

Education exposure and personality traits correlates

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ABSTRACT

This study investigates the role of educational environment in the development of personality traits. For this purpose a sample of 327 students, aged 14 to 18 years were selected from four types of schools; Sanskrit Vidyalaya, Madarsa, Missionary Institutions and Orphanage homes in Uttarakhand and Uttarpradesh, India. Cattells 16 P.F. Test was used for determination of the personality traits. The analyses reveal that students of Madarsa are more conservative, bold and sober in comparison to the students of Sanskrit Vidyalaya, Missionary Institution and Orphanage homes. Students of Missionary Institution are least conservative and most shy in comparison to the students from other types of schools. Students of Orphanage homes are found to be most enthusiastic, amongst all types of schools. Students of Sanskrit Vidyalaya and Missionary Institution are more reserved than the students of Madarsa & Orphanage Homes. Personality factor, such as Trusting verses Suspicious have no significant correlation with the type of education exposure.

Keywords: *Adolescence, Education Exposure, Personality traits, Religious Institutions.*

Education and personality are the two sides of a same coin. A person's personality is shaped by the kind of education he receives. The term adolescence comes from the Latin word *adolescere*, which means to grow to maturity (Hurlock, 2006). It is the age that is full of stress and storm, a heightened emotional tension, resulting from physical glandular changes in the body. In the present day context, adolescence marks the stage at which a child achieves physical, mental, emotional and social maturity. It is a transitional period that bridges childhood and adulthood. The individual's status is vague and there is confusion about the roles that the individual is expected to play. The transition from High School to college, University apprenticeship training, study abroad and so forth (Arnett, 2000) has been found to be overtly important when it comes to personality development in the direction of a personality that is more emotionally stable, agreeable and conscientious in emerging adulthood. (e.g. Bleidorn & Schwaba, 2017; Lucas & Donnellan, 2011; Roberts, et al. 2001; Roberts, Walton & Viechtbauer, 2006; Roberts, Wood & Caspi, 2008). Many researchers consider social relationships and their dynamic transactions with personality across time to be essential for understanding personality development (e.g. Asendorpf & Van Aken, 2003; Back, et al., 2011; Mund & Neyer, 2014; Neyer, Mund, Zimmermann, & Wrzus, 2014.; Reitz, Zimmermann, Hutteman, Specht. & Neyer, 2014; Robin, Caspi., & Moffin, 2002; Van de Schoot et al, 2014). It is easy to recognize that adolescence is a time of real vulnerability

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(Morgan, King, Weiss and Schopler, 1993). A key developmental task of childhood and adolescence is acquiring the capacity to exert self-control over one's behavior (Block & Block, 2006).

Education exposure means the type of educational environment one is exposed to. This Exposure facilitates the development of personality traits of a person to a very great extent. Religion was the main spring of one's activities in ancient India which included prayer, worship, philosophy, morality, law and government (Mukerji, 1964). The aim of such education was the character building, the personality development and the preservation of ancient culture of India. The role of education is to inculcate a greater physical, Moral and spiritual strength (Misra & Srivastava, 2004). Ideal education creates a sense of equanimity and promotes an all round development of a person.

Personality traits mean how a person expresses or deals with emotions in front of others and within him. It includes an individual's all traits strength and weakness. They are the specific qualities of behavior or additives patterns such as reaction to anger, frustration, ways of meeting problems etc. Personality is the total sum of one's personality traits. These personality traits passed on from generation to generation. Significant aspects of adult well-being can be predicted by childhood personality traits (Ozer & Benet-Martinez, 2006; Roberts, Kuncel, Shiner, Caspi & Goldberg, 2007). Education has a very great impact on personality and we observe this in our day to day life (Khalique, et. al, 1984). Personality traits are integrated with and influenced by the self concept. Institutions like Sanskrit vidyalaya, Madarsa, Missionary Institution and orphanage homes provide value based education that hinges on religious principles and practices.

