

**“A CROSS-CULTURAL STUDY OF THE RELATIONSHIP OF  
PARENTING WITH PERSONALITY AND COGNITION”**

*Ms Irene Zohlimpuii Chongthu*

**Thesis Submitted for the Degree of  
Doctor of Philosophy in Psychology**

**DEPARTMENT OF PSYCHOLOGY  
MIZORAM UNIVERSITY  
AIZAWL : 796012**

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**DEPARTMENT OF PSYCHOLOGY  
MIZORAM UNIVERSITY  
AIZAWL: 796012**

Dated 30<sup>th</sup> August, 2010

**Certificate**

This is to certify that the present piece of Thesis titled, “A Cross-cultural Study of the Relationship of Parenting with Personality and Cognition” is the bonafide research conducted by Ms Irene Zohlimpuii Chongthu under my supervision. She worked methodologically for his dissertation being submitted for the Doctor of Philosophy in Psychology under the Mizoram University.

( DR. ZOKAITLUANGI )  
Supervisor



**DEPARTMENT OF PSYCHOLOGY  
MIZORAM UNIVERSITY  
AIZAWL: 796012**

**DECLARATION**

I, Ms Irene Zohlimpuii Chongthu, hereby declare that the subject matter of this thesis is the record of work done by me, that the contents of this thesis did not form basis for the award of any previous degree to me or to the best of my knowledge to anybody else, and that the thesis has not been submitted by me for any research degree in any other University or Institute.

This is being submitted to Mizoram University for the Degree of Doctor of Philosophy in Psychology.

(IRENE ZOHLIMPUII CHONGTHU)

(ZOKAITLUANGI)  
Supervisor

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Aizawl: 30<sup>th</sup> August, 2010

(Ms Irene Zohlimpui Chongthu)

## Table of Contents

	<b>Page No.</b>
List of Tables	i
List of Figures	iii
List of Appendices	iv
<b>CHAPTER – I: INTRODUCTION</b>	<b>1 - 56</b>
<i>CHAPTER – II: STATEMENT OF THE PROBLEM</i>	<i>57-74</i>
<i>CHAPTER – III: METHODS AND PROCEDURE</i>	<i>75-85</i>
<b>CHAPTER – IV: RESULTS AND DISCUSSION</b>	<b>86-116</b>
<b>CHAPTER – V: SUMMARY AND CONCLUSIONS</b>	<b>117-136</b>
<i>REFERENCES</i>	<i>137-166</i>
<i>Appendices</i>	<i>1-11</i>

### List of Tables

- Table-1: Descriptive statistics of the Scales/Subscales of the Behavioural measures of mean and standard deviation of the Scales/Subscales of the behavioural measures (PI, and SES) for female, male and whole samples of the two cultures.
- Table-2: Descriptive statistics of the Scales/Subscales of the Behavioural measures of mean and standard deviation of the Scales/Subscales of the behavioural measures (LOC and AT) for female, male and whole samples of the two cultures.
- Table-3: Descriptive statistics of the Scales/Subscales of the Behavioural measures of mean and standard deviation of the Scales/Subscales of the behavioural measures (CFTI) for female, male and whole samples of the two cultures.
- Table-4: Item-Total coefficient correlation and reliability coefficients (Cronbach alpha and Spearman-Brown Coefficient) of the Scales /Subscales of the Behavioural measures (PI, SES, LOC, RAT, CFTI) for the whole Samples.
- Table-5: Levene's Test of Equality of Error Variances on the behavioural measures.
- Table-6: Relationships (Pearson Correlation) of the scale/ sub-scales of the behavioral measures for the whole sample in Pre-test (upper diagonal).
- Table-7: Results of One-way ANOVA (K=2) for '**Culture**' and '**Gender**' on the behavioural measures of the Subscales of PI, SES, and Loc for whole samples.
- Table-8: Results of One-way ANOVA (K=2) for '**Culture**' and '**Gender**' on the behavioural measures of the Subscales of CFTI of Mizo and Khasi samples.
- Table-9: Results of the regression analysis and the resulting ANOVA with the Self esteem as criterion and subscales of parenting inventory as predictor for the whole samples.
- Table-10: Results of the regression analysis and the resulting ANOVA with the internal (locus oc control) as criterion, and the subscales of parenting inventory as predictor for the whole samples.
- Table-11: Results of the regression analysis and the resulting ANOVA with the powerful other (locus of control) as criterion, and the subscales of parenting inventory as predictor for the whole samples.

- Table-12: Results of the regression analysis and the resulting ANOVA with the lucky/ chance of the external of locus of control as criterion, and the subscales of parenting inventory as predictor for the whole samples.
- Table-13: Results of the regression analysis and the resulting ANOVA with the Ambiguity tolerance as criterion and subscales of parenting inventory as predictor for the whole samples.
- Table-14: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on Series- complete and progressive (Test-I: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.
- Table-15: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on classification - different from the others four (Test-II: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.
- Table-16: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on matrices: completion of the design or matrix (Test-III: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.
- Table-17: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on conditions or topology: duplicate one from the five choices (Test-IV: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.

### **List of Figures**

- Figure -1: Histogram depicting the distribution of the residuals on Self esteem for the whole samples.
- Figure-2: Graph depicting the regression slope in the prediction of Self esteem.
- Figure -3: Histogram depicting the distribution of the residuals on Internal Locus of Control for the whole samples.
- Figure-4: Graph depicting the regression slope in the prediction of Internal Locus of Control.
- Figure -5: Histogram depicting the distribution of the residuals on powerful others of the external Locus of Control for the whole samples.
- Figure-6: Graph depicting the regression slope in the prediction of powerful others of the external Locus of Control for the whole samples.
- Figure -7: Histogram depicting the distribution of the residuals on Lucky chance of the external of locus of control for the whole samples.
- Figure-8: Graph depicting the regression slope in the prediction of Lucky chance of the external of locus of control for the whole samples.
- Figure -9: Histogram depicting the distribution of the residuals on Ambiguity Tolerance for the whole samples.
- Figure-10: Graph depicting the regression slope in the prediction of Ambiguity Tolerance for the whole samples.



### **List of Appendixes**

- (i) Demographic Profile Sheet
- (ii) Parenting Inventory (PI: Steinberg, 1990; Steinberg et al., 1989, 1991);
- (iii) Internal/external locus of control (Loc: Levenson, 1973),
- (iv) Self-esteem (Ses: Rosenberg, 1965), and
- (v) Ambiguity tolerance (At: MacDonald, 1970);
- (vi) Intellectual ability- Culture Fair Test of Intelligence (CFTI: Cattell, 1973)

**Chapter – I**  
**Introduction**

## **Chapter – I**

### **Introduction**

An individual's personality and cognition in any culture relates to his surrounding physical and social environment (Barnouw 1963:5). In other words, through the examination of individual personalities or cognition, broader correlations and generalizations can be made about the specific culture of those members. This has led to examinations of national character, modal personality types and configurations of personality, and comparison of cross cultures. Born out of Freud's psychoanalysis, anthropologists began searching for common aspects that would characterize differing peoples by their cultures. Anthropology in its fledgling years in the mid to late nineteenth century attempted to apply the theories of Charles Darwin to every aspect of human study. Therefore, in accordance to the colonial practices of that time, anthropologists viewed the differences between human cultures as a series of stages within an evolving schema. This led to a system that rather than described differences between cultures, enforced notions of "civilized" versus "primitive. In fact, Boas coined the definition for "culture" in the sense that we use it today, the collection of a specific people characterized by their own societies and institutions (Goodenough 1996:292).

In previous decades, the study of culture was largely limited to the work of anthropologists, who mainly sought evidence for culture in people's social environments. More recently, the study of culture has also been taken up by psychologists, who primarily look for evidence of culture in the person. These two complementary efforts to understand the nature of cultural beings have been fused in the field of cultural psychology, which hinges on the assumption that personality and culture are mutually constituted (Heine 2008, Shweder 1990). That is, one cannot fully understand the nature of people without considering the cultural context in which they exist; nor can one fully understand a cultural context without considering the values and beliefs of the people who inhabit it. Cultural psychologists seek to understand people as they are embedded within their cultures. Over the past two decades, much cultural psychological research has revealed pronounced cultural

variation in many psychological processes that were hitherto assumed to be universal, such as the fundamental attribution error (Choi et al. 1999) and preferences for choice (Iyengar & Lepper 1999). This cultural variation has important implications for studying psychology across cultures.

## **Culture**

Culture is “a set of shared attitudes, values, goals, and practices that characterizes an institution, organization or group” (Kroeber & Kluckhohn, 1952). Parsons (1946) explains human action in the process of culture as the result of four systems namely: "behavioral system" (biological needs), the "personality system" (an individual's characteristics affecting their functioning in the social world), the "social system" (units of social interaction, especially social status and role), and the "cultural system" (norms and values that regulate social action symbolically). A host of cross-cultural personality research has been conducted to address cultural diversity and universality (Benet-Martinez 2007, Diener et al. 2003, Triandis & Suh 2002).

