PRESENTATION & ANALYSIS OF THE DATA & FINDINGS, ILLUSTRATION IN TABLES, FIGURES AND DIAGRAMS
The writer in the present chapter feels obligatory to analyse the data and findings of her field study on which behaviour characteristics of the orphans are discussed in the Chapter V. Also she analyses in the present Chapter the significant differences if any, between the sexes, age groups, ethnic groups. The worker also makes some indication to the growth of mental health towards the age group 11-16 years for finding out growth of personality of the orphans at the end of their childhood stage.

6.1.1 WAY OF ANALYSING THE DATA COLLECTED:

The investigator analyses the data collected in the following way:

i) The common psychological trend present in the respective groups in cent percent,

ii) The common psychological trend present among all the groups in cent percent,

iii) The high tendencies of psychological trend present in the respective groups,

iv) Analysis into the significant growth of mental stages in the age group 11-16.
v) Significant difference between the sexes,
vii) Significant difference in responses between two
ethnic groups due to variation in socio-cultural
inheritance.

**Purpose behind the above analysis:**

The purpose behind finding out 100 percent common
psychological analysis is to show whether inspite of the
difference of caste, creed and religion, there are some
fundamental common psychological and physical stimuli in
the life of the children according to age group, response
of which agrees in common among the members who constitute
the group because of their realisation of the basic need
satisfaction of life.

Another analysis of finding out responses in high
(75% and above) psychological tendency is made to show that
such tendency is susceptible to be actualised in 100 percent in near future in the Orphans.
The worker thinks that 75% being the \( \frac{3}{4} \) of 100, it could be accounted for a response of high tendency towards realizing settled psychological states in the Orphans in 100% due to repeated conditioning of the stimulus. The worker takes 75% as the level of high tendency of response and not below it, because when the fraction goes below \( \frac{3}{4} \) of 100, it may stand in the marginal level.

The purpose of doing another analysis of finding out common psychological trend present among all the groups, is to bring forth the psychological characteristics actualised in the Orphans, the growth of personality as is moulded by the organisational and administrative set-up in the Orphanages.

The purpose behind analysing the significant difference, between the two sexes is to find out difference of reaction according to sex in the institutional set-up.

The purpose of analysing significant difference, if any, between the groups is to find out the extent and intensity of deviant behaviour patterns towards growth of age.
Moreover, the purpose of analysing difference in responses between two ethnic groups is to find out how the reaction of human to stimuli varies due to particular cultural heritage.

6.1.2. **MECHANISM BEHIND ANALYSIS**:

The mechanism behind analysing the cent percent (100%) common psychological trend in the respective groups is to count the number of persons giving 'yes' or 'no' response leading to cent percent (100%) affirmation and denial, to a particular question.

The mechanism behind analysing the high psychological tendency in the respective groups toward some trend is to count the number of persons giving 'yes' or 'no' response leading to 75% percent affirmation and denial to a particular question.

The mechanism behind analysing the common psychological trend present among all the groups is to find out cent percent responses which agree in common among all the groups in their emotional, socio-cultural
and pathological aspects by an experimental method of eliminating the dissimilar responses and taking into account the similar ones.

6.1.3 **UTILITY OF SUCH ANALYSIS:**

Utility of such analysis is to find out the psychological states of the Orphans in institutions according to their age group, and among all the groups in common, and also to assess both developing and deviating attitude of the inmates towards growth of years. An analysis of the psychological trends in 100% will show their actual state of growth in common among all the children, and the other analysis in 75% will indicate their potential behaviour patterns to be actualised in a particular way. Such analysis will help in finding out preventive and curative measures to be adopted to check the deviate tendencies and make useful employment of their qualities to rehabilitate them in normal life by remodelling of organisational and administrative reforms in the Orphanages. And analysing the significant difference between the sexes, the worker may be capable of suggesting specific treatment and measures for their welfare according to sex difference
and analysing the differences of response between the ethnic groups, social workers may be capable of understanding some of the conditions of life suitable for development according to their socio-cultural differences.
### Table: Percentage of Response to Questions on Emotional Aspects

**Total Number of Orphans Interviewed = 100**

<table>
<thead>
<tr>
<th>AGE GROUP</th>
<th>0 - 5</th>
<th>6 - 10</th>
<th>11 - 16</th>
</tr>
</thead>
<tbody>
<tr>
<td>Q. No. (Emotional response was in the different orphanages: (0-5)+(6-10)+ (11-16))</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>(5+4)+(7+13+5+12)+(3+4+8+21)</td>
<td>82</td>
<td>(0+0)+(0+0+0+0)+(7+8+3+0)</td>
</tr>
<tr>
<td>2</td>
<td>(3+4)+(3+10+8+12)+(10+2+2+21)</td>
<td>72</td>
<td>(2+0)+(4+3+0+0)+(0+10+9+0)</td>
</tr>
<tr>
<td>3</td>
<td>(1+1)+(7+0+5+12)+(3+0+0+21)</td>
<td>50</td>
<td>(4+3)+(0+13+0+0)+(2+12+11+0)</td>
</tr>
<tr>
<td>4</td>
<td>(5+4)+(7+13+5+12)+(10+12+11+21)</td>
<td>100</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0)</td>
</tr>
<tr>
<td>5</td>
<td>(5+4)+(7+10+5+12)+(10+8+8+21)</td>
<td>90</td>
<td>(0+0)+(0+3+0+0)+(0+4+3+0)</td>
</tr>
<tr>
<td>6</td>
<td>(5+2)+(7+12+5+12)+(10+7+8+21)</td>
<td>89</td>
<td>(0+2)+(0+1+0+0)+(3+2+3+0)</td>
</tr>
<tr>
<td>7</td>
<td>(2+0)+(1+10+1+1)+(7+10+5+0)</td>
<td>43</td>
<td>(3+4)+(0+3+4+11)+(3+2+6+21)</td>
</tr>
<tr>
<td>8</td>
<td>(0+3)+(4+8+0+0)+(7+8+5+10)</td>
<td>45</td>
<td>(5+1)+(3+5+5+12)+(3+4+6+11)</td>
</tr>
<tr>
<td>9</td>
<td>(0+0)+(0+0+4+4)+(0+0+3+1)</td>
<td>12</td>
<td>(5+4)+(7+13+1+8)+(10+12+8+20)</td>
</tr>
<tr>
<td>10</td>
<td>(3+2)+(2+3+3+8)+(7+4+1+12)</td>
<td>45</td>
<td>(2+2)+(5+10+2+4)+(3+8+10+9)</td>
</tr>
<tr>
<td>11</td>
<td>(5+4)+(5+12+3+8)+(10+12+8+14)</td>
<td>81</td>
<td>(0+0)+(2+1+2+6)+(0+0+3+7)</td>
</tr>
<tr>
<td>12</td>
<td>(3+0)+(4+8+2+4)+(3+6+4+11)</td>
<td>45</td>
<td>(2+4)+(3+5+3+8)+(7+6+7+10)</td>
</tr>
<tr>
<td>13</td>
<td>(0+0)+(0+0+2+2)+(0+0+1+1)</td>
<td>6</td>
<td>(5+4)+(7+13+3+10)+(10+12+10+20)</td>
</tr>
<tr>
<td>14</td>
<td>(0+0)+(0+0+3+3)+(0+0+3+2)</td>
<td>11</td>
<td>(5+4)+(7+13+2+9)+(10+12+8+19)</td>
</tr>
</tbody>
</table>

*Table contd.....*
<table>
<thead>
<tr>
<th>Question No.</th>
<th>Emotional Aspects</th>
<th>No. of Orphans whose response was in the affirmative in the different Orphanages: groups, (0-5)+(6-10)+(11-16)</th>
<th>No. of Orphans whose response was in the negative in the different orphanages: groups, (0-5)+(6-10)+(11-16)</th>
<th>% of Orphans with affirmative Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>(0+0)+(3+2+1+7)+(7+4+2+11) = 37</td>
<td>(5+4)+(4+11+4+5)+(3+8+9+10) = 63</td>
<td>37%</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>(5+4)+(7+13+3+5)+(3+10+10+9) = 69</td>
<td>(0+0)+(0+0+2+7)+(7+8+8+12) = 31</td>
<td>69%</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>(2+0)+(0+0+1+2)+(0+0+1+3) = 9</td>
<td>(3+4)+(7+13+4+10)+(10+12+10+18) = 91</td>
<td>9%</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>(5+3)+(6+10+2+9)+(10+12+6+13) = 76</td>
<td>(0+1)+(1+3+3+3)+(0+0+5+8) = 24</td>
<td>76%</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>(4+4)+(6+10+4+4)+(10+12+8+9) = 71</td>
<td>(1+0)+(1+3+1+8)+(0+0+3+12) = 29</td>
<td>71%</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>(5+2)+(5+12+0+0)+(10+12+2+4) = 52</td>
<td>(0+2)+(2+1+5+12)+(0+0+9+17) = 48</td>
<td>52%</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>(4+4)+(7+13+5+12)+(1+12+10+21) = 95</td>
<td>(1+0)+(0+0+0+0)+(3+0+1+8) = 5</td>
<td>95%</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>(4+1)+(6+8+1+6)+(7+8+10+13) = 64</td>
<td>(1+3)+(1+5+4+6)+(3+4+1+8) = 36</td>
<td>64%</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>(4+3)+(5+12+1+7)+(0+8+10+14) = 64</td>
<td>(1+1)+(2+1+4+5)+(10+4+1+7) = 36</td>
<td>64%</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>(1+0)+(1+4+0+2)+(0+2+7+8) = 25</td>
<td>(4+4)+(6+9+5+10)+(10+10+4+13) = 75</td>
<td>25%</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>(1+3)+(1+6+0+0)+(3+0+2+1) = 17</td>
<td>(4+1)+(6+7+5+12)+(7+12+9+20) = 83</td>
<td>17%</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>(1+0)+(1+1+1+8)+(3+2+4+15) = 36</td>
<td>(4+4)+(6+12+6+4)+(7+10+7+6) = 64</td>
<td>36%</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>(0+0)+(1+1+1+7)+(0+0+2+12) = 24</td>
<td>(5+4)+(6+12+6+5)+(0+12+9+9) = 76</td>
<td>24%</td>
<td></td>
</tr>
</tbody>
</table>
VARIATION IN RESPONSE TO THE QUESTIONS ON EMOTIONAL ASPECTS ACCORDING TO AGE GROUP

