CHAPTER ONE

INTRODUCTION

In these days considerable attention is being made on various aspects of culture and its variation. It has been observed that culture prevails in that particular area where it is rooted. So it is necessary to explore the essence of various cultures in at the places where it is emerged. People, if, they do not leave their places, are in this culture specific and it affects then behaviour. In this study pattern of academic motivation, academic stress and stress management was studied in Tharu and Buxa tribals as affected by their sex, home climate and school climate. Delineation of concepts is as follows:

Delineation of Concepts

Concept of Culture

“Every culture has its own values, traditions rituals sanctions and norms. There has been increasing realization that imperative changes due to dynamism of environment can be facilitated by understanding and recognition of cultural dimensions of the society. Culture norms and values are deeply rooted and no fundamental change can be brought and stabilized by ignoring culture. Procedure and mechanism for introducing accepting and assimilating, changes are present in every culture. It will be inappropriate to perceive all current Indian values as wrong and making effort to change them. Rather these are certain values, which need to be reserved and nurtured. They can give us a culture edge. Such differentiation requires vision analysis of the culture dimensions. This need is the identification of functional and dysfunctional aspects of our culture.”

This particular notion is also presented by Bidney (1953). He states that culture is the product of agro facts, multifacts, artifacts and sociofacts. In own words “In culture come the behaviour, made or acquired by men, within society along with social, artistic and social virtues and organizations which act”. In accordance with Paddington (1952) “Culture is the gross total of that materialistic and intellectual means and materials
following which a person adapts the environmental demands and gratifies his/her biological and social demands.” Some other definitions are as follows:

1. Culture is, “that complex whole includes knowledge, belief, morals, law, custom and any other capacities acquired by man as a member of society.” Tylor.

2. Culture is, “the handiwork of men and the medium through which he achieves his ends.” Malinowski.

3. Culture is, “an organized body of convention understanding manifest in art and artifact, which persisting through tradition, characterizes a human group.” Redfield.

4. Culture is, “the quintessence of all natural goods of the world and of those gifts and quantities which, while belonging man, lie beyond the immediate sphere of his needs and wants.” Hoseph Piepe.

5. Cultures, “the body of thought and knowledge, both theoretical which only man can possess.” E.V. de- Roberty.

6. Culture is, “the super organic environment as distinguished from the organic of physical, the world of plants and animals.” Spencer.

7. Culture is, “an accumulation of thoughts, values and objects, it is the social heritage acquired by us from preceding generations through learning, as distinguished from the biological heritage which is passed in to us automatically through the genes.” Graham Wallas.

8. Culture is, “the socially transmitted system of idealized ways in knowledge, practice and belief, along with the artifacts that knowledge and practice produce and maintain as they change in time.” Arnold W. Green.

9. Culture, “is the embodiment in customs, tradition, etc., of the learning of a social group over the generation.” Lapiere.

10. Culture is “the expression of our nature in our modes of living and our thinking, intercourse, in our literature, in religion, in recreation and enjoyment.” Maclver.

11. Culture is, “the sum total of man’s efforts to adjust himself to his environment and to improve his modes of living.” Koenig.
12. Culture refers to, “the social mechanisms of behaviour and to the physical and symbolic products of these behaviours.” Lindberg.

13. Culture is, “the sum total of integrated learned behaviour patterns, which are characteristics of the members of a society and which are, therefore, not the result of biological inheritance.” E.A. Hoebel.

14. Culture is, “the totality of group ways of thought and action duly accepted and followed by a group of people.” A.F. Walter Paul.

15. The culture of a people may be defined as “the sum total of the marital and intellectual equipment whereby they satisfy their biological and social needs and adapt themselves to their environment.” Ralph Piddington.

16. Culture is, “the total content of the physico-social, bio-social and psycho-social products man has produced and the socially created mechanisms through which these social products.” Anderson Parker.

17. Culture is, “the complex whole that consists of everything we think and do and have as members of society.” Bierstedt.

18. Culture includes, “those general attitudes, views of life and specific manifestations of civilization that give a particular people its distinctive place in the world.” Sapir.

19. Culture is, “the entire accumulation of artificial objects, conditions, tools, techniques, ideas, symbols and behaviour-patterns peculiar to a group of people possessing a certain consistency of its own, and capable of transmission from one generation to another.” Cooley, Argell and Corr.

Thus, culture is defined as a dynamic system of rules, explicit and implicit, established by groups in order to ensure their survival, involving attitudes, values beliefs, norms and behaviours, shared by a group but harbored differently by each specific unit within the group communicated across generations, relatively stable but with the potential to change across time.

Culture as a theoretical cure-all
Having discussed what we mean by national culture, and shown that there is some defensible evidence that one can classify national cultures in terms of the importance attached to different values; we are now in a position to confront some of the central dilemmas of cross-cultural research.

**The search for universals**

Whether one sees it as important to establish the universals of human social behaviour which may depend partly upon the academic discipline in which one was trained. As *Lonner (1980)* points out, social anthropologists have spent a good deal of time attempting to identify universals. This no doubt stems from the daunting diversity of the societies which they have studied. For them, the identification of universals is a prerequisite to any type of comparative theorizing. In contrast, most psychologists have assumed that the processes which they study are universal. Work has been centered in relatively few and somewhat similar national cultures, in fact in the high individualist, low power distance cultures identified by *Hofstede*. This geographical fact about the doing of psychology has made easier the assumption that what is true what is true locally must be true everywhere.

Given this assumption, the logical extension to social psyche studies first done in the United States has been to repeat them elsewhere. This procedure has given mixed results. One type of response to this confusion is to sort the studies which do replicate from those which do not and infer that the successful ones will contribute to generalizations about universals. The alternative, which we favour, is to focus on the ones which do not, and to develop theories as to the ways in which variation may point towards universals which are not immediately apparent.

**The emic-etic distinction:** Several such theories have been put forward. *Berry (1969, 1989)* makes use of a distinction first made by linguists, between phonetics and phonemics. While phonetics deals with the universal properties of spoken sound, phonemics concerns the ways in which such sounds are formulated within the context of particular words and languages. In a similar way, Berry argues that ‘etic’ analysis of
human behaviour which focuses on universals. For example, we all eat, we (almost) all have intimate relations with certain others and we all have ways of greeting strangers. An ‘misanalysis if these behaviours, on the other hand, would focus on the different, varied ways in which each of these activities was carried out in any specific cultural setting.

Berry argues that many of the attempts to replicate US studies in other parts of the world can be classified as ‘imposed etic’. In other words, the measures used assume that the situation being studied has the same meaning to the new participants as it did to those in the setting where the measures were originally devised, and that therefore responses will have an equivalent meaning. For instance, the California scale a measure of intolerance towards minority groups developed by Adorno et.al. (1950), and widely used subsequently in the USA and elsewhere. Kagitcibasi (1970) reported that, when the scale was used in Turkey, responses to the items did not correlate with one another at all well, as they had done with the original American subjects. In Turkey, the same scale items tapped several different concepts. In another study, Pettigrew (1958) used the same scale among South African Whites. He found that scores on the F scale there did not correlate with anti-black prejudice in that setting, as they had with American subjects. The use of such imposed etic measures could be a major contributor to replication failures.

Berry acknowledges that cross-cultural psychologists mostly wish to finish up by being able to discuss generalizations which are etically valid. In place of the use of imposed-etic measures, he outlines a strategy for reaching a more valid set of ‘derived etic’ generalizations. These are to be arrived at by conducting parallel emic studies within a series of national cultures. By allowing measures to be constructed separately in each national culture studied, we do not force them into equivalence. If we nonetheless do find some convergence between the results obtained within each culture, we can be more confident that we have identified processes which are equivalent, and we are in a position to make derived-etic generalizations at least about the range of cultures we have sampled.

