

A Study of Psycho-Educational Variables in the Light Socio-Economic Status

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ABSTRACT

In spite of strict religious prohibition of caste system, yet the social stratification features have deeply crept into some Muslim societies and Kashmiri society is no exception. The proper reason might be due to the fact that Kashmiri people have retained some Pre-Islamic features despite conversion. The Kashmiri society is considered to be composed of 1906 castes which are just like other societies categorised into upper, middle and lower castes. At the upper end are Syeds, Khans and Pathans and at the lower end are watal, teeli, Gurjar, lohar etc. In the light of social psychology, the caste in which an individual is born and reared has a significant effect on the personality of that individual (Linton, 1936). Personality traits are expressed in learning styles, which in turn are reflected in learning strategies which eventually produce a certain learning outcome (Heinstorm, 2000). For the present study a sample of 800 students was drawn from seven castes of Kashmir valley i.e. two from dominant upper caste (Syeds and Khan) and another five from under-privileged lower caste (Hajam, Kumar, Gurjar, Lohar and Teeli,) through cluster sampling technique.

Keywords: *Prohibition, Muslim society, conversion, cluster sampling technique*

India is said to be home of social stratification which is found in the form of caste, based on the birth of the individual in a particular caste/family. Caste is an endogamous group or a collection of groups having a common name, common origin, possessing a traditional occupation, having the same deity. One of the most important facts is that membership into a caste is only by birth and one remains so till death. Each caste stands for a way of life. Each caste has a set of rules pertaining to endogamy, commensality and social interactions with other caste groups (Srinivas, 1957).

Caste system may have origins in experiences derived from, what is known in analytical psychology as, “the personal and collective unconscious.” The personal unconscious arises from the lifetime experiences of the individual. This is distinct from the “collective unconscious”, which is described to represent a form of the unconscious common to mankind

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A Study of Psycho-Educational Variables in the Light Socio-Economic Status

as a whole and originating in the inherited structure of the brain. This contains inherited primitive cultural, traditional and racial elements. Both the personal and collective unconscious, made from our individual and ancestral experiences respectively, may account for the manifestation of caste system in our society today.

Personality of an individual is the result of both genetic and environmental influences among which cultural factors are more important. Ecology among other factors shapes the culture, which in turn shapes the socialization patterns, which shapes some of the variance of personality (**Macooby, 2000**). Individual is the product of culture and caste to which belongs, atmosphere in which he nourished. Cultural conditioning not biological changes associated with adolescence make it stressful or not (**Mead, 1901-1978**). (**Mead, 1901-1978**) further goes on to say that personality traits like gentleness and mildness are valued among Arapesh of Northeast New Guinea and men are expected to behave in harsh and violent ways among Munfugumor of the same area. Every culture tends to create and is supported by a basic personality type. Members of a given cultural environment tend to remain apart from other individuals operating under different cultural environments (**Linton and Kardinar, 1937**). Every culture brings habits of thought, resources, and context, which have built into them vehicles that promote learning and inquiry (**Jones and Fennimore, 1990**). Besides creating unique classroom culture, students from diverse cultural backgrounds bring cultural sensitiveness from their home environment. Students attempt to gather and process information via strategies that has been previously rewarded in similar situation upon entering the school (**Anderson, 1988**). The problem of cultural diversity takes its serious turn when students from one culture are supposed to learn in a different culture setting. E.g. students in one type of culture may not be supposed to criticise their teachers or differ with their fellow classmates. However, in another type of culture this may not be only a norm but may be even expected (**Hofstede, 1986**).

In order to face the challenge of diversity, there are no simple recipes and the complexity becomes more severe when the challenge involves meeting of culture. Intercultural activity demands some degree of mediation and negotiation – and classroom learning is, of course, no exception. We may see learning in intercultural classes as simply a collection of compromises – but I think there could be a much more challenging view - to see an intercultural class as an example of a new culture, a salad bowl which retains the individual flavours but also takes on a distinctively new taste. To provide each and every student a barrier free education, teachers should be well versed in culturally relevant pedagogy, which means a pedagogy which makes modifications in instructional materials to account for diversity. Reciprocal learning and cooperative learning are the two strategies that will help students to have culturally relevant learning. Reciprocal learning occurs when students take turns leading the class discussion. In this method students use their cultural viewpoints to express the instructional material in their own words. Cooperative learning occurs when group collaboration and individual responsibility is used for the completion of assigned work. However, for culturally relevant pedagogy to be optimally effective, teacher should understand how non-verbal cues are seen by the students.

