CHAPTER-II
THEORETICAL BACKGROUND
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There are countless numbers of variables affecting the personal values of the students. School Environment and Home Environment have been selected for the present investigation. In order to use these variables effectively, adequate study and understanding of these variables is a must. It is for this purpose, all the terms that were employed (i.e. Personal values, School Environment and Home Environment) during the course of this study have been discussed in this chapter.

Before defining the terms Personal Values, School Environment, and Home Environment, it is necessary to define the each word separately, so that the meaning of each compound term becomes clear.

2.1 CONCEPT OF PERSONAL VALUES

PERSONAL

According to Collin’s Co build Dictionary (1997), the meaning of the word “personal” is an opinion, quality or thing that belongs or relates to one particular person rather than to other people.

According to Oxford Advanced Learner’s Dictionary (2000), personal means your own; not belonging to or concerned with anyone else; connected with individual people.

VALUES

According to Lewis (1950), our judgment of value of good and evil, right or wrong, better and worse is a kind of genuine empirical knowledge that is comparable to empirical knowledge in other fields.

According to Good’s Dictionary of Education (1959), “Values are any characteristics deemed important because of psychological, social, moral or aesthetic considerations”.

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Broudy, H.S. (1961) considers value as a mere general name for “worthiness to be chosen” and these are situations where we have problems of what is better, but not much of problem as to what is right.

According to Allport (1961) defines value as “a belief upon which man acts by preference. Values are simply enduring attitudes about class of observation held by mature individual, one who had thought about and organized attitudes into comprehensive systems. The extent to which individual’s image of himself is reflected in his values will determine his emotional reaction to attempt to change his values or attitude on which values are based.” Allport further says that value means relative prominence of subject’s interest or dominant interest in personality.

According to Brubacher (1969), “Value may be defined as simple or immediate liking, prizing or desiring. They satisfy a unique craving or want which cannot be satisfied by any other thing.”

Verma (1972) writes, “(a) value is a conception of desirableness of an object or activity for the well being of an individual, (b) motivational property of value lies in the goal, (c) values can be organized in a hierarchy in the personality of an individual, (d) values influence the individual’s behaviour, his likes and dislikes, his goals and all his activities and (e) values have social, personal and psychological characteristics.”

Rokeach (1973) defines a value as an enduring belief, a specific mode of conduct or an end state of existence, is personally or socially preferable to an opposite or converse mode of conduct or end state of existence. Psychologists agree that values are moral, motivational, directive, cognitive-affective, pervasive and basic.

According to J.P. Franenkel (1973), values represent what a person considers important in life and he defines values as “the ideas as to what is good, beautiful, effective or just, and therefore worth having, worth doing or worth striving to attain.” They serve as standards by which we determine if a particular thing (object, idea, policy, etc) is good or bad, desirable or undesirable, worthy or unworthy or some place in between these two extremes.
According to Damadar Suar (1992), values are desirable ideals located centrally within one’s belief system. They are transferred from generation to generation through education, early experience in family, schools and through socialization in organizations and institutions. Values are also institutionalized partly in form of legislation; ultimately they constitute an attribute of individual as well as of the collective culture. Thus values govern human behaviour.

Angira (1995) thinks that values are ideas about desirable states of affairs shared by members of a group or culture. Values are inculcated in childhood and transferred at later stages. They guide our behaviour, act as actions and enable us to choose good or bad throughout life. We can understand a person through the knowledge of his values.

According to Anitha Shetty (1997), “Value is a conception, explicit or implicit, distinctive of an individual or characteristics, which influences the selection from available modes and ends of action.”

Shetty and Pushpanadham (1997) opine that values provide motivational energy, drive, perseverance for one’s action and ever self-evaluation and correction.

According to Bhardwaj (2001), “Values are thus fundamentally social in origin as well as in their manifestation. The more complex the society becomes, the greater is the need for operation of values.” He further adds that values can be broadly classified as (1) positive values and (2) negative values. Whether a value is positive or negative is decided by the culturally defined norms at a given point of time. Thus, values may be defined as those desirable ideals and goals which are intrinsic in themselves and which, when achieved or attempted to be achieved, evoke a deep sense of fulfillment to one or many or all parts of what we consider to be the highest elements of our nature. Values are norms, which hold and sustain life and society and establish a symbiotic and interdependent relationship between humankind and ecosystem. Values denote a fundamental category; in a common understanding they correspond to what we mean when it is said that Truth, Beauty and Goodness are the Supreme values of life. They occur to us whenever we try to
conceive all those states of our being or becoming in which we are likely to find some kind of ultimate fulfillment.

