

A Comparative Analysis of Values among Working and Non-Working Women of Ghaziabad

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Abstract

The main purpose of this research was to compare the mean difference between the religious, social, aesthetic, political, economic and theoretical values among working and non-working women of Ghaziabad (Uttar Pradesh). The total sample size 100 consisted of 51 working and 49 non-working women. The standardized test “Measurement of Value Orientation affected by Movies” by Mahalaxmi Ojha and Dr. Raj Kumar Ojha was used to gather the data. T-test was applied to check the significant difference of religious, social, aesthetic, political, economic and theoretical values among working and non-working women. Results revealed that there is a significant difference in Religious value among working and non-working women whereas there is no significant difference in social, aesthetic, political, economic and theoretical values among working and non-working women.

Keywords: values, working women, non-working women

I. Introduction

Values relate to the aims of human life. For the achievement of aims, a person frames certain notions and these notions are called values. According to its verbal meaning value signifies that quality of individual, of thing which makes that individual or thing important, respectable and useful. This quality may be internal or external or both. John Dewey (1948) explains the term values as – to prize, to esteem, to appraise, to estimate. According to him, values mean to cherish something.

Values guide the selection or evaluation of actions, policies, people, and events. That is, values serve as standards or criteria. Values are ordered by importance relative to one another. People’s values form an ordered system of value priorities that characterize them as individuals.

Different philosophers have classified the values in accordance with their own thinking process. This study has taken six basic values of human life given by *Spranger* in his book ‘*Types of Men*’ which are as follows:

1. **The religious.** The religious person is mystical and seeks to relate, in a meaningful way, to the cosmos as a whole. His or her mental activity is constantly directed toward creating the highest and most satisfying values in experience.

2. **2. The social.** This type of person loves people and has an altruistic or philanthropic outlook on life. Viewing other people as ends, the social individual tries to be kind, sympathetic, and unselfish. He or she looks at theoretical, economic, and aesthetic people as having rather cold and inhuman orientations. The social person values love as the most important component of a human relationship and have an attitude toward life that approaches that of the religious type.
 3. **3. The aesthetic.** Interested primarily in the artistic aspects of life, the aesthetic person values form and harmony, judges events in terms of grace, symmetry, or harmony and fitness, and enjoys events for their own sake.
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4. **4. The political.** This type of person's main interest is power in all activities (not just politics). Often, political individuals are leaders in many areas, seeking personal power, influence, renown, and recognition.
 5. **5. The Economical.** The economic person is mainly interested in utility, self-preservation, the practical affairs of the business world, production, marketing, consumption, the use of economic resources, the elaboration of credit, and the accumulation of tangible wealth. Thus, his decisions are dominated by the expected economic and practical results. This type of individual is thoroughly practical and represents the stereotype of the American businessperson.
 6. **6. The Theoretical.** These types of person's primary interests are the discovery of truth and the systematic ordering of knowledge. To pursue his or her goals, the theoretical person will take a cognitive approach, will look for identities and differences, will disregard the beauty or utility of objects in judgments, and will seek only to observe and to reason. The theoretical individual is an intellectual with empirical, critical, and rational inclination; examples are scientists and philosophers.

The value system is an intrinsic part of every human being irrespective of caste, creed, gender, class, urban and rural areas. It plays an imperative role because it serves as guiding principles in people's lives. Lots of studies have been carried out on value systems but the present study focuses on "A Comparative Analysis of Values among Working and Non-Working Women of Ghaziabad (Uttar Pradesh)".

II. Objectives of the Study

1. To compare the religious values among working and non-working women of Ghaziabad.
2. To compare the social values among working and non-working women of Ghaziabad.
3. To compare the aesthetic values among working and non-working women of Ghaziabad.
4. To compare the political values among working and non-working women of Ghaziabad.
5. To compare the economical values among working and non-working women of Ghaziabad.
6. To compare the theoretical values among working and non-working women of Ghaziabad.

III. Hypotheses of the study

H₀1: There is no significant difference between the religious values among working and non-working women of Ghaziabad.

H₀2: There is no significant difference between the social values among working and non-working women of Ghaziabad.

H₀3: There is no significant difference between the aesthetic values among working and non-working women of Ghaziabad.

H₀4: There is no significant difference between the political values among working and non-working women of Ghaziabad.

H₀5: There is no significant difference between the economical values among working and non-working women of Ghaziabad.

H₀6: There is no significant difference between the theoretical values among working and non-working women of Ghaziabad.

IV. Materials and Methods

The study compares the religious, social, aesthetic, political, economic and theoretical values among working and non-working women of Ghaziabad. For this purpose, Primary data have been gathered from working as well as non-working women in ghaziabad using standardized test "*Measurement of Value Orientation affected by Movies*" by Mahalaxmi Ojha and Dr. Raj Kumar Ojha. The random sampling technique was used having sample size of 100 (51 working & 49 non-working women). t-test for hypothesis testing was applied using MS Excel 2007.

V. Results

The null hypotheses have been tested using following paired sample t-test for each value as follows:

Table 1: Paired Sample t-test of Religious value

Variables	Sample Size	Mean	Variance	t-value
Working Women	51	24.96	48.39	3.81
Non-working Women	49	30.32	50.39	

Table 1 shows that there is a significant difference between the religious values among working and non-working women at 5% level of significance. Hence, null hypothesis (H₀1) has been rejected.

Table 2: Paired Sample t-test of Social value

Variables	Sample Size	Mean	Variance	t-value
Working Women	51	31.56	19.93	0.047
Non-working Women	49	31.61	23.03	

Table 2 shows that there is no significant difference between the aesthetic values among working and non-working women at 5% level of significance. Hence, null hypothesis (H_02) has been accepted.

Table 3: Paired Sample t-test of Aesthetic value

Variables	Sample Size	Mean	Variance	t-value
Working Women	51	31.23	31.98	1.75
Non-working Women	49	29.10	41.46	

Table 3 shows that there is no significant difference between the aesthetic values among working and non-working women at 5% level of significance. Hence, null hypothesis (H_03) has been accepted.

Table 4: Paired Sample t-test of Political value

Variables	Sample Size	Mean	Variance	t-value
Working Women	51	25.17	29.26	0.93
Non-working Women	49	26.10	19.71	

Table 4 shows that there is no significant difference between the aesthetic values among working and non-working women at 5% level of significance. Hence, null hypothesis (H_04) has been accepted.

Table 5: Paired Sample t-test of Economic value

Variables	Sample Size	Mean	Variance	t-value
Working Women	51	27.76	34.02	1.78
Non-working Women	49	25.42	51.12	

Table 5 shows that there is no significant difference between the economic values among working and non-working women at 5% level of significance. Hence, null hypothesis (H_05) has been accepted.

Table 6: Paired Sample t-test of Theoretical value

Variables	Sample Size	Mean	Variance	t-value
Working Women	51	29.21	35.13	1.47
Non-working Women	49	27.59	25.45	

Table 6 shows that there is no significant difference between the theoretical values among working and non-working women at 5% level of significance. Hence, null hypothesis (H_06) has been accepted.

VI. Discussion

The study concludes by data analysis that there is no significant difference between the Social, Aesthetic, Political, Economic and Theoretical values among working and non-working women at 5% level of significance. It is also concluded that there is a significant difference between Religious values among working as well as non-working women of ghaziabad.

VII. References

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