

THE INFLUENCE OF SELF - CONFIDENCE, LOCUS OF CONTROL ON CASTE PREJUDICE AND SOCIAL CHANGE AMONG PRIMARY TEACHERS

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CHAPTER I

INTRODUCTION

Change is the universal law of nature. Change is a basic characteristic of any society. Social change needed for development and progress of society. So Sociologists as well as Psychologists interested to work in this area. India, as a developing country needs of social change. But, after independence of India, social change not takes place as it is required.

The concept of social change is very wide and comprehensive. It includes various areas, but present research focus on some areas. Castes has exists only in India. These castes are based on Hindu religion. In India marriages are takes place only in castes itself. So ratio of inter-caste marriages is very little. It affects on inter-caste migration also, so rate of inter-caste migration is decreased. Indian constitution gives right to everyone for choose mate or life partner. But only for castes pride they did not marry with loved ones, who is not as a same castes. Suppose anyone dare to marry inter-caste, and then they face to 'Honour Killing'. It shows that Indian society not ever accept change.

Even today, Indian women live in slavery condition. She has to freedom by law, but she has kept tied by traditions of society. Society is always given secondary status to her. She is not being involved in family decision making. She treated as indulgence, so rate of rape extremely increased today. Many restrictions are placed on women. For her Purity (for protection of character), her basic needs are not fulfilled, and kept her deprived from her right to live being Human. Because of caste ridden society, men-women not get freedom for mate choice. This makes their emotions intrusive and makes life painful. Relationships problems are maximized because of marry with an unwanted (unknown) person. Because of this, rate of family problems, violence, divorce and suicide are increased in India.

India is on second place in terms of population. Today, Indian society faces various problems of population explosion. It means that, importance and need of family planning is not rooted in Indian society. Only for old customs, traditions and family heir people gave birth to many children. It seems that, society express apathy towards family planning. It leads to Indian society becomes stable and immobile. In a nutshell, caste system and male dominated society becomes an obstacle in social change of India for many decades.

Caste system is an integral aspect of Indian society. There is inequality as well as high-low conflict all over the world. But it is not based on sacred or pious attitudes like

India. The mentality of divine and religious base of caste system, they do not want to change. Concept of inequality is based on religious and sacred thoughts. So Indian society remains lame even though they get rights by Constitution. For this, not only principles of equality are to be cultivated in society, but also eradicate religious and sacred mentality towards caste system.

Ambedkar (1916) took forward the psychological interpretation of creation of caste system in India. At first Brahmins started 'Endogamy' (closed door system) in marriage and it became a fashion in the Hindu society. This fashion of endogamy imitated by all the non-Brahmin classes, and became endogamous castes. The infection of imitation caught all the classes of society and they turned in to castes. The propensity to imitate is a deep rooted in the human mind and this is an adequate explanation for the creation of the various castes in India. Imitation is not voluntary, it is based on our unconscious mind (Bagehot, 1915). Notions of unconsciousness cannot understand by consciousness as long as it exists. The root of our imitation nature is our beliefs. Positive or negative prejudices are expresses from our obscurest part of nature. Existence of caste system and caste consciousness is help to memorise past hostility experiences within castes. Because of this, caste prejudice increased and prohibited to unity and homogeneousness of society.

Education is an important instrument to change society. Role of education is mostly important in development and progress of any society. But today in India, purpose of education is taken limited by society. Education is seen as only to produce superior servants and workers. The main goal of education to become a 'Human' is not brought in reality. Old traditions and rituals (which are not needed for society) limited social change and become status quo. An inhuman caste system is still survived. Women get secondary treatment. The Constitutional values i.e. Freedom, Equality, Fraternity and Justice are not rooted in society. Briefly, process of making 'Human Being' by education is stopped.

Teacher is an important aspect of education. It is expected that teacher should change society. But, education system and teachers also becomes a carrier of caste system and expired traditions and rituals. Social researches are limited in Indian education system. As well as education system not ready to accept change. That's why, today education in India is backward compare to developed countries. Teachers and educated people to some extent but social and educational system in large scale are responsible for this.

So today's need to research on social issues in India and brought possible changes in it. With this main objective, the present study tries to find psychological factors affecting on caste prejudice and social change attitude of teachers.

Statement of Problem:

There are several factors associated with caste prejudice and social change. But in a small study like the present one it is not possible to include large number of factors, as the time, money and resources available do not permit so. Present study is related to self confidence, locus of control, gender, caste prejudice and some factors of social change. Present study is designed to find out the influence of Self – Confidence and Locus of Control on Caste Prejudice and Social Change among Primary Teachers.

1. Self Confidence:

Self Confidence is more important in every aspect of human life. This is an attitude in which person have positive and realistic views of himself and his situations. Self Confidence is much more important thing than other abilities. Self Confidence is the first step to achievement, development, progress and success. Self Confidence is the personality pattern in which the concept of self is the centre or core of gravity (Breckenridge and Vincent, 1965). Self Confidence is not inherited, it is learned. If one has a lot of abilities and knowledge but less confidence then one cannot be a success. But other hand, if one has average abilities and knowledge but more and true self confidence then chances of success are increased. Self Confidence makes a positive and realistic self image. One who is self confident perceives himself to be independent, self reliant, optimistic, self assured, satisfied, successful, forward moving, intellectually adequate, assertive, emotionally mature and socially competent.

People who trust their abilities, have a sense of control in their lives and be able to do whatever they wish, plan and expect called confident. Self Confidence people have realistic expectations. Self Confidence people can accurately assess their capabilities and have deep faith in their future. This faith is guided by much more realistic expectations. Self Confidence is central to personal happiness, good psychological adjustment and effective functioning in every one's life.

1.1 Definitions:

There are some definitions which explain the meaning and nature of Self Confidence. A positive attitude of oneself and towards one's self concept is Self Confidence. In the words of Breckenridge and Vincent (1965) Self Confidence refers to a person's perceived ability to take situations successfully without leaning on others and to have appositive self evaluation. Basavanna (1975) stated, 'Self Confidence is an individual's perceived ability to act effectively in a situation to overcome obstacles and to get things go alright.' Bandura (1986) defined Self Confidence as, 'one of the motivators

and regulators of behaviours in an individual's everyday life.' Self Confidence is all about believing and feeling good about oneself (Kumar, 2004). Manjunath (2004) defined Self Confidence as, faith in ourselves, our self worth and self esteem as well as the key to take the world on. Self Confidence is generally perceived as, 'the willingness to try something new, the willingness to go against what others are thinking or doing, the ability to comfortably do something one thought he could not do or the willingness to explore what has not been explored' (Persaud, 2008). Self Confidence is the socio-psychological concept relates to self assuredness in one's judgement, ability, power etc. (Wikipedia). As well as, The Merriam Webster's Dictionary define Self Confidence as, confidence in oneself and in one's powers and abilities.

Generally Self Confidence defined as, a belief on yourself and your abilities, a mental attitude of trusting/relying on yourself. Self Confidence is frequently linked with self esteem and also with self efficacy.

1.2 Types:

There are three types of confidence may be found in today's scenario. They are follows-

True Confidence:

It is based on a deep sense of inner trust and does not depend on results. The person with a history of did right thing regardless the outcome. They perform with own trust and best interest as well as understand that doing in this way has a positive impact on results.

False Confidence:

It is identify when person poses like a big shot and talks big. The person frequently takes big risks for impress others or to assuage own discomfort. But the result of this act can be terrible. Failure is often result of false confidence.

Temporary Confidence:

It is conditional on present performance. The person whose self esteem is tied to their account equity, they became confident and take big risks. But when performance is complicated they start grasping at anything.

Another two types of confidence (depends upon level or intensity) which is generally used in our daily life is below-

High Confidence:

People with high confidence are willing to take risk and disapproval to others because they trust on own abilities. They do not accept orders. They always want to be successful. They often inspire others to be confident. They do not fear about failure.

5 Kumar (2003) found that high confident and low confident child differs significantly on adjustment.

Low Confidence:

People with low confidence often think negatively so it can become self destructive. They always depends on the others approval. They are followers. They fear about failure, so they avoid taking risks. They does not expect success. They often tend to be inferior. Children with low confidence tend to be apprehensive about voicing unpopular or unusual ideas and avoid attractive attention (Mussen et.al., 1979).

1.3 Attributes of True Confidence:

Confidence is not a fleeting thing but is a comprehensive. It covers every aspect of our life. Confidence is not only the way one view oneself, treats others, readiness to exercise and forgiveness etc. but the way one treats oneself. There are some attributes of true confidence as follows-

Self Love:

It is the crucial and first attribute. Self love is the core of confidence, so one has no self love then he has no self confidence. Without self love one has experience dissatisfaction and misery. Self love is the source of one's happiness and do not need the approval of anyone.

Self Belief:

Self belief comes after self love. Confident people believe themselves and do not see obstacles in their paths of goal achievement. They believe that they can affect their life and mould situation as per need.

Happiness:

Happiness of life positively correlates with self confidence. It means that when confident people fail to be happy, they are back up again. They can change the result with continuous effort. Confident people are often cheerful and with smiley face.

Comfort in Themselves:

Confident people happy with what they are and do not seek others approval. It is the sign of personal comfort and security. They have their own lifestyle and they are happy with it.

Fearlessness:

Confident people are fearless in their thoughts and their actions. They act first and then afraid. They are fearless even in taking risks and making sacrifices.

Experiment:

Confident people are willing to make experiment, innovation, creation and try out new situations. With their self belief they always use their talents up to hundred per cent. They learn with mistakes and failure is not in their dictionary.

Self Assuring:

Confident people know about their strengths and weaknesses. They accepted their weaknesses and try to develop strengths. They believe themselves most.

Sociable:

Confident people are more social. They want to influence others with their actions. They know how to take compliments realistically and criticisms positively from others.

Competitive:

Confident people more influenced by competition. They often enter in competition and give the best efforts. They always believe that they can win.

Positive:

Confident people are positive. They know how to overtake a situation and conquer every aspect of life and find golden way towards goals. They accepted that failure is a part of life. So they start with new way to overcome failure.

1.4 Sources of Self Confidence:

There are some sources of confidence.

1. When performance will be accomplished, work will be done successfully, it will generate confidence and reinforce to do more difficult task.
2. When being a part of success of others, it also significantly boosts confidence, when that person closes to you e.g. family members, friend, mate etc.
3. Role of verbal persuasion is important in changing attitudes and behaviour as well as changing self confidence. Motivational verbal persuasion helps in positive change in mind.
4. Images of successful persons, icons, and teachers and so on help to extend self confidence. Imagery experiences like successful performance, achieving goal, win the medals etc. creates confidence.
5. When a physiological state is sound, fit and absence of any pain or tension resulted in increasing self confidence.
6. A healthy emotional state also helpful in creating self confidence. Happiness, joyful, humorous and free of stress or tension is helps to growing confidence.

1.5 Development of Self Confidence:

Many factors affects on the development of confidence. In children's early years, role of parent's attitude is significant to children's feelings about themselves. Parent's

acceptance is important for solid foundation of confidence in children. But parents are more critical or demanding as well as overprotective and discourage moves toward independence. Children feel that they are inadequate, incapable and inferior. So parents encourage children to moves toward self reliance and acceptance. They also love their children and accept them with their mistakes. In this way children will learn to accept themselves unconditionally and they will be on the way to developing confidence. One thing is important that lack of confidence is not mean that lack of ability, but lack of confidence is the result of unrealistic expectations of others, especially parent and society. Friends and peer's influence is more powerful than parents and society in development of self confidence.

Here are some strategies for developing self confidence which is follows-

Emphasize Strengths:

Emphasize your strengths and not weaknesses. Give importance yourself for everything what you do. Focus on what you can do and praise yourself. Know your limitations and bound yourself within it.

Take Risks:

Take risks wherever you confident in your strengths. Take risks as opportunity and try to overcome. Search new possibilities and increase your sense of self acceptance. Learn from failure and start with new strategy.

Use Self Talk:

To counter harmful assumptions, use self talks as an opportunity. Give substitute more reasonable assumptions. Try to do well and tell yourself that you are not perfect. Always remember that you are a human being not machine. So you also make mistakes. This self talk helps you improve yourself.

Self Evaluate:

You must be evaluating yourself often. This made you alert with what are you did and what society expected from you. Focus on your feelings, thoughts and behaviour. This is helpful to knowing yourself more strongly and will prevent you from giving your personal power away to others.

1.6 Importance of Self Confidence:

Self Confidence is a realistic and general belief in one's own abilities. To achieve goals people with self confidence trust in their ability and plan to achieve. But this belief must be realistic. Self Confidence does mean that person can achieve everything but they have a sense of control over his destiny and positive framework of mind as well as give the best use of his talents and skills in achieving goals. Lack of confidence, under confidence

or over confidence will leads to adversity. So the balance of self confidence is needed. At one side people with low confidence, at other end people may be over confident. But having the right amount of confidence is a matter of good confidence, which is founded in reality and true ability. With good self confidence, you can take risks, stretch yourself and try hard. By other end, if person with under confident avoid taking risks, stretching himself and not to try hard. It means that person fail to reach his potential. If one is over confident, he may take too much risk, stretch himself beyond his abilities and crash badly. So, self confidence needed a realistic view about expectations, skills, experience and effort to reach the goal.

Self Confidence is not all-pervasive. So everyone needs to attention one thing that person who is completely confident and comfortable in one area of life may be lack confidence in other area.

1.7 Gender Differences in Self Confidence:

Self confidence is not inherited; it can be learned and developed. It is a concept of psychology which has lifelong importance. Self confidence is extremely important aspect of one's life. Self confidence and success is positively correlated. Many factors affects on the development of confidence i.e. parents attitude, friends, peers, society, culture, education, socio-economic status and gender also.

There is a gender difference in self confidence. Women have lower status in society, so they tend to less confidence. In contrast, in male dominated society men have more confidence. By childhood boys get education of self reliant and competent, so they become more confident. But on other hand girls get education of dependence, so they become less confident. Till today women does not get permission in some workplaces. So in that work women shows low level of confidence. In India, women do not get sufficient education, social status, human rights etc. so they tend to show less confidence.

Many researches shows gender difference related to self confidence. Instone, Major, Bunker (1983) found that females displayed lower level of self confidence than males. Kalaian and Freeman (1994) studied the gender difference in self confidence. They found that relative to males, females who entered teacher preparation programme shows lower levels of self confidence. Regarding high grades in Chemistry, girls expressed significantly lower levels of confidence than boys (Ziegler et.al., 2000).

2. Locus of Control:

Locus of control refers to individuals premise on controlling their lives. The concept, locus of control was first used by Phares and then developed by Rotter in 1954.

Then it became an aspect of Personality Psychology. The term refers to individual's belief that they can control events which affect them. A Latin word 'locus' which means place or location, can either be internal or external. The person believes that they can control their life is internal locus and who believes that environmental factors, chance or fate can control their decisions and life events is external locus.

The term locus of control is the framework of Rotter's (1954) Social Learning Theory. He gave the full name to the construct as Locus of Control of Reinforcement, because he wants to bridge behavioural and cognitive psychology. His assumption was that 'reinforcement' i.e. rewards and punishments largely guided to one's behaviour. Through such reinforcements, individual's beliefs about what causes their behaviour are framed. These beliefs guide to determine, what kinds of attitudes and actions adopted by people. Thus it is considered that locus of control is an important aspect of personality. This concept refers as uni-dimensional continuum, ranging from internal to external. Sometimes locus of control seems as a stable, underlying personality construct but research shows that locus of control is largely learned.

2.1 Definitions:

A personality aspect, locus of control defined by some psychologists which is follows:

Rotter (1966) defined locus of control as 'an individual's perception about the underlying main causes of events in his/her life.' Lefcourt (1976) defined perceived locus of control as, a generalized expectancy for internal as opposed to external control of reinforcement. "A belief about whether the outcomes of our actions are contingent on what we do (internal control orientation) or on events outside our personal control (external control orientation) is a locus of control" (Zimbardo, 1985). Phares (1991) explained locus of control as, the belief regarding whether internal or outside forces have control over their success. If people hold themselves responsible for what they live, their locus of control is internal. If they hold outside events responsible for what they live, it is external.

2.2 Locus of Control as Personality Orientation:

Rotter (1966) stressed that internality and externality represents two ends of continuum, not typology. Internal's attributes outcomes of events to their own control. People with internal locus of control consider that outcomes of their behaviour are results of their own abilities. Internals believed that with hard work they can obtain positive outcomes. Externals attribute outcomes of events to external environment. People who have an external locus of control consider that their life events are out of their control. As well as their own actions are result of external factors i.e. luck, fate, chance and the

influence of powerful others. These people blame others for their life events. It is clear that internality is linked with attribution to effort and externality is linked with attribution to luck. The difference between internals and externals on their achievement motivation is that internal locus of control is often linked with higher levels of need for achievement. But people with external locus of control tend to be more stressed and prone to clinical depression (Benassi, et.al., 1988).

Rotter (1966) believed that internals have two important characteristics viz. high achievement motivation and low outer-directedness. Weiner suggested that more or less orthogonal to the internality-externality dimension should consider differences between those who attribute to stable causes and those who attribute to unstable causes (Weiner, 1974). It means that attribution to ability is an internal stable cause, effort is an internal unstable cause, task difficulty is an external stable cause and luck is an external unstable cause. Weiner saw those four causes, but he has been challenged that whether people do see luck as an external cause, whether ability is always perceived as stable and effort is always seen as changing.

2.3 Internal Locus of Control:

Internals believe that they are generally responsible for what happens to them and they can control it. Internal locus of control is seen as more desirable. People with internal locus of control often referred to as personal control, self determination, self agency etc. Ormel and Schaufeli (1991) found that people with internal locus of control seems as higher achievement motivation, more purposeful, goal directed, more extroverted, sociable, active and less neurotic than externals. So people wrongly make a notion that internal locus of control is good and external locus of control is bad. But this notion is not true because people with internal locus of control can be psychologically unstable and unhealthy. Internals always needs to be matched by self efficacy, competence, opportunity etc. So that the sense of personal control and responsibility successfully experienced by the person. But internals who lack efficacy, competence and opportunity can become neurotic, anxious and depressed. So, internal people need to achieve a realistic sense of their influence in order to experience success. Despite this evidence, research shows that more internal people seem to be better off i.e. they tend to be more achievement oriented and to get better paid jobs.

Another research found some basic trends related to internal locus of control which is follows- 1. Females tend to be less internal than males. 2. As growing age, people become more internal. 3. More internal people seen as higher up in organisational

structures (Mamlin, et.al., 2001). As well as internals tend to be more successful because they believe that, they can be and work toward that goal.

2.4 External Locus of Control:

Externals believe that other people or forces (e.g. fate, God, powerful others) determine major events in their lives. They tend to be less successful because they believe that outside forces affect their ability to succeed. They always tend to stake their future on uncontrolled things such as luck, fate, God or society. Externals often put less effort toward on most projects, because they believe that they have very little personal stake in their future. External people have more negative attitude about the world and their place in it.

Arsenault et.al. (1991) found that external people tend to report more negative moods whenever they faced with stressful events. People with external locus of control are less ready to work on self improvement, to take risks and to better them through remedial work. So external fails to achieve goal. When a child is subjected to inconsistent parental discipline, either by one parent or between parents, a basis might be laid for the perception that the world is capricious and unpredictable. In support of this, Davis and Phares (1969) found that externals tend to report their parents as inconsistent in their discipline more often than do internals. Similarly, Shore (1967) and Davis (1969) have indicated that externals have experience a larger discrepancy in child rearing attitudes between the parents than have internals.

Research also found that individuals high in external locus of control can learn to develop a sense of internal locus of control. For example, Cone and Owens (1991), enrolled freshmen at risk for failing or dropping out in a study skills and college adjustment course. At the end of the semester, these student grade point averages were compared to students who were also at risk but who were not enrolled in the special course. Compared to students not in the class, the students who were registered had higher grades and had shifted to more internal locus of control.

There are cultures, where external locus of control is more valued e.g. Weisz et. al. (1984) found that in Japan most individual place less value and emphasis on what the researchers called 'primary control', which is very much like personal or internal locus of control.

2.5 Theoretical Foundation of Locus of Control:

Research on the locus of control first began in the psychological laboratories of Ohio State University in the mid of 1950. Phares (1957) demonstrated that a subject's perception of locus of control was related to expectations about success or failure in a

judgement task. When subjects perceived success at the task to be dependent on skill they respond to a past experience of success or failure by appropriately wagering on their next judgement.

Another attempt has been made by James (1957). He explains two types of expectancy shift. 1. Typical expectancy shifts means success or failure would be followed by a similar outcome. 2. Atypical expectancy shifts means, a success or failure would be followed by a dissimilar outcome. Psychologists interpret these types as people who were more display typical expectancy shifts were more attribute their outcomes to ability (Internal). In contrast, people who were more display atypical expectancy shifts were more attribute their outcomes to chance (External).

After 1970, Weiner (1974) pointed that locus of control is more related to whether attributions are made to stable or unstable causes than ability or luck. Attribution theory is concerned with how and why people attach meaning to others as well as our own behaviour. Fiske and Taylor (1991) remarked that, 'attribution theory deals with how the people use information for caused explanations of events. It means that which information is gathered and how it is synthesized to form a causal judgement.' Heider (1958) put forward two main ideas which became influential 1. When people explain the behaviour of others they look for internal attributions 2. When people try to explain own behaviour they tend to make external attributions.

Jones and Davis (1965) put forward a theory of Correspondent Inference. This theory helps to understand the process of making an internal attribution as well as conditions under which people make dispositional attributes to behaviour they perceive as intentional. They concluded that behaviour, which is freely chosen, intentional, socially desirable, hedonistic relevance and non-common effects believed to be due to internal factors.

Kelley (1967) developed Co-variation Model (a logical model) for judging whether a particular behaviour should be attributed to some characteristics of the person (internal) or the environment (external). Kelley believed that our judgements influenced by three types of causal information i.e. Consensus, Distinctiveness and Consistency. When these three dispositions are lower in causal information then a particular action attributed to internal characteristics, and reverse to external.

Locus of control is the framework of Rotter's (1954) social learning theory of personality, the main idea of this theory is that personality connate an interaction of the individual with his environment. Rotter presents four main components in his theory for

predicting behaviour i.e. behaviour potential, expectancy, reinforcement value and psychological situation.

2.6 Applications:

A concept of locus of control is widely applicable in the various fields of psychology i.e. health, education, clinical, industrial and organizational, sports, psychology of religion etc. Research work shows that there is link between locus of control and management of diabetes mellitus. On the other hand Norman and Bennett investigated relation between internal health locus of control and alcohol consumption as well as smoking cessation (*Norman and Bennett, 1995*). Weiss and Larsen found association between internal locus of control and health when health value was assessed.

Internal locus of control linked with improved physical health, mental health and quality of life in people who experiencing diseases like HIV, diabetes, migraines, epilepsy and kidney disease (Maltby et. al., 2007). Whyte (1978) correlates locus of control with academic success of students enrolled in higher education courses.

In the field of psychology of religion, Kahoe (1974) found that intrinsic religious orientation positively correlates and extrinsic religious orientation negatively correlates with internal locus of control.

In industrial and organizational psychology, researcher investigates that internals are more vulnerable to take positive action to change their jobs than merely to talk about occupational change.

2.7 Gender Differences in Locus of Control:

Locus of control is one of the personality aspects. It is influenced by various factors i.e. age, education, gender, socio-economic status, parenting style, culture etc. Gender is one important factor in development of locus of control. All cultures in the world are much more dominated by males. So males receive high status in society than females. In that sense, males believe their own strengths and efforts, so they become more internal locus of control. Reversely, females does not get chance to prove herself so they believe on external factors such as fate, destiny, God etc. and become more external locus of control. Traditional country like India, many years women are deprived from human rights so they have more external locus of control than men.

Many researches take place in gender differences in locus of control. These research shows contrast results. Hochreich (1975) in his research found that males showed highly internal scores and female showed highly external scores. Findley and Coopers (1983) found male scores to be more internal than females. Stipek and Weisz (1981) found females who were high in beliefs of social desirability to have higher external scores than

females with low beliefs in social desirability. But Manger and Eikeland (2000) investigate the relationship between locus of control, gender and level of stability. They found that girls have higher total internal locus of control than boys.

3. Caste Prejudice:

3.1 Prejudice:

Prejudice is the preconceived attitude towards some subjects or individual. Prejudice is an attitude that has a cognitive (belief about a target group), an affective (dislike) and a conative (a behavioural predisposition to behave negatively toward the target group) component. Most researchers assume that prejudice is always negative attitude. Psychologist's remark that prejudice is an intra-psyche process i.e. an attitude held by an individual whereas sociologists have insisted on group based function.

Prejudice is a significant aspect of intergroup relations. Peoples tend to live in group, without group or society they can't live happy life. But most of the problems create within the interpersonal and intergroup relations. So it is challenge to work on intergroup relations before all research areas. Psychology also works on this issue. Social psychologists mostly succeed to solve intergroup problems and give important solutions to live happy and positive within group. Prejudice is based on judgement towards people or a person. It is not based on experience or knowledge. Prejudice exists in all areas of human life and became a pattern of discrimination, hostility and intolerance among intergroup relationship. A few common examples of prejudice, which are based on one's religion, race, gender, nationality, sexual orientation, social status and caste especially in India.

3.2 Definition and Nature:

Most researchers try to define prejudice in various ways. They mentioned variety of factors within a concept of prejudice. Some definitions as follows-

Young (1948) defined prejudice as, a composite of stereotype, 'myths and legends in which a group, a label or symbol is used to classify, characterize and define an individual or group considered as a totality.' In 1954, Allport defined prejudice as, an antipathy based on false and inflexible generalization. It might be felt or expressed. It might be directed toward a group as a whole or an individual. "Prejudice is a unfavourable judgement or opinion of the members of a race or religions or the occupants of any other significant social role towards the member of another group held in disregard of facts that contradict it" (Webster's New Twentieth Century Dictionary, 1965). Khan and Singh (1979) defined prejudice as, 'a negative attitude formed in the individual without proper

rationality, justice or tolerance toward a social group and toward any person perceived to be member of that group.'

All above definitions give importance to some aspects of prejudice. Likewise psychologists define a term prejudice in different manner. Some psychologists like McDonagh and Richards (1953), Ogburn (1929), Rose (1965) and Young (1948) emphasize on cognitive aspects of prejudice i.e. as preconceived judgements towards persons, objects or beliefs. On the other hand Simpson and Yinger (1965) emphasized on affective aspect of prejudice i.e. as an emotional, rigid attitude towards persons or group.

A prejudice is motivated, which is based on irrational judgements and superstitions. Everyone has own beliefs and convictions. These beliefs can be good or bad. Prejudice always found on wrong and false beliefs. It is the outcome of ignorance because ignorance helps to creation and adoption of various false beliefs and assumptions. It may be in favour of some group or be against the same. The prejudice may be the root of casteism in India, which leads to bias in favour one's own caste and hatred for other castes. In India, legends and stories associated with prejudice e.g. The Hindus give currency to various legends related to the unpatriotic, unjust, and cruel behaviour of the Muslims. Similarly, Muslims reciprocate this tendency by circulating various legends among themselves related to Hindus and their nature and behaviour.

Overall prejudice is prejudged, hasty and an irrational belief as well as decision which is always prove to be harmful.

3.3 Affecting Factors of Prejudice:

There are various factors which affect on prejudice and create prejudice among people. These factors mainly divided in two classes i.e. psychological and social. With the help of these factors, we can get a proper knowledge about the creation of prejudices. These factors are below-

A. Psychological Factors:

There are varieties of psychological factors of prejudice. In India, people belonging to different castes, religions and regions maintained some psychological factors of prejudice i.e. jealousy, emotions of hatred, tendencies of conflict and mutually contradictory beliefs etc. When individuals self respect being hurts then prejudice created towards other group or individual. If one wants to eliminate prejudice, it must be removed psychological causes behind it. Some psychological factors are as follows-

1. Abnormality:

Prejudice creates because of many abnormalities e.g. communal riots. The abnormal tendencies are expressed in the form of aggression. Various mental diseases are

the causes of prejudice e.g. Schizophrenia. The schizophrenic person tends to look upon all those surrounding him as his enemies and he doubts of everyone.

2. Frustration:

Every person has different kinds of needs. If they are not satisfied, then they become frustrated. In the state of frustration person form various types of prejudices unconsciously.

3. Maladjustment:

It is not easy to acquire perfect adjustment within all aspects of life. As a result various mental complexes are formed. People became discontent, hopeless and fail to sublimate their antisocial thoughts and behaviour. So they tend to hate, fear and disgust for other groups or individual.

