Chapter – I

INTRODUCTION
This study proposes to find out the character of self-concept, it’s width and all significant dimensions that a graduate level boy or girl in his or her shaping years, has. Using some selective but representative and apt subjects the study shall endeavor to encompass how the youth world over perceives itself, it’s past and future, the world around and indeed the total existence of which it is a part, by sharing it, in relation to it, or through interaction-confronting it on conceding.

Self concept, the axis or the study’s central theme, what appears to be just an aspect of the total personality, has unique width and is multidimensional. The self concept is rather the personality’s determinant. Unlike self-esteem which defines a men’s effort acclaiming his personal worth and his satisfaction over it, or self-respect, something which a person is always willing to disclose, and again with a sense of satisfaction, self concept is the total awareness of oneself and the entire existence, amicable or adverse. It is rather the act of a questioning mind seeking, and seeking incessantly, answers to what one is, what for he is there and how he would fit into the frame which the world around is. Self concept is more profound and better defines
a person than all other perceptions or experiences simply because
the perception that one holds regarding one’s own self, or in
regard to other things around and entire existence in one’s own
relation are more intimately made and communicated.

Self concept may be defined as the totality of a complex,
organized and dynamics system of learned beliefs, attitudes and
opinions that each person holds to be true about his or her
personal existence. Self concept is different from self-esteem
(feeling of personal worth and level of satisfaction regarding
one’s self) on self report (what a person is selling and able to
disclose).

“When I look at the world I’m pessimistic, but when I
look at people I am optimistic” – Rogers.

Self-concept is influenced by our sense of identity. Two
things have powerful effects on our self-concept:

(a) The opinion and judgment other people make of us.
(b) Social comparisons – perceptions of the ways in which you
are similarly to and different from other people.
Sheffer & Shobin (1956) – The major function of traits is to integrated lesser habits, attitudes and skill into larger thoughts; feeling action patterns. The concept of self in turn, integrates the psychological capacities of the person and initiates action in this role, the concept of self is true core centre of gravity of the pattern.

As it is obvious, self concept is not a uniform vision of Man. It varies from one person to other, though no scientific method can take care of each individual. It is required to frame broad-based groups and base its studies on them. In regard to self concept the age could be one of the frames to divide mankind for studying how it conceives itself and its world. The vision of oneself or of the world that a man at sixty has could not be the vision of one with a blooming twenty years age. While the one at sixty could be indifferent to most things, viewing a future sans glow, or be over possessive or evasive in most matters, revealing a nervous aptitude, one at twenty is usually full of vigor, enthusiasm, hopes, aspirations, the world for him being sunny and brilliant. But again, not merely each age-group but an age-group at different periods of time has different perception of the
world around, different aspirations and goals to attain, that is, its own self concept. With varying social environs two groups with same age would have different self concept. A slum-dwelling twenty years’ age group would not perceive the life and the world as would a school or college going group.

Obviously, no single study can boast of encompassing this enormous width of self concept of the entire mankind and at all ages. This study hence seeks to confine itself to graduate level college going students, obviously of this first decade of the twenty-first century. The world had not seen ever before this climate of optimism, hopes, aspirations, new professional avenues, mesmeric connectivity, cultural assimilation and world transforming into a village. This college going youth that began perceiving the world and conceiving its future during this new century is truly an absolutely new man born with everything new except his physiognomy. It is a new mind having its own way of perceiving things. In the novelty of its subject this study seeks its relevance and unique significance.
HISTORY OF SELF-CONCEPT

Psychologists Carl Rogers and Abraham Maslow were the first to establish the notion of self-concept. According to Rogers, everyone strives to reach an “ideal self”. Rogers also hypothesized that psychologically healthy people actively move away from roles. Created by others’ expectations, and instead look within themselves for validation. On the other hand, neurotic people have “self-concepts that do not match their experiences ----. They are afraid to accept their own experiences as valid, so they distort them, either to protect themselves or to win approval from others.