Over the past few decades, there has been increasing recognition that culture plays an important role in shaping human behavior. Culture, generally viewed as patterns of behaviors that are transmitted among members of a society, comprises the rules and norms that promote stability and harmony within that society (Rogoff, 2003). Culture has been shown to affect many domains of family life including the way in which parents socialize their children (Harrison, Wilson, Pine, Chan, & Buriel, 1990; Kagitçibasi, 1996; Ogbu, 1994). In every society, the models of parents, grandparents and elders lifestyles have been passing on to their offspring, the accepted way of their doing form the culture norm for that society. In addition to traditional family beliefs within one's culture, factors such as social class, racism, prejudice, discrimination, acculturation, and family structure also influence parenting and child socialization (García Coll et al., 1996). Hence, the advent of urbanization, industrialization, globalization and acculturation leads to rapid change in all spheres of life with the consequences of differences in ideology, value, interest, capabilities and all sorts of differences has become a phenomenon of common occurrence at present. Beginning with simple differences of ideologies between parents and children, the ever-increasing differences pervaded the society as a whole assuming

serious dimensions and maybe manifested in various forms of agitations, insurgencies, revolutions and even wars spreading all over the settlement of mankind. In studying social and cultural change, different terms such as cultural appropriation, cultural imperialism, and cultural assimilation are often used in explaining interaction among cultures.

Different culture posits different psychosocial functions among individuals from different cultures (Diamond, 1999; Triandis, 1994; Witkin and Berry, 1975; Perkins, 2000). Culture consists a patterned ways of thinking, feeling and reacting, acquired and transmitted mainly by symbols, constituting the distinctive achievement of human groups, including their embodiments of artifact; the essential core of culture consists of traditional ideas and especially their attached value (Kluckhohn, 1951). Cultural Anthropologists see the individual as a culture carrier and informant who can provide information about a group's values, when speaking about his own (Zavalloni, 1980) and also cultural value may be preservation of native culture and transferred to next generation (Harris & Verven, 1998). Psychologists are trying to understand in great detail the basic processes that occur in the living organism: his perception, learning, attitude, value, emotions, motives, and feelings; even the substratum of biochemical or physical activity that goes on within him. It is by means of these processes that man interacts in his social context, and they must be understood in order to understand this interaction.

Homans (1974) suggests that people can learn to imitate the behaviors of other. Indeed, Homans suggests that Bandura's Social Learning Theory (1971, 1973) might be a useful approach for predicting certain behaviors. Bandura and his associates have demonstrated that observed aggression will be imitated by children (Bandura, 1973, pp.22-86). In particular, witnessing a model engage in aggression that is rewarded or at least not punished intends to increase the likelihood of aggression by the observer (Bandura, 1965; Thelen and Soltz, 1969; Walters, Parke, and Cane, 1965; Rosekrans and Hartup, 1967). Research has even found that seeing a model's verbal aggression reinforced tends to increase the likelihood of the observer's physical aggression (Parke, Wiederholt, and Slaby, 1972).

Before we begin to discuss the social organization of the two cultural groups, it becomes necessary to know the general rule of matrilineal system is that females inherit property. However, it must be noted that at the outset the system of inheritance is governed by some code of rules, which, if taken in its totality and richness, can hardly be described as simple. Social scientist sought to postulate a pattern of development which would be true for every society: they constituted attempts to set up a theory of "social evolution" —an ambition obviously derived from the theories of biological evolution which were creating a sensation at the time. Sir Henry Maine maintained, in his *Ancient Law* (1861) stated that the patriarchal system of authority was the original and universal system of social organization, matriarchal societies being an unstable and degraded form occurring only where women outnumbered men. In contrast to him, Bachofen, in his book the "Das Mutterrecht", published in the same year, maintained that matriarchy was the original primitive stage of culture, everywhere preceding patriarchy. There was also a further difference, for Maine postulated that the earliest social unit was the family; the family had existed before tribe or nation appeared, and these had been built up by uniting families into clans, clans into tribes or cultural groups, and so on. Bachofen, on the other hand, postulated that before matriarchy there had been, in the history of each society, a state of sexual promiscuity, with no stable family life. Thus he saw each society as evolving through three phases, *promiscuity*, *matriarchy*, *patriarchy*, whereas Maine (1861) saw each society as evolving from a collection of isolated patriarchal families into a patriarchal tribe or nation, with matriarchy as a degenerate form. Bachofen proposed four phases of cultural evolution:

(i) Hetairism: A wild nomadic "tellurian" phase, characterized as communistic and polygamous, whose dominant deity he believed to have been an earthy proto Aphrodite.

(ii) Das Mutterrecht: A matriarchal "lunar" phase based on agriculture, characterized by the emergence of chthonic "Mystery Cults" and law, whose dominant deity was an early Demeter.

(iii) The Dionysian: A transitional phase when earlier traditions were masculinized as patriarchy began to emerge, whose dominant deity was the original Dionysos.

(iv) The Apollonian: the patriarchal "solar" phase, in which all trace of the matriarchal and Dionysian past was eradicated and modern civilization, emerged.

Early evolutionists have attempted to demonstrate that most societies in this universe have eventually evolved from matriarchy to their present form through evolution process as the early human society lived in promiscuity. Due to the biological factors of pregnancy and childbirth, it was easier to trace biological relationship of children to their mothers, than to their fathers. The whole human organization including later stage revolved around mothers than around fathers. Then, from matriliney there evolved patriliney when men were able to assert their superiority. This evolutionary theory from promiscuity to patriliney via matriliney is now discarded (Chacko, 1998). Today assumptions of universal male dominance, rather than universal female dominance hold the stage (Divale and Harris, 1976; Fox, 1967). Both patrilineal and matrilineal systems have developed and flourished independently.

Analyses of the matrilineal system operating in a variety of cultural and ecological settings and their comparison with kinship systems based on different principals of descent, inheritance and succession, have contributed to a clearer understanding of certain distinctive type of social structure. Most of the anthropologists do not believe in the existence of any true matriarchy. The matrilineal culture which has three characteristics of matriarchy, such as descent *through the mother (family name through mother)*, *matrilocal residential system (husband lives at the residence of wife after marriage)* and *inheritance of property by females*. The descent or the family name is through the mother's side, and is known as 'matrilineal descent'. This affiliates an individual with kin of both sexes, related to him or her through women only (Kapadia, 1966). As descent is through female side, only the children of the female of the family can become members of the family. The children of the male child cannot be the member of his mother's family as they cannot take the family name of their fathers. Matrilineal societies also exhibit interesting variety of residence patterns, like, 'a man residing with his wife's matrilineal kin', 'a wife residing with her husband's matrilineal kin' or 'with his paternal kin', 'couples settling down together in a new residence', or the 'two living with their respective natal groups following the duolocal pattern' (Richards, 1950; Dube, 1969). Traditionally, it has been assumed that in those societies where married children live near or with kin, residence will tend to be patrilocal if males contribute more to the

economy and matrilocality if women contribute more (Ember and Ember, 1971; Divale, 1974). Ember and Ember (1971) have also mentioned that those cross-cultural evidences also suggest that in societies where war exists amongst the neighboring communities, residence is almost always matrilocal. Usually in a matrilineal system, it is the husband who lives with his wife in his in-laws house and doesn't take his bride home, as is the case with other communities. After the birth of one or two children, the man frequently takes his wife to his own house. Generally at this point of time, they form a neo-local family. However, an interesting feature of neo-local family set-up is that the mother of the bride mostly gifts the house in which the couple usually settles down (Sinha, 1970). Property is transmitted through the female and is held by the females alone. Whatever a male member of the family earns belongs to the family, to which he belongs, and either goes to his mother or is inherited by his sister and her female descendants.

The present study selected the two cultures namely – (1) Mizo which representing the Patrilineal form of society (family) and (2) the Khasi which represented the matrilineal form of society (family) to elucidate cultural differences on parenting styles. It was hoped that different forms of family would exhibit different kinds of parenting styles, and specifying different gender roles with appropriate treatment in preserving the cultural practices, values and norms of their traditional culture leading to differential personality and cognitive abilities in the form of parenting socialization effects. Ethnocentrism also has contribution in the process of social and cultural change that individuals often rank one's own group or race superior to those of other groups or races (Drever, 1952), the same thing appearing to happen in the selected population of Mizo. To investigate the underpinning of insurgency in Mizoram, it would be most appropriate to begin with the study of psychological function of the culture of Mizo, as the history of Mizo clearly portrayed the stages and processes of the acculturation (Kroeber & Kluckhohn, 1952). Thorough inspection about the selected two cultures for the present study would make it clear the theoretical background of formulating the present study.



## The Mizo

Mizos inhabit Mizoram which is the 23<sup>rd</sup> State of the Indian Union. Mizoram, perching on the high hills of the north eastern corner of India, is flanked by Bangladesh on the west and Myanmar on the east and south. It has an area of 21,087 sq. km and a 630 km long international boundary. The Tropic of Cancer runs through the heart of Mizoram. Two sister states of Manipur and Assam border it on the north while Tripura lies in the north-west.

Mizoram has the most variegated hilly terrain in the eastern part of India. The hills are steep and are separated by rivers flowing either to the north or to the south, creating deep gorges between the hill ranges. Mizoram has a pleasant climate, generally cool in summer and not very cold in winter. It rains heavily from May to September, while the winter is, of course, rain free. Mizoram is a store house of natural beauty with its endless variety of landscape, flora and fauna. The hills are marvelously green. Mizos are primarily cultivators, and their festivals are very much connected with agricultural operations. They are fond of all good things of life, and have a strong community feeling. Most of the Mizos are Christians. The literacy percentage 88.49%, is the second highest in the country. The population of the state is approximately 8.9 lakhs with a density of 33 persons per sq. km. (1991 census) and a sex ratio of 921 females per 1000 males.

