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A Study on the Aspiration Levels among three Groups of University Students from different Castes

ORIGINAL ARTICLE



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Abstract

The current study was carried out with the intention of determining the disparity in aspiration levels among three caste groups of rural college students. Analogously, there existed dissimilarities in the aspiration levels of three distinct caste groups of urban college students, and it was also possible to discern dissimilarities in the aspirational levels of a total number of students individually. In this study, 300 college students were taken as participants in the study. The participants were taken from three different castes (forward, backward, and Dalit), which belong to rural and urban areas of Bihar. Out of which, 100 were forward-caste students, 100 were backward-caste students, and 100 were Dalit-caste students included in the present study. The age of the participants ranged from 19 to 30 years. All the participants were selected on the basis of inclusion and exclusion criteria. In the present study the

purposive sample technique was used to obtain seven categories of sample of college students. The following outcomes were attained: The ANOVA among means level of aspiration scores of the three groups was found statistically significant. The finding revealed that forward students had significantly greater amount of level of aspiration than two other groups (Backward and Dalit) college students.

Key Words

Level of Aspiration, Dalit, Students, Cost.

Introduction

Caste is commonly referred to using three words. Caste, Jati, and Varna are these. According to Fowler (1997), Varna, which literally translates as “colour,” was a system of social stratification that was initially used in Vedic Indian life. Texts from ancient India make numerous references to it. The four groups of people were the Shudras (the labouring classes), the Vaishyas (artists, merchants, businessmen, and farmers), the Brahmins (priests), and the Kshatriyas (also known as Rajanyas, who were rulers, administrators, and warriors) (Fowler, 1997). Untouchables and tribal people were among the groups considered to be completely outside the purview of the varna classification, which was implied to include a fifth element (Bayley, 2001).

The common belief that a traditional culture and a contemporary party are mutually exclusive is being challenged by the growing significance of caste in Indian politics nowadays. Actually, because of the interaction of isolated institutions like caste, our Westminster pattern “which is extremely contemporary and democratic”

has experienced distortions. It is married to the ideal of democracy and social fairness. As a matter of fact, caste influences people's political conduct under the Parliamentary democracy system. The country's socioeconomic structure is impacted by caste in addition to its political landscape. The issue of upper and lower castes has a current impact on national politics. Everywhere there is a well-established institution facing a serious challenge, everyone is feigning iconoclasm. The debate around the reserving of positions in public employment on the basis of caste has brought up difficult problems with broad national implications. It is pulling apart social and national structure, endangering the basic foundation of the state. Constitutionally, caste-based job reservation has devolved into a paralogistic endeavour. I want to talk about "caste politics in India" because of the current national debates and conversations

India enacted a new constitution in 1950 after gaining independence, doing away with the caste system and granting the so-called Scheduled Castes reservations in Government and higher education. But prejudice against people from lower castes and the social and economic hierarchy of the caste system still exist, particularly in rural India. Overall inequality in consumption level is still rooted in intercaste disparity, even in Kerala, the most egalitarian state in India. In rural North India it is quite common to find Dalit castes living in the outskirts of villages. They remain standing and not allowed to sit if they visit the high – caste houses. Thus the Indian society traditionally remained divided into five main caste groups – the priestly 'Brahmins', the warrior 'Kshatriyas' the merchant and traders 'Vaishyas' the labourer Sudras and Segregated 'Dalits'.

However, the classification changed from time to time in history and it is mythical that the four Varna societies ever existed for any extended period of time. There was always occupational changes assigned to the Varnas and later caste names were assigned as per the occupation performed. However these caste classifications later became so rigid that there was no scope for change of one caste to the other. Caste became hereditary without any regard to occupation. Therefore now there are a number of castes which exist in India as well as in Bihar. However the caste in different parts of the country is not uniform. It changes from one state to another. Therefore what the caste structure exists in Bihar is different from other states.

Level of Aspiration

As with other psychological phenomena, Aspiration Level motivation variables play a significant role in guiding an individual consciously and motivating him to try for certain activities in order to reach a specific goal. In order to achieve a certain level of excellence in four performances, each person establishes a desire for distinction with an internal structure called as the "Level of Aspiration" (LOA). It describes the evaluation of a person's own performance level or degree of accomplishment of predetermined objectives. Hence, it requires a goal that a person chooses for themselves. Goals might be set too high, too low, or in the middle between these two extremes. Goal discrepancy score (GDS) is typically used to measure aspiration level. When GDS is extremely high or low, it can be argued that an individual is merely imaginative, fantastic, unrealistic, or above or below his self-esteem; conversely, when an individual's actual performance and expectations are roughly equal, it can be argued that the individual is realistic and practical in life. Setting an aspirational goal can therefore inspire someone to strive for their highest potential, yet there are situations where it can also be just as beneficial to recognise how well someone has already achieved.