The self-categorization theory developed by John Turner states that the self-concept consist of at least two “levels”; a personal identity and a social one. In other words, one’s self-evaluation relies on self-perceptions and how others perceive them. Self-concept can alternate rapidly between the personal and social identity. Children and adolescents begin integrating social identity into their own self-concept in elementary school by assessing their position among peers. By age of 5, acceptance
from peers has a significant impact on children’s self-concept affecting their behavior and academic success.

CONCEPT OF SELF

Many years ago, James called the core of the personality pattern which provides its unity, the “self”. Later, Freud referred to it as the “ego” and Sullivan used the phrase, the “self-system”. According to James, a person’s self is the “sum-total of all that he can call his”.

DEFINITION OF SELF-CONCEPT

Allport has described the self-concept in this way:

The self is something of which we are immediately aware. We think of it as the warm, central, private region of our life. As such it plays a crucial part in our consciousness (a concept broader than self), in our personality (a concept broader than consciousness and in our organism (a concept broader than personality). Thus it is some kind of core in our being.

How broad and all-inclusive the concept of self has been emphasized by Jersild:
The self, as it finally evolves, is made up of all that goes into a person’s experiences of his individual existence. It is a person’s “inner world.” It is a composite of a person’s thoughts and feelings, strivings and hopes, fears and fantasies, his view of what he is, what he has been, what he might become, and his attitudes pertaining to his worth.

The importance of the self-concept in the personality pattern is evidenced by the labels usually given it. It is referred to as the core or center of gravity of the pattern or as the “keystone of personality”. Its importance stems from its influence over the quality of a person’s behavior and his methods of adjustment to life situations.

According to Rogers (1959), we want to feel, experience and behave in ways which are consistent with our self-image and which reflect what we would like to be like, our ideal-self. The closer our self-image and ideal-self are to each other, the more consistent or congruent we are and the higher our sense of self-worth. A person is said to be in a state of incongruence if some of the totality of their experience is unacceptable to them and is denied or distorted in the self-image.
The self-concept includes three components:

**Self-worth** (or self-esteem)– what we think about ourselves. Rogers believed feelings of self-worth developed in early childhood and were formed from the interaction of the child with the mother and father.

**Self-Image** – How we see ourselves, which is important to good psychological health. Self-image includes the influence of our body image on inner personality. At a simple level, we might perceive ourselves as a good or bad person, beautiful or ugly. Self-image has an affect on how a person thinks feels and behaves in the world.

**Ideal Self** – This is the person who we would like to be. It consists of our goals and ambitions in life, and is dynamic – i.e. forever changing. The ideal self in childhood is not the ideal self in our teens or late twenties etc.

**COMPONENTS OF THE SELF CONCEPT**

The concept of self has three major component :

1- The perceptual  
2- The conceptual  
3- The attitudinal
1- **The perceptual** – The perceptual component is the image the person has of the appearance of his body and of the impression he makes on others. The perceptual component is often called the “physical self-concept”.

2- **The conceptual** – The conceptual component is the person’s conception of his distinctive characteristics, his abilities and disabilities, his background and origins, and his future. It is often called the “psychological self-concept.”

3- **The attitudinal** – The attitudinal component are the feelings a person has about himself, his attitudes about his present status and future prospects, his feelings about his worthiness, and his attitudes of self-esteem, self-reproach, pride, and shame. As the person reaches adulthood, the attitudinal component includes also the beliefs, convictions, values, ideals, aspirations, and commitments which make up his philosophy of life.
KINDS OF SELF-CONCEPT

James was the first to suggest that a person has many “selves”.

Recent studies reveal that the self-concept does indeed take different forms. Each form falls into one of four major categories which relate to the physical as well as the psychological self-concepts. The four categories of self-concept are the basic, the transitory, the social, and the ideal.

The Basic Self-concept

The basic self-concept corresponds to James’s concept of the “real self”, it is the person’s concept of what he really is. It includes his perception of his appearance, his recognition of his abilities and disabilities and of his role and status in life, and his values, beliefs, and aspirations.