While only a few of the studies discussed in this book have followed this procedure in full, rather more have moved some way towards it, compared to the
procedures used by earlier researches. Schwartz’s work on values provides an excellent example. His list of 56 values was not originally constructed for use within any particular specific culture, and drew upon non-western sources such as the Chinese culture connection survey as well as western ones. Although the value list was not constructed separately in each country, researchers at each site were able to insert additional values if they sensed the need few did so. Furthermore, Schwartz’s data analysis has been conducted, at least initially, separately for each country-sample. The results therefore provide independent tests of the way in which the meanings given to values within each sample cluster together. What Schwartz has accomplished is thus a parallel series of *emic* studies within different cultures. The remarkable convergence of his results from almost all samples provides a result which is not *imposed-etic*, but which gives an increasingly firm base for general theorizing about the structure of human values at the *etic* level.

We can also test the probability that the studies of values have identified a validity etic set of concepts by comparing them with classifications derived from separate sources. Fiske (in press) reviews a broad range of sociological and anthropological studies, and draws from them the proposition that there are just four elementary forms of social relations. He names these as ‘*communal sharing*’, ‘*authority ranking*’ ‘*equality matching*’ and ‘*market pricing*’. The first two of these are defined in ways which are very close to Hofstede’s conceptions of collectivism and of power distance. The remaining two dimensions are less obviously related to Hofstede’s other concepts, but we need to exercise care in determining whether or not concepts identified by different researches overlap simply on the basis of the names assigned to them.

**Culture causations of behaviour**

*Levels of Analysis:* Unfortunately, this still does not completely solve the problem, as we must also address the question of levels of analysis. Many of the studies to be discussed will compare characterizations of particular national cultures with the behaviour of a small sample of subjects drawn from within those cultures. In other words, we may find ourselves asserting that the collectivism of, say, Indonesian national culture causes a group of Indonesian students to make certain attributions about their work on a
questionnaire. When expressed like this it is easy to see that the implication of causality is too strong to be plausible. We in a general sense expect Indonesian national culture to be expressed in the educational system of that country. The type of students recruited, the type of teaching and the type if assessment. But if we want to make firmer tests of causal links, we should be better off knowing how collectivistic the specific group of Indonesian students in the study actually was. In other words, the measures of independent and dependent variables in a study should be assessed at the same level of generality.

Culture-level measures can best be used to explain culture-level variation. Individual-level measures can best be used to explain individual-level variations. Since most social psychological research is conducted with individuals rather than cultures, there is a pressing need for more researchers to use such individual-level measures, rather than relying on culture-level characterizations such as those provided by Hofstede. The alternative strategy of analyzing the properties of cultures as a whole, using culture-level concepts, is of course also possible (Leung, 1989), and we shall be considering a few such studies. The fact that so few studies have been conducted with culture-level concepts is probably itself a reflection of the dominance of individualist values in the countries where most social psychology has been undertaken.

Triandis, Leung, Villareal and Clack (1985) proposed that, in order to avoid confusion between analysis conducted at the level of cultures and analyses based at the level of individuals, we should use different but related pairs of concepts. Their suggestion was that we use the term ‘allocentric’ to describe a member of a collectivist culture who endorses collectivist values. Similarly, they suggest the use of ‘idiocentric’ to describe a member of an individualist culture who endorses individualist values. The proposal is good one, but the terms ‘interdependent and independent to identify persons who endorse collectivist and individualist cultural values respectively. We hope these terms are a little more user-friendly.

Unfortunately, many published studies do not provide us with the necessary data to make such distinctions, but we can be more confident of the conclusions of those
which do. Leugn and Bond (1989) have devised statistical procedures which enable individual-level scores to be computed in ways which are not overlaid by differences in means between different country samples. When this method was used upon the data assembled by the Chinese Culture Connection (1987), the conclusions relating to the main first factor found in that study were unchanged (Bond, 1988b).

Similar procedures have been used by Schwartz (in press), so that he could reanalyze his data bank, using suitable standardized means for each value within each sample for each country as the unit of analysis. When compared with his previous individual-level analysis, a rather similar pattern is found, organized into seven culture-level value-types, as can be seen in figure 1.1.

**Fig. 1.1**

*Configuration of values obtained in Schwartz’s country-level analysis*
The Words written in each segment of the figure indicate the actual values. Which serve to define each value-type? As with the Chinese Culture Connection results provide some reassurance that, providing the data are analyzed in appropriate ways, fairly similar results emerge from individual reason to be confident of the findings from the series of cross-cultural studies of values.

As figure 1.1 shows, Schwart’s most recent analysis suggests that it would be fruitful to subdivide Hofstede’s concept of individualism into what he calls ‘affective individualism’ and ‘intellectual individualism’ whether or not this and the other revisions to the Hofstede model implied by the figure are to prove helpful will depend upon whether the additional distinctions proposed do clarify why different empirical results are obtained from the national cultures which would be separated out by the Schwartz classification which of Schwartz’s samples scored highest on each of his seven dimensions of cultural values. It is particularly interesting to note that, in contrast to Hofstede’s results, the strongest individualists were Europeans rather than North Americans. The American student samples scored higher on the dimensions of hierarchy and mastery.

<table>
<thead>
<tr>
<th>Value</th>
<th>Highest scoring samples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Collectivism</td>
<td>Estonians and Malays</td>
</tr>
<tr>
<td></td>
<td>Teachers from Taiwan, Turkey and Poland</td>
</tr>
<tr>
<td>Harmony</td>
<td>Teachers from Italy and Finland</td>
</tr>
<tr>
<td>Social concern</td>
<td>Teachers from Germany and Italy</td>
</tr>
<tr>
<td>Intellectual individualism</td>
<td>Student from Halland and Italy</td>
</tr>
<tr>
<td>Affective individualism</td>
<td>Student from England, New Zealand and Australia</td>
</tr>
<tr>
<td>Mastery</td>
<td>Student from USA</td>
</tr>
<tr>
<td></td>
<td>Teachers from China</td>
</tr>
<tr>
<td>Hierarchy</td>
<td>Teachers and students from China and Zimbabwe</td>
</tr>
<tr>
<td></td>
<td>Student from USA</td>
</tr>
</tbody>
</table>
Cultural Loss V/S Cultural Gain

What is the price of cross-cultural adaptation for one’s cultural identity? The historical legacy of colonialism has left many people worried about the potential of intercultural contact for the destruction of native heritages. In extreme forms there is genocide; in other forms, there is assimilation, whereby a stronger cultural group absorbs the weaker, so that the latter’s distinctive organization, rituals, dress, architecture, crafts and so forth simply disappear.

At the individual level there are spirited concerns expressed about the loss of cultural identity which may arise out of intercultural contact. Alatas (1972) has identified the ‘captive mind syndrome’ where a person rejects his or her traditions and uncritically swallows those of another cultural group. Other (e.g. Stonequist, 1937) have lamented the rejection of their traditions by people eager to ‘pass into a different cultural group, as sometimes happens with immigrants (Taft, 1973). Park (1928) introduced the term ‘marginal man’ to designate a person torn between problem is especially acute for returns who find themselves rejected by their own cultural group when they return ‘home’ (Kidder, 1991).

Not all contact leads to rootlessness or cultural loss. Groups mayu segregate themselves from other groups and their members adopt ethnocentric attitudes and stereotypes towards these other groups. In effect, their cultural identity has been reinforced through cross-cultural contact. That contact thereafter becomes limited to specialized persons and geographical areas in order to contain the potential for cultural degradation.

There are obvious emotional and political overtones to many of the concerns voiced about loss of cultural identity. A recent study of Rosenthal and Feldman (1992) indicates that a more dispassionate, analytic approach is required in considering this problem. They first note that ethnic identity is a multi dimensional concept. It includes subjective self evaluation (by which ethnic label does one describe oneself?); the evaluative meaning given to one’s ethnic group (friendship choices, language use, food
preferences, attendance at festivals and so forth); and finally, the importance one attaches to these practices.

To evaluate this reasoning, Rosenthal and Feldman assessed each of these elements if identity among first and second-generation Chinese immigrants to Canada and Australia, in comparison with Chinese students in Hong Kong. As expected, they found only moderate linkage between their various measures of ethnic identity. Cultural practices and labeling oneself as Chinese declined in the first generation, but fell no further in the second. Subjective evaluation of one’s identity and the importance attached to Chinese cultural practices did not decline at all. The authors conclude that external aspects of cultural identity may change slowly over time, but that the internal components are more resistant to change.

