CHAPTER – 1

INTRODUCTION

Despite our best intentions and diverse efforts we have not been able to attain equality of opportunity for the different segments of Indian society. Owing to traditional vertical social structure and paucity of resources a large part of population, particularly those belonging to backward and scheduled castes (SC) as well as scheduled tribes (ST), represents sections which are enduringly deprived of economic sufficiency, cultural sophistication, and social advantages. They suffer from malnutrition, lack of provisions for elementary health and sanitation, and educational facilities.

The events of the post independence era (e.g., social legislations, industrialization, and spread of educational facilities) have certainly made financial and cultural activities partly independent of caste structure, and upward social mobility seems to be steadily increasing. However, the official and nonofficial efforts to accelerate the process of socio-economic transformation of the weaker sections have not been able to change the situation significantly. Nationwide surveys by the NCERT and ICSSR of the problems of SC and ST students have shown that their socio-economic and
cultural backgrounds in school and home are not supportive, while their aspirations have increase. Also, they suffer from feelings of inferiority and incompetence and have difficulty in coping with the demands of the educational system as well as have A Long Way to Go (Chitnis, 1981). On the other hand, the changes in the traditional way of life and the introduction of the socialistic pattern have created economic hardships for those of the high caste. As a consequence, there are new groups of economically disadvantaged people in the higher caste stratum also, and caste is no longer a sufficient criterion of poverty and deprivation.

The studies of deprivation and its consequences have received relatively greater attention from psychologists. In these studies, the terms disadvantage and deprivation have been employed interchangeably with other terms like “cultural deprivation”, “environmental deprivation”, “social disadvantage”, etc. to refer to deficient environmental conditions, impoverished experiences as well as certain personal characteristics of the members of the disadvantaged sections of society. Literally, deprivation stands for dispossess or loss of opportunities, privileges, etc. In research usage, however, it has been virtually synonymously used for “privation”. The empirical studies on deprivation include both the lack of as well as the loss of
factors assumed to facilitate growth and adjustment of the individual. As G. Misra and L.B. Tripathi (1977) have noted, researchers have often confused the consequents with antecedents and have taken a narrow range of variables in isolation. Most of the Indian researchers use disadvantage to characterize deficient environmental conditions without specifying the environmental dimensions and magnitude of differences among them. The usual strategy has been to compare across categories like caste, residential area, or cultural group. The dichotomous groups thus formed are considered to correspond with the deprived and nondeprived categories. This strategy is parallel to the one categorizing White Vs. Blacks, which for cultural and social reasons is inapplicable to the Indian societal conditions.

In order to specify the dimensions of deprivation, L.B. Tripathi and G. Misra (1975) concerned themselves with the experiential background of the individual. They considered it as a prolonged process relative to a defined social setting. It was argued that the socio-cultural life in any community can be conceived as a continuum, at one end of which lie those who have almost all their physical, social and economic needs gratified, leading to varied experiences in life, while at the other end lie those who are materialistically, socially, and psychologically most handicapped in the fulfillment of their
needs, and are thus unable to gain varied experiences. They contended that caste; distinct cultural and ethnic groups are generally characterized by life activities, religious practices, entertainment patterns, family relationships, and are usually linked to economic opportunities and availability of resources. These experiential variations may be considered as direct determinants of the extent to which an individual comes to acquire competence. This shift in conceptual orientation has led to significant development in the measurement of deprivation in real life settings. L.B.Tripathi and G. Misra (1975) and G. Misra and L.B. Tripathi (1978) constructed and objective measure to deprivation, including life conditions and experiences. Misra and Tripathi (1977) empirically identified two factors of deprivation, i.e. physic-economic and experiential which are differentially related to performance on cognitive and motivational measures.

Achievement Cognition in Deprived Groups: An Attributes and Analyses

Attribution theory assumes that the search for causes is one of the basic cognitive functions (Kelley, 1971). This casual search has been used by Weiner (1979) to explain achievement behavior in a variety of situations. It is assumed that human beings try to locate causes of behaviours and their
outcomes. These attempts yield innumerable causes. However, these causes, as Weiner (1986) has stated, involve at least three dimensions, namely, locus of causality, controllability and stability. The empirical evidence suggests linkages between these causal dimensions and important properties of behavior (Hewstone, 1983). They have been found to be systematically related to affective reactions to outcomes and expectations about future outcomes. For instance it has been noted that internal (ability) attributions are related to expectations and persistence. Since attributions involve cognitions they prove to be relatively more flexible and manipulable than needs or personality dispositions. An analysis of attributions in the disadvantages and deprived groups, therefore, is more pertinent to unravel the situations in which possibilities of change are greater as compared to other trait based personality approaches to motivation. Within this general framework this paper attempts to examine the patterns of attribution in relation to disadvantage and deprivation.

**Deprivation and Attribution**

*The Case of Experimentally Manipulated Outcomes*

Jain and Mal (1984) investigated the Pattern of performance attribution as related to deprivation in an experimental situation. The low and high
deprived high school students from the age range of 15 to 17 years (M = 16.2) were randomly assigned to the conditions of success and failure. Their level of deprivation was assessed with the help of Prolonged Deprivation Scale (PDS) of Misra and Tripathi (1978). The experimental task involved anagram solution. The subjects were asked to attribute their performance to effort, ability, luck and task difficulty on separate 5-points rating scales.

The results yielded a significant main effect of deprivation for ability but not for task difficult and luck. The main effect of outcome was significant for all the causes. In addition, the deprivation x outcome interaction was significant for ability, effort, and luck. The low deprived subjects attributed their success more to internal than to external factors and failure to external factors. Such results are similar to the pattern found in Western cultural studies. The HD students, however, provided internal attributions for both success and failure outcomes. This seems to suggest that deprivational experiences shape attributions which emphasize helplessness and low self esteem.

**Performance in School Examination**

It is held that education is closely linked with career building and social mobility. However, the disadvantaged students face difficulty in integrating
themselves with the prevailing system and lag behind their advantaged counterparts. This leads to poor performance and greater dropout rate which appear to reflect motivational differences. G. Misra and S. Misra (1986), therefore, explored the deprivational effects on attribution in the context of school examination. The sample consisted of 80 students (40 males and 40 females) of first year senior or higher secondary grade equally drawn from low and high deprived groups based on a short form of PDS. The success or failure in school examination was determined with the help of a measure of perceived success and examination marks.

The results showed significant interaction of outcome and social disadvantage, for luck, (p<.05) and preparation at home (effort). (p< .01). The advantaged pupils attributed success less to luck (M=1.85) than disadvantaged ones (M=2.65). On the other hand, advantaged students attributed more to luck for failure (M=2.60) than their disadvantaged counterparts (M=2.20). In case of effort advantaged pupils attributed success more to preparation at home (M=3.90) than failure (M=3.35). The disadvantaged students rated it higher under failure (M=3.85) than success (M=3.05) condition. The result also yielded a significant 3-way gender x outcomes x deprivation interaction (p<.05) for attribution to luck. It was
observed that under success condition disadvantaged as well as advantaged females attributed more to luck than their male counterparts. In case of failure, advantaged females scored higher than males while disadvantaged males and females displayed almost identical pattern.

Thus it is clear that the disadvantaged students’ attributions are characterized by unstable and external causes which are demotivating for task involvement and decrease expectations.

**Generality of Attributions**

The question whether attributions are situation specific or share cross situational generality is an important one in attribution research for theoretical as well as applied reasons. To this end, Misra (1985) assessed attributions for outcome episodes using open ended items. The participants were allowed to generate causes for outcomes spontaneously in three contexts i.e., academic, interpersonal and competitive. A content analysis of the causes revealed that in the academic context the rural disadvantaged group yielded significantly larger number of causes for failure than success. In the inter-personal and competitive contexts urban advantaged group yielded significantly larger number of causes for failure than success. In
general relatively larger numbers of causes were generated for failure than success.

The dimensional analysis indicated that in academic context success was largely attributed to internal causes, with greater emphasis on effort. This was followed by attributions to other internal factors and environmental resources. This pattern was shared by all the groups except the rural advantaged and disadvantaged groups who showed less ability attribution than their urban advantaged counterparts. Attributions for failure were diverse, though the category of environmental resources was considered as the most salient cause for failure. Also, the rural group indicated significant others’ and lack of effort as important causes for failure. These results indicate that causal search is more pronounced under failure condition and disadvantaged participants gave relatively fewer numbers of causes than their advantaged counterparts.

**Self-esteem and Attribution**

It has been documented that the disadvantaged students are often characterized by low degree of self-esteem; and attributions to external and unstable causes are related to variation in the strength of self-esteem. With this line of thinking, Jain (1986) examined achievement attributions of low
and high deprived tenth graders varying in the degree of self-esteem as measured with the help of Beckman and Mellev’s (1977) scale.