The term Mizo is a generic term connoting the different tribes of the state who are of Mongoloid stock. The term 'Mizo' is a compound of two words: 'Mi' means People and 'Zo' means Hill. Thus Mizo connotes "hill people" and this term gives a racial and distinctive ethnic identity to the people of the state. The major different sub-tribes of Mizos are – Lusei, Hmar, Paites, Pawi, Ralte and Lakher. The common language is Mizo and oral tradition reveals (there is no known recorded history) that the Mizos migrated from their homeland in China about 3 centuries ago, in search of new pastures and settled in these remote Mizo Hills (Lushai Hills). The customs, practices and usages; the languages and the songs and thoughts of the different tribes and sub-tribes have, through a very long process, fused and mingled together into what is now known as the **Mizo Tribe**, and the *Lusei* dialect has become the *lingua franca* of the Mizos. The Mizos are an important hill tribe of the Indian sub-continent. Linguistically, they speak a Mizo dialect belonging to the Tibeto-Burman family of languages. The Mizo dialect itself is closer to the languages of the

Burma and Tibet than that of Chinese. One pioneer missionary *James Herbert Lorrain*, in his introduction to his *Dictionary of the Lushai Language* wrote, “..... their speech belongs to the Assam-Burma branch of the Tibeto-Burman family of language.”

The History of the Mizos can be divided into three periods i.e. (I) Pre-British Period, (ii) The British or Colonial Period (1894-1947); and (iii) Post-Independence from 1947 – till date.

(I) THE PRE-BRITISH PERIOD : During the Pre-British period the Mizos, were mostly nomadic in their lifestyle. However, gradually when they had opted for permanent settlement the villages became the centre of all activities of the people. The social and cultural practices of the people during those days are found in folklores, folk tales and folk songs. A village was self sufficient in many ways and a Chief ruled it. The position of a Chief was like a protector and guardian of his people in times of adversity and of prosperity. A Council of village elders who were elected or nominated assisted him. During this period, the *Zawlbuk* (Bachelor’s Dormitory) was an important social institution to teach the younger generation the techniques of warfare, hunting and other social values such as self-sacrifice or ‘*Tlawmngaihna*’ to the young people. The youth who are considered as the asset of the village; used to get lots of adoration and affection from members of the village. During this period, as the village was a closed unit and it had less interaction with outside World, changes in the society was more or less static.

The Mizos practice patrilineal form of family, property is inherited by men rather than women. The family property usually goes to the youngest son, but among the chiefs, the property or chiefship goes to the eldest son, although the father may leave property shares to his other sons, if he desires. If a man has no sons, his property is inherited by the next kin on the male side. If a man dies leaving a widow and minor children, a male relation (who usually happens to be a brother of the deceased) takes charge of the family and looks after the property until one of the sons comes of age. If no such male relative is around, then the widow acts as a trustee of her husband's property until such times as his son or sons are old enough to inherit it. However, although the youngest son of the family is the natural or formal heir to his father under the Mizo customary laws, in actual practice, the paternal property is generally

divided among all sons. The youngest of them gets a preferential treatment in that he would get the first choice of the articles, and he would get two shares of the cash in case of one each for the other brothers. This is done with a condition that the youngest son who inherited the Lion share of parental property carry the responsibility of the whole family as he has to perform any of the ritual, contribution in the name of the whole family, and any of his sibling in need of help, can come back to their ancestral home. A daughter or a wife can inherit property only if the deceased has no heir on the male side. Women, however, are entitled to their own property.

The dowry, called 'Mo chhawm', that a girl gets for her marriage from her parents is exclusively her own property. In the old Mizo custom marriage and divorce was very easily contracted without any religious significance. The system of bride price – monetary consideration paid by the groom to the bride – entailed a very rigid and complicated procedure. Christianity introduced religious significance in marriage; divorce, however, continues liberally. Paying of bride price also has stayed on. Under the old Mizo custom if a mother died at childbirth, the child was also buried along with the mother, since it was difficult for an infant to survive without its mother. This custom continued till the missionaries started homes for motherless babies. Such homes are functioning in several places in Mizoram, but now they care mostly for the children deserted by the unmarried mothers. Customs regarding death and burial have also changed (Animesh Ray, 1972). However, a written 'will' formally executed may now confer woman the right to inherit the family property according to the new Mizo Customary laws (2009). This is a welcome amendment to the traditional customary laws.

All information was passed on to the succeeding generation by word of mouth, since oral tradition was the only source of knowledge and practice of the people. All young boys of a certain age were, under compulsion, involved in the social life of the village, the center of which was the *Zawlbuk* (Bachelors' hut or dormitory) in which all unmarried young men of the village slept. Here the boys got training in discipline and art of warfare and learnt the Mizo customs and way of life. The *Zawlbuk* gave a thorough training to the boys and made them fit for adult life in the tough atmosphere of lonely and warring villages. Here the young men played, told stories, sang songs.

It was in the *Zawlbuk* that programmes of hunting and other expeditions were discussed and chalked out. It was there that the youth learnt almost everything about social life. The Mizo code of ethics or Dharma moved round "*Tlawmngaihna*", an untranslatable term meaning on the part of everyone to be hospitable, kind, selfless and helpful to others. "*Tlawmngaihna*" to a Mizo stands for that compelling moral force which finds expression in self-sacrifice for the service of others. In this regard, their moral code - *tlawmngaihna* to which they had a deep attachment served as an ideal. In fact, because of this quality, the Mizos could well adjust themselves to any change that came to their way of life. Even in accepting Christianity, the ideal of *tlawmngaihna* was very much inherent. With the coming of Christianity *tlawmngaihna* merged in the Christian teaching of self-sacrifice, and thus paved the way for response to other changes (Rev. E.J.Thomas, 1984). Mizos are a close-knit society with no class distinction and no discrimination on grounds of sex. Ninety percent of them are cultivators and a village exists like a big family. Birth of a child, marriage in the village and death of a person in the village or community feast arranged by a member of the village are important occasions in which the whole village is involved.

(II) BRITISH PERIOD (1894-1947) : The British period in the history of Mizoram is very important and crucial. The experience of Mizoram under British rule, unlike other states of the country had been marked by significant and revolutionary changes. Though the British came as rulers, in administrative level they followed a policy of alienation and collaborated with the village Chiefs for their own benefits. The administration started in the northern part of Mizoram and subsequently extended to the southern part. But with the advent of the Missionaries a process of socio-cultural change set in the State. It is not only that the Missionaries indoctrinated about cent percent of the people of the state into Christianity but they also offered the people their first alphabet, grammar of the language, and the first school. Even though the state remained backward and remote during British rule it benefited tremendously from the contributions of the Missionaries in the form of education and political consciousness among the people. The major change characteristics of the British period may summarily be presented as follows:

(1) Changes of religion from animism to Christianity brought about changes not only in religious attitudes but opened a way for more secular religious behaviour.

(2) Women used get a lower status in the traditional society, but their position was enhanced because of the new religion. Inter-state roads were constructed between Silchar to Aizawl for the imperative need of the administration, which encouraged inter-village permanent footpath to break barriers among them. By the influence of Christianity doctrine, head hunting was abandoned and also Zawlbuk institution as the proper formal education was set in among the people. The elimination of slavery was another change since it was vehemently objected by the Christian Missionaries. People began to give up the primitive notions that evil spirit inhabited caves, trees, stones etc, with too much superstition interfering with their daily lives. The Christian missionaries taught and changed the habit of drinking local liquor to tea. Marriage still retained traditional and primitive forms but solemnised in the Church. The people still depended very much on bare sustenance from their land, managed themselves with the 'jhum' production in normal life. But due to the frequent occurrence of famine, people started exchange of the agricultural products with other goods sold in the trade market was set up. The mixing with western culture (the doctrine of Christianity) and the formal education enlightened in all the spheres of their lives regarding time management, dresses, building construction, house arrangement, facilities available in the house and jhum cultivation.

(3) Awareness of better social life, education and political rights were generated. The First two British Christian missionaries- Rev. J.H.Lorrain and Rev.F.W.Savidge arrived at Aizawl, the District Headquarters, on 11 January. 1894 who converted Mizo traditional religion into Christianity. They were devoted in the learning of Mizo language and became master over the language by 1897. The Christian missionaries then compiled what is referred to as the Mizo alphabet, using the Hunterian system of Roman script in 1894, in line with the script already used in his writings by the then *Lt.Col. T.H. Lewin* in the 1870's, which resulted in the rapid development of Mizo literature.

Then secondary schools for boys and girls were established in the missionary headquarters followed by the first high school started in Aizawl town in 1944. The educated Christians became affluent and their children got higher education. Thus a new privileged class came up. This new class flourishes because of their economic emancipation through salaried jobs, profession, trade and commerce. They wanted freedom from the chiefs and from customary community discipline. This individualism was principally based on their superior academic qualification cemented by comfortable salaries. The alienation of the community got shrunk and the people were opened to new ideas because of the spread of education. After the advent of the British rulers and the coming of the missionaries both Welsh and English, the Lushai language was reduced to writing and schools were built for the upliftment of the tribe. Under the influence of Christianity, the Lushais gradually abandoned the *Zawlbuk*.

(4) Administrative institutions brought people into an organized social and political existence. The first British Expeditionary Force went into the Lushai Hills in December 1844, as a retaliatory measure against a Lushai who raided the British territory. As a result of the second military expedition of the government of British India by 1889-90, the whole Mizoram was annexed to British for administrative purpose. The Government of British-India on the 11th September, 1889 decided to send expeditionary operation against the Mizo with the objectives: to punish the tribes that raids British Territory, subjugate the neutral tribes in the region, and to establish semi-permanent posts to ensure pacification as well as recognition of the British regime. The Lushai (Mizo) Hills were formally included in British India under the proclamation made by the Governor General of India-in-Council on September 6, 1895, that divided the inhabitant areas of Mizo tribe into two parts, viz. North Lushai Hills as a part of Assam and South Lushai Hills as a part of Bengal for administrative purpose.