In terms of an experimental paradigm, level of ambition refers to the self-imposed and internalised performance level that a participant communicates to the researcher about a known activity that they must now complete to a certain level of expertise.

According to Drever, the best way to describe the phrase "level of aspiration" is as a framework including self-esteem or, conversely, as a standard by which a person experiences, i.e., feels successful or unsuccessful. "Level of Aspiration" (LOA) was described by Hoppe (1930) as an individual's expectations, ambitions, or assertions for his own future accomplishment in a certain work. Hoppe's experimental studies have revealed that an individual's performance is closely tied to their sense of failure when it falls beneath their

Level of Aspiration (LOA) and their sense of success when it surpasses it. This has led Hoppe to conclude that the LOA has a qualitative nature.

Rational of the Study

Form the study and analysis of related literature the present researcher observed that most of the studies focused in connection of socio economic status and student s fulfillment as well as student s execution. Some few research works are conducted on academic aspiration related with traditional caste system and aspiration level of the students. But any one of these delving works was not conducted on traditional caste system and level of aspiration of the university students. Not only that all of the related literature was not focused on these three important aspect of the students as the also none of the inquest study was not conducted to investigate socio economic status and levels of aspiration belong to the traditional caste system.

So it is very important and noteworthy study on the traditional caste system, and levels of aspiration of university students belong to three different caste communities. In this context, the present researcher wants to investigate the traditional caste system and level of aspiration of university students for fulfillment of the above mentioned research gap.

Hypothesis

The three caste groups will differ significantly in respect of level of aspiration of university students.

Sample

In total, 300 college students were taken as participants in the study. The participants were taken from three different castes (forward, backward, and Dalit), which belong to rural and urban areas of Bihar. Out of which, 100 were forward-caste students, 100 were backward-caste students, and 100 were Dalit-caste students included in the present study. The age of the participants ranged from 19 to 30 years. All the participants were selected on the basis of inclusion and exclusion criteria. In the present study the purposive sample technique was used to obtain seven categories of sample of college students.

Research Design

The current study employed a multi-group design. The purpose of the current study was to compare the aspiration levels of three different caste groups students belonging to different caste groups. Similar to this, there existed disparities in the aspiration levels of three distinct caste groups of urban college students, as well as differences in the aspiration levels of the entire student body. Thus, in this study, a multi-group design was employed.

Tools for Data Collection

Personal Data Sheet

A self made semi structured personal data sheet especially designed for the study to collect information regarding college student's age, sex, education, area of residence, religion, caste, family income, family type, birth-order etc.

Student's level of Aspiration Scale (SLA)

S.K. Ojha and N.P. Yadav (2015) constructed the scale. In all, there are 15 items on the scale—5 for each of the three categories economic, educational, and vocational. There are five different ways to answer each item in each section. It is available in both Hindi and English formats. The scoring process is really easy to understand. In the Hindi system, receives a score of 1, receives a score of 2, receives a score of 3, receives a score of 4, and receives a score of 5. These are represented as a, b, c, d, and e in English. By employing the split-half approach and the S-B formula, the scale's internal consistency was found to be 0.75. By using the test-retest correlation approach, the temporal stability was found to be 0.70. Its content, construct and predictive validities have been found to be quite sound and satisfactory.

Results and Discussion

The collected data were examined using a variety of statistical techniques using SPSS 20. The results are displayed in the table below, and this chapter will analyze and explain them. In light of the goals, the data were examined and arranged.

Table 1: Mean and SDs of forward, backward and dalit on level of aspiration.

	Caste	N	Mean	SD
Level of Aspiration	Forward	100	68.29	2.483
	Backward	100	61.22	2.953
	Dalit	100	53.04	4.065

A look at table 1 reveals that the mean levels of aspiration scores for forward, backward, and Dalit were 68.29, 61.22, and 53.04, respectively, and their respective SDs were 2.483, 2.953, and 4.065. The table shows that there seems to be a difference among the mean levels of aspiration of forward, backward, and Dalit college students but these differences may be due to chance factors, hence, to see whether the differences are real or due to chance factors, an ANOVA was applied. The results are shown in the following table:

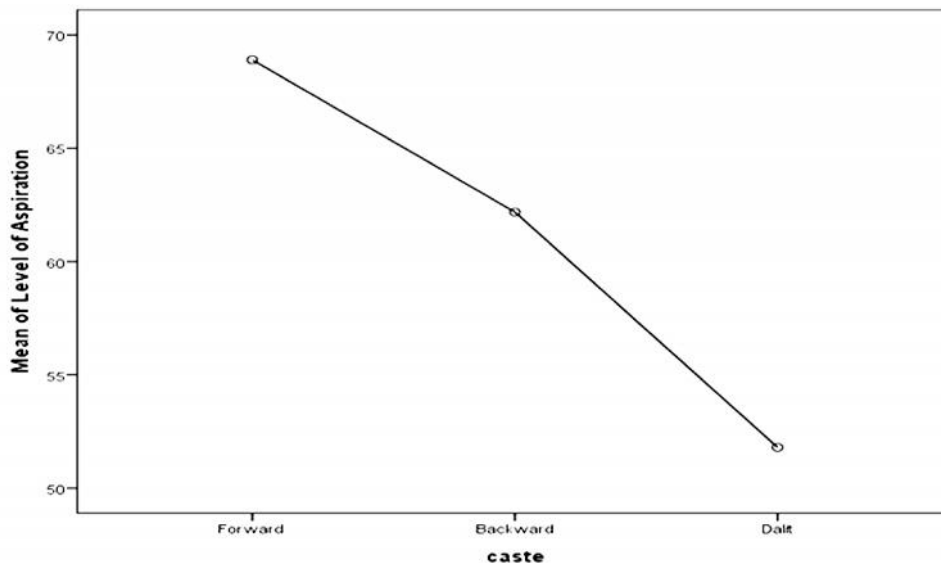
Table 2: Showing ANOVA on level of aspiration score among the three different groups of caste.

		Sum of Squares	df	Mean Square	F	Sig.
Level of Aspiration	Between Groups	11648.660	002	5824.330	556.287	.001
	Within Groups	3109.590	297	10.470		
	Total	14758.250	299			

Table 3: Showing the difference between the possible pairs of groups

	(I) symbol	(J) symbol	Mean Difference (I-J)	Std. Error	Sig.
Level of aspiration	Forward caste	Backward caste	7.070*	.458	.001
		Dalit	15.250*	.458	.001
	Dalit	Backward caste	-8.180*	.458	.001

Figure 1: Graphic representation of the mean level of aspiration score among students of three different groups of caste



The results given in the above table 2 and figure 1 clearly indicate that ANOVA for the difference among three different caste groups of college student on their levels of aspiration score was found statistically significant. The ANOVA among three means came to be $F=556.287$ which was significant beyond .01 level. Tukey test was used for post hoc analyses and the results were given in table 3. the table showed that difference between mean of forward group and backward was 7.070. Which was found statistically significant ($P=.001<.001$). Similarly, differences between mean of forward group and dalit group was obtained 15.250. Which was found significant ($p=.001<0.01$), and the difference between mean of dalit and backward group was 8.180 obtained and it was also found significant ($p=.001<0.01$). These findings suggest that college students with different caste have different levels of levels of aspiration. Finding revealed that forward caste group students had significantly greater amount of levels of aspiration than two other groups (Backward and Dalit) students. Hence, the hypothesis-1 which states that “the three caste groups will differ significantly in respect of level of aspiration of university students.” was proved true by the findings of the study. Moreover the above groups depicts then the difference between possible means clearly.

In the state of Bihar there exists three main categorization of Hindu castes viz., Forward, Backward and Scheduled (or Dalit) castes. Forward castes have been traditionally privileged and Backward castes are treated as relatively deprived in comparison to Forward Castes, But Scheduled Castes are the most deprived. Therefore the main task of the research project is to see the extent to which deprivation suffered due to caste has any influence on levels of aspiration.

It is well known that high caste people view caste identity as a more solid construct, with this identity inherited at birth. They tend to essentialize their identity, which is mostly related to sentiments of connection with prior generations of one’s caste group. The essentialization of their caste identity also gives high-caste persons sentiments of temporal continuity, positive individuality, and heightened self-esteem (Jaspal, 2011). It is widely held that high caste people possess attributes like as wisdom, intellect, honesty, austerity, and morality, whereas low caste people exhibit dullness, stupidity, immorality, impurity, and other undesirable characteristics (Deshpande, 2010).

Conclusion

The current study was carried out with the intention of determining the disparity in aspiration levels among three caste groups of rural college students. Analogously, there existed dissimilarities in the aspirational levels of three distinct caste groups of urban college students, and it was also possible to discern dissimilarities in the aspirational levels of a total number of students individually. The following outcomes were attained: The ANOVA among means level of aspiration scores of the three groups was found statistically significant. The finding revealed that forward students had significantly greater amount of level of aspiration than two other groups (Backward and Dalit) college students.

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