The analysis yielded significant joint effect of deprivation and self-esteem (p<.05) for task attribution. The low deprived (LD) with high self-esteem subjects considered task as less a cause of success (M=1.90) than their high deprived (HD) counterparts (M=2.35). The two groups with moderate self-esteem did not differ significantly (M=2.70 and 2.90 for LD and HD groups, respectively). In contrast to the LD group with high self-esteem the LD group with low self-esteem attributed more to task difficulty (M=2.40) than their high self-esteem counterparts (M=2.00).

The deprivation x self-esteem x target context, interaction reached significance level for two causes i.e., luck, (p<.01) and task difficulty, (p<.01). At high self-esteem level the difference in luck attribution between the high and low deprived groups was greater for personal than other’s success. At the moderate self-esteem level the differences were lesser for personal than other’s success while at low self-esteem level similar differences emerged for luck attribution for success. The HD subjects with high self-esteem attributed luck more as a cause for personal success (M=3.60) than their LD counterparts (M=3.10). the reverse was true for the
participants with moderate self-esteem level as other’s success was attributed more to luck by LD (M=4.0) than by HD (M=2.90) group.

In case of task difficulty (M=2.20) the LD subjects attributed lesser to task difficulty for personal success than for other’s self success (M=2.60) at high esteem level whereas HD group did not differ. At moderate self-esteem level the HD subjects attributed to task difficulty more (M=3.30) than the LD group (M=2.50) for personal success; but for the other’s success the HD group attributed task difficulty lesser (M=2.50) than LD group (M=2.90). At low self-esteem level the attributional pattern was just the reverse of the one found at high self-esteem level, i.e., the LD group attributed more to task difficulty (M=2.60) for other’s success as compared to HD group (M=2.00).

The main effect of deprivation was significant for luck (p<.01) and effort attributions, (p<.01). The LD subjects attributed luck to a greater extent than the HD subjects (M=3.10). The HD subjects attributed to effort more (M=3.83) than LD subjects (M=3.18). The main effect of self-esteem was significant for the effort, F(2.54)=9.22, p<.01 and task difficulty, F(2.54)=40.77, p<.01. Effort as a cause for failure was rated higher by low self-esteem subjects (M=3.90) and least by the high self-esteem subjects (M=2.95).
The deprivation x self-esteem interaction was significant for ability, (p<.01) and effort, (p<.05). It was found that at the high self-esteem level HD subjects gave higher rating for ability (M=4.20) than the LD subjects (M=2.50). At moderate and low levels of self-esteem, however, lesser differences were noted between the LD and HD groups. The HD subjects consistently attributed effort less as a cause for failure than LD subjects across the three levels of self-esteem (M=2.60, 3.15, 3.80 for HD, and 3.30, 4.20, 4.00 and LD groups).

The interaction of deprivation and target context also reached the significance level for ability, (p<.01 and luck, p<.05). For personal failure HD group attributed to ability more (M=3.90) than the LD group (M=2.77) while the reverse was true for ability attribution to other’s failure. In case of luck the mean difference was greater between the two groups for personal failure : LD group attributed more (M=4.43) than HD group (M=3.16) and the same was true for other’s failure but the difference was lesser than personal attribution.

The above results indicate that in success condition there was no significant difference in attributions made across the two deprivation levels. The level of self-esteem, however, influenced attribution for luck and task.
Target context affected effort attribution which was stronger in case of self than other’s success.

**Deprivation**

Psychologists use ‘deprivation’ as a hypothetical construct as well as an empirical variable to characterize procedures and conditions in laboratory studies as well as studies done in natural settings. In the context of socio-economic and cultural variations in societies, it has been frequently employed interchangeably with other expressions such as ‘cultural deprivation’, ‘environmental deprivation’, ‘parental deprivation’, ‘psychological deprivation’, ‘social deprivation’, ‘economic deprivation’ and ‘social disadvantage’. Most of these terms point to the deficient environmental conditions and impoverished experiences characteristic of the socially disadvantaged people (e.g., SC, ST, OBC). Literally ‘deprivation’ stand for the dispossession or loss of opportunities, privileges etc. However, researchers have virtually used as synonymous with ‘privation’, that is, lack or insufficiency of the basic necessities for survival of the individual. Thus the empirical studies of deprivation include both lack as well as loss of factors considered necessary for the growth and adaptation of the individual.
In doing so, as G. Misra and L.B. Tripathi (1977) have noted, the researchers have often confused consequents with antecedents and have taken a very narrow range of variables in isolation somewhat arbitrarily. Also, the notion of deprivation is used to refer to a variety of states or conditions. R.C. Tripathi (1982) has identified three criteria to classify the states of deprivation i.e. – organismic vs. environmental: objective vs. subjective and absolute vs. relative.

The Indian researchers have usually regarded deprivation as a global characterization of environmental impoverishment, without delineating the constituent environmental dimensions and the magnitude of differences amongst them. Deprivation is often viewed at through nominal categories such as caste, residential area or membership of a cultural/ethnic group. The resulting dichotomous groups are treated as deprived and non-deprived in “either/or” fashion which certainly is not the case. This has led to considerable confusion in understanding the specific features of deprivation. Use of SES scale which provides a composite score based on combination of factors such as income, education, occupational prestige, material assets and caste etc., has been a frequent practice. This, however, does not help in understanding deprivation. Also, there is no common area of agreement in
SES scales (Reddy-Sujatha, 1986). As G. Misra (1983) observes “differences in these variables have been assumed to represent differences in environment’s wealth or deprivation without delineating or specifying the exact nature or differences in environmental characteristics” (p. 14)

Some efforts have been made to go beyond the mere categorical or nominal level treatment of deprivation, by considering it in terms of proximal experiential variables. L.B. Tripathi and G. Misra’s (1975) proposal of prolonged deprivation is such an attempt. It refers to a broader spectrum of variables constituting the basic sources of experiences of the individual. It is considered as a prolonged process relative to a defined socio-cultural setting. Socio-cultural life in an community can be conceived of as a continuum, at one end of which lie those who have all their physical, social and economic needs gratified, leading to varied experiences of life, while at the other end lie those who are physically, socially and psychologically most handicapped in fulfilling their needs, and are thus unable to have varied experiences. The members of various social groups undergo specific types of experiences and at times lack in experiential width and depth. This shift in conceptualization has led to significant changes in measurement of deprivation in the real life conditions. These authors (G. Misra & L.B. Tripathi, 1978) constructed a
Prolonged Deprivation Scale (PDS) to assess the life conditions and experiences across 15 areas i.e., housing condition, home environment, economic sufficiency, food, clothing, formal educational experiences, childhood experiences, rearing experiences, parental characteristics, interaction with parents, motivational experiences, emotional experiences, religious experiences, travel and recreation and miscellaneous socio-cultural experiences. A factor analysis revealed two factors i.e., physic economic deprivation and experiential deprivation. Its variations have been developed by Misra and A. Shukla (1986) and Pushpa (1990). Recently, Mukherjee, Chatterjee and Gupta (1991) found three factors i.e., of prolonged deprivation, viz. Psysico-economic, cultural and emotional.

Chambers (1991) has identified five dimensions of deprivation: poverty proper (lack of income and assets): physical weakness (under-nutrition, sickness, disability, lack of strength): isolation (ignorance, illiteracy, lack of peripheral location): vulnerability (to contingencies, to becoming poorer): and powerlessness. Based on the study of the priorities of the poor people, he has articulated a hierarchy of priorities consisting of survival, security and self-respect.
The perceived and subjective aspects of deprivation have also been attended to. For instance, Reddy (1992) has focused on the feeling of being deprived and developed a measure of awareness of deprivation. Pandey and Annop K. Singh (1985) have developed a measure of perceived poverty. It involves subjective assessment of (a) income in relation to household expenditure, (b) dissatisfaction with economic condition, property, standard of housing, food, clothing and, (c) anxiety concerning resources for essential expenses (e.g., festivals, marriage rituals) and unexpected events (e.g. illness, accidents and death. This measure was modified by Nanda Biswas and Pandey (1996). It was observed that perceived poverty correlates positively with per-capita income and quality of living conditions. Also, the measure of perceived poverty in comparison to objective indicators has proved to be a stronger predictor of an individual’s reactions to poverty, in terms of coping and adaptation (Pandey, 1999).

The human environment is often viewed as comprised of a system of nested hierarchies (Bronfenbrenner, 1977; G. Misra & K.N. Tripathi, 1993). Extending this approach to the Indian context, D. Sinha (1982b) has proposed an ecological model of deprivation consisting of two concentric layers of factors (See ch. 4 this volume). The studies of Saraswathi and Dutta (1990,
1992), and G. Misra and B.K. Tiwari (1986, 1992) have demonstrated the efficacy of ecological framework in relating poverty and deprivation to social and cognitive development.

