pupil teacher enrolled through formal and non-formal streams.
DELIMITATION OF THE STUDY

1. This study is delimited to the following variables:
   a. Achievement.
   b. Self-Concept
   c. Attitude towards teaching
   d. Human Values

2. Study is further delimited to the B.Ed. pupil teachers enrolled through formal and non-formal streams.

3. It is delimited to 500 B.Ed. pupil teachers
   250 – formal, male & female
   250 – non-formal stream, male & female.