

An influences of gender, locality, and religion on social values among secondary students

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Abstract - Gender, location, and religious diversity are the main topics of this research, which examines the connection between social values and learning practices among secondary school pupils in Satna District. 770 peoples from both rural and urban locations had their data examined using a stratified random sample technique. Aspects like responsibility, equality, service, peace, tolerance, and environmental care were all assessed in the survey. In everything save environmental concern, where no discernible difference was seen, female students had higher mean scores. In service and equality, rural students outperformed their urban counterparts, but there were no discernible differences in other areas. Though not much in other areas, religious membership had an impact on how people saw equality. In order to promote holistic development, our results underscore the need of context-sensitive educational interventions by highlighting the complex interactions between demographic determinants and value formation.

Keywords: Equality, Satna, Rural, Gender, Religious, Urban, Education.

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INTRODUCTION

An individual's capacity to live a fulfilling life in harmony with the society's revered ideas and principles depends on the quality of the values instilled in them during their formative years of schooling. The importance of education for "character building," "bringing out the latent potentialities and inherent qualities," and developing a "integrated personality" for the well-being of individuals and society as a whole has been highlighted by numerous educationalists, philosophers, spiritual leaders, and modern thinkers of education. For a youngster, the most formative years are those spent in school, and the optimal amount of time spent there is eight hours each day. [1] Ages 5 to 16 make up the optimal learning environment. While a student is enrolled in school for 10 years, they will spend about twenty thousand hours on campus. Of course, there is plenty of love and affection shared at home, but most days are filled with studying, eating, playing, and sleeping in preparation for the next day of school. Therefore, children learn best in a structured, purpose-driven classroom setting that upholds a set of core values throughout the school day.[2]

A person should become more independent, wiser, more socially adept, more culturally attuned, more morally upright, and more spiritually elevated as a result of their educational journey. [3] A child's ability to physically and psychologically adapt to his or her

surroundings and life's shifting circumstances is a key component of quality education. Changing a child's behaviour is what education is all about. [4] Value Our educational policy texts have always prioritised education since our independence. Educational institutions should strive to shape their students' personalities and character in a way that allows them to reach their maximum potential, according to the National Commission of Secondary Education (1952–1953), more commonly known as the Mudaliar Commission. [5]

Possibilities and have a positive impact on the community's welfare. The emphasis was on "education and national development" by the Kothari Commission (1964–1966). "With the help, wherever possible, of the ethical teachings of great religions," the Commission said, should be the way these principles are taught. Concern over "the erosion of fundamental principles and an increasing cynicism in society" was voiced in the National Policy on Education (1986).[6] It argued that schools should be used as a "physical instrument for the inculcation of social and moral principles." Fostering universal and timeless ideals, directed towards the unification and integration of our people, should be the goal of education. Value education and its many components were to be included into the secondary school curriculum and beyond as part of the 1992 Programme of Action. [7] Consistent with the

National Policy on Education (1986), the National Curriculum Framework for School Education (2000) expressed concern about the "erosion of the essential, social, moral and spiritual values." [8]

Value education is essentially a pursuit of knowledge. There is a vital link between educational goals and the pursuit of values, and there is also a significant indigenous educational component. [9] Typically, when people talk about education, they're referring to a set of principles or ideals that are reflected in the goals of teaching and learning. Therefore, before any type of education can begin, whether official or informal, the issues of who man is and what he hopes to achieve must be addressed. [10]

Values of Man - There is a holy triangle in education, whereby the medium of teaching is crucial for the imbibing, nurturing, and perpetuation of ideals. [11] Educators have always worked from a foundation of shared values that support students' personal growth on all levels (mental, emotional, and physical). [12]

RESEARCH METHODOLOGY

Data was collected using a stratified random sample procedure that took into account certain factors. The sample size was 770 people, drawn from a variety of high schools make up the Satna District. The study's sample data are shown in table.

Table 1: Secondary School Students' Distribution by Category

Demographic Variables	Components	N
Gender	Female	366
	Male	404
Locality	Rural	272
	Urban	498
Religion	Hindu	669
	Muslim	32
	Christian	69

Procedure For Collecting Data

At order to perform the research study at the sample schools, the investigator has already secured prior approval from the relevant authorities. The researcher visited with each student individually and gave them a questionnaire. The pupils were instructed in accordance with the parameters provided in the handbook. We assured the kids that their responses would be kept completely secret and that we would do everything in our power to ensure their candor and cooperation. The inventory might be kept for as long as needed. Typically, it takes about 90 minutes for an individual. We assured the children that their responses would be kept completely private and that

we would do everything in our power to ensure their candor and cooperation.

