Chapter –V

Discussion

HOME- ENVIRONMENT:

Home environment is influenced by a number of factors. The most important are the socio-economic status, emotional environment, intellectual environment and more environment.

(i) Socio-economic status:

The socio-economic status of an individual has a great influence on the development of an individual's personality. Different persons at home interact with each other in a different ways. They also interact with the children differently.

On the basis of socio-economic conditions we can classify society into three main classes i.e. lower class, middle class and upper class.

The lower class people have cooperatively harsh ways of behaviour. They also have quite inconsistent discipline. They give more importance to the immediate motives and not to the future ones. These families have a less developed sense of right and wrong. Yet people in these families tend to be rigid in their behaviour. There is not much permissiveness for the children. Even the achievement is not given much importance in these families. The lower class parents are not found to be good models for their children.

The middle and upper class people on the contrary have more democratic ways of behaviour. The discipline in these families is more consistent. The long term motives are valued more. The children are taught to sacrifice the immediate motives in order to achieve much higher long term goals. The sense of morality is quite well developed in these families and the people are democratic in their behaviour. The parents tend to be duly permissive towards the children. The children in these families are encouraged to achieve much higher goals. The parents in the upper and middle class families usually serve as good models for their children.
(ii) **Emotional Environment:**

Emotion is an involuntarily aroused state of excitement of an individual due to external stimulus. Emotions play a very important role in the development of an individual. The presence of different emotions in the children influence the personality of an individual to a great extent.

It is sometimes said that emotions are like a very powerful potential energy. The way in which this energy is allowed to have expression in childhood, determines the way in which one can get adjusted to the circumstances. Positive emotions in the childhood lead to normal and well adjusted personality. While a large amount of negative emotions in the childhood lead to the mal-adjusted personality.

Different homes differ in creating the emotional atmosphere for the children. In some homes the children are given emotional warmth. Emotional warmth is the affection that is given to the child by the mother, father and the other family members. Usually in a democratic atmosphere, we find an affectionate attitude. Affectionate homes give a happy childhood for the children. This generates a sense of security and leads to build a well adjusted personality and individual.

On the contrary, where the children are not given emotional warmth the children do not develop the feeling of security. The emotionally cold families cannot satisfy the emotional needs of a child. In such, it is deprivation of pleasant emotions. Due to emotional deprivation children may have ample opportunities to experience unpleasant and negative emotions but they do not have opportunities to experience unpleasant and negative emotions but they do not have opportunities to experience the possible or pleasant emotions like affection, love and so on. This creates a feeling of insecurity in the children. Later on this leads to mal-adjustment.

In middle and upper class families, the children get the love and affection of both the parents. Moreover the home atmosphere is democratic here. So the children feel secure and happy. On the contrary, in lower class families the children get the care only of the mother. The father generally does not show affection for the children. The atmosphere is quite rigid and the children are even given harsh physical punishments. Due to unaffectionate attitude in such families most of the children of the lower class feel
insecure. Such children have a strong tendency to attract attention. So they show off a
great deal and throw temper tantrums quite often. They are jealous, negative, fearful and
nervous and demand for much attention.

On the contrary, children who feel emotionally secure, have a positive outlook.
They are not fearful and do not get nervous often.

Affection deprivation is yet another factor of emotion deprivation that tends to
affect adjustment adversely. Affection deprivation is the lack of loving and affectionate
care at home. When the children do not have the parents and hence are brought up in
orphanages, this situation arises. At times, a child that is born is not wanted by its family.
Such unwanted child does not get the affection of the parents and other family members.

The general development of an individual is adversely affected due to affection
derprivation. Greater amount of deprivation may lead to greater amount of retardation of
an individual.

The children that suffer from affection deprivation rarely look to the adults for
help or seeking pleasure. They cannot feel emotions and their speech and language
development is also quite poor. Their intellectual development is affected too. Even
when these children grow into adults their adjustment ability is poor. They have less
developed intelligence, and a number of drawbacks like inferiority feeling, lack of
emotions etc. are seen in their personality.

So we must say that a warm and healthy emotional atmosphere at home is a must
for the normal development of child.

(iii) Intellectual environment:

Curiosity and exploration are the motives that help us to gain more and more
knowledge of the world. The proper satisfaction of these motives help us to increase the
level of intelligence. In an environment that encourages and stimulates them. The
motives of curiosity and exploration become stronger in an individual. The stronger these motives are the greater is the development of intelligence.