The Transitory Self-concept

In addition to a basic self-concept, a person has a transitory self-concept.

Transitory self-concepts may be favorable or unfavorable depending largely on the situation in which the
person finds himself momentarily. They are generally influenced by some passing mood or emotional state or by a recent experience. They are transitory and unstable because they lack the perspective found in the basic self-concept.

**The Social Self-concept**

The social self-concept is based on the way the individual believes others perceive him, depending on their speech and actions. It is usually referred to as a “mirror image.”

**The Ideal Self-concept**

The ideal self-concept is made up of perceptions of what a person aspires to be and what he believes he ought to be. It may be related to the physical self-image, the psychological self-image, or both. It may be realistic in the sense that it is within the reach of the person, or it may be so unrealistic that it can never be achieved in real life.
DEVELOPMENT OF SELF-CONCEPTS –

The newborn infant’s state of consciousness is a “big, blooming, buzzing confusion”. The infant is not aware of himself as a person nor does he differentiate himself from environment. As Allport has emphasized:

Fig:1 (Different environment influences, within an outside the home, that affect the developing self-concept.)

One thing is quite certain: the young infant is not aware of himself as a self. He does not separate the “me” from the rest of the world. And it is precisely this separation that is the pivot of later life. The infant though presumably conscious, lacks self-consciousness completely.

Gradually, because of the sensations he experiences from within his body and from his environment, he begins to differentiate between the two. This is the beginning of the long process of developing a concept of self. As Jersild has written:

The development of self-awareness does not occur in all-or-none fashion which would enable us to assume that up to this point the child does not possess it but beyond this point he does. It is more likely that a child perceives different aspects of what he eventually calls himself with varying degrees of clarity at different times. The process of self-discovery is actively going on at least as long as the child is developing or discovering new potentialities, and in a healthy person the discovery of self continues as long as he lives.
Each experience which helps to mold the self-concept has a definite socio cultural reference station. That is, it originates from and is influenced by the interaction of the individual and specific factors in the social and cultural environment in which he grows up. The various concepts of self, resulting from a wide variety of socio cultural interactions, are gradually fused into a generalized self-concept.

**STABILITY OF SELF-CONCEPT**

It is difficult for a person to see himself as he is when his self-concept fluctuates, as was pointed out in the discussion of transitory concepts. Only when the self-concept is relatively stable can a person develop a true sense of identity.

Some fluctuation and change are normal, however, especially during the early years of life when the self-concept is in its formative stage. As Jersild has pointed out, since the self-concept is composed of a person’s thoughts and feelings and since thoughts and feelings are dynamic, changes are inevitable. Allport further emphasized the dynamic nature of the self-concept when, in discussing it as the “core of our being,” he said:
And yet it is not a constant core. Sometimes the core expands and seems to take command of all our behavior and consciousness; sometimes it seems to go completely offstage, leaving us with no awareness of self.

The stability of the self-concept depends largely upon the integration of the primary self, formed early in life in the home, and the secondary self, formed later as the person’s social horizons broaden.

The stability of the self-concept is also influenced by the discrepancy between negative and positive self-concepts.

A stable self-concept composed largely of positive self-concepts leads to self-acceptance and good adjustments.

A person with a stable self-concept composed largely of negative self-concepts or one with an unstable self-concept, due to a large discrepancy between negative and positive self-concepts, often develops a self-rejectant attitude. As a result, he makes poor personal and social adjustment.

Studies show that the ideal self-concept tends to be less stable than the basic self-concept. Refer to the section entitled
Discrepancies between basic and ideal self-concepts for a more complete discussion of this.