A Study of Psycho-Educational Variables in the Light Socio-Economic Status

A well chosen occupation spells in happiness to the individual, to family and to the nation at large. Traditionally social structure of Indian society has been vertical and one-dimensional, meaning there has been some association and lineage between caste and socio-economic status. Indian society has become the victim of saying **like begets like**. In addition to psycho-physiological factors, the behaviour of an individual is also influenced by the position their family members held in the community's social structure. Class values and patterns of behaviour working through the family and neighbourhood sub-cultures, not only set the stage upon which the child acts, but they also provide him with ways of acting and with definitions of action (**Hollingshed, 1949**). Since, Family is considered to be first school and parents as the first teacher for the child. So opinions and perceptions held by parents are also going to influence their children. Parental Educational attainment, parental occupational status and field of employment influence occupational choice of their children.

Castes in Kashmir Valley

In spite of strict religious prohibition of caste system, yet social stratification and caste like features has crept in some Muslim societies and Kashmiri society is no exception. Although, caste system in Kashmir is not so rigid and complex but we can't deny the fact the Kashmiri society is not caste free society (**Irshad, Ahrah and Zubar, 2013**). In actually, (**Dabla, 2012**) the Kashmir Muslim society (KMS) maintains caste as a social system but not as a set of traits of stratification. The structure and function of caste in Kashmir is different from its ideal Hindu traits. It has been observed that Kashmir Muslim society compose of following castes:

1. Sayyed Castes
2. Khan Castes
3. Occupational Castes
4. Service Castes

First, the Sayyeds, as they claim are the descendents of the family of the Prophet Mohammad (PBUH), have converted locals to Islam and consider themselves as custodian of religion. Second, the Khans composed of nobility and their descendents who feel themselves as superior for their foreign origin. Third, the occupational castes composed of different occupational communities- groups dealing with trade and commerce. Fourth, the service castes stand at the lower strata of society which compose groups providing basic and menial jobs to the society. They also include Hanjis and Gujjars.

Another pattern of social stratification prevailing in the Kashmir Muslim Society can be explained in the following way:

1. Muslims of foreign origin
2. Muslims of local origin

Whereas Muslims of foreign origin composed of the Sayyed and Khan castes, the Muslims of local origin were from the occupational and service castes.

A Study of Psycho-Educational Variables in the Light Socio-Economic Status

One more pattern of social stratification in the Kashmir Muslim Society is composed of following castes:

1. Ashraf castes
2. Ajlaf castes

The 'Ashraf ' castes refer to groups/ communities who claim superiority on the basis of their sayeed and foreign origin, while as the Ajlaf castes are those groups/ communities which have a humble and local, in a way inferior origin (**Dabla, 2012**).

Caste Dynamics

Although government of India has left no stone unturned in enhancing the socio- economic status of the various under-privileged sections of society thereby paying way for egalitarian society, but when it comes to the level of interaction in everyday life, the seeds of caste system are easily noticeable. When a student from an under- privileged class cracks a competitive exam like IAS, KAS, it becomes the talk of every tom, dick and harry. The question is why? Do students from such lower caste have no right to crack competitive exams or it is not expected of them? The possible explanation is that like begets like. The children of lower caste like Dum is supposed to follow his ancestral profession because the culture of such caste is developed in such a way that he can't think of higher academic pursuits. The mindset prevailing among the upper castes is that the people belonging to lower castes are unclean and dirty and so they should not be allowed to enter the kitchen or share utensils, which reinforces the notion of 'purity and pollution' (**Subramanya, 2014**). In India 27% of the population claims openly to practice untouchability. However, differences were found in perception towards practicing untouchability with respect to rural- urban dichotomy as shown below:

The greatest tragedy is that caste system has crept into the minds of so called torch bearers of the Nation (Teachers) when it should not have been there. On October 2015, in Jodhpur a 12 year old dalit boy was beaten up by his teacher for allegedly taking a palate from a stack meant for higher castes (**Khan, 2015**). The caste system as a nuisance for the whole society creates water tight compartments, brings division, hatred and tension among various social groups. No matter today's caste system is not so rigid and obdurate but to make the people realise that they are the citizens of incredible India, young generation of Great India needs to stand and fight in order to get this social evil eradicated ones for all thereby making our nation as a role model for the whole globe in terms of its democratic principles.

Objectives of the study

1. To study differences in personality traits among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan.
2. To study differences in learning styles among college students of Kashmir division belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan

A Study of Psycho-Educational Variables in the Light Socio-Economic Status

3. To study differences in occupational aspiration among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan
4. There will be no significant effect of caste, income category, rural-urban dichotomy, gender and interactional effect of caste and income category and rural-urban and gender on personality, learning style and occupational aspiration among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan

Hypotheses of the study

1. There will be no significant differences in personality traits among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan.
2. There will be no significant differences in learning styles among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan
3. There will be no significant differences in occupational aspiration among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan
4. There will be no significant effect of caste, income category, rural-urban dichotomy, gender and interactional effect of caste and income category and rural-urban and gender on personality, learning style and occupational aspiration among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan.

Sample

At first all the degree colleges of Kashmir valley were listed (46). Out of the listed colleges, only one college from each district was selected through randomization. From the selected colleges, all the Students belonging to two dominant upper castes (Syeds and Khan) and five under- privileged lower castes (Hajam, Kumar, Gurjar, Lohar and Teeli,) were taken into consideration in drawing a sample of 800. The technique that was used for drawing the requisite sample was cluster sampling technique.

Table 1 showing sample size drawn from each caste

S.NO	Caste	Sample Size
1	Kumar	73
2	Teeli	70
3	Hajam	83
4	Gurjar	88
5	Lohar	69
6	Syed	235
7	Khan	181
Total	Lower caste = 383	800
	Upper caste = 417	

A Study of Psycho-Educational Variables in the Light Socio-Economic Status

Analysis and interpretation of data

Table 1 showing summary of one Way ANOVA for various Personality Traits among students belonging to various Castes

Personality trait	Source of Variation	SS	Df	MS	F	P-value	F crit.
Activity-Passivity	Between Groups	69.36416766	6	11.56	12.04270944*	5.63E-13	2.109995
	Within Groups	762.2197948	793	0.959974553			
	Total	831.5839625	799				
Enthusiastic-non-Enthusiastic	Between Groups	120.5429609	6	20.09049348	20.59777985*	1.7E-22	2.109995
	Within Groups	774.4452045	793	0.975371794			
	Total	894.9881654	799				
Assertive-Submissive	Between Groups	35.14873	6	5.858122	6.832243*	4.41E-07	2.109995
	Within Groups	679.9365	793	0.857423			
	Total	715.0852	799				
Suspicious-Trusting	Between Groups	64.93270098	6	10.82211683	10.81863256*	1.36E11	2.109995
	Within Groups	794.2557171	793	1.000322062			
	Total	859.1884181	799				
Depressive-non-Depressive	Between Groups	17.13044	6	2.855073	3.52051*	0.001913	2.109995
	Within Groups	643.1094	793	0.810983			
	Total	660.2399	799				
Emotional instability-Emotional stability	Between Groups	17.73987428	6	2.956645713	2.955251769*	0.007471	2.109995
	Within Groups	794.3745167	793	1.000471683			
	Total	812.1143909	799				

