Research Methodology
SAMPLE

The sample consists of 120 tribal from Mishing, 120 from Boro and another 120 from non-tribal group, age ranging from 6-14 years. A total of 360 subjects have been taken for this study. Out of 120 subjects in each group, 60 are males and 60 are females. Three main independent variables are investigated having two different aspects namely.

1. Culture
   - Mishing
   - Boro
   - nontribal

2. Age
   - 6-10
   - 11-14

3. Sex
   - Male
   - Female.

Stratified random sampling method was adopted at the time of data collection. Tribal children drawn from those areas of Lakhimpur District where Mishing and Boro tribes are available. Non-tribes are also drawn from same areas and other attached areas as far as possible to match the groups on education and socio-economic status.
Table : (1) Indicating Sample Distribution :

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<tr>
<th>AGE</th>
<th>BORO</th>
<th>MISHING</th>
<th>NON-TRIBAL</th>
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<td>6-10</td>
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<td>11-14</td>
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<td>30</td>
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<td>Total</td>
<td>60</td>
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Total = 360

$3 \times 2 \times 2$ factorial design is adopted for the present study.

For the data collection the investigator selected the location where both Mishing and Boro people were thickly populated. Moreover, Deuri, Sonowal Kacharis, Hazang along with the general people are inhabited in the district.

Lakhimpur district is mainly situated on the North Bank of the river Brahmaputra. There are a large number of rivers in that district. Four major rivers are the Suvansiri, the Ranganadi, the Singara and the Dikrong flowing across the district in all seasons. Several other tributaries like the Ghagar and Kakoi also flow to meet the river Suvansiri. During the summer season different low lying places of the district are often flooded by these rivers.

According to the census report of 1991 the total area of the district is 3042 sq.km. There are total 1117 villages of different caste and communities and the total population of the district is 751,517 out of which 389125 are males and 362392 females. Out of total population 60, 180 belong to scheduled caste and 177,156 belong to scheduled tribe people respectively. 23.57% constitute the tribal population out of the total population of Lakhimpur. They are mostly located in
the south and eastern part of Lakhimpur district. They constitute a very important group of Indomongoloid people of east.

The state of Assam has a great contributions to the cultural, racial and religious heritage of India. It represents the two great civilizations that of China and India, and synthesis took place in North East India. The craftsmanship of the people of Assam was well known in ancient India. Handicrafts specially the art of weaving silk, Muga, Endi (Eri) and other Cotton handloom weaving with exotic pattern have shown its uniqueness from the rest of India. Each tribal community in Assam has its own custom, religion, language and way of life and such each one has a distinct identity of its own.

The majority of the tribals always lived in a remote corner of Assam. They are not entirely neglected but effects of modernisation, have been least visible. They are less urbanised than other Indians and few of them are employed in the modern industrial sector. Though the Government of India offer many facilities including special reservation of seats in educational institutions, stipends and scholarships, free distribution of uniforms, reading and writing materials, establishment of special school for them and posts of various categories have not adequately developed. Still today they are in the midst of deep darkness of long aged ignorance, illiteracy and inertia. Due to the backwardness, lack of social contact and mobility or ethos of isolation the tribal community always face some obligations.

The problem of the tribal people in Assam is a national issue, particularly in the context of non tribal population of Assam. Most of them are cultivators and daily labourers and also hunters. A few have entrusted industrial and urban system.
Tribes of Assam are inhabited in those interior part where the natural resources are rich but they have been ignorant about new advancement and development in the social life based on scientific temperament.

Now gradual changes are seen in their life style, as they are getting opportunity to interact with other advanced social groups, yet the development is slow.

The investigator selected mainly two tribes i.e. Boro and Mishing for the study. Their ethnic culture and traditions are briefly discussed below:

1. Boro

They are also known as 'Bodo' constitute one of the most prominent tribal community of the region. They are a branch of Indo-Mongoloid family (Assam-Burmese linguistic section) They are believed to be among earliest settler of Assam. At one time they built a powerful kingdom with capital at Dimapur and then at Maibong and Khaspur. They spreadover the Brahmaputra valley, North Bengal and Bangladesh. They are Mongoloid in appearance and their language was Tibeto Burmese language uptill about 2000 years ago.