Sanskrit Vidyalaya

Sanskrit Vidyalayas are the traditional schools & colleges of India. The curriculum includes courses like Vedas, Grammar, Literature, Law and Philosophy. Vedas are the main source of philosophy in Sanskrit Vidyalaya. The basic aim of these Institutions is to preserve ancient Indian education system. The medium of education is Sanskrit and the main emphasis is to develop, "The desire to serve the people, consider teacher as an ideals and to live together with full co-operation". The curriculum is based on Vedas and Upanishads. All Sanskrit Vidyalaya are affiliated to Sampurnanand Vishvavidyalaya, Banaras which was established in 1791. Most of Indian philosophy is written in Sanskrit. In modern period too Indian philosophy is the core subject in Sanskrit Vidyalaya.

Madarsa

Madarsa, the school of higher education were essentially schools of theology, with linguistic and Philosophical studies occupying a subsidiary position. The great Indian Mutiny of 1857 and subsequent transfers of authority of Government of India from the John Company to the British crown had a very peculiar impact on Muslim education in India (Bandyopadhyay, 2002). Today Madarsa are meant only for Muslim students. The basic aim of education is to give the massage of the holy Koran so that the students lead a peaceful life through religious education. The syllabus of the present day Madarsa differs from the Nizami syllabus. The Nizami syllabus provides more secular knowledge because the aim of education was not to produce the religious preachers and the Ulmas of present day type but to produce potential government officials. But during the period, the syllabus was revised accordingly (Haq, 1972). Some new subjects were introduced and few old books were replaced for meeting the changed objectives. Today Madarsa is a Muslim religious school where Ulma (learned people) receive their education and training. They are not showing progress and educating

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society. They are the major cause of diversification in our society based on sect. They are not teaching pure Islam, which gives the message of uniformity and good will, (Hamid, 2013).

Christian Missionaries

Christian Missionaries adopted a policy of religious neutrality. The main aim of Christian followers is to spread Christianity. In this regard, Maruis Wellesley, the Governor General, established the Fort William College, Calcutta (Kolkata), to fix and establish the correct and sound principles of religion and Government in the mind of the persons during the early stages of their life. Because of the impact of Fort William College, and Missionaries, the increasing number of young Hindu intellectuals started learning English and undertaking studies in the missionaries, so that they could easily get into Government jobs.

The ultimate aim of British Missionaries in India in the mid nineteenth century was not merely preaching of the gospel to as many as would listen but the conversion of individuals to Christianity (Oddle, 1979). Today the charitable institutions outside India fund the missionaries. Indian Government does not fund these Institutions. There are four basic objectives of Missionaries: To save children from Leprosy, To fulfill the children's basic needs, To provide education to the children, To make children self dependent by providing them vocational training.

Orphanage Homes

Orphanage Homes acts as a residence for children abandoned at birth and those bereft of parents or guardians. Orphanage may have children who have lost their parents at birth. These Institutions are either run by partnership with the Government or in partnership with non Governmental organizations. These homes for children receive food, clothing, medicines and sponsorship for education in the form of donations. The main objective of Orphanage homes nearby Hardwar is "To make the country progressive through lit the light of education". Following are the main curriculum of the Orphanage homes located in Hardwar: (a) Yagya-Hawan (a kind of worship of God in which good smelling dried plant leaves, stem, flowers and leaves etc. are put in the fire to make the purify atmosphere and soul) (b) Character Building (c) Moral Development (d) Morning and evening prayer (e) Discipline (f) Self defense (g) Control over behavior (h) Control on language (i) Pure Soul.

Objective

The main objective of the present work is to determine the influence of religion-based-value-education on the development of personality traits.

Hypothesis

We hypothesized that there is no significant relationship between the Education Exposure and the development of Personality traits such as: Conservative versus Experimenting, Trusting versus Suspicious, Shy versus Bold, Sober versus Enthusiastic and Reserved versus outgoing.

METHODOLOGY

Sample

The data were collected in Uttarakhand and Uttar Pradesh state, India. The total samples of 327 students ranging in age from 14 to 18 years were selected for this research work. This sample consists of 100 students of Sanskrit Vidyalaya, 100 students of Madarsa, 80 students of Missionary Institutions and 47 students of Orphanage Homes. In order to study the religious environment on the personality of the students, only those students were considered who have been living in the boarding for at least five years.