THEORIES OF SELF-CONCEPT

1. Abraham Maslow –

   Maslow Hierarchy of Needs

   Maslow has given the following list of hierarchy of needs.
   a. Gratification of Bodily Needs – Basic physiological and sensual drives.
   b. Safety – Insurance against pain, danger to life, jeopardy of bodily integrity over threats.
   c. Love – Affection, warmth, acceptance, a place in the group.
   d. Self-esteem – Self-respect, self-confidence, feeling of strength and adequacy.
   e. Self-actualization – Self-fulfillment, self-expression, fulfillment of potentialities, working out one’s mental personality use of capacities to be the most one is capable of being.
Development of motives may be shown by the diagram given as below:

![Diagram showing the development of motives]

**Level of Needs** –

These levels of needs are not in one to one correspondence with the levels of development of the child. They do not indicate that in infancy, there is one level of needs and in childhood another level of need. In fact, after a few months of the life of the child, many of those needs might be found to be simultaneously active. As the child grows up, begins to attain bodily adjustment and becomes aware of environment, all the five categories of
needs might be found to appear in various degrees of simultaneous integration.

In world war II, many prisoners of war who were kept in the camp to near starvation level, found their minds fully occupied with matters of food. As their starvation level increases, their thinking with regard to food also increased so much so that after some time they could think of nothing else but food. Even their other basic physiological needs like sex disappeared. Thinking at intellectual level was completely absent. In the classroom and the schools, the children cannot do any intellectual thinking unless their basic physiological needs are satisfied.

The need for safety, love and esteem, all act as powerful motives in the learning situation. If the child is afraid of the teacher or feels unsafe while in the school on account of too much beating or some other form of punishment, no learning can take place. Similarly, his needs for warmth and affection vary simultaneously.
2. Carl Rogers –

Carl Rogers (1902-1987) was a humanistic psychologist who agreed with the main assumptions of Abraham Maslow, but added that for a person to “grow” they need an environment that provides them with genuineness (openness and self-disclosure), acceptance (being seen with unconditional positive regard), and empathy (being listened to and understood).

Without these, relationship and healthy personalities will not develop as they should, much like a tree will not grow without sunlight and water.

Rogers believed that every person can achieve their goals, wishes and desires in life. When, or rather if they did so, self-actualization took place. This was one of Carl Rogers most important contributions to psychology and for a person to reach their potential a number of factors must be satisfied.

SELF-ACTUALIZATION

“The organism has one basic tendency and striving – to actualize, maintain, and enhance the experiencing organism” (Rogers, 1951). Rogers rejected that deterministic nature of both psychoanalysis and behaviorism and maintained that we behave
as we do because of the way we perceive our situation. “As no one else can know how we perceive, we are the best experts on ourselves.”

Carl Rogers (1959) believed that humans have one basic motive, that is the tendency to self-actualize i.e. to fulfill one’s potential and achieve that highest level of ‘human-beingness’ – we can. Like a flower that will grow to its full potential if the conditions are right, but which is constrained by its environment, so people will flourish and reach their potential if their environment is good enough.

However, unlike a flower, the potential of the individual human is unique, and we are meant to develop in different ways according to our personality. Rogers believed that people are inherently good and creative. They become destructive only when a poor self-concept or external constraints override the valuing process. Carl Rogers believed that for a person to achieve self-actualization they must be in a state of congruence.

This means that self-actualization occurs when a person’s “ideal self” (i.e. who they would like to be) is congruent with their actual behavior (self image).
Rogers describes an individual who is actualizing as a fully functioning person.

The main determinant of whether we will become actualized is childhood experience.

THE FULLY FUNCTIONING PERSON

Rogers believed that every person could achieve their goals, wishes, and desires in life. When they did so self-actualization took place. For Rogers (1961) people who are able to be self-actualize, and that is not all of us, are called fully functioning persons. This means that the person is in touch with the here and now, his or her subjective experience and feelings, continually growing and changing.

In many ways Rogers regarded the fully functioning person as an ideal and one that people do not ultimately achieve.

It is wrong to think of this as an end or completion of life’s journey, rather it is a process of always becoming and changing.

Rogers identified five characteristics of the fully functioning person:
1- **Open to experience**: both positive and negative emotions accepted. Negative feelings are not denied, but worked through (rather than resort to ego defense mechanisms).