    In some homes, these motives are encouraged but not in some others. In other words, some homes have an intellectually stimulating atmosphere, while some do not,

    The upper and middle class families give more opportunities to the children for satisfying their curiosity. The muscle control of the children and at the same time, confidence in their own abilities increases with these toys. These children also have access to T.V., radio, books, newspapers and magazines. This help to satisfy the curiosity of the children to a great extent. The parents from these families also tend to satisfy the curiosity of the children by answering their questions and encouraging them to ask more questions.

    These opportunities are not available to lower class children. The lower class children do not have much intellectually stimulating toys or access to mass media. The parents from these families are not well educated so they did not have much knowledge of things and hence cannot answer the questions of the children and discourage them from asking any questions.

    Greater intellectual stimulation leads to higher IQ. This probably is the reason why the children coming from upper and middle class have a higher IQ while those coming from lower class have a lower IQ. Also we find that in orphanages, children who do not get personal attention, have their curiosity and exploratory motives unfulfilled. These children too have a relatively lower IQ.

(iv) **Moral Environment:**

    Moral environment is the atmosphere that creates the sense of right and wrong. In childhood the right things are those which earn reward and the wrong is that which earns punishment. The children want to have more rewards and less punishments. They therefore learn to do things that are rewarded and keep away from things that earn punishment. This is how in childhood, children learn what is right and what is wrong in the family.
In the real sense, morality stands for the acts that are guided by conscience but most of the time, we find that the socially approved things are considered to be right and those which do not have a social approval are considered to be wrong.

Generally we find that moral behaviour is learned by an individual in three different ways. Firstly, by direct training, as in most of the families. Secondly through trial and error, as in childhood, or by identification, where the values of the reference group are followed.

The home is the place where an individual learns morality by any of these ways. Sometimes we find that parents and teacher train the child for the moral behaviour. They teach a child how to behave and how not to. In upper and middle class families, we find that this method is used more often than in lower class homes. This is the method of direct training. On the contrary, when on observing the behavioural patterns that are punished and blamed, the child decides how to behave, he is using the trial and error method.

In most of the homes that are found to create good sense of morality in the children, the parents themselves, by their behaviour, serve as ideals for the children. The most effective way of learning morality is by identification. The child identifies himself with the parents and adopts their values. These values then become his own values and based on them, his conscience develops.

This method of identification is most effective in character building. Hence the home where the parents themselves have a good sense of morality, can teach morality to the children, but the homes with inconsistent or loose moral atmosphere cannot encourage good moral development of the children. When some social norms are accepted, but not some others, and this is done without giving any reasons, or when principally the social norms are accepted, but they are not followed practically, the moral atmosphere of such a home is inconsistent or indifferent. The homes in which the parents themselves are engaged in criminal or other socially forbidden activities are said to have a loose moral atmosphere.

In both these kinds of homes, the parents have a weak conscience and weak moral authority. They are not good models for the children. The children who learn
values by imitating these parents cannot have a proper sense of values and a strong conscience. So they fall prey to temptation very soon. We also find another extreme situation. There are families with over-strict sense of morality. Such families are said to have a rigid moral atmosphere. In such families the parents have rigid conscience. The children, too, therefore, develop a rigid conscience. When they violate any moral law, they feel guilty. Attractions do not tempt such children. But when during adolescence, there is a conflict for example, between sex urge and moral code, or similar conflicts, children from a rigid moral environment face a very severe conflict. Where as for children from loose moral environment there is hardly any conflict in this.

It is therefore advisable to have a home with good moral tone, where morality is taught in such a way that culturally approved values are taught and yet they are not practised blindly. The children are taught that right and wrong depends on circumstances.

In the light of above discussion we can say that there is vast difference between the Indian culture and Iraqi culture. The present study aimed to see the difference between the personality of Indian and Iraqi Muslims. The following differences could be seen.

