

# Moral Values Of Socially Oppressed Primary School Children Of Jammu & Kashmir And Punjab

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## Abstract

The purpose of the present study was to explore the moral values of socially oppressed primary school children of Jammu and Kashmir and Punjab. In this study, 200 primary school students (male and female) of Jammu and Kashmir were selected under purposive sampling, 100 students belonging to the Rajouri district of Jammu and Kashmir and 100 from Bathinda of Punjab. The data were collected by survey method with the help of a standardized tool namely Moral Values Scale (A. S. Gupta and A. K. Singh, 2011). The data were collected from 5<sup>th</sup> standard students belonging to Rajouri District of Jammu and Kashmir and Bathinda District of Punjab. The major findings of the study revealed that there is a significant difference of moral values among boys and girls of Jammu & Kashmir and Punjab.

**Keywords:** Moral Values, socially oppressed, primary school children, Jammu & Kashmir and Punjab.

## Introduction

Students are considered as the important member of our country. Moral values should be accurately inculcated among students in institution and colleges. Students have the huge power of observation and their spirits are deep-rooted. Children always observe their family members at home and their teachers in school to copy them in both places the method of teaching moral ethics to students is common. It is the main duty of a teacher as well as parents. If a child disobeys or tells lies, then society blames the parents and teachers. Sometimes, children want to tell a lie for their personal gains, but these things are opposed to the values. To teach them that

stealing or telling lie is bad will not a realistic approach. Thus, honesty is the fact of being realistic in institutions and colleges are more effective than precepts or moral preaching.

Moral values are considering important values such as kindness, honesty, sympathy, honor, respect, self-discipline and esteem. Children who have these potentials are concern to be an excellence to the society. They do not only serve a controlled life but also help in bringing out the best in those around them. Their passion towards the effort, sense of control and helping nature is appreciated by everyone. Every father and mother wants his child to accept important values and character. Several peoples in our country are very severe when it comes to imbibing values among their children's. Parents pressure upon its status and effort to support their children instructs the same from an early age. However, the ethics and morals in the society are humiliating with time. An individual must accept good moral values even at the cost of his happiness. An individual must not be too harsh with oneself and that ethical values may be changed to some amount if they become a source of stress. The future of our society these days is more motivated towards looking for happiness rather than valuing. This could be the impact of ignorance of parents and teacher as well as western culture. Moral values describe the norms of exact and wrong, worthy and evil. In present days, the management made strategies that the textbooks of the children are based on values and ethics. In our textbooks, characters of great idols, social reformers, and seers of truth are pointed through colorful stories. These directly affect the personality of a child. It is important that the student consumes complete base of concrete moral values. It calls for much caution and thought from institution and college authorities. Moral values are that values which help us to serve a good and proper life. These values must be imparted in early childhood thus that they have a strong base for our life. Moral values help for giving a better shape for our life and personality. When we live with values and good manners from childhood, these values go throughout the life till death and help us do the right and save ourselves from anti-social activities. Moral values help us to take right decisions in lives. Moral values are those values that teach us the good lesson that we conduct our whole life. A right and honest life are that where we follow the ethics and values of life. Goodness and straightforwardness are important moral values. Being true and honest requires daring and confidence. Ease and honesty also help us not steal what belongs to another. If we steal others' belongings, others may hold up us of our belongings. Respecting others and being just are also values we should down us and live by. Our mood and charm speak of the morals and principles that we live by. A person who is in an expected way is that one who has developed values and lives by them. Such persons follow their values whatever difficulty they faced in everyday life. They never fear penance and stay in a situation of peace and satisfaction. Good values are inculcated among children by parents and teachers in a time of being young and stay with our entire life. Morality and honesty are important values that should be taught to each student. Honesty and straightforward has need of one to be fearless and bold. Good values also keep us from having a desire for what others' possessions.