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Measure

For convenience and economy, mix sampling (Probability and non-probability) technique has been chosen at the first stage of this research. Quota sampling technique was adopted to finalize the samples at the second stage. For getting the accurate effect of education exposure on the personality of the students, Cattells 16 P.F. test was used for measuring the five personality factors.

Administration

After collecting the data, these were analyzed as per our hypothesis. Scoring was done with the help of scoring key. Chi-square test was used to test the hypothesis. Percentage tables and contingency tables were prepared to show the results accurately. The level of confidence adopted in this study was 0.05.

RESULTS

Conservative versus Experimenting

Someone who is conservative or has conservative ideas is unwilling to accept changes and new ideas. Experimenting people prefer trying new ideas or methods and might modify these later if unsuccessful. Table No. 1 shows $\chi^2 = 24.32$, $df = 6$, reveals that the education exposure makes students of Madarsa more Conservative in comparison to the students of Sanskrit Vidyalaya, Missionary Institutions and Orphanage Homes. The null hypothesis has been rejected at 0.01 level of confidence. The percentage Table 1., clearly shows that only 10% of Madarsa students falls in the category of experimenting personality traits.

Trusting Versus Suspicious

A trusting person believes that people around him are honest and sincere and do not intend to harm him whereas suspicious person does not trust on people and deals with them cautiously. Table No. 2: Shows $\chi^2 = 2.88$, $df = 6$, Significant at 0.05 level of confidence. It reveals that Education Exposure in four types of schools does not in any way help the development of personality traits like Trusting or Suspicious. The null hypothesis could not be rejected at 0.05 level of confidence. Our results support the Erik Erikson's stage theory, "Trust verses Mistrust".

Shy versus Bold

Shy means someone who does not like a particular thing and tries to avoid it, whereas Bold or venturesome means someone who is willing to take risks and try out new things. Table No.3, Shows $\chi^2 = 50.74$, $df = 6$, Significant at 0.01 level of confidence, reveals that students of Missionary Institutions are most shy in comparison to the students of Sanskrit Vidyalaya, Madarsa and Orphanage Homes. Students of Madarsa are the most Bold. The null hypothesis has been rejected at 0.01 level of confidence. The percentage table 3. indicate that 34% students studying in Madarsa falls in the category of Bold, whereas 44% students of Missionary Institutions have Shy personality traits.

Sober Versus Enthusiastic

A Sober person is tend to be restrained, reticent and introspective, Cattle (1991). They are serious and thoughtful whereas an Enthusiastic people tend to be cheerful, active, talkative, frank, expressive and carefree. Table No. 4 shows $\chi^2 = 29$, $df = 6$, significant at 0.01 level of confidence. It reveals that Education Exposure makes students of Madarsa more Sober than the students of Sanskrit Vidyalaya, Missionary Institution and Orphanage Homes. Our findings indicate that students of Orphanage Homes are most Enthusiastic than other types of institutions. The null hypothesis is rejected at 0.01 level of confidence. The percentage table

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4. Clearly indicates that 21.27% students of orphanage homes falls in the category of Enthusiastic personality traits, whereas only 11% students of Madarsa have Enthusiastic personality traits.

Reserved Versus Outgoing

Reserved people are those who like things rather than people, working alone and avoiding compromises of viewpoints. They are likely to be precise and “rigid” in their way of doing things and their personal standards. Outgoing people are tend to be good natured, easy going, emotionally expressive, ready to co-operate and adaptable. Table No. 5 indicates $\chi^2 = 13.86$, $df=6$, significant at 0.01 level of confidence. Percentage Table No. 5 reveals that 25% of students belong to Sanskrit Vidyalaya and 24% of students of Missionary institutions falls in the category of Reserved, whereas only 9% of students of Madarsa and 13% of the students of orphanage home falls in the category of Reserved. This reveals that students studying in Sanskrit Vidyalaya and Missionary Institutions are more reserved than the students of Madarsa and Orphanage homes. The null hypothesis has been rejected at 0.01 level of confidence.

Percentage Table No. 1.

