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SELF-CONCEPT AMONG DIVINE BRAIN TRUST (DBT) AND NON-DIVINE BRAIN TRUST (NON-DBT) YOUTH

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ABSTRACT:

The present investigation was conducted to explore the self-concept found to be associated with Divine Brain Trust (DBT) of Swadhyaya Pariwar and Non-Divine Brain Trust (Non-DBT) youth of Non-Swadhyaya Pariwar on a total sample of 240 of DBT and Non-DBT youth including both girls and boys, between the age range of 18 to 25 years old by employing two-group design to measure self-concepts. Therefore, Self-Concept Questionnaire, developed by Saraswat, R. K. (1991) for age 18- to 25 6-18 by was used. The mean scores on the sample of Divine Brain Trust (DBT) and Non-Divine Brain Trust (DBT) youth along with factors such as physical, social, temperamental, educational, moral and intellectual self-concept found to be significant on Divine Brain Trust (DBT) youth of Swadhyaya Pariwar than that of Non-Divine Brain Trust (DBT) youth of Non-Swadhyaya Pariwar. The obtained F ratio was significant at .01 level.



KEYWORDS: Self-concept, Divine Brain Trust (DBT), NON-Divine Brain Trust.

INTRODUCTION:

The set of assumptions a person has about himself or herself is called as self-concept. Carl Rogers (1961) is of the view that the self is organized to remain consistent. New experiences consistent with a person's self-concept are easily integrated; experiences inconsistent with the self-concept tend to be denied or distorted. Loevinger (1976) suggests that the ability to form a self-concept increases with age, intelligence, education and socio-

level this is the lowest point, the individual is incapable of self-conceptualization. As the ability develops the child gradually forms a stereotyped, conventional and socially acceptable concept of herself or himself. At the adolescence stage maturity seems to be increased. The individual progresses beyond such a stereotyped concept to a differentiated and realistic self-concept. At the adulthood point, individuals are fully aware of their idiosyncrasies and accept themselves for what they are! Loevinger et al. (1985) postulated nine levels of ego-development;

protective, conformist, self-aware, conscientious, and individualistic autonomous and integrated. The construct of self-concept merges with certain related constructs designated as self-esteem and perceived as self-efficacy. Self-esteem is the evaluative component of self-concept. Self evaluations may influence the development of cognitive and affective traits. Particularly, it has been accepted that self-esteem is a crucial determinant of certain psychologically important variables as coping ability and sense of well-being. Bandura's (1982) theory self-efficacy is

economic level. At the infant | such as pre-school, impulsive, self- | taken as a starting point of self development. It includes academic, social and self-image as the major domains of self-concept.

Roger's (1961) considered self-concept as a major importance in the field of education also, because it is observed that self concept has close connections with some personal aspects like learning, motivation, attitudes, perception and adjustment which determine the academic and other successes of the individual in and out of the school. Self-concept is thought to be the most significant factor in human life as everyone is continuously striving towards self-actualization, self-realization and self-enhancement and is constantly wishing to avoid self-condemnation and self-lowering experience

Self-concept is a dominant element in personality development. Psychologists viewed that the 'core' of center gravity of the personality pattern is the individual's concept of himself or herself as person as related to the world in which he lives. The structure of the self-image determines the day-to-day behavior of the individual. Decisions and reactions are determined, not by what one is, but by what one believes he or she is, how other perceive him or her and what he or she aspires to be. Self-concept has been referred by Lowe (1965) as 'one's attitude towards self' and by Pederson (1965) as 'organized configuration of perceptions of self'. Perkins (1958) referred to it as 'those perceptions, beliefs, feelings, attitudes, and values which the individual views as part of characteristics of himself or herself. Saraswat and Gaur (1981) described self-concept as 'individual's way of looking at himself which signifies his ways of thinking, feeling and behaving.