The Boro-Kacharis are progressively Indianised and they follow Hindu tradition. They influenced the main cultural heritage of India in the fine arts and crafts, in painting and sculpture, in decoration, in weaving both cotton, Muga and silk and other colourful dresses. They are very cheerful, optimistic and happy people. 'Gaon Burha' is the chief administrator of the village. Village panchayat also plays an important role in the development of the village.
LIFE STYLE

The mode of living of the Boro-Kacharis is in compact villages and putting barriers all around the homestead. Each house is surrounded by a ditch or fencing. Their livelihood pattern is based mainly on agricultural occupation. They also prefer to rear pigs, goats, cows, ducks and hens as their economic support. Most 'Bodo' speak their own language and also Assamese. Today 'Bodo' has developed written language and the language is recognised as one of the associate official language in Assam. They have adopted 'Dev Nagari Lipi' (Hindi) as the script. But they write their own 'Dialect' in Hindi. All Bodo women skilled in weaving and use handloom with which they made colourful design on the clothes.

FOOD HABITS

Rice is the principal dish for Boro-Kacharis. Some percentage of rice is used in brewing 'rice-beer' called 'Zumai' which is cherished by the Bodos. Green leafy vegetables are boiled with fish and make a delicious dish for them. Their great delicacies are fowl and pork for which they rear herd of pigs and flock of fowls in every house. They also relish the dehydrated powder of the sundried fishes called 'Napham' which is preserved in the bamboo hollow jointed stem. The old members of the family use 'Zumai' as a substitute of tea. When guest or some respectable person is coming to visit their house, they offer it as a mark of respect. Rice-beer is also used in their traditional ceremonies or religious festivals and even in the marriage ceremony.

Normally the village people do not use 'polish or milling rice' in their meals and they use 'udral' for pounding rice.
(i) A Boro house.

(ii) The "Sizu plant" is worshipped as "Bathou" (Lord Shiva) by the Boros.
(iii) The "Sizu plant" is enclosed with Bamboo Fencing.

(iv) The "Brahma" clan of the Boros perform "Hom-Yojna".
(v) A Boro teacher helping children in filling up the experimental tools.

(vi) A Mishing "Chang-ghar".
FESTIVALS

The main festival of the Boro-Kacharis is a religious festival known as 'Kherai'. It is intended to propitiate 'Bathou' and 'Mainao' the two primary deities of their adoration along with hosts of other Gods and Goodesses. Their religious philosophy centres round and super power of "Bathou Barai" or "Khoria Barai Maharaja" which is analogous to 'Siva' of the Hindu Trinity. The 'sizu plant' (Euphorbia splendens) is regarded as representing the 'Bathou' the supreme deity of adoration. Therefore every traditional Boro-Kachari household is seen planting a sizu tree in the northern corner of their courtyard.

Generally, the community Kherai is instituted once in a year conveniently in the month of 'Kartik' (Oct. - Nov.) when plantation is over but the seedlings are still in the process of growing. 'Deodhani' dance is necessarily performed in 'Kherai'.

'Mainao' (also called Buli Buri) is worshipped as the goddess of wealth besides many other Gods and Goddesses. 'Oza' (the prist) gives the guidance in all religious festivals performed by the Boro-Kacharis.

But the religious beliefs of the traditional Boro-Kacharis differ substantially with that of the 'Brahmas' who institute 'Hom-yojna' in all sacramental obligations following the tenets preached by Guru kalicharan Brahma. This section (i.e. the Brahmas) practise vadic rituals like other Hindus and do not resort to appeasing Gods and Goddesses by sacrificing pigs and fowls and also by offering rice beer. But culturally both the sections do not differ from each other.

The 'Baisagu' is the new year's festival of Boro-kacharis. It coincides with the Assamese Bihu festivals. Like Assamese people, they also enjoy the 'Baisagu' dance irrespective of age and sex. The traditional instruments like 'Kham', 'Jotha', 'Khawbang', 'Gogona', Siphung' etc. are used. Their cultural heritage is distinctly
identifiable in the beautiful group dance 'Bagrumba' dance. It is instituted at the time of paddy plantation. 'Magh damasi' (Magh Blhu) is also observed by the Boro-kacharis.