Venkatamma and Rajamanickam (1984) found that in Tamilnadu, there was greater degree of deprivation, in motivational experiences and low in travel and recreation areas of prolonged deprivation. The number of children in the family was positively related to deprivation level. K. Pandey (1988) has developed a deprivation scale related to the deficiencies in social, emotional, economic, parental and educational areas. Similarly Upadhyaya (1986) developed an inventory to assess the deficiency in home and school environments. Tharakan (1992) has developed an SES measure including education, occupation, social participation, monthly income and material possession. G. Misra and B.K. Tiwari’s (1986) measure of home environment consists of seven factors i.e., intellective stimulation at home, perceived home environment, verbal interaction, parental concern, perception of school environment and parental pressure. Amar K. Singh (1983) has used an additive index of social advantage/disadvantage consisting of four components i.e., (i) income: high/low, (ii) social status: high/low caste or tribe, (iii) sex: male/female, and (iv) place of residence: urban/rural.
Thus, it is clear that measurement of deprivation has been undertaken in diverse ways and with varying degrees of emphasis on dispositional and/or experiential features in one’s life. Also most of these attempts use an additive model in which different components are equally weighted. While multidimensionality of the concept is often accepted the differential contributions of various factors and the degree of interrelatedness of parameters in the deprivation environment have often been ignored (Tripathi, 1982).

As a psychological construct, the study of deprivation suffers from several problems. They emerge from conceptual diversity in studies, level of measurement (microscopic vs. macroscopic) and investigator’s specific treatment and analysis of deprivation. In another analysis Chatterjee (1982) has noted that there is a need to distinguish the variables with which deprivation correlates monotonically and non-monotonically. In assessing poverty and deprivation, attention should be given to the needs and priorities of poor people as experienced by them. In this context, special care has to be taken not to miss or misperceive the poor.

Social Disadvantage
The Indian society presents a context in which vast differences still continue to exist in the life conditions of the people. It presents a hierarchically arranged social structure in which the lowest strata of society, constituted by the people of some backward and SC as well as ST groups is deprived of economic, cultural and social opportunities for considerable period of time. Areas with a high proportion of tribals notably in central and eastern India are amongst the poorest. In rural areas many low castes are still relegated to menial roles and are put to severe discrimination. The extent of admission of various socio-cultural and religious ceremonies and activities depends on the caste of a person. A majority of these castes make their living as agricultural or urban labourers as employees of the landlord. There cultural, social and religious life somewhat differs from that of the higher castes. The prevailing power structures, partially reflecting the distribution of land ownership and wealth often create social discrimination.

The official measures adopted after independence (e.g., social legislation, industrialization, spread of educational facilities, Zamindari abolition) have made financial, educational, social and cultural activities partly independent of caste structure and upward social mobility has been on increase. However, the equality of opportunity is not yet realized. The efforts
to accelerate the process of socio-economic uplift of the disadvantaged groups through positive discrimination have not been able to achieve much. On the other hand, the erosion of traditional way of life and making caste independent of occupation has created economic hardships for the high caste people. This has resulted in a category of economically disadvantaged people in the high caste strata too and caste alone cannot serve as an adequate criterion of poverty. Caste and class do go together to some extent but their relationship depends on many other contextual factors.

In brief, the nature of disadvantage and its dimensions in Indian context are characterized by an extreme degree of poverty, overpopulation. Vertical social structure and varying degrees of agro-economic development. The structure of disadvantage is related to the broader socio-cultural configuration of society which transmits and maintains deprivation. As Amartya Sen (1982) has rightly noted, in India lower castes were traditionally in a disadvantageous position in the overall socioeconomic structure and they have lived for long in perpetual poverty. They include untouchables, tribal’s, weaker castes, women and certain minority groups (including refugees and internally displaced people). In this way disadvantage becomes a systematic application of handicap. Thus various social groups suffer from
intergenerational continuities of deprivations due to structural disadvantage, Caste, gender, ethnicity become linked with deprivation because of the features of social structure. As noted by Edwards (1979) “membership in a social group is the source of problem and makes disadvantage a phenomenon of socio-cultural origin” (p. 248). Disadvantage involves systematic unfairness in the distribution of rewards and the opportunities of life (Brown, 1983).

Several protective, developmental and preferential measures have been adopted by the Central and the State Governments for the upliftment of Dalits since independence. However, despite of constitutional safeguards, the socioeconomic condition of weaker sections is deteriorating.

Children constitute another important category of the disadvantage. They bear the heaviest burden of poverty. Child poverty is increasing at a much faster rate than adult poverty across rich as well as poor countries. Its effect on children is direct as well as indirect. The direct consequences include less than optimal parental interaction, inadequate child care and child labour. While child labour does contribute to family income some of its forms are exploitative. Children become commodities and market forces tend to exploit them in many ways.
Women and girls constitute another important disadvantaged group. India has increasingly adverse sex ratio, the reason for which are poorly understood. However, it does point to the low status of women as well as discrimination against girls. The sex ratio has deteriorated over this century and it is particularly adverse in the northern and western states and urban regions. Women have restricted access to the social security programmes of the state, to health care and to education which restrict the development of children. Girl’s life is full of deprivation and discrimination. This is reflected in the pathetic nutritional status, discriminatory food supply, higher morbidity and mortality (Ghosh, 1991). Parents often over indulge the male child at the cost of the female child. Also, parental occupation, econ-cultural context and aspects of socialization influence this situation. Discrimination in feeding, weaning and toilet training between 3-6 years old boys and girls has been reported (Bhogle, 1991). Age of sending to school, choice of academic curricular and future aspirations of the girl child also differ. In a nation-wide study Anadalakshmy (1994) has noted that “the birth of the girl child tends to be greeted with anemic joy, if not grief, and that she continues to be treated within the family and outside as a second class citizen. (p. 43).

**Deprivation: All Pervasive**
There are very few people in the world. If any, who do not experience some sort of deprivation or non-fulfillment of their needs at one time or the other in their life? For some, deprivation is severe and recurrent of prolonged, for others, it is mild and temporary or ephemeral, the deprivation too is of many kinds. It may be weaning the child from mother’s breast, living in poverty where the basic needs of life-food, clothes and shelter are not satisfied even minimally, sometimes, it may be lack of opportunities to interact with people of one’s likings, opportunities for self expression etc. Dispossessing a person of what he is entitled to possess by the law of the society or the law of nature, that is the principle of natural justice is another dimension of deprivation. Absence of opportunities or of adequate freedom to act according to one’s beliefs and values is also a kind of deprivation. So this pervasive phenomenon deprivation occurs in the life of the people at large. Sometimes the very environment, physical and cultural, is deficient and a whole community of people living in it is deprived. Examples of deficient environments are those of the tribal’s in India and Red Indians in America or the people living in desert or hill areas where nature is not so kind and beautiful culturally deprived persona are again tribal and scheduled caste people who by and large, live a poor life. Characterized by opportunities
beliefs primitive, Social cultural, Crude manner’s frequent quarrels and sweepings mutual distrust and dissension the social milieu of such people is not congenial for the growth of noble ideas, higher values and goals on the whole. Their quality of life juggled by the modern criterion of excellence is poor.

**Effect of Deprivation**

Furthermore, children from deficient environment have limited interaction with the physical and social world outside their immediate neighborhood both in time and space. There is lack of play things and other recreational media such as movies, radio, television etc. Lack of reading materials other then bare textbooks severely restricts their general information about the people and the world outside. There is no variety in their interaction pattern with the people and this leads to stultified intellectual, social and language development. These handicaps further restrict their educational growth.

**Concept of Deprivation**

In order to study the various fields of deprivation it will be pertinent to define what deprivation means.
Etyma logically, “The word deprivation” is derived from verb “to deprive” which mean to dispossess or strip (a person or an object) and implies a “felt loss”. The reference obliviously is to certain deficiencies in the environment which are not only there but are also experienced as such by the individual. It relates to certain features or aspects of the environment that are absent or inadequate in certain degree which causes an impact on the functioning of the individual. Used as a construct in psychology it means a state resulting from withdrawal or taking away of a thing from the person which in normal courses should have been with him.

Although this, in general, is the meaning of the term deprivation, it has been used differently by different investigators, withholding of food for a few minutes or hours, switching off light of a room for certain hour, immobilizing the person for given length of time etc. indicative of deprivation. Removing from his social group immediately after his birth or later on ringing him up in different group, lowering the socio-economic conditions in which the person is to grow etc. are also indicative of deprivation. The former is the narrow meaning of deprivation where as the latter of its broader commutations.
Then one can also a peak of objective and subjective meaning of deprivation, for one may be actually deprived of certain things but may at feel deprived.

In society, the term deprivation has much broader meaning. It connotes appropriation of fruits of ones labors; the appropriation being a continuous process. Appropriation implies appropriator this result in division of society in to rich and poor, haves or have not ruling and ruled, privileged and non privileged, advantaged and disadvantaged the poor, they have not ruled etc. denoting deprivation, but such categorization tend to over-represent actual condition of a given society because no society can be said to be composed of only two distinct classes. It means at societal level deprivation when viewed from class angles, acquires a multidimensional character. Such a consideration would lead to categorization of deprivation into absolute and relative, full and partial, short and long term, intense and mild etc. To an individual who does not have food to eat, clothes to wear, house to live, etc. deprivation is absolute but one has something to eat, wear, live etc. But not enough of each of it, the deprivation is relative; such consideration would also require the examination of the mechanism of appropriation.
From the above it is evident that deprivation is multidimensional concept employing “dispossession” or “loss” or “withholding” or “blockades”. It, therefore, can be varied in quality, time, space etc.