2- **Existential living**: in touch with different experiences as they occur in life, avoiding prejudging and preconceptions. Being able to live and fully appreciate the present, not always looking back to the past or forward to the future (i.e. living for the moment).

3- **Trust Feelings**: feelings, instincts and gut-reactions are paid attention to and trusted. People’s own decisions are the right ones and we should trust ourselves to make the right choices.

4- **Creativity**: Creative thinking and risk taking are features of a person’s life. Person does not play safe all the time. This involves the ability to adjust and change and seek new experiences.

5- **Fulfilled Life**: Person is happy and satisfied with life, and always looking for new challenges and experiences.

For Rogers, fully functioning people are well adjusted, well balanced and interesting to know often such
people are high achieves in society. Critics claim that the fully functioning person is a product of western culture. In other cultures, such as Eastern cultures, the achievement of the group is valued more highly than the achievement of any one person.

EFFECTS OF SELF-CONCEPTS ON BEHAVIOR

The individual acts in accordance with how he sees himself at the moment.

Because the self-concept is the dominant element in the personality pattern, it governs the individual’s characteristic reactions to people and situations and determines the quality of his behavior. As Shane has explained:

Children and adults are governed by the concept of self which they develop and make part of themselves. Thus we have boys and girls who assign to themselves the role of clown, good citizen, manager, shrinking violet, little demon, sage, featherhead.

Research studies from several areas of behavior illustrate how the concept of self, built up in the early years of life and
reinforced by later experiences, influences the quality of the person’s behavior and his characteristic reactions to people and to situations.

Feelings of inadequacy, inferiority, unworthiness, or persecution stemming from specific environmental areas may become generalized and color the individual’s entire self-concept. When this happens the person may have little resistance to pressures from members of the peer group to retaliate against those who have made them feel rejected or against society at large.

By contrast, adolescents who have a more favorable self-concept resulting from feeling accepted and loved at home, no matter how poor the home may be, are, as was mentioned above, insulated against pressure from the peer group to engage in delinquent activities. Reckless et al. say that:

“Insulation” against delinquency is an ongoing process reflecting an internalization of non-delinquent values and conformity to the expectations of significant others ----. It may be an outgrowth of discovery in social experience that playing the
part of the good boy and remaining a good boy brings maximum satisfactions (of acceptance) to the boy himself.

Studies indicate that vocational decisions are ego-involved in the sense that people select vocations that will give them an opportunity to do work they are capable of doing and also provide maximum satisfaction. A person who is shy and retiring because he has a poor concept of his abilities, for example, will not select work that requires constant contact with people or entails a comparison of his work with that of coworkers. Similarly, if one feels most secure and happy in the environment in which he grew up, he will resist moving to another community even though a move might guarantee greater vocational success.

Today’s youth are faced with several hang-ups and are suffering from prejudices of class and caste divisions, corrupting influences of money and power, open defiance of the norms of justice and equity resulting in social chaos and libertarian ideas eating into the sanctity of family relationship. The value-oriented education will make them aware of the implication of these tensions and create in them the resilience of mind to fight those and lead a life of mental equipoise. Education, which does not
awaken the young against moral and social turpitude does not serve its real purpose, however much it may succeed in filling their minds with facts and formulas. In our industrializing society, the concept of education is always correlated with occupation. For failure to reach situations of profit and power, the students condemn education as irrelevant. Such people resort to deplorable means to achieve success even at the cost of their self-respect and dignity. It is against such eventualities the young need values built in them to lead a life of piety. Education must develop in the young the capacity to take a larger view of society and an interest in basic knowledge for mental refinement so as to make right choice of ends and means. Inculcation of values will create in them rationalism and right responses in personal and social situations. They will get meaningfully involved in the life of the society and will not sidestep the questions of morality, integrity, justice, equity and fair play. In them should be fostered the ideal polygon of values like SATYA, DHARMA, SHANTI, PREMA and AHIMSA. The multiplicity of political, religious and social beliefs not withstanding, the society can continue if it develops, sustains and perpetuates this penultimate value system
which will enable the individual not only to value certain things but also to know whether the things he values are the things he ought to value. All this education can do.