SEE APPENDIX

(1 - 27) QUESTION NUMBERS
<table>
<thead>
<tr>
<th>AGE GROUP</th>
<th>No. of Orphans whose response was in the affirmative in the different orphanages/home groups (0-5)+(6-10)+(11-16)</th>
<th>No. of Orphans whose response was in the negative in the different orphanages/home groups (0-5)+(6-10)+(11-16)</th>
<th>% of Orphans with an affirmative response</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 5</td>
<td>(0+0)+(4+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(4+5)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)</td>
<td>(0+0)+(4+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(4+5)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)</td>
<td>34%</td>
</tr>
<tr>
<td>6 - 10</td>
<td>(0+0)+(4+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(4+5)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)</td>
<td>(0+0)+(4+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(4+5)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)</td>
<td>46%</td>
</tr>
<tr>
<td>11 - 16</td>
<td>(0+0)+(4+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(4+5)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)</td>
<td>(0+0)+(4+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(4+5)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)+(5+4)+(4+5)+(5+6)</td>
<td>83%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>QUESITION</th>
<th>No. of orphans who responded</th>
<th>Total number of orphans interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>34</td>
<td>100</td>
</tr>
<tr>
<td>2</td>
<td>64</td>
<td>100</td>
</tr>
<tr>
<td>3</td>
<td>44</td>
<td>100</td>
</tr>
<tr>
<td>4</td>
<td>93</td>
<td>100</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
<td>100</td>
</tr>
<tr>
<td>6</td>
<td>91</td>
<td>100</td>
</tr>
<tr>
<td>7</td>
<td>56</td>
<td>100</td>
</tr>
<tr>
<td>8</td>
<td>3</td>
<td>100</td>
</tr>
<tr>
<td>9</td>
<td>66</td>
<td>100</td>
</tr>
<tr>
<td>10</td>
<td>29</td>
<td>100</td>
</tr>
<tr>
<td>11</td>
<td>71</td>
<td>100</td>
</tr>
<tr>
<td>12</td>
<td>29</td>
<td>100</td>
</tr>
<tr>
<td>13</td>
<td>29</td>
<td>100</td>
</tr>
</tbody>
</table>

Note: The table contains numerical data showing the percentage of responses to questions on socio-cultural aspects. The data includes the number of orphans who responded in the affirmative and the total number of orphans interviewed. The questions range from 1 to 13.
<table>
<thead>
<tr>
<th>No. of Orphanages whose response was in the affirmative in the different Orphanages/Homes: Groups (0-5)+(6-10)+(11-16)</th>
<th>No. of Orphans whose response was in the negative in the different orphanages/Homes, Groups, (0-5)+(6-10)+(11-16)</th>
<th>% of Orphans with affirmative Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>14</td>
<td>(0+0)+(2+0+3+0)+(0+1+5+2) = 13</td>
<td>(5+4)+(11+7+2+12)+(12+9+6+19) = 87</td>
</tr>
<tr>
<td>15</td>
<td>(0+0)+(0+0+2+0)+(4+2+4+1) = 13</td>
<td>(5+4)+(13+7+3+12)+(8+8+7+20) = 87</td>
</tr>
<tr>
<td>16</td>
<td>(0+0)+(0+1+4+0)+(0+0+2+0) = 7</td>
<td>(5+4)+(13+6+1+12)+(12+10+9+21) = 93</td>
</tr>
<tr>
<td>17</td>
<td>(4+2)+(13+7+5+12)+(12+10+11+21) = 97</td>
<td>(1+2)+(0+0+0+0)+(0+0+0+0) = 3</td>
</tr>
<tr>
<td>18</td>
<td>(2+4)+(10+4+5+5)+(8+8+7+8) = 61</td>
<td>(3+0)+(3+3+0+7)+(4+2+4+13) = 39</td>
</tr>
<tr>
<td>19</td>
<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 0</td>
</tr>
<tr>
<td>20</td>
<td>(5+4)+(13+7+5+9)+(12+10+11+21) = 97</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 3</td>
</tr>
<tr>
<td>21</td>
<td>(5+4)+(13+7+4+10)+(12+10+4+2) = 97</td>
<td>(0+0)+(0+0+1+2)+(0+0+0+0) = 3</td>
</tr>
<tr>
<td>22</td>
<td>(4+4)+(13+7+4+9)+(12+10+9+21) = 93</td>
<td>(1+0)+(0+0+1+3)+(0+0+2+0) = 7</td>
</tr>
<tr>
<td>23</td>
<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 0</td>
</tr>
<tr>
<td>24</td>
<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 0</td>
</tr>
<tr>
<td>25</td>
<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 0</td>
</tr>
<tr>
<td>26</td>
<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 0</td>
</tr>
<tr>
<td>27</td>
<td>(4+4)+(13+7+2+10)+(12+10+0+16) = 88</td>
<td>(1+0)+(0+0+3+2)+(0+0+1+5) = 12</td>
</tr>
<tr>
<td>28</td>
<td>(1+4)+(13+7+4+10)+(10+5+10+16) = 80</td>
<td>(4+0)+(0+0+1+2)+(2+5+1+5) = 20</td>
</tr>
<tr>
<td>29</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 0</td>
<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
</tr>
<tr>
<td>30</td>
<td>(0+0)+(2+0+2+5)+(2+2+2+7) = 22</td>
<td>(5+4)+(11+7+3+7)+(10+8+9+14) = 78</td>
</tr>
</tbody>
</table>
VARIATIONS IN RESPONSE TO THE QUESTIONS ON SOCIO-CULTURAL ASPECTS ACCORDING TO AGE GROUP

PERCENTAGE OF OAPHANS WITH AFFECTIVE RESPONSE

GROUP: 0-5
GROUP: 6-10
GROUP: 11-16
<table>
<thead>
<tr>
<th>Age Group</th>
<th>Total Number of Orphans Interviewed</th>
<th>Percentage of Response to Questions on Pathological Aspects</th>
</tr>
</thead>
<tbody>
<tr>
<td>0 - 5</td>
<td>47</td>
<td>47%</td>
</tr>
<tr>
<td>6 - 10</td>
<td>2</td>
<td>2%</td>
</tr>
<tr>
<td>11 - 16</td>
<td>98</td>
<td>98%</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Question No. (Pathological Aspects)</th>
<th>No. of Orphans whose response was in the affirmative in the different Orphanages/Homes: Groups, (0-5)+(6-10)+(11-16)</th>
<th>No. of Orphans whose response was in the negative in the different Orphanages/Homes: Groups, (0-5)+(6-10)+(11-16)</th>
<th>% of Orphans with affirmative Response</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>(0+0)+(8+4+1+0)+(8+7+6+13) = 47</td>
<td>(5+4)+(5+3+4+12)+(4+3+5+8) = 53</td>
<td>47%</td>
</tr>
<tr>
<td>2</td>
<td>(1+1)+(0+0+0+0)+(0+0+0+0) = 2</td>
<td>(4+3)+(13+7+5+12)+(12+10+11+21) = 98</td>
<td>2%</td>
</tr>
<tr>
<td>3</td>
<td>(0+0)+(0+0+0+1)+(0+1+0+0) = 2</td>
<td>(5+4)+(13+7+5+11)+(12+9+11+21) = 98</td>
<td>2%</td>
</tr>
<tr>
<td>4</td>
<td>(0+0)+(0+3+0+2)+(0+3+1+0) = 9</td>
<td>(5+4)+(13+4+5+10)+(12+7+10+2) = 91</td>
<td>9%</td>
</tr>
<tr>
<td>5</td>
<td>(0+0)+(0+0+1+0)+(0+0+1+1) = 3</td>
<td>(5+4)+(13+7+4+12)+(12+10+10+20) = 97</td>
<td>3%</td>
</tr>
<tr>
<td>6</td>
<td>(4+3)+(10+6+2+5)+(12+8+8+14) = 72</td>
<td>(1+1)+(3+1+3)+(0+2+3+7) = 28</td>
<td>72%</td>
</tr>
<tr>
<td>7</td>
<td>(0+2)+(0+2+0+0)+(0+1+0+0) = 5</td>
<td>(5+2)+(13+5+5+12)+(12+9+11+21) = 95</td>
<td>5%</td>
</tr>
<tr>
<td>8</td>
<td>(4+3)+(10+4+3+3)+(10+8+8+19) = 72</td>
<td>(1+1)+(3+3+2+9)+(2+2+3+2) = 28</td>
<td>72%</td>
</tr>
<tr>
<td>9</td>
<td>(1+2)+(4+4+4+5)+(4+4+4+7) = 40</td>
<td>(4+2)+(9+3+1+7)+(8+6+6+14) = 60</td>
<td>40%</td>
</tr>
<tr>
<td>10</td>
<td>(0+0)+(0+0+2+0)+(0+0+1+1) = 4</td>
<td>(5+4)+(13+7+12+3)+(12+10+10+20) = 96</td>
<td>4%</td>
</tr>
<tr>
<td>11</td>
<td>(0+0)+(4+3+2+0)+(8+0+2+0) = 19</td>
<td>(5+4)+(9+4+3+12)+(4+10+9+21) = 81</td>
<td>19%</td>
</tr>
<tr>
<td>12</td>
<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
<td>(0+0)+(0+0+0+0)+(0+0+0+0) = 0</td>
<td>100%</td>
</tr>
<tr>
<td>13</td>
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<td>(5+4)+(7+7+0+7)+(4+3+5+9) = 51</td>
<td>49%</td>
</tr>
<tr>
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<td>(5+4)+(13+7+5+12)+(12+10+11+21) = 100</td>
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</tr>
<tr>
<td>15</td>
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<td>(5+4)+(13+7+5+12)+(12+10+11+19) = 96</td>
<td>2%</td>
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VARIATION IN RESPONSE TO THE QUESTIONS ON PATHOLOGICAL ASPECTS
ACCORDING TO AGE GROUP