Inner line along the strip of land up to which the Mizo Chiefs could exercise effective control was notified as Cachar-Mizoram boundary in 1875, and was changed and replaced by the Lushai Hills inner Line after Mizoram became a part of the British India. The Assam Government prescribes the Lushai Hills Inner Line afresh in 1933. The Lushai chiefs carried on their rule in their villages under the guidance and

instruction of the District administrators. For more convenience the South and North Lushai Hills were amalgamated as one Lushai Hills District of Assam on 1 April, 1898. During the British Rule, a chieftainship was retained, but the chiefs were heavily burdened with taxes, forced labour and punishment. The people became critical of the existence of chieftainship; that gained impetus with the political activities in 1946 (Sangkima, 1992).

In the old Mizo villages before the advent of the British, there was no formal school, even in bigger villages. Clinging to their identity and culture, despite external influences (which threatened Mizo culture during the turbulent period after Indian independence), Mizos have ensured that it continues to thrive with unabated enthusiasm and vigour. Although Christianity brought about a near - total transformation in the Mizo lifestyle and outlook, some customary laws have stayed on. The efforts of the Missionaries, so it seems, were not directed at changing the basic customs of the Mizo society presumably because they saw nothing much wrong with them. The customs and traditions which they found meaningless and harmful were abolished by persistent preaching. Thus, tea replaced *ZU* (local made liquor) as a popular drink among the Mizos. *Zawlbuk* had been replaced by modern education. Animal sacrifices on ceremonial occasions, which were once an integral part of Mizo religious system, are now considered anathema. But such traditions as the payment of bride price are still continued and encouraged and so are some other customs and community traditions. The old belief, 'Pathian' is still in use to term God till today. The Mizos have been so enchanted by their new-found faith in Christianity that their entire social life and thought processes have been altogether transformed and guided by the Christian Church organizations directly or indirectly and their sense of values have also undergone a drastic change.

(III) POST INDEPENDENCE PERIOD (FROM 1947 – TILL DATE) : The Post Independent Mizoram has witnessed lots of political turmoils as the education brought political awareness to the Mizo people, who started thinking about their present political condition of the state and future prospects. The first political party Mizo Union formed in 1946 participated in the election later on got dissolved into National Congress. The aftermath of Indian Independence leads to a state of confusion among Mizo as some of the Mizo political elites were for joining with

Indian Union, other was for joining with Burma (Myanmar) coupled by perceived unethical treatment of Assam turned the Mizo against the Assam Government and later on against the Government of India. The agitated people got reinforced and their anger compounded during the famine of 1959. Mizo National Front (MNF) which was initially a voluntary organization undertook armed insurgency against the Government of India and mobilized the youth of the state to demand for a separate independent state of Mizoram, and that insurgency of Mizoram took 20 years (1966-1986). The Mizo District of Assam became a Union Territory in 1972, and became a full fledged state in 1987 resulting in the MNF entering into a memorandum of settlement with the Government of India for peace. A constitution Amendment Bill and another to confer statehood on Mizoram was passed in the Lok Sabha on 5 August 1986. New Statehood was a prerequisite to the implementation of the accord signed between the Mizo National Front and the Union Government of India on 30 June 1986. The historical document- the Peace Accord of Mizoram, 1986 was signed. The formalization of the state of Mizoram took place on 20<sup>th</sup> February 1987. The election of the first Mizoram Legislative Assembly of Mizoram State was held on 16<sup>th</sup> February, 1987 and Mizoram became a full-fledged State from 20<sup>th</sup> February, 1987 as stated earlier.

During this period the Mizos participated in a democratic process of election along with political parties like People Conference and Congress forming Government to rule the state at different periods of time. The major social changes during this periods may summarily be outlined as follows :-

- (1) Abolition of Chieftainship and the foundation of democracy is laid.
- (2) Women are given equal status with men both politically and socially.
- (3) Accumulation of wealth leading to division of rich and poor come into existence, which was not at all existent during the previous period.
- (4) Life style continued to change because of spread of education and exposure to the rest of the World.
- (5) Democratic and secular value systems were rated high, leading to tolerance and peaceful coexistence.
- (6) A strong Mizo identity was established giving scope for the young to be proud of their culture and traditions.



(7) Traditional institutions like *Zawlbuk* became nonexistent. The village elder system and other traditional institutions also disappeared with the changing administrative and political structure.

(8) Because of urban centres, rural and urban divisions emerged while even in the British period, the State of Mizoram was totally rural.

Today every village and hamlet has a primary school, and there are Middle English Schools in almost all the bigger villages. There are over seventeen hundred Primary Schools, 1081 Middle Schools, 502 High Schools, 80 Higher Secondary Schools, 21 Colleges and a good number of private Institutions are running in the State. (Statistical abstract, 2007).

### **The Khasi**

Khasi are the major inhabitant of Meghalaya, a small state in north-eastern India. The word "Meghalaya" literally means "The Abode of Clouds" in Sanskrit and other Indic languages. Meghalaya is a hilly strip in the eastern part of the country about 300 km long (east-west) and 100 km wide, with a total area of about 8,700 sq mi (22,720 km<sup>2</sup>). The population numbered 2,175,000 in 2000. The state is bounded on the north by Assam and by Bangladesh on the south. The capital is Shillong also known as the Scotland of the East, which has a population of 260,000. The State of Meghalaya is also known as the "Meghalaya Plateau". It consists mainly of archean rock formations. These rock formations contain rich deposits of valuable minerals like coal, limestone, uranium and sillimanite. Meghalaya has many rivers. Most of these are rainfed and are therefore seasonal. The important rivers in the Garo Hills Region are Daring, Sanda, Bandra, Bhogai, Dareng, Simsang, Nitai and the Bhupai. In the central and eastern section of the plateau, the important rivers are Umkhri, Digaru, Umiam, Kynchiang (Jadukata), Mawpa, Umiew or Barapani, Myngot and Myntdu. In the southern Khasi Hills Region, these rivers have created deep gorges and several beautiful waterfalls.

The elevation of the plateau ranges between 150 m to 1961 m. The central part of the plateau comprising the Khasi Hills has the highest elevations, followed by the eastern section comprising the Jaintia Hills Region. The highest point in Meghalaya is Shillong Peak, which is also a prominent IAF station in the Khasi Hills overlooking

the city of Shillong. It has an altitude of 1961 m. The Garo Hills Region in the western section of the plateau is nearly plain. The highest point in the Garo hills is the Nokrek Peak with an altitude of 1515 m. Meghalaya currently has 7 districts. These are: East Garo Hills, East Khasi Hills, Jaintia Hills, Ri-Bhoi, South Garo Hills, West Garo Hills and the West Khasi Hills.

With average annual rainfall as high as 1200 cm in some areas, Meghalaya is the wettest place on earth. The maximum temperature in this region rarely goes beyond 28 degrees, whereas winters temperatures of sub-zero degrees are common. The town of Cherrapunji in the Khasi Hills south of capital Shillong holds the world record for most rain in a calendar month, while the village of Mawsynram, near the town of Cherrapunji, holds the distinction of seeing the heaviest yearly rains. The best time to visit Meghalaya is during the months of March to July. The British and Assam Tea Estate owners would shift here during the summer months to escape the heat of the Indian Plains.

About one third of Meghalaya state is forested. The Meghalaya subtropical forests eco region encompasses the state; its mountain forests are distinct from the lowland tropical forests to the north and south. The forests of Meghalaya are notable for their biodiversity of mammals, birds, and plants. Meghalaya, a hilly strip in eastern India, covers a total area of just 22,429 km<sup>2</sup>. It was originally part of Assam, but on 21 January 1972, the districts of Khasi, Garo and Jaintia hills became the new state of Meghalaya. Meghalaya is predominantly an agrarian economy. The important crops of the state are potato, rice, maize, pineapple, banana etc. The service sector comprises of Real estate and Insurance companies. Shillong, the capital of the state is a popular hill station. Meghalaya was formed by carving out the two districts of the state of Assam: the United Khasi Hills and Jaintia Hills, and the Garo Hills on 21 January 1972. Prior to attaining full statehood, Meghalaya was given a semi-autonomous status in 1970.

The term Khasi is often used in a generic sense and includes the Khasi, Jaintia, Bhoi and the War. They are collectively known as the Hynniewtrep people and are mainly found in the four districts of east Meghalaya namely, the East Khasi Hills, West Khasi Hills, Ri-Bhoi and the Jaintia Hills districts. The Jaintias are also called

Pnars. The Khasis occupying the northern lowlands and the foothills are generally called the Bhoi. Those who live in the southern tracts are termed the War. In the Khasi Hills, the Lyngams inhabit the North-western part of the state. But all of them claim to have descended from the *ki hynniew trep* and are known by the generic name of Khasi–Pnars or simply Khasi. All the three major communities of the state – the Khasi, Jaintia and the Garo are matrilineal. They reckon their descent through the female line. Although ‘a unilineal principle of matrilineal descent’ is followed by all of them, there are local differences in their functional arrangements. The customary systems of inheritance and landownership found among these communities are intimately associated with the institution of matriliney. Among the Khasi the largest division in society based on the principle of matriliney is in terms of ‘kur’ which can be seen as a near equivalent of a clan. A ‘kur’ is an exogamous unit in which every member is a kin of every other person of the same ‘kur’. It rests on the belief that they all have descended from a common female ancestry. Accordingly, the clan exogamy is practiced and well–defined relationships exist within which marriage is prohibited. Both matrilocal and neolocal rules of residence are in vogue. While a man married to the youngest daughter normally lives in the house of his wife’s mother, those married to elder sisters move out to establish separate households or they might continue to live with their husband in the house of their mother. Among the subtribe of Khasi, a normal residential arrangement till recently has been ‘duolocal’ under which the husband stays with his own parents but visits his wife at her parent's house. However, this system now is on the wane and matrilocal residence has become common.