VALUES

In order to fight the present-day rampant scourge of value erosion, we want:

Youth wish strong hearts, strong minds, true faith and willing hands,
Youth, whom the lust of office does not kill,
Youth, whom the spoils of office cannot buy,
Youth, who posses opinions and will.
Youth who have honour, youth who will not be slick.

- Oliver Wendell Holmes

Meaning of values: Concept of value

Every human action is the reflection of an individual value and every human institution an out-growth of a social value. Every reaction to human experiences and to the events with which human beings are confronted, no matter what the religion or the nationality or the culture or the race or the civilization or
the society or the ideology or class involved is conditioned by the personal and group values. Therefore, it is not at all possible to avoid the influence of values in human life.

Value is that which is important, that which is the object of the individual’s effort, it is that for which one lives and for which he is prepared to make the greatest sacrifices, a quantitative analysis of value is made by economics, of a value which exists in practical utility, in exchange. Generally speaking, anything that satisfies human desire is considered to possess value, things such as bank account, art objects, friends and various momentous. Ethics makes a qualitative analysis of value. Value helps one in one’s progress to the goal of life. It leads to self-realization and self-development.

Value is determined by the standard of right and wrong. Even when not liked the right object can be valuable and the wrong one valueless, irrespective of whether it is liked or not.

It is evident from the above exposition that the value depends upon the basis of satisfaction. We often say that whatever satisfies us is value. The question that arise here is, who
is satisfied and how? The answer to this question is concerned with an analysis of the circumstance. In a condition of value anything, piece of property, action, statement, can be valuable or valueless because values are determined in a value situation. In this condition one makes axiological judgments that display the nature of value.

**DEFINITION OF VALUES**

According to George Wihelm Friedrich Hegal –

“Life has a value only when it has something valuable as its object. We way affirm absolutely that nothing great in the world has been accomplished without passion and without value.”

The conception of different people regarding values change along with a change in nature, character and levels of consciousness. A value philosophers tries to understand the highest to the lowest value and distinguishes between intrinsic and extrinsic value. But instead of disregarding extrinsic values he defines their relation with intrinsic values. In this way, according to value theory all values related to physique and recreation have their individual places in the striving economy,
for the absolute value. This absolute value is self-realization in which there is mutual harmony of the various aspects of human personality. In spiritual satisfaction, the correct measure of satisfaction of all aspects – physical, rational and aesthetics – is inherent. There is a correct assimilation of knowledge, beauty, culture and virtues in it. A connected series of value is the absolute good. In this chain different values occupy different places. Rational values are superior to physical values and inferior to the spiritual value. Whenever the question of choice occurs, the higher is always preferable to the lower, intrinsic to the extrinsic. Values have qualitative and not quantitative distinctions. No matter how much may be is quantitative superiority, a lower good cannot supersede a higher good. Thus, in every circumstance, the greater or superior values ought to be chosen. The attainment of values being impossible in normal life, choice has to be exercised. According to value theory, we should endeavor to possess all values in organic form but if this is not possible, than we should measure and select the most superior value.
CLASSIFICATION OF VALUES

1. The Theoretical

“The dominant interests of the theoretical man is the discovery of truth. In the pursuit of this goal he characteristically takes a ‘cognitive’ attitude, one that divests itself of judgments regarding the beauty and utility of objects, and seeks, only to observe and to reason. Since the interests of the theoretical man are empirical, critical and rational he is necessarily an intellectualist, frequently a scientist or philosopher, His chief aim in life is to order and systematize his knowledge.”