Values are those standards or codes of conduct conditioned by one’s cultural tenets, guided by conscience, according to which one is supposed to conduct himself and shape his life pattern by integrating his benefits, ideas and attitudes to realize the cherished ideals and aims of life. By values we mean the criterion or basis of choosing between alternative courses of action. In fact, values are those guiding principles of life which are conditioned to one’s physical and mental health as well as to social welfare and adjustment and which are in tune with one’s culture. They are the key choices that shape the type of life that man builds for humanity and the kind of person he becomes and these reflect his basic values. In other words, values may be described as a system of personality traits which are in harmony with the inner nature of an individual and which are in accordance with the values approved by the society.

There are various kinds of values, and there is a hierarchy of values. The values are subjective and internal (i.e. values are born out of mind’s power of imagination) or objective and external (i.e. value of an object is influenced by the social environment). Values have their foundations in higher and lower interests. The values, which are born out of unthoughtful desire or animal instincts, are the lowest values. While the values that are rationally conceived and are in tune with cosmic design are higher values.

Value is also used in intrinsic and instrumental sense, by intrinsic value we mean, being good in itself and by instrumental value we mean, being an aid in gaining some intrinsic value. As a matter of fact both kinds of values are interrelated, mutually complimentary, supplementary and are essential for the growth and development of children.

The number of values ranges from three SATYAM (truth), SHIVAM (goodness), SUNDARAM (beauty) to 83 (reportedly atomized by NCERT). Broadly, the entire gamut of values may be classified into two types: one, the eternal, absolute or root values and two, the temporal and mundane values.
Different educationists and philosophers have classified values differently. Mascarendhas (1983) classified them as professional values, operational values and dynamic values. National Education Policy (1986) classified all the values into three main categories: Personal Values, Social Values and National Values. Figure 2.1 clearly shows that adherence to personal values would promote better social and national values. The values establish a symbiotic and interdependent relationship between humankind and ecosystem, leads to the refinement of life in all the spheres (physical, emotional, mental and spiritual). Ultimately it leads the individual to the highest-peaks of civilization by promoting truth, goodness and beauty.
**Figure 2.1: Different categories of values**

Values can be classified into four categories namely (1) Personal values, (2) Cultural values, (3) Social values and (4) Work values.

(1) Personal values: Personal values are principles that define you as an individual. Personal values such as, honesty, reliability and trust determine how you will face the world and relate with people.

(2) Cultural values: Cultural values, like practice of your faith and customs, are principles that sustain connections with your cultural roots. They help you to feel connected to larger community of people with similar backgrounds.

(3) Social values: Social values are principles that indicate how you relate meaningfully to others in social situations, including those involving family, friends and co-workers.

(4) Work values: Work values are principles that guide your behaviour in professional contexts. They define how you work and how you relate to your co-workers, bosses and clients. They also reveal your potential for advancement (http://ilearn.seneac.on.ca/career/goals/valuescareerpath.html 12/02/2007).


As far as traditional classification of values is concerned there are four classes of values namely Artha, Kama, Dharma and Moksha. Though the criteria of classification of both modern and traditional classification of values differ yet modern values show affinity with four traditional values as follows: -

(1) Artha- (i) Economic values
(2) Kama- (ii) Organic /health values
   (iii) Aesthetic values
   (iv) Recreational values
   (v) Hedonistic /Pleasure values

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This affinity shows that there is interdependence of values and ideals, so stress should be laid on the real well-being of the individual (N.N. Kar, Value Education A Philosophy of Education, 1996).

PERSONAL VALUES

A value is a belief, a mission, or a philosophy that is meaningful. Everyone has a set of values. These values are what determine which aspects of life are regarded as important or beneficial. Values help determine one’s tastes, one’s way of life, one’s entertainment, one’s social, political and religious interactions. Everybody holds many values and these values are liable to change as one grows. Some of these values may be ‘superficial’, ‘transitory’ or fitting solely the moment in which one finds oneself. While other values, the core values are more fixed and may stay with one throughout one’s life. These core values are one’s personal values. Every individual has a core set of personal values, whether the individual is consciously aware of it or not (http://EzineArticles.com/?expert=12/02/07).

Collectively the term personal values stands for the convictions regarding what is believed to be important and desirable. Personal values come in two varieties: Terminal and Instrumental. Terminal values are the desired end-states that a person strongly wants to achieve such as ‘a comfortable life’, ‘freedom’ or ‘salvation’. Each individual has a different set of values in his or her values complex. Instrumental values are convictions about a person’s desired characteristics or way’s of behaving such as ‘ambitious’, ‘forgiving’ or ‘polite’. Individuals possess instrumental values because they believe that each one helps them achieve these terminal values. For instance, ‘ambition’ may be an instrumental value that helps one progress towards the terminal value of ‘a
comfortable life’ (www.Wright.edu/~scottwilliams/leaderletter/valueshtm12/02
2007).