These findings suggest that many previous studies of ethnic identity have been too global in their conclusions about cultural loss. A closer examination of intercultural contact reveals a subtler, less insidious process at work, at least in some cases. It is true that both Canadian and Australian government policies explicitly endorse multiculturalism and the protection of minority rights (Humana, 1986). Perhaps for this reason Chinese immigrant with their parents than do host adolescents (Chiu, Feldman and Rosenthal, in press). Clearly, greater attention must be paid in future research to contextual factors and to multiple measures of ethnic identification before valid conclusions can be drawn as to the possible dangers of cultural contact.

Cultural Gains?

A more powerful possibility at the group level is integration. It occurs ‘when different groups maintain their cultural identity in some respects, but merge into a superordinate group in other respects (Bochner, 1982, p.26)’. This merging typically occurs in work and political contexts and is sustained by key ‘acculturation attitudes’ (Berry et.al., 1989). The first of these attitudes asserts that it is valuable to maintain relationships with other groups; the second, that it is valuable to maintain one’s cultural identity and characteristics. The attitudes promote integration and can themselves be supported by a
governmental policy endorsing cultural pluralism, such as one finds in the *Canadian multiculturalism Act of 1987*.

At the personal level, the response to an integrative social context is a set of open attitudes (*McCrae and Costa, 1985; Sampson and Smith, 1957*) that enable a person to mediate- ‘select, combine and synthesize the appropriate features of different social systems without losing their cultural cores (*Bochner, 1982, p.29*)’. These mediating person’s in effect travel on two or more passports, providing linguistic and cultural links across various traditional boundaries (*Bouchner, 1982*). They are not chauvinistic about their own culture, but rather fully aware of the strengths various cultural groups they deal with.

**The transition experience**: This balancing is not purchased at the expense of their ego integrity, but instead leads to a higher level of maturity (*e.g. Adler, 1987*). In describing this tradition, Adler (1975) points out that it may be stimulated by the confrontation between different cultural systems.

The dynamics of the cross-cultural experience at the personal level represents the process of positive disintegration. Such experiences can occur whenever new environments of experience and perception are encountered. Although many different reactions and responses, can take place in this confrontation of cultures, the greatest shock may be the encounter with one’s own cultural heritage and the degree to which one is a product of it. In the encounter with another culture, the individual gains new experiential knowledge becoming to understand the roots of his or her own ethnocentrism and by gaining new perspectives and outlooks on the nature of culture. Throughout the transitional experience the individual is presented with differences and complexity. When differences cannot be ignored, they become distorted. This distortion gives rise to emotions that each person must come to understand experientially so doing, learning, self-awareness and personal take growth take place. Anecdotal evidence suggests that such inspirational personal outcomes can emerge from the intercultural encounter (*Storti, 1990*). Certainly the hope of such change motivates some exploration across cultures, and
fuller scientific documentation of it would be most useful in helping us to understand the cross-cultural experience.

How do cultural Change?

We defined culture with Hofst (1980) as the ‘collective programming of the mind’, with the programming being operational zed in terms of value dimensions. Hofstede argued that these cultural values originated from both external and internal factors operating within each society. The internal factors were labeled ‘ethological’ and included aspects of a nation’s geography, economy, hygiene, demography, gene pool, history, technology, urbanization and material resources. The external influences included forces of nature, such as climate changes or environmental disasters, and forces of man, such as trade, scientific discovery and the internationalization of the media, Hofstede (1980) maintains that societal norms and cultural values do change in response to changes in these internal and external factors. In order to anticipate future developments in the ‘collective programming of the mind’ and hence in social behaviour, it is important to examine the structure of these change factors and their change over time.

Modernization and westernization the scientific aspects of the debate about convergence are complicated by a political agenda: namely, the need of people in many developing countries to maintain their cultural pride by distinguishing their culture from that of the west. Politicians in some countries can forge a unity out of disparate ethnic communities by rallying their supporters against the spectrum of westernization. For their part, citizens of such emerging nations may derive some cultural pride by differentiating themselves from western traditions, as Tajfel’s (1981) study would predict. So, for example, we have the following news release from the South Chine Morning Post (5 January 1991).

Singapore, Fri- Singapore outlined today five ‘shared values’ it said would help the country develop a national identity and combat Western influence.’ The shared values should help us develop a Singaporean identity, ‘a government white paper said. Schools
and parents should inculcate the values in young people, it added. It identified the values as: nation before community and society above self, family as the basic unit of society regard. And community support for the individual, consensus instead of connection and racial and religious harmony. Particularly worrisome in the minds of many political leaders are the growing self-centredness and erosion of civil harmony which they believe will follow in the wake of western-inspired modernization.

**A questionable thesis:** There are many rational shortcomings to this line an argument, politically useful as it may be *(Weinberg, 1969)*. First, the depiction of the west is very broad, including a host of mostly North American and northern European countries which are themselves culturally different in many respects. We have noted earlier that the values and social organization of these nations are by no means uniform *(Hofsteds, 1991; Rummel, 1972; Schwartz, in press)*. Second, critics of the West typically identify the negative features of its social life, ignoring its many positive features, like broad social welfare, the relatively high status of women and the observance of human rights *(Bond, 1991a; Naroll, 1983)*. Third, they confuse origin with outcome. True, the industrial revolution originated in the west and many of its refinements have developed there. As Yang has pointed out, however, modernization is new to all societies western.

Only rigid economic determinists would conclude that grafting modernization on to Asian, African or south American societies would turn them into western clones. There is good empirical evidence that these new hosts for modernity will transform this developmental impetus in distinctive and varied ways *(e.g. Tsurumi, 1992, 2011)*. Let us then turn to the scientific evidence regarding convergence.

Effective participation in modern society is hypothesized to require a core syndrome of cognitions and motivations. To assess this core, sociologists like Kahl *(1968)* and Inkeles and Smith *(1974)* have developed comprehensive batteries of standardized questions and administered these questionnaires to adult samples in a variety to developing countries. Other researchers have focused on single countries comparing the responses of people from groups at different presumed stages in the
modernization process such as city dwellers versus rural inhabitants (e.g. Armer and Youtz, 1971; Guthrie, 1977; and Schniberg, 1970).

Yang (1988) has synthesized the results from both the cross-cultural and intercultural studies and produced the following profile of the modern person.

- A sense of personal efficacy (anti-fatalism),
- Low social integration with relatives.
- Egalitarian attitudes towards others.
- Openness to innovation and change.
- A belief in sex equality.
- High achievement motivation. Independence or self-reliance.
- Active participation in social organizations.
- Tolerance of and respect for others.
- Cognitive and behavioural flexibility.
- Strong future orientation.
- Empathetic capacity.
- A high need for information.
- The propensity to take risks in life.
- A preference for urban life.
- An individualistic orientation towards others.
- A non-local orientation.

Is individualism another name for modernity?

Alter readers will note some conceptual similarity between modernity and individualism as psychological profiles. Yang (1988) contends that about two-thirds of the above characteristics overlap with the profile of individualism. If individualism and collectivism are conceptualized as opposite ends of a continuum, then increasing modernization would lead to a gradual individualization of psychological processes.
One could take the economic index of gross national product per capita as a rough approximation of societal modernization. If this step is taken, then Hofstede’s (1980) research shows a strong correlation between modernity (as measured by wealth) and cultural individualism of +0.82. Bonds (1988b) work demonstrates a similar link between wealth and psychological individualism. Furthermore Hofstede’s (1980) longitudinalism was the only one of these four dimensions to increase on average across his entire sample of 40 countries during that period. These lines of work thus suggest that economic development, which is generally increasing, goes hand in hand with a change in certain broad patterns of behaviour. These patterns are control to the contrast between collectivism and individualism which has informed and unified our presentation in this text. Should we then conclude that the content of this text may become a historical artifact, doomed to adolescence?