2. The Economic

“The economic man is characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs (self preservation), the interest in utilities develops to embrace the practical affairs of the business world—the production, marketing, and consumption of goods, the elaboration of credit, and accumulation of tangible wealth. This type is thoroughly “Practical” and conforms well to the prevailing stereotype of the average American businessman.
3. The Aesthetic

“The aesthetic man sees his highest values in form and harmony. Each single experience is judged from the standpoint of grace, symmetry, or fitness. He regards life as a procession of events; each single impression is enjoyed for its own sake. He need not be a creative artist, nor need he be effete, he is aesthetic if he but finds his chief interest in the artistic episodes of life.”

The aesthetic attitude is, in a sense, diametrically opposed to the theoretical, the former is concerned with the diversity, and the latter with the identities of experience. In the economic sphere the aesthetic sees the process of manufacturing, advertising and trade as a wholesale destruction of the values most important to him. In social affairs he may be said to be interested in persons, he tends towards individualism and self-sufficiency. Aesthetic people often like the beautiful insignia of pomp and power, but oppose political activity when it makes for the repression of individuality. In the field of religion they are likely to confuse beauty with purer religious experience.”
4. The Social

“The highest value for this type is love of people. In the Study of Values it is the altruistic or philanthropic aspect of love that is measured. The social man prizes other persons as ends and is therefore himself kind, sympathetic and unselfish. He is likely to find the theoretical, economic, and aesthetic attitudes cold and inhuman.”

5. The Political

“The political man is interested primarily in Power. His activities are not necessarily within the narrow field of politics, but, whatever his vocation, he betrays as a Machtmensch. Leaders in any field generally have high power value.”

6. The Religious

“The highest value of the religious man may be called unity. He is mystical and seeks to comprehend the cosmos as a whole, to relate himself to its embracing totality. Spranger defines the religious man as one “whose mental structure is permanently directed to the creation of the highest and absolutely satisfying value experience.” Some men of his type are
“immanent mystics,” that is, they find their religious experience in the affirmation of life and in active participation therein.”

A group-type and its social environs might determine some broad aspects of self concept that it has but there are factors, inherent by birth or acquired over a period of growth from childhood to the present day that often determine a person’s self concept the more important being a person’s value and their adjustment of environment.

**ADJUSTMENT**

**Adjustment : meaning & process**

In by words of Laurence F. Shaffer (1961), “Adjustment is the process of which a living organism maintains a balance between its needs and the circumstance that influences the satisfaction of these needs.” Accordingly, the process of adjustment has two primary or main elements: one the needs of the living organism; and two, the conditions of circumstances that influence these needs, these needs can be bio-genie, originating in society, personal or communal, or arising from any other conceivable source. On the other hand, circumstances
influencing these needs also can either be inside the individual or outside him. Factors within the individual that influence these needs are his physical and mental states; capacities, attitudes, interests, etc. For example, most weakly constituted individuals cannot fulfill their own psychological motives, and thus their needs are definitely effected by their lack of strength. Factors arising within the environment are usually geographical conditions, social conditions, political and cultural influence. And these conditions and circumstances can help as well as deter the fulfillment of the individual’s requirements. In this manner the nature influence upon the person’s need can be of two kinds – favorable and unfavorable. Positive or favorable influences help in the fulfillment of needs while unfavorable influences hinder their satisfaction.

DEFINITION OF ADJUSTMENT:

According to Symonds (1943) –

“A person is said to be adjusted when he is relatively happy, efficient and has some degree of social feeling. In simple words, adjustment is all inclusive term meaning – relationship
between an individual and his environment through which his needs are satisfied in accordance with social demands.”

CHARACTERISTICS OF ADJUSTMENT:

1. Adjustment is the process of need reduction.

2. Adjustment is the interaction between an individual and with his environment.

3. It is a harmonious relationship between person and the environment. The degree of harmony depends on two things—(a) Certain potentialities within a person and (b) Character of environment.

4. It is an interaction between a person and his environment.

5. Adjustment brings happiness, efficiency and some degree of social feelings.

6. Adjustment depends on external and internal demands. These are social, psychological and physiological needs of an individual.