Personal values for an individual are a reflection of the highest principal of
mind and thought, and can even be said to be part of the spiritual domain. Values
are seated in the mind. Mind contains fact processing at its base and pure
conception and pure thinking at its top. In between, in the middle, is the seat of
values and sentiments. In the middle part of mind, the vital mental, lies an
individual’s interests, opinions, sentiments, beliefs, values and ideals. It is here
where one develops knowledge of life’s workings, where one’s knowledge is
imbued with feelings and emotions. In fact middle mind is considered as the
source of personal values.

Personal attitudes and personal values appear quite similar. However, on
closer analysis there appears a distinct difference between the two. For one, an
attitude reflects more of one’s vital behaviour and action, whereas the values
reflect more of one’s mental beliefs, which may or may not be expressed through
one’s behaviour (http:www.gurusoftware.com/Gurunet/personal/levels.htm 11/02
/2007).

Personal values evolve from the experiences with the external world and
change over time. Personal values are implicitly related to a degree of behavioural
freedom or autonomy of human beings; they guide decisions by allowing for an
individual’s choice to be compared by each choice’s associated values. Personal
values developed early in life may be resistant to change. They may be derived
from those of particular groups or systems such as culture, religion and political

Personal values can range from commonplace, such as the belief in hard
work and punctuality, to the more psychological, such as self-reliance, concern for
others, and harmony of purpose. Life can be energized by making full effort to
implement the values. Once the values are identified that are meaningful, strategies
can be developed to implement them. When determined efforts are made to
implement those strategies, good fortune is sure to follow. Table 2.1 shows the list
of personal values, which may ensure an individual’s success.

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<table>
<thead>
<tr>
<th>Accomplishment, Success</th>
<th>Flair</th>
<th>Progress</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accountability</td>
<td>Freedom</td>
<td>Prosperity, Wealth</td>
</tr>
<tr>
<td>Accuracy</td>
<td>Friendship</td>
<td>Punctuality</td>
</tr>
<tr>
<td>Adventure</td>
<td>Fun</td>
<td>Quality of work</td>
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<tr>
<td>All for one &amp; one for all</td>
<td>Global view</td>
<td>Regularity</td>
</tr>
<tr>
<td>Beauty</td>
<td>Goodwill</td>
<td>Respect for others</td>
</tr>
<tr>
<td>Calm, quietude, peace</td>
<td>Goodness</td>
<td>Responsiveness</td>
</tr>
<tr>
<td>Challenge</td>
<td>Gratitude</td>
<td>Results-oriented</td>
</tr>
<tr>
<td>Change</td>
<td>Hard work</td>
<td>Rule of Law</td>
</tr>
<tr>
<td>Cleanliness, orderliness</td>
<td>Harmony</td>
<td>Safety</td>
</tr>
<tr>
<td>Collaboration</td>
<td>Honesty</td>
<td>Satisfying others</td>
</tr>
<tr>
<td>Commitment</td>
<td>Honour</td>
<td>Security</td>
</tr>
<tr>
<td>Communication</td>
<td>Independence</td>
<td>Self-givingness</td>
</tr>
<tr>
<td>Community</td>
<td>Inner peace, calm</td>
<td>Self-reliance</td>
</tr>
<tr>
<td>Competence</td>
<td>Quietude</td>
<td>Service (to others, society)</td>
</tr>
<tr>
<td>Competition</td>
<td>Innovation</td>
<td>Simplicity</td>
</tr>
<tr>
<td>Concern for others</td>
<td>Integrity</td>
<td>Skill</td>
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<tr>
<td>Content over form</td>
<td>Justice</td>
<td>Speed</td>
</tr>
<tr>
<td>Continuous improvement</td>
<td>Knowledge</td>
<td>Spirit of life (using)</td>
</tr>
<tr>
<td>Cooperation</td>
<td>Leadership</td>
<td>Stability</td>
</tr>
<tr>
<td>Coordination</td>
<td>Love, Romance</td>
<td>Standardization</td>
</tr>
<tr>
<td>Country, love of (patriotism)</td>
<td>Loyalty</td>
<td>Status</td>
</tr>
<tr>
<td>Creativity</td>
<td>Maximum utilization</td>
<td>Strength</td>
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<tr>
<td>Customer satisfaction</td>
<td>Meaning</td>
<td>Succeed; a will to success</td>
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<tr>
<td>Decisiveness</td>
<td>Merit</td>
<td>Achievement</td>
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<tr>
<td>Delight of being, joy</td>
<td>Money</td>
<td>Systemization</td>
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<tr>
<td>Democracy</td>
<td>Openness</td>
<td>Teamwork</td>
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<tr>
<td>Discipline</td>
<td>Peace, Non-violence</td>
<td>Timeliness</td>
</tr>
<tr>
<td>Discovery</td>
<td>Perfection</td>
<td>Tolerance</td>
</tr>
<tr>
<td>Ease of use</td>
<td>Personal growth</td>
<td>Tradition</td>
</tr>
<tr>
<td>Efficiency</td>
<td>Pleasure</td>
<td>Tranquility</td>
</tr>
<tr>
<td>Equality</td>
<td>Positive attitude</td>
<td>Trust</td>
</tr>
<tr>
<td>Excellence</td>
<td>Power</td>
<td>Truth</td>
</tr>
<tr>
<td>Fairness</td>
<td>Practicality</td>
<td>Unity</td>
</tr>
<tr>
<td>Faith</td>
<td>Preservation</td>
<td>Variety</td>
</tr>
<tr>
<td>Family</td>
<td>Privacy</td>
<td>Wisdom</td>
</tr>
<tr>
<td>Family feeling</td>
<td>Problem solving</td>
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(http:www.gurusoftware.com/Gurunet/personal/Topics/values.htm 11/02/2007)
G.P. Sherry and R.P. Verma (1971) have selected ten personal values for assessment, which have relevance to the indigenous milieu. Operational definitions of these ten values are as follows:

(A) Religious value: This value is defined in terms of faith in God, attempt to understand him, fear of divine wrath and acting according to the ethical codes prescribed in the religious books. The outward acts of behaviour expressive of this value are going on pilgrimage, living a simple life, having faith in the religious leaders, worshipping God and speaking the truth.

(B) Social value: This value is defined in terms of charity, kindness, love and sympathy for the people, efforts to serve God through the service of mankind, sacrificing personal comforts and gains to relieve the needy and the afflicted of their misery.

(C) Democratic value: This value is characterized by respect for individuality, absence of discrimination among persons on the basis of sex, language, religion, caste, colour, race and family status, ensuring equal social, political and religious rights to all, impartiality and social justice and respect for democratic institutions

(D) Aesthetic value: It is characterized by the appreciation of beauty, form, proportion and harmony, love for literature, love for fine arts, drawing-painting, music, dance, sculpture, poetry and architecture, love for decoration of home and the surroundings, neatness and system in the arrangement of the things.

(E) Economic value: This value stands for desire for money and material gains. A man with high economic value is guided by considerations of money and material gains in the choice of his job. His attitude towards the rich persons and the industrialists is favourable and he considers them helpful for the progress of the country.

(F) Knowledge value: This value stands for love of knowledge of theoretical principles of any activity, and love of discovery of truth. A man with knowledge of theoretical principles underlying a work essential for the success in it. He values hard work in studies, only if it helps develop ability to
find out new facts and relationships, and aspires to be known as the seeker of knowledge. For him knowledge is virtue.

(G) Hedonistic value: It is the conception of desirability of loving pleasure and avoiding pain. For a hedonist the present is more important than the future. A man with hedonistic value indulges in pleasure of sense and avoids pain.

(H) Power value: It is defined as the conception of desirability of ruling over others and also of leading others. The characteristics of high power value are that he prefers a job where he gets opportunity to exercise authority over others, that he prefers to rule in a small place rather than serve in a big place, that the fear of law of the country rather than the fear of God deters him from having recourse to unapproved means for making money, and that he is deeply status-conscious and can even tell lie for maintaining the prestige of his position.

(I) Family Prestige value: It is the conception of desirability of such items of behaviour, roles, functions and relationships as would become one’s family status. It implies respect for the roles, which are traditionally characteristic of different castes of Indian society. It also implies the maintenance of the purity of family blood by avoiding the inter-caste marriages. It is respect for the conservative outlook as enshrined in the traditional institution of family.

(J) Health value: It is the consideration for keeping the body in a fit state for carrying out one’s normal duties and functions. It also implies the consideration for self-preservation. A man with high health value really feels if through some act of negligence he impairs his health, he considers good physical health essential for the development and use of his abilities.