In the studies of deprivational effects is natural setting psychologists and other behavioral scientists have conceptualized the term deprivation with different appellatives. Some of the term used are: effective deprivation (Gewirts, 1961); cognitive deprivation (Green-Hofmann & Morgan 1962) cultural deprivation (Riussman, 1962) Kegan, 1970; wight, Gloniger & Kneene 1970); Das 1970; economic deprivation (Symmonds, 1965); educational deprivation (Getzels 1969); emotional deprivation (Statt, 1974); environmental deprivation (Deustch 1965); inequality (Miller 1968); paternal or maternal deprivational (Yarr 1961) Malnutrition (Das & Pivato 1977; Dobbing 1967; Bladslee 1967); medical deprivation (Suchman 1966); Poverty (Bee 1974); Prolonged deprivation (Mishra & Tripathi 1977) Tripathi & Mishra, 1975, 1976); Psychological deprivation (Lengmeier, 1972; Goldfarb, 1945; Langmeier & Metezech 1975) Relative deprivation (Crosby, 1976); Social pathology (Calemman, 1971); social and cultural deprivation (Havinghurst, Gordon 1968; Uzgiris, 1968; Sinha, 1977; Singh
1976); Social deprivation (Rankin 1970; Tulkin 1972); Sense of deprivation (upadhyaya 1982).

Frank Riessman has used the term deprivation interchangeably with “culturally deprived”, “educationally deprived”, “deprived”, “underprivileged”, “disadvantaged lower class”, “lower socio-economic group”, etc.

Mishra and Tripathi (1977) used deprivation globally and included all aspects of experimental inputs of an individual in a specified natural setting for determining its level. In fact important aspects of deprivation such as physical, social, emotional, economic, educational, psychological, parental globally affect the personality of an individual.

In fact most of the person of both sexes and nationalities suffer from a sense of deprivation because some of the basic needs or aspirations remain unfulfilled or negated by individuals, family trends, social canons and governmental care. Though there are number of backward classes of people who never possess any sense of deprivation on account of lack of mental growth or proper psychological training or being adherent to particular mode of living. Sometimes this non-fulfillment to needs and aspirations plays a vital role in molding the mental structure of an individual or a group of
person so severely that it turns them into criminals or obliges them to revolt against the society, the system or the group which stands in their way or fulfill their aspirations. Lack of proper opportunities is also another which make person feel deprived. This lack of opportunities may be of various kinds and nature. Sometimes when one is not able to keep comparing with people of his choice of interest or when he is denied for which he is fit and other understanding persons are given lift, or when his desires are suppressed by undesirable elements, prejudiced officer or man in power. Sometimes it happens that person is deprived of a certain position, Service or other prospects which he rightly deserves in the society. This denial of natural justice affects his mental attitude and develops a wrong sense of deprivation. Sometimes a person is obliged to act against his wishes on account of social law or persons influence and is not allowed to act according to his own wish belief and trend of mind. This damage of one’s personal feelings, emotions and altitudes greatly contributes to deprivation.

It is evident that deprivation is not the resultant of particular channel of social or individual reaction and that; it is not the outcome of any particular situation or situations. Even physical and cultural environments may also be responsible for deprivation a person or a community of its due shore in social
and economic growth. Hence, it can be safely concluded that deprivation is produced from a number of factors which may be temporary or permanent and may grow from family discipline, social canons, governmental laws, economic conditions, etc.

Deprivation is the overall condition showing insufficient satisfaction of basic psychological and social needs. It can be used interchangeably for cultural deprivation social and cultural disadvantaged and under-privileged. It also refers to the deficient environmental conditions, impoverished experiences and psychological, physical, social, economic as well as other deficiencies as perceived by students.

In this study five areas of deprivation were taken which are as follows:-

1. Social Deprivation

Social Deprivation is a general term used to describe impoverished environments in which a child or adult is prevented from having the contact with other members of his species that he would ordinarily have. In a socially deprived environment there is no one for the infant to make contact with the from an attachment for.

Here social deprivation refers to availability of meager opportunities for associating with people.
2. Emotional Deprivation

The term “Emotional deprivation” refers to lack in the child’s experience of a positive reciprocal relationship with another person. It refers either to the rather precipitous loss of an accustomed relationship with a nurturing person in which his need for warm. Loving care has been regularly gratified or to the absence from the relationship, available evidences suggest that both these types of deprivation can have profound effects upon the development of the capacity to function in the reciprocal love relationship.

3. Economic Deprivation

Wilbur (1973) defined economic deprivation in term of those who are below or above specific threshold, having restricted poverty to those with low incomes. A multiple or correlates, such as housing educations, employment, health, fertility, mortality etc. are assembled.

4. Educational Deprivation

It indicates to those children who are being deprived of the facilities for education such as books, schooling etc. generally it is found that the condition of municipality schools and other government aided schools is not satisfactory. Due to free schooling the children from low economic status prefer to study in that type of schools. The important cause of educational
deprivation is scarcity of good teacher and the improper selection of teachers in primary and higher secondary levels. There is also one of the causes of educational deprivation is dearth of educational knowledge among the parents. They are not able to help their children in the completion of their homework because they are illiterates and they do not give more importance to that type of education. Economic conditions also hamper the performance of children, generally it is seen that poor housing condition, lack of physical facilities, lack of proper room for studying. Crowded home condition and non-availability of books due to deficiency to money affect the child’s performance and hamper his capacity to achieve positively.

5. Parental Deprivation

Parental deprivation may take variety to form but in particular, children may be regarded as parentally deprived when they lack a consistent mother figure. When the family is fatherless, and when warmth and affection are missing in the family, even when both parents are present.

Effects of Deprivation

Furthermore, children from deficient environment have limited interaction with the physical and social world outside their immediate neighborhood both in time and space, there is lack of play things and other
recreational media such as movie, radio, television etc. lack of reading materials other than bare textbooks severely restricts their general information about the people and world outside. There is no variety in their interaction pattern, with the people and this lead to stultified intellectual, Social and language development, these handicaps further restrict their educational growth.

"All learning has an emotional base."

-- Plato

**Conclusion**

In conclusion it may be noted that poverty is a multifaceted phenomenon. It relates to unsatisfied needs and characterizes a condition of relative deprivation owing to unequal distribution of resources in a given societal context. The insufficient income does not allow poor to take care of basic needs. They are unable to undertake those activities and enjoy the facilities which are customary to the society to which they belong. It is being increasingly realized that poverty is not due to poor person’s fate or karma or bad deeds but, as economic and social analyses have shown, is determined by the socio-political processes and arrangements in the society. The division of society into rich and poor categories is widespread in developed as well as
developed part of the world. However, the specific factors underlying poverty in different countries may be different. At societal level, poverty is caused and maintained by a variety of contextual factors including ecology, cultural traditions, economic policy as well as political orientation. At individual level, the processes of social comparison, aspiration and perception of options and possibilities to pursue alternative life courses mediate and experience of poverty. Of course, the resource and constraints in the ecological settings delimit the choices of people in significant ways. In the Indian context poverty’s association with social hierarchy and gender gives it a different meaning causing the phenomenon of social disadvantage. In addition, continuous migration of rural people of cities, introduction of labour saving gadgets, displacement of people due to various developmental projects, illiteracy, unemployment, unequal distribution of resources of production and centralization of capital and economic power have made many sections of population vulnerable. It has been indicated that the policies, the beneficiaries and the mechanisms are often guided by the interest groups in power. In other words poverty in approached with the hidden agenda of the rich or the non-poor who central to the decision are making process. While assault on poverty has made certain provisions for the
poor, the population explosion and increased standards of life have contributed to the increase in the number of the poor people. Eliminating poverty by bringing poor to a minimum standard of life requires not only the resources but also political commitment and a responsive bureaucracy to achieve equity in the distribution of income and a reorientation of the production process geared towards the goal of uplift of the poor.

**Role of Parents in Emotional Learning**

Emotional learning begins in life’s earliest moments, and continues throughout childhood. All the small exchanges between parent and child have an emotional subtext, and in the repetition of these messages over the year’s children form the core of their emotional outlook and capabilities. A little girl who finds a puzzle frustrating and asks her busy mother to help gets one message if the reply is the mother’s clear pleasure at the request, and quite another if it’s a curt “Don’t bother me - I’ve got important work to do”.

When such encounters become typical of child and parent, they mold the child’s emotional expectations about relationships, outlooks that will flavour her functioning in all realms of life, for better or worse.