4. Self Defence:

Safety needs are most important in one's life. Everyone wants to protect himself/herself. When persons self or ego injured, they reacts aggressively. With these reactions they develop hatred, disgust for the responsible person or group and consequently form prejudices.

5. Self-respect and Self-regard:

Everyone wants to maintain self-respect and self-regard. So they are intact with their relatives, friends, companions and group members. As a result one forms some prejudices towards them.

6. Social Conformity:

There are some customs, laws, notions and superstitions etc. in all societies. For the need of social conformity person blindly accepted these customs, notions and superstitions and adopts them in prejudice form.

7. Learning:

Learning is a very important cause of prejudice. Everyone learns various prejudices from the society e.g. children of the Muslims and Hindus have no prejudices but their parents do possess communal prejudices. Then children learn by their parents behaviour that Muslim is bad and Hindu is a nonbeliever and blindly acquires prejudices about them. In fact, most of the prejudices are learned or acquired.

B. Social Factors:

As psychological factors some social factors also important in the formation or creation of prejudices. Among them some main factors are as follows-

1. Social Distance:

There is different stratification in all societies. This stratification creates social distance and consequently forms prejudices among different groups e.g. in India, Brahmins posses higher place and Shudra/Depressed Classes on lowest place in Hindu social stratification. This social distance tends to Brahmins look upon the Shudra/Depressed Classes as impure and untouchable.

2. Cultural Differences:

Everyone has his own culture. So they regards their own culture is superior and other culture is inferior. In this way individual separated himself from others on the basis of culture and this separation leads to prejudices to other culture.

3. Social Taboos and Restrictions:

Every society have some social taboos and restrictions on behaviour e.g. among Hindu society it is not permissible that a person of a particular caste to marry with different caste person. The result of such taboos and restrictions social distance between various castes and classes increased and forms prejudices among them.

4. Social Phenomena:

Prejudices formation related with some social circumstances and social phenomena e.g. communal tensions in India is not only because of communal riots and conflict but prejudices in the minds of Muslims and Hindus. Differences in the various traditions, customs and practices in different groups become a cause of prejudices.

C. Other Factors:

Psychological and social factors are not enough to describe formation of prejudices. So there are some other factors which is important in prejudice formation.

1. Historical Factor:

Prejudiced mind of Hindus and Muslims in India is caused by some historical factors. One fact is that Islamic religion is not the native product of India and forced many Hindus to convert to the Islamic religion. Many Muslim Emperor injustices towards helpless Hindus. Other side some Hindu Kings injustices towards Muslims. So even today Hindus and Muslims expresses feelings of hatred, disgust for each other and leads to increase prejudices.

2. Geographical Factor:

There are many regions in India. Everyone loves their region and looks different regions people as strangers. So they developed favourable prejudices toward their own region people and unfavourable prejudices toward others.

3. Political Factor:

In India, many political parties try to prejudice people minds against their opposite parties for their political interests.

4. Economic Factor:

By the history, economic factors mostly influence on forming prejudices. Communistic people tends that every rich and capitalist individual is a cruel, immoral, corrupt and degraded heartless person. On other side rich people tends to believe that every poor as uncivilized, crude, ill-behaved and unrefined. In this way both people prejudiced towards each other.

3.4 Theories of Prejudice:

There are various views about origin of prejudice. Psychologists put forward different variables which are causes of prejudice and introduce some theories. The main theories of prejudice as follows-

1. Innate Tendency Theory:

According to this theory prejudice is only result of innate tendency. Everybody posses the tendency from their birth to like people who likes him and hate or dislikes people who dislikes him. This theory throws light on humans tendency to love own group people and hatred or disgust for another group people. Theorists remark that prejudice, which is natural and essential part of social life.

But modern social psychologists criticize this theory. Young proposes that there is no evidence that prejudice is instinctive and innate.

2. Self Love Theory:

The theory propounded by Embree and Reuter (). Every human being has an innate tendency to love himself. Because of this tendency person express hate and disgust towards people who are separate and different from them. Person with self love only loves them who are his nearest & dearest and who become part of his self & ego.

But this theory does not explain the main cause of prejudice.

3. Ethnocentrism Theory:

This theory based on racial and ethnic principle. The ethnocentrism theory suggests that people from different ethnicity express prejudiced attitude towards one another e.g. in America Black and White people prejudiced towards each other on the basis of ethnicity.

But Murphy (1947) and Newcomb (1943) criticized the theory of ethnocentrism and proposed that friendship is based on co-operation, contact and benevolence and not on racial homogeneity.

4. Psychoanalytic Theory:

The psychoanalytic theorists proposed that human experience is the basic cause of prejudice. Adverse prejudice is the result of bitter experiences and pleasant experiences form favourable prejudices. Franz Alexander (1944) imposes on early frustration as a cause of prejudice. Morene (1953) give importance to environmental factors and education in the development of prejudice.

But many psychologists criticized this theory. There are many factors i.e. experiences, culture, gender, folk literature, law of society, different types of media etc. which are affect on the formation of prejudice. For the proper explanation of prejudice eclectic approach must be useful.

3.5 Castes:

In India caste is a significant characteristic of Hindu society. It is a caste ridden society (Rao, 2011). Castes have their own well defined boundaries. A status of person is mostly determined by his caste. Prestige, power, wealth etc. cannot change the position of man in the society. The caste membership is unchangeable, inalienable, un-acquirable and non-transferable. Every caste has unique and its own way of life. Every caste has its own traditions, customs, rituals and practices. There were many castes, which has their own councils i.e. Caste Panchayats, which regulate their own rules and regulations. Shortly, the caste is its own ruler.

Definitions:

There are some definitions of caste, which helps to explain nature and function of caste. According to Risley (1903), 'A caste is a collection of families, group of families bearing a common name, usually associated with specific occupation, claiming a common descent from a mythical ancestor, human or divine, professing to follow the same hereditary or professional calling and are regarded by those who are competent to give an opinion as forming a single homogeneous community.' Ketkar (1909) defines castes as, a social group having two characteristics 1. Membership is confined to those who are born as members and includes all persons to be born. 2. The members are forbidden by an inexorable social law to marry outside the groups. Caste may be defined as, 'an endogamous group or collection of such groups bearing a common name, having the same traditional occupation, claiming descent from the same source and commonly regarded as forming a single homogeneous community' (Gait, 1902). Maclver and Page (1949) defines caste as, when status is wholly predetermined so that men are born to their lot without any hope of changing it, the class takes the extreme form of caste. Ambedkar (1916) concluded that a caste is an enclosed class.

Characteristics:

There are some characteristics of caste system.

1. Caste is absolute innate, rigid and immobile. A caste, in which a person is born, determines his status in society and it is not changeable.
2. Every caste prescribe, a certain type of food e.g. Brahmin does not permitted to eat non vegetarian but Shudras can consume any type of food.
3. Endogamy is a chief characteristic of the caste. Everyone must marry within own caste, means inter caste marriages are not permitted.
4. Caste system is a hierarchical social structure, where Brahmins belong to higher position and Shudras at the lowest. So it is assumed that Brahmins are always superior and Shudras are inferior in every aspect of life.
5. Every caste has its own occupation which is fixed. Members of a particular caste are expected to follow the caste occupation. No caste would allow its members to change their occupation and accept another one.

Origin of Caste System:

There are many theories which describe the origin of caste system in India. But the exact origin of caste system cannot be traced. Some of them are as follows-

1. Religious Theory:

The theory explains that, according to Rig Veda i.e. the ancient Hindu book, Purush (the primal man) destroyed him and creates human society in India. The various parts of his body created the four different Varnas. The Brahmins, Kshatriyas, Vaishyas and Shudras were created from his head, hands, thighs and feet respectively. Another religious theory propounded that Varnas were created from the body organs of Brahma (who is the creator of the world in Hinduism).

2. The Biological Theory:

The theory claims that, Varna means different shades of colour and represents mental temper. Sattva, Rajas and Tamas, these three Gunas represents three colours i.e. White, Red and Black respectively. The group or class of people all over the world constitutes with these colour combination and temperamental differences. According to this theory, Brahmins always inherit the Sattva Guna which represents the characteristics such as wisdom, intelligence, honesty, goodness and other positive qualities. The Kshatriyas and Vaishyas inherit the Rajas Guna which represents the characteristics such as passion, pride and valor. The Shudras inherit the Tamas Guna which represents negative qualities like dullness, stupidity, lack of creativity etc.

3. Historical Theory:

The caste system began with invasion of the Aryans in India around 1500 B.C. They contacted with the Dravidians (local people of India). Aryans degraded local culture of India and began conquering regions all over north India. The Aryans proposed a social order called 'Varna Vyavastha', which was based on hierarchy. The Aryans organized themselves in three groups i.e. Brahmins, Kshatriyas and Vaishyas. They describe Dravidians as 'Dasa', which means enemy. Forth Varna, the Shudras consisted of two communities- one was local peoples and other was the mix of Aryans and local descent. Different families, who professed the same profession developed social relations between them and organized as a 'Jati' means caste. Different castes were integrated into the various Varnas according to their profession.

4. Occupational Theory:

The theory proposed that the origin of caste system found in the nature and quality of work performed by different groups of people. According to Newfield, function alone is responsible for the origin of caste system in India. With occupational differences many castes and sub-castes came into exist.

5. Theory of Ambedkar:

Ambedkar (1916) proposed that origin of caste means the origin of the mechanism for endogamy. He explains that the existence of definite classes in a society is a fact. Their basis may be different as economic, intellectual, social etc. but person in a society is always a member of a class. This is a universal fact and Hindu society could not exception of it. This generalization facilitated to determine that the class that first made itself into a caste. Class and caste are next door neighbours and it is only a span that separates the two. Ambedkar concluded that endogamy resulted in an enclosed class and these enclosed classes produce caste.

The Caste System in India:

According to Berreman (1972) the caste system in India is a social stratification. It has pre-modern origins. It consists of two concepts, Varna and Jati which are different from each other. Varna system existed in the Vedic society. There are mainly four Varnas i.e. Brahmins, Kshatriyas, Vaishyas and Shudras (Smith, 2005). Jati may be translated as castes. Castes are usually derived from occupations and refer to birth. It is considered to be hereditary and endogamous. Castes may be developed in post Vedic times, possibly from crystallisation of guilds during its feudal era (Gupta, 2000). Robb (1997) proposed that castes always belong to one of the four Varnas.

2
Today caste system may be result of developments during the collapse of Mughal era as well as British rule in India. The Mughal era saw the rise of powerful men and affirming the caste ideal and also reshaped many casteless social groups in various caste communities (Bayly, 2001). After Mughal era, The British Raj continued this development, with making rigid caste organization for the sake of their administration.

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After independence of India, policy of caste based reservation of jobs was formalised by Constitution. Since 1950 India, has enacted many laws and social initiatives to protect and improve the social, educational and economic conditions of lower castes (SC & ST/Depressed Classes) people. Reservation policy is based on heredity and not changeable. The State shall not discriminate against any citizen on grounds only of religion, race, caste, sex, place of birth or any of them today under Article 15 (1) of Constitution of India.

Today caste system has become indivisible aspect of Hindu society. The assumption is that if people were educated then they will not give importance to caste system. But we can see there are many incidents of caste prejudice and discrimination among educated people. Caste is practised all fields of social structure i.e. education, politics, religion and economy. People are not ready to compromise with caste means endogamy.

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Ambedkar (1916) proposes that, the caste problem is vast one, both theoretically and practically. Practically, it is an institution that portends tremendous consequences. It is a local problem, but its capacity is much wider. As long as caste in India does exist, Hindus will hardly intermarry or have only social intercourse with outsiders, and if Hindus migrate to other regions on earth, Indian caste would become a world problem (Ketkar, 1909).

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India is not a homogenous society. Caste always dominates Indian society. It is not wrong in saying that caste is primarily the breath of Hindus. Today caste organizations are tremendously increased and they attempt to strengthen their member's caste identity and solidarity. Many Caste Panchayats / Caste judiciary system have their own written or unwritten constitution and they try to preserve some of the caste rules and practices. Various caste organizations run their own news papers, periodicals, TV channels etc. Through this media they regularly give information about the activities and achievements of caste organizations.

Briefly, Indian society is significantly influenced by caste, from birth to death.

Depressed Classes (Harijans) in India:

The word Depressed Classes is used for oppressed, untouchables, humiliated and ill treated castes. The word 'Dalit' is mostly used for untouchables, but it is negative in

meaning. So the name 'Depressed Classes' has been existed since 19th century. Ambedkar, the great reformer, popularised the term 'Depressed Classes' (Mohanty, et.al. 2009). Depressed classes were not included in four Varna systems. They considered being outcaste, as 'Panchama' means the fifth group in Varna system. The term depressed classes encompasses scheduled castes (SC), scheduled tribes (ST) and other historically disadvantaged communities who were traditionally excluded from Hindu society. Gandhi used the word 'Harijan' (means children of God) to identify untouchables. However, this term came to be considered derogatory. According to the 2011 census report, scheduled castes at 16.6% and scheduled tribes at 8.6%, together make up 25% of India's population.

In the Hindu society, status of depressed classes is associated with impure occupations such as leather work, removal of rubbish, animal carcasses and human waste. Depressed classes work as manual labourers, cleaning streets, latrines and sewers. Depressed classes were always banned from full participation in Indian social life. They were physically segregated from the society. Higher castes people took precautions to prevent incidental contacts with depressed classes. But after independence of India, jobs and educational opportunities provided for depressed classes (Ghosh, 1997). Many social organizations have promoted better conditions through education, healthcare and employment for depressed classes. Caste based discrimination prohibited and untouchability abolished by the Constitution of India. But even today such practices continued by society, so situation of depressed classes never changed so much.

3.6 Caste Prejudice and Discrimination:

Indian Hindu society has always been in the grip of different types of prejudices e.g. religious, caste, linguistic, regional etc. The caste prejudice is one of the most significant type among it. India is country where various religions, castes, languages and regions existed. Person who born in India, he gets some labels by his birth i.e. religion, caste, language etc. and everyone feel pride about these labels. When this pride or respect hurt, he gets prejudiced for them, who hurt it. Caste prejudice is widely spread among Hindu society.

Every Indian has his own caste. He learns more and positive about their caste by his childhood. He also learns that his own caste is superior and other caste is inferior. This views accepted by all castes, whether it is higher or lower in caste hierarchy of Hindu social structure. This caste consciousness or pride is basis in prejudiced attitude towards other castes. Mostly higher castes people consider that they are superior so they developed caste prejudice towards lower castes people. Behavioural face of prejudice means discrimination. Prejudice is an attitude and discrimination is prejudiced behaviour.

Discrimination involves actively negative behaviour towards a member or a group. According to Allport (1954) discrimination involves denying, individuals or groups of people equality of treatment which they may wish.

Indian society mostly influenced by caste discrimination because of caste hierarchy. Everyone has his own unchangeable caste. Caste became a most important part of one's life by birth to death. It became individuals identity and then person used to love this identity. Consequently he expresses hatred, negativity and anger towards another castes person or group. He learns to discriminate person to person on the basis of caste.

Before India's independence, caste discrimination is mostly followed by society. But after independence Indian Constitution accepted secularism and abolish untouchability. As well as legally banned discrimination on the basis of caste, religion, sex, language, region etc. Though, caste consciousness is not reduced. Today depressed classes, lower castes people cannot get equality but receive only atrocities. According to Thorat and Paul (2007) there are two aspects of caste inequalities i.e. inequality of opportunity and inequality of outcome. People of higher castes, inhibited lower castes for develop. They face discrimination in every field of life. This discrimination leads to Khairlanji Massacre (2006) where five people of one lower caste family killed by higher caste people. Hindu society is not ready to compromise with endogamy and not give permission to inter-caste and inter-religious marriages. When these marriages happen, Honour Killing takes place with its inhuman nature. 'Sairat' (2016) is one of the world famous Marathi movie deals the issue of honour killing. Even today minorities cannot be accepted in main stream. Khap Panchayatis i.e. traditional brutal judiciary system is still exist in many parts of India. Their brutal rules and regulations are disgracing to humanity. Politicians are also spreading a separate kind of anarchism by creating religious violence, caste estrangement and regionalism to maintain their vote bank.

According to Ambedkar (1936) there is no conscious of kind in Indian society, but caste conscious is exists there. This caste consciousness destroyed the sense of public charity. Caste has made public opinion impossible. A Hindu person's responsibility is only to his caste and his loyalty is restricted to his caste. Caste is a primarily the breath of the Hindu society. People are not wrong in observing caste, but their religion is wrong which implanted this notion of caste.

In a nutshell, caste prejudice and discrimination is inhuman and disgracing to Indian society. So it must be destroyed from its root and only then India becomes a superpower.

3.7 Self Confidence and Caste Prejudice:

Self confidence is one of the important factor which influenced on prejudice. Individual with low level of self confidence tends to assume everything. They have not ability and strength to interpretation of an incident or any person. This assuming tendency leads to create and develop prejudice. People with low confidence always believe on others e.g. parents, authority person, religion etc. and try to think as well as behave the same. In this way, they develop negative, hatred feeling for others and lead to create prejudice. Steele et.al. (2002) proposed that, when lower caste people disclose their social identity, they lower their self confidence. As well as when negative attitude relates to persons social identity, then that person lower their self confidence. We can explain this result as, negative attitude about social identity of lower caste people determined by religion. So person who opposes to this attitude, his confidence increase and who does not oppose, his confidence may decrease.

In short, person with high confidence having a ability to oppose and change, so they do not prejudiced. On other hand, person with low confidence tend to accept all things without reasoning and they develop a prejudice.

3.8 Locus of Control and Caste Prejudice:

Prejudice related to various personality factors. Locus of control is one of them. There are two types of locus of control i.e. internal and external. People with internal locus of control have more self confidence, self control, and self determination. They are competent and with self efficacy. So that they able to successfully experience the sense of control and responsibility. They don't believe in assumptions and try to search interpretation of every activity. That is why they do not develop prejudice. On other hand, people with external locus of control have low confidence. They believe in external forces such as fate, luck, God, society etc. They have less reasoning ability, so they develop various prejudices. Externals tend to report more negative moods in stressful situation. They are less ready to self development and to take risks. Because of these personality traits, they became more prejudiced.

In short, internal locus of control negatively related to prejudice, whereas external locus of control positively related to prejudice.

4. Social Change:

Social change is universal and basic nature of society. Social change takes place in primitive and civilised society. The process of social change may be slow or fast. Social change is a community change where all or more people concerned with it. It means that

social change occurs in the lives of majority peoples in entire community. Though social change is uniform but its speed differs from society to society. Social change in rural area is slower than in urban areas. Today the speed of social change is faster than medieval times. Industrialisation, education, urbanisation etc. give countenance to social change. Though social change is natural, it occurs to an essential social need. Prediction of social change is not definite. Interaction of number of factors resulted in social change. Social change occurs in nature of modifications or replacement e.g. in India issues like, untouchability, religion, marriage, women's right, gender etc. may undergo for further modification or replacement in future.

Macdonis (1997) explains four main characteristics of social change- 1. Social change happens everywhere, but the rate of change differs from place to place. 2. Social change is sometimes intentional, but often unplanned. 3. Social change often generates controversy. 4. Some changes matter more than others.

In short, social change is a significant aspect of a society. Social change occurs with progress of human being.

4.1 Definitions:

Many Sociologists and Psychologists try to define 'social change'. But nobody's definition covers all aspects of social change. So it is better to go with some main definitions, which follows-

Davis (1960) define social change as, any alteration occurs in social organisation i.e. structure and function of society. Lundberg (1968) give definition of social change as, "any modifications in established patterns of inter-human relationships and standards of conduct. According to Muzumdar (1966) "social change may be defined as a new function or mode, either modifying or replacing the old, in the life of people or in the operation of society". Bhushan and Suchdeva (1999) define social change as, 'variations of any aspect of social processes, patterns, interactions or organisations. It is a change in the institutional and normative structure of society'. According to Jenson, social change may be defined as, 'modification in the ways of doing and thinking of people'. As per Kuppaswamy (1975) "social change may be defined as the process which is discernible in the alteration of the structure and functioning of a particular social system".

From the above definitions it can be summed up that social change refers to a significant change in social behaviour or social system. It is the modifications which occurs in the life patterns of people. Social change also known as alteration in the form of relationships and the pattern of social action within such structure (Maciver, 1945).

4.2 Theories of Social Change:

There are some theories of social change which are based on causes and direction of social change. Following first three theories dealt with direction of social change and forth one is related to causes of social change. They are follows-

1. Deterioration Theory:

According to Hindu mythology, man has passed through three ages i.e. Sat Yug, Dwapar Yug and Kali Yug. The Sat Yug was the best age for mankind because in this age ³ man was honest, truthful and perfectly happy. But after their, degeneration and deterioration began. The modern age of Kali Yug is the worst one because man of this age is to be treacherous, dishonest, deceitful, selfish, false and consequently unhappy. According to Hindu mythology, Sat Yug will again start after the period of Kali Yug is over. But when we look in the past, various wars fought between different Emperors and Kings in these times and also treachery, falsehood, deceit, selfishness and dishonesty were found more than today. There were no room for rights of depressed classes, rights of women and noble principles of Liberty, Equality, Fraternity and Justice. So it is difficult to arrive at any definite conclusion with this theory.

2. Cyclic Theory:

³ Society has a predetermined life cycle which has birth, growth, maturity and decline (Spengler, 1926). Modern society is in decline stage. As 'History repeats again and again', society after passing through all the stages, it returns to the first stage and again cycle begins. Spengler analysed history of Egyptian, Roman and Greek and ³ concluded that all civilizations pass through a similar cycle which is birth, maturity and death. He observed that Western civilization is now on its decline stage. Chapin (1925) propounded that the different parts of culture go through the same cycle of growth, vigour and decay. According to Toyanbee (1957) 'a cyclical theory of the history may be apply to world civilization'. He mentioned that civilizations pass through three stages i.e. youth, maturity and decline. This is one of a sociological theory.

3. Linear Theory:

³ Comte, a social thinker, one of the subscriber of the linear theory of social change. According to this theory, society gradually moves to an even higher state of civilization and that it advances in the direction of improvement in a linear manner. Comte (1853) propounded three stages of social changes i.e. The Theological, The Metaphysical and The Positive. In the first stage, it is believed that supernatural powers controlled and designed the world. In the stage second, people tries to explain phenomenon by resorting to abstractions. In the stage three, people try to explain facts that can be empirically observed.

As per Spencer (1864) 'human society has been gradually progressing towards a better state'.

4. Deterministic Theory:

The deterministic theory is widely accepted among sociologists. According to this theory, there are certain forces (social or natural or both) which bring about social change. It is not reason but the presence of certain forces and circumstances which determine the course of social change. There are many deterministic theories of social change. As per Sumner and Keller (1927), 'social change is automatically determined by economic factors and conscious effort and rational planning have very little chance to effect change. According to this theory metaphysical idealism, material conditions of life are the determining factors of social change. This theory is known as, the theory of economic determinism. Human society passes through various stages. Each successive stage comes into existence as a result of conflict with the one preceding it. Due to changes in economic factors (the methods of production and distribution) change from one stage to another is occurs.

In short, deterministic theories stress that due to some forces or factors social change take place.

4.3 Causes of Social Change:

The main causes or factors behind social change as follows-

1. Cultural Factor:

Cultural factors are more powerful factors of social change. Social change takes place with changes in culture. Changes and variations in culture are affect on social relationships. Cultural factors give speed and direction to social change and fix the limits.

2. Technological Factor:

According to Ogburn (1947), 'technology changes society by changing our environments. This change is usually in the material environment and the adjustment we make to the changes often modifies customs and social institutions'. In this way new discovery, increases new machines and methods and influence upon social relationships. Society is changing as a result of invention electric and petrol driven machines, transport and communication means as well as various mechanical appliances. Technological changes advances to labour organisation, specialisation, division of labour, speedy life and increase in production etc.

3. Biological Factor:

Biological factors affect indirectly on social change. Heredity and mutation play an important part in social change. As well as natural selection and struggle for survival principles are constantly produce changes in society.

4. Population Factor:

Changes in quality and size of population also affects upon social organisation, customs, traditions institutions and associations etc. Change in ratio of male and female, old and young affect on social relationships i.e. family, marriage etc. Population change has also affect on economic institutions and associations. The birth and death rates influence social change.

5. Environmental Factor:

Geographical environment has immense influence on social change. Huntington asserted that, an alteration in the climate is the main cause of the evolution and devolution of civilizations and cultures. Social relationships mostly influenced by earthquakes, draught, floods, change of season etc.

6. Psychological Factor:

Some psychological factors are important in social change. Man is, by nature, a lover of change. He is often trying to discover new things and always anxious for novel experience. This tendency changes societal traditions, customs, morels etc.

7. Other Factors:

In addition, some other factors of social change are new opinions, thoughts, attitudes etc. Changes in the attitudes towards caste system, dowry, gender equality, women's education etc. have resulted in overall social variations and modification in India. Many social revolutions take place because of the evolution of new ways of thinking. War is one of the important cause of social change. As well as great thinkers introduced social change to society e.g. Buddha, Phule, Gandhi, Ambedkar etc.

4.4 Sub-areas of Social Change:

According to Jones (1962) 'social change is a term used to describe variation or modification of any aspect of social processes, social patterns, social interaction or social organisation'. Through this definition it is clear that social change is broad concept and many sub-areas have become a part of it. The aim of the present study is to throw light on some areas of social change. These are as below-

1. Inter-caste Marriage and Migration:

Traditionally, in Hindu society marriage was a sacrament but after it can be treated as a contract by Hindu Marriage Act 1955. In India, marriages take place on the grounds of

castes and sub-castes. It means that marriage is inextricably associated with caste system and its roots are in the Hindu religion. Each and every castes and sub-castes has their own rules about marriage.

When two people from different social groups or castes marry, it is called an inter-caste marriage. The caste system in India forbids marriage outside the caste (Bayly, 2001). Society practised the endogamy for marriages, so inter-caste marriages seems like a taboo to most of the people. The problem of caste system is so deep rooted that inter-caste marriages are not permitted. Indian society is not free from the clutches of caste system, discrimination, untouchability and caste prejudice.

Today in India, inter-caste marriage occurs mostly by love marriages and not arranges. It happens more in city culture and high socio-economic status society. The rural culture largely nominated by the same caste marriages and they are not ready to accept inter-caste marriages. So now days, inter-caste marriages considered as primary reason for Honour Killing in India (Deol, 2014). However, inter-caste marriages have gradually increasing due to education, urbanisation and employment. According to a survey, about 5 % of marriages are inter-caste. But this ratio of inter-caste marriages is very low.

According to Ambedkar (1936) inter-caste marriages can be one of the significant steps to reduce caste prejudice, abolish untouchability and spread the values of liberty, equality and fraternity in the Hindu society. For this Ambedkar make some provisions in the Constitution of India e.g. Protection of Civil Rights Act, Prevention of Atrocities Act etc. Central and state governments also assist for inter-caste marriages. Sarkar (1970) found that, Brahmins, Kayasthas, Baidyas and other high caste Hindus increasingly becoming more liberal and opposed to inter-caste marriages. So if Indian society wants to become a progressive society then inter-caste marriages should be accepted as a norm.

Human migration is a universal phenomenon. Inter-caste migration is one of the type of migration in India. Migration is a process in which people move from a permanent place of residence to another place for a substantial period of time (Chakravarthi, 2001; Chand, 2002).

Due to oppose and restrictions on inter-caste marriages, migration does not occur. Rate of inter-caste migration in India is very low. Migration occurs in rural to urban and urban to urban direction. Only in high socio-economic status society, inter-caste migration takes place.

2. Mate Choice:

In developing countries, like India, parents play an important role in mate selection for their children. Traditionally, marriage is an alliance between two families and not just

between the two individuals. In arranged marriages, the bride and groom have no say at all. There is no choice in the decision of mate selection in some upper caste Hindu marriages. For security purpose, most parents prefer to arrange marriage. Because they insure a comfortable, peaceful and successful married life for their children. Anthropologists propounded that in most societies marriage has been based on the familial considerations and not on the desires of the individuals concerned.

Mate selection process is one of the most important element related to endogamy in India. It is regarded that marriage is a social arrangement between two families and emphasized family than individual needs (Queen and Habenstein, 1974). They also noted that marriage is the social arrangement that binds two families in many Asian cultures. In contrast many young adults prefer to make marriage choices freely and individually on the basis of romantic love in the United States. Free choice of marriages in traditional Asian societies has been take place only among the political elite, high socio-economic status families, the geographically mobile, the highly educated and in urban areas (Salaff, 1973; Ribao, 1986). In another study by Krishnamurthy (1970), it was found that a majority of respondents preferred to their parents to do mate selection for them and take their consent.