7. Adjustment maintains physiological and psychological balance that influences the satisfaction of those needs.

8. Adjustment is a satisfactory relation of a person to his environment (physical, social and psychological).
9. Adjustment refers both to a process and to a state.

10. The state of a person refers to a harmonious relationship between him and the environment.

**PROCESS OF ADJUSTMENT:**

Adjustment is the process by which a living organism maintains a balance between its needs and the circumstances that influence the satisfaction of these needs.

Adjustment is a process for harmonious relationship between a person and his environment. It is process of interaction between a person and his environment. The process consists of two components – (1) Person’s needs or his demands, and (2) His environment, it is physical and social environment.

A person is said to be adjusted when he is relatively happy, efficient and has a ‘proper degree of social feelings’

Piaget (1952) has studied the adjustment as process from different angles. He used the term accommodation and assimilation to represent the alteration of oneself or environment as a means of adjustment. If a person maintains his values and conduct in the changing social environment is called assimilator. If a person changes his values and beliefs according to social
context with altered values and beliefs of the society, is known as accommodator.

The adjustment process is a universal sequence that can be identified in the behavior of organisms from the lowest species up to man.

Fig. 3 SEQUENCE OF ADJUSTMENT

The individual is proceeding (i) in the direction of the goal (4), when he is blocked by an obstacle. He makes varied responses (2), until he discovers some response (3) that gets around the obstacle. (From J.E. Dashiell, Fundamentals of general psychology, Houghton Mefflin, 1937.)
Human responses to the lost collar button, the stalled automobile or the failed examination are examples of normal adjustment process.

**SCOPE OF ADJUSTMENT FOR STUDENTS**

1. **School** – Adjustment in school work and to studies and school routines. This includes following adjustments:–
   
   (i) Adjustment of academic work, getting most out of specific studies and school activities.

   (ii) Adjustment to learning problems and instructional difficulties.

   (iii) Adjustment to exploratory experiences.

   (iv) Adjustment between class-room objectives and individual outcomes.

   (v) Adjustment to appropriate courses in line with individual characteristics.

2. **Self** – Adjustment to and within the self. This implies the following:–

   (i) Self-understanding and acceptance.

   (ii) Insight into needs, values, attitudes.
(iii) Overcoming of emotional difficulties.

(iv) Maintenance of health and personal hygiene.

3. Society – Adjustment to everyday social requirement and relation-ships. This means the following:

(i) Adjustment with teachers and pupils.

(ii) Effectively meeting social requirements of living in classroom, school, home, culture and community.

(iii) Understanding of social needs and requirements.

(iv) Understanding group goals.

Studies of college students show that adjustment to college is satisfied by how the student views himself when he comes to college and by the changes in his self-concept that result from changes in his environment.

“The good life is a process, not a state of being. It is a direction not a destination.” (Rogers, 1967).

Human situation is a constantly changing one. New conditions and problems are constantly besetting the individual right from his infancy to his death-bed, and he is invariably engaged in trying to find a satisfactory and pleasurable solution.
to them by employing his intelligence and other gifts of the mind and body. In order words, life is the name of uneasy process, the process of adjustment. Hence this study seeks to confine itself to examine self concept in context to values and adjustment.
OBJECTIVES OF STUDY:

- To study the self-concept of graduate level boys & girls of Gwalior city.
- To find out the difference between graduate level boys and girls on theoretical values.
- To find out the difference between graduate level boys and girls on economic values.
- To find out the difference between graduate level boys and girls on aesthetic values.
- To find out the difference between graduate level boys and girls on social values.
- To find out the difference between graduate level boys and girls on political values.
- To find out the difference between graduate level boys and girls on religious values.
- To find out the difference between graduate level boys and girls on home adjustment.
- To find out the difference between graduate level boys and girls on educational adjustment.
➢ To find out the difference between graduate level boys and girls on emotional adjustment.

➢ To find out the difference between graduate level boys and girls on social adjustment.

➢ To find out the difference between graduate level boys and girls with regard to their self-concept.

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