### **Socially Oppressed Children**

All children due to their stage are considered to be at risk for exploitation, misuse, violence, and neglect. But this vulnerability cannot be definite simply by age. Though age is one part, weakness is also measured by the child's ability for self-protection. The question that arises is, are children capable of defending themselves. Can children bring for their basic needs, defend against a dangerous situation or even recognize a dangerous situation is developing. These studies call for a redefinition of the concept of self-preservation. Children whom the system doesn't even know are highly vulnerable children in need of care and protection and are defined as socially oppressed children. Such children have no home or shelter and no means to obtain such an abode, exist in with a person who has threatened to harm them and is likely to carry out that threat. A child's weakness comes from several factors that delay a child's ability to function and grow normally. The trait of powerlessness among the socially oppressed children comes from the lack of security provided by the state or parents or community. If there is no law against child abuse, then how a child is supposed to defend abuse.

In present socially oppressed children are those children who belong to helpless families, families at hazard, children of socially excluded groups like migrant families, families those are living in poverty, scheduled tribes children, scheduled caste children and children of other backward classes, families subjected to or affected in equity, minorities, deprived peoples children infected and affected families by HIV / AIDS, orphans, child drug abuses, child beggars, sexually oppressed children, children of prisoners and street and working children.

### **Moral Values among Socially Oppressed Primary School Children**

Moral values among socially oppressed primary school children are less as compared to other children, the moral values of an oppressed group are declining with very high rate due to the treatment of other people to the oppressed group. But now a day the oppressed group is adversely diverted through different immoral activities like smoking, drinking, delivering abusing words, quarreling, sex abuse, stealing and other anti-social activities. Before, preceding we should talk a lot of other assumptions regarding the moral values of socially oppressed primary school children if we see the mainstream of Indian social structure the so-called oppressed people they are facing a lot of social problems from century to till now. People who are on the top of social prestige in the Indian society they considered the oppressed group as a polluted, so their oppression does not subjugate from their inner essence. The question arises why these people or children suffer in moral values the reason is simply that they are treated as a subordinate in the whole system due to falling out on the last rung in society, they are exploited, deprived, privileges are key variable related to oppress. So these oppressed children face a hurdle in the existing system. We know that the moral values among socially oppressed primary school children, they are having the morals value in a very minor scale as of compared to the children who belong to the group who are on the top of the rung in society.

### **Related Literature review**

Hafeez (1949) conducted a study on the development of a sense of values on secondary school, higher secondary school and college students belonging to the science stream as well as college teacher whose different age group in this study the researcher found that the science students of secondary is mature as compare to humanities. And found that the BA students are more mature as compare to the senior secondary school students. College teacher is more mature as compared to the graduation students.

Srivastava (1982) a study of values pattern on tribal students belonging to the secondary school, higher secondary school and college students of Mizoram district. The investigator found that the backward classes' students have pleasure seeking, democratic and health values were on the peak and some values like aesthetic, economic and religious values are on the lower level. The general cast students have democratic, health and social values on higher level and lower on aesthetic values. Finding of the study reveals that the cast and creed democratic and health values on the top ranking and increasing day by day.

Jain (1988) conducted a study on interest of values among school students belonging to the two different categories (schedule cast and schedule tribe). In this study the researcher found the there is no significant difference between the interest of values among schedule cast and other backward classes and found that there is a positive relationship between schedule cast and other backward classes school students.

Bauni, Kuotsu, (1992) conducted a study on the values among college students in Nagaland in relation to their self-concept. In this study the researcher found that the significant means scores among boys and girls students of arts, commerce and science students of Nagaland College. The study reveals that there is no difference of values between the college students and significant relationship of values between tribal and non tribal students.

Pradhan (1997) conducted a study on the relationship between moral values and found that 10 personal values of school students of Puri District of Orissa. In this study 561 students both (boys and girls) were selected as a sampling. Averages mean, SD, Pearson Product moment correlation was used for statistical analysis. The researcher further found that the positive correlation with social knowledge, religious values, knowledge and health values and found negative correlation in personal and interpersonal values.