In this way, in India, mate selection decision dominated by parental control and there is less possibility for free choice of mate by individual. So it is needed for social change that individual have to right for their mate choice.

3. Social Mobility:

Social mobility has played a significant role in the dynamic nature of the society. Mobility stands for movement, shift and change. The change may be in the place, position, status etc. Sorokin (1959) propounded in his book (Social and Cultural Mobility) that there is no society which is closed (e.g. Caste system in India) and no society which is completely open (e.g. Class system). Societies are differs in the amount of movement allowed or discouraged as well as the speed of change. The rate of change largely depends upon the level of modernization of that society. Sorokin defined social mobility as, any transition of any individual from one position to another position in a constellation of social group and strata. As per Bogardus (1968) definition, 'social mobility is any change in social position, such as occupational changes where person move up or down the occupational scale or relation to office whereby a follower becomes a leader or a leap from a low economic class to a high one or vice-versa'.

According to Kuppaswamy (1975) the traditional Indian society was based on caste system in which there was no possibility of an individual moving up or going down in the hierarchy since he belonged to group in which he was born. Any social mobility was only

possible in terms of the group as a whole in one area. So mobility rarely happens. Srinivas (1966) also propounded that the mobility characteristics of caste in the traditional period resulted only in positional changes of particular sections of a caste and did not lead to any structural change in the system. But social status and economic standard of person can be changed by hard work, superior intellect and higher education. In Indian society (which is based on caste) it is found that, better education and service helps in change of the socially disadvantaged group i.e. Scheduled Castes, Scheduled Tribes, Backward Classes and Women etc. Surprisingly, Indian society gradually forwarded towards social mobility.

4. Position of Women in India:

Women's position and status in India has been many significant changes over the past few millennia. Indian society is a male dominating society. From ancient period to till today, women's position is adverse in society. They deprived of social, religious and basic human rights. Before Vedic period women's enjoyed equal rights and status with men in all aspects of life (Mishra, 2006). But in 500 B.C. the status of women gradually fell down and birth of a girl regarded as a curse or sin in the family (Jayapalan, 2001). In medieval period, position women in society deteriorated, when child marriages and ban on remarriages of widows take place as a part of social life. There were many traditions i.e. Sati, Jauhar, Devdasi, Purdah etc. and restrictions imposed on women and their life became a hell. In British Rule, many reformers fought for the betterment of women. After independence of India, women enjoying some rights and their situation became hopeful. The Constitution of India guarantees gender equality by Article- 14, equality of opportunity by Article- 16 and no discrimination by the state with Article- 15(1) to all women in India.

Despite today, situation of women's in India is not satisfactory. Women's have to face humiliation, discrimination and oppression in social, political, economical and every aspect of life. A girl child looks as a burden on the family. People express anguish and unhappiness over the birth of girl child. Parents are not ready to educate of their daughters. Traditional sex role make going to school as secondary for girls (Mitra, 1978). Women suffer from malnutrition as well as mortality rate in childhood is more than males due to gender discrimination in healthcare. At workplace women are harassed physically, psychologically and sexually. Also, in family women's position is an inferior. They have not permitted to take part in important decisions of family e.g. pregnancy, size of family, property etc. Women always have been denied opportunities of development in the name of religious and socio-cultural practices.

In a nutshell, men in India perceive women as an object. They hypocrite in telling about equality and rights of women and unconsciously (sometimes consciously also) they assaults, harassed and exploits women in daily life. It means that women's situation in India is not ever changed and became a sign of 'backwardness' of Indian society.

5. Family Planning:

The size and composition of the population is a important factor of social change. India has a second largest population country in the world. The high birth rate and low death rate is the cause of population explosion in India. The high birth rate is due to the universality of marriage and the young age at which marriages takes place. As well as revolution in medical field is the main cause of low death rate. India's much of the population consists of young people. The demographic trend in India has shown that because of the increase in population out of proportion to the increase in economy and in social services, there has been no change whatever as far as the poverty of the masses is concerned. India suffers much due to the problem of overpopulation. Because of increase in population has served as an inhibiting factor and has prevented social change in the country.

So in 1952, the family planning programme has come in reality in terms of policy and actual implementation. The government of India has largely making efforts for family planning. As a result, the small family norm is being advocated in all sections of the society. To make the people realize the value of late marriage. Tremendous programmes have been launched to make men and women use the contraceptive methods (oral contraceptive pills or condoms), sterilisation etc. Government has been declined the fertility rate in 1960 to 2009 period. The fertility rate declined from 5.7 in 1966 to 2.7 in 2009 (Ramu, 2006). India had a lower fertility rate than Pakistan and Bangladesh, but a higher fertility rate than China, Iran and Sri Lanka in 2009 (CIA, 2009).

Education, urbanization and awareness programmes of contraception are helps to family planning in India. But the national fertility rate is still high to cause long term population growth. It is seen that, India adds up to 10 lac people to its population every 20 days, (Marian, 2000) which is dangerous alarm for social change in India.

4.5 Need of Social Change in India:

Change is the law of nature. Change in society is an extremely slow but it is a continuous process. Society has changed from the Stone Age to Computer Age. Some changes are positive and some are negative which adversely affecting on value system. Social changes bring alteration in the traditions, family structures, social hierarchy etc. When these changes not occur that society still backward and people in that society can't

live an ideal life. Indian society has changing today. These changes occur, because of education, modernisation, industrialisation and urbanization. Various baneful systems, rituals changed in Hindu society e.g. Sati, Child marriages, Untouchability etc. These systems banned by Indian Law. Today various people prefer to Nuclear family structure than traditional Joint family structure. Indian Constitution accepted four values i.e. Equality, Liberty, Fraternity and Justice and revolution take place in Indian society. Traditionally Varna system and Castes system is gradually changing. Women get equal rights as men. Individualism increased in society. Social mobility are also increasing because of urbanization. Altogether people's social, economical and educational status has been exalted. This is a positive sign for Indian society.

But today also, caste system is existed in Indian society. Because of this system discrepancy take place in society. Various massacre's happen cause of caste prejudice e.g. Godhra, Khairlanji etc. Inter-caste and inter-religious marriages resulted in Honour Killing. Khap panchayatis (traditional brutal judiciary system) are still exist, their rules and regulations are disgracing to humanity. Even today, a woman's and depressed classes suffering by atrocities. Women's have to face humiliation, discrimination and oppression in all aspects of life. Majority group of society still in below poverty line as well as in primitive age. So they can't meet to their basic needs of life. Riots take place over caste, religion, language and realm. Equality exists only in law and not in reality. Poverty, unemployment, malnutrition etc. are the basic problems facing by society. So compare to other developed society, Indian society is very backward.

Taking all these things consideration, Indian society needs positive changes. A change is that can change and make India a better place to live.

4.6 Self Confidence and Social Change:

Self confidence is an attitude in which person have positive and realistic views of himself and his situation. It is more important ability than other. Self confidence is the first step to achievement, development, progress and success. Self confident people can accurately assess their capabilities and have deep faith in their future. Self confidence is central to personal happiness, good psychological adjustment and effective functioning in everyone's life. Self confident people can change their environment and develop themselves.

As well as self confidence is important in social change. People in society always not ready to change their values, traditions, laws and systems because they have not enough confidence to face authority and adjust with changed situation. But people with self confidence always ready to change these situations which are harmful to them. Many

social reformers such as, Shivaji Maharaja, Jotiba Phule, Babasaheb Ambedkar, Shahu Maharaja (from Maharashtra) changed Indian society with the help of self confidence and determination. Self confidence not did everything but without confidence one cannot do anything. If one wants to change him/her or others, it is need to be self confident. Social change occurs from people's thoughts & actions, and these thoughts & actions made due to self confidence.

So, self confidence needed for social change. They related positively with each other.

4.7 Locus of Control and Social Change:

Locus of control is individual's belief or premise on controlling their lives. This concept refers as uni-dimensional continuum, ranging from internal to external. Internals believe that they are generally responsible for what happens to them and they can control it. They have more personal control, self determination, self agency and confidence. They seem as higher achievement motivation, more purposeful, extroverted, sociable etc. So they can change their environment. Society can change only by those people who have internal locus of control, because they are more confident and they believe themselves only.

In contrast, externals believe that other people or forces i.e. fate, God, powerful others determine major events of their lives. They are less successful, effortless, more negative attitude, less confident and determination. They always stake their future on uncontrolled things such as luck, fate, God or society. They tolerate wrong or negative things which happen in their lives. But they have not enough confidence to change them. They think that all things which happen to them are because of his destiny and he does not competent to change it. They are not ready to accept change or make change. So externals are not in favour of change the society.

In a nutshell, internal locus of control is more positive and external locus of control is less positive towards social change.

Justification of Study:

In the case of India, caste system is very old and yet not solved problem. So, social change is today's important need. According to Buddha, change is the law of nature. But due to caste system (that is important characteristics of Hindu religion in India) there are not positive changes take place in Indian society. After Independence, by Constitution India have accepted Freedom, Equality, Fraternity and Justice as important values to produce a perfect society. But due to deeply rooted caste system in society, these values are not rooted in society. Though it seems that caste system is division of work, it divides

people in society. Though we say that in India there is unity in diversity, the feeling of difference is become part of each individual's unconscious mind. Their unconscious thoughts and feelings come out in the face of different types of prejudices and discrimination e.g. caste violence, slaughters, rape, exploitation, atrocity etc.

Khairlanji massacre took place due to caste prejudice. In this incident five people from depressed caste were cruelly killed by people from upper caste. The people who get married inter-caste, they lose their life due to honour killing. Khap Panchayati, Jati (caste) Panchayati still exist today in society and through it the people are exploited. Depressed classes people, women are being exploited and are being victims of atrocity. The caste consciousness is become so extreme that in Maharashtra a young man (Sagar Shejwal) is killed by bullies from upper caste for only reason that his mobile ringtone was Babasaheb Ambedkar's song (23rd May 2015). In this way due to caste system there is intolerance in Indian society which is obstacle to social change and social development.

Castes have become a part of unconscious mind of Indian society. Castes reality has two aspects. One is physical and another is mental. Physical reality can be changed by social-economic fight. But, if we want to change mental reality of castes, then to give up Hindu religion and accept another one (Buddhism) is an only way. Castes free society is a real democratic society. Because in castes society, majority castes have always majority and democracy is not rooted there. So, abolition of castes is only way for to deep-rooted democracy in India.

Considering above facts, the present study tries to investigate psychological angle of caste prejudice and social change. It seeks to find attitude towards caste prejudice and social change and the psychological factors affecting it. Once we get the role of these factors, we can do planning to decrease caste prejudice and for positive social change. In this area, psychological researches are done in very low numbers. So it seems that, present study will be useful with reference to Indian society

CHAPTER II

REVIEW OF LITERATURE

Review of relevant research studies is very much helpful in carrying out new research studies. It helps in developing insight in the research to be done. Tools and techniques used by the earlier researchers could be known through the reviews of studies. All these help in framing and reframing the research proposals. All these, review of literature help in finding out the gaps in the research studies.

Clifton and Gill (1994) examined gender differences in self-confidence on a feminine-typed task. The hypotheses made for this study were that there were significant gender difference in the level of confidence on cheerleading ability and females display more confidence on the feminine-rated subtasks. Males will have higher levels of confidence on masculine subtasks and will report greater confidence on overall athletic ability. Cheerleaders will rate their sport as gender-neutral, whereas non-cheerleaders will rate it as more feminine. The total sample included in the study was 231 females and 170 males college cheerleaders (N = 401) and 81 females and 36 males non-cheerleaders (N = 117). The age range of the cheerleaders was from 17 to 26 (M = 20.1) and non-cheerleaders was from 18 to 46 (M = 21.9). In this study, self-confidence was defined in Eccles and Harold's (1991) terms as self-concept of ability. Findings of the present study suggest that females showed more confidence on all of the tasks within cheerleading. The more gender difference in confidence was at dance, and dance was also rated as the most feminine task. Findings also suggest that males showed more confidence than females on overall athletic ability.

The authors examined the peer relations, self confidence, and school performance correlated with self-rated happiness and loneliness in adolescents. The hypothesis of the study was personality traits, self confidence, friendship and school grades were all significantly oppositely correlated with happiness and loneliness. Regression analysis used for statistical treatment. Results of the study revealed that extraversion and neuroticism were direct predictors of happiness and self-confidence, while psychoticism and extraversion were direct predictors of loneliness. Extraversion was also a significant predictor of general confidence and social interactions while psychoticism was a direct predictor of loneliness. Self-rated school performance was the only direct predictor of happiness whereas general confidence and social interactions were related to adolescent's self-reported loneliness. The effect of sex on happiness and loneliness was moderated by

friendship and neuroticism, and by neuroticism and psychoticism, respectively (Cheng and Furnham, 2002).

Dion (2002)⁴⁴ searched the social psychology of perceived prejudice and discrimination. The paper presents a sampling of research on the phenomenology of prejudice and discrimination, along with several theoretical perspectives. Results shows that, perceived prejudice and discrimination have been seen as basic dimension in the psychology of ethnic and intergroup relations and also the psychology of immigration and acculturation.¹⁷ Results predicting some reactions of groups that perceived prejudice may provide an opportunity to buffer one's self- esteem in response to negative feedback or evaluations from majority or dominant group members, perceived prejudice and discrimination are stressful and perceived prejudice and discrimination also relate to desires to take corrective social action, such as protest and militancy, and related collective-oriented responses.¹⁷

The present research examined the self-confidence of visually impaired children in integrated and special schools in Tamil Nadu state. 320 visually impaired children were participated as the sample through stratified random sampling procedure. Student's self-confidence scale (SCS) based on the Likert scale of summated ratings was used for data collection. They found some major results that there was no significant gender difference between the visually impaired children in self-confidence. There was no significant interaction influence of independent variables such as gender and nature of impairment on visually impaired children's self-confidence. There was no significant interaction influence of independent variables such as gender and nature of schools on visually impaired children's self-confidence. There was no significant interaction influence of independent variables such as gender, nature of impairment and nature of schools on visually impaired children's self- confidence (Shah and Manivannan, 2003).²⁶

Al-sibai (2004)²⁶ studied the relationship between general self-confidence and academic achievement has been documented in literature. It was a controversial relationship and different studies showed conflicting results. A significant number of studies reported the positive correlation of self-confidence with grades in language courses. The results of the present study confirm that there were positive correlation between self confidence and academic achievement.

Srinivasan and Lee (2004) investigated the dowry system in northern India: women's attitudes and social change. They hypothesized that approval of the dowry is positively related with exposure to traditional norms, approval of the dowry system reduces by the exposure to modernization and approval of the dowry system is positively

related to self-interest in the dowry system. A systematic multistage stratified method used for selecting sample. 5949 married women were interviewed. Results of the study shows that Muslims and lower status tribes less support to dowry than others and this result do not portend social change. Education, urbanization, and exposure to television are negatively support dowry system. Age is not related to support dowry system. Younger women less influenced by traditions. These results show that Dowry System in India is very complicated and not only traditional practice but important factor of a marriage system. But women's rejection to dowry will leads to social change.

This study examined self-confidence, mental health & frustration among injured sportsmen & women. The sample comprised in the study was 60 of which 30 were sportsmen and 30 were sportswomen. Rekha Agnihotri's self confidence inventory, Tovier personality inventory (TPI) and Chauhan and Tiwari's frustration scale was used to assess self confidence, mental health and frustration respectively. The major findings of the study were that, there were significant gender differences in the self-confidence and frustration; there was no significant gender difference in mental health and there were no interrelationships between self-confidence and mental health, self-confidence and frustration, and mental health and frustration also (**Subramaniam and Mathew, 2004**).

The purpose of the study was to examine the relationship between locus of control, self-efficacy, and motivation in different schools students. They made some hypotheses that ¹⁴ a relationship between locus of control and academic achievement and related motivated behaviours will be stronger in a less structured and competitive school environment; extreme levels of internality or self-efficacy and extreme levels of externality will be not associated with best outcomes as well as realistic (moderate) locus of control and competency beliefs will be associated with the highest levels of motivated behaviour. Students of 12th standard age ranged 16 to 17 years from Auckland secondary schools were included as participants in this study. Total 215 students participated, in which 121 were girls and 94 were boys. For measuring locus of control the English version of the FKK (1991); for measuring motivation ¹⁴ 3 different measures were used i.e. a self- report measure, a teacher rating and a quantitative measure of task completion; as well as for measuring academic achievement School Certificate English results from the previous year was used. Data were interpreted by statistical tools i.e. Mean, SD and MANOVA. The findings of this study confirm that there is a strong relationship between locus of control and academic achievement. The high level of externality affect negatively on academic achievement, rather than high level of internality affect positively (**Anderson, Hattie, and Hamilton, 2005**).

Paliwal et.al. (2006) studied school environment, school adjustment and self-confidence of high school adolescents of Jaipur City. They found that girls scored in 'high' category in creative stimulation, cognitive encouragement, acceptance and permissiveness while boys scored in 'average' category in all the six dimensions. Majority of boys and girls scored 'average' on school adjustment and self-confidence. Gender differences were non-significant on school adjustment and self-confidence. Girls scored significantly higher on cognitive encouragement than boys on school environment inventory. School environment showed no correlation with self-confidence and school adjustment of students except on social adjustment which was found to be negatively correlated with self-confidence.

The aim of this study was to investigate the impact of emotional maturity on stress and self-confidence of adolescents. 105 adolescents studying in XI and XII class at Dharwad city of Karnataka state were participated in the study. Singh and Bhargav's (1994) emotional maturity scale, Rekha Agnihotri's (1987) self-confidence inventory and Deo's (1997) student's stress scale were administered on the selected sample. They found that the adolescents with high emotional maturity have significantly high stress and self-confidence when compared to those with low emotional maturity. Adolescent boys tend to have significantly higher stress than girls and girls tend to have significantly high self-confidence than boys. Adolescents with more number of siblings have shown significantly higher level of self-confidence. It is also found that educational level of father has been significantly influenced stress of their adolescent children (Pasteyand and Aminbhavi, 2006).

This study examined parental discipline practices and locus of control relationship to bullying and victimization experiences of elementary school students. Hypotheses of the study were parental discipline practices will be affect on children's involvement in bullying and victimization and children's behaviour will be helps shape parental discipline practices through parental locus of control. The total participants included in the study were 186 school children aged between 9 to 13 years in which 87 were boys and 93 were girls (6 did not report their sex). Data were collected by the use of Bullying Behaviour Scale (BBS), the Peer-Victimization Scale (PVS), Global Self-Worth Scale (GSWS) and Parenting Locus of Control Scale (PLOC). Mean, SD, ANOVA, Regression analysis were used for data analysis. The first hypothesis that parental discipline practices will be affect on children's involvement in bullying and victimization was rejected. The second hypothesis, that children's behaviour will be helps shape parental discipline practices

through parental locus of control was partially accepted (**Kokkinos and Panayiotou, 2007**).

Jain and Singh (2008) studied relation between locus of control and cognitive complexity. They made hypotheses that males have been more internally controlled than females; internal locus of control positively related with cognitive complexity than external locus of control and females has been less cognitively complex than males. 60 males and 60 females (N = 120) undergraduate students participated in the study as sample. The average age of female students was 18.4 years and of male students were 18.7 years. Rotter's External and Internal scale and Kelley's Repertory test were used for data collection. Mean and 't' test were used for data interpretation. The main findings of the study were that persons having internal locus of control have more cognitive complexity than the persons having external control. There was no gender difference found related to cognitive complexity. But gender difference found in the locus of control. Results showed that males have more internally controlled than females.

Joshi (2008) investigated the development of religious recognition and locus of control in children. In this study 160 students (80 boys and 80 girls) were selected randomly from the primary and middle schools of Sager town as sample. They were from four religious groups i.e. Hindu, Muslim, Sikh and Christian. The results of this study showed that there was positive relationship between religious recognition and age. Older boys and younger girls of Hindu, Muslim and Christian have high correlation between religious recognition and external locus of control and reverse was true in their case.

In one study, the effect of meditation on self-confidence of student-teachers in relation to gender and religion was measured. The sample comprised in the study was 152 student-teachers of B.Ed. Agnihotri's self-confidence inventory (1987) in Hindi and Raven's standard progressive matrices (revised 2000) were administrated on the Ss. Major findings of the study were that there was significant effect of gender on self-confidence when pre-self-confidence was taken as a covariate; no significant effect of interaction between meditation and gender on self-confidence when pre-self-confidence was taken as a covariate and no significant effect of interaction between meditation and gender on self-confidence when pre-self-confidence and pre-general intelligence were taken as covariates (**Singh and Kaur, 2008**).

Yasuno (2008) searched the role of spirituality in leadership for social change. Researcher proposed the role of higher education in creating a new leadership directed toward increasing positive social change which is based on spiritual elements i.e. interconnectedness and collaboration. With the help of others perspective and this research

critic that higher education system works for increase collaboration and interconnectedness in faculty, students and staff members. It helps to explore harmonious coexistence, understand meaning of life and cultivate potential within oneself. With the help of education and spirituality leadership would be nurtured and social change occurs.

The purpose of the study was to search relationship between dimensions of locus of control and mental health in Iranian university students. For this study 134 students were selected randomly from Esfahan University of Medical Sciences. Symptom checklist-90-R and Multi-dimensions locus of control scale (Levinson) were used for data collection. Findings of the study indicated that external LOC associated with high score on SCL-90-R and internal LOC associated with low score on SCL-90-R. It means that people with external LOC show more symptoms of depression, anxiety, somatisation, phobic anxiety and paranoid ideation than internal LOC. Correlation between external LOC and interpersonal sensitivity, hostility and psychoticism was not significant, but negative correlation found between internal LOC and these subscales (Bagherian, Ahmadzadeh and Baghbanian, 2009).

The author examined intelligence and self-confidence as correlated to academic achievement of secondary school students. The main finding of the study was that highly intelligent and with better self-confident students achieves high in school. It means that psychological factors like intelligence and self-confidence were important in the academic achievement of students (Gurubasappa, 2009).

Harrison and Thomas (2009) studied the hidden prejudice in selection on skin colour bias. The study searched the influence of skin colour on job selection, and discovered an important preferential difference among Black applicants based on their skin complexion. The participants of this study were 240 (68 male, 172 female) undergraduate college students from a south eastern university. The hypotheses of this study were Dark-skinned Blacks will receive lower preferential ratings related to job selection than will lighter skinned Blacks, Preferential treatment on the basis of skin tone will be present for both Black men and women, but darker skinned men will be at a greater advantage than will darker skinned women because of their gender and Darker skinned Blacks with higher education and experience will receive similar ratings to those of a light- skinned Black with a less education and work experience. The findings of this study shows that lighter skinned Blacks receive preferential ratings than dark skinned Blacks. Gender effect is found no significant in this study. But third hypothesis of the study is accepted. The all findings suggest that skin tone plays a significant role in the favourability of a Black

people, indicating that skin colour is more salient and regarded more highly than one's educational background and prior work experience.

The present research examined the nature of contemporary prejudice: insights from aversive racism. The influence of aversive racism is remains largely unrecognized and unaddressed. Aversive racism is the challenge and it represents a fundamental controversy between mind and action. Aversive racists believe that they are non-prejudiced in mind, but in action they discriminate in various consequential ways. For combated unconscious racial prejudice we want to use new approaches and strategies, only good intentions are not enough. Increasing sensitivity to the discrepancy between mind and action and creating truly egalitarian habits of mind with practice and effort over time are ways to reduce unconscious prejudice (Pearson, Dovidio, and Gaertner, 2009).

The main aim of the study was to evaluate the attitudinal change among the Muslim women and their parents with reference to an empowerment and socio-economic change. Researcher focused on three factors which influence these changes i.e. Education, Employment and Status in the family. By use of random sampling method 200 Muslim were selected from Pune, Maharashtra. Results of the study explore that change of status and mobility depends upon opportunity and access to education. Status of the family, Socio-economic background, and the attitude of parents affects opportunity of education. Women are changing and attaining empowerment with education. Employment gives economic independence and plays important role in boosting confidence and morale of claiming economic freedom, empowerment and equal status in the family as well as society. Muslim women granted many rights but they denied some rights because of male domination and illiteracy (Ahmed and Mistry, 2010).

The authors investigated under graduate levels in terms of some variables. 168 students of four departments studying at Aksaray University took part as sample in this study. Self confidence scale was used for data collection. For analysis of data, 't' test and ANOVA were used. The findings suggested that there was significant difference in student's self-confidence regarding gender and departments (Haydarsar et.al., 2010).

Jodhka and Shah (2010) studied comparative contexts of discrimination in South Asia. The research area of this study was limited for four countries i.e. are Pakistan, Bangladesh, Sri Lanka and Nepal. The study was coordinated by the Indian Institute of Dalit studies (IIDS). In South Asia, the castes groups are treated differentially as well as some groups are kept out as untouchable and polluting. Caste divisions and differences have not as strong in countries like Sri Lanka, Bangladesh or Pakistan as like in India and of its regions. The situation in other South Asian countries is not different. State does not

made policies and legal provisions for marginalized caste groups and Dalits, to become dignified citizens of their countries. In Pakistan the condition of mussallis and bhils are worse. Ideas of purity and pollution have weakened in Sri Lanka and Pakistan but Dalit groups representation on the power structures are very poor, i.e. landlessness, employment in low-paying occupations and poor housing etc.

The present research measured the anxiety level and level of self-confidence and their relation with academic achievement. Total 300 students including boys and girls were selected by randomly from six high schools (50 students from each school) of Chamrajnagar Taluka in Karnataka. Basavanna's self-confidence checklist, Srivastava and Tiwari's school anxiety scale were administered and records for academic achievement were collected. They found that there was a significant gender difference in anxiety level and also a significant gender difference in self-confidence levels of students (Parvathamma and Sharanamma, 2010).

Serina and Sulenuahina (2010) investigated factors affecting the locus of control of the university students. Aim of this research was to analyze the effect of gender, socio-economic level and accommodation place variables on locus of control of university students. Total 380 students from CIU, Faculty of Education were selected randomly as sample, in which 176 were female and 107 were male. Rotter's Internal-External Locus of Control Scale was used for data collection. ANOVA, 't' and Scheffe Meaningfulness Test were applied for data analysis (SPSS 12 pack was used). The study provides empirical evidence to show that female students were more external controlled than males, students from medium socio economic level were more external controlled than students from high socio-economic level, and students who stay in a dormitory were more external than students who stay with their families.

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Singh (2010) measured the level of academic anxiety, self confidence and their relation with academic achievement in secondary students. The main findings of the study were that there was significant relationship between academic achievement and academic anxiety. The study also found significant gender difference between adolescents on academic anxiety, however no significant gender difference was observed on self confidence.

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Dureja and Singh (2011) measured and compared self-confidence and decision making between psychology and physical education students. They hypothesized that there would have been no significant difference between psychology and physical education students on the self-confidence and decision making variables. 40 psychology and 40 physical education male students (N = 80) from various affiliated colleges of Panjab

University, Chandigarh were randomly selected as sample. The age range of the subjects was between 19 to 25 years. Agnihotri's (1987) self-confidence questionnaire and French and colleague's (1993) decision making questionnaire applied for measure self-confidence and decision making respectively. The scores analysed by 't' test and find out the difference between mean scores of psychology and physical education students on the self-confidence and decision making variables. The results revealed that there were significant difference with regard to variable self-confidence as well as decision making between psychology and physical education students. Psychology students have low level of self-confidence and decision making as compared to their counterpart physical education students.

In one study researcher investigated locus of control in health and self-esteem in type-2 diabetic patients. Objectives of this study were to study health-related locus of control and self-esteem in DM2 patients and evaluate the relationships among socio-demographic, clinical, risk factors and DM 2 chronic complications and the scores obtained on the locus of control and self-esteem scales. The sample was selected from Hospital das Clinicas, University of Sao Paulo, Medical School consisted of 65 DM 2 patients. Results of this study revealed that participants scored high on the self-esteem scale despite their health disorders and unfavourable conditions related to clinical and socio-demographic conditions. As well as significant relationship were found between the internal dimension with time since diagnosis and exercise, between external-powerful others with glycated haemoglobin and exercise and between external- chance and exercise (Fuscaldi, Balsanelli and Grossi, 2011).