The risks are greatest for those children whose parents are grossly inept immature, abusing drugs, depressed or chronically angry, or simply aimless
and living chaotic lives. Such parents are for less likely to give adequate care, let alone attune to their toddler’s emotional needs. Simple neglect, studies find, can be more damaging than outright abuse. A survey of maltreated children found the neglected younger’s doing the worse of all: they were the most anxious, inattentive, and apathetic, alternately aggressive and withdrawn. The rate for having to repeat first grade among them was 65 parents.

The first three or four years of life are a period when the toddler’s brain grows to about two thirds its full size, and evolves in complexity at a greater rate than it ever will again. During this period key kinds of learning take place more readily than later in life- emotional learning foremost among them. During this time severe stress can impair the brain’s learning centers and so be damaging to the intellect. Though, this can be remedied to some extent by experiences later in life, the impact of this early learning is profound.

Family life is our first school for emotional learning, in this intimate cauldron we learn how to feel about ourselves and how others will react to our feelings, how to think about these feelings and what choices we have in reacting, how to read and express hopes and fears. This emotional schooling
operates not just through the things that parents say and do directly to children, but also in the models they offer for handling their own feelings and those that pass between husband and wife. Some parents are gifted emotional teachers, others atrocious.

There are hundreds of studies showing that how parents treat their children whether with harsh discipline or empathic understanding, with indifference or warmth, and so on—has deep and lasting consequences for the child’s emotional life. Only recently, though, have there been hard data showing that having emotionally intelligent parents is itself of enormous benefit to a child. The ways a couple handles the feelings between them—in additions to their direct dealings with a child—impart powerful lessons to their family. When research teams led by Carole Hooven and John Gottman at the University of Washington did a microanalysis of interactions in couples on how the partners handled their children, they found that those couples who were more emotionally competent in the marriage were also the most effective in helping their children with their emotional ups and downs.

The families were first seen when one of their children was just five years old and again when the child had reached nine. In addition to observing the parents talk with each other, the research team also watched families as
the father or mother tried to show their young child how to operate a new video game—a seemingly innocuous interaction, but quite telling about the emotional currents that run between parent and child. Some mothers and fathers were overbearing, losing patience with their child’s ineptness, raising their voices in disgust or exasperation, some even putting their child down as ‘stupid’—in short, falling prey to the same tendencies toward contempt and disgust that eat away at a marriage. Others, however, were patient with their child’s errors, helping the child figure the game out in his or her own way rather than imposing the parent’s will. The video game session was a surprisingly powerful barometer of the parents’ emotional style.

The three most common emotionally inept parenting styles proved to be—

1- Ignoring Feeling Altogether

Such parents treat a child’s emotional upset as trivial or a bother, something they should wait to blow over. They fail to use emotional moments as a chance to get closer to the child or to help the child learn lessons in emotional competence.
2- Being too leiszez-faire

These parents notice how a child feels, but hold that however a child handles the emotional storm is fine-even, say, hitting. Like those who ignore a child’s feelings, these parents rarely step in to try to show their child an alternative-emotional response. They try to soothe all upsets, and will, for instance, use bargaining and bribes to get their child to stop being sad or angry.

3- Being Contemptuous, showing no respect for how the child feels

Such parents are typically disapproving, harsh in both their criticisms and their punishments. They might, for instance, forbid any display of the child’s anger at all, and become punitive at the least sign of irritability. These are the parents who angrily yell at a child who is trying to tell his side of the story, ‘Don’t you talk back to me’.

But, there are parents who seize the opportunity of a child’s upset to act as what amounts to an emotional coach or mentor. They take their child’s feelings seriously enough to try to understand exactly what is upsetting them and to help the child find positive ways to soothe their feelings.

In order for parents to be effective coaches in this way, they must have a fairly good grasp of the rudiments of emotional intelligence themselves. One
of the basic emotional lessons for a child, for example, is how to distinguish among feelings, a father who is too turned out of, say, his own sadness can not help his son understand the difference between grieving over a loss, feeling sad in a sad movie, and the sadness that arises when something bad happens to someone the child cares about. Beyond this distinction, there are more sophisticated insights, such as that anger is so often prompted by first feeling hurt.

As children grow the specific emotional lessons they are ready for- and in need of- shift. The lessons is empathy begin in infancy, with parents who attune to their baby’s feelings. Though some emotional skills are honed with friends through the years, emotionally adept parents can do much to help their children with each of the basics of emotional intelligence: learning how to recognize, manage, and harness their feelings, empathizing, and handling the feelings that arise in their relationships.

The impact of such parenting on children is extraordinarily sweeping. The University of Washington team found that when parents are emotionally adept, compared to those who handle feelings poorly, their children – understandably – get along better with, show more affection toward, and have less tension around their parents. But beyond that, these children also are
better at handling their own emotions, are more effective at soothing themselves when upset, and get upset less often. The children are also more relaxed biologically, with lower levels of stress hormones and other physiological indicators of emotional arousal. Other advantages are social—these children are more popular with and are better liked by their peers, and are seen by their teachers as more socially skilled. Their parents and teachers alike rate these children as having fewer behavioural problems such as rudeness or aggressiveness. Finally, the benefits are cognitive, these children can pay attention better, and so are more effective learners. Holding I.Q. constant, the five-year-olds whose parents were good coaches had higher achievement scores in math and reading when they reached third grade. Thus the payoff for children whose parents are emotionally adept is a surprising—almost astounding—range of advantages across, and beyond, the spectrum of emotional intelligence.

What is Emotional Intelligence?

Emotional intelligence (EI) refers to the ability to perceive, control, and evaluate emotions. Some researchers suggest that emotional intelligence can be learned and strengthened, while other claim it is an inborn characteristic.
Since 1990, Peter Salovey and John D. Mayer have been the leading researchers on emotional intelligence. In their influential article “Emotional Intelligence,” they defined emotional intelligence as, “the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions” (1990).

Salovey and Mayer proposed a model that identified four different factors of emotional intelligence: the perception of emotion, the ability reason using emotions, the ability to understand emotion, and the ability to manage emotions.

According to Salovey and Mayer, the four branches of their model are, "arranged from more basic psychological processes to higher, more psychologically integrated processes. For example, the lowest level branch concerns the (relatively) simple abilities of perceiving and expressing emotion. In contrast, the highest level branch concerns the conscious, reflective regulation of emotion" (1997).

**A Brief History of Emotional Intelligence**

1930s – Edward Thorndike describes the concept of "social intelligence" as the ability to get along with other people.
1940s – David Wechsler suggests that affective components of intelligence may be essential to success in life.

1950s – Humanistic psychologists such as Abraham Maslow describe how people can build emotional strength.

1975 - Howard Gardner publishes The Shattered Mind, which introduces the concept of multiple intelligences.

1985 - Wayne Payne introduces the term emotional intelligence in his doctoral dissertation entitled “A study of emotion: developing emotional intelligence; self-integration; relating to fear, pain and desire (theory, structure of reality, problem-solving, contraction/expansion, and tuning in/coming out/letting go).”

1987 – In an article published in Mensa Magazine, Keith Beasley uses the term “emotional quotient.” It has been suggested that this is the first published use of the term, although Reuven Bar-On claims to have used the term in an unpublished version of his graduate thesis.

1990 – Psychologists Peter Salovey and John Mayer publish their landmark article, "Emotional Intelligence," in the journal Imagination, Cognition, and Personality.
The concept of emotional intelligence is popularized after publication of psychologist and New York Times science writer Daniel Goleman’s book Emotional Intelligence: Why It Can Matter More Than IQ.

**Measuring Emotional Intelligence**

"In regard to measuring emotional intelligence – I am a great believer that criterion-report (that is, ability testing) is the only adequate method to employ. Intelligence is an ability, and is directly measured only by having people answer questions and evaluating the correctness of those answers." -- John D. Mayer

Reuven Bar-On’s EQ-i

A self-report test designed to measure competencies including awareness, stress tolerance, problem solving, and happiness. According to Bar-On, “Emotional intelligence is an array of non-cognitive capabilities, competencies, and skills that influence one’s ability to succeed in coping with environmental demands and pressures.”

Multifactor Emotional Intelligence Scale (MEIS)

An ability-based test in which test-takers perform tasks designed to assess their ability to perceive, identify, understand, and utilize emotions.
Seligman Attributional Style Questionnaire (SASQ)

Originally designed as a screening test for the life insurance company Metropolitan Life, the SASQ measures optimism and pessimism.

Emotional Competence Inventory (ECI)

Based on an older instrument known as the Self-Assessment Questionnaire, the ECI involves having people who know the individual offer ratings of that person’s abilities on a number of different emotional competencies.

Value Education

Introduction

Peace be to all–‘Lokash Samastaa Sukhino Bhavantu’ was the prayer of the Vedic Seers of India. They had advocated for the world as one family – ‘Vasudhaiva Kutumbakam’. The present day world seems to move ahead to achieve this end. The modern Science and Technology have rendered their might to unite the countries and continents into one unit and no more a problem is treated as regional, but international. Everyone thinks, feels, speaks and acts in terms of globalization. In fact the world has become one family.