**The concept of climate**

To understand the academic caste motivation in school, we opt for defining the educational climate of the school organization as a global perception held by the child about his organizational environment rather than a set of organizational attributes which could be identified separately from the individual’s perceptions and measured by a verity of methods. Schneider and Hall (1972) believed that these global perceptions reflect an interaction between personal and organizational characteristics in which the individual by forming perceptions, acts as an information processor using inputs from (a) the events and the characteristics of the organization and (b) characteristics (e.g., needs and values) of the perceiver.

**The concept of climate supportiveness**

One of the significant dimensions of educational climate is climate supportiveness. By climate supportiveness we refer to a positive affect which members have towards an organization and its functioning. Feelings of supportiveness or
unsupportiveness can be considered as attitudinal dispositions for be home and for the academic and non–academic pursuits in the school.

The factors responsible for the perception of the school and home climate as supportive could be both, inherent in the perceiving individual and also in the specific features of his environment. Factors peculiar to the individual that influence perception of school climate are his value structure, personality and needs. An important environmental factor related to the perception of a lack of support is the behavior of teachers and peers in school and parents in the home. Parental– Teacher expectancy and peer group acceptance have been particularly found significant in determining the supportiveness of the perceived climate. These concepts, therefore, need to be discussed in some detail.

**Family Climate**

The term climate has been regarded as providing a network of forces and factors which surround, engulf and play on the individual (Bloom, 1968). According to Stott (1974) the term environment in its' usual sense, encompasses all of the influences upon development which come from outside the individual. Good (1973), Biswas and Aggrawal (1971) and Wolman (1977) have also given similar definition to the term environment.

Different authors have also defined the home or family. Murdock (1949) states that “the family is as social group characterized by common residence, economic cooperation and reproduction, it include of both sexes, who maintain a socially approved sexual relationship and one of more children, own or adopted of the sexual co-habituating pair” the international dictionary of education mentions that “family is a primary social group of parents, offspring’s and possibly other members of household”.

Three terms have been used in respect to the type and quality of environment prevailing in home. These are authoritarian, democratic and permissive; these terms have
been used in relation to both home and school environments and defined in behavioral
terms by different authors. Platt et. al. (1962) state that authoritarian control employed by
parents. This continuum stems from parents who are restrictive and coercive, permitting
the child little freedom of child or range of activity, to the parents who are lax and
ineffectual and unable to control the child. Between these two extremes are the parents
who allow the child freedom but who is capable of asserting authority when and where
means to enforce obedient. For this purpose they use many repressive restraints. They
hold a strong conception that child must obey and that it is the responsibility of parents to
mark children to obey their parents. Authoritarian parents take advantage of child’s
weakness to secure complaints even subservience.

Maslow (1941); in contrast, stated that, “A good home is said to be one in which
the child is given fullest opportunity for self expression within the limits of parental
affection and supervision” Malm (1952) characterized, “A good home with affection;
democracy lack of conflict; comradeship; good personal adjustment; security and
appropriateness of attitude”. Douvan and Adelison (1966), defined a democratic family
as one “in which the child is allowed a fair degree of autonomy; is included in important
discussion massing and is controlled primarily by reasoning and verbal discipline.” One
the other hand an authoritarian family is that in which rules are set without consulting the
children autonomy is limited and discipline is predominant by physical.

According to Cronbach (1977) “home differ in many respects warmth
encouragement of independence, pressure for achievement and so on. Warm parents
express their own love and encourage the child to express his feeling. Family members
react to each other on emotional level. Other extreme is hostile rejection. The parents
dislike children and are continuously critical and punitive. In some homes the child has
little influence and freedom while other homes are often caused by democratic practices.
Here, policies are worked out between parent and child or explained carefully.” Danesh
(1978) pointed out “authoritarian families are power oriented, tend to have dichotomous
conceptions, have emotional and intellectual rigidity. In contrast democratic homes and permissive home bows to the whims of the child.”

School Climate

Factors responsible for the perception of the school climate as supportiveness could be both, inherent in the perceiving individual and also in the specific features of his environment. Factors peculiar to the individual that influence perception of school climate are his value structure, personality and needs. An important environmental factor related to the perception of lack of support is the behavior of teachers and peers. Teacher’s expectancy and peer group acceptance have been particularly found significant in determining the supportiveness of the perceived climate.

Teacher’s Expectancy

The concept of ‘expectancy effect’ as determinant of educational achievement has received much attention, beginning with Rosenthal studies (1973). It has been found that teachers expecting good performance from students provide more feedback, create warmer socio-emotional mood, teach more material that is difficult and give enough time to their pupils to respond (Rosenthal, 1973; Bar-tal, 1979; Weiner, 1979) and thus, provide ways for higher achievement (Bar-tal & Freize, 1977). Thus, it is apparent that teachers’ expectation relates positively to the motivation and achievement of the minority group is depressed because their teachers do not expect them to perform well (Clark, 1963).

Peer Group Acceptance

Peer group implies more or less enduring associations of individuals who enjoy a parity of status in at least some common motive or interest. Peer group characteristics have been found to be closely related to attainment (Coleman, 1966). It has been clear that socio-emotional aspects of peer group appear to take precedence over the other
influence in shaping pupils’ motivation to learn. Students hailing from lower caste find little support from their peer who generally comes from high or middle caste groups. There is evidence to show that educational context does not alter the attitudes of students towards different caste groups. It is also seen that the perception of students coming from such disadvantaged groups as Harijans may be due to the expectations and behaviors of their teachers and peers. An important study is this respect was conducted by (Oopas et. al., 1975), which demonstrated the preference of Black high school students attending Black colleges to continue attending the same instead of interacting into the main stream, not because of fear of physical or social harm but because of their feeling of the school as their own, it is often been found the lower class children (French, 1972).

**The tribals of Kumaun**

There are many tribal communities existed in every region of India. Indian tribes are very backward communities in the economic, educational and political, matter. The Indian tribes are mostly needy for higher education fast economic growth, social justice, and political awareness, but for all of these there is a basic and compulsory need is well and advanced communication. Most tribes are struggling for food and clothes only in this advanced era, its very sad and thinkable situation for all of civilized people. Government and social workers etc. all tribal communities deserve more and special treatment. Tribal people are very poor in matter of higher education, awareness and advanced communication systems and technology. If the people are suffering from lack of higher education and communication, how can we think about real and fast development of tribes? Buxa people are trying to connect with stream of development but lack of higher education and advanced communication is a big problem in their way. India is a country of various struggling and backward communities. There are many tribal communities are struggling for keep their identity and rights in every part of India. Indian tribes are very backward communities by the economic, educational, political and social point of view. The Indian tribes are mostly needy for higher education, fast economic growth, social justice, and political awareness, but for all of these there is a basic and compulsory need is well and advanced communication. It is true that its is era of advanced technology and global communication but its it true too that most Indian tribal communities are suffering
from lack of well and advanced communication till now. Most tribes are struggling for food and clothes only in this advanced era, it's very sad and thinkable situation for all of civilized people and government etc. All tribal youth is very poor in matter of higher education, awareness and advanced communication systems and technology.

There are five tribes are scheduled in **Uttarakhand, Jaunsari, Tharu, Bhotia, Buxa and Vanraji.** **Buxa** tribe is one of those tribal Indian communities which have not more advanceness and there is very few research work has done on this tribe. In matter of published work there is only *Amir Hasan’s book.* ‘The Buxas’ is available till now. Some dissertations related with this community are available in *Kumaun University Nainital* but all these works are unpublished and old. At present there is no any work is still running on this tribal community. That is why there is a big need of deep and dominant research work on the Buxa tribe. There is enough research work is available or still running on other tribes of this area for example - Bhotia, Tharu and Vanraji. Dr. D.N.Majumdar, Dr. S.K.Srivastav, Dr B.S.Bisht and many others have done more research work on those tribes but Buxa tribe has lack of research. A good and deep research work will be very helpful in solution of many problems of Buxa tribe and also helpful for policy makers for tribal development.