Name of the Institution	Conservative	Mixed	Experimenting
Sanskrit Vidyalaya	10%	61%	29%
Madarsa	27%	63%	10%
Missionary Institution	9%	65%	26%
Orphanage Homes	15%	60%	25%

Contingency Table No. 1

Name of the Institution	Conservative	Mixed	Experimenting	Total
Sanskrit Vidyalaya	10(16)	61(66)	29(22)	100
Madarsa	27(16)	63(66)	10(22)	100
Missionary Institution	9(13)	65(53)	21(18)	80
Orphanage Homes	7(8)	28(31)	12(10)	47
Total	53	217	72	327

$\chi^2 = 24.32$, $df = 6$. Significant at 0.01 level of confidence.

Percentage table No.2.

Name of the Institution	Trusting	Mixed	Suspicious
Sanskrit Vidyalaya	12%	72%	16%
Madarsa	11%	70%	19%
Missionary Institution	10%	71%	19%
Orphanage Homes	19%	68%	13%

Contingency Table No.2

Name of the Institution	Trusting	Mixed	Suspicious	Total
Sanskrit Vidyalaya	12(12)	72(71)	16(17)	100
Madarsa	11(12)	70(71)	19(17)	100
Missionary Institution	8(10)	57(57)	15(14)	80
Orphanage Homes	9(6)	32(33)	6(8)	47
Total	40	231	56	327

$\chi^2 = 2.88$, $df = 6$. Significant at 0.05 level of confidence

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Percentage Table No.3

Name of the Institution	Shy	Mixed	Bold
Sanskrit Vidyalaya	13%	60%	27%
Madarsa	12%	54%	34%
Missionary Institution	44%	51%	5%
Orphanage Homes	36%	58%	6%

Contingency Table No. 3.

Name of the Institution	Shy	Mixed	Bold	Total
Sanskrit Vidyalaya	13(24)	60(56)	27(21)	100
Madarsa	12(24)	54(56)	34(21)	100
Missionary Institution	35(19)	41(45)	4(17)	80
Orphanage Homes	17(11)	27(26)	3(8)	47
Total	77	182	68	327

$\chi^2 = 50.74$, df = 6. Significant at 0.01 level of confidence.

Percentage Table No. 4

Name of the Institution	Sober	Mixed	Enthusiastic
Sanskrit Vidyalaya	18%	62%	20%
Madarsa	31%	58%	11%
Missionary Institution	12.5%	71.25%	16.25%
Orphanage Homes	6.38%	72.34%	21.27%

Contingency Table No.4

Name of the Institution	Sober	Mixed	Enthusiastic	Total
Sanskrit Vidyalaya	18(19)	62(65)	20(17)	100
Madarsa	31(19)	58(65)	11(17)	100
Missionary Institution	10(15)	57(52)	13(13)	80
Orphanage Homes	3(9)	34(30)	10(8)	47
Total	62	211	54	327

$\chi^2 = 29$, df = 6 Significant at 0.01 level of confidence.

Percentage Table No. 5

Name Of the Institution	Reserved	Mixed	Outgoing
Sanskrit Vidyalaya	25%	55%	20%
Madarsa	9%	66%	25%
Missionary Institutions	24%	64%	12%
Orphanage Homes	13%	66%	21%

Contingency Table No 5.

Name of the Institution	Reserved	Mixed	Outgoing	Total
Sanskrit Vidyalaya	25(18.04)	55(62.07)	20(19.87)	100
Madarsa	9(18.04)	66(62.07)	25((19.87)	100
Missionary Institutions	19(14.43)	51(49.66)	10(15.90)	80
Orphanage Homes	6(8.04)	31(29.17)	10(9.34)	47
Total	59	203	65	327

$\chi^2 = 13.86$, df = 6 Significant at 0.01 level of confidence.