But it is not that family as visualized by the Indian seers. It is simply a nearness of the family members, not dearness. In fact dearness has become
rare, love has given place to hatred, and peace has been substituted by terror. No country feel safe with its neighbours and no individual feels happy with its neighbors. In spite of spectacular scientific and technological advancements man is still a victim of his own desires and is caught in his own passions like hatred, racialism, violence and jealousy. Consequently, his frustration and insecurity have lead to tremendous exploitations which has resulted in deprivation and poverty among the masses and the hunger for anything and everything is growing day by day instead of being satiated.

The social living today is marked by tremendous scientific and technological advancements and there is explosion of desires for achieving material goals. This has brought about tensions, conflicts, competitions, social distances, alienations, rivalries and violence. Family life has lost its glamour. There is no amicable relationship among the family members; neither the elders are respected, nor the younger’s are treated with love and affection. Lover has become materialistic and money has become the guiding factor. Politics without principles is playing havoc in the lives of people. Man is craving for a prosperous future, for positions of authority, power, care-free living, but he is not interested to possess pure, clear, loving intellects and a humble disposition. In fact man has been devalued; there is a decline in
human, moral and ethical values. There is a great crisis of character and the peace has lost its meaning. Whole world is now thinking loudly of peace, but no methodical attempt is being made to achieve it. Keeping missiles in one hand theta nations are stretching the other for peace. In fact the ‘peace’ has been cut into ‘pieces’- fraction and fight, disorder and disturbances, unrest and violence.

The reason for this sorrowful state of affairs of the world lies at the grass-root of the individual who has lost his values as a human being. The definition of man as a rational animal has only affirmed him to be an animal and not rational. There is lack of harmony between his outer life of action and inner life of faith and emotions. This loss of harmony has resulted in loss of character and consequent erosion of values in social, economic, religious, moral and ethical spheres of life.

**What is value?**

Value is the quality of anything that renders it desirable or something that is priced, held in respect or deemed worthy, value is a belief upon which a man acts by preference; it is a principle which guides mans’ desires, feelings and action. Human values are those which promote the basic human interest, healthy, vigorous and joyful life, help intellectual and aesthetic
pursuits and make a man really human devoid of all the animal traits. They are numerous and cannot be numbered, but Sri Satya Sai Baba has identified truth, right conduct, peace, love and non-violence as five basic human values.

Truth is perfect accord with reality. It is the true nature of every human being. This truth which means the precise correspondence between what exists as fact and its perception, understanding and expression is the highest value for a human being, because no one can live either on negation of truth or a distortion of truth. Right conduct is an indispensable component of a well integrated personality. It establishes amicable relationship with all concerned. Peace is a state when man is contented and is having no desires. It is calm contentment arising from the right attitude towards action. It is a sound and balanced mental state which learns to find rest in action and which utilizes all the inherent vital energies to create a perfect harmony in action. Love as a human value is based on the proper perception and conception of truth. The knowledge of truth and the knowledge of self lead to the expansion of one’s vision. Love is in fact the base of all other values. Without love a man cannot be treated as a human being. The attitude to abstain from doing or causing harm of any kind to anything or anyone is an elementary form of non-violence. When this attitude is not limited to individual persons or situations,
but gets expanded to a stable, general way of life it reaches a higher plane, when the attitude becomes an integral part of the psyche and the being non-violence rises and permeates the entire life with purity and permanence. Non-violence thus pervading is indeed love in the purest form. In a subtle sense it includes almost all the virtues.

All these values need to be cultivated by every human being from the very beginning of his life. These should not be imposed, because an imposed morality is bound to explode in the long run. It is seen that a person’s propagating a number of quotations from the scriptures but not following a single one. A spontaneous morality along will last. Hence the entire curricular for primary and secondary schools need to be reshaped keeping value education at the centre of educational process. The child must develop within himself a psychological atmosphere by which he can live peacefully and without any anxiety not only with himself but with others also. He should be taught to develop self-help skills, social skills and ethical skills, so that he would become a healthy individual in the society rather than becoming a bone to it.

The value oriented education should both direct and indirect approach. The curricular need to be framed in such a manner that the child learns not
only through precept and example but through his own action. Sri Satya Sai Baba has launched value education project in the name of Balvikas which is not only guiding the children in proper directive but also influencing the parents and elders a lot. A curriculum for nine years has already been framed to inculcate human values in the child from the very beginning and nurture it for none long years so that is becomes a permanent asset of his being. This value orientation is not meant only for the spiritual or cultural development of the child. It is also meant to lay a firm foundation of economic value system so that each individual becomes economically independent of the society by making himself a producer of wealth rather than a mere consumer.

It is true that starting to build the character of the children all over the world through value-oriented education and make it basis to achieve world peace seem to be poles apart and it will certainly take decades, may be centuries, to achieve our objective, but there is no other way out. Only education can build the character and character can achieve world peace. First education is to reformed and made value oriented. There is not short-cut. If we want to achieve our objective earlier we should try to understand, practice and propagate with zeal and sincerity, the Satya Sai Education in Human Values Programme, which was started in this land three decades ago,
has spread in a number of countries of the world and is yielding success where implemented. The literature is also available in a number of languages to lead us to the goal.

Theoretical Framework

Values: A Definitional View Point

Human values have been employed in two distinctively different ways in human discourse. It is often said that a person has a value or an object has a value. These two usages have been explicitly recognized by writers in various disciplines such as Charles Moris in Philosophy, Brewster Smith (1969) in Psychology and Robin William (1968) in Sociology. In Present study the researcher has attempted to clarify the meaning of human values by explaining the ideas of Rokeach (1973) and Shaver (1976).

Rokeach (1973) defined value as an enduring belief, a specific mode of conduct or end state of existence along a continuum of relative importance. Any conception of human values if is to be fruitful, it must be able to account for the enduring character of
values as well as their changing character. The enduring character of values arises mainly by their initial teaching and learning in isolation from other values. A mode of behavior or end state is always desirable. The isolated and absolute learning of values more or less guarantees their endurance and stability. In case of values as a belief, Rokeach (1968) has distinguished three types of beliefs: (a) descriptive or existential beliefs, something being true or false; (b) evaluative beliefs, where in the object of belief is judged to be good or bad; and (c) prescriptive or proscriptive beliefs, where in some means or end of actions is judged to be desirable or undesirable. Values like all beliefs have conative, affective and behavioural components. A value refers to a mode of conduct or end state of existence.

A value is a preference as well as the conception of the preferable. According to Kluckohn a value is a "Conception of the desirable" and not something "merely desired". A conception of the desirable seems to be nothing more than a special kind of preference - a preference for one mode or a preference for one end state over other end state. A value is a conception of something that is
personally or socially preferable. When a person speaks about his values, it can not be assumed that he necessarily intends to apply them differently to young and old, men and women, rich and poor or and so on.

In shaver's view, values are, "standards and principles for judging worth. They are criteria by which we judge things (people, objects, ideas, actions and situations) to be good, worth while, desirable; or on the other hand, bad, worthless, despicable; or, of course, somewhere in between these extremes. We may apply our values consciously or they may function unconsciously as a part of the influence of our frame of reference, without our being aware of the standards implied by our decisions". Roin Williams (1968) has also remarked that a person’s values serve as "The criteria or standard in terms of which evaluations are made".

The shaver's definition contains three key elements.

(i)The values are concepts, not feelings. Values embody and express feelings, but they are more then feelings. They are standards for judgement with rational content. Because of the rational content a given value can be defined, analyzed and compared with other
values. A value is a concept that carries criteria for rating the things. Thus a value holds affect, but its defining structure is cognitive.

(ii) Values exist in the mind independently of self awareness or public affirmation. A value does not have to be explicitly announced or put into practice to qualify as a value. Values often form a part of frame of judgement without man's conscious knowledge or deliberate choosing.

(iii) Values are dimensional rather than absolute categories. In other words they are criteria for judging degrees of good and bad, right or wrong, or praise and blame. Values are not simply the presence or absence of these characteristics. They are sets of rules for rating behaviours or objects along a continuum of worth (Harsh Miller and fielding, 1980).

Shaver has categorized values into three aesthetic values, instrumental values and normal values. By aesthetic values beauty is judged. Instrumental values are standards set in order to achieve other standards. Moral values, according to Shaver are, "The standards, the principles, by which we judge whether aims or actions
are proper. Moral values may vary in the degree of importance and quality, but all normal values express something more than individual standard. Shaver and strong (1979) said, "Because of the moral values are used to justify and judge ethical decisions, and these have impact on other people, moral standards are not merely matters of personal taste". When a person is faced with a moral dilemma, he is asked what he ought to do. Unlike aesthetic or instrumental values, moral values are of high priority in value education than aesthetic and instrumental values.

**Models of value Education**

In case of value education a model of teaching is a way of thinking and doing for the development of moral caring, judging, and acting. In an educational setting model of value education includes a theory, or a point of view, about how people develop morally and a set of strategies or principles for fostering moral development. The models of value education provide a broad based pedagogy to mobilize feeling, to guide thinking and to sustain action.