Data Analysis

The data was analyzed using a quantitative research approach. The information gathered for this research came from questionnaires. The SPSS program was used for the data analysis. To characterize the state of the various research variables, descriptive statistics such as standard deviation, standard error, and mean were used. The significance of the difference between the means of the study's various variables was determined using an Independent Sample t-test. When there were more than two groups to compare in each case, one way ANOVA was utilized to analyze the changes. The study's many dimensions were examined for correlation using the Karl Pearson product moment correlation of various variables.

RESULTS

Table 2: Distinct gender differences among secondary school students' perspectives on the importance of social value formation

Area	Gender	N	Mean	Std. Dev.	t-value	p-value
Accountability	Male	404	61.11	5.84	7.81**	0.00
	Female	366	64.37	5.72		
Equality	Male	404	54.44	8.32	6.29**	0.00
	Female	366	58.30	8.66		
Service	Male	404	61.18	8.70	5.87**	0.00
	Female	366	64.92	8.94		
Tolerance	Male	404	77.36	10.08	5.44**	0.00
	Female	366	81.44	10.76		
Peace	Male	404	38.88	5.53	3.62**	0.00
	Female	366	40.33	5.58		
Environmental Concern	Male	404	22.60	5.15	0.13 NS	0.89
	Female	366	22.65	5.51		
Overall Response	Male	404	318.90	32.03	1.29 NS	0.20
	Female	366	321.91	32.67		

According to the data in the table, when it comes to the sense of "Accountability," female students had much higher mean scores (64.37 vs. 61.11). There is statistical significance at the 0.01 level, as shown by the t-value of 7.81 and the p-value of 0.00. This demonstrates that among Satna District's secondary school people, there is a considerable gender gap in the area of accountability for the promotion of social values. So, we may say that the null hypothesis is not true.

Students' mean perception ratings for "Equality" are much higher for females (58.30) than for males (54.44). A p-value of 0.00 and a 't' value of 6.29 indicate statistical significance at the 0.01 level. There is a notable disparity between male and female people in Satna District when it comes to Equality towards the development of social values among secondary school students. So, we may say that the null hypothesis is not true.

Mean perception ratings for 'Service' are much higher among female students (64.92) compared to male students (61.18). There is statistical significance at the 0.01 level, as shown by the 't' value of 5.87 and the p-value of 0.00. The results demonstrate that among SatnaDistrict's secondary school students, male and female people vary significantly in regard to Service towards development of social values. So, we may say that the null hypothesis is not true.

In terms of "Tolerance," female students had much higher mean perception ratings (81.44) compared to male students (77.36). With a p-value of 0.00 and a 't' value of 5.44, this study is statistically significant at the 0.01 level. This demonstrates that among SatnaDistrict's secondary school people, there is a notable gender gap in the area of Tolerance towards the development of social values. So, we may say that the null hypothesis is not true.

There is a statistically significant difference between the genders when it comes to the students' mean perception ratings on the topic of "Peace" (40.33 vs. 38.88). At the 0.01 level of significance, the 't' value is 3.62 and the p-value is 0.00. Among SatnaDistrict's secondary school people, this demonstrates a considerable gender gap in the area of Peace's impact on the formation of social values. So, we may say that the null hypothesis is not true.

When it comes to 'Environmental Concern,' female students had somewhat higher mean perception ratings (22.65 vs. 22.60) than male students. There is no statistical significance ('t' = 0.13 and p-value = 0.89). As a result, when it comes to Environmental Concern towards the formation of social values, there is no discernible gender gap among SatnaDistrict's secondary school people. Therefore, we accept the null hypothesis.

Female secondary school students had somewhat higher mean overall perception ratings (321.91) than male students (318.90) when it came to overall reaction towards development of social values. A 't' value of 1.29 and a p-value of 0.20 indicate that the results are not statistically significant. As a result, secondary school people in SatnaDistrict, both male and female, respond similarly to the question of how society's values are being shaped. That being the case, we accept the null hypothesis.

According to the data in the table, students in rural areas had somewhat higher mean perception scores (63.15) on the concept of "Accountability" compared to their urban area counterparts (62.39). A 't' value of 1.67 and a p-value of 0.09 indicate that the results are not statistically significant. The results demonstrate that when it comes to the accountability of SatnaDistrict secondary school students towards the development of social values, there is no discernible difference between students from rural and urban areas. Therefore, we accept the null hypothesis.