The Khasi, Garo, and Jaintia tribes each had their own kingdoms, until they came under the British administration in the 19th century. Later, the British incorporated Meghalaya into Assam in 1835. The region enjoyed semi-independent status by virtue of a treaty relationship with the British Crown. When Bengal was partitioned on 16 October 1905 by Lord Curzon, Meghalaya became a part of the new province of 'Eastern Bengal and Assam'. However, when the partition was reversed in 1912, Meghalaya became a part of the province of Assam. On 3 January 1921 in pursuance of Section 52A of the Government of India Act of 1919, the Governor-General-in-Council declared the areas now in Meghalaya, other than the Khasi States, as "backward tracts". Subsequently however, the Government of India Act of 1935

regrouped the backward tracts into two categories, namely, "excluded" and "partially excluded" areas in place of backward tracts. At the time of Independence of the country in 1947, the present day Meghalaya constituted two districts of Assam and enjoyed limited autonomy within the state of Assam.

The Assam Reorganisation (Meghalaya) Act, 1969 accorded an autonomous status to the state of Meghalaya. The Act came into effect on 2<sup>nd</sup> April 1970, and an Autonomous State of Meghalaya was created within the State of Assam. The Autonomous state had a Legislature in accordance with the Sixth schedule to the Constitution. In 1971, the Parliament passed the North-Eastern Areas (Reorganization) Act, 1971, which conferred full statehood on the Autonomous State of Meghalaya. Meghalaya attained statehood on 21 January 1972, with a Legislative Assembly of its own.

Tribal people make up the majority of Meghalaya's population. The Khasis are the largest group, followed by the Garos. These were among those known to the British as "hill tribes". Other groups include the Jaintias, the Koch and the Hajong, Dimasa, Hmar, Kuki, Lakhar, Mikir, Rabha and the Nepali. Meghalaya has a Christian majority with 70.3% of the population practicing Christianity; Hinduism is the next sizeable faith in the region with 13.3% of the population practicing it, a sizeable minority, 11.5% of the population, follow traditional animist religions (classified as other on the census), Muslims make up 4.3% of the population. As per the census of India 2001, the sex ratio in the state was 975 females per thousand males which was far higher than the national average of 933. It has grown steadily from a 1981 level of 954. Traditionally the sex ratio in the rural areas has been higher than that in the urban areas. However, as per the census figures for 2001, the urban sex ratio of 985 was higher than the rural sex ratio of 972. This has often been attributed to the belief that, unlike most other parts of India, there is no special preference for male children in Meghalaya. The principal languages in Meghalaya are Khasi and Garo with English as the official language of the State. Khasi is one of the chief languages of Meghalaya. Khasi, which is also spelled Khasia, Khassee, Cossyah and Kyi, is a branch of the Mon-Khmer family of the Austroasiatic stock; and is

spoken by about 900,000 people residing in Meghalaya. Many words in the Khasi language are supposed to have been borrowed from Indo-Aryan languages such as Bengali and Assamese. Moreover, the Khasi language had no script of its own in its onset. The Khasi language is believed to be one of the very few surviving dialects of the Mon-khmer family of languages in India today.

When most of the people in the world follow the patrilineal system, there exist a few matrilineal society which is found among the tribes of African countries, in some part of Southeast Asia and among three groups of India. In Indian context, the matrilineal social system is found only among small pockets of south and northeast India. The Nairs and Mappilles in Kerala, the tribal groups of Minicoy Island and the Khasis and the Garos of Meghalaya are the followers of matrilineal system. However, the Matrilineal system of the African countries differ considerably from that of the Southeast Asian groups. Even within India, the system differs from one group to another (Kapadia, 1966). Among these groups, difference is mostly observed in the type of residence after marriage. The pattern of duo-local residence exists among the Nayars of Central Kerala. However, the Khasis of Meghalaya, generally follow the residential pattern known as “matrilocal residence”, where the husband resides with his wife's matrilineal kin or in other case couples settle down together in a new residence in and around his wife's maternal place (neo-local residence).

Practice of matrilineal was that “because the men were gone for long periods of time, property passed down through the female line, from mother to daughter.” And even though men retained political power in the form of tribal monarchies and clan councils rights to all power passed from mother to daughter, not from father to son. As everywhere, the language reflects basic cultural assumptions. The Khasi believe the female is the giver of all life, the root of all things. All nouns take a gender form, as with many European languages. An inanimate object is masculine until it is put to use. The word for tree is masculine, but when the wood is transformed into any building material, the noun becomes feminine. Likewise, the word for a rock is masculine only when it is not cut and used. So it is with all nouns: something useful is feminine; something unshaped, crude and natural, is male. Although the women do not seek leadership in either politics or religion, the Khasi never had queens, only kings, and all priests are male. Land power, name, and social rank are passed on from

mothers to daughters. Even before the British colonial conquest, kings did not pass power on to their sons. The monarchs were men but the rights to monarchy passed down through the king's youngest sister: so a king could not make his son king: only his sister's son could be king. This forced kings to consult privately with their sisters. Men consult their wives before exercising their power in front of public, and the women agree to stay at home when the actual power was taken. Matrilineal is not matriarchal. The women do not dominate the men. Here the men have power but it is inherited from the women. This power structure has created a unique balance between the sexes. Though women choose whom they will marry, they choose among men who must compete for their hands; marriages are still arranged by the elders. Power at home is in the women's hands; in public it is in the men's. But men and women share in decision making and many changes has taken place in the structure of matrilineal system and the changes that has taken place in it over the period of time among the Khasis of Meghalaya (Das, 2004). The term matriarchy or matriliney has become inseparably associated with the Khasi social organisation since it was first used in 1914 by Gurdon to describe Khasi social customs (Das Gupta, 1964). Although the term is used to explain the pattern of residence after marriage among the Khasis, it is, however, known that matrilineal residence is not an invariable concomitant of matriarchal or matrilineal society.

In fact, the Khasi society is more complex and vivid than what is apparent. The Khasis have matrilineal residence and matrilineal descent. Participation in the family religion and the common sepulcher, where bones of the members of the family are interred after death, are the two elements that bind the members together. Besides the matrilineal residential pattern and matrilineal descent, family property is mainly transmitted through the female line. The children of the male do not belong to the family. The youngest daughter, 'Ka Khadduh', in a Khasi family is in charge of the family religion. She cremates her mother and inters her bones in the common sepulcher (a place where the bones are kept with a huge stone over it which is different in shape for males and females). Marriage is a great social institution among the Khasis, as it determines the system of matrilineal residential pattern among them (Sinha, 1970). Being the followers of a unique social system of matriliney, the Khasi women enjoy a special place of status and dignity (Kyndiah, 1990). A Khasi woman is the guardian and preserver of the family goods. She plays a crucial role in the

affairs of the family. However, she is not the head of the family, as this is left to a male member. The father of the family has a definite role to play in the household affairs. However, his role is limited to the final word of the maternal uncle. If women fulfilled all three criteria or those who possess at least ownership right along with matrilineal residential pattern or matrilineal residential pattern and descent through female are called matrilineal form of family. It may be emphasized that women in traditional group are the followers of all the three or the first two important characteristics of the matrilineal system, i.e., property ownership right, matrilineal residence and/or family name through mother's side.

When Christianity came, the Khasi family was faced with the question whether a "Ka Khaduh" could hold the family property if she would convert to the Christianity. In 1918, the Government made special provision that Christian converts should be allowed to inherit the ancestral property. Because of the modernization process, such as, educational development along with the spread of Christianity, that had somehow changed the traditional system in many respects (Roy, 1964). It is indispensable to examine the nature of land system and patterns of landownership because it is closely linked with social structure and agrarian practices. Based on these, there are two main classes of land in the Khasi–Jaintia Hills namely:

(1) Ri–Raid land is a community owned land, the lands set apart for the community over which no one has proprietary, heritable and transferable rights except the right to use and occupancy. If unusual fracture happened over the land user, the occupancy rights revert to the community or when a person ceases to use and occupy the landholding consecutively for a period of three years. The heritable and transferable rights over ri-raid land accrue when the occupant has made permanent improvements on the land. But even these rights terminate if the person concerned completely abandons the holding over such a period, as the Raid Council deems long enough. The management and control of ri-raid land belonging to the community is within the jurisdiction of the concerned community. Such lands are normally located at three levels, namely, village (ri-raid shnong), a group of villages (ri-raid Raid) and a group of villages and Raid (ri-raid Hima: represent the owner of the land). A plot of ri-raid is allotted to individuals for constructing a dwelling or for cultivation and for other uses. Customarily, no rent or tax of any kind is charged on land for enjoying

occupancy rights. It is the ri-raid land that has faced serious distortions in the wake of fast socio-economic changes taking place in the area. The Government of Meghalaya Report of the Land Reforms Commission for Khasi Hills stated in 1974, “A great deal of trouble and confusion has arisen of late from the indiscriminate and unauthorised issue of leases or pattas by village headmen or sirdar of the Raid, or Syiem ... both to Khasis and non-khasis. We call it unauthorised because they have not the sanction of customs not of any duly enacted law”. Such an indiscriminate giving out of pattas has not only caused loss of land to the real tillers of the soil but has also resulted in innumerable court cases unsettling social order and peace.