This study examined the influence of Locus of Control and Job Satisfaction on Organizational Commitment. They framed some hypotheses regarding their study i.e. there is no significant relationship between work locus of control and organizational commitment, there is no significant relationship between job satisfaction and organizational commitment and a combination of work locus of control and job satisfaction does not have significant influence on organizational commitment. This was an ex-post-facto study. 558 medical records personnel in federal and state university teaching hospitals in Nigeria were included in this study as a sample. They used the questionnaire consisted with four subscales i.e. Demographic factor scale, Job satisfaction scale, Work locus of control scale and organizational commitment scale. A single stage random sampling technique was used for data collection and to analyze the data the SPSS was used. The study provides empirical evidence to show that work locus of control has a significant inverse relationship with organizational commitment, job satisfaction has

significant positive relationship with organizational commitment and the combination of work locus of control and job satisfaction significantly influence the organizational commitment (Igbeneghu and Popoola, 2011).

The aim of this study was to investigate the Meta cognitive beliefs, self-confidence and primary learning environment of six grade students. The objectives of the study were to examine the relationships between academic self-efficacy and perceptions of one's own competence in memory and reasoning abilities, and their role in predicting the self-confidence trait and also to determine the role of key classroom factors (goal orientation and self-efficacy with the teacher) in predicting self-beliefs, the self-confidence trait and academic achievement. Total sample of the study was 177 students. EFA and Path analysis were used to determine these relationships. The results suggested that academic self-efficacy and Meta cognitive competency beliefs define a broad factor i.e. Meta cognitive Beliefs, which serves as a key predictor of self-confidence. Mastery goal-orientation and self-efficacy with teacher predicted Meta cognitive Beliefs and, indirectly, self-confidence. Students with stronger Meta cognitive Beliefs were less engaged in self-handicapping behaviours. Known common factors such as intelligence, gender and a proxy for self efficacy scale, school fees were controlled for (Kleitman and Gibsun, 2011).

Lakshman and Mali (2011) investigated relation between locus of control and job satisfaction. They hypothesized that there will be positive correlation between internal locus of control and job satisfaction. The data were collected from 100 employees of various public sector companies in Bangalore by questionnaires. The secondary data also used which was collected from EBSCO database, Google Website and other journal research papers. Data were analysed by statistical tools i.e. Mean, Correlation and one way ANOVA. They found that employees of public sectors have more internally oriented and internal locus of control was significantly positive related with job satisfaction while external locus of control positively related with job satisfaction but it is not significant.

The authors studied ironic effects of anti-prejudice messages. 103 non-Black undergraduates from the University of Toronto (71% female, 29% male, average age - 18.8 years) participated in this study. 24-item Motivation to Be Non prejudiced Scale used to assess participant's reasons for regulating prejudice, and the Symbolic Racism 2000 Scale to measure prejudice toward Black people. This investigation throws light on adverse effects of pressuring people to be non-prejudiced, while demonstrating the causal role of self-determination in prejudice reduction. It is clear that social control produce a reflexive, reactive effect that increased prejudice. This research shows that these types of messages can produce the opposite of their intended effects (Legault, Gutsell, and Inzlicht, 2011).

Dudhade (2012) searched that Education as an instrument of Social Change. Teachers show their interest in students which are members for social change through education. Teachers believed that education as a tool for social change and this tool use effectively by their students. Students believed themselves as a powerful. When students acquire these skills and qualities then became active and change will be occur.

Goel and Aggarwal (2012) studied Self Confidence of single child and child with sibling. The study was based on the hypothesis that there is no significant difference between self confidence of single child and child with sibling. For that 80 children of class IX and X were participated in the study by random sampling method. Agnihotri's Self Confidence Inventory (ASCI) was administered on the Ss. The results of the study show that the mean score of the self confidence level of single children was 27.5 when S.D. was 8.45 and child with sibling was 32.5 when S.D. was 6.32. The calculated t-value is 2.99 which indicated that self confidence of child with sibling is quite high in comparison to that of single children. Therefore, the hypothesis of the Study that there is no significant difference in self confidence of single child and child with sibling was rejected and it was concluded that there was significant difference between self confidence of single child and child with sibling.

This study examined predicting teacher's locus of control and job performance among MA and BA teachers of senior secondary schools. It was hypothesized that higher levels of internal locus of control will be related to a higher level of job performance. Total sample size was 197 employed senior secondary school teachers in Iran. Sample selected by random sampling method. Levenson's (1973) locus of control questionnaire and Peterson's (1990) job performance questionnaire were used for data collection. Mean, SD, t-test, Pearson's correlation and multiple regression analysis were used for interpretation of data. The findings showed that teachers with BA and MA degrees were significantly different in their internal locus of control. As well as the teacher's job performance was strongly related to internal locus of control whereas weakly related to powerful others and negative and not significantly related to chance. However prediction of changes in job performance was possible only through internal locus of control (**Jeloudar and Goodarzi, 2012**).

Johnson and Shyamala (2012) investigated widow remarriage: a new dimension of social change in India. The research throws light on problems of widows, widow remarriage and its impact and social change in the reference of remarriage of widows. Simple random sampling method used for selecting sample. Data collected from 68 remarried women from selected 38 villages by using interview schedule. This schedule

consists of 70 questions. Data analyzed with use of SPSS. Results of the study focus on to develop sensitization within young men to get married with widow, reorganize communities by organizing awareness program on widow remarriage, organized mass widow remarriages on women's day by politicians, social worker. Educationist and Philosophers should find new ways to widow remarriage, and all of us work together for improvement of the status of widow and brought social change in India.

Padhye (2012) investigated the effect of caste and gender on teacher performance in higher education. The hypotheses of this study was general caste teachers and backward caste teachers are significantly different in the teaching performance, male teachers and female teachers are significantly different in the teaching performance and the interaction effect of caste and gender on the teaching performance is significant. 517 teachers in 9 urban colleges from different universities in Maharashtra state in India were included in the study. Cluster sampling method was used for collecting data. Each teacher was assessed by their final year students. The Teacher Assessment Scale (TASC) was employed to generate data on student feedback of teacher performance. A 2×2 factorial design was used to investigate the effect of caste and gender. The results of this study showed that the teaching performance of the general caste teachers was found to be significantly higher than backward caste teachers as well as the teaching performance of male teachers has been rated higher than female teachers. On the basis of these result investigator concluded that psychosocial and socio-cultural factors are responsible for caste and gender differences in teaching performance because all teachers from different caste groups were equally qualified for the job.

Patil (2012) studied role of education in social change. Education is as an instrument of social development and social change. When the social system fails to fulfil human needs then new ways searched by them and social change take place. Research concludes that education become one of the most influential tool of social change in India. It leads to people's motivation for change and development. It regarded as supportive tool to bring out social change in society. Lastly research attracts attention to the need of proper legislation and its implementation in Indian Education System.

The authors studied association between religious functioning, locus of control and health. Participants were included in this study were from churches in the Western suburbs of Melbourne, Australia. Data were collected by a questionnaire package measuring psychological and physical health, the religious variables of awareness of God, instability and impression management and God, internal and external LOC domains. Results indicated that external locus of control and instability associated with poorer health

whereas internal locus of control and awareness of God were associated with better health. Locus of control, God and impression management were not significantly associated with health (Ryan and Francis, 2012).

Stocks, April and Lynton (2012) investigated locus of control and subjective well-being. They hypothesized that Southern Africa and China will have different locus of control and subjective well-being profiles to each other and will be differently affected by demographic variables; and locus of control and subjective well-being will be correlated differently in Southern Africa than in China. Total 49 respondents for southern Africa and 62 respondents for China were selected from China European International Business School and Graduate School of Business at the University of Cape Town. Rotter's (1966) internal-external locus of control scale, the satisfaction with life scale (SWLS; Diener, Emmons, Larsen & Griffin, 1985), and the demographic questions from the Value Survey Module (Hofstede, 1994) were used for data collection. Data interpreted by Mean and regression analysis. Results of this study showed that Southern Africa and China were different in locus of control and subjective well-being as well as in factors which affect these constructs. Culture was a powerful factor that differentiates both.

The present research examined the role of locus of control on assertive behaviour of adolescents. It was hypothesized that there will be no significant statistical influence of locus of control on assertive behaviour of adolescent. 80 adolescent participants were purposively and randomly drawn from Abakaliki local government of Ebonyi State Nigeria. Locus of control Scale developed by Craig, Franklin and Andrew (1984) and Assertiveness inventory adapted by Alberti and Emmon, 1995a were applied to the participants during the research. To analysis of the data a 2 x 2 factorial design and Analysis of variance (ANOVA) with unequal sample sizes was used. They rejected the null hypothesis and concluded that the influence of locus of control on assertive behaviour of adolescents was significant (Chibuikwe et.al., 2013).

The purpose of the study was to investigate locus of control in graduation students. It was hypothesized that there would be a significant gender difference on general locus of control. Total sample consisted of 200 individuals between the ages of 18 to 25 years graduate students had been resident of Pakistan for at least 10 years and lived in Punjab. Male female ratio was 1:1. Sample selected by convenient sampling technique. Rotter's (1966) locus of control scale was used in this study to measure directions of locus of control. This hypothesis was tested through independent sample t-test. This study has also consistent results with the earlier studies that reported a significant difference of locus of control among men and women. The study concluded that women shows high external

locus of control as compared to men and men showed high internal locus of control (Haider and Naeem, 2013).

Panhalkar (2013) studied inter-caste marriage as remedy for caste equality. This paper throws light on the history of casteism in India in plays of Vijay Tendulkar and Girish Karnad. Kanyadaan (Vijay Tendulkar) and Tale-Danda (Girish Karnad) plays focuses on inter-caste marriage. These inter-caste marriages used as a way to annihilation of caste system from Hindu society, but failed to achieve their target because these marriages ended with violence. Caste and Class Consciousness prohibited people to mix up freely with each other castes because of deeply rooted caste consciousness in the psyche of Hindu people. So the aim of annihilation of caste system through inter-caste marriages did not take place.

Sharma and Sahu (2013) studied the effect of social networking sites on self confidence. Agnihotri's self confidence inventory was used. Data were collected from adults who always used the social networking sites and who doesn't used the social networking sites. Result show that self confidence level decreases by using social networking sites.

The author examined the relationship between locus of control and the political environment of South African National. He made some hypotheses that there will be no significant difference between the different race groups, there will be no significant difference between different race groups on the personal control factor and Black participants will more external on the political control factor than White and Coloured participants. The participants involved in the study were technical engineering employees in the public service from the different race groups. Age range of participants was from 18 to 55 years and they all were male. Rotter's I-E Scale was used for collecting data. Kruskal-Wallis ANOVA & Median Test was used for data interpretation. The result showed that Black and White & Coloured people believed in an internal control over their personal lives but perceived themselves to have lesser influence over political affairs (Wijk, 2013).

Akhtar and Saxena (2014) examined gender differences in locus of control. They hypothesized that there was no significant gender difference in locus of control in relation to home environment. Firstly 600 participants (300 boys & 300 girls) age ranging of 14-18 years was selected as sample for the study obtained from 1080 students after administering them Socio-Economic Status Scale. They were from nuclear families and with middle socioeconomic status. Then Home Environment Scale was used for obtaining the final sample for the study. The final sample consisted of 281 Ss (152 Ss with favourable and

129 Ss with unfavourable home environment). Socio-Economic Status Scale developed by Bharadwaj, Home Environment Scale developed by the researcher during the tenure of research and Locus of Control Scale developed by Roma Pal were administered on Ss for data collection. Chi-square analysis technique was used for data interpretation. The results showed that there was a significant gender difference in locus of control. As well as boys of favourable as well as unfavourable home environments were extremely internal locus of control whereas girls from the same groups were high external locus of control.

The present research examined racial and caste prejudice in Somalia. For this study, data were derived from oral interviews conducted in year 2009 and 2013 of people of different minority communities in Somalia and neighbouring countries. The subjects were selected randomly and without bias in terms of age, gender, social status, education etc. The results of this study showed that the Bantu Jareer Somalis faced prejudice and hate discourse based on their African-like physical characteristics by dominant Somali ethnic groups as well as African origin as opposed to the Somalis who claim Arab origin. The study also revealed that dominant Somali ethnic groups directly express hatred and degraded the Bantu Jareer group. This group has been marginalized as non-Somali and also not accommodated within the social fabric of Somaliness (Eno and Kusow, 2014).

Ganiee (2014) studied Education as an instrument of social change. The data were collected from Barkatullah University library, daily newspapers, magazines and internet between period of December 2013 to march 2014. The research concluded that education is the most important tool of social change in India. It leads to people's motivation for change and development. It regarded as supportive tool to bring out social change in society. Lastly research attracts attention to the need of proper legislation and its implementation in Indian Education System.

The authors measured the relationship between locus of control and life satisfaction. 450 students of girl high school of five district of Tehran were included in the present study by a simple accidental sampling method. For data collection Lonson Control Location Test was used in which three subscales were included i.e. 1) Internal scale (I) 2) Powerful people scale (P) 3) Chance scale (C). As well as a Multi-dimensional students' life satisfaction scale (MSLSS) designed by Huebner et.al. (1994) was used. Data were analysed by Pearson's correlation coefficient and multi regression analysis. Findings of the present study indicated that there was a significant relationship between the locus of control and life satisfaction. As well as the relationship between internal locus of control and life satisfaction was positive and the same relationship was reverse with the

relationship of locus of control of people with powerful and chance (**Gohari, Bagheri and Kiyamanesh, 2014**).

The aim of this study was to investigate relation between interpersonal influence and self confidence. In study 1 investigator searched relation between a greater perceived level of influence and greater social self confidence. 221 people were selected as sample from US. In that 53% were male, average age range was 36.2 years and 45% completed bachelor degree. The survey method was used for data collection. Result shows moderate and positive correlation. In study 2 investigator searched relation between actual confidence and actual influence. 80 adult male participants from local European football team were selected. Result shows that significant and positive correlation. Across 2 studies investigator found support for their hypothesis that there is significant relation between social self confidence and interpersonal influence with regard to purchase decisions (**Greenacre, Tung and Chapman, 2014**).

Jain and Dixit (2014) studied a gender based comparison and reducing causal factors of self esteem among Indian youth. 77 female and 73 male college going Indian students were participated in the study. The age range of the participants was 18-23 years. Coopersmith Self esteem Inventory was administered on the Ss. Scores analysed by 't' test. They found that there was no significant gender difference in the self esteem levels of the participants. The results also revealed that academic pressure as a major cause of reducing self esteem among Indian students.

The present research examined low caste in India (Untouchables). Authors discussed some features of Hindu social structure. They throw light on Dalits situation. Dalits stands on the lowest level in Indian society. They generally banned and segregated from participation in Hindu society. They face difficulties in rural areas where traditions are strong and rigid. The Dalit issue poses different and multifaceted problems to Indian society. The Indian government has adopted some measures to improve their conditions but only a small number of Dalits are able to make use of these opportunities. Some Dalits have acquired reasonable positions in Indian society through education and hard work. But, they do not enjoy higher political status and the mind set of Indian people does not accept them equal to the high caste Hindus. They concluded that the actual face of communal division of India. This type of discriminatory approach has been threatened Indian democracy and social stability. If the Muslims, minorities and the Dalits jointly start a struggle for their rights then the current Indian social and political order will run into serious trouble. The Indian constitution and universal human rights demand that all Indian, irrespective of religion, caste, region, ethnicity and gender enjoy equal rights and

protection of the state. Hope that, the Indian society and state will meet this challenge (Javaid, Majid and Zahid, 2014).

This study measured attitude of civil society towards inter-caste marriages. The researcher made hypotheses i.e. there were no significant difference in the attitude of members of civil society towards inter-caste marriage; there were no significant difference between sex, age, religion, profession and locality and there were no significant educational implication of the findings. For this study data were collected from 200 members of civil society (i.e. Doctors, Teachers and Lawyers). Self made Attitude scale was used for measuring attitude towards inter caste marriages. Data analyzed with percentage and bar chart. Conclusions of the study show that there is significant difference in the attitude of different members of civil- society towards inter-caste marriages; there is percentage difference between sex, age, religion, profession and locality and a large number of educational implications based on the findings of the study are seen; so all the hypotheses of the study are rejected (Kales, 2014).

Kumar (2014) investigated inequality in India: caste and Hindu social order. It is concluded that inequality is the product of caste system in India. Because of caste system several castes like Dalits have been rejected to acquire unprecedented social, cultural and symbolic capital in Indian society. The paper throws light on cumulative and long history of social exclusion of Dalits and Dalit women who exploited on the basis of caste, class and gender because of Hindu social order. The paper focuses on the division of labour on the basis of Caste. The paper highlighted the communal ideology and conflicts which leads to violence in the society and mistrust on Dalits.

Lal (2014) studied emotional maturity, self confidence and academic achievement of adolescents in relation to their gender and urban-rural background. The hypotheses were that there was no significant difference between male and female adolescents on emotional maturity, self confidence and academic achievement. 200 Senior Secondary school students studying in Govt. Model Senior Secondary Schools and Govt. Senior Secondary Schools from Chandigarh city participated in the study. Stratified random sampling technique was used for sample selection. Emotional maturity scale by Roma Pal (1984), Agnohotri's Self-Confidence Inventory (ASCI) by Rekha Agnihotry (1987) were administered on the Ss. Achievement scores of the students were taken from their 10th class annual results for assessing academic achievement. SD and 't' test were used for data analysis. Findings of the present study did not support hypotheses made by investigator. Because the results were that there is significant difference between the male and female adolescents on emotional maturity, self confidence and academic achievement.

The present research studied critics of modernization and social change in India. This paper tries to show that different perspectives of modernization influence social structure. Modernization lost analytical value. There is an important change in Indian social theory today and there are four main routes of responses: 1. To avoid the term from social theory without downsizing it. 2. Reclaiming the present and weighting the contemporary. 3. Exploring emergence locations looking at modernity which considered traditional. Modernity needs to understand that being rich not only mathematically but personally, socially and ethically (Latha, 2014).

Manichander (2014) examined applicability of locus of control and performance. Researcher found that internal perception of control was positively related to academic achievement and people with a more internal locus of control tend to be more achievement oriented and to get better paid jobs. So shifts towards internal locus of control have been found in some psychological and educational interventions.

The authors investigated gender difference in personality, locus of control and social motives among facebook users. The hypotheses made for this study were that there was no significant gender difference with respect to personality among facebook users and non-users; there was no significant gender difference with respect to locus of control among facebook users and non-users and there was no significant gender difference with respect to social motives among facebook users and non-users. A total of 60 people consisted of 30 males and 30 females (age group 20-35 years) were selected as sample using random sampling method. They were divided in two groups i.e. facebook user and non-user groups. Eysenck's Personality Questionnaire developed by Eysenck and Eysenck (1969), Locus of Control Scale developed by Levenson (1972) and Social Motives Scale developed by Singh and Bhargava (1999) were used for data collection. Descriptive statistics and 2-way ANOVA were used for analysing data. The conclusions of this research were that facebook users and non-users differ on psychoticism and neuroticism of personality; locus of control and social motives. There was significant gender difference on personality, individual control of locus of control and social motives. There was a significant interactive effect of gender and facebook usage on extraversion, neuroticism, external locus of control (Sangeetha and Acharya, 2014).

Sharma and Devi (2014) studied self-confidence and academic achievement of 10+1 students in relation to gender, locale and type of school. The hypotheses were formulated that there were no significant gender difference in the level of academic achievement and self-confidence of students. There were no significant difference in rural and urban students related to academic achievement and self-confidence. There were no

significant difference in government and private school students related to academic achievement and self-confidence. 400 male and 400 female (N = 800) 10+1 students from four districts of Haryana namely Kaithal, Rewari, Hisar and Rohtak were participated in the study. Multi-stage and stratified random sampling techniques were used for selecting sample. Agnihotri's (1987) Self-confidence inventory was used to measure self confidence and academic achievement was determined on the basis of percentage obtained by the students in 10th class annual examination. Mean, standard deviation and t- test were calculated for the analysis of data. The major findings of the study were that female students possess high academic achievement than male students. Male students showed higher self-confidence than female students. There was no difference between rural and urban students on the level of academic achievement as well as self-confidence. Private school students perform academically better and showed higher level of self-confidence than the government school students.

The purpose of this research was to create awareness about empowerment of women through education. Researcher made hypotheses that there is no significant difference between educational qualifications with regards to different empowerment types and different level of empowerments do not play significant role in predicting overall empowerment. 455 women (Age range: 20-50 years) selected as sample in the study from Madurai district. Convenient sampling method was used for data collection through well-structured questionnaire. Results of the study indicates that education play vital role in different types of empowerment of women, it means that first hypothesis of the study is rejected. Different levels of empowerment predicts overall empowerment, it means that second hypothesis of the study is rejected (**Shunmuga sundaram, Sekar and Subburaj, 2014**).

Thampi (2014) investigated caste and the intensity of caste based prejudices among people of various economics levels in Travancore. There were some hypotheses framed i.e. caste system is not uniform all over Kerala, Caste based prejudices are more among an illiterate, poor people and in rural areas. Data were collected from both primary and secondary sources. Results of the study propose that economic status favours to elite and aggravates caste prejudice. Education has a very negative impact on caste system; it means that the highly educated favours caste system. Urbanization has helped to encourage inter caste marriages and intermingling of people.

Uma (2014) measured the awareness of family planning among the rural population. The main objectives of the study are to measure the knowledge and attitude regarding family planning and the practice of contraceptives as well as barriers for use of

contraceptive among the population in rural area. Data collected from 438 men and women of reproductive age group by questionnaire from Kancheepuram district for the past 5 decades. Descriptive statistics used for data analysis. Researcher concludes that only knowledge and awareness is not enough for motivate to use of contraceptives. The need to educate and motivate the couples for family planning is more important.

This study searched the impact of self-confidence on EFL Sudanese tertiary level students. It was aimed that to search relation between self-confidence, academic performance and oral communication. The sample of the study consisted of 221 university and college students were selected as a sample of the study. Students Questionnaire and Teachers Interview were used for collecting data. A descriptive-correlation design was used. SPSS was used for analyze data. Research findings show that a significant and positive correlation between self-confidence, academic performance and oral communication proficiency. As well as the study also demonstrated that there are no significant differences between self-confidence and gender or age of EFL learner (Abdallah and Ahmed, 2015).

The authors measured the relationship between psychological health, self confidence and locus of control in female education employees. It was hypothesized that there was a significant relationship between psychological health, self-confidence and locus of control in female education employees. 100 employed women in education region 4 in Mashhad city were included in the sample by purposive sampling method. Rotter's locus of control scale (internal - external), Rosenberg's self-esteem scale (RSES) and general health questionnaire developed by Goldberg were administered on the Ss. They found that the locus of control is related with mental health and there was the inverse and significant relationship between self-esteem and mental health (Gharavi and Begum, 2015).

Farooq, Kayani and Ahmad (2015) searched marriage and family structures in the rural Punjab. The main purpose of the study was to search changes in marriage and family structure over the period of 50 years and focuses on the reasons behind it. Respondents selected by systematic random sampling. Data collected by an interview schedule developed by researchers. Data analyzed by trend analysis from 1960s through 2008. Findings of the study showed that material exchange declined in the vital events exception of marriage over the time. Marriages take place between close relatives in 1960s to 1980s. Inter caste marriages increased after 1990. Education and economic factors play significant role in such marriages. Joint family replaced with Nuclear family in the same period.

Naik (2015) investigated locus of control among college students. The study focuses on locus of control and the different demographic variables i.e. gender, course of study and locality. Hypothesis of the study was there is a significant difference on LOC among male-female, arts-science and rural-urban students. The study conducted on 171 students (age range- 16-25 years) from degree colleges of Gulbarga city by lottery method. Rotter's locus of control scale and personal data sheet were used for data collection. Descriptive Statistics and Mann-Witney (U) test were used for data analysis. The results does not support hypotheses of the study, it means that there is no significant difference on LOC among male-female, arts-science and rural-urban students.

The main aim of this study was to search an association between locus of control and social-demographic factors i.e. education, marital status, occupational activity and place of residence. The main hypothesis of the study was there is a difference in locus of control on variables such as education, marital status, occupational status and place of residence. 608 people (age range- 15-65 years) were participated in the study. Locus of Control Questionnaire (Bulgarian version) by Shishkov & Vitanova (2004) and the demographic questionnaire was used for collecting data. SPSS was used for analyzing collected data. The result of the study shows that significant difference in locus of control on education, marital status and occupational status, but no significant difference found on place of residence (**Angelova, 2016**).

This study examined gender inequality issues in India. The main purpose of the study is to analyze the causes of gender inequality in India and to outline policies by HRD for reducing inequality in the Indian workplace. In the conclusion researchers found that gender inequality is the major issue in India. So HRD could play a significant role in reducing gender inequality. For gender equality, policies such as recruitment, selection, training, development activities and rewards must be included in organization. Same-gender and eventually cross-gender mentoring programs could be develop and implement by HRD to foster learning and career development. Using 360-degree feedback is a formative measure of gender equality efforts. Take a leadership role in designing research for supports theory building and testing with regard to understanding gender inequality in India by HRD researchers (**Batra and Reio, 2016**).

Jain (2016) investigated the Vision of Mahatma Jotirao Phule on Caste and Education with the reference of two works of Phule i.e. The Third Eye (1855) and Memorial Addressed to the Education Commission (1882). Phule was the first anti-caste intellectual and he talked about the education for Dalits and women empowerment. Phule

insists for the education of Dalits and women because of their degraded social status and condition in society. The paper concludes with Phule's educational ideology and his criticism on Brahmanism through his writings. The paper also demonstrated Phule's vision to fight with caste system and transform society through the Education.

The authors searched burnout, locus of control and job satisfaction among high school teachers. It was hypothesized that there is a correlation between burnout and internal LOC. There is a negative correlation between burnout and job satisfaction. There is correlation between the locus of control and job satisfaction. Burnout is related with age and length in service of a teacher. 113 teacher participants from the pre-university system were selected. For collecting data from participants three Romanian version questionnaires were used i.e. Oldenburg Burnout Inventory, Job Satisfaction Survey and Work locus of control. Findings of the study show that burnout is significantly correlated with internality and job satisfaction, Job satisfaction correlated with internal LOC and there is no relation between burnout and age, length of service (**Pavalache-Ilie and Ursu, 2016**).

Verma and Kumari (2016) investigated the effect of self-confidence on academic achievement of children at elementary stage. The hypotheses of the study were there is no significant relationship between self-confidence and academic achievement, self-confidence of male and female and academic achievement of students with low and high self-confidence. 300 students from Ludhiana (Punjab) were selected as a sample in the study by using multi-stage random sampling method. Mean, S.D., t-test and correlation were used for statistical analysis. Results of the study revealed that there is significant and negative relation exists between self-confidence and academic achievement. There is no gender difference with regard to self confidence. There is a difference found with regard to low and high self confidence.

In one study authors investigated the current state of women's leadership in higher education in Saudi Arabia and a proposal for future research directions. The objectives of the study are to highlight current state of women's higher education leadership and to propose new directions for future research. This research based on information and researches available on online databases and Google search engine. In the conclusion researcher shows that Saudi Arabia is a country that is in the midst of social change and the key of this change is women's participation in waged work and women's leadership. Women's participation in workplace and in leadership provides the academic community with a rich source of research material (**Alsubaie and Jones, 2017**).

Gogoi et.al. (2017) studied a status of family planning practices and its association with socio-economic and demographic factors. In this study primary data collected from

530 married women from 4 districts of Manipur during 2013-2016. Multi stage cluster sampling method was used for data collection. Data analyzed by basic statistics, test of significance and multiple/multivariate analysis. In the conclusion researcher found that the status of users of birth control measures is improved on different socio-economic and demographic variables. Only one variable i.e. age found statistically significant, it means that the family planning practices are increasing in the reproductive span with respective to age. Others variables are not found statistically significant. It is concluded that after more than 50 years of implementation of family welfare programmes, cent percent of women are not adopting birth control measures in India because of lack of full awareness and failure of motivation.

The present research examined caste: experiences in South Asia and beyond. Researcher highlights on continuing salience, theoretical understandings and importance of analysing of castes in present situation in the paper. Today caste becomes a global issue and reflects caste based relations and contradictions. To conclude researcher speaks for changes in attitudes towards caste and the persistence of caste-based identities and dynamics. In India, caste as a status hierarchies have existed and they continue to persist and intersect with other forms of inequalities (**Gorringe, Jodhka and Takhar, 2017**).

Krishna and Agarwal (2017) studied promoting social mobility in India. Researcher throws light on some facts of social mobility in India. Take actions to promote social mobility is very important in India because of low rate of social mobility. Knowledge of Social Mobility Promoting Organization (SMPOs) is not widespread because of this type of intervention is new and unawareness of large people. So for the remedy, of this lack of information is to learn and know about SMPOs. It supports to social mobility. Teachers, parents, children and community leaders also need to learn more about SMPOs' work and their active involvement and growing confidence became helpful to enhance social mobility.