Table 3: Distinction between Satna District secondary school people from urban and rural areas with regard to the development of social values

Area	Location	N	Mean	Std. Dev.	t-value	p-value
Accountability	Urban	498	62.39	5.82	1.67 ^{NS}	0.09
	Rural	272	63.15	6.31		
Equality	Urban	498	55.30	8.48	4.28**	0.00
	Rural	272	58.07	8.82		
Service	Urban	498	62.03	8.76	3.89**	0.00
	Rural	272	64.65	9.21		
Tolerance	Urban	498	78.83	10.19	1.66 ^{NS}	0.10
	Rural	272	80.15	11.26		
Peace	Urban	498	39.10	5.51	3.20**	0.00
	Rural	272	40.44	5.67		
Environmental Concern	Urban	498	22.40	5.56	1.58 ^{NS}	0.11
	Rural	272	23.03	4.83		
Overall Response	Urban	498	320.73	31.22	0.47 ^{NS}	0.64
	Rural	272	319.59	34.37		

Students in urban areas had considerably lower mean perception scores (55.30) on the "Equality" item compared to those in rural areas (58.07). A p-value of 0.00 and a 't' value of 4.28 indicate statistical significance at the 0.01 level. In terms of Equality towards the development of social values, this demonstrates that secondary school people in SatnaDistrict from rural areas and those from urban areas vary significantly. So, we may say that the null hypothesis is not true.

When it comes to 'Service,' students from rural areas had much higher mean perception ratings (64.65) compared to students from urban areas (62.03). At the 0.01 level of significance, the 't' value is 3.89 and the p-value is 0.00. As a result, while comparing secondary school people in SatnaDistrict from urban and rural areas, we find that they vary significantly with regard to Service towards development of social values. So, we may say that the null hypothesis is not true.

When comparing students from urban areas (78.83) to those from rural areas, the mean perception score for "Tolerance" is somewhat higher (80.15). There is no statistical significance ('t' = 1.66, p = 0.10). This indicates that when it comes to tolerance towards the development of social values among SatnaDistrict's secondary school people, there is no discernible difference between those from rural and urban areas. Therefore, we accept the null hypothesis.

When comparing people from urban areas (mean perception score: 39.10) to those from rural areas, the difference is statistically significant (mean perception score: 40.44). There is statistical significance at the 0.01 level, as shown by the 't' value of 3.20 and the p-value of 0.00. In terms of Peace and the advancement of social values, this

demonstrates that secondary school people in Satna District from rural areas vary significantly from their urban counterparts. So, we may say that the null hypothesis is not true.

On the topic of "Environmental Concern," students from rural areas had somewhat higher mean perception ratings (23.03) compared to students from urban areas (22.40). A p-value of 0.11 and a 't' value of 1.58 indicate that the results are not statistically significant. This demonstrates that among Satna District secondary school students, there is no discernible difference between those living in urban and rural areas with regard to Environmental Concern as it pertains to the formation of social values. Therefore, we accept the null hypothesis.

The average overall perception scores of students in urban areas (319.59) are somewhat lower than those of students in rural areas (320.73) when it comes to the development of social values during secondary school. A p-value of 0.64 and a 't' value of 0.47 indicate that the results are not statistically significant. This demonstrates that, in terms of general reaction to the formation of social values among Satna District secondary school students, there is no substantial difference between students from rural and urban areas. This leads us to conclude that H₀ is not true.

Table 4: Students' religious beliefs and their impact on the formation of social values among Satna district secondary school students: an analysis of variance

Area	Religion	N	Mean	Groups	Sum of Squares	df	Mean Square	F-value	P-value
Accountability	Hindu	669	60.98	Between Groups	80.30	2	40.15	1.26 NS	0.28
	Muslim	32	59.56	Within Groups	24400.82	767	31.81		
	Christian	69	61.46	Total	24481.12	769			
Equality	Hindu	669	57.09	Between Groups	578.90	2	289.45	4.19*	0.02
	Muslim	32	54.16	Within Groups	52946.22	767	69.03		
	Christian	69	54.71	Total	53525.12	769			

Service	Hindu	669	61.51	Between Groups	43.71	2	21.86	0.29 NS	0.75
	Muslim	32	60.41	Within Groups	58495.41	767	76.27		
	Christian	69	61.14	Total	58539.12	769			
Tolerance	Hindu	669	78.06	Between Groups	491.56	2	245.78	2.30 NS	0.10
	Muslim	32	74.63	Within Groups	81852.02	767	106.72		
	Christian	69	76.46	Total	82343.58	769			
Peace	Hindu	669	41.13	Between Groups	89.76	2	44.88	1.53 NS	0.22
	Muslim	32	40.09	Within Groups	22536.23	767	29.38		
	Christian	69	40.13	Total	22625.99	769			