(2) and Ri–Kynti land.– is a privately owned land..Ri-Kynti lands, on the other hand, are lands set apart from the time of the founding of the area for certain clans upon whom were bestowed the proprietary, heritable and transferable rights . They further include any part of ri raid lands, which at later stages were bestowed upon person or family or clan for certain yeoman services rendered to the area. The same rights devolve on Khasis on whom such lands are disposed of by the original owners by way of sale and transfer on receipt of full consideration for the same. Ri-Kynti, considered essentially private lands, includes two broader categories: ancestral and self-acquired. While ancestral lands are customarily under the control of the clan and cannot be brought to the market for sale or purchase, the self-acquired lands are under the complete ownership of persons who have acquired them through their own earnings. There is however no uniformity among various clans so far the nature of management and control of the Ri kynti of the clan is concerned. It is recognized that each clan has its own system of management or if land has been divided among the branches of the clans, the branches concerned have developed their own ways or if a particular branch has divided its share among the different families, the family concerned has its own system. Nonetheless the basic principle of management and control is almost similar throughout the Khasi Hills under which the control is in the hands of male adults of the clans, uncles and the adult brothers. As indicated, the Khasi, Jaintia and the Garo being matrilineal communities, the general principle of inheritance describes the devolution of property in female lines. Although there are some local differences among these communities, in actual working of this principle such a variation is minor in nature. A brief description of the rules of inheritance and



succession will be in order as their specificities provide glimpse to changes taking place in land relations of the region (Karna, 2005).

Broadly, property among the Khasi-Pnars is divided into two categories- *ancestral* and *self-acquired*. Ancestral property is the property that is received by the present holders from their ancestors. Customarily, individuals cannot alienate it without the consent of family or the clan. Ordinarily, the ancestral property is managed by the eldest maternal uncle or jointly with other members who are his brothers or his sister's sons and grandsons. Self-acquired property, on the contrary, is the personal property of the person who has acquired it by the fruits of his own labour. Its transfer depends entirely on the will of the person concerned. However, the rules of inheritance and the rules pertaining to succession to the property of males and the property of females differ considerably but the dominant pattern of most rules of inheritance amongst the Khasi-Pnars is the preference given directly or indirectly to maternal relations as against paternal relations. In the Khasi society, it is the youngest daughter or ka khadduh who is eligible to inherit the ancestral property. If ka khadduh dies without any daughter surviving her, her next elder sister inherits the ancestral property and after her, the youngest daughter of that sister. Sons have no right to it except in rare cases of there not being any female issue in the family. Rules with regard to the disposal of self-acquired property vary among female and male. While the system is simple in case of the former, it is comparatively complicated in the case of the latter. A woman during her lifetime may give her self-acquired property either to her son or daughter but if she dies without giving any indication about its disposal it goes to her youngest daughter. A male may use and distribute his self-acquired property in any manner during his lifetime but if he dies without its disposal certain customary practices are followed for the purpose. However, the question of heir/heirress has always been a debatable issue among the Khasi. While the customary law of inheritance allows only the youngest daughter to inherit the ancestral property, a doubt has been raised whether a khadduh inherits property as an owner or is merely its custodian. Ka Khadduh is the custodian of the family property, not the full heir in the sense known to other systems of law, but a limited heir.

According to legend, from the 13th century, a Shivalinga (called "Hatakeswarat") has existed in the Jaintia Hills under the reign of Ranee Singa. Several members of the Jaintia tribe even participate in the Hindu festival of Shivratri

(Night of Lord Shiva). The ancient Meghalayans mixed their spiritual beliefs of Animism and ancestor-worship with Hinduism. In caves, the images of Shiva and Durga are visible.

The profiles of the two cultures provided that they have different history of origins, religion, language, customary laws including inheritance of family properties, gender roles, and other traditional practices. Based on the social norm and values the parenting styles are framed, so the two cultures are expected to employ different styles of parenting. A considerable amount of studies show ethnic differences in personality and cognitive abilities. Among the explanations about the causes of these differences is that ethnic group differences is accounted by the extent to which ethnic groups use different sources of parenting practices.

### **Parenting :**

Parenting is the process of promoting and supporting the physical, emotional, social, and intellectual development of a child from infancy to adulthood. Parenting refers to the activity of raising a child rather than the biological relationship. In the case of humans, it is usually done by the biological parents of the child in question, although governments and society take a role as well. In many cases, orphaned or abandoned children receive parental care from non-parent blood relations. Others may be adopted, raised by foster care, or be placed in an orphanage. Usually, parental figures provide for a child's physical needs, protect them from harm, and impart in them skills and cultural values until they reach legal adulthood, usually after adolescence.

The adults also differ in the ways in which they enact their role as parent. They show different styles of raising their children. Difference in child rearing styles is associated with important variation in development. Developmental psychologists have been interested in how parents influence the development of children's social and instrumental competence. One of the most robust approaches to this area is the study of what has been called "parenting style". The classic research of Diana Baumrind (1971) resulted in the identification of three major types of child rearing styles: **Authoritarian, authoritative and permissive parenting styles** under which comes *neglectful and indulgent parenting*.

The first style of rearing *Authoritarian* parenting is a restrictive, punitive style in which parents exhort the child to follow their directions and respect their work and effort. They are not warm and stress rigid adherence to the rules they set (obey—just because we, the parents, are setting the rules), emphasize the power of their role, and use physical punishment for transgressions (Baumrind, 1971; Belsky, Lerner & Spanier, 1984). Children of Authoritarian parents are unhappy, fearful, and anxious about comparing themselves with others, fail to initiate activity, and have weak communication skills. Authoritarian parents are highly demanding and directive, but not responsive. "They are **obedience- and status-oriented**, and expect their orders to be obeyed without explanation" (Baumrind, 1991, p. 62). These parents provide well-ordered and structured environments with clearly stated rules. Authoritarian parents can be divided into two types: non authoritarian-directive, who are directive, but not intrusive or autocratic in their use of power, and authoritarian-directive, who are highly intrusive.

*Authoritative* parenting encourages children to be independent but still places limits and controls on their actions. Extensive verbal give-and-take is allowed, and parents are warm and nurturant toward the child. Authoritative parents show pleasure and support in response to children's constructive behavior. Children whose parents are authoritative are often cheerful, self controlled and self reliant, and achievement oriented; they tend to maintain friendly relations with peers, cooperate with adults, and cope well with stress. It is marked by parental warmth, the use of rules and reasoning (induction) to promote obedience and keep discipline, non-punitive punishment (e.g., using "timeout" or "grounding" instead of physical punishment), and consistency between statements and actions and across time (Baumrind, 1971; Lamborn, Mants, Steinberg & Dornbusch, 1991). Authoritative parents are both demanding and responsive. "They monitor and impart clear standards for their children's conduct. They are assertive, but not intrusive and restrictive. Their disciplinary methods are supportive, rather than punitive. They want their children to be assertive as well as socially responsible, and self-regulated as well as cooperative" (Baumrind, 1991,) Authoritative parents are loving, controlling, communicative, and set high maturity demands for their children. It is those parents whom researchers have found to produce the most positive child characteristics, including higher moral

functioning. *Permissive parenting* has been differentiated into the more classically warm laissez faire style and the more distant neglectful style.

Parenting style captures two important elements of parenting: parental responsiveness and parental demandingness (Maccoby & Martin, 1983). **Parental responsiveness** (also referred to as parental warmth or supportiveness) refers to "the extent to which parents intentionally foster individuality, self-regulation, and self-assertion by being attuned, supportive, and acquiescent to children's special needs and demands" (Baumrind, 1991, p. 62). **Parental demandingness** (also referred to as behavioral control) refers to "the claims parents make on children to become integrated into the family whole, by their maturity demands, supervision, disciplinary efforts and willingness to confront the child who disobeys" (Baumrind, 1991, pp. 61-62). There is no single or definitive model of parenting. What may be right for one family or one child may not be suitable for another.

Parenting style may also have an impact on the child's school behavior. When the authoritative parenting style is used, the adolescent may be more likely to experience academic success (Glasgow et al., 1997, p. 521). Authoritative parents are warm and responsive but are also able to establish and enforce standards for their children's behavior, monitor conduct, and encourage communication. Authoritative parents make clear that they expect responsible behavior from their child. It is important to remember that adolescents need their parents not only to set appropriate expectations and boundaries, but also to advocate for them.

In adolescence, parental involvement, encouragement of psychological autonomy, and demands for age-appropriate behavior combined with limit setting and monitoring (i.e. Authoritative parenting) contribute to good psychosocial, academic and behavioral adjustment among adolescents (Baumrind, 1971, 1991; Steinberg, Dornbush & Brown, 1992; Steinberg, Darling & Fletcher, 1995). Similar to the way in which parental sensitivity and responsiveness contribute to secure attachment in infancy, recent findings indicate that parental warmth and involvement, psychological autonomy granting and behavioural control and monitoring are associated with security of attachment in late childhood and early adolescence (Karavasillis, Doyle & Margolese, 1999). Low warmth and low control were particularly associated with

dismissing and avoidant attachment, and low psychological autonomy granting with preoccupied attachment. Thus, in adolescence, it appears that parental behavior that fosters autonomy in the context of parental availability, in addition to parental warmth and responsiveness, becomes important for secure attachment.