MARRIAGE

Exogamy is the primary rule in the marital relationships of Boro-kacharis. Therefore no marriage can be contacted between the same clan or 'gotra'. Marriage by negotiation (Hathachuni) is the usual custom. But marriage by servitude (chawdang-Jagarnary) and widow remarriage (Dhoka) do often take place. There is another type of marriage known as 'Khar-chanai' marriage. Moreover, there is no bar in contacting a marriage between the wife of elder brother and the younger brother of her husband on the event of his (elder brother's) death.

The practice of parallel cousin marriage is however, not obsolete. There is however a system under which co-villagers of the bride may prefer to claim a certain amount called 'Malsa', It is utilised in social purposes of public nature.

Birth of a child

The Boro-kacharis believe that the birth of a child is at God's hand. A pregnant woman is always looked upon with care and is not allowed to do heavy works. Delivery of child is generally and preferably done by an experienced elderly women among the relatives. In return the 'Dhai' is paid in cash or kind. After she has given birth to a child she is kept in isolation. This confinements lasts till the performance of the 'dausthaiba' ceremony. The family makes an offering to the household deities and entertain the 'dhai' or midwives in a feast who attend the mother during confinement.
Death Ceremony

At death, they practice both cremation and burial. After carrying out funeral procession they take a bath on their return home and drink 'Santijal' followed by mastication of a little amount of 'Sokota' (a bitter tasting dried leafy substance). It is immediately followed by rice-beer drinking in honour of the dead. The final 'Shradha' ceremony is held on the 12th or the 13th day afterwards.

2. MISHING

The Mishing constitute one of the major tribal groups of Assam occupies the North Bank of river Brahmaputra in Lakhimpur district. They also spread over large parts of Dibrugarh, Sibsagar and Jorhat districts. Originally they inhabited on the hills lying North of the upper Brahmaputra valley in the Siang and Lohit district of Arunachal Pradesh. Although they identify themselves as Mishing and regard it to be correct name of their community, they have been identified by the term 'Miri' by the people of Assam.

Generally their main concentrations are to be found on the bank of the river Subansiri, Dihing, Dibang, Dhansiri, Bharali and mighty Brahmaputra in the plains of upper Assam. Ethnically they belong to the same stock as the Adis, the Nishis (Daflas), the Apatanis and the Hill Miris of the Siyang and Subansiri regions of Arunachal Pradesh. The history of the Miris is essentially the history of the Mishings, Pasiminyongs, Padams and any other hill tribes who profess the cult of 'Mirui'. Worship do : nyi (sun), po:lo (Moon), as their supreme deities. They are members of the 'Tibato-Burman' family of the Mongoloid group although there is no recorded historical evidence to show the exact date of their coming to plains of Assam, their folk tales prevalent indicate their origin to the Abor hills and people now living there. Thus they have close linguistic affinity with the Adis, Miniyongs and Padams.
The Mishing are broadly known by two sections namely 'Borogam' and 'Dahgam'. There are many sub-clans. They use clan names as their title or surnames.

Life style

A unique feature of Mishing community is that one or more primary families live peacefully together in a single platform house. A single house often contains a family of 30 to 40 persons living commonly in one long rectangular hall varying from 50 to 150 ft. length and 15 to 20 ft. wide. The house structure of the Mishing people are totally different from the other community of the nearby area. The house is built with timber and bamboo as the base and thatch is used as the roof of the house.

A typical Mishing house has no complete inner partition, but with several fire-place or 'meram' separated only by half partitions.

The specious verandah in front is called 'tungeng' where the alien guests are entertained. A small verandah in the back yard is left for exclusive use of the house-wives. This particular type of house is also found in other tribal societies like Arunachal Pradesh and karbi Anglong and Khasi Hills.

Generally the villages of Mishing people are thickly populated near the river bank, it could be probably due to low economic condition and also they used the river as their one source of income. Mishing women are well-known for their skillful weaving where they make colourful clothing like-'Rubi', 'gaseng', 'gadu' (Miri Jim), 'Yambo', 'tapum-gasor' (Endi-chaddar). These all are the special product of their loom.