After the Indian independence, for instance, various systems of reservations for low castes, tribes and other “backward” castes and classes have been introduced. This is known as the Indian quota system. The Buxas in India were given special treatment according to the various classifications made by the authorities. In 190, they were classified as a “scheduled caste”, whereas in 1954 they were categorized as a “backward class”. Since 1967, the Buxa-together with five other “tribes” in Uttar Pradesh- were declared an indigenous people and “scheduled tribe” (Adivaasi). Many other so-called “tribes” have started to call themselves Adivaasi and mobilized politically into what is known as the Adivasi movements. The term Adivaasi has more and more taken root and is used for tribe or ethnic group in India, where as jati is generally used with the meaning caste.
Social organization among Buxa Tribe

There is a well social system in this community just like the tharus because the Buxas are also a part of Tahru tribe but it has some differences in matter of social order, so the Buxas are treated as separate tribal community. Women have high reputation, enough social and economic rights in their family system. This community has paternal family system but women have high position and more rights, this is a nark able fact. Love marriage, Re-marriage, widow-marriage also accepted with their traditional marriage system. The panchayat system is very strong in this tribe; head of panchayat called ‘Pradhan’ in local Buxa language. Buxas have vary friendly nature, every Buxa people have a best friend in their life, the family for such rituals. Such rituals are conducted through ceremonies and superficial cuts are made forehead, arms throat, legs and/or chest. The gods are believed to have the ability to heal diseases and sickness. According to traditional legends, gods are given, a Bhakal, a promise of something, on condition that the sickness is cured, in any events of misfortunes, plagues and horror dreams. A relative’s death is an event of great significance among Tharu, and rituals conducted varies in accordance to regions. Tharu would approach shamans as doctors known as Guruba. Such shamans use Buddhist medicines to cure illness. Shamans will also try to appease gods through incantations, beating drums and offering sacrifices. The Buxa believe sickness comes when the gods are displeased, and the demons are at work. Buddhist converts among the Tharu are found in Saptari, Siraha and Udaypur. Currently it is believed that there are more than one dozen of Buddhist monks and novices among the Tharus. Such practice was possibly based on the fact that they were inspired by the discovery of Lord Buddha as a member of the Tharu tribe.

Tharu village: The Tharus have small populated villages and generally scattered and are often located at a miner distance. The Tharu are always in search of a good site for founding their villages. A good site in their judgment must be land on a high level with proximity to river or some water supply yes safe from water-logging and inundation during the rainy season. (Srivastava 1959). The Tharu build their houses with enough distance to each other for better life style. The village does not has bachelor’s dormitories or community houses, menstruation huts, guest houses and special granaries for common
use and distribution huts, guest houses and special granaries for common use and distribution. The house of Pradhan (chief of village) is very important place of village. Even a casual to a Tharu village is impressed by the neat arrangement of the houses, their cleanliness in contrast with the congestion of other villages in India. A tharu village, therefore, represents a closely knit society unites of which have developed a bond of fellowship and corporate life through mutual obligations and co-partnership.

**Tharu houses:** The Tharu are famous for their clean houses. Generally tharu build their house by Mud, Wood and Grass. The Tharus houses are always cool in summer and hot in winter, it is an especially of Tharu houses. Each house with its field and a vegetable garden is a detached residence with a narrow or a broad alley separating it forms the adjacent houses. The house must face the east to bring them prosperity, which the other directions of the house do not promise. The size of the house is depends on size of family. The (place of worship) is must in every house.

On the side of the main house the well-to-do tharus build a bangle (the rest house). Both the exterior and interior of the Tharu houses present a neat and clean appearance. They are swept twice or thrice a day and the ashes and house refuse are thrown near the cattle-sed or in fields.

**Religion:** Tharus follow Hindu religion because they claim that they are migrated with Rajputs of Rajasthan by blood. This is very interesting fact because they have not any specialty of Rajasthani Rajputs in their Race and Culture but they claim blood relation with them (Kumar, N. 1968p39). Tharus are related with Mongoloid race and Rajputs have different race. Dr D.N.Majumdar contested the supposed Rajput origin of the Tharus on the basis of blood group tests and they have found that Tharus have Mongoloid race, so they not related with Rajputs (Majumdar 1941:33). The tharu are adherents of Hinduism, but also held Islamic, Animist and Buddhist beliefs. Small numbers have converted to Buddhism in the recent years. Such syncretic practices have led Tharu to practice folk Hinduism. With the advent of religious freedom, others have converted to Christianity and there are a variety of congregations active in the various
districts where Tharu are found. Traditional Tharu worship various gods in the form of animals such as dog’s crow, ox, and cows. Such gods are seen in Hinduism. Every village has their own deity, commonly known as Bhuinyar. Tharu in East Nepal call their deity Gor-raja. Most tharu households own a statue of a traditional god. Family members often animal are blood sacrifices to appease the god. Animals such as pigeons and chickens are used for sacrificial purposes.

**Social and Cultural System and Life Style**

The economy of Tharu community is based on Agriculture and Forest (*Pradhan, 1937p59*). Historically, they were the only ones that were able to reside in the malarial jungles on the Indo-Nepal border. But as mosquito control became available, many others have migrated into this Tribe’s areas. They have deep affiliation with forest and river. The population of Tharu tribe is near to one lac in India and in Nepal this figure is 1533879, it is 6.75% of total population of Nepal (Nepal online). This tribe community has many specialties about their culture and socio-economic systems. There are many clans in Tharu tribe those called Kuri in their local language, names of main clans (kuri) are as followed Badwayak, Battha, Rawat, Birtiya, Mahto, Dahait, Rajia, Bunka, Sansa, Jugia, Buxa, Dhangra and Rana. All of these Tharu clans are divided in lower and high status (*Turner, 1931*). The Tharu followed Hindu religion, but after all they purely a tribal community by anthropological point of view. Tharu people worship mainly their tribal Goddess called as Bhuiyan or Bhumsen with other Hindu God and Goddess. Government of India has been accepted this community as a scheduled Tribe. The fact that the Tharu themselves did not keep written records and what is known of their early history is derived from passing references in religious texts and etymological evidence. It seems problem that there is not just one origin of the Tharu and that the people arrived in the aria from different places at different times. As such there may be truth in all the theories. The panchayat system (*Local social council*) is very strong in this tribe; head of panchayat is called pradhan in local tharu language. The tharus love their folk arts. Tahru songs, Tharu dance Naach, Tharu magic is very interesting and special. Markable fact is this that they make handicrafts only for personal use doesn’t for marketing purpose. They like contrast colours in dress and wall paintings for decoration of house...
(Govila, J.P. 1959) main food of Tharu is fish and rice but they also used roti, vegetable food because of poverty they can not afford expensive mutton and chicken, but they use more and more fishes in their food. Tharus are very hospitable and they respect their guests very much. They like to serve best and more food dishes for guests. Tharus have very friendly nature, every tharu people have a best friend in their life, male best friend of male called as Meet or Dilbar and female best friend of female called as Sangan, Tharu treat best friend as real brother and sister.

The Buxa tribe is a sub part of Tharu tribe but as a lowest clan of the Tharus. Tharu and Buxa both have same socio-cultural specialties. There are five tribes existed in Uttarakhand state (jaunsari, bixa, tharu, bhotia and banraji) and Buxa tribe has third place by population. Population of the Buxa tribe in Uttarakhand state is 28601; it is 13.63% of tribal population and 0.48% of total population. The origin of the Buxa is not clear. Some Buxas claim them, to be migrants from the ‘Dharangari’ desert in Rajasthan, India. Others say that these are the descendants of the children who were born out of the liaisons between the Rajput women and their servants who fled the Muslim invaders. They are however, somewhat mongoloid in their facial features. Tharus & Buxas related with Mongoloid race (Majumdar 1941) and Rajputs have different (Aryan) race. Government of India has been accepted this community as a scheduled Tribe.