The Iraqi Muslims tends to be stiff, cool, sceptical, and aloof. He likes things rather than people, working alone, and avoiding compromises of viewpoints. He is likely to be precise and "rigid" in his way of doing thing and in personal standards, and many occupations these are desirable traits. He may tend, at times, to be critical, obstructive, or hard. whereas Indian Muslims tends to be goodnatured, easy-going, emotionally expressive (hence naturally Affectothymia), ready to cooperate, attentive to people, soft hearted, kindly, adaptable. He likes occupations dealing with people and socially-impressive situations. He readily forms active groups. He is generous in personal relations, less afraid of criticism, better able to remember names of people. Similarly Ss. of authoritarian parent's were reserved whereas Ss. of democratic parent's were outgoing. As every culture demands female Ss. were reserved whereas male Ss. were outgoing.
Indian Muslims and Iraqi Muslims does not differ on dull Vs bright dimension. But the authoritarian parent's Ss. tends to be slow to learn and grasp, dull, given to concrete and literal interpretation. His dullness may be simply a reflection of low intelligence. On the contrary the democratic parent's Youths tends to be quick to grasp ideas, a fast learner, intelligent. There is some correlation with level of culture, and some with alertness. The male Ss. were bright than female Ss. this happens due to secondary treatments given by every culture.

Indian Muslims tends to be low in frustration tolerance for unsatisfactory conditions, changeable and plastic, evading necessary reality demands, fretful, easily emotional and annoyed, active in dissatisfaction. Iraqi Muslims tends to be emotionally mature, stable, realistic about life, unruffled, possessing ego strength, better able to maintain solid group morale. Sometimes he may be a person making a resigned adjustment to unsolved emotional problems. The authoritarian parents Ss. were emotionally less stable whereas Ss. of democratic parents were emotionally stable. Male Ss. were emotionally stable and Female Ss. found to be affected by feelings.

The Indian Muslims tends to give way to others, to be docile, and to conform. He is often dependent, confessing, anxious for obsessional correctness. The Iraqi Muslims is assertive, self-assured, and independent-minded. He tends to be austere, a law to himself. hostile or extrapunitive, authoritarian and disregards authority. The Ss. of democratic parents were humble whereas the Ss. of authoritarian parents were assertive. The males were assertive and females humble.

The Iraqi Muslims tends to be restrained, reticent, introspective. He is sometimes dour, pessimistic, unduly deliberate, and considered smug and primly correct by observers. He tends to be a sober, dependable person. The Indian Muslims tends to be cheerful, active, talkative, frank, expressive, effervescent, carefree. He is frequently chosen as an elected leader. He may be impulsive and mercurial. The Ss. of democratic parents were happy-go-lucky whereas the Ss. of authoritarian parents were sober. The males were happy-go-lucky and females sober.

The Indian Muslims tends to be unsteady in purpose. He is often casual and lacking in effort for group undertakings and cultural demands. His freedom from group influence may lead to anti-social acts, but at times makes him more effective, while his refusal to
be bound by rules causes him to have less somatic upset from stress. The Iraqi Muslim tends to be exacting in character dominated by sense of duty, persevering, responsible, planful, "fills the unforgiving minute." He is usually conscientious and moralistic, and he prefers hard-working people to witty companions. The inner "categorical imperative" of this essential superego should be distinguished from the superficially similar "social ideal self." The Ss. of democratic parents were expedient whereas the Ss. of authoritarian parents were conscientious. The males were expedient and females conscientious.

The Indian Muslims tends to be shy, withdrawing, cautious, retiring, a "wallflower." He usually has inferiority feelings. He tends to be slow and in expressing himself, dislikes occupations with personal contacts, prefers one or two close friends to large groups, and is not given to keeping in contact with all that is going on around him. The Iraqi Muslims is sociable, bold, ready to try new things, spontaneous, and abundant in emotional response. His "thick-skmnedness" enables him to face wear and tear in dealing with people and gruelling emotional situations, without fatigue. However, he can be careless of detail, ignore danger signals, and consume much time talking. He tends to be 'pushy' and actively interested in the opposite sex. The Ss. of democratic parents were venturesome whereas the Ss. of authoritarian parents were shy. The males were venturesome and females shy.

The Iraqi Muslims tends to be practical, realistic, masculine, independent, responsible, but sceptical of subjective, cultural elaborations. He is sometimes unmoved, hard, cynical, smug. He tends to keep and realistic "no-nonsense" basis. The Indian Muslims tends to be tender-minded, day-dreaming, artistic, fastidious, feminine. He is sometimes demanding of attention and help impatient, impractical. He dislikes crude people and rough occupations, He tends to slow up group performance, and to upset group morale by unrealistic fussiness. The Ss. of democratic parents were tender-minded whereas the Ss. of authoritarian parents were tough-minded. The males were tough-minded and females tender-minded.