Mishings are patrilineal and the descendant is through the male line. The father's property is divided equally among the sons. Daughters are not entitled to share the property. The elder members of the village constitute the 'Kebang', a
(vii) A spacious "Chang-ghar".

(viii) Two Mishing girls husking paddy in "Udral" (Mortar).
village Panchayat. The head is called a 'Gam'. The Kebang is held in a public hall called 'Murong'. It is said that the unmarried young men used to sleep in these 'Murong' and kept the villages guarded. It was an institution where training in social and other duties were imparted. But this tradition has slowly faded away.

'Meimbir-yame' is an institution for both young boys and girls for helping the village in the development of both socio-religious and individual concerning matters.

Food habits

Rice is the staple food for Mishing people. Numerous leafy vegetables, edible roots and fish are their favourite dish. Their great delicacies are fowl and pork for which flock of fowls and herd of pigs are reared by every family. The smoke fish 'ngosan' is another delicacy. It is prepared by smoking it over the hearth of the fire place, in the bamboo shelves 'perap', and when properly prepared, unlike the dry fish, it emits an appetising odour and is much relished. They preserved this 'ngosan' for 1-2 years.

Mishing also have great weakness for 'Apong' - their native beverage. The 'Apong' is of two varieties differing in taste, colour and the method of preparation. 'Nogin' apong-the rice -beer is creamy white and fermented from boiled rice, but 'poro' apong has a dark greenish colour due to addition of ashes of straw and paddy husk. But on both the occasions, an extract of various medicinal plants called 'epop', is added in right proportion. When a guest or some respectable person is coming to their house, they offer it as a symbol of respect. Besides, 'apong' is a 'must' in many traditional ceremonies like Po-rag, Ali-ayeligang, dobur uii etc. It is also an essential part in marriage ceremony.
Festivals

Ali -aye ligang' is a national festival for Mishing Community. Whether Jhuming or ploughing was employed, 'Ahu' paddy was their principal product, and such the oncoming of the Ahu season is marked with the celebration of 'Ali-aye-ligang'. It is a festival of prayers, dance and drinks when the ceremonial implantation of a handful of Ahu seed into the womb of mother earth is performed. The first Wednesday of the month of Falgun is considered the auspicious day for them.

The other important festival is called Po: rag and celebrated after good harvest stretching over 3 days. 'Murong' a public hall is constructed every time for that purpose. Dhol and tal, pempa, gungang etc. are played. The 'Mvmbvr (young girl) Ya : me (young boy) of the neighbouring village is invited to join in the prayer dance. Prist (Miboo) is invited to lead the prayer dance - 'Ni : tom - Sumnam' and PO:nu-nunam. 'Po;rag' is celebrated after an interval of 2 to 5 years.

'Dobur uii' is observed by Mishing people for the welfare of the village. It is observed once in a year.

Mishing religion is based on the super naturalism and animism. They believe some spirits like 'uii'. Now a days Mishing society is gradually changing and adopting Hinduism. A section of Mishing people have faith and beliefs in vaisnava.

Marriage

They are strictly exogamous as regard to clans. Marriage among the same clan is not possible for them. They follow both formal and informal marriage system. The arrange or formal marriage is an expensive one and usually it is planned and arranged by the parents. It continues for two days. The ceremony takes place in
the girl's house where a grand feast is arranged. The payment of the bride price is known as 'Alig'. 'Dugla-lanam' or marriage by 'elopement' is also popular as informal marriage. In that case higher bride price is demanding. Kidnapping is also seen in mishing society. Cross-cousin marriage is prevalent among Mishing society.

Death Ceremony

When any person from Mishing community is dead, they perform cremation of the body as their practice. If anybody die in the village specially one who had gained honour in his life time is announced by ringing a gong 'Lenong' and the villagers within the hearing distance suspend their works immediately for the day and throng to pay homage to the departed soul and to sympathise the bereaved family.