Parenting style provides a robust indicator of parental functioning that predicts child well-being across a wide spectrum of environments and across diverse communities of children. Both parental responsiveness and parental demandingness are important components of good parenting. Authoritative parenting, which balances clear, high parental demands with emotional responsiveness and recognition of child autonomy, is one of the most consistent family predictors of competence from early childhood through adolescence. However, despite the long and robust tradition of research into parenting style, a number of issues remain outstanding. Foremost among these are issues of definition, developmental change in the manifestation and correlates of parenting styles, and the processes underlying the benefits of authoritative parenting (see Schwarz et al., 1985; Darling & Steinberg, 1993; Baumrind, 1991; and Barber, 1996). “Past research has indicated that parental responsiveness and demandingness make independent contributions to the academic well-being of adolescents. The strength of having one authoritative parents appears to be so powerful that this parent compensates for the shortcomings of a non-authoritative partner” (Fletcher, Steinberg, Seelers, 608). Thus, if a parent expects a child to do well academically and to behave, a child is likely to match the parents demands.

In reviewing the literature on parenting styles, one is struck by the consistency with which authoritative upbringing is associated with both instrumental and social competence and lower levels of problem behavior in both boys and girls at all developmental stages. The benefits of authoritative parenting and the detrimental effects of uninvolved parenting are evident as early as the preschool years and continue throughout adolescence and into early adulthood. Just as authoritative parents appear to be able to balance their conformity demands with their respect for their children’s individuality, so children from authoritative homes appear to be able to balance the claims of external conformity and achievement demands with their need for individuation and autonomy.

The research on parenting styles has viewed parental control as a single dimension that ranges from excessive control to insufficient control, but research that began in the early 1990s has focused on distinguishing among different forms of parental control. The primary distinctions are between psychological control and behavioral control. As described by Steinberg (1990) and elaborated by Brian Barber and his colleagues (Barber 1996, 2002), psychological control refers to parents' attempts to control children's activities in ways that negatively affect their psychological world. Psychological control, including parental intrusiveness, guilt induction, and love withdrawal, undermines psychosocial development by interfering with children's ability to become independent. In contrast, behavioral control refers to the rules, regulations, and restrictions that parents have for their children and their supervision and management of their activities. One aspect of behavioral control that has been extensively investigated is parental supervision and monitoring, or parents' awareness of where their children are, who they are with, and what they are doing. Parental monitoring is increasingly important in adolescence, as adolescents spend less time with their parents and more time with peers. This distinction between psychological and behavioral control further distinguishes the parenting styles described by Baumrind. Authoritative parents, who have firm rules for their children's behavior, use a great deal of behavioral control but little psychological control. In contrast, authoritarian parents use both.

Parenting style has been found to predict child well-being in the domains of social competence, academic performance, psychosocial development, and problem behavior. Research based on parent interviews, child reports, and parent observations consistently finds: Children and adolescents whose parents are authoritative rate themselves and are rated by objective measures as more socially and instrumentally competent than those whose parents are nonauthoritative (Baumrind, 1991; Weiss & Schwarz, 1996; Miller et al., 1993). Children and adolescents whose parents are uninvolved perform most poorly in all domains. In general, parental responsiveness predicts social competence and psychosocial functioning, while parental demandingness is associated with instrumental competence and behavioral control (i.e., academic performance and deviance). These findings indicate: Children and adolescents from authoritarian families (high in demandingness, but low in responsiveness) tend to perform moderately well in school and be uninvolved in

problem behavior, but they have poorer social skills, lower self-esteem, and higher levels of depression.

Developmental psychologists have long been interested in how parents impact child development. However, finding actual cause-and-effect links between specific actions of parents and later behavior of children is very difficult. Some children raised in dramatically different environments can later grow up to have remarkably similar personalities. Conversely, children who share a home and are raised in the same environment can grow up to have astonishingly different personalities from the other. Despite these challenges, researchers have uncovered convincing links between parenting styles and the effects these styles have on children. Using naturalistic observation, parental interviews and other research methods, Baumrind (1967) identified four important dimensions of parenting: (a) disciplinary strategies, (b) warmth and nurturance, (c) communication styles, and (d) expectations of maturity and control.

After learning about the impact of parenting styles on child development, you may wonder why all parents simply don't utilize an authoritative parenting style. After all, this parenting style is the most likely to produce happy, confident and capable children. What are some reasons why parenting styles might vary? Some potential causes of these differences include culture, personality, family size, parental background, socioeconomic status, educational level and religion. Of course, the parenting styles of individual parents also combine to create a unique blend in each and every family. For example, the mother may display an authoritative style while the father favors a more permissive approach. In order to create a cohesive approach to parenting, it is essential that parents learn to cooperate as they combine various elements of their unique parenting styles.

During adolescence children are beginning to form their identity and are testing and developing the interpersonal and occupational roles that they will assume as adults. Although adolescents look to peers and adults outside of the family for guidance and models for how to behave, parents remain influential in their development. Parents often feel isolated and alone in parenting adolescents, but they should still make efforts to be aware of their adolescents' activities, provide guidance, direction, and consultation. Adolescence can be a time of high risk for children, where

newfound freedoms can result in decisions that drastically open up or close off life opportunities. Parental issues at this stage of parenting include dealing with "rebellious" teenagers, who didn't know freedom while they were smaller.

Traditionally, young mothers receive advice from their own parents, and exchange advice with other young mothers. Pediatricians are a common source for expert developmental advice. Informal mother's groups and playgroups provide young parents with playmates for their children while at the same time provide opportunities for asking questions and sharing advice and information. Parenting books, magazines, and websites offer a wide range of advice and ideas. Parents' magazine was started by George J. Hecht in 1926 and is the oldest parenting publication in the United States. Dr. Benjamin Spock's book *The Common Sense Book of Baby and Child Care*, became a bestseller in 1946, and by 1998 it had sold more than 50 million copies. Hundreds of books have been written on the topic, each with the author's own philosophy on how best to raise a child.

The intensity of parental involvement remains a matter of debate. At opposite extremes are Slow parenting in which parents stand back, merely supporting their children in doing what they want to do as independent individuals (but guiding them when the children are not developing healthy attitudes), versus concerted cultivation in which children are driven to attend a maximum number of lessons and organised activities, each designed to teach them a valuable skill which the parent has decided for them. Beginning in the 17th century, two philosophers independently wrote works that have been widely influential in child rearing. John Locke's 1693 book "Some Thoughts Concerning Education" highlights the importance of experiences to a child's development, and recommends developing their physical habits first. In 1762, the French philosopher Jean-Jacques Rousseau published a volume on education, and proposed that early education should be derived less from books and more from a child's interactions with the world. Of these, Rousseau is more consistent with slow parenting, and Locke is more for concerted cultivation. Other theorists, mainly from the twentieth century, have focused on how children develop and have had a significant impact on childhood education and how parents rear their children.

Jean Piaget's theory of cognitive development describes how children represent and reason about the world. This is a developmental stage theory that consists of a Sensori-motor stage, Preoperational stage, Concrete operational stage,



and Formal operational stage. Piaget was a pioneer in the field of child development and continues to influence parents, educators and other theorists. Erik Erikson, a developmental psychologist, proposed eight life stages through which each person must develop. In each stage, they must understand and balance two conflicting forces, and so parents might choose a series of parenting styles that helps each child as appropriate at each stage. Frank Furedi is a sociologist with a particular interest in parenting and families. He believes that the actions of parents are less decisive than others claim. He describes the term infant determinism, as the determination of a person's life prospects by what happens to them during infancy, arguing that there is little or no evidence for its truth.

Considerable research suggests that family structure is related to parenting style and parenting stress, with single parenting believed to be related to less competent and more stressful parenting. Family structure affects role clarity and parent-child dysfunctional interaction, but maternal age, education, employment, and total family income affect maternal empathy, corporal punishment, parental distress, and the identification of the infant as a 'difficult child'(Dahpne S.Cain, Elizabeth Wilson, Terri Coms-Orme, College of Social Work.,The University of Tennessee,Knoxville,2005). Other studies suggest that IQ scores for youth are lower in larger families, wherein mother's educational attainment and the family's social support are low, and where the family is of minority background and poor (Sameroff, Seifer, Baldwin & Baldwin, 1993; Taylor, 1996). In turn, in regard to family stability, there is a considerable body of research that indicates that divorce is associated with social, academic, and personal adjustment problems, including those associated with early initiation of sexual behaviour (e.g., Brody & Forehand, 1990; Carson, Madison, & Santrock, 1987; Demo & Acock, 1988; Doherty & Needle, 1991; Hetherington, 1991; Hetherington, Cox, & Cox, 1985; Simons et al, 1994; Wallerstein, 1987; Whitbeck, Simons, & Kao, 1994; Zaslow, 1988, 1989). In addition, parent-child relations are less hierarchical and children are pushed to grow up faster in divorced families (Smetana, 1993).

Early adolescents is a time when conflicts with parents escalates beyond childhood levels (Collins and Steinberg, 2006; Riesch & others, 2003). This increase may be due to a number of factors: the biological changes of puberty, cognitive

changes involving increased idealism and logical reasoning, social changes focused on independence and identity, maturational changes in parents, and expectations that are violated by parents and adolescents. Conflicts with parents increases with early adolescence. The diversity that exists in family functioning, in parenting, coupled with diversity we have seen to exist in regard to family structure, together have pervasive implications for adolescent development. Families, in their structure and function, influence virtually all facets of the youth's psychological and social functioning - both positively and negatively. As we have noted, all-too-often in today's society there are problematic outcomes of adolescents' relations with their families. Although family influences are not the only source of problems in adolescence, they cause with these other sources in affecting in incidence of problem behavior; at the same time family of origin influences can protect youth from the occurrence of problem behaviors.