Kauts and Kaur (2010) conducted a study on values preference among adolescents. In this study the researcher reveals that values among adolescent boys and girls. And found that the highest preference to value wisdom and lowest value salvation as compared to the girls students. The national integration and mature love are higher as compared to the girl's students.

Jarrar (2013) conducted a study on moral value education on graduate university students.

The study revealed that students don't understand the accurate meaning of moral terms. Most students believed that moral development is affected by family than an organization. Higher education organization slightly affects the moral development. Parents and education as well as mutual level of relation and maturity have greater effect on student's moral values rather than the others affect e.g. poverty and economic conditions of the family.

Bidyalakshmi (2016) conducted a study on moral values among intermediate students of East and west district of Manipur. In this study the researcher found that the east secondary school students have more moral values as compared to the west school students. And find that the moral values of boys and girls secondary school students have differ from each other. In this study the research found that the difference arises in moral values due to the different way of inculcation from parents and teachers at school or home as well as peer group, classmates and elders. The investigator found that good moral environment received from strong moral habit and required good school and good peer group for good moral values. The home environment plays an important part in the development of personality building among students. And found that we seek moral values from our parents as well as school environment and peer group also.

Mushtaq, et al (2022) conducted a study on value conflicts among secondary school students of Jammu & Kashmir and Punjab. A descriptive research under survey method were conducted on 160 students (80 students from Poonch district of Jammu and Kashmir and 80 from Bathinda district of Punjab) were selected for the study. The data were collected from survey method with the help of standardized tool namely value conflicts by Bhardawaj. R.L. (2001). In this study the Average Mean, SD, Correlation and 't' test were used for statistical analyses. The researcher further found that there is no significant difference of values conflict among secondary school students of Jammu & Kashmir and Punjab.

### **Rationale of the study**

Moral values are a set of some important values which help us in becoming a good human being or precious member of the society. These values involve a lot of factors like respecting, helping, loving etc. But in the present scenario, moral values are seen rarely among the people; most of us forget our values and become a selfish member of the society. Values differ from individual to individual. At this time, values remain only in the book or in the curriculum, people try to educate the children but the development of moral values depends on the nurturing atmosphere of children. The standard of values is declining day by day. One of the important reasons behind this is the inequality in educational opportunities, inequality in other work or social activities. There is another factor i.e. illiteracy of people belonging to disadvantaged groups, street, oppressed, deprived group or people living in far-flung areas. These are some reasons which are responsible for the lack of moral values. Further, the socially oppressed children lead a miserable and deprived life which accelerates the possibility of being far away from the sense of morality.

Education is the crucial agent for bringing the desirable changes in the moral values of students. The effectiveness of moral values depends upon the quality of education. The present study will focus on the moral values of socially oppressed primary school children.

### **Statement of the Problem**

The study aims to compare the moral value of socially oppressed primary school children of Jammu & Kashmir and Punjab. Hence the study is entitled as “**MORAL VALUE OF SOCIALLY OPPRESSED PRIMARY SCHOOL CHILDREN OF JAMMU & KASHMIR AND PUNJAB.**”

### **Operational Definitions**

#### **Moral values**

Moral values are considering important values such as kindness, honesty, sympathy, honor, respect, self-discipline and esteem. Children who have these potentials are considered to be an excellence to the society. Moral values are the principles by which we define what is right or wrong. Moral values come from the self, teacher, family, community, religion, peer group, or any other entity that influence the thoughts of the individual.

#### **Socially oppressed children**

Socially oppressed children in the present study refer to the deprived children. It means the children those are deprived of the social status, relationship, financial well-being, victims of caste discrimination and especially the children belonging to the slum areas deprived of all the basic amenities.