The corpse is bathed, clothed with his favourites, and placed in a log coffin after being wrapped in 'Empoo' (nagadhari in Assamese). A new roadway is cleared off leading to the grave. After carrying out the funeral procession they take a bath and followed by rice-beer drinking in honour of the dead family.

The immediate family members abstain from all kinds of work till the 'Ochi' (Purification) ceremony is held within 5/7 days when all relatives of the bereaved family gather together and extend their helping hand. 'Dotgang' or 'Sradha' ceremony is held elaborately within a year or two when a good number of pigs are sacrificed in the name of the departed soul by his relatives.

Method and Procedure

Measures to be adopted -
I. Semi Structured interview scheduled

The interview schedule was prepared at the time of investigation. The semi-structured interview schedule includes 14 nos of items. These items are related to demographic informations and other related. The items are taken from the following category.

1. Demographic: It consists of items like name, age, sex, occupation and education etc.

2. Home Environment: It includes items related to household condition, parental relationship, family income sources, parents' profession, type of domestic animals reared etc.

3. Cultural and Political Variables:

   The items related to ecology, social belongingness and political belongingness, type of feeding, weaning etc. are taken as investigating factors.

II. Bender Gestalt test for children:

There are thirty scoring items scattered through nine designs. There are 4 items each for Figures A, 3,5,6,7; 3 items each for Figures 1 and 2; and 2 items each for Figures 4 and 8, thus totalling 30.

All responses evinced during the course of drawing the designs are either scored as 'one' or 'zero', i.e. either present or absent. Only clearcut deviations are scored. An item is not scored if there occurs any doubt of whatsoever type.
Figure A: Four Scoring items:

1. Distortion of shape:

   If the shape of circle attached to the rectangle is somehow distorted, it is taken as distortion of shape. There are two subparts of the distortion of Figure A.

   1(a) Distortion as Flattening or Misshappening:

   Distortion is scored when square or circle or both are excessively flattened or misshappened, such as, one axis of circle or square is found to be twice as long as the other one.

   1(b) Distortion as Disproportion:

   When there is a disproportion between size of square and circle, one being twice as large as the other one, the distortion in terms of disproportion is scored.

2. Rotation:

   The rotation is scored when the figure or any part hereof has been rotated by more than 45 degree or more. It will be scored if the stimulus card is rotated and copied correctly in the rotated position.

3. Integration:

   The lack of integration is scored when there is failure to join circle and square, curve and adjacent corner of square more than 1/8th of an inch apart. It is also scored when there is overlap.

Figure 1. Three scoring items:
4. Distortion of shape:

The distortion is scored when five or more dots are converted into circles. But enlarged dots, partially filled circles and dashes are not considered as distortion. It the subject fails to manage the figure by drawing five or more dots as circles, only then scored.

5. Rotation:

Rotation is scored if the stimulus card is rotated by 45 degree or more, or drawing by rotating the figure by 45 degree or more even if copied correctly.

6. Perseveration: Scored when more than 15 dots are drawn in a row depicting the long chain of dots

Figure 2. Three scoring items:

7. Rotation: If the stimulus card is rotated and copied correctly, or the figure rotated by more than 45 degree or more it is scored as rotation.

8. Integration: If there is no integration in drawing rows of circles, it is scored, when one or two rows of circles are omitted, row of dots of Figure 1 is used as the third row for Figure 2, or there are four or more circles in the majority of columns, the lack in integration is scored.

9. Perseveration: Scored when there are more than 14 columns of circles in a row.

Figure 3: Four scoring items:

10. Distortion of Shape: If there are five or more dots, which have been converted into circles, the distortion of shapes is scored. However, if dots are enlarged, or
circles are partially filled in, they are not considered circles and hence no scoring for them. Dashes also are not scored.

11. Rotation :

Scored when the axis of the figure is rotated by 45 degree or more. If the stimulus card is so rotated and even if copied correctly, it is scored.

12a. Shape of Design lost : Scored for lack of integration. When shape of design is lost, by failure to increase each successive row of dots, the shape of arrowhead is not recognizable or reversed, or there is either a conglomeration of single line of dots, the same are scored as loss of the shape of design.