2.2 CONCEPT OF SCHOOL

According to John Dewey (1921), “School is a special environment where a certain quality of life and certain type of activities and occupations are provided with the object of securing the child’s development along desirable lines.”

According to Smith, Stanley and Shores (1956), “The school-who attends it, what and how they are taught, and how it is operated and controlled is always
influenced by the controlling sentiments, ideas and social practices comprising the culture.”

According to Good (1959), “School is an organized group of pupils pursuing defined studies at defined level and receiving instructions from one or more teachers frequently with the addition of other employees and offices such as Principal, various supervisors of instructions and a staff of maintenance workers usually around in a single building or group of buildings.”

According to Ronald G. Corwin (1965), “Schools are complex systems of organizations. An organization is made up of people in a rationally stable interaction system. The relationships that form in the system constitute its structure, which is the basis of the organization’s stability; the structure is comprised of positions, which endure as membership changes.”

Waller, W. (1965) states that the school is a closed system of social interaction, which exists wherever, and whenever teachers and students meet for the purpose of giving and receiving instruction.

According to Parsons (1967), as do all the organizations, school also have three levels of authority over the basic functions viz. institutional, managerial and technical. The institutional level tries to link the school with its environment. The managerial level controls the internal administrative functions of the institution. The technical level is concerned with teaching – learning process.


According to Shamshad Hussain (2005), “If we analyze the different letters of the word ‘school’ we find that ‘S’ stands for scholastic, ‘C’ for commitment or community living, or character, ‘H’ for healthy attitude, ‘O’ for obedience and openness of mind and ‘L’ for learning and liberty. Every attempt is to be made towards achieving the goal of education by inculcating various characteristics and attributes, as stated above”.

Thus school is a social institution established by the society for the purpose of preparing the young to participate in that society. Like all social institutions its fundamental character is determined by the society it serves. What a society is and
what it wants to be are reflected in its educational system. In short, every school presupposes a social system, which is mirrored in the instructional programme as well as in the management and operation of the school.

The schools are symbols of progress and centers of the past and present values where human beings are equipped with academic competence and technical skills. School constitutes an integral part of society, and acts as the most important agent of socialization, which involves the development of pupil’s natural, intellectual, emotional and moral potentialities. Schools are required to meet the challenging needs of the society. School as an organization and as a subsystem of the broader educational system is, in fact, a complete total system in itself, where input (pupils) are converted into output (citizens) through the various processes of instruction, guidance and experience.

In the development of personality of the individual, the school is a third factor, the first two being, family and the playgroup. The school not only acts as a socializing agency and as an agency of social control but also performs the function of community service. School keeps the moral power of the society secure. They are the guardians of the society’s future leaders of the nation. School shapes the future of the country by achieving the complete development of these leaders. Along with it, the school also performs the important duty of preparing the individuals to lead a good life.

In nutshell, school is a community within a community, having a concentric connection between them under a symbiotic relationship of ensuring the continuance of each other. It is the focal point of social interaction in the total social agencies and influences, in building the personality of the growing child. It is a potential educational agency with a character and a limited but real autonomy of its own. It is a place, which conserves and promotes culture and civilization, prepares children for citizenship, caters to physical, vocational, moral and social needs of the pupil.
2.3 CONCEPT OF ENVIRONMENT

According to Woodworth and Marguis (1948), “Environment covers all the outside factors that have acted on the individual since he began life.”

According to Good’s Dictionary of Education (1959), “environment is a general term designating all the objects, forces and conditions that affect the individual through such stimuli, as he is able to receive.”

Boring, Lang field and Welds (1961) view the environment is everything that affects the individual except his genes.

According to Collin’s Cobuild Dictionary (1997), environment is all the circumstances, people, things and events around them that influence their life.

Environment includes all the factors that surround the organism from the time of conception, namely the formation of fertilized ovum or zygote. Until the baby is delivered, it is influenced by prenatal environment, and after birth it is influenced by postnatal environment. In fact, environment influences an individual from the womb to the tomb. It is the sum total of stimulation or any and every influence with which an individual comes into contact after the hereditary pattern has been received through the germ plasma. It includes the effect of training, trial and error learning, influences of home, school, neighborhood, hospital, church, playground, climate, geographical location and anything else that stimulates the senses in anyway.

Broadly, the term environment includes physical environment and social environment. Physical environment is concerned with nutrition and climatic conditions. While social environment or social heritage refers to the culture surrounding an individual, which is handed down to the individual from successive generations of human beings.