The Buxa followed Hindu religion, but after all they purely a tribal community by anthropological point of view. Buxa people worship mainly their tribal Goddess called as ‘Bhuiyan’ or ‘Bhumsen’ with other Hindu God & Goddess. The Buxas are famous for their religious and magical activities. They worship all natural things like Earth, rivers, hills, trees, animals, sun, moon, stones etc. Master of religious and magical male activities called as Bharara or Bhagat and female called as Bharari of Bhagatin. Every family has separate worship place in house is called Thakurji. Head of family or authorized man-woman cleans it everyday and do worship and pray for blessing of whole family. The Buxas mainly worship Godness named as Bala Sundar, the wife of Thakurji. The Buxas like to do many magical activities for blessing their agriculture and cattle. Black and White both type of magic they like to use generally.
The Indian Buxa people are very important wing of their community. They are playing very creative role in their community. But they are not commented with mainstream of development. Some people are trying to get higher education and advanced technology but it little number. They have neither advance ness nor keep awareness about their traditional culture. They must have to get advance education, communication. Technology and new life style but care of traditional culture is must too for keep their own identity. People of other tribes of this area (Bhotia and Jaunsari etc) are aggressive more then Buxa people. Many Bhotia and Jaunsari peoples are working as administrative officers, professors, Doctors, Engineers and Advocates etc. They are very advanced and also careful about their traditional culture. However, Buxa people are very poor in this matter. Generally Buxa people do not like to go in advanced cities for education. Nepalese. Tribal people are more aware and advanced than Indian Buxa people because there are many people organizations and groups are active in Nepalese Tribal community for development and extension of education, technology, healthcare etc. According to Arjun Guneratne ‘it genesis and development must be sought in the socioeconomic conditions such as class relationships, the state and the processes of modernization.’ (Guneratne 1998).

(i) Educational Awareness: The Buxa community is one of them Indian Tribes which have not more and enough awareness about education. There are many educational institutes and organizations are working in Buxa area but percentage of educated people is very low in Buxa community. Tharu (A similar tribe of the Buxa) tribe is also living in nearest country Nepal and there are more and enough awareness about education in this community. There are many social workers of their own community are working hard for education. For example- In 1984 that young man whose name if Dilli Chaudhary, founded Backward Society Education (BASE) to stand up of the rights of Nepal’s marginalized Tharu ethnic group (Roger, 2007). Buxa people is only 0.16 so the data shows that awareness about higher education in the Buxa people is 1/3 comparatively other people. Table show the rate of
literacy is very low in Tribal communities. The Buxa tribe has also very low literacy rate only 49.9 it means just ½ part of Buxa population is not educated. It is a thinkable centre and there are many Degree colleges and other educational institutes are exited in this tribal area but after all the situation of literacy is very poor.

**Table 1.2**

<table>
<thead>
<tr>
<th>SL. NO.</th>
<th>Name of tribe</th>
<th>Literate Rate</th>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bhotia</td>
<td>63.2</td>
<td>76.4</td>
<td>69.1</td>
</tr>
<tr>
<td>2</td>
<td>Buxa</td>
<td>49.9</td>
<td>91.5</td>
<td>32.4</td>
</tr>
<tr>
<td>3</td>
<td>Jaunsari</td>
<td>58.9</td>
<td>66</td>
<td>44.8</td>
</tr>
<tr>
<td>4</td>
<td>Raji</td>
<td>35.8</td>
<td>47.2</td>
<td>22.5</td>
</tr>
<tr>
<td>5</td>
<td>Tharu</td>
<td>67</td>
<td>80.4</td>
<td>53.1</td>
</tr>
</tbody>
</table>

(Source-Office of the Registrar General New Delhi India)

Table 1.2 shows that 28.45% people are interesting in Graduate level degree only but a large number of people (69.83%) want to take post graduate degree. There are only 29.31% females and 41.52% male are interesting in post graduate level education. Most Buxa people want a job early that is why they are not interesting in post graduate level education. Graduation level is enough for a general job so they want only eligibility

(iii) **Status of awareness about their own Culture:** The Buxa community has its amazing culture with many specialties but it is bad luck of this community that its own new generations especially highly educated people are not so aware for care it. Some Buxas are trying to keep their own social-cultural values but they are not success in their target till now. Large number of Buxa people wants change in their life, so they are ignoring their own cultural values. It is true that Buxa people want change but it has not this meaning that they are very aggressive or advanced. They are only following other communities for a new life style. We can say in other words that the process of Sanskritization is still running in this community. Buxa people are playing
very creative role in their community but they are not connected with main
stream of development even some people are trying to get higher education
and advanced technology but in few number. Maximum Buxa people are
trying to accept other culture only for leaving their old own culture. There are
many religious missionaries are working conversion of Buxas in this are, that
is why some Buxas have converted in other religions. The Buxa people are
ignoring their own culture and losing traditional values. Neither have they got
advanceness nor do they aware about their own religion and they want to
convert in any other religion. There are 17.24% people like to wear their
traditional costumes and other related things, 30.17% people have good
feelings for their own culture but they are not playing any role for care it.
Maximum 69.83% people do not care their own culture and they want change
in their life style, only 9.48% people are active in movement for keeping their
own socio-cultural values Buxa Rana Parishad (Council of Buxa Community)
is a main organization of this community which is active in this socio-cultural
movement in this area. This organization is trying to keep traditional culture
of Buxas. But this organization is not so success in its main goals.

(iv) **Social Changes and People Awareness:** We have been said that also that
Buxa community is suffering from social changes and their people are playing
active role in this process. Peoples are refusing many old social rules and
customs. In this era new Buxa generation do not like and support early age
marriage, leadership & dictatorship of old aged people, joint family system,
traditional typical costumes, marriage with elder women, *(Acharya, 2001)*
tribal religious activities & things etc. Traditional social values have lost their
importance and new trends are still running. There is an interesting and
amazing system of mutual friendship called as Mitai popular in /Buxas
community. In this system friends treat together as real brother or sister and
they every help and support together without any formality. This system
shows the human social values and feeling o the Buxas but at present this
system is losing its importance like many other old systems. Kinship system is
also changing and materialistic culture affecting badly on blood and marriage
relationships. New generation is using new words on place of old words of relations for example – now *Dauwa (father)* is called as *Papu or Dady* and *Aya(mother)* is called as Mammy. Many specialties of other communities have been accepted by *Buxas* at present so we can say that the process of cultural infection is killing the traditional *Buxa* social system. Data is clearly showing in table that maximum people (67.24%) are coming from nuclear families and only 32.76% people are living in joint families. In past joint family system was very popular in *Buxa* community but at present situation is just opposite.

In past there was many other communities was capturing *Buxa’s* forest and agricultural land but cool minded *Buxas* never conflicted with them. Many other communities like *Muslims, Sikhs, Paharis* etc. are continuously capturing *Buxa* properties and also hurting their feelings since a long past. The *Buxas* say that *Pahari* are cheaters, they are cheating our community (*Sigrum, 1979*) but now situation has been changed because the *Buxa* people do not like interface of others in their own properties. Some educated and politically empowered people know their rights very well so they are now struggling for freehold of their own agricultural land and other properties are counter attacking in the *Buxas*. Blast of population and disorganization of joint families are increasing need of more agricultural land and other natural resources so the *Buxa* people are conducting social movements. At present *Buxa* community is suffering from problem of poverty, illiteracy, social and cultural pollution but its people are struggling for development.

**Academic Motivation**

The conceptualization of academic motivation and engagement in the psychological literature encompasses a diverse array of theoretical viewpoints. Thus far, motivation research has shown a tendency to adopt single theories of motivation and engagement in order to understand student behaviour in the classroom. Accordingly studies that successfully tie various theoretical perspectives together into a coherent
framework are relatively few. Despite this, various researchers are beginning to acknowledge the importance of adopting a more multidimensional and integrative approach to the field of motivation (Dornyei, 2000) in order to examine how the wide variety of motivational constructs and theories relate to one another (Murphy & Alexander, 2000; Pintrich, 2003). In a bid to adopt a more holistic approach to motivation and engagement, the current study utilizes the student Motivation and Engagement Wheel, which was developed to integrate a number of theoretical perspectives and articulate a framework that is readily accessible to practitioners, parents, and students.