12b. Lines for dots : When there is a continuous line instead of the row of dots, this is taken as lack of integration and scored. The line if substituted for dots or addition to dots, the same is scored as lack of integration.

Figure 4. : Two scoring items :

13. Rotation :

Rotation is scored when the figure or part of it is rotated by 45 degree or more. If stimulus card is rotated and then copied correctly, the rotation is scored.

14. Integration : The lack in integration is scored when the curve and adjacent corner is more than 1/8th of an inch apart. This applies to overlap or touching of the curve of both the corners as well.

Figure 5 : Four scoring items :

15. Distortion of Shape : Scored when five or more dots are found to have been converted into circles. But enlarged dots or partially filled circle is not taken as distortion and hence not scored.
16. Rotation:

Scored when total figure is rotated by 45 degree or more. This is scored for rotation of extension as well, e.g. extension points toward left side or for extension beginning left of centre dot or arc. This is scored once only even if arc and extensions are both found to have been rotated independent to each other.

17a. Shape of Design Lost: Scored when the shape of design is lost by conglomeration of dots, straight line or circle of dots instead of arc. Also scored for extension cuts through arc, but if there is square or point instead of arc, this is not scored.

17b. Lines for Dots: Scored for continuous lines instead of dots either in arc or extension or both. If the line substitutes the dots, the same is scored.

Figure 6. Four scoring items:

18a. Distortion of Shape: (Angles for curve): If curves are substituted by three or more angles distinctly, the distortion of shape is scored.

18b. Straight line: If the curve has not been drawn in one or both lines, instead a straight line exists, it is scored. It is taken as distortion since the curves are not displayed.

19. Integration: If the drawing is not well integrated, as two lines do not cross or cross at the extreme end of one or both lines, the same is scored. Two wavy lines interwoven are also taken as lack of integration.

20. Perseveration: Perseveration is scored when there are six or more complete sinusoidal curves in either direction.
Figure : 7 Four scoring items :

21a. Disproportion : Scored for disproportionate drawing of the size of the hexagons. In order to be scored, one must be at least twice as large as the other one.

21b. Incorrect Angles : Scored for the distortion of shape in terms of incorrect angles. The hexagons excessively misshapen, there are extra or missing angles in one or both hexagons.

22. Rotation : Rotation is scored, when figure or any part thereof is rotated by more than 45 degree or more. Also scored for the rotation of stimulus card even if then copied correctly as shown on the rotated card.

23. Integration Lacking : If the hexagons do not overlap or overlap excessively, it is scored as the lack of integration. Also scored when one hexagon completely penetrates through the other one.

Figure 8. Two scoring items :

24. Distortion of Shape : Scored for the event when the hexagons or diamond excessively misshapen. Also scored for extra or missing angles or for the diamond omitted.

25. Rotation : Rotation is scored when the Figure is rotated by 45 degree or more. Also scored for the rotation of the stimulus card even if the design is then copied correctly as shown on the rotated card.

The 30 scoring items, referred to above, are scored as per the figure numbers specified. Each scoring item is either scored as present or absent, i.e. if that particular characteristic is displayed by the testee, it is scored as present, and
consequently one point is awarded. All scorings are added into a composite score. Maximum score possible for any testee will be 30 and the minimum zero. Since the Bender Test is scored for errors, a high score indicates a poor performance, while a low score reflects a good performance.

### III. Home Environment Inventory (HEI) : By Dr. K.S. Mishra

The Home Environment Inventory (HEI) is an instrument designed to measure the psycho-social climate of home as perceived by children. It provides a measure of the equality and quantity of the cognitive, emotional and social support that has been available to the child within the home. HEI has 100 items belonging to ten dimensions of home environment. Operational definitions of these dimensions are as follows -

**A. CONTROL** : It indicates "autocratic atmosphere in which many restrictions are imposed on children by the parents in order to discipline them."

**B. PROTECTIVENESS** : It implies "prevention of independent behaviour and prolongation of infantile care."

**C. PUNISHMENT** : It includes "Physical as well as affective punishment to avoid the occurrence of undesirable behaviour."