SEE APPENDIX:

QUESTION NUMBERS
6.2.1 CENT PER CENT EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS FOUND OUT BY THE APPLICATION OF QUESTIONNAIRE IN RESPECT OF AGE GROUP:

CENT PERCENT COMMON EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT AMONG THE ORPHANS OF AGE GROUP 0-5 YEARS:

**Emotional** (In cent percent)

- Feel happy in the Orphanage.
- Admit that the authority will take care in time of their difficulty.
- Hanker love and affection from Care-taker.
- Do not respond quickly.
- Can control anger.
- Not in the habit of breaking rules.
- Do not want to draw attention.
- Do not feel aggressive.
- Feel timidity.
- Do not have positive attitude.

**Socio-cultural** (In cent percent)

- Do not have idea of 'family'.
- Do not want to go home.
- Like to be gregarious.
Do not feel shy to mix with opposite sex.

Attitude towards neighbours/comates/classmates is one of love.

Mind to be in the habit of stealing.

Not interested in creating activity.

Do not know that they are member of the institution.

Do not know that people outside institution think for them.

Do not know that they have any duty towards institution or outside institution.

Feel guilty in destroying property of the institution.

Care about consequences in committing offences.

Have faith in the existing norms of the institution.

Like children should love and respect their parents.

Like that parent should take care of their children.

Believe in the existence of god.

Like inclined for gang affiliation.

Do not like leadership.

**Pathological**: (In cent percent).

Do not suffer from headache

Do not have the habit of nail bitting.

Do not have the habit of enuresis.
Do not have any physical deformity.

Do not suspect that people quite often may harm them.

Do not have any irrational concern.

Like community sleeping.

Do not dislike to mix with opposite sex.

Do not have any sexual habit.

Are not addicted to any thing.

6.2.2 CENT PERCENT COMMON EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT AMONG THE ORPHANS OF THE AGE GROUP 6-10.

Emotional: (In cent percent)

Hanker after love and affection from Caretakers.

Want to be self-restrained.

Socio-Cultural: (In cent percent)

Hanker after love and affection from parents.

Like to be gregarious.

Concentrate emotional energies for personal gain.

Attitude towards neighbour/comates/classmates is one of love.

Would mind to be in the habit of stealing.
Are not jealous of other's achievements.

Interests are inclined in adoring what is good and avoiding what is bad.

Feel guilty in destroying property of the institution.

Admit that children should respect and love their parents.

Like that parent should take care of their children.

Believe in the existence of god.

Like music and song.

Not inclined for gang affiliation.

Pathological : (In cent percent)

Do not have any trouble of speech or nasal voice.

Not in the habit of nail biting/rocking.

Do not have any physical deformity.

Like community sleeping.

Do not have any sexual habit.

Are not addicted to any thing.
6.2.3 **CENT PERCENT COMMON EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT AMONG THE ORPHANS OF **
**AGE GROUP 11 - 16:**

**Emotional** (In cent percent)

Hanker after love and affection from Care-taker.

**Socio-cultural** (In cent percent)

Hanker after love and affection from parents.
Like to be gregarious.
Attitude toward neighbour/comates/classmates is one of love.
Have tolerance to adjust with other people.
Feel happy to share other's difficulties.
Would mind to be in the habit of stealing.
Interest are inclined in adoring what is good and avoiding what is bad.
Feel guilty in destroying property of the institution.
Care about consequences of committing offences.
Have faith in existing norms and customs of the institution.
Welcome cultural dictates in the institution.
Admit that children should love and respect their parents.
Expect that parent should take care of their children.
Believe in the existence of god.
Like music and songs.
Not inclined for gang affiliation.

Pathological: (In cent percent)
Do not suffer from any trouble of speech/nasal voice.
Like community sleeping.
Do not have any sexual habit.

HIGH TRENDS OF EMOTIONAL SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT IN THE RESPECTIVE GROUP:

6.3.1 THE HIGH TRENDS OF EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT IN THE ORPHANS OF THE AGE GROUP 0-5.

Emotional: (In 75% and above present in the Orphans)
Do not think that they are getting personal care here.
Feel disgusted with strict rule.
Do not like to talk too much.
Suffer from frustration.
Have goal in life.

Socio-cultural: (In 75% and above present in the Orphans)
Concentrate emotional energies in the single drive for personal gain.
Have tolerance to adjust with other beings.
Feel happily to share other's difficulty.
Are not jealous of other's achievements.

Interests are inclined in adoring what is good and avoiding what is bad.

Support that reward and punishment to be implemented to the door of right and wrong respectively.

Support in the increased equalitarianism of men and women.

Support that women should get equal status in vocational field.

Pathological: (In 75% and above present in the Orphans)

Do not feel any difficulty of speech or nasal voice.
Suffer from sleeplessness.
Suffer from disease (stomach ache, lethargy).
Not in the habit of indiscriminate eating.
Do not have any irrational fear.

6.3.2 THE HIGH TRENDS EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS IN THE ORPHANS OF THE AGE GROUP 6-10.

Emotional: (In 75% and above present in the Orphans)

They feel happy in the Orphanages.
They are getting affection and love here.
They are not getting personal care here.
Admit, Authority will take care when they are in difficulty.

Are getting material satisfaction here.

Do not think it is better to respond quickly.

Can control anger.

Are not in the habit of breaking rules.

Do not want to draw attention of other.

Do not feel aggressive or rebellious.

Feel timidity.

Do not like to talk too much.

Suffer from conflict of end and means.

Have goal in life.

Do not persuade any careful plan to achieve goal.

Interest do not change quickly.

Do not think that they can stand in life without anyone's help.

Do not feel positive attitude in life.

Socio-cultural: (In 75% and above present in the Orphans).

Do not have idea of family.

Have tolerance to adjust with other fellow beings.

Feel happy to share other's difficulty.

Like to mix with other children outside this institution.

Interested in creative activity.
Do not know that they are member of the institution or society.
Do not think that there are people outside in the society who think for them.
Do not know that they have duty towards the institution or outside it.
Care about consequences of committing offences.
Have faith in existing norms and customs of the institution.
Welcome cultural dictates in the institution.
Support in the increased equalitarianism.
Support, women should get equal status in vocational field.
Do not like leadership.

**Pathological**: (In 75% and above present in the Orphans)

Do not have defect of hearing.
Do not suffer from enuresis.
Do not suffer from sleeplessness.
Are not in the habit of indiscriminating eating.
Do not have any irrational concern/act that, comes repeatedly in their mind.
6.3.3 THE HIGH TRENDS OF EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT IN THE ORPHANS OF THE AGE GROUP 11-16 YEARS:

Emotional: (In 75% and above present in the Orphans)

Unhappy in the Orphanage.
Do not think that they are getting personal care here.
Thinking that the authority will take care when they are in difficulty.
Admit that they are getting material satisfaction here.
Admit that it is unwise to respond quickly.
Can control anger.
Not in the habit of breaking rules.
Do not try to draw attention of others.
Do not like to talk too much.
Suffer from conflict of ends and means.
Suffer from frustration.
Like to be self-restrained.
Strive for status.
Interest do not change quickly.
Do not feel positive attitude regarding the various aspects of life.
Socio-cultural: (In 75% and above present in the Orphans)

Do not have idea of family.
Want to go back to a home atmosphere.
Concentrate emotional energies in the single drive for personal gain.
Are not jealous of other's achievements.
Do not know that they are the members of the institution or the Society.
Do not believe that there are people in the society who think for them.
Do not know that they have social duty or duty towards the institution.
Support that reward should be implemented to the deer of right and no punishment to the wrong deer.
Welcome cultural dictates in Institution.
Support increased equalitarianism.
Support that women should get equal status in vocational field.
Do not like leadership.