"Self-Concept is best conceived as a system of attitudes towards oneself, just as a person as a result of experiences, forms attitudes which he organizes into a self-consistent system and defends against threats and attacks, so the person also forms attitudes towards himself. Self-concept consists of all the perceptions, feelings, aspirations, values and attitudes of oneself. According to Rosenberg (1979), the essence of the self as object can be defined as the "totality of the individual's thoughts and feelings with reference to himself as an object." According to Saraswat R. K. (1981) self- concept refers to the measurement of power self-concept, social self-concept, ability self-concept and physical self-concept.**i.Power Self Concept:-** Individuals perception of their physical strength, health and vitality.**ii.Physical Self Concept:-** Individuals view of their physical appearance.**iii.Social Self Concept:-** Individuals view of their sociability and interaction with others.**iv.Ability Self Concept** Individuals view of their intelligence and confidence.**v.Psychological Self Concept:-** Individuals perceptions towards his / her traits, feelings and values. Adolescence is a period of the life with its own peculiar characteristics and problems. Hence for deep penetration into their perceptions their own physical, social, temperamental, educational, moral and intellectual spheres of self-concept need to be explored. As such, an attempt has been made measure such aspects.

Divine Brain Trust (DBT)

The Divine Brain Trust (DBT) for youth is an important project which runs regularly under *Swadhayaya*. Divine Brain Trust means a trust which protects and defends divine thoughts. The thought of young people need a Protector. DBT was born to fulfill this need. The basic assumption of DBT was that, the Lord and the Lord alone can control a man's thought when they restlessly toss to and fro. Rev. Pandurang Shastri Athavale (1994) explained to the young men and women the greatness of Vedic religion and culture. He gave them an objective account of the Vedic way of thought, way of life and way of worship. He enlightened them regarding the importance of Vedic thought and explained to them why it is necessary to protect and preserve Vedic religion and culture. The frustrated young people found a new enthusiasm and saw it blossom forth in 1971 in the form of an institution called Divine Brain Trust (DBT).

The age of DBT youth centers ranging from 18 to 25 years. The total strength of the DBT youth to the center is not less than twenty. The boys and girls have separate youth centers. The branches of DBT youth centers were opened almost in every city in India and overseas. They had made God a trustee of their thoughts. They surrendered their mind to Lord Yogeshwar Krishna and began to carry out his work. In one and all the DBT youngsters will imagine what an enormously difficult task it was to explain the constructive ancient ideas to cynical modern youth. They compare the western and Indian

philosophy in their discussion. They trust on Geeta. The young members of the DBT began to feel that they were practicing true devotion. To the study circle and youth center regularly at every week they come together and they are constantly entertaining divine, inspiring and idealistic thoughts. They must not merely store these spiritual treasures but make dynamic use of them. They must make these divine thoughts to their divine brothers all over the world. The young persons who were united in this way enriched their love, devotion, friendship, self-esteem and self-respect. Whenever these young Swadhyayees get together they discuss various spiritual and cultural issues. These discussions help to remove doubts and prejudices from their minds. Negative and cynical thinking gives way to constructive positive and robust thinking. The youngsters thus become worshipers of noble qualities and great ideals. The youngsters are developing good and healthy interpersonal relationship. It is an amazing thing that in spite of abundant intelligence, skills and opportunities to become a Leader no member of DBT has taken interests in active politics. It is a wonderful mistake that happened on the threshold of the twenty first century.

Non-Divine Brain Trust (DBT) : The children in Non-Divine Brain Trust (DBT) group are considered as they are not involved in any kind of religious, and spiritual nor any kind of such activities.

OBJECTIVES OF THE STUDY:

The present study is aimed at to find out the differences, if any in children's of Divine Brain Trust (DBT) and Non-Divine Brain Trust (DBT) groups on self-concept.

METHOD

This section contains hypothesis, description of the sample, details of the tools used and the procedure of the present study.

Hypothesis: Divine Brain Trust (DBT) youth will exhibit higher scores on physical, social, temperamental, educational, moral and intellectual self-concept compared with Non-Divine Brain Trust (Non-DBT) youth.