The Indian Muslims tends to be free of jealous tendencies, adaptable, cheerful, uncompetitive, concerned about other people, a good team worker. The Iraqi Muslims tends to be mistrusting and doubtful. He is often involved in his own ego, is self-
opinionated, and interested in internal, mental life. He is usually deliberate in his actions, unconcerned about other people, a poor team member. The Ss. of democratic parents were trusting whereas the Ss. of authoritarian parents were suspicious. The males were trusting and females suspicious.

The Iraqi Muslims tends to be anxious to do the right things, attentive to practical matters, ad subject to the dictation of what is obviously possible. He is concerned over detail, able to keep his head in emergencies, but some times unimaginative. The Indian Muslims tends to be unconventional, unconcerned over everyday matters, Bohemian, self-motivated, imaginatively creative, concerned with "essentials," and oblivious of particular people and physical realities. His inner-directed interests sometimes lead to unrealistic situations accompanied by expressive outburst. His individuality tends to cause him to be rejected in group activities. The Ss. of democratic parents were imaginative whereas the Ss. of authoritarian parents were practical. The males were practical and females imaginative.

The Indian Muslims tends to be unsophisticated, sentimental, and simple. He is sometimes crude and awkward, but easily pleased and content with what comes, and is natural and spontaneous. The Iraqi Muslims tends to be polished, experienced, worldly, shrewd. He is often headed and analytical. He has an intellectual, unsentimental approach to situations, an approach akin to cynicism, The Ss. of democratic parents were forthright whereas the Ss. of authoritarian parents were shrewd. The males were forthright and females shrewd.

The Iraqi Muslims tends to be placid, with unshakable nerve. He has a mature, unanxious confidence in himself and his capacity to deal with things. He is resilient and secure, but to the point of being insensitive of when a group is not going along with him, so that he may evoke antipathies and distrust. The Indian Muslims tends to be depressed, moody, a worrier, full of foreboding, and brooding. He has a childlike tendency to anxiety in difficulties. He does not feel accepted in groups or free to participate. High Factor O score is very common in clinical groups of all types The Ss. of democratic parents were placid whereas the Ss. of authoritarian parents were apprehensive. The males were placid and females apprehensive.
The Iraqi Muslims is confident in what he has been taught to believe, and accepts the "tried and true", despite inconsistencies, when something else might be better. He is cautious and compromising in regard to new ideas. Thus, he tends to oppose and postpone change, is inclined to go along with tradition, is more conservative in religion and politics, and tends not to be interested in analytical "intellectual" thought. The Indian Muslims tends to be interested in intellectual matters and has doubts on fundamental issues. He is sceptical and inquiring regarding ideas, either old or new. He tends to be more well informed, less inclined to moralize, more inclined to experiment in life generally and more tolerant of inconvenience and change. The Ss. of democratic parents were experimenting whereas the Ss. of authoritarian parents were conservative. The males were experimenting and females were conservative.

The Indian Muslims to work and make decisions with other people, likes and depends on social approval and admiration. He tends to go long with the group and may be lacking in individual resolution. He is not necessarily gregarious by choice; reather he needs group support. The Iraqi Muslims is temperamentally independent, accustomed to going his own way, making decisions and taking action on his own. He discounts public opinion, but is not necessarily dominant in his relations with others. He does not dislike people but simply does not need their agreement or support. The Ss. of democratic parents were self-sufficient whereas the Ss. of authoritarian parents were group-dependent. The males were self-sufficient and females were self-sufficient.

The Indian Muslims, and the Iraqi Muslims were more or less similar on undisciplined Vs controlled dimension. The Ss. of authoritarian parents will not be bothered with will control and regard for social demands. He is not overly considerate, careful, or painstaking. He may feel maladjusted, and many maladjustments. The Ss. of democratic parents tends to have strong control of his emotions and general behaviour, is inclined to be socially aware and careful, and evidences what is commonly termed "self-respect" and regard for social reputation. He sometimes tends, however, to be obstinate. The males were undisciplined but females were controlled.

The Indian Muslims tends to be sedate, relaxed, composed, and satisfied. In some situations, over satisfaction can lead to laziness and low performance, in the sense that low motivation produces little trial and error. Conversely, high tension level may disrupt
school and work performance. The Iraqi Muslims tends to be tense, excitable, restless, fretful, impatient. He is often fatigued, but unable to remain inactive. In groups he takes a poor view of the degree of unity, orderliness, and leadership. His frustration represents an excess of stimulated, but undischarged, drive. The Ss. of democratic parents were relaxed whereas the Ss. of authoritarian parents were tense. The males were relaxed and females were tense.