DISCUSSION

It is discerned that education Exposure makes the students of Madarsa more conservative in comparison to the students of Sanskrit Vidyalaya, Missionary Institutions and Orphanage Homes. The reason behind this is the belief of Madarsa students that holy Koran is the essence of all religious books. Whatever written in Koran is true and they have to follow it. Nobody can change the Koran. Holy Koran is everything for them. That is why, they are more conservative. All Madarsa are still using old traditions. Students sit on Mats and teachers sit on Takhats (wooden bed) or on the matterses, whereas in Sanskrit Vidyalaya, Missionary Institutions and Orphanage Homes, they provide benches or desks & chairs to their students and table and chair for teachers. They often revise their syllabus according to needs of the people & the society, so that the students can get suitable jobs in future. In present scenario, to meet the national challenges & demands of modern technology and globalizations, it is necessary to inculcate the experimenting personality traits in the students of Madarsa so that they can contribute their knowledge & potentials in the development of future modern, skilled India and at the same time improve their own living standard too. To achieve this goal, the educationist should modify the syllabus of Madarsa to meet the demands of present India.

The result regarding the Shy versus Bold reveals that students of Missionary Institutions are shyer in comparison to the students of Sanskrit Vidyalaya, Madarsa and Orphanage Homes. The main reason behind this is that students of Missionary Institutions belong to very poor social & economical back ground. At the age of 3 -4 years, their parents send these children to Missionaries for upbringing because they cannot fulfill their children's basic needs. Although, Missionary Institutions fulfill their basic needs and other needs such as medical needs, educational & recreational needs etc. but during the whole process, a child is always deprived of parental love & affection, which is necessary for a healthy emotional development. At the age of 3 – 4 years, when a child enters in a Missionary Institution, he suddenly finds himself, surrounded by lot of small and big unfamiliar children, a totally new and different environment. Sometimes their language is also different. Therefore he finds it difficult to adjust himself in new surroundings and develop a kind of fear in the form of Shyness. The object relation theory's roots lie in children relating or associating different emotions with different people (objects). The children associates these emotions to the objects based on how they currently view the world around them (Kernberg, 1966), For example, kids will associate the emotion of something good with mother and bad with something like criminals. So the first day, when the child enters in the Missionary Institution, he finds lots of unfamiliar faces, unfamiliar environment and unfamiliar things around him. A child found himself alone in the new surroundings. There is nobody familiar, (his parents, siblings, friends)to support him. Because of this, a kind of fear develops in him, in the form of shyness. Madarsa students are more bold because Madarsas are only for Muslim students. In a Madarsa, all students belong to same caste, culture and religion. Secondly, students of Madarsa are allowed to go home during festival holidays and summer & winter vacations. They are allowed to meet their parents & relatives in the weekend too. So they have no hesitation in express their views. Contrary to this, in Missionary Institution, a child can get chance to meet his parents/relatives, only once in a year. Authorities of Missionary Institutions, decides a particular date on which their parents can come and meet their child (only once in a year). Some time their parents could able to come and some time not because they used to live quit far from the Missionary Institution. If not, then a child will have to wait another one year to meet his parents and relatives.

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The results regarding the personality traits like Sober versus Enthusiastic, our results reveals that the students of Madarsa are more sober than the students of Sanskrit Vidyalaya, Missionary Institution & Orphanage Homes. The reason behind this may be that there is no place for entertainment in the curriculum of Madarsa. They have no facility for any kind of indoor or outdoor extracurricular activity. Even they have no sports teacher, no television or Radio in their hostel. Even students are not allowed to watch T.V. or read magazines. According to their respected teachers, there is no place for entertainment in their religion or life. Due to lack of entertainment, students of Madarsa are more sober. Contrary to this, the other three types of Institution give lot of emphasis on various types of activities. They provide sports facilities, cultural activities, field trips, T.V room in the hostel for overall development of their children. This difference in the environment may contribute to the development of the personality trait Enthusiastic.