The model comprises eleven facets of motivation and engagement and it is this integrative framework that makes this model successful at capturing the complicity and breath of dimensions that underpin academic motivation and engagement. Although a detailed account of the wheel is beyond the scope of this present investigation, as fully discussed in Martin (2001, 2002, 2003b) there are four major dimensions to the model: Adaptive cognitive dimensions and maladaptive behavioural dimensions. The following is provided as a general overview of the theoretical orientations and associated constructs.

The wheel draws on theory and related research for each of its four main dimensions. The adaptive cognitive dimensions of students motivation encompass (a) self-efficacy (Bandura, 1997) (b) expectancy value theory to include valuing of school (Eccles, 1983; Wigfield, 1994), and (c) goal theory (i.e., mastery orientation) and self determination theory (viz. intrinsic motivation) to incorporate mastery orientation (Elliott & Dweck, 1988; Kaplan & Maehr, 2002; Necholls, 1989; Ryan & Deci, 2000). The adaptive behavioural dimension of the wheel accommodates the following theory and research, (a) choice theory to include study management and planning (Zimmerman, 2001). In terms of the impeding and maladaptive dimension the Wheel draws on research and theorizing on (a) anxiety (Sarason & Sarason, 1990; Spielberger, 1985), (b) uncertain control is drawn from control and attribution theories (Connell, 1985; Weiner, 1994), and (c) need achievement theory, goal theory and self-worth motivation together
form failure avoidance, self-handicapping and disengagement (Atkinson, 1975; Covington, 1992, 1998; Elliot & Shekdon, 1997; McClelland, 1965). The student Motivation and Engagement Wheel is presented in figure 1.2.

Fig. 1.2

The student Motivation and Engagement Scale (Martin, 2001, 2003b) has been developed to measure each facet of the student Motivation and Engagement Wheel. The scale comprises 44 items in which four items assess each of the eleven facets in the wheel. Martin (2001, 2002, 2003b) has shown that the student Motivation and engagement Scale is a valid and reliable measure of academic motivation and engagement. For example, Martin (2001, 2002, 2003b) used LISREL procedures to confirm a strong factor structure of the student Motivation and Engagement Scale. He has also shown that the student Motivation and Engagement Scale is a reliable instrument
with approximately normally distributed dimensions. In addition, this scale has been validated and significantly associated with literacy, numeracy and achievement in mathematics and English as well as being sensitive to age and gender related differences in motivation.

The Issue of Domain Specificity of Academic Motivation and Engagement

In addition to examining student motivation from a variety of theoretical perspectives, it is also valuable to explore the relative motivational salience of different school subjects in research designs (Bong, 1996; Pintrich, 2003). Until recently, there existed a significant reliance on measures of global academic motivation that reflected an attempt to broadly represent all school subjects. It has often been assumed that student motivation is uniform across school subjects and that a global measure of motivation is sufficient enough to capture the complexity of school motivation and engagement (Bong, 2001; Marsh, Martin & Debus, 2002; Pokay & Blumenfeld, 1990).

Contemporary academic motivation research, however, attempts to account for the possibility that academic motivation and engagement may vary as a function of the subject domain. This raises important questions as to whether academic motivation is domain specific or domain general. If it is domain specific then goals and values may vary as a function of the school subject. If it is domain general then there should be little differentiation between motivational dimensions from subject to subject. Therefore, a student may be highly motivated in an English subject but less motivated in mathematics-based subjects (Bong, 1996; Marsh et al, 2002, Pintrich, 2003).

Recently an extensive body of literature has shown support for the usefulness of studying the domain specificity of various motivational constructs. For instance, Bong (2001) examined the between-domain relation of task value, self-efficacy and achievement goals were highly correlated across domains; however, task-value and mastery goals were more distinct across domains. Duda and Nicholls (1992) also wrestled with this issue when they found that there was high subject generally of goal
orientations and beliefs about the causes of success, whilst perceptions of ability and intrinsic satisfaction across schoolwork and sport were domain specific.

Moreover, previous research has found evidence of the domain specificity of students’ valuing of and interests in various subjects. Students appear to experience a decline in valuing of mathematics after the junior high school transition, whereas their valuing of English increases (Wigfield, Eccles, Maclver, Reuman & Midgley, 1991). Conversely, an investigation into elementary students’ interest for various school subjects showed that children experience a decline in interest for reading and instrumental music, but their interest in sport and mathematics did not change over the course of the three-year study (Wigfield, Eccles, Yoon, Harold, Arbeton et al., 1997).

In relation to other motivational dimensions, Gottfried (1982) measured anxiety and intrinsic motivation in four schools subjects (reading, mathematics, social studies and science) and concluded that the relationship between academic intrinsic motivation and anxiety varied according to the school subject. Smith and Fouad (1999) also confirmed the existence of different levels of self-efficacy, interest, outcome expectancies and goals for mathematics, art social science and English subjects. In particular, motivational researches (e.g., Eccles, Wigfield, Harold & Blumfeld, 1993) have emphasized the domain specificity of constructs such as expectancy for success (defined in terms of perceived competency, anxiety and self-concept) and task value (defined in terms of interest, usefulness and challenge). Support for the domain specificity of academic affect is judged to be clearest in research focusing on self-concept, which has predominately, echoed the need to explore this issue of domain specificity of motivational constructs. In early research, marsh, Byrne, and Shavelson (1988) found that correlations between mathematic and English self-concepts based on each of three different instruments utilized were close to zero. Marsh and Craven (1997; see also Marsh, 1993; 1990) integrated a growing body of research showing that verbal and mathematic self-concepts are nearly uncorrelated and that the effects of academic self-concept on subsequent outcomes are also very specific to the subject domain.
Interestingly, subsequent research with math and verbal self-efficacy measures has not shown consistent findings. In fact, math and verbal self-efficacy were found to be substantially correlated whilst math and verbal self-concept was uncorrelated (*Marsh, Walker, & Debus, 1991*). More recently, research conducted by Marsh, *Martin and Debus (2002)*, found similar results. They discovered that there was extreme content specificity for self-concept but that this was not the case for constructs such as self-handicapping and external attributions, which obtained the largest math verbal correlations.

Despite these recent advancements in research of the domain specify of academic motivation and engagement, inconsistent findings persist and a comprehensive and integrative framework continues to be lacking. In sum, the research reviewed here has highlighted the need for future academic motivation research to account for the possibility that academic motivation and engagement may vary as a function of the subject domain. A large majority of the research reviewed here employs research designs in which student’s rate target dimensions of motivation and engagement for separate school subjects in one testing session. Given that this methodology may affect an individual’s rating of motivation (*Roeser, Midgley, & Urban, 1996; see also Midgley & Urban, Midgley & anderman, 1998*), it is important to conduct such research in the context of the class to which those ratings relate.

Accordingly, the present investigation attempts to examine the issue of domain specificity by asking students to rate their motivation and engagement in the actual subject to which those ratings relate (*i.e.*, *mathematics ratings in the mathematics class; English ratings in the English class etc.*). Further more, because motivation research has typically been a diffuse activity for the past few decades (*Murphy & Alexander, 2000; Pintric, 2003*). It is necessary to contact such research in integrative perspective.

**Assess Academic Motivation**

Children’s’ motivation at school is recognized as an important factor that contributes to indices of school adjustment (*Pintrich, 2003*). The construct of motivation
has been operationalized from the stance of various theoretical approaches over the past decades. For example, some researchers conceptualize motivation in terms of intrapsychic mechanisms, incentives, self-efficacy beliefs, attribution, locus of control, achievement and goals (Reeve, 1996). However, few of these theoretical approaches have shed light on how young children integrate school activities into their own set of value and how this integration facilitates learning and achievement.