Martinez and Villa (2017) investigated a quantitative study of self confidence in learning English as a foreign language. The aim of the study is to search the role of self-confidence factor in language learner beginner students. 168 students were participated in the study. A confidence in speaking questionnaire was used for data collection developed for typical university students by Griffie. Results of this study show that confidence factor is important in learning English as foreign language. Teachers motivate students to acquire confidence and learn English.

The authors searched the self-confidence from the perspectives of Quran, Ahadith and Psychology. The aim of the study was to search the meaning of self (soul) in self-

confidence and its levels, for enhancement of self-confidence, the relation of self-concept and self-esteem with self- confidence and the approaches to enhance positive self-concept. The data were collected from descriptive review articles. Results show that self improving self-esteem and positive self-concept affects directly on confidence. From the perspective of religion, paying attention to venerability and God-given dignity of human, recognizing the superb purpose in life, as well as all the perspective helpful to search self and develop self confidence (**Mostajaboldavati, Khansanami and Khansanami, 2017**).

The present research examined achievement motivation and locus of control in gifted and non-gifted students. It was hypothesized that there is significant difference between achievement motivation and locus of control among gifted and non-gifted students. 170 students (gifted- 80, non-gifted- 90) of 1st grade of high school were selected in sample by random sampling method. Rotter's internal-external scale and Herman's achievement motivation questionnaire were used for data collection. Student's 't' test used for data analysis. Results found that, there is significant difference between achievement motivation and locus of control among gifted and non-gifted students (**Motamedi, Bonab and Farzi, 2017**).

Saran (2017) studied inter caste marriage: Implications of social work practice, theory and research. The research undertaken on the background of traditional laws of Panchayats and a caste based society. Researcher proposed some implications by the study that researching in the field of inter-caste marriage is very complicated and takes too much time & energy. To build good rapport is essential for collecting information from people. It is seen that a strong law was not only formed but implemented for protection of the couples who choose inter caste marriage. Social work is to recognize inter caste marriage as a social problem and initiate to spread awareness and knowledge about inter caste marriage and action research in this field. Social workers can start helpline and support systems for the couples and families who choose inter caste marriage. Need to be organize sensitization workshops for all administrative and police personnel. There is a scope for social workers to form new perspective in the field of inter caste marriage.

The purpose of the study was to investigate locus of control and self confidence of high school students. The hypotheses of the study were there is no significant difference in locus of control and self-confidence with respect to medium of instruction, significant gender difference in locus of control and self- confidence and in locus of control and self-confidence with regard to type of school. 300 high school students were selected from various schools of Coimbatore District. Findings of the study show that all the null hypotheses are accepted. It means that there is no significant difference between locus of

control and self-confidence with respect to medium of instruction, there is no significant gender difference in locus of control and self- confidence and there is no significant difference in locus of control and self-confidence with regard to type of school (**Vanaja and Geetha, 2017**).

Akter and Rahman (2018) investigated the role of locus of control, self-concept on bullying behaviour of adolescence. The ⁶¹ aim of the present study was to investigate the correlation between locus of control, self- concept and bullying behaviour of adolescence. 200 adolescent's (male- 130, female- 70) from Dhaka city were selected as sample by purposive sampling method. Three tests of Bangla version were used for data collection i.e. Shahinuzzaman's (2016) Modified Aggression Scale, adapted bangla version of Ilyas's (2000) Internal Control Index (ICI) and Beck Inventory for Youth (BSCI-Y-Self-concept Measurement Scale). Statistical techniques such as Mean, SD, Pearson's Correlation and ANOVA were used for interpreting data. The findings show that there is negative relation between LOC, self concept and bullying behaviour. Regression analysis shows that LOC and self concept influences on bullying behaviour.

Coffey et.al. (2018) surveyed explicit prejudice among Indians towards castiesm. They interviewed adults in Rajasthan, Uttar Pradesh, Delhi and Mumbai. In this survey, they found that many people not hesitate to saying they practice untouchability. Untouchability is still high, in metro cities like Delhi and Mumbai. 40 percent of Delhi and 60 percent of rural Rajasthan's non-Dalit adults support laws against inter-caste marriage. as well as 27 percent of Mumbai and 35 percent of Delhi's men support laws against inter-caste marriage.

The authors investigated the role of student's self-confidence in relation with swimming routines, frequency, and tutor in swimming class. 139 students from Dept. of Sport Education University, Negeri Surabaya were participated in the study. Self-confident questionnaire developed by Hartoto in 2016 was used for data collection. Data analyzed by use of descriptive statistics, ANOVA, and ANCOVA. Results of the research show that there is positive and significant relation between level of confidence and follow practice routines, with adequate frequency and helped by a compatible tutor (**Hartoto, Khory and Prakoso, 2018**).

Kukreja (2018) investigated caste and cross-region marriages of Dalit brides. This research based on original research in 75 villages in the North Indian state of Haryana, India, examines marriages of its dominant caste men with Dalit women from other parts of India. Because of rules of caste endogamy in matrimony females are suppressed. Dalit brides in Haryana faces problems related to caste relations, contestations and violence.

There is difference between high caste brides and Dalit brides marriage relations. Oppressions of caste, gender, and patriarchy embitter gender subordination within both the home and community for Dalit cross-region brides. Caste discriminations are strategically employed to assert caste supremacy and subdue women's resistance. Children of Dalit brides (who adopt inter caste marriage) faces caste stigma in daily interactions and marriage prospects. This study throws light on the situation of Dalit bride.

Mishra (2018) studied surname: an instrument of caste discrimination. Aim of present study was to understand surnames and its association with castes as well as caste discrimination and its process in the Indian society. Caste discrimination happens in governance and society in day to day lives and surnames support it. People cannot ask somebody's caste directly, but asking surname or full name indicated their intention of searching caste. In the conclusion, researcher proposes that surname is a significant instrument of caste discrimination along with profession, regions and traditions. Surnames also related with occupation and attached stigmas with it and created prejudice. Researcher suggests that for demolish stigma of caste drop or alteration the surnames, State should disassociate the surnames from administrative purpose.

This study examined ethnography of caste and class at an Indian university: creating capital. 50 students (male) from university hostel were selected through snowball method as sample. They were interviewed with open ended questionnaires three times a week. Research throws light on some issues of caste prejudice and discrimination in educational institutes. Caste identity remains now in political, social and economic life of India and educational institutes are not exceptions to this. Educational institutes reflect caste prejudice and discrimination towards lower castes and tribes. Using Bourdieu's notion of cultural capital, the paper proposes the existing campus culture as: A Caste Culture. As well as these institutes do not succeed to overcome caste prejudice and discrimination towards lower castes and tribes (**Pathania and Tierney, 2018**).

Many of the scholars in Sociology have studied caste system and social change, but no scholar has studied it in Psychology. The studies done earlier are descriptive and qualitative. So the present researcher has tried to study quantitatively. The study and conclusions mentioned in the review of literature. These conclusions are referred for present study, but these review are related to single variable used in present research. For filling this gap, the present research has tried to study the influence of self confidence, locus of control and gender on caste prejudice and sub areas of social change i.e. inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage and social mobility.

CHAPTER III

METHOD

Social transformation is a continuous process. It goes on without being noticed immediately. When the changes become visible many people are astonished. In a traditional country like India, the changes seen are mostly superfluous. Overtly, it appears that the society has changed, but the deep rooted traditional values regarding religion, tradition, family etc. are slightly affected. On the other hand in western countries the scenario is just the opposite. There are several reasons for this. First, in western culture individual is more important than society. Individual is more important than collectivism in western culture. Contrary to this in India collectivism is more important than individualism. Secondly, economic independence of individual is a necessity in western culture; in India economic dependency is not a matter of shame, but in many cases there is religious and cultural sanction to it. Finally, poor educational status also contributes in encouraging traditionalism.

On this background it is important to examine the influence of self confidence, gender, and locus of control on caste prejudice and social change among primary school teachers. In this study primary school teachers were the universe, intentionally finalized because, in India caste discrimination begins at the primary school level. Directly or indirectly the children are instructed to form their groups with the children of similar caste. Role of primary school teachers have special significance. No doubt, there are teachers, who possess high level of self confidence, encourage interaction among children of different castes. Likewise there are teachers having predominance of internal locus of control who specifically make efforts to level down the caste discrimination. But when the problem of effectiveness is examined the things are not encouraging. It is because for bringing in remarkable changes first there is a need to change the attitude of people. In this study it was assumed that females are relatively more traditional and hence, they are not much in favour of social change. Secondly, it was believed that those who have high self confidence and cherish internal locus of control favour social change, while those having low self confidence and have predominance of external locus of control are not in favour of social change. Present study might help in revealing the realities.

Aim of the Study:

Social change is a function of several factors. However, in a small study like the present one it is not possible to incorporate many factors at a time. So, only three factors

were used as independent variables of the study, they are gender, self confidence and locus of control. Social change is a very broad concept, which could be assessed on several criteria. But in this study, a few major criteria were used. They are caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social change. In view of this...

Main aim of this study is to evaluate the significance of gender, self confidence and locus of control with regards to caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social change. The study intends to measure the influence of gender, self confidence, and locus of control on the perception towards caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social change.

Objectives of the Study:

Following objectives were framed as guidelines of study.

1. To measure caste prejudice among Ss and search whether males and females differ significantly from each other or not.
2. To examine the extent to which Ss with high self confidence and those with low self confidence differ from each other with regards to caste prejudice.
3. To find out whether Ss with internal locus of control and those with external locus of control differ significantly from each other regarding caste prejudice or not.
4. To measure attitude towards inter-caste migration and examine whether male and females differ from each other significantly or not, in their attitude towards inter-caste migration.
5. To search whether Ss with high self confidence and those with low self confidence differ from each other significantly or not in their attitude towards inter-caste migration.
6. To find out whether Ss with internal locus of control and those with external locus of control differ from each other in attitude towards inter-caste migration or not.
7. To measure attitude towards position of women and search whether there are significant gender differences with regards to it or not.
8. To examine Ss with high self confidence and those with low self confidence differ significantly from each other in their attitude towards position of women or not.
9. To search the extent to which the ILOC Ss and ELOC Ss differ from each other in their attitude towards position of women.

10. To measure attitude towards free choice of mate and search whether males and females differ significantly in it or not.
11. To find out whether Ss with high self confidence and those with low self confidence differ from each other significantly with regards to attitude towards free choice of mate or not.
12. To find out whether Ss with internal locus of control and those with external locus of control differ significantly from each other regarding attitude towards free choice of mate or not.
13. To measure attitude towards family planning and examine the extent to which males and females differ significantly from each other on it.
14. To search whether Ss with high self confidence and those with low self confidence differ significantly from each other in their attitude towards family planning or not.
15. To find out whether ILOC Ss and ELOC Ss differ significantly from each other in their attitude towards family planning or not.
16. To measure attitude towards inter-caste marriage and search whether males and females differ significantly from each other on it or not.
17. To examine whether Ss with high self confidence and those with low self confidence differ from each other significantly or not with regards to attitude towards inter-caste marriage.
18. To find out whether ILOC Ss and ELOC Ss differ from each other significantly in their attitude towards inter-caste marriage or not.
19. To measure attitude towards social mobility, and examine whether males and females differ significantly from each other on it.
20. To search the extent to which Ss with high self confidence and those with low self confidence differ from each other significantly or not with regards to attitude towards social mobility.
21. To find out whether ILOC and ELOC Ss differ significantly from each other regarding their attitude towards social mobility.
22. To measure attitude towards social change and examine whether males and females differ significantly from each other or not.
23. To examine whether Ss with high self confidence and those with low self confidence differ significantly from each other in attitude towards social change , or not.
24. To study whether ILOC and ELOC Ss differ from each other significantly with regards to their attitude towards social change or not.

Hypotheses Tested in the Study:

Assuming that the other factors are kept constant, it is hypothesized that,

1. Caste prejudices are significantly more prevalent among females than males.
2. The Ss with low self confidence (LSC) cherish significantly more caste prejudices than the Ss with high self confidence (HSC).
3. The ELOC Ss observe significantly more caste prejudices than the ILOC Ss.
4. Males have significantly more favourable attitude towards inter-caste migration than females.
5. The HSC Ss have significantly more positive attitude towards inter-caste migration than the Ss with LSC.
6. Significantly more positive attitude is developed towards inter-caste migration, by ILOC Ss than the ELOC Ss.
7. Females have significantly more positive attitude towards position of women than the males
8. The HSC Ss have significantly more positive attitude towards position of women than the Ss with LSC.
9. The ILOC Ss have significantly more favourable attitude towards position of women than ELOC Ss.
10. Males have significantly more favourable attitude towards free choice of mate than females.
11. The HSC Ss have significantly more positive attitude towards free choice of mate than LSC Ss.
12. Significantly more favourable attitude is developed towards free choice of mate by ILOC Ss than ELOC Ss.
13. Males have significantly more positive attitude towards family planning than females.
14. The Ss with HSC develop significantly more favourable attitude towards family planning, than LSC Ss.
15. Attitude towards family planning is significantly more favourable among ILOC Ss than ELOC Ss.
16. Towards inter-caste marriage males have significantly more positive attitude than females.
17. The Ss with HSC have significantly more favourable attitude towards inter-caste marriage than the Ss with LSC.

18. The ILOC Ss have significantly more positive attitude towards inter-caste marriage than ELOC Ss.
19. Social mobility is preferred significantly more by males than females.
20. Attitude towards social mobility is significantly more positive among HSC Ss than LSC Ss.
21. The ILOC Ss develop significantly more positive attitude towards social mobility than ELOC Ss.
22. Attitude towards social change is significantly more favourable among males than females.
23. The Ss with HSC have significantly more favourable attitude towards social change than the Ss with LSC.
24. The ILOC Ss have significantly more positive attitude towards social change than the ELOC Ss.

Sample:

Selecting the sample was a difficult task. It was so, because, in the name of primary schools varied kinds of schools are there in Sangli. Some are convent schools run by Christian Missionaries, where medium of instruction is English. Some schools impart education through English medium, but they are not convent schools. Schools run by Zilla Parishad and corporation are mostly Marathi medium schools. On this background in order to maintain homogeneity it was decided to select the primary schools run by the Zilla Parishad and SMK Corporation.

First a heuristic survey of the primary schools run by Zilla Parishad and SMK Corporation was carried out, afterwards a list of the schools to be selected was prepared. Only those primary schools were selected where medium of instructions were Marathi, and both males as well as female teachers are teaching the students. List of teachers teaching in the selected primary schools was prepared. Separate lists were prepared for males and females and some of their demographic details were noted down. On the basis of this information the teachers having age 30 to 35 years, and with teaching experience of 5 to 10 years were selected. Initially, there were 441 teachers, of which 201 were males and 240 were females. On these teachers Self Confidence Inventory by Rekha Agnihotri, and Locus of Control Scale by Anand Kumar and Srivastava were administered. Scores obtained by them on these scales were noted down.

In this study a 2x2x2 factorial design was used. The three independent variables were gender, self confidence and locus of control. Each independent variable was varied at two levels. Naturally there were eight classified groups. Initial sample of 441 was distributed in the eight classified groups on the basis of gender, self confidence and locus of control. When the 441 Ss were distributed unequal cell frequencies were found in the groups. Lowest cell frequency was found to be 45; hence it was decided to keep cell frequency 45 in each of the eight classified groups. Extra subjects in most of the groups were removed randomly. To maintain equal cell frequency the effective sample of the study was kept 360. Age range of the Ss was 30 to 35 years. Male female ratio was 1:1.

Tools used for Data Collection:

Properly constructed and well developed scales having good psychometric properties were used for collecting data.

A. Self confidence Inventory:

This inventory was constructed and developed by Rekha Aghinotri. There are 56 items depicting acts or deeds which reflect self confidence. Each item is provided with two alternatives only. The author has provided two types of reliability coefficients. Split half reliability was based on the data collected from 362 Ss. Split half reliability coefficient reported by the author was 0.91. It is very high. Test- retest reliability coefficient was based on data collected on from 116 Ss. Test retest reliability was 0.78, it is high. Validity coefficient was 0.82. Classification scheme is provided by the author.

B. Locus of control Scale:

Originally locus of control scale was constructed and developed by Jullan B. Rotter. This scale was adopted in India by several researchers. The one adopted by Anand Kumar and Srivastava was used in this study for measuring internal or external locus of control. The scale consists of 29 pairs of statements depicted as a and b. the job of the S is to read each pair of statements carefully, and select the one which he/she thinks is more appropriate. Of the 29 pairs of statements, six pairs are filler items. Split half reliability reported by the authors is based on data collected from 500 Ss; it is 0.78. Test retest reliability given by the authors is based on data collected from 345 Ss; it is 0.73.

C. Study of Caste Prejudice Scale:

This scale was constructed and developed by Dhapola. The scale consists of 120 items, each depicting positive or negative behavioural characteristics of the major castes in India. Each item is provided with a five point scale ranging from totally agree to totally

disagree. Of the four castes only the 30 items related to prejudice towards Harijans were used in the study. It was considered as an indication of social change.

D. A Battery of Tests Measuring Social Change:

In fact this is an attitude scale, measuring attitude towards six different social problems in India. How it is a battery of test is difficult to understand. However, the authors have selected relevant six areas as indicator of social change. This scale was constructed and developed by Rama Tiwari, Roma Pal and Radha Pandey. The scale consists of 42 items. Each item is provided with six alternatives ranging from totally agree to totally disagree. The statements are related to six areas of social change. The areas are inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage and social mobility. Split half reliability of the scale reported by the authors was 0.71, and test retest reliability was 0.72.

Procedure of Data Collection:

Selected teachers were invited ¹ in a small group of 15 to 20 each. Their seating arrangement was made in a classroom of the nearby school. Sufficient space was kept between two Ss, so that one cannot see the answers written by the other S. Once, the Ss took their seats, rapport was formed by informal conversation. When it was observed that the Ss are eager to take the scales, first copies of self confidence inventory were distributed among them. Following instructions were given to them.

“On the following pages you will find a number of statements related to your behaviour. Read each statement carefully, understand it and then decide whether it is true or false in your case. Accordingly, put a tick mark on one of the two alternatives given in front of each statement. There is no time limit, but work as fast as you can. There is no ‘right’ or ‘wrong’ answer, so reply to each statement without any hesitation. Your responses will be treated as confidential matter.”

Procedure of writing responses was demonstrated on the blackboard. The Ss were given sufficient time for writing responses. Filled copies were collected at the end.

Immediately after completion of Self Confidence Inventory Copies of Locus of Control Scale were distributed among the Ss. They were instructed as follows,

“Here are few pairs of statements. First statement is denoted as ‘a’ and second statement is denoted as ‘b’. Read each statement in a pair carefully, and then decide which one of them is relatively more appropriate. Accordingly encircle either a or b. There is possibility that, you might find both the statements in a pair appropriate, in such case you have to decide which of them is relatively more appropriate, and then encircle it.

Sometimes you might find both the statements inappropriate. In such case decide which one is relatively less inappropriate, and then select it. There is no time limit for the scale, but you are advised not to waste more time in taking decision about any pair of statements. Your responses will be treated confidential.”

Procedure of the scale was demonstrated on the blackboard. Filled copies were collected at the end only after verifying that the Ss had responded to each of the 29 pairs.

In the second session of data collection, which began after a month, once again similar seating arrangement was made. When the Ss took their seats rapport was formed through informal conversation. Copies of Battery of Test Measuring Social Change were distributed among the Ss. Following instructions were given to them.

“On the following pages some statements regarding various social problems are given. Each statement is associated with six types of responses namely totally agree, more agree, agree, disagree, more disagree and totally disagree. For each of these responses small squares are given in front of the statement. Read each statement carefully, decide the extent to which you disagree or agree with the statement, and then put a tick mark in the appropriate square drawn in front of the statement. There is no time limit, but work fast. Nowhere your identity will be disclosed. Your response will be treated confidential.”

Procedure of writing responses to the statements was explained carefully. Little more time was given for writing the responses, as the statements in the scale were lengthy. At the end filled copied of the scale were collected.

Finally Study of Caste Prejudice Scale was administered on the Ss. Copies of Caste Prejudice Scale were distributed among the Ss. They were given following instructions.

“On the following pages some opinions are expressed about certain castes. Read these statements one after another. You may agree or disagree with these statements. Express your reactions about these statements according to your normal state of mind. Each statement is provided with five alternatives- strongly agree, agree, indifferent, disagree, strongly disagree. If you normally agree with a statement, put a tick mark on “agree”; if you normally disagree with a statement then put a tick mark on “disagree.” If you firmly agree with the statement then put a tick mark on strongly agree. When you firmly disagree with the statement then put a tick mark on strongly disagree. In case of some statements you might find it difficult to decide whether you agree or disagree with it, then you can put a tick mark on indifferent. Please write your response to every statement.”

There was no time limit to the scale, but the Ss were instructed to work fast, without spending much time on any statement. Filled copies were collected at the end.

Variables under Study:

Since, this was a factorial design some variables were treated as independent, and some as dependent.

Independent Variables:

1. Gender
2. Self Confidence
3. Locus of Control

Dependent Variables:

1. Caste Prejudice
2. Inter-Caste Migration
3. Position of Women
4. Free Choice of Mate
5. Family Planning
6. Inter-Caste Marriage
7. Social Mobility
8. Social Change

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Research design:

A 2 x 2 x 2 factorial design was used. The three independent variables were gender, self confidence, and locus of control. Each independent variable was varied at two levels such as males-females, high self confidence, low self confidence, and internal locus of control-external locus of control.

Statistical treatment of data:

First the data were treated by descriptive statistical techniques mean and standard deviation. Since a 2 x 2 x 2 factorial design was used, the data were further treated by Three Way Analysis of Variance. Finally, Scheffe's test of Multiple Comparison was used.

Discussion:

Results were discussed considering statistical values, and findings of earlier research studies.

The first factor measured in the study was caste prejudice. Careful examination of means and standard deviations clearly show that the distribution of scores in the eight classified groups is more or less normal. It means that the data could be treated by parametric statistical technique. Careful examination of means indicates that the groups might differ significantly from each other. It is because the means obtained by the eight classified groups have large difference between them. For example, group $A_2B_2C_2$ obtained a mean of 100.36 (SD = 8.43). In fact this is the highest mean value obtained by any group. Caste prejudice was more or less equally predominant in two other groups. They are group $A_2B_2C_1$ and group $A_2B_1C_2$. These groups obtained mean values 94.00 and 93.89 respectively. Standard deviations obtained by these groups are 8.25 and 7.87 respectively.

So there is every possibility that these groups may not differ significantly from each other. From results it is seen that in case of first four groups caste prejudice seems to be relatively much less than that of the last four groups. The lowest mean value was obtained by group $A_1B_1C_1$ (mean = 75.47, SD = 6.33). The difference between the highest and lowest mean is very large. So there is every possibility that the groups might differ significantly from each other. However, only on the basis of means and standard deviations it is not possible to draw conclusions. Hence the caste prejudice data of the eight classified groups were treated by 3-way analysis of variance (ANOVA). Summary of 3-way ANOVA is presented in the following table.

Table No. 4.2 Summary of three-way ANOVA for Caste Prejudice measure

Source of variation	SS	df	MS	F
A : Gender	16308.14	1	1630.14	255.24**
B : Self-Confidence	2850.47	1	2850.47	44.61**
C : LOC	2305.34	1	2305.34	36.08**
A × B	49.14	1	49.14	0.77
A × C	128.4	1	128.4	2.01
B × C	36.74	1	36.74	0.57
A × B × C	49.74	1	49.14	0.77
Within	22490.58	352	63.89	
Total	44217.98	359		

** Significant at 0.01 level

Main effect A represents the factor of gender. It was varied at two levels. It was thought that with regards to caste prejudice males and females differ significantly from

each other. Main effect A brought out significant results ($F = 255.24$, $df = 1 \text{ \& } 352$, $p < 0.01$). It means that males and females differ significantly from each other on caste prejudice measure. If we take into account the means obtained by the groups of males and the groups of females then it is observed that caste prejudice was significantly more among females than males. These results are in line with the assumption of study.

The second independent variable was self confidence. This factor was also varied at two levels namely - high self confidence (HSC) and low self confidence (LSC). It was thought that the subjects with LSC cherish significantly more caste prejudice than the subjects having HSC. Main effect B represents the factor of self confidence. From the ANOVA results it could be seen that main effect B brought out significant results ($F = 44.61$, $df = 1 \text{ \& } 352$, $p < 0.01$). It means that the HSC and LSC subjects differ significantly from each other regarding caste prejudice. In order to search whether the HSC or LSC subjects cherish significantly more caste prejudice, their mean values were examined. It was found that the LSC subjects had large mean value than the HSC subjects. On the basis of the results it could be concluded that the LSC subjects cherished significantly more caste prejudice than the HSC subjects.

The third independent variable of the study was locus of control (LOC). Two types of locus of control were used. They were the internal locus of control (ILOC) and the external locus of control (ELOC). It was believed that the subjects having external locus of control have significantly more caste prejudice than subjects having predominance of internal locus of control. Main effect C, which represents locus of control, yielded an F value of 36.08 which for 1 & 352 df is significant at 0.01 level. It clearly tells us that the subjects with ILOC and subjects with ELOC differ significantly from each other with regards to caste prejudice. The total sample of study was divided into two broad groups on the basis of locus of control. For these two broad groups, mean values were computed. Broad group of ILOC subjects obtained a mean of 80.27, and the broad group of ELOC subjects obtained a mean of 85.07. On the basis of these results it could be concluded that the subjects with ELOC had significantly more caste prejudice than subjects with ILOC.

Interaction $A \times B$ was non-significant ($F = 0.77$, $df = 1 \text{ \& } 352$, $p > 0.05$). This non significant interaction indicates gender and self confidence functioned independently while influencing the development of caste prejudice among the subjects. Examination of interaction effect reveals that almost all the main effects functioned independently. Interaction $A \times C$ was also non significant ($F = 2.01$, $df = 1 \text{ \& } 352$, $p > 0.05$). It shows that gender and locus of control functioned independently while developing caste prejudice. Even self confidence and locus of control functioned independently. This could be

observed from the non significant $B \times C$ interaction. Interaction $B \times C$ brought out an F value of 0.57 which for 1 & 352 df is non-significant. Obviously it could be stated that all the three main effects functioned independently. More supporting evidence could be seen in non significant $A \times B \times C$ interaction effect. It has yielded an F value of 0.77 which is much less than what is required to be significant at 0.05 level when df are 1 & 352. On the whole even though interaction effects are non significant results supported the assumption of study. Analysis of variance is a very powerful tool for statistical analysis. But it doesn't provide information regarding whether the inter group mean differences are significant or not. Hence, caste prejudice data of the eight classified groups was treated by Scheffe's test of multiple comparisons. Results are presented in the following table.

Table No. 4.3 MSDi values obtained after treating Caste Prejudice data by Sheffe's Test of Multiple comparison

	$A_1B_1C_1$	$A_1B_1C_2$	$A_1B_2C_1$	$A_1B_2C_2$	$A_2B_1C_1$	$A_2B_1C_2$	$A_2B_2C_1$	$A_2B_2C_2$
1	-	618.84**	883.60**	1724.84**	3385.60**	7636.01**	7728.40**	13937.78**
2		-	23.51	277.37*	1109.51**	3907.21**	3973.37**	8682.84**
3			-	139.37	810**	3324.54**	3385.6**	7802.71**
4				-	277.37*	2102.5**	2151.11**	5856.4**
5					-	852.54**	883.6**	3584.71**
6						-	0.27	940.9**
7							-	908.84**
8								-

* Significant at 0.05 level ** Significant at 0.01 level

MSDi values displayed in table 4.3 are in reality MS values, which could be divided by related within MS value and F values could be obtained. But it is a tedious job. Hence, minimum MSDi values required to be significant at 0.05 level as well as 0.01 levels were computed. In case of caste prejudice data to be significant at 0.05 level, the MSDi values must be equal to or larger than 246.61; and to be significant at 0.01 level it must be equal to or larger than 428.06. Considering these values, those intergroup mean differences which differed significantly at 0.05 level are indicated by single asterisks, while those significant at 0.01 level are denoted by double asterisks. All the intergroup comparisons with Gr. $A_1B_1C_1$ are significant. It means that Gr. $A_1B_1C_1$ showed significantly less caste prejudice compared to the remaining seven groups. Likewise Gr. $A_2B_2C_2$ was found to be

the group having the most caste prejudice among the eight classified groups. All the intergroup mean differences are significant. There are few intergroup comparisons which are non-significant. Gr. $A_1B_1C_2$ and Gr. $A_1B_2C_1$ and Gr. $A_1B_2C_1$ & Gr. $A_1B_2C_2$; and $A_2B_1C_2$ & Gr. $A_2B_2C_1$ failed to differ significantly from each other. It is so because these pairs of groups obtained more or less similar mean values.