Results regarding the Reserved versus Outgoing personality traits, indicates that students of Sanskrit Vidyalaya and Missionary Institutions are more Reserved than the students of Madarsa and Orphanage Homes. The reason for this may be that the Sanskrit Vidyalaya and Missionary Institutions are open for all community. There is no restriction of caste or religion etc. Any student, who wants to get admission, can study in these Institutions. Contrary to this, today Madarsa are only for Muslim students. Except Muslims, nobody can get admission in Madarsa. Besides this it was also found that there are separate Madarsas for different sects of Muslims. For example there are separate Madarsa for Shia and Sunni Sects. Although officially, Madarsas are open for all Muslims students but the students themselves don't want to get admission in a Madarsa which does not belong to their own sects. Because in Shia Madarsa, the syllabus and books are different than those in Sunni Madarsa. Shia and Sunni want to study those books, which belong to their own mythology. It is extremely rare that a Sunni gets admission in a Shea Madarsa or vice-versa. So students of Madarsa have no hesitation in expressing their views & feelings as they are living and studying in a place which belongs to them. Similarly students of Orphanage homes have almost same family background; either child abandoned at birth or lost their parents at birth. So all of them have similar problems and same thinking. Almost all the children of orphanage homes are worried about their future. They have no hesitation in expressing their views with each other as they all are in a same boat. Contrary to this, students of Sanskrit Vidyalaya and Missionary Institutions, belongs to different family background different caste & culture and different religion. So they hesitate to exchange their view and feelings with each other.

Results regarding the Personality traits, trusting versus suspicious, it reveals that there is no significant effect of education exposure and the development of the personality traits like trusting versus suspicious.

CONCLUSION

Madarsa students are more Conservative whereas students of Sanskrit Vidyalaya are most Experimenting.

Students of Orphanage Homes are more trusting and least Suspicious than other three types of Institution.

Education exposure makes students of Madarsa more Bold or Venturesome in comparison to the students of Sanskrit Vidyalaya, Missionary Institution and Orphanage Homes. Students of Missionary Institution are most shy in comparison to the other three types of Institution.

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Students of Madarsa are most sober in comparison to other three types of Institution and Students of Orphanage Homes are more enthusiastic in comparison to the students of Sanskrit Vidyalaya, Madarsa & Missionary Institution.

Students of Madarsa and Orphanage homes are more outgoing in comparison to the students of Sanskrit vidyalalaya & Missionary Institution. There is no effect of education exposure on the development of Personality traits like trusting versus suspicious.

Direction for future Research

There is an immediate need to introduce new technology and scientific methods in the above religious Institutions to make these children self sufficient and a part of the modern technical society. Educationist should revise the syllabus of Madarsa to deteriorate the barrier between students of Madarsa and modern world. The Indian Government continued its efforts too, with limited success because it drew criticism from Muslims when a secret memorandum came to light in which all state education officials were ordered to ensure that Madarsas applying for Government funding are not indulging, abetting or in any other way linked with anti-national activities(Warsi;2015). Previous researches show that conflict handling styles are beneficial for job performance (Barbuto, 2010). Singer (1984) study on religious conversion and brain washing, the total personality and life style are often pointed in radically new direction through the effect of religious conversion. Researches indicate that specific mediating mechanisms affect adolescence cognitions (beliefs) that increase their susceptibility to trying cigarette, Alcohol and other substances. (Jensen- Campbell et al, 2007).

Future research is needed to identify the effectiveness of revised syllabus & modern technology in the development of personality traits of the student. Impact of “Yoga” in the development of the Personality traits can also be introduced in the above Institutions. There are three Mechanisms by which we can inculcate desirable positive traits such as Health – Behavior mechanism, Self- Regulatory mechanisms and Stress mechanism (Hampson, 2009). Sanskrit Vidyalaya, Madarsa, Missionary Institutions and Orphanage homes are doing a Nobel work for the under privileged society by educating the children through value loaded moral education, as food, shelter & education is free in all above Institutions. Recent studies on religious education and five factor model of personality demonstrated that Agreeableness and Conscientiousness are the factors most related to religiosity. People with open and mature religiosity as well as people open to spirituality seem to be high in emotional stability, (Saroglou, 2002). All the people who are directly or indirectly associated with religious institutions should understand that “Religion can assist in creating cohesive moral communities (Graham & Haidt. 2010) and can lead people to behave more prosocially (Randolph-Seng & Nielsen, 2007: Shariff & Norenzayan,2007). On the negative side, religion can also make people behave more prejudicially (Allport & Ross, 1967: Hall, Matz, & Wood,2010).

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Conflict of Interest

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