**D. CONFORMITY** : It indicates "parent’s directions, commands, or orders with his child is expected to comply by action," It refers to Demands to work according to parent’s desires and expectations."

**E. SOCIAL ISOLATION** : It indicates "use of isolation from beloved persons except family members for negative sanctions."
F. REWARD: It includes "Material as well as symbolic rewards to strengthen or increase the probability of desired behaviour."

G. DEPRIVATION OF PRIVILEGES: It implies "Controlling children's behaviour by depriving them of their rights to seek love, respect and childcare from parents."

H. NURTURANCE: It indicates "Existence of excessive unconditional physical and emotional attachment of parents with the child. Parents have a keen interest in and love for the child."

I. REJECTION: It implies "Conditional love recognizing that the child has no rights as a person, no right to express his feelings, no right to uniqueness and no right to become an autonomous individual."

J. PERMISSIVENESS: It includes "Provision of opportunities to child to express his views freely and act according to his desires with no interference from parents."

DESCRIPTION OF THE INVENTORY:

HEI contains 100 items related to ten dimensions of home environment. The ten dimensions are -- (A) Control, (B) Protectiveness, (C) Punishment, (D) Conformity, (E) Social Isolation, (F) Reward, (G) Deprivation of privileges, (H) Nurturance, (I) Rejection, and (J) Permissiveness. Each dimension has ten items belonging to it.

The instrument requires pupils to tell the frequency with which a particular parent-child interaction behaviour has been observed by them in their homes, i.e. he/she is requested to tell whether a particular parental behaviour occurs - 'Mostly', 'often', 'Sometimes', 'Least', and Never."
ADMINISTRATION OF THE INVENTORY:

Home Environment Inventory can be administered in individual or group settings. To start with, students should be made familiar with the nature and purpose of measurement of home environment. Later, the procedure for marking the responses on the booklet should be explained to them. They should be asked to put 'X' mark on any cell indicating their perception of the frequency with which a particular behaviour has been exhibited by their parents.

Students should feel assured about the confidential nature of their responses. At the time of administration in group setting, the space between individuals should be adequate so that other students may not guess about the response made by another student against a particular item. Students should be allowed to omit items which they find difficult or impossible to respond. This should be treated as a symbol of individual's tendency to give socially desirable responses. For research purposes, the scores of such students should not be used unless interviewing or any other technique is used to ensure the validity of their responses.

SCORING THE RESPONSES TO HEI ITEMS:

There are five cells against every items of the inventory. Each cell indicates the frequency of occurrence of a particular behaviour. The five cells belong to five responses namely, 'Mostly', 'often', 'sometimes', 'least', and 'never'. The dimension to which a particular item belongs has been indicated by alphabets near the serial number of the items. Assign 4 marks to 'mostly', 3 marks to 'often', 2 marks to 'sometimes', 1 mark to 'least', and 0 mark to 'never' responses. Count the marks assigned to A, B, C, D, E, F, G, H, I and J dimension-statements on every page and then add the dimension-scores awarded to statements given on the five pages so as to get ten scores for the ten dimensions of HEI.
DATA COLLECTION:

At the time of collecting data the investigator felt it necessary to meet the 'Gaon Burha' who is supposed to be one of the authorities of that particular village. Both the children of Boro and Mishing were very shy, timid, and wanted to runaway whenever they were asked questions. Sometimes they refused to talk in Assamese and they showed ignorance initially. Parents were also not very conscious about their children. They think that if the child is entering into the 1st grade it is the duty of the teacher to guide them. They themselves do not bear any responsibility.

Parents assigned their children in the household works. The female children found no time to read and prepare for their examination. It was mostly found in the remote areas of the district. Due to lack of transportation, the children had to go on foot around 5 kms. Generally they used bi-cycle as a means of transportation including girls. Due to non availability of electricity and proper medical facilities, the villagers always faced some common problems. Malaria, Malnutrition and anaemia had been seen among the children of 2-6 years in most of the villages. The investigator engaged one lady who helped the investigator as and when requested.

Sometimes, parents and the teachers also helped the investigator. It had been seen that majority of the children spent lots of time in playing, boating, grazing the cows in the field and fishing and hunting.