Sample: The total sample for the entire study consists of 240 participants. Out of these 120 participants were from Divine Brain Trust (DBT) and 120 were from Non-Divine Brain Trust (DBT).

Variables: Divine Brain Trust (DBT) and Non-Divine Brain Trust (DBT) are the independent variables and self-concept is the dependent variables.

Tools: Self-Concept Questionnaire : This 40 items questionnaire was developed by Saraswat R. K. (1991). This questionnaire measures six dimensions of self-concept such as physical, social, temperamental, educational, moral and intellectual self-concept. Test-retest reliability of the checklist was found to be .91.

Operational Definitions: Self Concept: Self-concept refers to the score of power self, social self, ability self and physical self of Self Concept Questionnaire (Saraswat, 1981).

RESULTS AND DISCUSSION

The following two tables show the comparison of Divine Brain Trust (DBT) and Non-Divine Brain (Non-DBT) youth of Swadhyaya Pariwar and Non-Swadhyaya Pariwar on self-concept.

COMPARISON AMONG DIVINE BRAIN TRUST (DBT) YOUTH AND NON-DIVINE BRAIN TRUST (NON-DBT) YOUTH ON SELF-CONCEPT VARIABLES.

Table (a): Means, Standard Deviations and Number for Self-Concept Variables for Divine Brain Trust (DBT) and Non-Divine Brain (Non-DBT) youth.

Sr. No.	Dependent Variables	Units: DBT & Non-DBT	N	Mean	SD	SE
1	Physical	DBT	120	22.9417	3.22359	.29427
		NON-DBT	120	16.4333	3.00065	.27392
		Total	240	19.6875	4.50456	.29077
2	Social	DBT	120	23.1667	3.55824	.32482
		NON-DBT	120	16.0583	3.21053	.29308
		Total	240	19.6125	4.91133	.31703
3	Temperamental	DBT	120	24.6500	3.25047	.29673
		NON-DBT	120	17.0500	3.91045	.35697
		Total	240	20.8500	5.23210	.33773
4	Educational	DBT	120	23.6000	2.69889	.24637
		NON-DBT	120	17.0000	3.83044	.34967
		Total	240	20.3000	4.67630	.30185
5	Moral	DBT	120	23.9500	2.70962	.24735
		NON-DBT	120	15.9583	3.67914	.33586
		Total	240	19.9542	5.14090	.33184
6	Intellectual	DBT	120	23.9583	2.64224	.24120
		NON-DBT	120	16.5750	3.79000	.34598
		Total	240	20.2667	4.93088	.31829

Table (b): Summary of the results of One-way ANOVA for Self Concept Variables for Divine Brain Trust (DBT) and Non-Divine Brain Trust (Non -DBT) youth.

Sr. No.	Dependent Variables		Sum Squares	of df	Mean Square	F	Sig.	Partial Eta Square
1	Physical	BG	2541.504	1	2541.504	262.072	.000	52.4
		WG	2308.058	238	9.698			
		Total	4849.562	239				
2	Social	BG	3031.704	1	3031.704	263.987	.000	52.6
		WG	2733.258	238	11.484			
		Total	5764.963	239				
3	Temperamental	BG	3465.600	1	3465.600	268.057	.000	53
		WG	3077.000	238	12.929			
		Total	6542.600	239				
4	Educational	BG	2613.600	1	2613.600	238.073	.000	50
		WG	2612.800	238	10.978			

		Total	5226.400	239				
5	Moral	BG	3832.004	1	3832.004	367.084	.000	60.7
		WG	2484.492	238	10.439			
		Total	6316.496	239				
6	Intellectual	BG	3270.817	1	3270.817	306.464	.000	56.3
		WG	2540.117	238	10.673			
		Total	5810.933	239				