There are two types of environment namely (1) internal and (2) external. Internal Environment includes all the conditions that an individual gains in the womb of mother. Cells, chromosomes, genes are the parts of heredity and covered by cytoplasm. External Environment includes all the conditions that surround the individual that is everything outside the organism which stimulates and to which the organism responds consciously or unconsciously. In short, environment is the
aggregate of all the external forces, influences and conditions, which affect the
life, nature, behaviour and the growth, development, and maturation of living
organism. In human development, environment makes the same contribution as the
individual’s heredity to his existence.

The present study is concerned with two types of environment namely-
school environment and home environment. Both the environment of the school
and of the home play a significant role in the growth and all round development of
the child, because both of these environments respectively leave a definite imprint
on the child’s personality. In this context home—as the immediate environment of
the child holds uppermost position and has a very important role to play. Since
home/family constitute the child’s first environment, its members are the most
significant people during the early formative years. It is the most important
informal agency of the child’s socialization.

Stepping off from the threshold of the home, the next immediate
environment in which the child finds himself is the school—the society in miniature.
In fact, the school is a connecting link between the home and the external world
and makes the child capable enough to face the challenges and multifarious
problems of life and the wider society outside to lead a good life.

In short, any environment whether home/school exerts a great deal of
influence on the development of the child. The child learns much according to the
environment in which he finds himself. So it is necessary to keep the children
away from an unhealthy environment. The environment should be such that it is
conducive to their development and in accordance with the ideals of the society.
So everyone should try to do this duty towards the child.

2.4 CONCEPT OF SCHOOL ENVIRONMENT

Collectively the term school environment implies all the circumstances,
people, things and events that are around the pupils at school, which influence
their lives. It includes the sum total of all the social, moral, economic, political
physical and intellectual factors which influence the development of the individual
and contribute to teaching-learning situations e.g. individual differences among the
members of the group, teacher’s personality, teacher-pupil relationship etc. In fact, school environment means environment of the special institutions where the work of education is carried out.

According to Good (1945), school environment refers to the environment as perceived by the students and as is measured on the environment scale.

According to Abha Rani Bisht (1982), “The psychological environment of a school perceived by its students is the school climate of that college.”

According to Sweeney (1988), school climate is a term used to describe how pupil feels about their school.

Lindelow (1989) suggested that school climate was the feeling an individual got from experience within a school system. More specifically, climate was the composition of norms, expectations and beliefs characterizing the school and social system as perceived by its members.

A school’s environment is the thread that connects the multitude of activities on a campus. In many respects this thread is almost invisible, yet everyone experiences its influence. Positive social relationships and attitudes about school are as important to the environment as are safe and well-kept buildings and grounds. A safe, clean and well-maintained school with a positive psychosocial climate and culture can foster school connectedness, which in turn boosts student and staff health as well as students’ educational achievement.

A school’s physical environment includes the school building and the surrounding grounds, such as noise, temperature and lighting as well as physical, biological or chemical agents. The psychosocial school environment encompasses the attitudes, feeling and values of students and staff. Physical and psychological safety, positive interpersonal relationships, recognition of the needs and success of the individual, and support for learning are all parts of the psychosocial environment. The other factors that can affect a school’s environment include: the economy; social, cultural and religious influences; geography; socio economic status of students’ families and legal, political and social institutions. Creating and sustaining healthy school environment requires commitment from everyone in the
school—the students, the administrators, the teachers and the maintenance staff (http://www2.edu.org 5/30/2006).

In fact, school environment plays an influential role in a child’s life. Next to family, the school is the most important experience in the process of child’s development. When the child enters the school arena, he or she is presented with new opportunities in terms of socialization and cognitive development. These opportunities are provided in different measures in different schools, and may have a direct impact on the cognitive and affective behaviour of the students. The development of child occurs as a result of interaction with the environment either in the form of physical interaction with the world of concrete objects or psychological and social interaction with the environment. That is why, school is regarded as the most significant and comprehensive formal agency of education, which is expected to provide the students with all kinds of experiences that they need in order to develop and sharpen their capacities.

In a school, the social adjustment is quite different from what the child has known at home. In environmental terms, he learns to relate in a personal way to a new authority figure, the teacher /principal, whose personality values, and ways of discipline may differ from those of his family. In fact, school environment plays an important role in achieving the goals framed for the children; because it has a maximum impact on their thinking, reasoning, problem solving, behaviour, achievements, attitudes and values.

Since school is a social system, it has two important aspects, one is the physical and the other is organizational including human relationships. And according to Griffith (1964) there are two types of school systems – open and closed. A closed system is independent of its environment and does not describe the school system as organization. In an open system, there is an input-output relationship with its environment. It maintains itself in steady state and is self-regulating. On the basis of behaviour of the individual (the manager, the principal and the teacher), which very much counts in forming a school climate, the school set ups are of three types:
1. Autocratic or authoritarian type of set up: In this type of set up, the manager, or the principal or the teacher of the school is treated as conservative, rigid and would tend to maintain status quo.