The second factor that was measured in the study was inter-caste migration. It is a very good indicator of social change. In India there are water tight compartments which are labelled as castes. Caste is attached with the birth itself and it cannot be changed. One can change religion but not the caste. Means and standard deviations obtained by the eight classified groups on inter-caste migration are displayed in table 4.1

Careful examination of means and standard deviations points out a fact that different groups obtained different mean values and the difference in the means is large. It could be seen that the highest mean value was obtained by group $A_1B_1C_1$ (Mean = 35.91, SD = 3.61). It could be seen that in case of the first four groups the mean values are decreasing. However in each group the distribution of scores is more or less normal. Similar phenomenon could be observed in case of the last four groups. Lowest mean value was observed by group $A_2B_2C_2$ (Mean = 20.13, SD = 2.18). Difference between the highest and lowest mean value is large. There is every possibility that the groups might differ significantly from each other. The inter caste migration data of eight classified groups were treated by 3-way ANOVA. Summary of ANOVA is presented in the following table.

Table No. 4.4 Summary of three-way ANOVA for Inter-Caste Migration measure

Source of variation	SS	df	MS	F
A : Gender	2044.9	1	2044.9	203.75**
B : Self-confidence	4466.18	1	4466.2	445.01**
C : LOC	1095.51	1	1095.5	109.16**
A × B	106.71	1	106.71	10.63**
A × C	32.4	1	32.4	3.23
B × C	28.9	1	28.9	2.88
A × B × C	20.54	1	20.54	2.05
Within	3532.76	352	10.04	
Total	11327.9	359		

** Significant at 0.01 level

From the summary of ANOVA it could be seen that main effect A which represents the factor of gender yielded significant results ($F = 203.75$, $df = 1 \text{ \& } 352$, $p < 0.01$). It shows that males and females differ significantly from each other with regards to inter caste migration. However from the F value it is not possible to understand whether males or the females prefer more inter caste migration. Hence the eight classified groups were clustered into two broad groups only on the basis of gender. For these broad groups mean inter caste migration values were computed. Broad group of males obtained a mean of 29.87 and broad group of females obtained a mean of 25.36. In view of these results it could be concluded that inter caste migration was preferred significantly more by males than females.

The second independent variable that is self confidence was also strongly related to inter caste migration. It was thought that those having HSC prefer significantly more inter caste migration than those having LSC. Main effect B represents self confidence. It has brought out significant results ($F = 445.01$, $df = 1 \text{ \& } 352$, $p < 0.01$). It clearly tells us that HSC and LSC subjects differ significantly from each other. The total sample of the study was divided into two broad groups only on the basis of self confidence. These two broad groups obtained mean values of 30.85 and 24.28 respectively. The former mean was obtained by HSC group and the latter was obtained by LSC group. Considering these results it could be inferred that subjects with HSC preferred significantly more inter caste migration than the subjects with LSC.

Locus of control and inter caste migration were also found closely related to each other. This could be observed from the results obtained by main effect C which represents the factor of LOC varied at two levels. The factor of locus of control brought out significant results ($F = 109.16$, $df = 1 \text{ \& } 352$, $p < 0.01$). Obviously the subjects with ILOC and subjects with ELOC differ significantly from each other. The difference among the means obtained by the broad groups of subjects is large. For example broad group of ILOC subjects had a mean value of 29.27 and broad group of ELOC subjects had a mean value of 25.96. Considering these results it could be easily concluded that inter caste migration was significantly more preferred by ILOC subjects than the ELOC subjects. These results are in line with the assumption of study.

Interaction $A \times B$ was significant ($F = 10.63$, $df = 1 \text{ \& } 352$, $p < 0.01$). It denotes that factor of gender and factor of self confidence functioned in collaboration with each other while influencing the development of perception towards inter-caste migration. This interaction effect is graphically presented in figure 4.1.

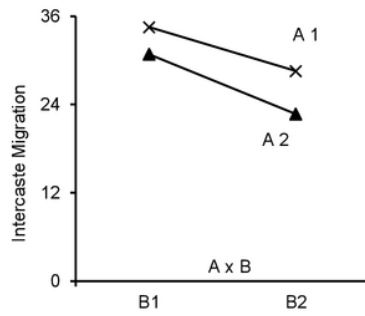


Fig. 4.1 Interaction A x B for Intercaste Migration

Here means of A₁ and A₂ are plotted against the two levels of B. The lines drawn are non parallel to each other.

Interaction A × C was non-significant (F = 3.23, df = 1 & 352, p > 0.05). It tells us that gender and locus of control failed to function in collaboration with each other while developing the perception towards inter caste migration. Results of ANOVA show that even self confidence and locus of control functioned independently. This could be seen by the results obtained by interaction B × C. It brought out an F value of 2.88 which for 1 & 352 df is non-significant. Lastly interaction A × B × C is also non-significant (F = 2.05, df = 1 & 352, p > 0.05). On the whole though a good number of interaction effects are non-significant, results supported the assumptions of study. To search whether the inter group main differences are significant or not the inter caste migration data were treated by Scheffe's test of multiple comparison. The results are displayed in the following table.

Table No. 4.5 MSDi values obtained after treating Inter-Caste Migration data by Scheffe's Test of Multiple Comparison

	A ₁ B ₁ C ₁	A ₁ B ₁ C ₂	A ₁ B ₂ C ₁	A ₁ B ₂ C ₂	A ₂ B ₁ C ₁	A ₂ B ₁ C ₂	A ₂ B ₂ C ₁	A ₂ B ₂ C ₂
1	-	176.4**	774.4**	1760**	284.4**	980.1**	2549.34**	5601.11**
2		-	211.6**	822.0**	12.84	324.9**	1384.54**	3789.51**
3			-	199.51**	120.17**	12.1	513.61**	2210.17**
4				-	629.37**	113.34**	72.9**	1081.6**
5					-	208.54**	1130.67**	3361.11**
6						-	368.04**	1895.21**
7							-	592.9**
8								-

* Significant at 0.05 level ** Significant at 0.01 level

With regards to inter-caste migration most of the intergroup comparisons were found significant. Those MSDi values which were equal to or larger than 38.75 are denoted by single asterisks, as they are significant at 0.05 level. While those MSDi values which are equal to or larger than 67.26, are significant at 0.01 level hence, they are denoted by double asterisks. All the intergroup mean differences with Gr. $A_1B_1C_1$ is significant, it indicates that compared to the remaining seven groups Gr. $A_1B_1C_1$ exhibited significantly more inter-caste migration. Similarly with Gr. $A_2B_2C_2$, all the intergroup mean differences are significant, but here Gr. $A_2B_2C_2$ shows it has significantly less favourable attitude towards inter-caste migration, compared to the remaining seven groups. Even Gr. $A_2B_2C_1$ brought out all comparisons significant. Of the twenty eight intergroup comparisons only two are non-significant. Remaining all the comparisons are significant at 0.01 level.

The third factor was position of women in society. This is a very good indicator of social change specifically with reference to India and similar developing countries. Despite the fact that women in India are now-a-days well educated and receiving higher education also, there are negligible among them who are enjoying economic independence and equal opportunities with the men. However, at least in cities the picture is not so dark as it was about three decades before. Means and standard deviations obtained by the eight classified groups on this factor are displayed in table 4.1. From the means and standard deviations it is seen that there are several groups which obtained more or less similar mean values. Also the difference between the means obtained by the eight classified groups is not large. The highest mean value was obtained by group $A_2B_1C_1$ (Mean = 30.27, SD = 2.24). The second highest mean was obtained by group $A_1B_1C_1$ (Mean = 29.98, SD = 2.78). These two means are more or less similar. So the groups may not differ significantly from each other. The lowest mean value was obtained by group $A_1B_2C_2$ (Mean = 23.16, SD = 2.01).

Since the difference between highest and lowest mean value is little large some of the groups might differ significantly from each other. To search which broad groups differ significantly from each other and study the interaction effects position of women data were treated by 3-way ANOVA. Summary of ANOVA is given in the following table.

Table No. 4.6 Summary of three-way ANOVA for Position of Women measure

Source of variation	SS	df	MS	F
A : Gender	2.03	1	2.03	0.34
B : Self-confidence	1738	1	1738	290.19**
C : LOC	399	1	399	66.62**
A × B	1	1	1	0.17
A × C	16.47	1	16.47	2.75
B × C	10.34	1	10.34	1.73
A × B × C	52.14	1	52.14	8.70**
Within	2108.22	352	5.99	
Total	4327.2	359		

** Significant at 0.01 level

From the summary of ANOVA it is clear that there is no gender difference with regards to the factor of position of women in the society. Males and females exhibited more or less similar mean values on this factor. This could be observed from the results obtained by main effect A which represents the factor of gender varied at two levels. Main effect A brought out an F value of 0.34 which for 1 & 352 df is non-significant which indicates that the males and females failed to differ significantly from each other on position of women measure.

The eight classified groups were clustered into two broad groups only on the basis of gender. For these broad groups, mean values were computed. Broad group of males obtained a mean of 25.37 and broad group of females obtained a mean of 25.23. The difference in these two means is negligible which could be attributed to the factor of chance only. Thus it could be concluded that the males and females do not differ significantly from each other with regards to position of women.

Among the three main factors, factor of self confidence was found to be the most effective. Main effect B represents the factor of self confidence. It was varied at two levels. It brought out significant results ($F = 290.19$, $df = 1 \text{ \& } 352$, $p < 0.01$). On the basis of these results it could be easily said that the HSC and LSC groups differ significantly from each other. The eight classified groups were clustered into two broad groups only on the basis of self confidence. For these broad groups, mean values were computed. Broad group of HSC subjects obtained a mean value of 27.38 where as broad group of LSC subjects obtained a mean of 23.22. On the basis of these results it could be easily concluded that the HSC subjects had significantly better perception towards position of women than LSC subjects.

Main effect C represents locus of control. Subjects cherishing two different types of locus of control were treated in the study. They were having internal locus of control and external locus of control. It was assumed that regarding position of women ILOC and ELOC subjects differ significantly from each other. The ANOVA results show that difference in the means of these two groups is significantly large. Main effect C yielded an F value of 66.62 which for 1 & 352 df is significant at 0.01 level. The total sample of 360 subjects was divided into two groups on the basis of locus of control. For these two broad groups, mean values were computed. The subjects having internal locus of control obtained a mean of 26.29 while those having predominance of external locus of control had a mean of 24.30. In view of these results it could be concluded that the subjects with ILOC had significantly more favourable views regarding position of women than the subjects with ELOC.

Interaction A × B was non-significant ($F = 0.17$, $df = 1 \text{ \& } 352$, $p > 0.05$). It means that in the development of perception towards position of women gender and self confidence functioned independently. Likewise it appears that gender and locus of control also failed to function in collaboration with each other with regards to development of perception towards position of women. Interaction A × C obtained an F value of 2.75 which is non-significant. This non significant F value is an indication that gender and locus of control functioned independently.

Interaction B × C was also non significant ($F = 1.73$, $df = 1 \text{ \& } 352$, $p > 0.05$). This non significant interaction effect tells us that self confidence and locus of control also functioned independently in the process of developing attitude towards position of women. However examination of interaction A × B × C reveals that the three main effects at least indirectly were interdependent on each other. Interaction A × B × C brought out significant results ($F = 8.70$, $df = 1 \text{ \& } 352$, $p < 0.01$). This significant interaction effect is graphically presented in figure 4.2.

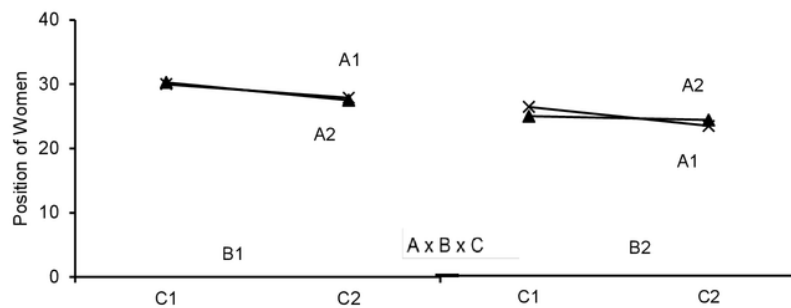


Fig. 4.2 Interaction A x B x C for Position of Women measure

Here means of A_1 and A_2 are plotted against two levels of C independently for B_1 and B_2 . The lines drawn are non parallel. This is an indication that the interaction effect is significant. Further the data were treated by Scheffe's test of multiple comparison to find out whether the inter group mean differences are significant or not. Results are presented in the following table

Table No. 4.7 MSDi values obtained after treating Position of Women data by Scheffe's Test of Multiple Comparison

	$A_1B_1C_1$	$A_1B_1C_2$	$A_1B_2C_1$	$A_1B_2C_2$	$A_2B_1C_1$	$A_2B_1C_2$	$A_2B_2C_1$	$A_2B_2C_2$
1	-	100.27**	336.4**	1047.21**	1.87	139.37**	634.67**	780.27**
2		-	69.34**	499.37**	129.6**	3.21	230.4**	321.11**
3			-	196.54**	388.54**	42.71**	46.94**	92.01**
4				-	1137.77**	422.5**	51.37**	19.6
5					-	173.61**	705.6**	858.71**
6						-	179.21**	260.1**
7							-	7.51
8								-

* Significant at 0.05 level ** Significant at 0.01 level

Position of women in society is an excellent indicator of social change. Regarding it the eight classified groups were found to differ significantly from each other. To be significant at 0.05 level, the MSDi value must be equal to or larger than 23.12, and to be significant at 0.01 level it must be equal to or larger than 40.13. Considering these values, those intergroup mean differences which were significant at 0.05 level are denoted by single asterisks, and those significant at 0.01 level are indicated by double asterisks. There

is only one group with which all the intergroup mean differences are significant. It is group $A_1B_2C_1$. However, this is not a group which has significantly less positive attitude towards position of women. There were a good number of intergroup mean differences which were non-significant. For example Gr. $A_1B_1C_1$ and Gr. $A_2B_1C_1$ failed to differ significantly from each other. Likewise Gr. $A_1B_1C_2$ and Gr. $A_2B_1C_2$ also did not differ significantly. Thus, there were four intergroup comparisons which were non-significant.

Another indicator of social change was free choice of mate. In Indian culture specifically for marriage opinion of the would-be bride or the female candidate has relatively less significance. Most of the marriages are arrange marriages. So there is no freedom of choosing the spouse. However now-a-days because of education and social media specifically educated girls are expressing their views and do not bow down before the demands of elders. But such cases are relatively few. Hence free choice of mate has special significance in the social change. Means and standard deviations obtained by the eight classified groups on free choice of mate factor are displayed in table 4.1. From this, it appears that the males have relatively more favourable views regarding free choice of mate. The highest mean value was obtained by group $A_1B_1C_1$ (Mean = 35.93, SD = 2.16). In fact it was expected that the females should have more favourable views regarding free choice of mate. Unfortunately relatively less mean value was obtained by the groups of females. Lowest mean value was obtained by group $A_2B_2C_2$ (Mean = 22.00, SD = 2.16). Difference in the means of eight classified groups is large. So there is every possibility that the groups might differ significantly from each other. However, proper inferences cannot be drawn only on the basis of means and standard deviations. Hence the data were treated by 3-way ANOVA.

Table No. 4.8 Summary of three-way ANOVA for Free Choice of Mate

Source of variation	SS	df	MS	F
A : Gender	3306.34	1	3306.34	929.46**
B : Self-Confidence	2673.23	1	2673.23	751.48**
C : LOC	742.47	1	742.47	208.72**
A × B	245.03	1	245.03	68.88**
A × C	0.47	1	0.47	0.13
B × C	20.07	1	20.07	5.64*
A × B × C	18.23	1	18.23	5.12*
Within	1252.16	352	3.56	
Total	8257.97	359		

* Significant at 0.05 level

** Significant at 0.01 level

ANOVA results show that males and females differ significantly from each other regarding the free choice of mate. Main effect A which represents the factor of gender brought out significant results ($F = 929.46$, $df = 1 \text{ \& } 352$, $p < 0.01$). This significant F value tells us that males and females differ significantly from each other on the measure of free choice of mate. Total sample of 360 subjects was divided into two broad groups only on the basis of gender. For these two broad groups, mean values were computed. Broad group of males obtained a mean of 32.62 while broad group of females obtained a mean of 26.56. Considering these results it could be inferred that broad group of males had significantly more favourable views towards free choice of mate than the group of females.

Self confidence was also strongly associated with free choice of mate. This could be observed from the results brought out by main effect B. It has yielded significant MS value ($F = 751.48$, $df = 1 \text{ \& } 352$, $p < 0.01$). Naturally the HSC and LSC groups differ significantly from each other. Hence to search which of the two broad groups has significantly more favourable opinion towards free choice of mate the eight classified groups were clustered into two broad groups only on the basis of self confidence. When the means obtained by the HSC and LSC groups were examined it was found that HSC group had significantly better views towards free choice of mate than the LSC group.

Main effect C represents LOC. Two types of LOC were treated in the study. They were ILOC and ELOC. It was believed that the subjects with predominance with ILOC have relatively better opinion or more favourable opinion towards free choice of mate. Results supported this assumption. Main effect C brought out significant results ($F = 208.72$, $df = 1 \text{ \& } 352$, $p < 0.01$). To search which of the two groups had significantly more favourable views towards free choice of mate the eight groups were clustered into two board groups on the basic of LOC. The mean values obtained by broad group of ILOC subjects and ELOC subjects were computed. Broad group of ILOC subjects obtained a mean of 31.03 and broad group ELOC subjects obtained a mean of 28.15. It is clear that ILOC subjects have significantly more positive views towards free choice of mate than the ELOC subjects.

Interaction $A \times B$ was significant ($F = 68.88$, $df = 1 \text{ \& } 352$, $p < 0.01$). It indicates that in the process of developing positive views towards free choice of mate gender and self confidence functioned in collaboration with each other. This interaction effect is presented graphically in figure 4.3.

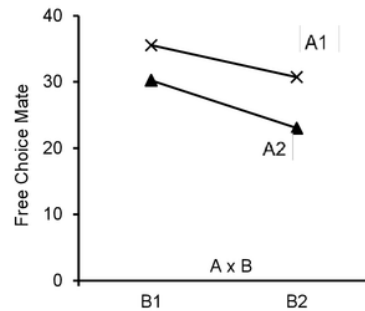


Fig. 4.3 Interaction A x B for Free Choice of Mate

Here means of A_1 and A_2 are plotted against two levels of B. The lines drawn are non parallel to each other. Interaction $A \times C$ is non-significant ($F = 0.13$, $df = 1 \text{ \& } 352$, $p > 0.05$). It clearly tells us that gender and locus of control failed to function in collaboration with each other. Interaction $B \times C$ was significant ($F = 5.64$, $df = 1 \text{ \& } 352$, $p < 0.01$). It means self confidence and locus of control functioned in collaboration with each other. Interaction $B \times C$ is presented graphically in figure 4.4.

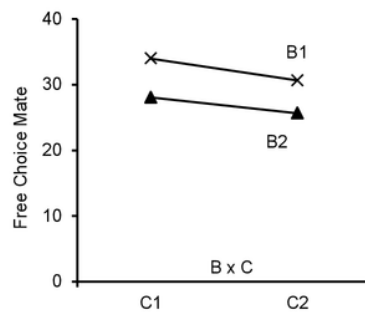


Fig. 4.4 Interaction B x C for Free Choice of Mate

Here means of B_1 and B_2 are plotted against the two levels of C. Here also the lines drawn are non parallel to each other. It seems that either directly or indirectly gender, self confidence and locus of control functioned in collaboration with each other. This could be observed from interaction $A \times B \times C$. It has brought out an F value of 5.12 which for 1 &

352 df is significant at 0.05 level. This interaction effect is graphically presented in figure 4.5.

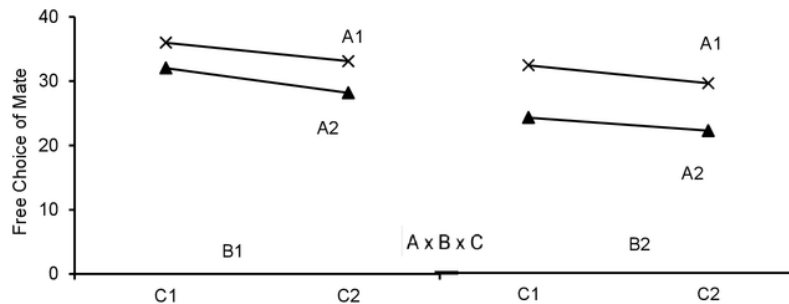


Fig. 4.5 Interaction A x B x C for Free Choice of Mate

Here means of A₁ and A₂ are plotted against the two levels of C independently for B₁ and B₂. On the whole results related to free choice of mate supported the assumption of study. In order to search whether the inter group mean difference are significant or not the free choice of mate data were treated by Scheffe's test of multiple comparison. The results are presented in the following table.

Table No. 4.9 MSDi values obtained after treating Free Choice of Mate data by Scheffe's Test of Multiple Comparison

	A ₁ B ₁ C ₁	A ₁ B ₁ C ₂	A ₁ B ₂ C ₁	A ₁ B ₂ C ₂	A ₂ B ₁ C ₁	A ₂ B ₁ C ₂	A ₂ B ₂ C ₁	A ₂ B ₂ C ₂
1	-	179.21**	328.71**	980.1**	340.27**	1353.3**	3192.1**	4368.1**
2		-	22.5*	321.1**	25.6**	547.6**	1858.67**	2777.7**
3			-	173.61**	0.1	348.1**	1472.17**	2300.2**
4				-	165.37**	30.04**	634.67**	1210**
5					-	336.4**	1448.01**	2270**
6						-	388.54**	858.71**
7							-	92.01**
8								-

* Significant at 0.05 level ** Significant at 0.01 level

Most of the intergroup mean differences shown in table 4.9 are significant. The intergroup mean differences are related to the factor free choice of mate. Those MSDi values which are equal to or larger than 13.74 are indicated by single asterisk and those which are equal to or larger than 23.85 are shown along with double asterisks. There are

several groups with which all the intergroup mean comparisons are significant. For example, all the comparisons with Gr. $A_1B_1C_1$ are significant. It shows that Gr. $A_1B_1C_1$ exhibited most favourable attitude towards free choice of mate. Comparisons with Gr. $A_2B_2C_2$ tells us that compared to the remaining eight classified groups, this group had least favourable attitude towards free choice of mate. There is only one intergroup mean difference that is non-significant. It is between Gr. $A_1B_2C_1$ and Gr. $A_2B_1C_1$. Except one all other intergroup mean differences are significant at 0.01 level.

The next indicator of social change was family planning. In fact in case of Asian and African countries family planning has special significance. Because here the population is large. As a result they have to face several problems. On the other hand in a country like Russia people are encouraged to produce more children because birth rate is less in this country. In a country like India family planning is treated as an indicator of social change, primarily because there are some religions which are not in favour of family planning. Means and standard deviations obtained by the eight classified groups on family planning measure are presented in table 4.1. Careful examination of means and standard deviations points out a fact that there is large difference in the means obtained by the eight classified groups. So the difference is likely to be significant among the groups. For example the highest mean value was obtained by group $A_1B_1C_1$ (Mean = 34.73, SD = 2.72). The lowest mean was obtained by group $A_2B_2C_2$ (Mean = 23.96, SD = 2.64). Since it is not possible to draw conclusion only on the basis of means and standard deviations, the family planning data were treated by 3-way ANOVA. Summary of ANOVA is given in Table No.4.10.

Table No. 4.10 Summary of three-way ANOVA for Family Planning

Source of variation	SS	df	MS	F
A : Gender	774.40	1	774.40	117.55**
B : Self-confidence	532.90	1	532.90	80.89**
C : LOC	2602.84	1	2602.84	395.10**
A × B	0.04	1	0.04	0.01
A × C	0.90	1	0.90	0.14
B × C	51.38	1	51.38	7.80**
A × B × C	0.10	1	0.10	0.02
Within	2318.89	352	6.59	
Total	6281.46			

** Significant at 0.01 level

Regarding family planning also gender was found to be closely associated. Main effect A which represents the factor of gender brought out significant MS value ($F = 117.55$, $df = 1 \text{ \& } 352$, $p < 0.01$). It indicates that males and females differ significantly from each other with regards to their perception towards family planning. When means for the broad groups were computed it was found that broad group of males obtained a mean of 31.23, while broad group of females obtained a mean of 28.29. These results clearly show that males had significantly more favourable views towards family planning. These results are in line with the assumption of study.

It was thought that self confidence and views towards family planning are closely associated. Results of ANOVA show that the association is strong. This could be observed from main effect B. It has yielded an F value of 80.89¹ which is much larger than what is required to be significant at 0.05 level when df are 1 & 352. To bring out a clear picture the total sample was divided into two broad groups only on the basis of self confidence. The two broad groups were HSC and LSC. Broad group of HSC obtained a mean of 30.98 and broad group of LSC obtained a mean of 28.54. Considering means obtained by the broad groups and significant F value it could be easily concluded that the HSC had significantly more favourable views towards family planning than the LSC groups.

Locus of control seems to be most effective factor with regards to family planning. Main effect C represents locus of control. Two types of locus of control were treated in the study. They were ILOC and ELOC. It was thought that the subjects having predominance of ILOC have relatively better opinion towards family planning than the subjects having ELOC. It seems that the results are in favour of this assumption. Main effect C brought out significant results ($F = 395.10$, $df = 1 \text{ \& } 352$, $p < 0.01$). When the means for the broad groups were computed the group of ILOC subjects had a mean of 32.45 and the ELOC had a mean of 26.52. In view of these results it could be easily concluded that the subjects with ILOC had significantly more favourable opinion towards family planning than the ELOC subjects.

It appears that some of the factors functioned independently while developing opinion towards family planning. For example gender and self confidence failed to function in collaboration with each other. This could be observed from interaction $A \times B$. The interaction effect is non-significant ($F = 0.01$, $df = 1 \text{ \& } 352$, $p > 0.05$). Even gender and locus of control failed to function in collaboration with each other. This could be observed from interaction $A \times C$. It has obtained an F value of 0.14, which is almost negligible and of course non-significant. However interaction $B \times C$ was found significant

($F = 7.80$, $df = 1 \text{ \& } 352$, $p < 0.01$). It shows that self confidence and locus of control functioned in collaboration with each other. This interaction effect is graphically presented in figure 4.6.

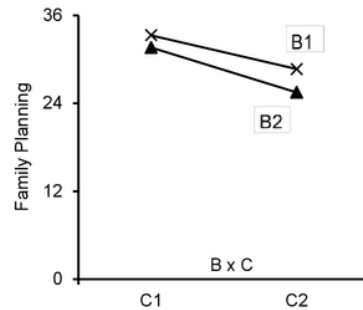


Fig. 4.6 Interaction B x C for Family Planning

Here means of B_1 and B_2 are plotted against two levels of C. The lines drawn are non parallel to each other. It appears that only self confidence and locus of control were interdependent. Other combinations were not. This could be observed from interaction $A \times B \times C$. It is associated with an F value of 0.02 which is negligible and of course non-significant. Despite all this, the results supported the assumptions related to family planning.

The family planning data of eight classified groups were treated by Scheffe's test of multiple comparison just to find out whether the inter group mean differences are significant or not. The results obtained are given in the following table.

Table No. 4.11 MSDi values obtained after treating Family Planning data by Scheffe's Test of Multiple Comparison

	$A_1B_1C_1$	$A_1B_1C_2$	$A_1B_2C_1$	$A_1B_2C_2$	$A_2B_1C_1$	$A_2B_1C_2$	$A_2B_2C_1$	$A_2B_2C_2$
1	-	466.94**	67.6**	1345.6**	187.77**	1292**	457.87**	2613.6**
2		-	179.21**	227.21**	62.5**	205.51**	0.04	871.11**
3			-	810**	30.04*	768.54**	173.61**	1840.5**
4				-	528.04**	0.54	233.61**	208.54**
5					-	494.67**	59.21**	1400.2**
6						-	211.6**	230.4**
7							-	883.6**
8								-

* Significant at 0.05 level ** Significant at 0.01 level

Positive attitude towards family planning is a good indicator of favourable views about social change. Values displayed in table 4.11 indicate whether intergroup mean differences are significant or not. In case of values displayed in this table, to be significant at 0.05 level the MSD_i value must be equal to or larger than 25.43; and to be significant at 0.01 level it must be equal to or larger than 44.15. Those intergroup mean differences which are significant at 0.05 level are shown by single asterisks, and those significant at 0.01 level are denoted by double asterisks. Results show that Gr. A₁B₁C₁ had the most favourable attitude towards family planning among all the eight groups. Least favourable attitude towards family planning was found among Gr. A₂B₂C₂, compared to the remaining seven groups. There were only two intergroup comparisons which were non-significant. Gr. A₁B₁C₂ and Gr. A₂B₂C₁ failed to differ significantly from each other. Similarly Gr. A₁B₂C₂ and Gr. A₂B₁C₂ did not differ from each other significantly.