Pathological: (In 75% and above present in the Orphans)

Suffer from headache.
Do not suffer from enuresis
Suffer from sleeplessness.
Do not have any physical deformity.
Suffer from disease (headache, lethargy, vomiting, palpitation, stomach ache, scabies.)
Are not in the habit of indiscriminate eating.
Do not suspect that people often may harm or work against them.
Do not have any irrational concern/act, that comes repeatedly in their mind.
Are not addicted or habituated to anything.

6.4.1 EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT IN CENT PERCENT COMMON AMONG THE THREE GROUPS OF THE AGE 0-5, 6-10 AND 11-16.

Emotional Aspect:

<table>
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<th>Sl. No.</th>
<th>W No.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>Hanker after love and affection from care takers.</td>
</tr>
</tbody>
</table>

Socio-cultural Aspect:

<table>
<thead>
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<th>Sl. No.</th>
<th>W No.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>They like to be gregarious.</td>
</tr>
<tr>
<td>2</td>
<td>7</td>
<td>Their attitude towards neighbour/classmates is one of love.</td>
</tr>
<tr>
<td>3</td>
<td>11</td>
<td>They mind to be in the habit of stealing.</td>
</tr>
<tr>
<td>4</td>
<td>19</td>
<td>They feel guilty in destroying property of the institution.</td>
</tr>
</tbody>
</table>
5 23 They think that children should respect and love their parents.

6 24 They expect that parents should take care of their children.

7 25 They believe in the existence of god.

8 26 They like music, songs.

**Pathological Aspect:**

1 12 They like community sleeping.

While analysing the data and findings collected by the investigator through this study made on the inmates of the groups of 0-5 years, 6-10 years, and 11-16 years, in the Orphanages/Homes, the cent percent common traits which were brought out about them as follows:

**Emotional:**

The Orphans in general hanker after love and affection from the Care-takers. To love and to be loved are crucial to human life. The awareness of the Orphans of the fact that without his will he is born, and against his will he dies and his awareness of aloneness and helplessness before the forces of nature and society are the
factors which make separate, disunited existence and 
unworthy and unbearable prison. Fromm(1) describes four 
ways that man uses to escape from loneliness. These are -

1) Orgiastic states induced by sex or drugs.

2) Conformity to the group.

3) Creative activity, and

4) Love

The unity achieved by orgiastic state may be 
great but is always brief, the unity achieved by conformity 
is long lasting but slight. The unity achieved by creative 
work is impersonal. All of these are temporary and partial. 
The full satisfaction man realises through interpersonal 
union or fusion with another person, in love only. The 
Orphans hanker after love and affection from the authority 
but they lack it because this involves knowledge, care, 
responsibility and respect in the act of love.

Dissatisfied mental state in the act of 'to love 
and to be loved' has been observed in the Orphans deprived 
of maternal stimulation (or "mothering") as a consequence of:

Reason behind:

a) Separation from the mother and placement in an institution,

b) Lack of adequate "mothering" in the Orphanage.

Although emphasis is being put on 'maternal deprivation' in case of children, yet here one is essentially concerned with warmth and stimulation and personal care served by the care-takers who are responsible for the Orphans to rear-up.

Socio-cultural:

All the Orphans are gregarious. They always like to stay and move in a group. Each of them dislikes to stay and move in a separatedness.

Reason behind: The reason behind their liking towards gregarious way of life seems to be due to -

a) Habit to stay in a dormitory system from the very beginning.

b) Feeling of loneliness.

The Orphans prefer to move and live in a group because they are accustomed to sleep, eat and work in a group and because they are habituated in such living, when it is permanent, it is very difficult to part with the habit.
Moreover, their attitude towards other fellow being is one of love and adjustment, which originates co-operation. The habit of co-operation is working together towards common objective or goals. As a community of Orphans they constitute a common group and unitedly with a purpose behind. The several motivating and situational factors involved in such behaviour are due to the reasons -

**Personal gain and situational necessity:**

Co-operative action in the Orphans is motivated largely by personal gain that would accrue through co-operative effort. They work together with attitudes of love and adjustment to other mates for the security of their physical and psychological need which depends upon an organised strength of the inmates and their individual mode of behaving which constitute group behaviour to the satisfaction of the authority. Any discord between two inmates may be taken with severe disciplinary action on the whole group which will affect each individual personally. Their personal helplessness leads to dependence on quantitative strength and co-operation. It results from mutual dependence.
Feeling of Oneness:

Moreover, feeling of oneness pervades among the orphans because their feeling of 'emotionally sterile' leads to the sympathy for each other, they know that they suffer alike and they understand the voice of the mind of each other. They know that they are basically equally deprived.

Common Purpose:

Another motivating force to the attitude of love and co-operation is dedication to a common purpose. The Orphans know that they are reared here for the common purpose of living without any discrimination of treatment.

Quality Enforced due to Subordination:

A frustrated and deprived Orphan has no alternative but to co-operate with the administrative power, on which he/she is dependent for food and shelter. The Orphans adhere to the will of the authority to help and co-operate each other to maintain peace and discipline in the institution.

They all believe in the existence of God. It seems unlikely at the very outset, that the children, whether Hindu,
Muslim or a Christian, detached from their home environment could be familiar with religious concept of god and his existence, which is generally learnt in a home atmosphere. But it was found that all the children say 'yes' response to the questions "Do you believe in the existence of God?"

**Reason behind**: 

The reason behind such response, even if one tries to explain by 'samskara' from the past life, yet the worker thinks that the fact of belief and faith in the existence of god can be explained in more specific and practical way.

The worker thinks that such belief aroused from fear of helplessness. There are reasons to admit such explanation as the history of religion says that the belief in the existence of powerful gods and goddesses originated in human life from the feeling of helplessness. The belief upon his existence is just to a feeling of dependence on Him for mercy and blessings in time of distress. To worship one, who is more powerful is the rule of the world which comes from a sense of inferiority complex.
The Orphans who are mostly deprived of their needs in life, who are in most helpless state, whose livelihood depends on the will and mercy of others are believer in the existence of God, whom they think is the most powerful and to whom they convey prayers to overcome distressed life. The Orphans live more akin to God as they deal with the world of internal mind than the play of external.

Moreover, the investigator, by analysis of the data collected found out that all the Orphans of the groups mentioned, like music and song.

Reason behind: Inspite of the various deprivations and sorrows in life, the Orphans affirmed of their likings for music and song, because they decided it as a substitute for pleasure seeking. There cannot be so simple and so consoling a fact than of employing song and music in time of distress in human life. Song and music is a means, a source and an end to pacify the burns of mind and it is a refreshing resource which can be employed without any price to utilise it. Had it been like a commodity which instead of likings could not be achieved because the Orphans had to pay for it, which they can not do, then it would
aggravate a distaste for the same. The Orphans find it an easy means through which they can gratify their many mental voices and express their inner blocked thoughts.

When tests were made, some pathological signs in the Orphans were brought out among them it was seen that cent percent Orphans like community sleeping. Every one answered in the negative way when the worker suggested separate room for sleeping for each Orphants.

Response behind :

The investigator analyses such clinical aspect of community sleeping not as a normal sign of mental health, rather it is aroused from a sense of 'alone' which gave rise to disturbed sleep to many of them and they preferred sleeping in such a group to overcome their irrational fear and loneliness. The child wants that there should be warm relation between him and the mother during sleep. The child can even understand the touch of mother even while sleeping. Feeling of 'unrelated' and 'lonely' has been called are the unerasable poverty in the life of the Orphans. Such feelings of vacuum in their life exaggerated a feeling for relatedness instead of separatedness while sleeping.
6.5.1 THE HIGH TRENDS OF COMMON EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL SIGNS PRESENT IN THE ORPHANS OF THE GROUPS 0-5 YEARS, 6-10 YEARS AND 11-16 YEARS:

The tendencies when brought forward in its etymological sense, without any addition or alteration, signify that —

Most of the Orphans are not getting personal care in the institutions, though they admit of their material satisfaction here. Most of the Orphans think that the authority will take care when they are in difficulty in the Orphanage. They are not in the habit of breaking rules or going against the authority. They can control their anger. They think it is not good to respond to any stimulus quickly and also they do not like to talk too much and like to be self-restrained. Though they feel happy to share other's difficulties and are not jealous of other's achievement yet they are mostly self-centered. They concentrate their emotional energies for personal gain. Most of them are not in the attempt to draw attention of others by becoming aggressive or rebellious. Most of them feel timidity. Moreover, almost all the Orphans have goal in life, by achieving which they want an escape from
the institutionalised organisation. They want some job just to make himself independent of the institutional chain though they suffer from conflict of end and means, they do not know the means to achieve the end. Also most of them do not think that without any one's help they can stand in life. They suffer from absence of positive attitude in life.

Though most of their attitudes and interests are inclined in adoring what is good and avoiding what is bad, most of them say that punishment should not be implemented to the wrong-doer, most of them are disgusted with strict rule and disciplinary action taken by the authority. They suffer from feeling of frustration. Curiously enough most of them believe in the human liberty and equal right of male and female and that there should be equal opportunity given in the vocational field.