The data had collected from different circles of Lakhimpur district. Each circle consists of different Goan Panchayat (Map of Lakhimpur)

The data collection was done in the following areas of Lakhimpur District.
A. NARAYANPUR CIRCLE:

Under this Narayanpur circle mostly Simaluguri area, Rampur, Bikrampur, Nimuri are the Boro dominated areas. Otherhand, checha Mishing, Banpurai, Sakrahi, Ukhamati Majgaon are the Mishing dominated areas. Nontribals are also found in those areas.

B. BHIIPURIA CIRCLE:

Badatighat, Badati Jamuguri, Bangalmara Miri Gaon, Bangalmara PGR, Majarchapari are the Mishing dominated areas. Boro-kacharis are found lesser in number.

C. NOWBOICHA CIRCLE:

Under Nowboicha Circle both the Mishing and Boro-kacharis are found lesser in number. But some villages like Barbil Mishing, Pahumara, Ranganadi are Mishing dominated areas.

D. LAKHIMPUR CIRCLE:


E. KADAM CIRCLE:

Under Kadam Circle mostly Mishing dominated areas are found like (a) Kadam Mishing (b) South Kulabali (c) Ghulichuk and Boro dominated villages like kadam-kachari, Lalpani, Singidaloni. But in Baginadi both Mishing and Boro along with non-tribal people are found.
F. SUBANSIRI CIRCLE:

Under Subansiri Circle mostly Mishing people are found in larger number than the other community. The villages like Kakoi, Kananadi, Subansiri Miri gaon, Azarguri Mishing, Chauldhuwa etc.

G. Dhakuwakhana Circle:

All communities are found in Dhakuwakhana Circle. But in some areas mostly Mishing are dominated like - Amlakhi Mishing Gaon, Tekeliphuta Ghat, Dangdhara, bakulguri etc.

Research Design:

The research project involve three independent variables viz. 1. Culture (include three aspects i.e. Boro, Mishing, Non-tribal), 2. Age (include two age-groups : 6-10 years and 11-14 years) 3. Sex (Male & Female) for the present study. Thus $3 \times 2 \times 2$ factorial design has been adopted.

STATISTICAL ANALYSIS:

The measures adopted in this study are parametric as well as non parametric and therefore the obtained data included parametric and non parametric both. The appropriate statistical analysis is worked out assuming equal variances as well as unequal variances. Multivariate analysis is also done to make thorough analysis, correlation co-efficient is also adopted between Home Environment Inventory and Bender Gestalt Test.

The statistical Analysis is worked out among different groups on BGT and HEI.
These are following:

1. **Bender Gestalt test**: Includes 9 factors, non-parametric test. Mean, standard deviation, analysis of variance is worked out with following groups:
   a) **Non-tribal**: Male Vs Female and age group between 6-10 and 11-14 years.
   b) **Boro**: Male Vs Female and between age group of 6-10 and 11-14 years.
   c) **Mishing**: Male Vs Female and between age group of 6-10 and 11-14 years.
   d) **Mishing Vs. Boro**: Between male and female.
   e) **Mishing Vs. Boro**: Between the age group of 6-10 and 11-14 years.
   f) **Non-tribe Vs. Mishing**: Between male & female
   g) **Non-tribe Vs. Mishing**: Between the age group of 6-10 and 11-14 years.
   h) **Non-Tribe Vs. Boro**: Between male and female.
   i) **Non-tribe Vs. Boro**: Between the age group of 6-10 and 11-14 years.

2. **Home Environment Inventory**: Contains 10 sub scales. Parametric tests like:- Mean, Standard Deviation, analysis variance is worked out on the following groups:
   a. **Mishing Vs. Boro**: Between male and female.
   b. **Mishing Vs. Boro**: Between age group of 6-10 and 11-14 years.
   c. **Non-tribe Vs. Boro**: Between male and female.
   d. **Non-tribe Vs. Boro**: Between age group of 6-10 and 11-14 years.
   e. **Non-tribe Vs. Mishing**: Between male and female.
   f. **Non-tribe Vs. Mishing**: Between age group of 6-10 and 11-14 years.