**Rationale of the Study**
Psychological research on poverty and disadvantage in India is over three decades old. Indian psychologists have variously focused on the problems of poverty, deprivation and disadvantage along with several related and applied issues such as rural development, malnutrition, illiteracy, population growth, health and sanitation etc.

The perceived states of deprivation, poverty and disadvantage, however, are not just subjective experiences; they are grounded in physical realities of income, caste, class housing, nutrition, health and all other socio-economic conditions which are linked to well-being and quality of life. The nexus between the objective socio-economic conditions and subjective experience of being poor or disadvantaged becomes evident when one finds that in any given society the chances of upward mobility and success in terms of the accepted criteria are also differentially distributed. In the modern scientific and technological societies, for example, success or chances of upward mobility are associated, to a large extent with scholastic success. However, scholastic success itself is quite a few meet with failures. Of the ones who fail, most share some common characteristics- they belong to the lower strata, low income groups, minorities and socially discriminated groups etc. In other words, in any society individuals belonging to certain
groups, with some marked characteristics, have a higher chance of failure in terms of the criteria valued in the society as indicators of success and upward mobility. Such groups are at a disadvantage because their members have a limited chance of success and upward mobility.

Poverty is commonly understood as a lack of economic resources, although this in itself would be inadequate for identifying the poor; one would have to view poverty as a set of social, economic and psychological conditions. Thus, the concepts of poverty and disadvantage are embedded in the socio-cultural, political, economic and psychological contexts. The dichotomies of disadvantaged-advantage, poor-nonpoor and deprived-nondeprived are the conventional labels essentially of a relative nature, in a complex pluralistic society like India they cannot be viewed as discrete categories. Contrasts, such as Harijan vs. Brahman, urban vs. rural, tribal vs. nontribal and even, female vs. males, based on caste, class and other demographic parameters are not to be vied in the manner in which the Black-white dichotomy has often been treated in American psychology. Given the complex multidimensional nature of poverty and disadvantage, it is not surprising that this area of research often shows ambiguity in conceptualization.
Statement of the Problem

Various research findings reveal the study of emotional intelligence, values and academic achievement of deprived girl students are determined by number of factors. Of all these factors theoretical, emotional, aesthetical, social, political, religious values and academic achievement and may be the major factors influence secondary level deprived girl students towards their emotional intelligence, values and academic achievement. The present study has been titled as:-

“A study of Emotional Intelligence, Values and Academic Achievement of deprived girl students studying at secondary level.”.

Objectives of the Study

The present study aims at achieving the following objectives:-

1. To see the difference in the Emotional Intelligence of highly deprived girl students studying in various boards.

2. To see the difference in the Emotional Intelligence of low deprived girl students studying in various boards.

3. To see the difference in the Emotional Intelligence of highly and low deprived girl students studying in various boards.
4. To see the difference in the Emotional Intelligence of low and high deprived girl students of various boards.

5. To see the difference in the Theoretical Value of highly deprived girl students of various boards studying in various schools.

6. To see the difference in the Emotional Value of highly deprived girl students of various boards studying in various schools.

7. To see the difference in the Aesthetic Value of highly deprived girl students of various boards studying in various schools.

8. To see the difference in the Social Value of highly deprived girl students of various boards studying in various schools.

9. To see the difference in the Political Value of highly deprived girl students of various boards studying in various schools.

10. To see the difference in the Religious Value of highly deprived girl students of various boards studying in various schools.

11. To see the difference in the Theoretical Value of low deprived girl students of various boards studying in various schools.

12. To see the difference in the Emotional Value of low deprived girl students of various boards studying in various schools.
13. To see the difference in the Aesthetic Value of low deprived girl students of various boards studying in various schools.

14. To see the difference in the Social Value of low deprived girl students of various boards studying in various schools.

15. To see the difference in the Political Value of low deprived girl students of various boards studying in various schools.

16. To see the difference in the Religious Value of low deprived girl students of various boards studying in various schools.

17. To see the difference in the Theoretical Value of highly and low deprived girl students of UP board studying in various schools.

18. To see the difference in the Emotional Value of highly and low deprived girl students of UP board studying in various schools.

19. To see the difference in the Aesthetic Value of highly and low deprived girl students of UP board studying in various schools.

20. To see the difference in the Social Value of highly and low deprived girl students of UP board studying in various schools.

21. To see the difference in the Political Value of highly and low deprived girl students of UP board studying in various schools.
22. To see the difference in the Religious Value of highly and low deprived girl students of UP board studying in various schools.

23. To see the difference in the Theoretical Value of highly and low deprived girl students of CBSE board studying in various schools.

24. To see the difference in the Emotional Value of highly and low deprived girl students of CBSE board studying in various schools.

25. To see the difference in the Aesthetic Value of highly and low deprived girl students of CBSE board studying in various schools.

26. To see the difference in the Social Value of highly and low deprived girl students of CBSE board studying in various schools.

27. To see the difference in the Political Value of highly and low deprived girl students of CBSE board studying in various schools.

28. To see the difference in the Religious Value of highly and low deprived girl students of CBSE board studying in various schools.

29. To see the difference in the Aesthetic Value of highly and low deprived girl students of various boards studying in various schools.

30. To see the difference in the Emotional Value of highly and low deprived girl students of various boards studying in various schools.
31. To see the difference in the Aesthetic Value of highly and low deprived girl students of various boards studying in various schools.

32. To see the difference in the Social Value of highly and low deprived girl students of various boards studying in various schools.

33. To see the difference in the Political Value of highly and low deprived girl students of various boards studying in various schools.

34. To see the difference in the Religious Value of highly and low deprived girl students of various boards studying in various schools.

35. To see the difference in the Theoretical Value of low and highly deprived girl students of various boards studying in various schools.

36. To see the difference in the Emotional Value of low and highly deprived girl students of various boards studying in various schools.

37. To see the difference in the Aesthetic Value of low and highly deprived girl students of various boards studying in various schools.

38. To see the difference in the Social Value of low and highly deprived girl students of various boards studying in various schools.

39. To see the difference in the Political Value of low and highly deprived girl students of various boards studying in various schools.
40. To see the difference in the Religious Value of low and highly deprived girl students of various boards studying in various schools.

41. To see the difference in the Academic Achievement of highly deprived girl students of various boards studying in various schools.

42. To see the difference in the Academic Achievement of low deprived girl students of various boards studying in various schools.

43. To see the difference in the Academic Achievement of highly and low deprived girl students of U.P. board studying in various schools.

44. To see the difference in the Academic Achievement of highly and low deprived girl students of CBSE board studying in various schools.

45. To see the difference in the Academic Achievement of highly and low deprived girl students of various boards studying in various schools.

46. To see the difference in the Academic Achievement of low and highly deprived girl students of various boards studying in various schools.

**Need of the Study**

The events of the post independence era (e.g., social legislations, industrialization, and spread of educational facilities) have certainly made financial and cultural activities partly independent of caste structure, and upward social mobility seems to be steadily increasing. However, the official
and nonofficial efforts to accelerate the process of socio-economic transformation of the weaker sections have not been able to change the situation significantly. Nationwide surveys by the NCERT and ICSSR of the problems of SC and ST students have shown that their socio-economic and cultural backgrounds in school and home are not supportive, while their aspirations have increased. Also, they suffer from feelings of inferiority and incompetence and have difficulty in coping with the demands of the educational system as well as have A Long Way to Go (Chitnis, 1981). On the other hand, the changes in the traditional way of life and the introduction of the socialistic pattern have created economic hardships for those of the high caste. As a consequence, there are new groups of economically disadvantaged people in the higher caste stratum also, and caste is no longer a sufficient criterion of poverty and deprivation.

**Hypotheses of Study**

In order to achieve the above mentioned objectives of the study, the following hypothesis will be subjected to empirical verifications:-

1. There is no significant difference in the Emotional Intelligence of highly deprived girl students studying in various boards.
2. There is no significant difference in the Emotional Intelligence of low deprived girl students studying in various boards.

3. There is no significant difference in the Emotional Intelligence of highly and low deprived girl students studying in various boards.

4. There is no significant difference in the Emotional Intelligence of low and high deprived girl students of various boards.

5. There is no significant difference in the Theoretical Value of highly deprived girl students of various boards studying in various schools.

6. There is no significant difference in the Emotional Value of highly deprived girl students of various boards studying in various schools.

7. There is no significant difference in the Aesthetic Value of highly deprived girl students of various boards studying in various schools.

8. There is no significant difference in the Social Value of highly deprived girl students of various boards studying in various schools.

9. There is no significant difference in the Political Value of highly deprived girl students of various boards studying in various schools.

10. There is no significant difference in the Religious Value of highly deprived girl students of various boards studying in various schools.
11. There is no significant difference in the Theoretical Value of low deprived girl students of various boards studying in various schools.

12. There is no significant difference in the Emotional Value of low deprived girl students of various boards studying in various schools.