Environmental Concern	Hindu	669	22.31	Between Groups	153.71	2	76.86	2.78 NS	0.06
	Muslim	32	20.09	Within Groups	21194.06	767	27.63		
	Christian	69	22.46	Total	21347.77	769			
Overall response	Hindu	669	321.08	Between Groups	5586.74	2	2793.37	2.67 NS	0.07
	Muslim	32	308.94	Within Groups	801144.56	767	1044.52		
	Christian	69	316.38	Total	806731.30	769			

Based on the data in the table, we can see that there was a significant difference in the way students rated 'Accountability' depending on their religious affiliation both within and within groups, with degrees of freedom (df) of 2 and 767, sums of squares of 80.30 and 24400.82, and mean squares of 40.15 and 31.81, respectively. There is no statistical significance between the F-value of 1.26 and the p-value of 0.28. This demonstrates that with regard to the concept of "Accountability," there is no discernible variation among students based on their religious affiliation. Therefore, we accept the null hypothesis. With regards to "Equality," the analysis of variance (ANOVA) findings for students' religious affiliations show that there is a significant relationship (df = 2 for between groups and 767 for within-groups), a total of squares of 578.90 and 52946.22 for the two groups, and a mean square of 69.03 for the two groups. At the 0.05 level of significance, the F-value is 4.19 and the p-value is 0.02. This demonstrates that the students' views on "Equality" vary greatly according to their religious affiliation. So, we may say that the null hypothesis is not true.

In terms of "Service," the analysis of variance (ANOVA) for students' religious affiliations within and across groups yielded df values of 2 and 767, sum of squares of 43.71 and 58495.41, and mean squares of 21.86 and 76.27, respectively. There is no statistical significance between the two variables (F=0.29, p=0.75). That the people's responses to the question "Service" do not vary much according to their religious affiliation is clear from these data. Therefore, we accept the null hypothesis.

Concerning the subject of "Tolerance," the analysis of variance (ANOVA) findings for students based on their religion within and across groups show that there is a significant relationship (df = 2 vs. 767), a total of squares (491.56) and a mean square (106.72), respectively. There is no statistical significance between the two variables (F= 2.30 and p= 0.10). This demonstrates that, with regard to the concept of "Tolerance," there is no discernible variation among the students based on their religious affiliation. Therefore, we accept the null hypothesis.

'Peace' ANOVA findings for students' religious affiliations show that there is a significant relationship between the two groups (df = 2 for within-group data and 22536.23 for between-group data), with mean squares of 44.88 and 29.38 for the former and sum of squares of 89.76 and 22536.23

for the latter, respectively. With a p-value of 0.22 and an F-value of 1.53, this study does not provide statistically significant results. This demonstrates that the people's responses to the word "peace" do not vary much according to their religious affiliation. Therefore, we accept the null hypothesis.

In terms of "Environmental Concern," the analysis of variance (ANOVA) for students' religious affiliations within and across groups yielded df values of 2 and 767, sum of squares of 153.71 and 21194.06, and mean squares of 76.86 and 27,663, respectively. There is no statistical significance between the two variables ($F=2.78$, $p=0.06$). This demonstrates that with regard to "Environmental Concern," there is no discernible variation among students based on their religious affiliation. Therefore, we accept the null hypothesis.

The analysis of variance (ANOVA) shows that there is a significant relationship between students' religious affiliation and their overall response to the status of social value development in secondary schools ($df = 2$ for both groups and 767 for the within-groups comparison), with sums of squares of 5586.74 and 80114.56 and mean squares of 279.37 and 1044.52, respectively. A p-value of 0.07 and an F-value of 2.67 indicate that the result is not statistically significant. What this means is that when it comes to the formation of social values in secondary schools, there is no discernible difference among people based on religion. That being the case, we accept the null hypothesis.

CONCLUSION

The research emphasizes how important gender, geography, and religion are in forming the social values of secondary school pupils. As a result of their greater congruence with these values, female students often received better scores in areas like service, tolerance, and responsibility. In terms of equality and service, rural pupils outperformed their urban counterparts, suggesting that community circumstances influence how values are perceived. Religious variety had a little impact on how people perceived equality while having no effect on other aspects. In order to resolve inequalities and foster balanced value systems among students—which will eventually support their overall development and the welfare of society—these findings urge the use of focused educational measures.

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