### **Objectives**

1. To compare the moral values of socially oppressed primary school children of Jammu & Kashmir and Punjab.
2. To compare the moral values of socially oppressed primary school boys of Jammu & Kashmir and Punjab.
3. To compare the moral values of socially oppressed Primary school girls of Jammu & Kashmir and Punjab.

### **Hypotheses**

Ho<sub>1</sub>. The moral values of socially oppressed primary school children of Jammu & Kashmir and Punjab do not differ significantly.

Ho<sub>2</sub>. The moral values of socially oppressed primary school boys of Jammu & Kashmir and Punjab do not differ significantly.

Ho<sub>3</sub>. The moral values of socially oppressed primary school girls of Jammu & Kashmir and Punjab do not differ significantly.

### Methods

The descriptive research describes the event, situation or status of a particular aspect and interprets condition of the present. The study under investigation comes under the survey method of the descriptive type of research has it demands a comprehensive mode of collection of data and simply the study of the status of the variables i.e. Moral values of socially oppressed primary school children of Jammu and Kashmir and Punjab. The methods section includes description of a sample, instrument and procedure of data collection and techniques of analysis of the study. For the purpose of data collection purposive sampling was followed the investigator selected 200 socially oppressed primary school children. Investigator choose 50 boys and 50 girls from Rajouri district of Jammu and Kashmir and also 50 boys and 50 girls from Bathinda district of Punjab as a whole 200 from both the states i.e. 100 from each state respectively, the investigator selected eight primary and middle schools from both the district (four schools from district Rajouri and four from district Bathinda of Punjab). The investigator using the standardized tool on Moral Value Scale by Alpana Sen Gupta & Arun Kumar Singh (2011).

In order to analyze and interpret the data for the study the investigator used the Average Mean, SD, and 't' test for statistical analysis.

### Results and Discussion

The results of analyzed data are given in the table 1.1 showing the mean and standard deviation t-value and level of significance with respect to socially oppressed primary school children of Jammu & Kashmir and Punjab.

**Ho<sub>1</sub>The moral values of socially oppressed primary school children of Jammu & Kashmir and Punjab do not differ significantly**

**Table 1.1. Comparison of moral value on socially oppressed primary school children's of Jammu & Kashmir and Punjab.**

Category	Total No. of students	Mean	S.D	S.E.D	Degree of freedom	t-value	Level of significance
Jammu & Kashmir	100	19.64	4.79	0.616	198	8.766	Significant at 0.01 level
Punjab	100	25.04	3.88				

Table 1.1 shows the Mean, S.D, t-value and level of significance of moral values of socially oppressed primary school children of Jammu and Kashmir Punjab. In this table it is found that

the mean value of moral values of socially oppressed primary school children of Jammu and Kashmir and Punjab are 19.64 and 25.04 and SD of Jammu and Kashmir and Punjab is 4.79 and 3.88. The t ratio was found to be 8.766, which is greater than the table value and degree of freedom is 198. The researcher found that there is a significant difference at 0.01 level of significance. In this context the null hypothesis i.e. the moral values of socially oppressed primary school children of Jammu and Kashmir and Punjab do not differ significantly is rejected and it is interpreted that the socially oppressed primary school children of both the states differ on their moral values. Further on the observation of the mean scores of both the groups it can be interpreted that the socially oppressed primary school children of Punjab score high on moral values as compared to the socially oppressed primary school children of Jammu and Kashmir.

**H<sub>02</sub> .The moral values of socially oppressed primary school boys of Jammu and Kashmir and Punjab do not significantly.**

To study the difference between the moral values of socially oppressed primary school boys of Jammu & Kashmir and Punjab, the scores obtained by administering the Moral Values Scale (MVS) was analyzed by using t-test. The results and the analyzed data are given in table 1.2 which shows the mean, SD, t-value and level of significance with respect to moral values of primary school boys of Jammu and Kashmir and Punjab.