2. Democratic type of set up: In this type of set up, the manager or the principal or the teacher respects the individuality of the other persons of the organizations.

3. Laissez-faire type of set up: In this type of set up, there is no guidance or direction but the individuals are free to act.

*Karuna Shankar Misra* (1984) has given the six dimensions of the school environment. Operational definitions of these dimensions are as follows:

(A) **Creative Stimulation:** It refers to teacher's activities to provide conditions and opportunities to stimulate creative thinking.

(B) **Cognitive Encouragement:** It implies teacher's behaviour to stimulate cognitive development of student by encouraging his actions or behaviour.

(C) **Permissiveness:** It indicates a school climate in which students are provided opportunities to express their views freely and act according to desires with no interruption from teachers.

(D) **Acceptance:** It implies a measure of teacher's unconditional love, recognizing that students have the right to express feeling, to uniqueness, and to be autonomous individuals. Teachers accept the feelings of students in a non-threatening manner.

(E) **Rejection:** It refers to a school climate in which teachers do not accord recognition to student’s rights to deviate, act freely and be autonomous persons.

(F) **Control:** It indicates autocratic atmosphere of the school in which several restrictions are imposed on students to discipline them.

In India, school climate differs from institution to institution. In short, we can say that school environment is a powerful force and plays a pivotal role in the all-round development of the child. School is a social institution where a number of teachers having different personality traits, values and dispositions have to work together for the harmonious development of the child’s abilities, attitudes and the
personality as a whole. The interaction goes on among the teachers and between the principal and the teachers, which weaves an intricate and delicate web of the school climate.

In the present study, students studying in Government schools and Private schools have been taken into consideration. By Government schools the investigator means ordinary government schools, which are managed and financed by the government. By Private schools the investigator means those schools which are managed by the private management but receive 95% grant-in-aid from the government.

2.5 CONCEPT OF HOME

Frank (1948) states that it is the family, which is the essential agency for the development of the morality among children and introduces them to the culture in which he grows.

Udry (1966) regarded family as the basic social institution for two reasons: first, it may be the prime mover in determining the nature of life in a given society. Second, the family is the primary determinant of the life chances of the individual born into it.

Hurlock (1968) opines that home is the basic unit of growth, experience and fulfillment or failure.

According to Johnson and Medinus (1969), “Family is the socio-biological unit that exerts the greatest influence on the development and perpetuation of the individual’s behaviour. The psychological atmosphere of a home may fall into any of the four quadrants, each of which represents one of the four general combinations: acceptance-autonomy, acceptance-control, rejection-autonomy, and rejection-control.”

Johnson (1973) observes that in the family, the child acquires his initial status, the basic structure of his personality and his initial resources for making his contribution to society as an individual. Usually family obligations cannot be delegated to others as specialized responsibilities as they can be in the case of occupation.
Jerslid (1975) describes home as the most important part of the child’s social network, this is because the members of the family constitute the child’s first environment and are the most significant people around them.

According to Oxford Advanced Learner’s Dictionary (1994), “home is a place where one lives, especially with one’s family.”

Bhardwaj (2001) considers family as the first unit with which the child has continuous contact and it is also the most powerful medium through which value systems develop.

Home is the first and the closest environment for a child to come in contact with. The family—the fundamental unit of human society lays the background for inculcation of values and is the most significant place for the development of the child. Along with it, the family also contributes in the important task of creating wholesome individuals.

The family is the first school of the child where the ‘humanizing’ takes place. The family acts to teach the child the culture and the sub-culture. The child learns not only the overt behaviour, but he also learns the social, moral and economic values. Family is the cradle of a child in which the child is nursed and brought up. Hurlock (1978) maintains that from contacts with family members, children lay foundations for interests and attitudes towards people, things and life in general. As social horizons broaden and children come in contact with peers outside the home, these early foundations, laid in the home, may be changed and modified, though they are never completely eradicated. Instead they influence later attitudes and behaviour patterns.

Family does not merely mean number of members living under one roof; rather it is the psychological bond among its members, which forms an important aspect of the family. Since family constitutes the first environment of the child, its members especially the parents and sibling are the most significant people during the early formative years. Parents influence the children by what they think, how they feel and what they do in the family. Anything a parent does to a child or with a child has its aims to control the child, to modify or to maintain a desired form of behaviour. Healthy parental relations in the home are a medium for providing
wholesome and adjustable personalities required for success in life. Indeed, a school of psychology predicted that a predisposition to anxiety is present in the infant at birth, which may be aggravated or controlled according to the early childhood experiences of the individual.