13. There is no significant difference in the Aesthetic Value of low deprived girl students of various boards studying in various schools.

14. There is no significant difference in the Social Value of low deprived girl students of various boards studying in various schools.

15. There is no significant difference in the Political Value of low deprived girl students of various boards studying in various schools.

16. There is no significant difference in the Religious Value of low deprived girl students of various boards studying in various schools.

17. There is no significant difference in the Theoretical Value of highly and low deprived girl students of UP board studying in various schools.

18. There is no significant difference in the Emotional Value of highly and low deprived girl students of UP board studying in various schools.

19. There is no significant difference in the Aesthetic Value of highly and low deprived girl students of UP board studying in various schools.
20. There is no significant difference in the Social Value of highly and low deprived girl students of UP board studying in various schools.

21. There is no significant difference in the Political Value of highly and low deprived girl students of UP board studying in various schools.

22. There is no significant difference in the Religious Value of highly and low deprived girl students of UP board studying in various schools.

23. There is no significant difference in the Theoretical Value of highly and low deprived girl students of CBSE board studying in various schools.

24. There is no significant difference in the Emotional Value of highly and low deprived girl students of CBSE board studying in various schools.

25. There is no significant difference in the Aesthetic Value of highly and low deprived girl students of CBSE board studying in various schools.

26. There is no significant difference in the Social Value of highly and low deprived girl students of CBSE board studying in various schools.

27. There is no significant difference in the Political Value of highly and low deprived girl students of CBSE board studying in various schools.

28. There is no significant difference in the Religious Value of highly and low deprived girl students of CBSE board studying in various schools.
29. There is no significant difference in the Aesthetic Value of highly and low deprived girl students of various boards studying in various schools.

30. There is no significant difference in the Emotional Value of highly and low deprived girl students of various boards studying in various schools.

31. There is no significant difference in the Aesthetic Value of highly and low deprived girl students of various boards studying in various schools.

32. There is no significant difference in the Social Value of highly and low deprived girl students of various boards studying in various schools.

33. There is no significant difference in the Political Value of highly and low deprived girl students of various boards studying in various schools.

34. There is no significant difference in the Religious Value of highly and low deprived girl students of various boards studying in various schools.

35. There is no significant difference in the Theoretical Value of low and highly deprived girl students of various boards studying in various schools.

36. There is no significant difference in the Emotional Value of low and highly deprived girl students of various boards studying in various schools.
37. There is no significant difference in the Aesthetic Value of low and highly deprived girl students of various boards studying in various schools.

38. There is no significant difference in the Social Value of low and highly deprived girl students of various boards studying in various schools.

39. There is no significant difference in the Political Value of low and highly deprived girl students of various boards studying in various schools.

40. There is no significant difference in the Religious Value of low and highly deprived girl students of various boards studying in various schools.

41. There is no significant difference in the Academic Achievement of highly deprived girl students of various boards studying in various schools.

42. There is no significant difference in the Academic Achievement of low deprived girl students of various boards studying in various schools.

43. There is no significant difference in the Academic Achievement of highly and low deprived girl students of U.P. board studying in various schools.
44. There is no significant difference in the Academic Achievement of highly and low deprived girl students of CBSE board studying in various schools.

45. There is no significant difference in the Academic Achievement of highly and low deprived girl students of various boards studying in various schools.

46. There is no significant difference in the Academic Achievement of low and highly deprived girl students of various boards studying in various schools.

**Definition of the key terms used**

**Deprivation**

Psychologists use ‘deprivation’ as a hypothetical construct as well as an empirical variable to characterize procedures and conditions in laboratory studies as well as studies done in natural settings. In the context of socio-economic and cultural variations in societies, it has been frequently employed interchangeably with other expressions such as ‘cultural deprivation’, ‘environmental deprivation’, ‘parental deprivation’, ‘psychological deprivation’, ‘social deprivation’, ‘economic deprivation’ and ‘social disadvantage’. Most of these terms point to the deficient
environmental conditions and impoverished experiences characteristic of the socially disadvantaged people (e.g., SC, ST, OBC). Literally ‘deprivation’ stand for the dispossessing or loss of opportunities, privileges etc. However, researchers have virtually used as synonymous with ‘privation’, that is, lack or insufficiency of the basic necessities for survival of the individual. Thus the empirical studies of deprivation include both lack as well as loss of factors considered necessary for the growth and adaptation of the individual.

**Emotional Intelligence**

Emotional intelligence (EI) refers to the ability to perceive, control, and evaluate emotions. Some researchers suggest that emotional intelligence can be learned and strengthened, while other claim it is an inborn characteristic.

Since 1990, Peter Salovey and John D. Mayer have been the leading researchers on emotional intelligence. In their influential article “Emotional Intelligence,” they defined emotional intelligence as, “the subset of social intelligence that involves the ability to monitor one's own and others' feelings and emotions, to discriminate among them and to use this information to guide one's thinking and actions” (1990).

Salovey and Mayer proposed a model that identified four different factors of emotional intelligence: the perception of emotion, the ability reason
using emotions, the ability to understand emotion, and the ability to manage emotions.

According to Salovey and Mayer, the four branches of their model are, "arranged from more basic psychological processes to higher, more psychologically integrated processes. For example, the lowest level branch concerns the (relatively) simple abilities of perceiving and expressing emotion. In contrast, the highest level branch concerns the conscious, reflective regulation of emotion" (1997).

**Values**

Value is the quality of anything that renders it desirable or something that is priced, held in respect or deemed worthy, value is a belief upon which a man acts by preference; it is a principle which guides mans’ desires, feelings and action. Human values are those which promote the basic human interest, healthy, vigorous and joyful life, help intellectual and aesthetic pursuits and make a man really human devoid of all the animal traits. They are numerous and cannot be numbered, but Sri Satya Sai Baba has identified truth, right conduct, peace, love and non-violence as five basic human values.

Truth is perfect accord with reality. It is the true nature of every human being. This truth which means the precise correspondence between what
exists as fact and its perception, understanding and expression is the highest value for a human being, because no one can live either on negation of truth or a distortion of truth. Right conduct is an indispensible component of a well integrated personality. It establishes amicable relationship with all concerned. Peace is a state when man is contented and is having no desires. It is calm contentment arising from the right attitude towards action. It is a sound and balanced mental state which learns to find rest in action and which utilizes all the inherent vital energies to create a perfect harmony in action. Love as a human value is based on the proper perception and conception of truth. The knowledge of truth and the knowledge of self lead to the expansion of one’s vision. Love is in fact the base of all other values. Without love a man cannot be treated as a human being. The attitude to abstain from doing or causing harm of any kind to anything or anyone is an elementary form of non-violence. When this attitude is not limited to individual persons or situations, but gets expanded to a stable, general way of life it reaches a higher plane, when the attitude becomes an integral part of the psyche and the being non-violence rises and permeates the entire life with purity and permanence. Non-violence thus pervading is indeed love in the purest form. In a subtle sense it includes almost all the virtues.
All these values need to be cultivated by every human being from the very beginning of his life. These should not be imposed, because an imposed morality is bound to explode in the long run. It is seen that a person’s propagating a number of quotations from the scriptures but not following a single one. A spontaneous morality along will last. Hence the entire curricular for primary and secondary schools need to be reshaped keeping value education at the centre of educational process. The child must develop within himself a psychological atmosphere by which he can live peacefully and without any anxiety not only with himself but with others also. He should be taught to develop self-help skills, social skills and ethical skills, so that he would become a healthy individual in the society rather than becoming a bone to it.

The value oriented education should both direct and indirect approach. The curricular need to be framed in such a manner that the child learns not only through precept and example but through his own action. Sri Satya Sai Baba has launched value education project in the name of Balvikas which is not only guiding the children in proper directive but also influencing the parents and elders a lot. A curriculum for nine years has already been framed to inculcate human values in the child from the very beginning and nurture it
for none long years so that it becomes a permanent asset of his being. This value orientation is not meant only for the spiritual or cultural development of the child. It is also meant to lay a firm foundation of economic value system so that each individual becomes economically independent of the society by making himself a producer of wealth rather than a mere consumer.

It is true that starting to build the character of the children all over the world through value-oriented education and make it basis to achieve world peace seem to be poles apart and it will certainly take decades, may be centuries, to achieve our objective, but there is no other way out. Only education can build the character and character can achieve world peace. First education is to reformed and made value oriented. There is not short-cut. If we want to achieve our objective earlier we should try to understand, practice and propagate with zeal and sincerity, the Satya Sai Education in Human Values Programme, which was started in this land three decades ago, has spread in a number of countries of the world and is yielding success where implemented. The literature is also available in a number of languages to lead us to the goal.

**Academic Achievement**
Academic Achievement is an important feature of the students who study in schools or colleges. Academic Achievement is one of the Degree/Diploma awarded by the schools/colleges or universities to scholars for their achievements in various streams.

In this study, Academic Achievement means, "The previous year marks obtained by the students" during his/her studies.