**Table 1.2 Comparison of moral value of socially oppressed primary school boys of Jammu & Kashmir and Punjab**

Category	Total no. of students	Mean	S.D	S.E.D	Degree of freedom	t-value	Level of significance
Jammu & Kashmir boys.	50	19.4	4.92	0.88	98	5.954	Significant at 0.01 level
Punjab boys.	50	24.64	3.97				

Table 1.2 shows the average Mean, S.D, t-value and level of significance of moral values of socially oppressed primary school boys of Jammu and Kashmir Punjab. In this table it is found that the mean value of moral values of socially oppressed primary school boys of Jammu and Kashmir and Punjab are 19.4 and 24.64 and the SD value is both the state is 4.92 and 3.97 respectively, the t value was found in this study is 5.954 which is greater than the table value and the degree of freedom of 98 at 0.01 level of significance. In this context the null hypothesis i.e. the moral values socially oppressed primary school boys of Jammu and Kashmir and Punjab do not differ significantly is rejected and it is interpreted that the socially oppressed primary school



boys of both the states differ on their moral values. Further on the observation of the mean scores of both the groups, it can be interpreted that the socially oppressed primary school boys of Punjab score high on moral values as compared to the socially oppressed primary school boys of Jammu and Kashmir.

**H<sub>03</sub>. The moral values of socially oppressed primary school girls of Jammu & Kashmir and Punjab do not differ significantly.**

To study the difference between the moral values of socially oppressed primary school girls of Jammu & Kashmir and Punjab, the scores obtained by administering the Moral Values Scale (MVS) was analyzed by using t-test. The results and the analyzed data are given in table 1.3 which shows the mean, SD, t-value and level of significance with respect to moral values of primary school boys of Jammu and Kashmir and Punjab.

**Table 1.3 Comparison of moral value of socially oppressed primary school girls of Jammu & Kashmir and Punjab**

Category	Total no. of students	Mean	S.D	S.E.D	Degree of freedom	t-value	Level of significance
Jammu & Kashmir girls.	50	19.88	4.63	0.83	98	6.698	Significant at 0.01 level
Punjab girls.	50	25.44	3.73				

Table 1.3 shows the Mean, S.D, t-value and level of significance of moral values of socially oppressed primary school girls of Jammu and Kashmir Punjab. In this table it is found that the mean value of moral values of socially oppressed primary school girls of Jammu and Kashmir and Punjab are 19.88 and 25.44. The SD of both the state is 4.63 and 3.73 respectively; the t value is 6.698 which is greater than the table value of 2.63. Degree of freedom is 98 at 0.01 level of significance. In this context the null hypothesis i.e. the moral values socially oppressed primary school girls of Jammu and Kashmir and Punjab do not differ significantly is rejected and it is interpreted that the socially oppressed primary school girls of both the states differ on their moral values. Further on the observation of the mean scores of both the groups it can be interpreted that the socially oppressed primary school girls of Punjab score high on moral values as compared to the socially oppressed primary school girls of Jammu and Kashmir.

**Conclusions**

1. The socially oppressed primary school children of Jammu and Kashmir and Punjab differ significantly on their moral values and it is also seen that the socially oppressed primary school

children of Punjab are found to have a better score on moral values as compared to their Jammu and Kashmir counterparts.

2. The socially oppressed primary school boys of Jammu and Kashmir and Punjab differ significantly on their moral values and it is also seen that the socially oppressed primary school boys of Punjab are found to have a better score on moral values as compared to their Jammu and Kashmir counterparts.

3. The socially oppressed primary school girls of Jammu and Kashmir and Punjab differ significantly on their moral values and it is also seen that the socially oppressed primary school girls of Punjab are found to have a better score on moral values as compared to their Jammu and Kashmir girls.

Therefore, from the above analysis it is clear that the moral values of oppressed children (boys and girls) of Jammu & Kashmir and Punjab is not similar and is differ significantly.

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