It is during the first three or four years of life that the child’s personality is organized and the foundations of the personality are thus laid down in these early years (Hadfield, 1962). In fact, home and parents play the most important part in ‘laying the foundation’ of the child’s personality. This is simply because they constitute the most influencing part of the child’s environment.

2.6 CONCEPT OF HOME ENVIRONMENT

Collectively, the term home environment stands for all the circumstances, which assert their influence on the child since conception to death. Consciously or unconsciously the home environment moulds the behaviour, personality, attitude, level of aspiration, aptitude, social maturity, emotional maturity and self-confidence of the child. There are four aspects of home environment, which are likely to overlap to a greater or less degree. These aspects of environment are (a) Cultural, (b) Material, (c) Motivational, and (d) Emotional.

(a) Cultural-It includes factors as the educational level of the parents, the books in the home, the leisure interests, and their reading habits.

(b) Material-This aspect is concerned with the income of the parents and the siblings, and general living conditions in the home.

(c) Motivational-This aspect is concerned with the parents’ attitude towards the child’s educational progress and the future employment.

(d) Emotional-This aspect is concerned with the degree of harmony in the home, the emotional security of the child, and the interest taken by the parents in the child’s general welfare (Elizabeth Fraser, 1959).

Home environment comes under the heading, external environment. In fact home environment can be defined as the aggregate of all the physical and psychological conditions that determine the growth and development of the child. The physical and psychological conditions that determine the growth and
development of the child consists of socio economic-status of the family, number of children, facilities available at home, attitude of the parents and parent-child interaction. All these combined constitute the home environment.

Basically three types of environment prevail in the Indian family:

(a) Authoritarian, Dominant and Overprotected: In this environment, the parents dominate and direct the child in all the fronts. The parents decide on all the issues of child’s life. They make personal criticism, assume all the responsibility, initiate all activities, define goals, impose them on child and maintain wide social distance from children.

(b) Democratic, Permissive and Accepting: In this type of environment, the family members share close relationship with children, asks for contributions and encourages group interaction.

(c) Laissez-Faire- cum Submission: This type of environment is in contrast to the authoritarian setup. The parents operate, as the observers of the family, make no attempt to regulate or orient his/ her ideas. They allow complete freedom to the child. No clear goals are established and no restrictions are imposed.

One of the securities, which is provided by the parents, is psychological security. A child who gets an adequate dose of psychological security has every chance to grow into sturdy, cheerful, cooperative and useful adult

Karuna Shankar Misra (1989) has given the ten dimensions of home environment. Operational definitions of these dimensions are as follows:

(A) Control: It indicates the autocratic atmosphere in which many restrictions are imposed on the children by the parents in order to discipline them.

(B) Protectiveness: It implies prevention of independent behaviour and the prolongation of infantile care.

(C) Punishment: It includes physical as well as affective punishment to avoid the occurrence of undesirable behaviour.

(D) Conformity: It indicates parents directions, commands or order with which child is expected to comply by action. It refers to demand to work according to parent’s desires and expectations.
(E) Social Isolation: It indicates the use of isolation from beloved persons except family members for negative sanctions.

(F) Reward: It includes material as well as symbolic rewards to strengthen or to increase the probability of desired behaviour.

(G) Deprivation of privileges: It implies controlling children’s behaviour by depriving them of their rights to seek love; respect and child care from parents.

(H) Nurturance: It indicates existence of excessive unconditional physical and emotional attachment of parents with the child. Parents have a keen interest in and love for the child.

(I) Rejection: It implies conditional love recognizing that the child has no right as a person, no right to express his feelings, no right to uniqueness and no right to become an autonomous individual.

(J) Permissiveness: It includes provision of opportunities to child to express his views freely and act according to his desires with no interference from parents.

Since the effect of environmental influence starts from the prenatal stage of the child, so home is the most important ingredient in the process of growth and development. It is this social institution, which develops the finest and most vital qualities in cognitive, affective and psychomotor fields in the child’s formative years.

In fact, home environment is considerably more powerful than parent’s income and education in influencing what children learn in their first six formative years and during the later twelve of primary and secondary education. And one of the major reasons for so strong parental influence upon children is that, from infancy until the age of eighteen, because children spend 92% of their time outside the school, that is, under the influence of their home environment (Walberg and Paik, 1997).