***Significant at .05 level**

Perusal of table 1 shows that the calculated values of F ratio for various Personality traits viz. Activity- Passivity, Enthusiastic- Non- Enthusiastic, Assertive – Submissive, Suspicious- Trusting, Depressive- non- Depressive and Emotional Instability- Emotional Stability are **12.04270944, 20.59777985, 6.832243, 10.81863256, 3.52051 and 2.955251769** respectively which are significant at **.05 level (p value < .05)** and also this value is greater than critical value i.e. **2.109995**. Hence, it can be inferred that there are significant differences in Personality traits viz. Activity- Passivity, Enthusiastic- Non- Enthusiastic, Assertive – Submissive, Suspicious- Trusting , Depressive- non- Depressive and Emotional Instability- Emotional Stability among students belonging to various caste categories. Therefore, the hypothesis **H1.1)** that will be no significant differences in Personality traits viz. Activity- Passivity, Enthusiastic- Non- Enthusiastic, Assertive – Submissive, Suspicious- Trusting , Depressive- non- Depressive and Emotional Instability- Emotional Stability among college

A Study of Psycho-Educational Variables in the Light Socio-Economic Status

students of Kashmir division belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan is not accepted.

Table 2 showing summary of one Way ANOVA for various Learning styles among students belonging to various Castes

Learning style	Source of Variation	SS	Df	MS	F	P-value	F crit.
Enactive learning style	Between Groups	39.07201624	6	6.512002706	6.512838695*	1.01E-06	2.109995
	Within Groups	793.8980821	793	0.99987164			
	Total	832.9700983	799				
Figural learning style	Between Groups	3.440149	6	0.573358	0.941157	0.464569	2.109995
	Within Groups	483.1	793	0.609206			
	Total	486.5402	799				
Verbal learning style	Between Groups	69.30257569	6	11.55042928	11.5506988*	2.02E-12	2.109995
	Within Groups	793.9811473	793	0.999976666			
	Total	863.2840488	799				

***Significant at .05 level**

Perusal of table 2 shows that the values of F ratio for various learning styles viz. Enactive and Verbal learning style are **6.512838695** and **11.5506988** which are significant at **.05 level (p value < .05)** and also this value is greater than critical value i.e. **2.109995**. Hence, it can be inferred that there are significant differences in Enactive and Verbal learning style. However, the value of F ratio for Figural learning style came out to be **0.941157** which is lower than **F Crit. (2.109995)** and also p value **0.464569** is greater than **0.5** which means that the value of F ratio is insignificant. Hence, it can be inferred that there is no significant difference in Figural learning style among students belonging to various castes. Therefore, the hypothesis **H2** that there will be no significant differences in various learning styles among students belonging to various castes is partially not accepted.

Table 3 showing summary of one Way ANOVA for Occupational aspiration among students belonging to various Castes

Occupational aspiration	Source of Variation	SS	Df	MS	F	P-value	F crit.
Occupational aspiration	Between Groups	38.12538	6	6.35423	7.021419*	2.7E-07	2.109995
	Within Groups	717.6476	793	0.904978			
	Total	755.773	799				

***Significant at .05 level**

A Study of Psycho-Educational Variables in the Light Socio-Economic Status

Perusal of table 3 shows that the values of F ratio for occupational aspiration came out to be 7.021419 which is significant **.05 level (p value < .05)** and also this value is greater than critical value i.e. **2.109995**. Hence, it can be inferred that there are significant differences in occupational aspiration among students belonging to various caste categories. Therefore, the hypothesis **H3** that there will be no significant differences in occupational aspiration among students belonging to various caste categories is not accepted.

Table 4 MANOVA Model showing effect of caste, income category, rural-urban dichotomy, gender and interactional effect of caste*income category and rural-urban dichotomy*gender on personality, learning style and occupational aspiration

Effect	F	Hypthesis df	Error df	p value
Caste	9.625	10.000	787.000	.000*
Income Category	49.867	10.000	787.000	.000*
Caste*Income Category	.667	10.000	787.000	.755
Rural-Urban dichotomy	3.422	10.000	787.000	.000*
Gender	4.776	10.000	787.000	.000*
Rural-Urban dichotomy *Gender	1.335	10.000	787.000	.207