Inter-caste marriage has special significance in Indian culture. It is because caste system exists only in India and inter-caste marriages are not approved by most of the people. On this background it is natural to consider inter-caste marriage as an indicator of social change. Means and standard deviations obtained by the eight classified groups on inter caste marriage are displayed in table 4.1. These values show that different groups perceive with different intensity towards inter caste marriage. For example group A₁B₁C₁ has relatively more favourable views towards inter caste marriage. Group A₁B₁C₁ obtained mean of 34.09 and the associated standard deviation is 2.49. There is another group which has also exhibited relatively more favourable attitude towards inter caste marriage. It is group A₁B₂C₁. It has mean value of 31.02 and standard deviation of 2.17. Contrary to this there are groups which do not have favourable opinion towards inter caste marriage. For example group A₂B₂C₂. It obtained a mean of 19.76 and standard deviation is 1.81. Likewise there is another group which has relatively poor mean value. It is group A₁B₂C₂. It obtained a mean of 23.98 and standard deviation is 2.33. Difference between largest and smallest mean is large. So also the difference in the means obtained by the eight groups is also large. Naturally, these groups might differ significantly from each other. However only on the basis of means and standard deviations appropriate conclusions cannot be drawn. Hence the inter caste marriage data of eight classified groups were treated by 3-way ANOVA. Summary of ANOVA is given in the following table.

Table No. 4.12 Summary of three-way ANOVA for Inter-Caste Marriage

Source of variation	SS	df	MS	F
A : Gender	957.14	1	957.1	169.14**
B : Self-confidence	1372.8	1	1373	242.59**
C : LOC	3680	1	3680	650.30**
A × B	7.23	1	7.23	1.28
A × C	0.8	1	0.8	0.14
B × C	158.67	1	158.7	28.04**
A × B × C	53.67	1	53.67	9.48**
Within	1992	352	5.66	
Total	8222.3	359		

** Significant at 0.01 level

ANOVA results show that gender differences with regards to inter caste marriage are significant. Main effect A which represents the factor of gender yielded significant results ($F = 169.14$, $df = 1 \text{ \& } 352$, $p < 0.01$). When the eight classified groups were clustered into two broad groups only on the basis of gender and for these two broad groups mean values were computed, then it was found that broad group of males obtained a mean of 29.31 and broad group of females obtained a mean of 26.04. In such case it could be easily concluded that males had significantly more favourable attitude towards inter caste marriage than the females.

Self confidence was found to be strongly related to the views towards inter caste marriage. Main effect B which represents self confidence brought out significant results ($F = 242.59$, $df = 1 \text{ \& } 352$, $p < 0.01$). It means that the HSC and LSC groups differ significantly from each other with regards to their views towards inter caste marriage. Broad group of HSC obtained a mean of 29.63 and broad group of LSC obtained a mean of 25.73. It could be easily inferred that the HSC subjects developed significantly more favourable attitude towards inter caste marriage than LSC group.

Developing favourable attitude towards inter caste marriage seems to be mainly a function of locus of control. This could be seen from the results obtained by main effect C. It has yielded significant results ($F = 650.30$, $df = 1 \text{ \& } 352$, $p < 0.01$). Broad group of ILOC obtained a mean of 30.88 and broad group of ELOC had a mean of 24.48. In view of these results it could be easily stated that the subjects having predominance of ILOC developed significantly more favourable views towards inter caste marriage than the ELOC subjects.

Interaction $A \times B$ was non-significant ($F = 1.28$, $df = 1 \ \& \ 352$, $p > 0.05$). It indicates that in the development of attitude towards inter caste marriage gender and self confidence functioned independently. Similarly gender and locus of control also functioned independently. This could be observed from interaction $A \times C$ ($F = 0.14$, $df = 1 \ \& \ 352$, $p > 0.05$). However self confidence and locus of control functioned in collaboration with each other. Interaction $B \times C$ brought out significant F value ($F = 28.04$, $df = 1 \ \& \ 352$, $p < 0.01$)

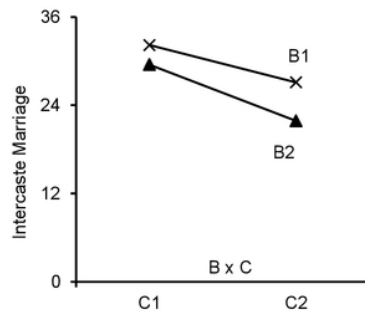


Fig. 4.7 Interaction $B \times C$ for Inter-Caste Marriage

This interaction is depicted graphically in Fig 4.7, here means of B_1 and B_2 are plotted against two levels of C. Lines drawn are non parallel to each other.

Despite the fact that some of the factor functioned independently it appears that if not directly, indirectly they were dependent on each other. This could be observed from interaction $A \times B \times C$. It has yielded an F value of 9.48 which for 1 & 352 df is significant at 0.01 level.

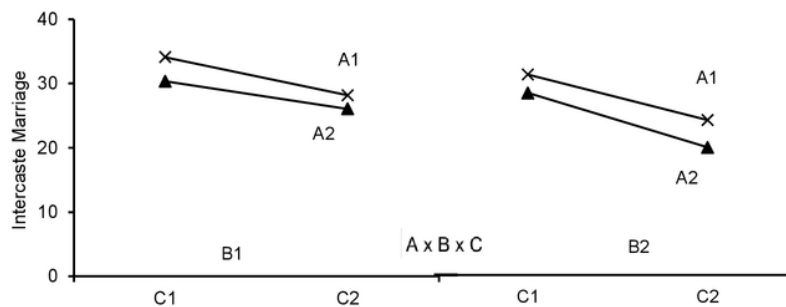


Fig. 4.8 Interaction $A \times B \times C$ for Inter-Caste Marriage

In figure 4.8 interaction effect $A \times B \times C$ is presented graphically. Here means of A_1 and A_2 are plotted against two levels of C independently for B_1 and B_2 . As expected here also the lines drawn are non parallel to each other. Results related to inter caste marriage are in line with the assumption of study.

Further the inter-caste marriage data were treated by Scheffe's Test of Multiple comparison, to search whether the intergroup mean differences are significant or not. Results are presented in the following table.

Table No. 4.13 MSDi values obtained after treating Inter-Caste Marriage data by Scheffe's Test of Multiple Comparison

	$A_1B_1C_1$	$A_1B_1C_2$	$A_1B_2C_1$	$A_1B_2C_2$	$A_2B_1C_1$	$A_2B_1C_2$	$A_2B_2C_1$	$A_2B_2C_2$
1	-	792.1**	211.6**	2300.27**	332.54**	1456.04**	792.1**	4622.5**
2		-	184.9**	392.71**	98.17**	100.27**	0	1461.6**
3			-	1116.54**	13.61	557.51**	184.9**	2856.1**
4				-	883.6**	96.1**	392.71**	401.11**
5					-	396.9**	98.17**	2475.37**
6						-	100.27**	889.87**
7							-	1587.6**
8								-

* Significant at 0.05 level ** Significant at 0.01 level

With regards to attitude towards inter-caste marriage several groups differ from each other significantly. Results displayed in table 4.13 show that there are several groups with which all the intergroup mean comparisons are significant. In order to be significant at 0.05 level the MSDi value must be equal to or larger than 21.84; and to be significant at 0.01 level it should be equal to or larger than 37.92. Results point out that compared to remaining seven groups Gr. $A_2B_2C_2$ had least positive attitude towards inter-caste marriage. On other hand Gr. $A_1B_1C_1$ had relatively the most positive attitude towards inter-caste marriage. In fact there are two other groups with which all the intergroup mean differences were significant. They were Gr. $A_1B_2C_2$ and Gr. $A_2B_1C_2$. There were only two intergroup mean comparisons which were non-significant. Group $A_1B_1C_2$ and Gr. $A_2B_2C_1$ as well as Gr. $A_1B_2C_1$ and Gr. $A_2B_1C_1$ failed to differ significantly from each other.

Social mobility is an important factor in the social change. It is an indicator of social change. Means and standard deviations obtained by the eight classified groups are presented in Table No. 4.1. Examination of means and standard deviations makes it clear that the distribution of scores in each of the eight classified groups is more or less normal.

So, the data can be treated by parametric statistical technique. If the eight classified groups are divided into two equal halves, then the descending order of means could be seen. Likewise, among the first four groups, the mean values are relatively large than the mean values observed in the last four groups. The highest mean was obtained by group $A_1B_1C_1$ (Mean = 36.18, SD = 2.81). The lowest value was obtained by group $A_2B_2C_2$ (Mean = 24.89, SD = 2.04).

Among the means of eight classified groups the difference is large. It means that the groups might differ significantly from each other. However, only on the basis of means and standard deviations, meaningful conclusion cannot be drawn. Hence, the social mobility data were treated by three-way ANOVA. Summary of three-way ANOVA is given in the following table.

Table No. 4.14 Summary of three-way ANOVA for Social Mobility measure

Source of variation	SS	df	MS	F
A : Gender	1876.90	1	1876.90	299.37**
B : Self-confidence	1195.38	1	1195.38	190.66**
C : LOC	822.04	1	822.04	131.12**
A × B	11.38	1	11.38	1.81
A × C	1.11	1	1.11	0.18
B × C	1.34	1	1.34	0.21
A × B × C	0.28	1	0.28	0.04
Within	2206.89	352	6.27	
Total	6115.32	359		

** Significant at 0.01 level

Main effect A represents gender varied at two levels. It has yielded significant results ($F = 299.37$, $df = 1 \text{ \& } 352$, $p < 0.01$). It indicates that the males and females differ significantly from each other with regards to social mobility. When we examine the means obtained by the broad group of males and broad group of females, then it is observed that the mean value obtained by the broad group of males is larger than the mean value obtained by the broad group of females. For example, broad group of males obtained a mean value of 33.11 whereas broad group of females obtained a mean value of 28.54. The difference in the mean values is so large that it cannot be attributed to the factor of chance only.

Main effect B represents self-confidence. Two levels of self-confidence were considered in the study. They were high self-confidence (HSC) and low self-confidence (LSC). Main effect B obtained significant MS value ($F = 190.66$, $df = 1 \text{ \& } 352$, $p < 0.01$). This significant F value tells us that with regards to social mobility, HSC and LSC Ss differ significantly from each other. In order to search which group obtained more mean value and which obtained less mean value, the eight classified groups were clustered into two broad groups only on the basis of their levels of self-confidence. For these broad groups, mean values were computed. Broad group of HSC subjects obtained mean of 32.65 whereas broad group of LSC subjects obtained mean of 29.00. On the basis of the results, it could be inferred that the HSC subjects had significantly more favourable attitude towards social mobility than the LSC subjects.

With social mobility, locus of control was found to be closely related. This could be observed from the main effect C which represents locus of control and brought out significant results ($F = 131.12$, $df = 1 \text{ \& } 352$, $p < 0.01$). It tells us that ILOC group and ELOC group differ significantly from each other. However, it is not clear which group obtained higher mean value and which obtained lower mean value. Hence, the data of eight classified groups were clustered into two broad groups namely ILOC and ELOC. For these two broad groups, mean values were computed. Broad group ILOC obtained a mean of 32.33 and broad group ELOC obtained a mean of 29.31. Considering the results, it could be concluded that significantly more positive views towards social mobility were developed by ILOC group than the ELOC group. These results are in line with the assumption of study.

Interaction $A \times B$ is non-significant ($F = 1.81$, $df = 1 \text{ \& } 352$, $p > 0.05$). It means that in the process of developing social mobility, gender and self-confidence failed to function in collaboration with each other.

Interaction $A \times C$ was also non-significant ($F = 0.18$, $df = 1 \text{ \& } 352$, $p > 0.05$). So, it could be stated that gender and locus of control function independently while developing opinion towards social mobility. Even self-confidence and locus of control functioned independently. This could be observed from the non-significant $B \times C$ interaction ($F = 0.21$, $df = 1 \text{ \& } 352$, $p > 0.05$). It is clear from the interaction effects that all the three main effects functioned independently. Supporting evidence could be found in the interaction $A \times B \times C$ which brought out an F value of 0.04, which for 1 and 352 df is non-significant. Despite the fact that all the interaction effects are non-significant, results of the study supported the assumptions.

In order to search whether the intergroup mean differences are significant or not, further the social mobility data of eight classified groups were treated by Scheffe's test of multiple comparisons. Results obtained by the test are displayed in the following table.

Table No. 4.15 MSDi values obtained after treating Social Mobility data by Scheffe's Test of Multiple Comparison

	A ₁ B ₁ C ₁	A ₁ B ₁ C ₂	A ₁ B ₂ C ₁	A ₁ B ₂ C ₂	A ₂ B ₁ C ₁	A ₂ B ₁ C ₂	A ₂ B ₂ C ₁	A ₂ B ₂ C ₂
1	-	182.04**	233.61**	864.9**	388.54**	1137.77**	1432.01**	2867.37**
2		-	3.21	253.34**	38.67*	409.6**	592.9**	2867.37**
3			-	199.51**	19.6	340.27**	508.84**	1464.1**
4				-	94.04**	18.67	71.11**	582.67**
5					-	196.54**	328.71**	392.71**
6						-	16.9	392.71**
7							-	246.67**
8								-

* Significant at 0.05 level ** Significant at 0.01 level

Social mobility has special significance in social change. Social mobility helps in development in various fields. Favourable views towards social mobility were exhibited by many groups. In the table those MSDi values which were equal to or larger than 24.20 were denoted by single asterisk, as they were significant at 0.05 level. Those MSDi values which were equal to or larger than 42.00 were denoted by double asterisks. Compared to the remaining seven groups, Gr. A₁B₁C₁ had shown significantly more favourable attitude towards social mobility. Gr. A₂B₂C₂ on the other hand had shown significantly less positive attitude towards social mobility. Only two groups namely Gr. A₁B₁C₁ and Gr. A₂B₂C₂ brought out all the intergroup mean comparisons significant. Of the twenty eight possible intergroup comparisons only four were non-significant, because those pairs of groups obtained more or less similar mean values.

The last factor studied was social change. Apparently it appears that the society has changed drastically. However, the reality is different. Most of the changes are superficial. When the matters of family, religious function, marital relations, etc are treated then it is found that the same traditional approach persists. It doesn't mean that there is no change. It is there but it is superfluous. Means and

standard deviations obtained by eight classified groups on social change measure are displayed in table 4.1. Careful examination of means and standard deviations makes it clear that if the eight classified groups are divided into two parts, then the means go on decreasing in the first four groups as well as in the last four groups. But one thing is clear – in all the eight classified groups, distribution of scores is more or less normal. Secondly, the difference in the means obtained by the groups is large. So, the groups are more likely to differ significantly from each other. However, only on the basis of means and standard deviations it is not possible to draw any kind of conclusion. Hence, the social change data is treated by three-way ANOVA. Summary of three-way ANOVA is presented in the following table.

Table No. 4.16 Summary of three-way ANOVA for Social Change measure

Source of variation	SS	df	MS	F
A : Gender	42532.14	1	42532.14	1092.93**
B : Self-confidence	64990.47	1	64990.47	1670.03**
C : LOC	48697.14	1	48697.14	1251.35**
A × B	1078.14	1	1078.14	27.70**
A × C	11.74	1	11.74	0.30
B × C	346.14	1	346.14	8.89**
A × B × C	1.47	1	1.47	0.04
Within	13698.31	352	38.92	
Total	171355.53	359		

** Significant at 0.01 level

With regards to social change, males and females differ significantly from each other. This could be observed from the results obtained by main effect A which represents the factor of gender. Main effect A brought out significant results ($F = 1092.93$, $df = 1$ & 352 , $p < 0.01$). In order to search whether the males or females had significantly more positive attitude towards social change, first the eight classified groups were clustered into broad groups only on the basis of gender. Broad group of males obtained a mean of 184.58 and broad group of females obtained a mean of 162.84. Considering these statistical values it could be concluded that male subjects of the study developed significantly more positive attitude towards social change.

The most effective factor with regards to social change was self-confidence. It was thought that the subjects having high self-confidence develop significantly more

positive opinion towards social change. Results of the study support this assumption. Main effect B which represents the factor of self-confidence yielded significant MS values ($F = 1670.03$, $df = 1 \text{ \& } 352$, $p < 0.01$). Broad HSC group had a mean of 187.15 whereas broad LSC group obtained a mean of 100.28. In view of these results, it could be concluded that the subjects with higher self-confidence had significantly more positive attitude towards social change than the subjects with LSC.

Main effect C represents the factor of LOC. Two types of LOC were treated in the study. They were ILOC and ELOC. It was believed that the subjects having predominance of ILOC have significantly more positive attitude towards social change. Results of the study supported this assumption. Main effect C brought out an F value of 1251.35, which for 1 and 352 df is significant at 0.01 level. It means that the difference in the mean values of ILOC and ELOC groups cannot be attributed to the factor of chance only. The broad group of ILOC obtained a mean of 185.34 and the broad group of ELOC obtained a mean of 162.08. The difference in these two means is very large which could be attributed to their different locus of control.

Interaction $A \times B$ is significant. It has obtained an F value of 27.70 which is much larger than what is required to be significant at 0.01 level when the df are 1 and 352. It indicates that in the process of developing positive views towards social change, gender and self-confidence functioned in collaboration with each other.

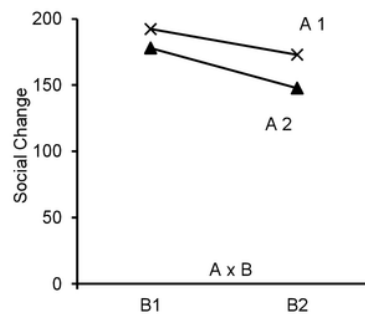


Fig. 4.9 Interaction $A \times B$ for Social Change

In fig 4.9, interaction $A \times B$ is graphically presented. Here, means of A_1 and A_2 are plotted against the two levels of B. The lines are non-parallel to each other.

Interaction $A \times C$ is non-significant ($F = 0.30$, $df = 1 \text{ \& } 352$, $p > 0.05$). It means that gender and LOC functioned independently while developing opinion towards social change. Interaction $B \times C$ is significant ($F = 8.89$, $df = 1 \text{ \& } 352$, $p < 0.01$). It tells us that self-confidence and locus of control functioned in collaboration with each other. This interaction effect is presented graphically in fig 4.10.

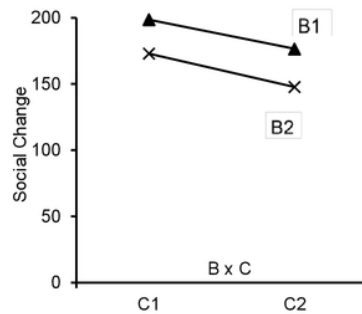


Fig. 4.10 Interaction $B \times C$ for Social Change

Here, means of B_1 and B_2 are plotted against the two levels of C . Naturally lines drawn are non-parallel to each other. These results show that some factors functioned in collaboration with each other and some did not. Interaction $A \times B \times C$ is non-significant. It has yielded negligible F value. Despite all this, the hypothesis related to social change got support from the result.

Though the broad factors differed significantly from each other, we could not find whether intergroup mean differences are significant or not, hence social change data of eight classified groups were treated by Scheffe's test of multiple comparisons. Results are displayed in the following table.

Table No. 4.17 MSDi Values obtained after treating Social Change data by Scheffe's Test of Multiple Comparison

	A ₁ B ₁ C ₁	A ₁ B ₁ C ₂	A ₁ B ₂ C ₁	A ₁ B ₂ C ₂	A ₂ B ₁ C ₁	A ₂ B ₁ C ₂	A ₂ B ₂ C ₁	A ₂ B ₂ C ₂
1	-	9985.6**	10476.01**	48256.17**	7326.04**	35244**	48209.87**	116640**
2		-	5.87	14338.84**	205.51**	7709.87**	14313.61**	58369.6**
3			-	13764.1**	280.9**	7290**	13739.37**	57204**
4				-	17977.6**	1020.1**	0.011	14848.17**
5					-	10432.9**	17949.3**	65502.04**
6						-	1013.37**	23652.01**
7							-	14873.87**
8								-

* Significant at 0.05 level ** Significant at 0.01 level

Social change is a long term process. Most people express their desire for social change. For bringing social change special efforts are needed and first it is necessary to change the attitude of people. Regarding social change most groups differ significantly from each other. In the table, those MSDi values which are equal to or larger than 150.23 are indicated by single asterisk; and those MSDi values which were equal to or larger than 260.76 are indicated by double asterisks. Social change was approved significantly more by Gr. A₁B₁C₁, contrary to this Gr. A₂B₂C₂ was not in favour of social change. There were many groups with which all the intergroup comparisons were significant. Groups A₁B₁C₁, A₂B₁C₁, Gr. A₂B₁C₂ and Gr. A₂B₂C₂ were the groups with which all the intergroup comparisons were significant. Most of the intergroup mean differences were significant. However, Gr. A₁B₁C₂ and Gr. A₁B₂C₁ as well as Gr. A₁B₂C₂ and Gr. A₂B₂C₁ were non-significant. Results favoured the assumptions.

CHAPTER V

DISCUSSION

Main aim of this study is to evaluate the significance of gender, self confidence and locus of control with regards to caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social change. The study intends to measure the influence of gender, self confidence, and locus of control on the perception towards caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social change. First the data were treated by means and standard deviations and later on tested the assumptions by three way Analysis of Variance.

The first hypothesis reads that, caste prejudices are significantly more prevalent among females than males. The ANOVA result supported this assumption. The female Ss of the study had significantly large number of caste prejudice than the male subjects of the study. Because castes are created by the Hindu religion. Hindu religion is male dominated, so all rituals are made to done by women. It is assumed that women are conductor of all religious as well as social traditions and rituals. That's why women have more caste consciousness and due to it women are more prejudiced attitude towards caste than men. Dozo (2015) searched that men display more prejudice than women. So this result does not support first hypothesis of the study.

The second hypothesis reads that, the Ss with low self confidence (LSC) cherish significantly more caste prejudices than the Ss with high self confidence (HSC). The ANOVA result supported this assumption. On the basis of the results it could be concluded that the LSC subjects cherished significantly more caste prejudice than the HSC subjects. The reason behind it that, people having low self confidence believe in others. Such people mutely follow all the religious rituals. Though these rituals are not right, they can't oppose it. Due to it such people become bitter traditionalists. So caste prejudice is developed more in such people.

The third hypothesis reads that, the ELOC Ss observe significantly more caste prejudices than the ILOC Ss. The ANOVA result supported this assumption. On the basis of these results it could be concluded that the subjects with ELOC had significantly more caste prejudice than subjects with ILOC. Because, people with external locus of control are superstitious, traditionalists and irresponsible. So such people are stick to caste system and develop caste prejudice in such people. Strickland (1977) and Duckitt (1984) found that

internal locus of control people are less prejudiced than external locus of control. So these results corroborated third hypothesis of the study.

The fourth hypothesis reads that, males have significantly more favourable attitude towards inter-caste migration than females. The ANOVA result supported this assumption. In view of these results it could be concluded that inter caste migration was preferred significantly more by males than females. Due to male dominated culture all the rights are centred only at men, so inter-caste marriage and following migration are totally depended on the male's wish. So male's attitude about inter-caste migration is more positive than females. In some research on migration, it is found that men migration is low compared to women (Singh, Keshri and Bhagat, 2016) as well as migration (because of marriage) of women is higher than men (Agnihotri, Muzumdar and Neetha, 2012). These results does not support fourth hypothesis of the study.

The fifth hypothesis reads that, the HSC Ss have significantly more positive attitude towards inter-caste migration than the Ss with LSC. The ANOVA result supported this assumption. Considering these results it could be inferred that subjects with HSC preferred significantly more inter-caste migration than the subjects with LSC. Because, inter-caste migration is done by high self confident people, so HSC people are more positive towards inter-caste migration.

The sixth hypothesis reads that, significantly more positive attitude is developed towards inter-caste migration, by ILOC Ss than the ELOC Ss. The ANOVA result supported this assumption. Considering these results it could be easily concluded that inter caste migration was significantly more preferred by ILOC subjects than the ELOC subjects. It is because, ILOC people take their responsibilities, instead ELOC people are dependent on situation. So ILOC people have more inter-caste migration attitude than ELOC people.

The seventh hypothesis reads that, females have significantly more positive attitude towards position of women than the males. The ANOVA result not supported and rejected the hypothesis. Thus it could be concluded that the males and females do not differ significantly from each other with regards to position of women. Due to male dominated culture the condition of Hindu women is worst. These women are suppressed, exploited and lacking of self respect. So men's attitude about women's status is likely to women. Menon (2015) searched that urban Indian women have become more egalitarian in their attitudes towards position of women. So this result corroborated seventh hypothesis of the study.

The eighth hypothesis reads that, the HSC Ss have significantly more positive attitude towards position of women than the Ss with LSC. The ANOVA result supported this assumption. On the basis of these results it could be easily concluded that the HSC subjects had significantly better perception towards position of women than LSC subjects. Because, high self confident people think about self's and others (women) status as high, it develops positive attitude about women's status in them. But people having low self confidence become negative about self's and others (women) status. Peach found that self esteem does not affect on attitude towards position of women. This result does not support eighth hypothesis of the study.

The ninth hypothesis reads that, the ILOC Ss have significantly more favourable attitude towards position of women than ELOC Ss. The ANOVA result supported this assumption. In view of these results it could be concluded that the subjects with ILOC had significantly more favourable views regarding position of women than the subjects with ELOC. It is because ILOC people are self confident, they believe in themselves, they take responsibilities of things happened to them and they have positive attitude. So their attitude about women's status is positive than ELOC people.

The tenth hypothesis reads that, Males have significantly more favourable attitude towards free choice of mate than females. The ANOVA result supported this assumption. Considering these results it could be inferred that broad group of males had significantly more favourable views towards free choice of mate than the group of females. In male dominated culture like India, men have all the liberty, but women don't have. Tough Indian Constitution has given liberty to all, in day-to-day life women are prohibited in many cases. Men have freedom to do anything, so in free choice of mate, men's attitude is more favourable than women.

The eleventh hypothesis reads that, The HSC Ss have significantly more positive attitude towards free choice of mate than LSC Ss. The ANOVA result supported this assumption. When the means obtained by the HSC and LSC groups were examined it was found that HSC group had significantly better views towards free choice of mate than the LSC group. Because, India is one of the Collective culture country, all the decisions here takes by the group of relatives. In family institution of India the decision of selection of mate is taken by the collective method. But women are more obligatory to it. People having high confidence select their mate at their own and people having low self confidence take help of others while selecting their mate.

The twelfth hypothesis reads that, significantly more favourable attitude is developed towards free choice of mate by ILOC Ss than ELOC Ss. The ANOVA result supported this assumption. It is clear that ILOC subjects have significantly more positive views towards free choice of mate than the ELOC subjects. ILOC people take decisions at their own, without any force, instead ELOC people don't take any responsibility and they depend on others for their decisions. So ILOC people show more favourable attitude in the mate selection.

The thirteenth hypothesis reads that, males have significantly more positive attitude towards family planning than females. The ANOVA result supported this assumption. These results clearly show that males had significantly more favourable views towards family planning. In the male dominated culture, all the rights and decisions belong to the men. In the family institution man is the chief of family. That's why, women can't take decisions in family planning though she wish and their attitude became negative. So, men have more positive attitude than women towards family planning. Dhingra et.al. (2010) found that females have slightly more positive attitude towards family planning than males. This result does not support thirteenth hypothesis of the study.

The fourteenth hypothesis reads that, the Ss with HSC develop significantly more favourable attitude towards family planning, than LSC Ss. The ANOVA result supported this assumption. Considering means obtained by the broad groups and significant F value it could be easily concluded that the HSC had significantly more favourable views towards family planning than the LSC groups. Because the ability to take decisions is developed due to high confidence. So people are having HSC have more positive attitude about family planning.

The fifteenth hypothesis reads that, attitude towards family planning is significantly more favourable among ILOC Ss than ELOC Ss. The ANOVA result supported this assumption. In view of these results it could be easily concluded that the subjects with ILOC had significantly more favourable opinion towards family planning than the ELOC subjects. It is because, ILOC people taking decisions at their own, don't depend on others, so they can decision of family planning at their own. So ILOC people show positive attitude about family planning.