To the utter despair, the worker finds that most of the Orphans do not have the idea about a 'family' or 'society'. A few of the partial Orphans could include either father or mother in a family, but almost all the Orphans say, 'A family is constituted of brothers and sisters'. 
without the inclusion of parents. They also lack the idea that they are the constituent members of the institution and they do not say that they have any duty towards the institution or the society. They do not know what is 'society' and who constitute it. The Orphans do not know that there are people in the society who think for them.
Table T(\(\nu_i \cdot 1\)) Responses to questions on Emotional aspect according to Age Group.

<table>
<thead>
<tr>
<th>Questions (Emotional Aspects)</th>
<th>AGE GROUP 0-5</th>
<th>AGE GROUP 6-10</th>
<th>AGE GROUP 11-16</th>
</tr>
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<td>Total No. of Orphans interviewed</td>
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<td>36</td>
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A = Affirmative;  M = Negative;  P.C. = Percent.
Table T(6:1) Responses to Questions in Socio-Cultural Aspects According to Age Group.

<table>
<thead>
<tr>
<th>Questions Socio-Cultural Aspects</th>
<th>AGE GROUP 0-5</th>
<th>AGE GROUP 6-10</th>
<th>AGE GROUP 11-16</th>
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<tr>
<td>Total No. of Orphans interviewed</td>
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<td>37</td>
<td>54</td>
</tr>
<tr>
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A = Affirmative; M = Negative; P.C. = Percent.
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A = Affirmative;  N = Negative;  P.C. = Percent.
6.6.1 NEED FOR AN ANALYSIS INTO HIGH TRENDS (75% OR ABOVE) OF RESPONSES TO THE QUESTIONNAIRE IN THE EMOTIONAL, SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS PRESENT AMONG THE ORPHANS OF THE AGE GROUP 11 - 16 YEARS:

The cent percent affirmative response found out to the few questions in the marking No. 6.4.1 is counted out of the responses by the orphans of all the groups which consisted of the children between 0-16 years.

Now the investigator thinks that a separate analysis of the responses both affirmative and negative, made by the 75% population of the group of 11-16 years is necessary. The reason behind such analysis is to show that the orphans with the growth of years suffer from many pathological habit disorders which could not be detected while counting cent percent responses among all the groups. Because many disordered growth of behaviour patterns were not obvious in the group 0-5 and 6-10 years, for which many rigid pathological signs in the group 11-16 years could not come out in the enumeration as 'cent percent' among all the children between 0-16 years. Obviously, it has been shown in the Chapter 4 while analysing significant difference between the groups of Orphans. Importance of the period lies on the fact that the
blocked mental states of early childhood had their out-
bursts in the adolescence period which is an opening 
period of life for adult maturation gaping the bridge  
between childhood and maturity. In no case, this period  
can be neglected and overlooked. The growth of mental  
states during this period has to be taken into account,  
which when passed uncared and unnoticed may easily lead 
to delinquency and social deviation. When analysed, it  
is seen that orphans of the group 11-16 years are unhappy 
in the orphanage. They hanker after personal care and  
relatedness. Though they think that the authority will  
look into their troubles in time of their problems yet  
they want an escape from this institutionalised environment  
and desire to live in an atmosphere where they could be  
in the shower of love and affection surrounded by parents,  
brothers and sisters.

These orphans are timid, they have learnt to  
control anger and they are self-restrained. They speak  
very little and dislike to talk much. Almost the whole  
day and night they pass speaking a few words.

Moreover, they strive for status; they want jobs  
or employments like Doctors, Nurses, Officers, Pastors,
Tailors and what not which can help them escape from the present life. But due to conflict of ends and means they suffer and do not know exactly how to attain or how to get rid of the present environment. They do not have any positive attitude regarding the various aspects of life, most of them do not like leadership.

Though all of them like to stay and move in a gathering and prefer community sleeping, yet the orphans of this group are self-centred, they concentrate their emotional energies for personal gain.

Most of the orphans neither have the exact idea of a family nor do have clear understanding about 'society'. They do not know exactly the constituent members of a family. They possess a covert hatred towards the people outside the orphanage for which they think the people in the society do not think for them.

They believe in the increased equalitarianism and support that both man and woman should get equal status in vocational field.
Further they suffer from many presumed diseases for which they think they cannot be cured.

Further though the orphans of this group cause idea about adoring what is good and avoiding what is bad yet they support that reward should be given to the doer of right but no punishment be implemented to the wrong-doer.

6.6.2 INDICATION TOWARDS PRE-DELINQUENCY OF THE ORPHANS OF THE GROUP 11-16 YEARS WHEN THEY COME OUT OF THE ORPHANAGES/HOMES FOUND OUT BY A FOLLOW-UP STUDY.

The worker interviewed few boy orphans who* came out of the Orphanages/Homes after attaining their period of stay in the institution. The purpose behind such investigation was to verify the findings that deprivations in the basic needs of the institutionalised orphans causes mal-adaptive life style.

During the interview and informal conversation with the orphans the worker got the impression.

* The worker could not interview any girl orphan who came out of the orphanages. The girls were not discharged unless they were married or rehabilitated in any way.
Further, in some of the orphanages, the authority reports that the boys who came out, threw stones on the roof of the orphanage during night and very often from outside these orphan boys instigate the child inmates to protest against the authority and administrative policy to what they themselves obeyed submissively during stay in the orphanages/Homes.

The worker interviewed these orphans who came out of the Orphanages and learnt that in search of work these boys prefer wandering because of absence of finding out any means of self support. A life on the road becomes easy and adventurous to them. Quite a big number of boys are subjected to roam about without knowing what to do.

The boys say that their little preparation to take stand while they come out of the homes, make them work for stone breakers while P.W.D. road construction is going on, or jobs of truck driver, apprentice as mechanic of small car-repairing workshops and mix with smugglers and street boys. They confess that their intention is good, they want to live and exist, but their inadequate life style drag them toward mixing with vulnerable groups and sometimes they become involved in anti-social activities.
FEELING OF INADEQUACY
Coming out of the institution, when the orphans find their attempts are meaningless in self-actualization and self-assertion, they say that in future destructive and non-conformist patterns of behaviour may be adopted by them. At present they bear extreme anger against the authority of the orphanages because of their inadequacy and non-growth of normal personality to adapt themselves in the society outside the institution. They express their frustration and blame the management in the orphanages by whose care and sincerity they could grow into a developed and adequate personalities. But in vain they spent so many years in the orphanages. The orphans expressed their attempt of adjustment with the outside world is hampered due to lack of maintenance of level of physiological and psychological balance or equilibrium between the needs and circumstances. Their failure to adjust with the changing situation, from orphanage to the outside world is marked by non-satisfying conditions and in the long run with an indication to maximum frustration and anxieties which to them seems non-endurable. The orphans expressed their state of growth as characterised by 'hazard'.
The boys divulged clearly to the worker that they feel completely helpless. So long though they suffered much in the enclosed boundary of institutionalised atmosphere, yet they had a shelter to live. But now they feel more frustrated that one suddenly one morning they are left alone under the open sky where they have no shelter and means to have two meals a day. Along with emotional and cultural conflicts the orphans expressed their anxiety and confusion regarding shelter, protection and food which is most basic for mere existence for an animal.

The first shocking unsurmountable existential problem from which they suffer is (a) that they have become shelterless without any guardian to look after them and the second one is (b) their threat of rehabilitating them outside the institution, because of absence of resource-disposal in the educational and vocational field. Their longing for so many years to escape from the rigid atmosphere of the orphanages becomes shattered. They dreamt of a world outside by escaping the present institutional environment which proved to be an unreality and frustrating.
6.6.3 SUGGESTIONS FROM THE ORPHANS WHO CAME OUT OF THE ORPHANAGES FOR THEIR REHABILITATION:

While the worker made a follow up study on the Orphans who came out of the Orphanages, the children expressed their state of development completely mal-adaptive. They made some suggestions to the worker about the care which when given in the Orphanages which would surely prepare them more self-sufficient and independent to rehabilitate in normal life. They expressed their dissatisfaction by saying that if any resolutions are there for the care of the Orphans, those are all in papers only. So they suggested a few points for the care to be given to the inmates of the Orphanages just to save them from the ocean of frustration and insecurity. The suggestions are as follows:

1. The authority of the Institutions should train them during their stay in the Orphanages in the field of emotional, educational and vocational competency so that they can adapt themselves in normal life while coming out of the Orphanages.

2. Government should provide reserved seats for them for job/employment.
3. People should see that there should be arrangement for the shelter after coming out of the Orphanages.

4. There must be some guide to help them with money and decision when they come out of the Orphanages.

6.7.1 SIGNSIFICANT DIFFERENCE BETWEEN THREE GROUPS OF 0-5 YEARS, 6-10 YEARS AND 11-16 YEARS:

The investigator finds that though the Orphans, starting from 0-5 years group to 11-16 years group, agree in many respects (which has been discussed in the Chapter VI) yet there are some significant differences between the three groups.