The above table (b) one-way ANOVA indicated that there was significant group membership difference ($F(1, 239) = 262.072, p < .001$) on Physical domain of self-concept. It was observed that Divine Brain Trust (DBT) youth ($M = 22.9417$) had significantly higher mean score than Non-Divine Brain Trust (Non-DBT) youth ($M = 16.4333$). It was found that 52.4 % of variance in physical domain of self-concept was explained by this group membership. Referring to the above table that on the Social domain self-Concept, it was observed that there is significant difference ($F(1, 239) = 263.987, P < .001$) on the domain of social among Divine Brain Trust (DBT) youth and Non-Divine Brain Trust (Non-DBT) youth. It was found that the Divine Brain Trust (DBT) youth had explained 52.6 % of the variance in social self - concept. It was noted that mean score of Divine Brain Trust (DBT) youth was higher ($M = 23.1667$) than mean score of Non-Divine Brain Trust (Non-DBT) youth ($M = 16.0583$) on social self-concept.

The mean score of Divine Brain Trust (DBT) on Self- Concept variable of Temperamental domain was ($M = 24.6500$) higher than Non-Divine Brain Trust (Non-DBT) ($M = 17.0500$). The results of the One-way ANOVA also showed that this group membership wise difference was significant ($F(1, 239) = 268.057, p < .001$). It was noted the variance explained by group membership was 53 %. On Self-Concept domain of Educational, significant group membership wise differences ($F(1, 239) = 238.073, p < .001$) were also noted among Divine Brain Trust (DBT) youth and Non-Divine Brain Trust (Non-DBT) youth . The mean score of Divine Brain Trust (DBT) youth ($M = 23.6000$) was higher compared to Non-Divine Brain Trust (Non-DBT) youth ($M = 3.83044$). The variance explained by group membership for self-concept variable of educational was 50 %.

It was observed that the mean score of Divine Brain Trust (DBT) youth ($M = 23.9500$) was higher than the mean score of Non-Divine Brain Trust (Non-DBT) youth ($M = 15.9585$) on Self-Concept domain of Moral. However, the results revealed that this group membership wise difference was statistically significant ($F(1, 239) = 367.084, p < .001$). The variance explained by group membership for self-concept variable of moral was 60.7 %. Similarly, significant difference was found on self-concept measure of intellectual self-concept ($F(1, 239) = 306.464, p < .001$). The mean score of DBT group was higher ($M = 23.9583$) than Non-DBT group ($M = 16.5750$). The variance explained by DBT participant was 56.3% for intellectual self-concept domain.

Thus, the hypothesis Number- 14 stated, "Divine Brain Trust (DBT) youth will exhibit higher scores on physical, social, temperamental, educational, moral and intellectual self-concept compared with Non-Divine Brain Trust (Non- DBT) youth." was accepted. It means that there are significant differences between Divine Brain Trust (DBT) youth and Non-Divine Brain Trust (Non-DBT) youth in terms of the various domains of Self-concept. It may be because of the impartation of Swadhyaya philosophy and principles at the early age particularly through DBT experiment. The way of thinking, the way of living and the way of worship is unique of this particular philosophy. The observed effect is because of this cause.

Some following studies are supported to the present hypothesis. Revered Pandurang Shastri Athavale (1994), Borse (1996), Borse (1999), Borse & Rasal (2001), Shrivastav (1996), Gagare (2000) were conducted various studies on *Swadhyay Pariwar* and found that certain personality factors such as self-affirmation, gratitude, brilliance, boundless love, self-offering, self esteem, interpersonal trust, social moral, aggression, social participation, relatedness, responsibility, emotional maturity, Self-

confidence, values, discipline, anxiety, family adjustment, self-concept and other behavioural change are very predominant among the *Swadhyayees* than *non-swadhyayees*. Rasal P. V. (2002) found that *Swadhyayees* have shown a higher self-concept, values, family adjustment and anxiety than the Non-*Swadhyayees*.

CONCLUSIONS:

Divine Brain Trust (DBT) youth will exhibit higher scores on physical, social, temperamental, educational, moral and intellectual self-concept compared with Non-Divine Brain Trust (Non-DBT) youth.

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