***Significant at .05 level**

Perusal of table 4 shows that for caste, income category, rural-urban dichotomy and gender as independent variables, the values of F ratio came out to be **9.625, 49.867, 3.422** and **4.776** respectively with p values is equal to **.000** which are significant at .05 level. Therefore, it is inferred that caste, income category, rural-urban dichotomy and gender has significant effect on personality, learning styles and occupational aspiration. However, for interactional effect of Caste*Income category and Gender*Rural-urban dichotomy, the value of F ratio came out to be **.667** and **1.335** with p values is equal to **.775** and **.207** respectively which are insignificant. Hence, it is inferred that there is no significant interactional effect of Caste*Income category and Gender*Rural-urban dichotomy on personality, learning styles and occupational aspiration. Therefore, the hypothesis There will be no significant effect of caste, income category, rural-urban dichotomy, gender and interactional effect of caste*income category and rural-urban dichotomy*gender on personality, learning style and occupational aspiration among college students of Kashmir valley belonging to various castes viz. Kumar, Teeli, Hajam, Lohar, Gurjar, Syed and Khan is accepted in terms of interactional effect of caste*income category and rural-urban dichotomy*gender and rejected in terms of individual effect of caste, income category, rural-urban and gender.

DISCUSSION

1. It is evident that there exist significant caste-wise differences in the personality traits of the participant students. This finding is in line with the results of the study done by **Shavita, Duhan and Choudary, 2014** also highlighted that there exists significant differences in personality traits with respect to caste, family income and educational level. The prospective reasons for the caste-wise differences in the personality traits of the students may be placed in the fact that the children from dominant and privileged caste are generally grow in an atmosphere of positive social acceptance and expectation,

whereas the children from lower and underprivileged caste are subjected to rejection and operates under a pall of negative social expectations (**Hansen, et al., 1969; Alden, et al., 1970**). Such an atmosphere moulds the mental structure of an individual or group of persons so severely that they emerge as introvert/negative personalities characterised by depression, suspicion and emotional instability. Education is considered to be the tool of psycho-social, cultural and economical development but the institutionalized education is somehow perpetuating the caste-based inequalities and thereby leading to the experiences of the students belonging to lower castes altogether an alien world with which they don't share any type of affiliation. Due to these environmental inequalities, students from disadvantaged sections are bound to stick with the tendency of withdrawal as mechanism for adjustment in classrooms which further repress their personalities and aspirations (**Getzel, 1970; Soares and Soares, 1969**)

2. From the study it has been found that there are significant difference in Enactive and Verbal learning styles among students belonging to various castes. This finding is in line with study conducted by **Singh, 1987** who also reported that there are significant differences in various learning styles among advantaged and non- advantaged students. Also it has been found that caste has significant effect on Enactive and Verbal learning style. Further, students belonging to higher caste have been found to exhibit more Enactive and Verbal learning style as compared to students belonging to lower caste. The apt cause could be that the students belonging to upper caste have good level of exposure to out-side world and are conscious of various learning styles. They keep themselves academically sound by using appropriate learning modes. However, students belonging to lower castes are shy and depressive and are hesitant to participate and hence are found to reveal least Enactive and Figural learning style because these learning styles need active participation on the part of student. Moreover, as experienced by the investigator during the survey, it was found that students belonging to lower castes were not able to label the way they learn and prefer to learn.
3. From the study it has been found that caste has significant effect on occupational aspiration. This finding is in line with the conclusion drawn by **Weidman, 1974; 1979; 1984 and 1989** who reported that occupational aspiration of an individual is not only influenced by the biological factors but also socio-cultural factors play an important rule among which caste is an important one. Further, it has been found that students belonging to higher castes have higher occupational aspiration as compared to their lower caste counterparts. The notion, like begets like could be the possible basis for such a trend. For example, a Brahmin still does a priest's job and scavengers and sweepers are from lower castes (**Dube, 1996**). Another possible reason could be that students from under-privileged families are disadvantaged before joining school or college, for the absence of motivating factors and lack of awareness regarding the long term benefits of education. At college they are supposed to compete with those who are already advantaged thereby making them further disadvantaged The shadow of being lower caste follows them wherever they goes thereby making them double disadvantaged and hence curtail their aspiration.

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A Study of Psycho-Educational Variables in the Light Socio-Economic Status

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