The emotional, socio-cultural and pathological aspects in which the three groups vary is evident from the following significant responses:

Significantly the Orphans of the group 0-5 years are not found to give cent percent 'Yes' response to the question "Do you hanker after love and affection from parents?" But it was found that the Orphans of the other two groups viz., 6-10 years and 11-16 years gave cent percent affirmative response.
VARIATION IN RESPONSE TO SELECTED QUESTIONS ON
SOCIO-CULTURAL AND PATHOLOGICAL ASPECTS ACCORDING
TO AGE GROUP

- QUESTION NO.2 (SOCIO-CULTURAL) - DO YOU WANT TO GO BACK
  TO A HOME ATMOSPHERE?
- QUESTION NO.3 (SOCIO-CULTURAL) - DO YOU HANKER AFTER LOVE
  AND AFFECTION FROM PARENTS?
- QUESTION NO.18 (SOCIO-CULTURAL) - DO YOU SUPPORT THAT PUNISHMENT
  SHOULD BE IMPLEMENTED TO THE DOER OF WRONG?
- QUESTION NO.1 (PATHOLOGICAL) - DO YOU SUFFER FROM HEADACHE?

![Bar chart showing percentage of respondents with affirmative response by age group.](chart.png)
The worker wants to explain the above phenomena in the way that it is not the fact that the Orphans of these groups do not hanker after love and affection from parents, but that they can not rationalise and express it. It has been found that the cent percent Orphans of the 0-5 years group hanker after love and affection, may it be not from parents but from any body who takes care of them. Many children of this group in the Orphanages were seen to hanker after getting in the lap of the matron all the time and it was also understood from the themes they projected in the CAT Cards which is described in the Chapter III.

Reason behind the significant difference:

The reason behind such significant difference is (a) lack of emotional development due to non-development of Cortical centres & endocrine glands and (b) uncognisability to relate the present situation with the former.

The fact that certain emotional reaction does not appear early in life is no proof that it is not innate or basic. It generally develops with the maturity of intelligence or the development of the endocrine system. Emotional
development is due to maturation and learning both. They are so closely interwoven in the development of emotions that at times it is very difficult to determine the relative effects of the two. Matured emotional reaction develops with the development of the intellect and with the development of the cortical centres, especially of the frontal lobes.\(^\text{(1)}\) The infants of the group 0–5 years lack in the endocrine products that sustains physiological and psychological response to stresses in life. As the imagination and understanding increases, children learn to acquire ability to gain meaning not previously perceived and things affect the child differently.

The children of the age group 0–5 years when put in the Orphanage/Home, were very infant and now they cannot remember their parents. It is very difficult for them to crave for 'parental' affection, it is more reasonable that they hanker after love from the person who takes care in the Orphanage at present. "In Harlow's (1965, 1973) experiments, monkeys separated from their mother at birth and raised in isolation with artificial mothers(wire frames covered with terry cloth) treated

them like real mothers spent hours clinging to them, and apparently developed normally". (1)

No matter, the person is a father or mother, or a relative or a care-taker, the infant leans toward that individual to whom he finds chances of realising his needs, the early infants are satisfied with the need of 'id' level. But the cases of orphans of the group 6-10 years and 11-16 years are different. With the growth of age and development of endocrine system they realise the emotional & socio-cultural deprivations for which cent percent of the said groups made affirmative response to their hankering after love & affection from parents.

Moreover, another significant difference could be brought about between the three groups. While cent percent of the 0-5 years group do not want to go back home, only some of the Orphans of the 6-10 years group want to go back home, while most of the group of 11-16 years want an escape from the institutional set-up and want a home atmosphere.

Reason behind:

The worker thinks that the reasons behind such psychological states are: (a) age of detachment with family bond and home environment, (b) capacity to understand stresses of life, (c) type of need satisfaction according to age.

The Orphans of the group 0-5 years do not remember their home as they came here in very early infancy. They seldom can remember their parents and home environment because of their early detachment with home.

They can not make a difference between a home atmosphere and a dormitory system. Want and desires are relative. So, one who never remembers the taste of a home atmosphere, how can he hanker after that? These children are totally unaware of the concept of 'family'.

The Orphans of the group of 6-10 years want to go back to a home atmosphere because the age they were detached from their family life makes them to remember and make difference between these two lifes of home and institution.
But almost all the Orphans of the 11-16 years group wanted to go to a home environment by escaping from such institutional set-up, is due to the reasons that the development of intellect and endocrine glands made them capable of understanding (a) deprivation of maternal stimulation with less warmth and physical relatedness (b) less intellectual, emotional and socio-cultural stimulation (c) Pathogenic home pattern with absence of any model to respect or imitate in institutionalization characterised by 'masked deprivation' or distorted maternal care which is shown in institutional treatment by physical neglect, denial of love and affection, lack of interest in the child's activities, harsh punishment, failure to spend time personally with the child, lack of respect for the child's rights, inability to understand the feeling of the Orphans as individual, (d) early psychic trauma (e) disordered interpersonal relationships and as a whole (f) anxiety generated by stresses of life to prepare themselves for future.

Such expressions of stresses are less during infancy and childhood but more during adolescence. While the Orphans of the group of 0-5 years and 6-10 years can
not explain their unhappiness in the Orphanage in response to the Questionnaire, the Orphans of the group of 11-16 years do not feel happy. Emotions of younger Orphans differ markedly from those of elders. Individual differences in the respective groups are inevitable because of differences in maturational levels and learning opportunities. Emotions develop slowly and it follows the pattern of evolution. As development proceeds different emotional tones like anger, disgust, fear, love, jealousy and many more are introduced into the life of a child. During childhood, wants in human life are less than they enter into adolescence and adulthood due to non-development of cortical centres and changes in physiology.

As such, almost all the Orphans of the groups of 0-5 years and 6-10 years are materially satisfied. They are satisfied with two meals and shelter given to them inspite of their emotional and cultural sterility to what extent they have.

But the Orphans of the group 11-16 years, want total withdrawal from the atmosphere. They realise the
need and importance of material satisfaction given to them but that can not satisfy their varied stimuli which requires realisation according to their growth of age and sex.

Moreover, the studies have shown that though the Orphans of the group 0-5 years and 6-10 years admit that punishment may be given to the doer of wrong, the Orphans of the group of 11-16 years, inspite of their having idea about right and wrong, do not admit of punishment that may be implemented to the wrong doer.

**Reason behind**

While analysing the fact of not admitting of punishment to the wrong doer the investigator explains the covert disobedience of the Orphans of the group 11-16 years due to fear aroused by (a) long duration of psychic trauma, (b) extent of mental blockness, (c) the treatment of the authority and (d) struggle for existence & (e) hatred towards institutional management.

Disobedience, either covert or overt, when psychologically explained, in a child, is not a vice,
but a phase in the normal path of growth and it needs sympathetic understanding of the reason behind. There is a close relation of fear to intellect and endocrine maturation. As the child grows older, the responses of fear become more and more specific. The elderly Orphan-child avoids situations which frighten him, the child holds aloof or withdraws himself from that situation in part or totally, either in action or in thought.

Even though the infant orphans cannot express their uneasiness, yet the early years of an Orphan are important for they form the basic attitudes then. The feelings which they acquire towards the later life are largely the reflections of their early experiences in the institutional set-up, attitude and treatment of the authority. The intense accumulated mental sufferings through the long years and the mental block generated along with growth of age speaks against the rule and treatment of the authority, which makes the Orphans to think in a disobeying and deviating way. The Orphans realise that the authority in the institution do not deserve felt respect from them. They hate punishment
and think that it should not be implemented by the authority. Too rigid treatment set by threats of discharging and spankling without love and affection and absence of interest in turn, do not work. It only upsets the mind and makes them fearful and resentful.

The children of the groups of 0–5 years and 6–10 years admit of punishment for the wrong doer because Orphans of the lower groups very often express their emotion in overt actions more in comparison to the elders and they want to clear their system. But as they grow older, social restraints on overt responses lead to 'moods' which are expressed in long drawn out responses rather than short abrupt out bursts.

For, the Orphans of the lower groups fears of punishment are brief and soon forgotten. When the Orphans starts growing, there increase knowledge of the world around, him, the fears become more specific. The fears generated in the Orphans of the lower groups in an unidentified way gives rise to specific fear when prolonged and intensified in the later periods and they cause permanent damage to the Orphans. So, the Orphans of the group of 11–16 years are afraid of punishment in actuality, They suffer from the fear of more stress and sufferings.
Further, it was discovered by the investigator that the children of the group of 11-16 years suffer from psychosomatic symptoms, where the lower groups do not. Most of the Orphans of the 11-16 years group suffer from the diseases like lethargy, headache, vomiting tendency, palpitation and stomach ache. Though the children of the lower groups some times suffer from diseases like intestinal disease, and scabies, but such pathological signs mentioned above are not present in them. The choice of psychosomatic illness depends upon the (a) duration of psychic trauma, and experience and also on the (b) non-realisation of responses (c) repressed unexpected ideas giving returns through the vehicle of soma.

Inadequate rendering of love and affection, which are represented by neglect, restriction and coldness have specific bearing upon the nature of the Orphans, whose psychological functioning runs in mal-adaptive way being manifested in the psychosomatic illness. The demands of the Orphans of this group made by the environments, both physical and psychic, force the Orphans to develop the adoptive mechanisms to defend and master over ego. When the psychic defence fails, their mind try to express it through soma or body ego.
In the aforesaid analysis the investigator attempted to bring out some significant difference between the respective groups of Orphans. Now, the ongoing discussion will involve investigators attempt to find out significant differences if any between the sexes of Orphans.

6.8.1 **SIGNIFICANT DIFFERENCES BETWEEN THE TWO SEXES OF ORPHANS, IF ANY :**

The worker through the study comes to the findings that the Orphans very little differ according to their sex difference. There is less significant variability in the responses and interpretations made to the Questionnaire and the projective tests respectively.