The sixteenth hypothesis reads that, towards inter-caste marriage males have significantly more positive attitude than females. The ANOVA result supported this assumption. In such case it could be easily concluded that males had significantly more favourable attitude towards inter caste marriage than the females. In India marriages are fixed by the group of family members and relatives. Such marriages are arranged intra-

caste in the Hindu religion. Women are deprived of their rights in Hindu religion so they can't take decisions about marriage. Instead men have lot of rights so they can take decision about inter-caste marriage. That's why men's attitude about inter-caste marriage is more positive than women. This result corroborated by Kales (2014) who searched and propounded that males have significantly more positive attitude towards inter caste marriage than females. It means that sixteenth hypothesis of the study supported by Kales.

The seventeenth hypothesis reads that, the Ss with HSC have significantly more favourable attitude towards inter-caste marriage than the Ss with LSC. The ANOVA result supported this assumption. It could be easily inferred that the HSC subjects developed significantly more favourable attitude towards inter caste marriage than LSC group. People having high confidence can take decisions about inter-caste marriage, because they can face any situation, they power to oppose the society, instead people having low confidence can't oppose the social traditions.

The eighteenth hypothesis reads that, the ILOC Ss have significantly more positive attitude towards inter-caste marriage than ELOC Ss. The ANOVA result supported this assumption. In view of these results it could be easily stated that the subjects having predominance of ILOC developed significantly more favourable views towards inter caste marriage than the ELOC subjects. Inter-caste marriages are very troubling and harassing. One should face the oppose of the society. People in the society don't co-operate, so one should take this decision at his own. So people taking responsibilities are positive about inter-caste marriage. So ILOC people show more positive attitude about inter-caste marriage than ELOC people.

The nineteenth hypothesis reads that, social mobility is preferred significantly more by males than females. The ANOVA result supported this assumption. It could be easily concluded that males preferred significantly more social mobility than females. Because, in traditional countries like India, due to caste system, social mobility is not possible. Due to caste hierarchy, social mobility is not possible. But men have rights to take decisions, so their attitude about social mobility is more favourable than women. Torche (2015) found that males preferred significantly more social mobility but mobility chances are more open for females. This result corroborated nineteenth hypothesis of the study.

The twentieth hypothesis reads that, attitude towards social mobility is significantly more positive among HSC Ss than LSC Ss. The ANOVA result supported this assumption. On the basis of the results, it could be inferred that the HSC subjects had significantly more favourable attitude towards social mobility than the LSC subjects. Because people

having high confidence do the social modification. They try to change and develop the society. So the people having high self confidence are more positive about social mobility.

The twenty first hypothesis reads that, the ILOC Ss develop significantly more positive attitude towards social mobility than ELOC Ss. The ANOVA result supported this assumption. Considering the results, it could be concluded that significantly more positive views towards social mobility were developed by ILOC group than the ELOC group. ILOC people make social mobility at their own. They don't stick to any tradition. They are looking to modernity, so they think rationally and do things useful to the development of society. That's why ILOC people have more positive attitude towards social mobility than ELOC people.

The twenty second hypothesis reads that, attitude towards social change is significantly more favourable among males than females. The ANOVA result supported this assumption. Considering these statistical values it could be concluded that male subjects of the study developed significantly more positive attitude towards social change. Because in male dominated society like India, men are more aggressive about social change. Any social change is put forward by men and accepted by men, so majority of the social workers are men. So men's attitude about social change is more positive than women.

The twenty third hypothesis reads that, the Ss with HSC have significantly more favourable attitude towards social change than the Ss with LSC. The ANOVA result supported this assumption. In view of these results, it could be concluded that the subjects with higher self-confidence had significantly more positive attitude towards social change than the subjects with LSC. There is no other power like self confidence. People having high confidence can make social changes. Instead people having low confidence can't make more social changes. In various studies, it is found that people with high self confidence have significantly more favourable attitude towards social change (Balkrishnan and Babu, 2004; Chengati and Halyal, 1993; Armer and Youtz, 1971). This result does support twenty third hypothesis of the study.

The last hypothesis reads that, The ILOC Ss have significantly more positive attitude towards social change than the ELOC Ss. The ANOVA result supported this assumption. Considering the results, it could be concluded that the subjects having predominance of ILOC have significantly more positive attitude towards social change than ELOC. ILOC people are realistic. They understand the importance of change, so they can accept the new situation created due to changes. They accept these changes. So ILOC people show positive attitude about social change than ELOC people.

The above results describe the Indian social system. Indian society is still under the influence of old traditions and rituals. So, Indian society remains undeveloped today. The status of Indian women is not upgraded yet. Caste system is obstacle in the development of India since long period. Until this obstacle is not destroyed from its root, social change is not possible. So the purpose of present research, is that caste system should be abolished from Indian society, and by the social change, this society be modern and develop.

CHAPTER VI

SUMMARY, CONCLUSIONS, LIMITATIONS, SUGGESTIONS AND RECOMMENDATIONS

Summary:

Caste system and Society are two major issues studied in Sociology. But, psychologists have studied caste prejudice and social change. Caste is centre of Hindu society. All the fields of society have caste consciousness. But it is stated by many researches that caste system is not prosperous to social development. The reason behind caste based discrimination and caste prejudice. The study of prejudices is an issue of psychology. Many psychological factors are cause to caste prejudice. As well as social change is a basic characteristic of each society. Indian society is not exception to it. In the progress of Indian society, caste system is a major obstacle for many years. The value of equality is not rooted in the society due to caste prejudice. Due to it, there are not expected positive changes take place in Indian society and till today Indian society is backward. Education is an important tool of social change. But today, educated people are extreme followers of caste system. So it is necessary to study caste system and social change through psychological angle.

Self Confidence is more important in every aspect of human life. This is an attitude in which person have positive and realistic views of himself and his situations. Self Confidence is much more important thing than other abilities. Self Confidence is the first step to achievement, development, progress and success. Self Confidence is the personality pattern in which the concept of self is the centre or core of gravity (Breckenridge and Vincent, 1965). Self Confidence is not inherited, it is learned. If one has a lot of abilities and knowledge but less confidence then one cannot be a success. But other hand, if one has average abilities and knowledge but more and true self confidence then chances of success are increased. Self Confidence makes a positive and realistic self image. One who is self confident perceives himself to be independent, self reliant, optimistic, self assured, satisfied, successful, forward moving, intellectually adequate, assertive, emotionally mature and socially competent.

Locus of control refers to individuals premise on controlling their lives. The concept, locus of control was first used by Phares and then developed by Rotter in 1954. Then it became an aspect of Personality Psychology. The term refers to individual's belief that they can control events which affect them. A Latin word 'locus' which means place or

location, can either be internal or external. The person believes that they can control their life is internal locus and who believes that environmental factors, chance or fate can control their decisions and life events is external locus. The term locus of control is the framework of Rotter's (1954) Social Learning Theory. He gave the full name to the construct as Locus of Control of Reinforcement, because he wants to bridge behavioural and cognitive psychology. His assumption was that 'reinforcement' i.e. rewards and punishments largely guided to one's behaviour. Through such reinforcements, individual's beliefs about what causes their behaviour are framed. These beliefs guide to determine, what kinds of attitudes and actions adopted by people. Thus it is considered that locus of control is an important aspect of personality. This concept refers as uni-dimensional continuum, ranging from internal to external. Sometimes locus of control seems as a stable, underlying personality construct but research shows that locus of control is largely learned.

Prejudice is the preconceived attitude towards some subjects or individual. Prejudice is an attitude that has a cognitive (belief about a target group), an affective (dislike) and a conative (a behavioural predisposition to behave negatively toward the target group) component. Most researchers assume that prejudice is always negative attitude. Psychologist's remark that prejudice is an intra-psychic process i.e. an attitude held by an individual whereas sociologists have insisted on group based function. Prejudice is a significant aspect of intergroup relations. Peoples tend to live in group, without group or society they can't live happy life. But most of the problems create within the interpersonal and intergroup relations. So it is challenge to work on intergroup relations before all research areas. Psychology also works on this issue. Social psychologists mostly succeed to solve intergroup problems and give important solutions to live happy and positive within group. Prejudice is based on prejudgement towards people or a person. It is not based on experience or knowledge. Prejudice exists in all areas of human life and became a pattern of discrimination, hostility and intolerance among intergroup relationship. A few common examples of prejudice, which are based on one's religion, race, gender, nationality, sexual orientation, social status and caste especially in India.

In the case of India, caste system is very old and yet not solved problem. Though it seems that caste system is division of work, it divides people in society. Though we say that in India there is unity in diversity, the feeling of difference is became part of each individual's unconscious mind. Their unconscious thoughts and feelings come out in the face of different types of prejudices and discrimination e.g. caste violence, slaughters, rape, exploitation, atrocity etc. Khairlanji massacre took place due to caste prejudice. In this incident five people from depressed caste were cruelly killed by people from upper caste.

The people who get married inter-caste, they lose their life due to honour killing. Khap Panchayati, Jati (caste) Panchayati still exist today in society and through it the people are exploited. Depressed classes people, women are being exploited and are being victims of atrocity. The caste consciousness is become so extreme that in Maharashtra a young man (Sagar Shejwal) is killed by bullies from upper caste for only reason that his mobile ringtone was Babasaheb Ambedkar's song (23rd May 2015). In this way due to caste system there is intolerance in Indian society which is obstacle to social change and social development.

Social change is universal and basic nature of society. Social change takes place in primitive and civilised society. The process of social change may be slow or fast. Social change is a community change where all or more people concerned with it. It means that social change occurs in the lives of majority peoples in entire community. Though social change is uniform but its speed differs from society to society. Social change in rural area is slower than in urban areas. Today the speed of social change is faster than medieval times. Industrialisation, education, urbanisation etc. give countenance to social change. Though social change is natural, it occurs to an essential social need. Prediction of social change is not definite. Interaction of number of factors resulted in social change. Social change occurs in nature of modifications or replacement e.g. in India issues like, untouchability, religion, marriage, women's right, gender etc. may undergo for further modification or replacement in future.

The concept of social change is very wide and comprehensive. It includes various areas, but present research focus on some areas. Castes has exists only in India. These castes are based on Hindu religion. In India marriages are takes place only in castes itself. So ratio of inter-caste marriages is very little. It affects on inter-caste migration also, so rate of inter-caste migration is decreased. Indian constitution gives right to everyone for choose mate or life partner. But only for castes pride they did not marry with loved ones, who is not as a same castes. Suppose anyone dare to marry inter-caste, and then they face to 'Honour Killing'. It shows that Indian society not ever accept change.

Even today, Indian women live in slavery condition. She has to freedom by law, but she has kept tied by traditions of society. Society is always given secondary status to her. She is not being involved in family decision making. She treated as indulgence, so rate of rape extremely increased today. Many restrictions are placed on women. For her Purity (for protection of character), her basic needs are not fulfilled, and kept her deprived from her right to live being Human. Because of caste ridden society, men-women not get freedom for mate choice. This makes their emotions intrusive and makes life painful.

Relationships problems are maximized because of marry with an unwanted (unknown) person. Because of this, rate of family problems, violence, divorce and suicide are increased in India. India is on second place in terms of population. Today, Indian society faces various problems of population explosion. It means that, importance and need of family planning is not rooted in Indian society. Only for old customs, traditions and family heir people gave birth to many children. It seems that, society express apathy towards family planning. It leads to Indian society becomes stable and immobile. In a nutshell, caste system and male dominated society becomes an obstacle in social change of India for many decades. So today's need to research on social issues in India and brought possible changes in it.

Self confidence, locus of control and prejudice are topics studied in psychology, so researches on these variables done extremely by psychologists. These studies are quantitative in nature and focuses on that particular variable. But caste system and social change are basically studied in sociology, that's why many more researches done by sociologists than psychologists. The studies done earlier on these variables are descriptive and qualitative, as well as focus on only single variable. So the present researcher has tried to study interaction effect of these variables by quantitative measure. The conclusions of the study mentioned in the review of literature are referred for present study, but these reviews are not fully and directly support for present research hypotheses. For filling this gap, the present research has tried to study the influence of self confidence, locus of control and gender on caste prejudice and sub areas of social change i.e. inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage and social mobility.

Aim of the Study:

Social change is a function of several factors. However, in a small study like the present one it is not possible to incorporate many factors at a time. So, only three factors were used as independent variables of the study, they are gender, self confidence and locus of control. Social change is a very broad concept, which could be assessed on several criteria. But in this study, a few major criteria were used. They are caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social change. In view of this....

Main aim of this study is to evaluate the significance of gender, self confidence and locus of control with regards to caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social

change. The study intends to measure the influence of gender, self confidence, and locus of control on the perception towards caste prejudice, inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage, social mobility and total social change.

Objectives of Study:

Following objectives were framed as guidelines of study.

1. To measure caste prejudice among Ss and search whether males and females differ significantly from each other or not.
2. To examine the extent to which Ss with high self confidence and those with low self confidence differ from each other with regards to caste prejudice.
3. To find out whether Ss with internal locus of control and those with external locus of control differ significantly from each other regarding caste prejudice or not.
4. To measure attitude towards inter-caste migration and examine whether male and females differ from each other significantly or not, in their attitude towards inter-caste migration.
5. To search whether Ss with high self confidence and those with low self confidence differ from each other significantly or not in their attitude towards inter-caste migration.
6. To find out whether Ss with internal locus of control and those with external locus of control differ from each other in attitude towards inter-caste migration or not.
7. To measure attitude towards position of women and search whether there are significant gender differences with regards to it or not.
8. To examine Ss with high self confidence and those with low self confidence differ significantly from each other in their attitude towards position of women or not.
9. To search the extent to which the ILOC Ss and ELOC Ss differ from each other in their attitude towards position of women.
10. To measure attitude towards free choice of mate and search whether males and females differ significantly in it or not.
11. To find out whether Ss with high self confidence and those with low self confidence differ from each other significantly with regards to attitude towards free choice of mate or not.
12. To find out whether Ss with internal locus of control and those with external locus of control differ significantly from each other regarding attitude towards free choice of mate or not.

13. To measure attitude towards family planning and examine the extent to which males and females differ significantly from each other on it.
14. To search whether Ss with high self confidence and those with low self confidence differ significantly from each other in their attitude towards family planning or not.
15. To find out whether ILOC Ss and ELOC Ss differ significantly from each other in their attitude towards family planning or not.
16. To measure attitude towards inter-caste marriage and search whether males and females differ significantly from each other on it or not.
17. To examine whether Ss with high self confidence and those with low self confidence differ from each other significantly or not with regards to attitude towards inter-caste marriage.
18. To find out whether ILOC Ss and ELOC Ss differ from each other significantly in their attitude towards inter-caste marriage or not.
19. To measure attitude towards social mobility, and examine whether males and females differ significantly from each other on it.
20. To search the extent to which Ss with high self confidence and those with low self confidence differ from each other significantly or not with regards to attitude towards social mobility.
21. To find out whether ILOC and ELOC Ss differ significantly from each other regarding their attitude towards social mobility.
22. To measure attitude towards social change and examine whether males and females differ significantly from each other or not.
23. To examine whether Ss with high self confidence and those with low self confidence differ significantly from each other in attitude towards social change , or not.
24. To study whether ILOC and ELOC Ss differ from each other significantly with regards to their attitude towards social change or not.

Hypotheses Tested in the Study:

Assuming that the other factors are kept constant, it is hypothesized that,

1. Caste prejudices are significantly more prevalent among females than males.
2. The Ss with low self confidence (LSC) cherish significantly more caste prejudices than the Ss with high self confidence (HSC).
3. The ELOC Ss observe significantly more caste prejudices than the ILOC Ss.

4. Males have significantly more favourable attitude towards inter-caste migration than females.
5. The HSC Ss have significantly more positive attitude towards inter-caste migration than the Ss with LSC.
6. Significantly more positive attitude is developed towards inter-caste migration, by ILOC Ss than the ELOC Ss.
7. Females have significantly more positive attitude towards position of women than the males
8. The HSC Ss have significantly more positive attitude towards position of women than the Ss with LSC.
9. The ILOC Ss have significantly more favourable attitude towards position of women than ELOC Ss.
10. Males have significantly more favourable attitude towards free choice of mate than females.
11. The HSC Ss have significantly more positive attitude towards free choice of mate than LSC Ss.
12. Significantly more favourable attitude is developed towards free choice of mate by ILOC Ss than ELOC Ss.
13. Males have significantly more positive attitude towards family planning than females.
14. The Ss with HSC develop significantly more favourable attitude towards family planning, than LSC Ss.
15. Attitude towards family planning is significantly more favourable among ILOC Ss than ELOC Ss.
16. Towards inter-caste marriage males have significantly more positive attitude than females.
17. The Ss with HSC have significantly more favourable attitude towards inter-caste marriage than the Ss with LSC.
18. The ILOC Ss have significantly more positive attitude towards inter-caste marriage than ELOC Ss.
19. Social mobility is preferred significantly more by males than females.
20. Attitude towards social mobility is significantly more positive among HSC Ss than LSC Ss.
21. The ILOC Ss develop significantly more positive attitude towards social mobility than ELOC Ss.

22. Attitude towards social change is significantly more favourable among males than females.
23. The Ss with HSC have significantly more favourable attitude towards social change than the Ss with LSC.
24. The ILOC Ss have significantly more positive attitude towards social change than the ELOC Ss.

Sample:

Selecting the sample was a difficult task. It was so, because, in the name of primary schools varied kinds of schools are there in Sangli. Some are convent schools run by Christian Missionaries, where medium of instruction is English. Some schools impart education through English medium, but they are not convent schools. Schools run by Zilha Parishad and corporation are mostly Marathi medium schools. On this background in order to maintain homogeneity it was decided to select the primary schools run by the Zilha Parishad and SMK Corporation.

First a heuristic survey of the primary schools run by Zilha Parishad and SMK Corporation was carried out, afterwards a list of the schools to be selected was prepared. Only those primary schools were selected where medium of instructions were Marathi, and both males as well as female teachers are teaching the students. List of teachers teaching in the selected primary schools was prepared. Separate lists were prepared for males and females and some of their demographic details were noted down. On the basis of this information the teachers having age 30 to 35 years, and with teaching experience of 5 to 10 years were selected. Initially, there were 441 teachers, of which 201 were males and 240 were females. On these teachers Self Confidence Inventory by Rekha Agnihotri, and Locus of Control Scale by Anand Kumar and Srivastava were administered. Scores obtained by them on these scales were noted down.

In this study a 2 x 2 x 2 factorial design was used. The three independent variables were gender, self confidence and locus of control. Each independent variable was varied at two levels. Naturally there were eight classified groups. Initial sample of 441 was distributed in the eight classified groups on the basis of gender, self confidence and locus of control. When the 441 Ss were distributed unequal cell frequencies were found in the groups. Lowest cell frequency was found to be 45; hence it was decided to keep cell frequency 45 in each of the eight classified groups. Extra subjects in most of the groups were removed randomly. To maintain equal cell frequency the effective sample of the study was kept 360. Age range of the Ss was 30 to 35 years. Male female ratio was 1:1.

Tools used for Data Collection:

Properly constructed and well developed scales having good psychometric properties were used for collecting data.

A. Self confidence Inventory:

This inventory was constructed and developed by Rekha Aghinotri. There are 56 items depicting acts or deeds which reflect self confidence. Each item is provided with two alternatives only. The author has provided two types of reliability coefficients. Split half reliability was based on the data collected from 362 Ss. Split half reliability coefficient reported by the author was 0.91. It is very high. Test- retest reliability coefficient was based on data collected on from 116 Ss. Test retest reliability was 0.78, it is high. Validity coefficient was 0.82. Classification scheme is provided by the author.

B. Locus of control Scale:

Originally locus of control scale was constructed and developed by Jullan B. Rotter. This scale was adopted in India by several researchers. The one adopted by Anand Kumar and Srivastava was used in this study for measuring internal or external locus of control. The scale consists of 29 pairs of statements depicted as a and b. the job of the S is to read each pair of statements carefully, and select the one which he/she thinks is more appropriate. Of the 29 pairs of statements, six pairs are filler items. Split half reliability reported by the authors is based on data collected from 500 Ss; it is 0.78. Test retest reliability given by the authors is based on data collected from 345 Ss; it is 0.73.

C. Study of Caste Prejudice Scale:

This scale was constructed and developed by Dhapola. The scale consists of 120 items, each depicting positive or negative behavioural characteristics of the major castes in India. Each item is provided with a five point scale ranging from totally agree to totally disagree. Of the four castes only the 30 items related to prejudice towards Harijans were used in the study. It was considered as an indication of social change.

D. A Battery of Tests Measuring Social Change:

In fact this is an attitude scale, measuring attitude towards six different social problems in India. How it is a battery of test is difficult to understand. However, the authors have selected relevant six areas as indicator of social change. This scale was constructed and developed by Rama Tiwari, Roma Pal and Radha Pandey. The scale consists of 42 items. Each item is provided with six alternatives ranging from totally agree to totally disagree. The statements are related to six areas of social change. The areas are

inter-caste migration, position of women, free choice of mate, family planning, inter-caste marriage and social mobility. Split half reliability of the scale reported by the authors was 0.71, and test retest reliability was 0.72.

Procedure of Data Collection:

Selected teachers were invited ¹ in a small group of 15 to 20 each. Their seating arrangement was made in a classroom of the nearby school. Sufficient space was kept between two Ss, so that one cannot see the answers written by the other S. Once, the Ss took their seats, rapport was formed by informal conversation. When it was observed that the Ss are eager to take the scales, first copies of self confidence inventory were distributed among them. Following instructions were given to them.

“On the following pages you will find a number of statements related to your behaviour. Read each statement carefully, understand it and then decide whether it is true or false in your case. Accordingly, put a tick mark on one of the two alternatives given in front of each statement. There is no time limit, but work as fast as you can. There is no ‘right’ or ‘wrong’ answer, so reply to each statement without any hesitation. Your responses will be treated as confidential matter.”

Procedure of writing responses was demonstrated on the blackboard. The Ss were given sufficient time for writing responses. Filled copies were collected at the end.

Immediately after completion of Self Confidence Inventory Copies of Locus of Control Scale were distributed among the Ss. They were instructed as follows,

“Here are few pairs of statements. First statement is denoted as ‘a’ and second statement is denoted as ‘b’. Read each statement in a pair carefully, and then decide which one of them is relatively more appropriate. Accordingly encircle either a or b. There is possibility that, you might find both the statements in a pair appropriate, in such case you have to decide which of them is relatively more appropriate, and then encircle it. Sometimes you might find both the statements inappropriate. In such case decide which one is relatively less inappropriate, and then select it. There is no time limit for the scale, but you are advised not to waste more time in taking decision about any pair of statements. Your responses will be treated confidential.”

Procedure of the scale was demonstrated on the blackboard. Filled copies were collected at the end only after verifying that the Ss had responded to each of the 29 pairs.

In the second session of data collection, which began after a month, once again similar seating arrangement was made. When the Ss took their seats rapport was formed through informal conversation. Copies of Battery of Test Measuring Social Change were distributed among the Ss. Following instructions were given to them.

“On the following pages some statements regarding various social problems are given. Each statement is associated with six types of responses namely totally agree, more agree, agree, disagree, more disagree and totally disagree. For each of these responses small squares are given in front of the statement. Read each statement carefully, decide the extent to which you disagree or agree with the statement, and then put a tick mark in the appropriate square drawn in front of the statement. There is no time limit, but work fast. Nowhere your identity will be disclosed. Your response will be treated confidential.”

Procedure of writing responses to the statements was explained carefully. Little more time was given for writing the responses, as the statements in the scale were lengthy. At the end filled copied of the scale were collected.

Finally Study of Caste Prejudice Scale was administered on the Ss. Copies of Caste Prejudice Scale were distributed among the Ss. They were given following instructions.

“On the following pages some opinions are expressed about certain castes. Read these statements one after another. You may agree or disagree with these statements. Express your reactions about these statements according to your normal state of mind. Each statement is provided with five alternatives- strongly agree, agree, indifferent, disagree, strongly disagree. If you normally agree with a statement, put a tick mark on “agree”; if you normally disagree with a statement then put a tick mark on “disagree.” If you firmly agree with the statement then put a tick mark on strongly agree. When you firmly disagree with the statement then put a tick mark on strongly disagree. In case of some statements you might find it difficult to decide whether you agree or disagree with it, then you can put a tick mark on indifferent. Please write your response to every statement.”

There was no time limit to the scale, but the Ss were instructed to work fast, without spending much time on any statement. Filled copies were collected at the end.

Variables under Study:

Since, this was a factorial design some variables were treated as independent, and some as dependent.

Independent Variables:

1. Gender
2. Self Confidence
3. Locus of Control

Dependent Variables:

1. Caste Prejudice
2. Inter-Caste Migration
3. Position of Women
4. Free Choice of Mate
5. Family Planning
6. Inter-Caste Marriage
7. Social Mobility
8. Social Change

Research design:

A 2x2x2 factorial design was used. The three independent variables were gender, self confidence, and locus of control. Each independent variable was varied at two levels such as males-females, high self confidence, low self confidence, and internal locus of control-external locus of control.

Statistical treatment of data:

First the data were treated by descriptive statistical techniques mean and standard deviation. Since a 2x2x2 factorial design was used, the data were further treated by Three Way Analysis of Variance. Finally, Scheffe's test of Multiple Comparison was used.

Conclusions:

On the basis of the results of the study following conclusions were drawn-

1. Caste prejudices are significantly more prevalent among females than males.
2. LSC subjects cherished significantly more caste prejudice than the HSC subjects.
3. The subjects with ELOC had significantly more caste prejudice than subjects with ILOC.
4. Males have significantly more favourable attitude towards inter-caste migration than females.
5. Subjects with HSC preferred significantly more inter caste migration than the subjects with LSC.
6. Inter-caste migration was significantly more preferred by ILOC subjects than the ELOC subjects.
7. Males and females do not differ significantly from each other with regards to position of women.

8. HSC subjects had significantly better perception towards position of women than LSC subjects.
9. The subjects with ILOC had significantly more favourable views regarding position of women than the subjects with ELOC.
10. Males have significantly more favourable attitude towards free choice of mate than females.
11. HSC group had significantly better views towards free choice of mate than the LSC group.
12. ILOC subjects have significantly more positive views towards free choice of mate than the ELOC subjects.
13. Males have significantly more positive attitude towards family planning than females.
14. HSC had significantly more favourable views towards family planning than the LSC groups.
15. The subjects with ILOC had significantly more favourable opinion towards family planning than the ELOC subjects.
16. Males had significantly more favourable attitude towards inter caste marriage than the females.
17. HSC subjects developed significantly more favourable attitude towards inter caste marriage than LSC group.
18. The subjects having predominance of ILOC developed significantly more favourable views towards inter caste marriage than the ELOC subjects.
19. Males preferred significantly more social mobility than females.
20. HSC subjects had significantly more favourable attitude towards social mobility than the LSC subjects.
21. The ILOC Ss develop significantly more positive attitude towards social mobility than ELOC Ss.
22. Attitude towards social change is significantly more favourable among males than females.
23. Subjects with HSC had significantly more positive attitude towards social change than the subjects with LSC.
24. The subjects having pre-dominance of ILOC have significantly more positive attitude towards social change than ELOC.

Limitations:

There are some limitations for this study-

1. The sample size is small and area of the study is limited to Sangli District.
2. There is lack of prior research studies on the topic.
3. Limited statistical tools are used for interpretation of data.
4. Only three independent variables related to caste prejudice and social change is studied.

Suggestions:

In view of the findings of study the following suggestions were made.

1. More psychological studies should be carried out to find out the factors that are responsible for observing caste prejudice; these studies might help in eradicating the caste system.
2. Education of Secularism and Gender Equality must be started from school level.
3. People should accept rising social change which is helpful to upgrade society.
4. Secularism and Gender Equality must be a part of thoughts and behaviour of people.
5. Researchers, social activist and government should find reasons of non-secularity and try to eradicate it.
6. Government motivates and appreciates inter-caste and inter-religion marriages, social migration and mobility.
7. Government and Funding agencies motivate researchers for search a real picture of Indian society and valuable information about social change.

Recommendations:

Education of Secularism and Gender Equality given to the people at grass root level should be done on war footing.

Psychologists should prepare action plans for developing rational thinking about caste and social change among the people.

There is a scope for psychological study on caste prejudice and social change.

THE INFLUENCE OF SELF - CONFIDENCE, LOCUS OF CONTROL ON CASTE PREJUDICE AND SOCIAL CHANGE AMONG PRIMARY TEACHERS

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