A useful theoretical framework for understanding the process of integration of school related activities is Self-Determination theory (SDT; Deci & Ryan, 1985, 1991). SDT is an approach to human motivation that highlights the importance of the psychological need for autonomy. Autonomy implies that individuals experience choice in the initiation, maintenance, and regulation of their behaviours. Perceived autonomy has been typically operationalized via motivational processes (Ryan & Connell, 1989). Deci and Ryan (1985) thus propose that there are different types of motivation which can be situated along a self-determination continuum. Intrinsic motivation reflects the highest degree of self-determination or autonomy. It refers to engaging in an activity for its own sake and for the pleasure and satisfaction derived from participation. Intrinsic motivation refers to engaging in an activity as a means to an end rather than for its intrinsic qualities. However, in contrast to some theoretical perspectives, SDT posits that intrinsic motivation can vary in terms of self-determination. Indeed, this theory proposes that different types of extrinsic motivation exist, some of which may represent relatively high levels of self-determination. From low to high levels of autonomy, the different types of extrinsic motivation are: external regulation and identified regulation. External regulation refers to behaviours that are regulated through external means such as rewards and constraints. Identified regulation refers to behaviours that are performed by choice because the individual judges them to be important. According to SDT, individuals who act for intrinsic motivation and identified regulation have high levels of perceived autonomy. In contrast, individuals who perform activities for external regulation have low levels of autonomy.
Numerous scales have been developed to assess perceived autonomy (or motivation) toward school related activities from the stance of SDT. Indeed, Vallerand and colleagues (1989, 1992, 1993) have developed the properties, it is designed to assess autonomy at the high school level. More importantly, this scale does not focus on specific school subjects.

**What is stress?**

Stress is our natural way of responding to the demands of our ever-changing world! Although we all experience change and demands regularly, the way that we interpret these internal and external changes directly affects the degree to which we feel stress. As a result, not all individuals interpret the same events as stressful; what may seem stressful to you may not be the same for your best friend, and vice-versa.

Stress can be a result of both positive and negative experiences, and it is a necessary part of our daily lives. From an evolutionary standpoint stress was necessary for survival (*i.e.*, imagine hunting large prey on which one’s entire tribe is dependent) and some stress continues to be a helpful part of our modern lives since it motivates us to accomplish tasks or make needed changes. We all feel the pressure of our environment during times of transition (*i.e.*, at the time of high school graduation) and in preparation for significant life events (*i.e.*, in anticipation of a job interview). Although response to it, too much stress or an inability to cope with it can cause negative emotional and physical symptoms, including, but not limited to, anxiety, irritability and increased heart rate.

**Stress v/s Distress**

Although some stress is a natural and inevitable part of our lives, feeling burdened or unable to cope can be problematic and can seriously affect your mental and physical well-being. Constantly being exposed to stressful situations can be over-stimulating and if we are constantly feeling stressed, we may begin to feel unable to manage the problems at hand. In order to avoid situations in which we feel overloaded, we must identify what stresses us, what our threshold for stress is, and how we can most effectively manage stressful situations.
**Stress Symptoms**

Before being able to identify stressors *(the things that make us stressed in the first place)*, it is important to identify whether or not stress has become a problem in your life. Take note of any emotional and physical changes that you have recently experienced:

- Are you irritable?
- Are you easily upset over small events?
- Are you feeling isolated or withdrawn from your peers and loved ones?
- Are you unhappy with yourself? (i.e., do you have feelings of worthlessness?)

**Physically, are you experiencing**

- Sleeplessness?
- Irregular eating?
- Difficulty breathing?
- Low energy?
- Lack of concentration?
- Loss of interest?
- Over-tiredness?
- Here are some stress signals:
  - Feelings
  - Anxiety
  - Irritability
  - Fear
  - Moodiness
  - Embarrassment

**Behavioural**

- Stuttering or other speech difficulties
- Crying
- Acting impulsively
- Nervous laughter
- Snapping at friends
- Teeth grinding or jaw clenching
• Increased smoking alcohol or other drug use
• Being prone to more accidents
• Increase or decrease in appetite
• Thoughts
• Self-criticism
• Difficulty
• Concentrating or making decisions
• Forgetfulness or mental disorganization
• Preoccupation with the future
• Repetitive thoughts
• Fear of failure

Physical
• Tight muscles
• Cold or sweaty hands
• Back or neck problems
• Sleep disturbances
• Stomach distress
• More colds and infections
• Fatigue
• Rapid breathing or pounding heart
• Trembling
• Dry mouth

Once you have identified and accepted how you are feeling, it is important to identify what exactly it is that is causing you stress.

What are stressors?
No one event, regardless of how traumatic, can be detrimental to health. Stress becomes problematic when stressors accumulate and/or become recurrent resulting in distress or feelings of anxiety and hopelessness. Stressors come in a variety of different
forms: tests, finances, job, interviews, health, problems, achieved, goals, praise, family, conflict, romantic, relationships, competitions, homework assignments etc. Remember, stressors can be positive and negative.

We have already identified the feeling of stress, and now it is time to identify what is causing it. Take a moment to identify which events in your life may be stressful. What about the event makes you feel stressed?

Here is a list of potential stressors. Consider what is stressful to you:

- Death of a belong one
- Relocation
- Divorce of parents
- Encounter with the legal system
- New school/job
- Marriage
- Lost job
- Elected to leadership position
- New romantic relationship
- Serious argument with close friend
- Increase in course load or difficulty/increased responsibility at job
- Change in health of family member
- Failed important course/missed deadlines
- Major personal injury or illness
- Managing learning or other disabilities
- Change in living conditions
- Argument with instructor
- Outstanding achievement
- Change in sleeping habits
- Lower grades than expected
- Breakup of relationship
- Financial problems
- Change in eating habits
Stress Management

Stress is the way we respond to change. Stress is what you experience when you believe you cannot cope effectively with a situation. For many people “tension” or “pressure” is other words for stress. Most people think of stressors as negative but stressors can also be positive experience. Your body may react with tense muscles, headache, or stomach ache to making a public speech or completing a satisfying project as well as to the loss of a loved one. Stress has physical and emotional effects on us. It can create positive or negative feelings. It is the wear and tear our bodies experience as we adjust to our continually changing environment. We cannot eliminate stress from our lives but we can learn how to manage stress and its effects.

Who can use this information?

Anyone interested in understanding stress and how to recognize and minimize stress and its effects will find this information helpful.

You can assess if you are experiencing stress by answering these questions:

- Do you wake up exhausted?
- Do you get angry when you are stuck in traffic?
- Do you lose your temper with attendants?
- Do you dread holidays that should be enjoyable?
• Do you often forget things?
• Do you have little or no time for daily chores?
• Do you feel depressed at the end of the day?
• Do you have frequent headaches, fatigue, muscle aches, and/or digestive problems?
• If you are experiencing stress related symptoms you will benefit from understanding and learning how to manage stress.

**Techniques for Relieving the Effects of Stress**

Minor healthful changes to your daily routine can add to your body’s ability to cope with stress.

- Physical activities such as aerobic exercise, deep breathing, stretching exercises that can be done at the office, and yoga can relieve the physical tension that often accompanies stress.
- Depending on whether you drive or ride, make the most of your commute time by listening to soothing music or self-help tapes, reading, writing and daydreaming.
- Everyone can get a head start to diminish the effects of stress by starting the day with a good breakfast. To keep your body functioning well during your work day never skip lunch, but eat less at midday. Do not drink alcohol, avoid excessive caffeine (coffee, soft drinks), and try to skip dessert; consider low fat yogurt, fruit, water or juice and salad.

**Why should you use this Information?**

As a positive influence, stress can help compel us to action; it can result in a new awareness and create exciting new perspectives. Positive stress adds anticipation and excitement to life and we all thrive under a certain amount to stress. In fact, insufficient stress acts as a depressant and may leave us feeling bored or dejected. Deadlines, competitions, confrontations, and even our frustrations and sorrows add depth and enrichment to our lives. Therefore, understanding stress and its effects can help you turn potential stressors into positive challenges. That is to find an optimal level of stress, that which will motivate us but not overwhelm us.
Having made a close perusal of aforesaid concepts their suitability in present context was decided. Thereafter, an attempt was made to trace their historical roots. It is presented in next chapter.