The significant differences they show according to their sex difference are :-

(a) While most of the boy Orphans do not rely on the situational authority for their future rehabilitation, the girl Orphans do, and,

(b) the boy Orphans are more brooding than the girls are.
6.8.2 REASON BEHIND:

The reasons behind less significant difference between the boys and the girls are:

(a) Same environmental set-up and treatment,
(b) Same cause of staying,
(c) Same type of basic need-deprivation.

The environmental set-up and treatment of the Orphanages being same to all the Orphans, they become victim of same psychological and socio-cultural developments without a difference of satisfaction of their stimulus.

The general system of approach and interdisciplinary action is such that the Orphans of the two sexes are dealt with same type of discipline. The care given by the authority to the Orphans is equal in a regimented way; the treatment is statistical rather than individualistic irrespective of sex and age. Institutionalisation is a mass treatment which form a 'flock' of Orphans rather than they are understood as individual groups, either according to their age or sex or groups of social individuals. Impersonal way of treatment could not give them a training towards learning
of psychological and socio-cultural maturity in the specific ways of behaving according to their sex. It is true, non-significant sex differences in behaviour can be seen during the early years of life. But as the Orphans grow older, certain skills differ, some are considered more appropriate for boys than for girls and vice-versa. The store of skills acquired by any child depends to a large extent upon the environment in which the child is reared. It depends upon, the opportunities to learn and motivation to do so. Cultural pressures influence sex differences in skills. But the Organisational and the Administrative set-up in which the Orphans grow, seldom offers any chance for maturation according to their sex difference and they become product and victim of almost same type of psychological and socio-cultural treatment and developments.

Moreover, both the boy and girl Orphans know that the cause and purpose of living in the Orphanages/Homes are same to them all, they come as Orphans and live to get protection on the charity of the authority. As such they form almost a common psychological growth, their cause of deprivations being same, viz. parentlessness & Homelessness, the stimuli and responses are also almost same.
The reason behind difference between the two sexes:

The cause of the difference which exists between two sexes, is that, the girls are less brooding for they have some extent of faith on the authority for their future rehabilitation, because they know the policy of the institution is not to leave the adult girls to save them from risks of life, and victimisation, when they complete their childhood in the Orphanage, the policy of the institution is to rehabilitate or give marriage and that also at the expense of the authority.

But the boys do not rely on the authority for their future rehabilitation, and they suffer in anticipation in this regard because they know the institutional policy is to rear them upto childhood only, After that they are to search out their own rehabilitation and stand independently. But during the period they spent in the institution, they could little prepare themselves to make fit for independent standing in life; such fear to adjust themselves in the outside world when they go out of the institutions, empowers them with anxiety and they suffer from frustration and brooding.
6.9.1 VARIATION IN RESPONSE DUE TO DIFFERENCE OF SOCIO-CULTURAL BACKGROUND BETWEEN TWO GROUPS OF INSTITUTIONALISED ORPHANS:

While investigating the orphans in the Orphanages/ Homes of Assam, the worker came across different ethnic groups, and her study shows the specific variation in responses to some questions, were due to difference of socio-cultural background between the different ethnic groups.

Feeling of wants originate in an individual generally from a hankering which is influenced by the status, economic condition, civilization and taste of the socio-cultural background of the family. Such truth very much acted upon the orphans as they desire and satisfactions were characterised by their habit of living and cultural heritage. To confirm this points the worker here cited example of variations in need satisfactions according to socio-cultural background between the two groups of Orphans, namely the orphans of Central Destitute Home, Meherpur, Silchar and that of Douglas Memorial Childrens' Hostel, Fulertal, Cachar.
The orphans who were interviewed in the orphanages of Assam by the investigator, were of composite nature. Some are Assamese, some are Bengalees, some are Nepalees, some belong to plains tribal community and others are Hill tribes migrating from different hills in the North East Zone.
Table: T(VI;G) Variation in responses to selected Questions due to differences in Socio-cultural back ground of the community.

<table>
<thead>
<tr>
<th>Name of the Institution</th>
<th>Name of the Institution</th>
</tr>
</thead>
<tbody>
<tr>
<td>Central Destitute Home</td>
<td>Douglas Memorial Children's Hostel</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Total No.of Orphans Interviewed</th>
<th>Total No.of Orphans Interviewed</th>
</tr>
</thead>
<tbody>
<tr>
<td>=16, Groups: (6-10) + (11-16)</td>
<td>=33, Groups: (6-10) + (11-16)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Questions (Emotional Aspect)</th>
<th>No.of Orphans whose response</th>
<th>Total No.of Aff. responses</th>
<th>% of Aff. responses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>A</td>
<td>N</td>
<td>A</td>
</tr>
<tr>
<td>1</td>
<td>0+8</td>
<td>5+3</td>
<td>8</td>
</tr>
<tr>
<td>2</td>
<td>2+2</td>
<td>3+9</td>
<td>4</td>
</tr>
<tr>
<td>3</td>
<td>0+0</td>
<td>5+11</td>
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</tr>
<tr>
<td>5</td>
<td>1+8</td>
<td>4+3</td>
<td>9</td>
</tr>
<tr>
<td>6</td>
<td>3+8</td>
<td>2+3</td>
<td>11</td>
</tr>
<tr>
<td>19</td>
<td>4+8</td>
<td>1+3</td>
<td>12</td>
</tr>
</tbody>
</table>

* See Appendix.

A = Affirmative;
N = Negative.
The mental states which were revealed through investigation were almost same among the orphans of Sishu Kalyan Sadan, Jhalukbari, Gauhati, Sishu Kalyan Kendra, Noonmati, Gauhati, and Central Destitute Home, Meherpur, Silchar but the mental states of the orphans of Douglas Memorial Children's Hostel, Fulertal, Cachar were significantly different in many respect for which many more cent percent responses could not be accounted for assessing deviate behaviour patterns in the total orphans investigated.

The specific differences in some responses between the orphans of Douglas Memorial Children's Hostel and Central Destitute Home, is hypothesised by the worker to be due to the fact that majority of the former institution comprised tribal children (91%) while that of Central Destitute Home is cent percent plains people (100%).

To have a sketchy analysis of the socio-cultural life of the tribal people which is almost unlike the people of plains, the worker thinks it will be useful for her discussion in finding out the cause of variations in responses between the two groups of orphans in the two institutions.
Assam is a place where fusion took place between the Aryan and the Mongolian culture. The bulk of population is tribal or at least of tribal origin. Through assimilation most of the tribal communities have lost their tribal characteristics and similar assimilation of such communities as are called plains tribals is continuing. The population who still can be regarded as strictly tribals, are the people who are living only in the hills. In that sense the hill tribes of Assam live in the Districts of Mikir and North Cachar Hills, and other districts bordering Meghalaya, Nagaland, Manipur, Arunachal, Mizoram and Tripura. The tribes of Dimasa, the Kukis and the Zemi Nagas inhabitate in the North Cachar Hills.

6.10.1 SOCIO-CULTURAL BACKGROUND OF THE TRIBAL PEOPLE:

The typical tribal house is very simple in design, very often is rectangular in shape with floor raised high enough, as the Mizo build to allow the domestic animal to live under and do not mind to stay with animals under the same roof. The tribal children are habituated to live in dormitories, which are built of bamboo, the frame work is

of rough-hewn timber uprights. Except those who performed the KHUANOCAMAR ceremony which is beyond the capacity of the common people to perform, people were not entitled even to have windows in their houses. Their superstitious belief was that ill-luck is supposed to befall on the transgressors which is gradually being dispelled by the Christian education among the elite people.

The Douglas Memorial Childrens' Hostel provides dormitories for the orphans, which are quite dissatisfying and are made of bamboo fencing with many natural ventilations; 'machangs' (cots) are there made of uneven cut pieces of bamboo fixed in a row on which the orphans sleep at night. The floor is uncedmented but muddy, the structure is made with one door without having any window. The orphans enter and come out in a row through the same door.

The workers find that though the orphans in the Douglas Memorial Childrens' Hostel live in worse housing structure in comparison to that of Central Destitute Home which is built in Assam type construction with many doors and windows and floor cemented, yet 100% of the orphans in the Douglas Memorial Childrens' Hostel do not express
their unhappiness to stay and sleep in such dormitories while 50% of the latter express their dissatisfaction to stay in a dormitory system.

The investigator notices that emotional deprivations in the life of the tribal children are less than the children of plains people which is moulded specifically by the social structure which is characterised by their most striking feature of living in a 'marung' (dormitory or club). Every village of Zemi Nagas has at least two (some more) Morungs; (1) The Hangseuki or 'Young Men's fort' (2) Lenseukie 'Ladies fort'. The members of two clubs are collectively called Kienga. As Zemi boy or a girl becomes a member of a Kienga the day he/she is born, so the children are not familiar with personal care as the children of plains people who are habituated to live in a home atmosphere under personal care of parents instead of becoming members of a group life in dormitories.

After attaining the years of seven or eight, it is considered indecent for the young girls and boys to sleep in the house of their parents. It can be called that
the Morung is a Zemi boys' first home and the parent's house is a second. The Morung influences the growth of character of the Zemi young boys and girls. The girls work in the house of parents during day time and spend nights in the Morung and they are trained there under the guidance of land lady or hostess to sing and dance, spin, weave and do embroidery there.

The boys spend all their time in the Morung and they come home only for meals or when they become sick. The manager of the Morung is called the KAZEIPEU, who is their commander to whom the boys unquestioningly obey. It is only here that the boys prepare themselves for the battle of life. Connection with the Morung ceases only with marriage.

The most remarkable feature about tribal life in the hills of Assam is that their social and administrative set up is based on democratic basis. The people of high and low levels enjoy the same social recognition. Economic status does not confer social privileges.
Unlike people of plains, such habit of living of
the tribal people, the arrangement of 'Morumg' surely made
them accustomed to a particular living for which the dormitory
living condition and the housing structure in the Douglas
Memorial Childrens' Hostel do not instigate the tribal
orphan-inmates to complain against and be dissatisfied to
stay there. These children are habituated to live in such
dormitories. So question of want and dissatisfaction do
not arise here.

Moreover in reply to the question 'Do you think
you are getting affection and love here'? The orphans of
Douglas Memorial Childrens' Hostel affirmed in 100% while
that of Central Destitute Home responded only 25% affirma-
tively.

The reason behind their absence of dissatisfaction
of the former group to enjoy parental love is their non-
familiarity with the fact because of their absence of
clear idea about the concept of intimate relation between
husband and wife, parents and children, brother and sister.
Divorce is easy to obtain amongst the tribals and it is an insignificant matter in their society. Among the Khasis and Jaintias divorce is so common an occurrence that the children very often do not even know the identity of their father. Among the Garos it is allowed on payment of the customary 'dai' of sixty rupees or so. Among Misisos a man can legally divorce his wife by saying 'I divorce you', 'a wife and a bed fencing can be changed at any time'\(^{(1)}\). This way of relation between husband and wife is very uncommon in the life of the plains people and also the relation between parents and children are more related and intimate.

The reason behind absence of hankering after parental affection in the children is their habit to be separated from their home life during infancy and because of racial habit of living in dormitories and Morungs, sense of affectionate interpersonal relationship between the parents and the children could not be felt and grown up. So inspite of absence of personal care 100% orphans in the Douglas Memorial Childrens' Hostel affirmed that they are getting personal care there. They are not accustomed to

differentiate between presence and absence of parental affection. These orphan children feel little difference between their inherited culture and the present situation in the orphanage. Thus the non-related guardianship of the care-takers and two meals in a day which they enjoy in the Orphanage, makes no difference of need satisfaction in the Morung system.

6.10.2 VARIATION IN SIGNIFICANT RESPONSES BETWEEN THE ORPHANS OF PLAINS PEOPLE AND THE TRIBAL:

It is also interesting that the orphans of the Douglas Memorial Children's Hostel responded in 100\% affirmation to the question, 'Are you getting material satisfaction here?', while the percent of orphans of the Central Destitute Home responded affirmatively, is only 68.8\%.

The worker explains the above facts in the manner that unlike the plains people who are luxurious about their eating habit of rice, fish and other sumptuous dishes, the tribal orphans with their habit of simple living, eating and dress do not usually hanker after too
much material satisfaction. The quality of garments the tribal orphans are provided with in the orphanage are no less worth than their ancestors are habituated to wear. The common people of the clans use dressed to cover body very often with single plain cloth about 7 ft. long and 5 ft. wide which they wrap round the body as in the case of the Mizo and Naga males and the females dressed of a cloth in similar size to the men's but with a finer texture. Wrapped round the body, a petticoat which cover the parts from the waist to the knees, a cotton cord worn round the waist, and a blouse open at the front. The children of the lower income groups do not mind to spend days with no pieces of cloth on their body. They are more close to nature. So it can be said that because of their simple living as regard dress it does not originate a feeling of want in the orphanages where very low standard of garments are provided.

Regarding food habit the tribal people are accustomed to eat 'Jhum' rice and animals like pigs, fowls, cows, smoked elephants, rats, monkeys, mithuns, snakes and what not. Neither their custom nor religion
prohibit the eating of any kind of animal, may be wild or domestic. As such the tribal orphans are not fastidious to any type of food, any quality of it, supplied by the authority.

Hence the worker finds that the tribal orphans are satisfied with the simple way of habitation, feeding and clothing unlike the children of the plains people and as such deprivations in the former group in these respects are almost absent.

Moreover the worker feels interested in revealing another significant difference between the two groups in responding to the question 'Do you suffer from frustration?' Only 39.4% orphans of Douglas Memorial Childrens' Hostel suffer from frustration, whereas 75% of the Central Institute Home suffers in this respect.

Here the researcher thinks that the physical growth and mental strength of the tribal people have to be analysed for which the orphans in Douglas Memorial Childrens' Hostel who are living comparatively under more strict rule and management do not feel frustrated as that of the inmates
of Central Destitute Home. 82% of Central Destitute Home suffer from acquiring the quality of leadership, while that of Douglas Memorial Children's Hostel do not suffer so widely; 33% do not want leadership.

The worker thinks that the cause of such difference is routed in their nature because the tribal people by birth are energetic, tolerant and bold to face the difficulties of life in comparison to the people of plains. Their staying in the hill region along with surroundings and climate have compelled them to struggle with the nature for existence and have made them more strong both physically & mentally. Their robust health and strength of mind help them not to feel themselves sufferers so easily.

Besides hunting, fishing etc. Popular pastimes of the tribal people, especially of the Garos and the Nagas till recently was head hunt and history shows during British rule many tribal people including Nagas, Kukis, and Dimasas were recruited to the army and the armed-Police constabulary.
Moreover their strength of nerve and physique are evident for their common form of oath which is similar to that of the Gares, the Mikirs and the Nagas. "A sword, a piece of earth from a land-slip, a grain of rice, a leaf of stinging-nettle, a piece of indigo and a tiger's tooth are placed on a cleared space just outside the village in the early morning before food has been taken. The parties to be sworn are then assembled, and as each steps out, he looks up to the sky and then pointing to the articles before him, says "If I now speak false, may I be struck by lightning; may I meet death by a sword similar to the one before me, may my body be washed away by the rain, as this earth has been and will be; may my identity be lost as completely as this grain of Dhan (paddy), which once planted is forgotten in the blade that springs from it, may my body be subjected continually to the tortures this nettle is capable of inflicting; may I become in colour like unto indigo; and may a tiger, equal in ferocity to the one this tooth belonged to, devour me....."(1)

Vigorous and manly as the tribals are, particularly the Zamis take part in outdoor sports and games like "Mithun" chase which is a stern test of nerve and stamina. So by nature the tribals are accustomed to face more boldly the difficulties of life than the plains people. and so they like leadership even though they suffer in the environment of the orphanage.

Tribals in general are vindictive and dominating. They do not so easily wilt to come under punishment given by others. Unless their anger is appeased, they cling to the point of taking dai (compensation). So the workers find, that while cent percent of Central Destitute Home agreed punishment to be given to a wrong doer, many of the tribal orphans in Douglas Memorial Children's Hostel do not agree to it. This psychological make up is also a factor towards many of their liking for leadership even if the fact may be proved unsuccessful in actual life.

Thus, a comparative study on the two groups of different ethnic culture reveals the truth that need - satisfaction in an individual's life depends on the
psychological make up as is moulded by the exogenous (internal) and endogenous (external) character of the stimuli of the person related to the situation, the exogenous stimuli being prepared by the socio-cultural heritage of the individual and the external forces being the environment he is placed in.

In the forthcoming Chapter, the investigator will discuss her findings of the behaviour characteristics of the inmates as is grown into the environment and forces of the institutions.

6.10.3 REASONS FOR RETARDED GROWTH OF PERSONALITY OF THE TRIBAL ORPHANS INSPITE OF SOCIO-CULTURAL AFFINITY IN THE ORPHANAGES:

Any inquisitive mind may raise the question that if the social and cultural conformity are almost same in the 'Morung' system and that of dormitory in the Douglas Memorial Children's Hostel, why normal growth of personality of the tribal orphans is questioned in the institutional set-up?
The investigator in a humble way is ready to explain the cause behind such significant point in the following way:

In the Orphanages the orphans suffer from parentlessness as is obvious by their definition and they fail to locate any home address where any guardian thinks for them, but that of the 'Morung' though the children do not get the scope of living with their parents, yet they do not suffer from parentlessness and they know that they have some address outside dormitory where they go for food everyday and can stay parents during sickness. So emotional deprivations are not same in the two systems and the children in the 'Morung' do not feel lonely and insecured.

Moreover, life in the 'Morung' is not enclosed and routined whereas life in the orphanage is enclosed and strictly followed under same routine everyday which causes static status of mind.
The children in the 'Morung' live freely and enjoy and satisfy their curiosity according to the requisite of their age. They laugh, move, dance and sing and are trained in many things under the guidance of the hostess and they can move in the nature freely. They are secured because of the responsibility of the community, whereas the orphans in the orphanages/homes do not live freely. They suffer being chained into the four walls of the Institution under the strict authoritarian rules of the Caretakers. Because of absence of any faith in the institutionalised management and freedom of exercising their usual movement and curiosity the orphans suffer.

Here the worker opines that as the orphans are deprived of home and parents and cut off from family relations and social link, emphasis should be given on present environmental education in the orphanages, as retarded growth is seen in the life of the tribal orphans inspite of their habit of simple living.