Though developmentalists recognize that parents are not the only influences on children and that peers, teachers, neighborhoods, and culture also have an impact. Yes, peers are important, but parental influence is seen as primary because early experiences with parents supposedly influence later relationships with peers (Sroufe, Egeland, & Carlson, 1999; Vandell, 2000), and the right sort of parenting can supposedly keep an adolescent from joining the wrong sort of peer group (Lykken, 1997; Steinberg, 1997). Yes, culture is important, but culture is thought of as something that is passed on from parents to children. The world outside the home is seen as influencing the child through its effects on the parents.

The characteristics of parent-child interaction that are associated with positive outcomes for the adolescent are similar in that they reflect support for and acceptance of the developing youth. When parent-adolescent relationships provide support for the youth's behaviors, interest, and activities, numerous positive developmental outcomes are likely to occur. For instance, support has been associated with better school grades and scholastic self concept (Du Bois, Eitel, & Felner, 1994); with perceiving that social relationships could be more beneficial to one's development than risky (East, 1989); with being more satisfied with one's life (Young, Miller, Norton & Hill, 1995); and with a decrease likelihood of involvement in drinking, delinquency, and other problem behaviors (Barnes & Farrell, 1992). The key function of a child's family is to raise the young person in as healthy a manner as possible (Bornstein, 1995). The

parents' role is to provide the child with a safe, secure, nurturing, loving, and supportive environment, one that allows the offspring to have a happy and healthy youth; this sort of experience allows the youth to develop the knowledge, values, attitudes, and behaviors necessary to become an adult making a productive contribution to self, family, community, and society (Lerner, et al., 1995).

Although higher levels of both family acceptance and control were associated with improved psychosocial competence and favour self-regulation problems it was found that the effects of behavioural supervision on problems of self-regulation reached a plateau at moderate levels of control (Roberts, Steinberg, 2). Kids who have high behavioural control from parents will exercise self-control and discipline (Roberts, Steinberg, 10). However, on the subject of academic achievement, moderate control is best to allow the child to succeed in the subject on their own. A parent should help guide a child, but it is imperative to know when this guiding becomes too dominating and when the parent is hindering the child's ability to control their own life. It is also important to recognize if a parent is too flexible and is not guiding the child enough.

Academic competence is defined as skills and capabilities important for youth to succeed in school; such success can be represented by actual or self-perceived achievement (Ma et al., 2009). Many contemporary developmental scientists have noted that positive adolescent outcomes, such as academic competence, occur as a result of a complex, bidirectional relational process between the strengths of the adolescent and the positive features of his or her social ecology (Lerner, 2006; Theokas and Lerner, 2006). These positive qualities of the individual and the social context are examples of developmental assets, which are defined as important skills, relationships, opportunities and commitments that adolescents need to thrive (Benson et al., 2006). Benson et al. (2006) hypothesized that youth who possess more developmental assets are more likely to exhibit positive developmental outcomes than those who experience fewer assets.

Understanding how to promote academic competence among adolescents has long been a complicated and challenging task. Most of the past efforts aimed at enhancing competence have focused on capitalizing on adolescents' positive social

relationships, believing that students do better in contexts where their psychological needs are met (Fredricks and Eccles, 2004). Studies have shown that families, schools, and peers are all important contextual predictors for various domains of adolescent development, including academic outcomes (e.g., Hughes et al., 2008; Leventhal and Brooks-Gunn, 2000). For instance, youth whose parents were more involved in their education gained better grades in school (Woolley and Grogan-Kaylor, 2006). Parental monitoring was also associated with better academic achievement in school for boys (Parcel and Dufur, 2001). In addition, parental warmth is among the ecological variables that influence multiple facets of adolescent functioning (Murray, 2009). Perceptions of positive atmosphere at school also had important implications for adolescents' academic adjustment (Klem and Connell, 2004; Meehan et al., 2003). Demographic variables, such as sex and socioeconomic status, have been found to be strong predictors of student achievement (Sirin, 2005). For instance, girls have been found to outperform boys across school subjects (Pomerantz et al., 2002). Positive relationships with parents also enhance students' school engagement (e.g., Englund et al. 2004). For instance, Morrison et al. (2002) found that Latino adolescents who received parent supervision and support were more likely to be engaged in school. Furthermore, parents' interest and involvement in their children's education were also associated with higher levels of behavioral and emotional school engagement for youth from diverse backgrounds (Englund et al. 2004).

Parenting variables are among the most commonly identified factors for a range of outcomes related to child and adolescent problem behaviors and well-being (Amato and Fowler 2002; Fergus and Zimmerman 2005; Hill et al. 2003; Miller et al. 1999) on three of the most commonly studied dimensions—parental monitoring, nurturance, and normative expectations for early adolescent problem behaviors (hereafter referred to as parental norms). These three parenting dimensions have consistently been associated with multiple problem behaviors among children and adolescents. Monitoring includes parenting features such as knowing where your child is (e.g., after school and on the weekends), who they are with, and setting guidelines or rules (e.g., for curfew and performing household tasks). Pettit et al. (2001) reported that higher parental monitoring was associated with lower levels of child aggression and other problem behaviors. Barber et al. (2005) reported similar

findings in their review and included monitoring and parental knowledge under a construct referred to as parental behavioral control. Parental nurturance, which includes the positive expression of support and warmth from parents to children, has also been associated with a range of child and adolescent risk behaviors (Locke and Prinz 2002). Loeber and Dishion (1983) reported that higher parental nurturance was significantly associated with lower delinquency. Parental norms for child and adolescent behaviors have been associated with lower engagement in risk behaviors (Jaccard and Dittus 2000; Wood et al. 2004). Parents who set clear standards for child and adolescent behavior and establish boundary conditions and contingencies (e.g., negative sanctions) for risk behaviors typically have children who are less likely to transgress with regard to problem behaviors.

Studies have indicated that parenting practices for boys and girls differ, especially as children enter early adolescence. For example, differential sex role socialization theory and the gender intensification hypothesis (Block 1983; Hill and Lynch 1983) suggest that girls are more likely to adopt more nurturing, family-oriented attitudes and skills, whereas boys are more likely to be granted greater autonomy and time outside of the home to explore ways to function more competently in the world outside of the family. Similarly, during early adolescence higher levels of parental monitoring are maintained for girls relative to boys, and stronger emotional bonds are more likely to be formed between mothers and daughters than other parent—child dyads. With respect to problem behaviors, early-adolescent girls, relative to early-adolescent boys, are less likely to be physically aggressive and are more likely to report internalizing problems (Cicchetti and Toth 1998; Moffitt et al. 2001).

Many family variables have been studied in an attempt to better understand the etiology of delinquency. For example, Rosenbaum (1989) found that adolescents who have a strong bond with their parents are less likely to be delinquent. Flannery et al. (1999) reported that adolescents without parental supervision during after-school hours are more likely to engage in delinquent acts. Featherstone et al. (1993) stated that youth from intact two-parent families are less likely to report school problems than children from single-parent families. Clark and Shields (1997) reported that the level of familial communication is related to adolescent delinquent behaviour. Cashwell and Vacc (1996) found that a cohesive family environment reduces the

chances of delinquent behavior. Similarly, Shields and Clark (1995) found that low levels of adaptability in the family result in higher levels of delinquency. Raj Guru's (71) study on insecurity as a determinant of juvenile delinquency found that the younger groups of delinquent children were the victims of cruelties at home, which led them towards various crimes especially when they were emotionally disturbed by the non fulfillment of their needs. Thus, there appears to be a relationship between family environment and the development of delinquency in adolescents. Involvement is an important part of parenthood that overlaps with control in some ways. A parent can show their involvement by helping adolescents to "excel academically, form a healthy identity, and assume appropriate roles, while playing a smaller but still significant role in the avoidance of common pitfalls such as drug use, school misconduct, anxiety, and depression" (Roberts, Steinberg, 10).

Adolescence is viewed as a period of transformation and reorganization in family relationships (Grotevant & Cooper, 1986; Steinberg, 1990). Prominent among these changes is the shift that occurs from unilateral authority exercised by parents over their children to mutual authority in which adolescents share in the decision-making process and exercise increasing amounts of personal jurisdiction over their own behavior (Youniss & Smoller, 1985). This shifting and renegotiation of authority and control, along with a host of correlated biological, social, cognitive, and self-definition/personal identity transitions and is associated with the emergence and escalation of conflict between adolescents and their parents (Montemayor, 1986; Paikoff & Brooks-Gun, 1991; Steinberg, 1990).

Finally, adolescents have to deal with the issue of identity formation, including ethnic identity. Ethnic identity may start to develop with the realization and experience of discrimination by other with whom they associate (Tse, 1999). However, some studies (Lee & Cynn, 1991) have revealed that it is not always easy for them to feel a connection with their ethnic identity because they may not share their parents' values and experiences. Ethnic identity has received more attention recently due to the rapid increase of immigration. Phinney (1990) illustrated that the basic understanding of "ethnic identity" was derived from three conceptual frameworks: Erikson's identity development (Erikson, 1968), social identity theory

(Taifel & Turner, 1986), and the acculturation model (Berry, 1980). Erikson (1968) considered that identity formation was one of the most important tasks in adolescence. He was concerned that the negative views of the dominant society might create negative outcomes, such as negative self-identity or self-hatred. Erikson's ego identity development (1968) was later developed into four identity statuses by Marcia (1980). Marcia's paradigm (1980) to describe four identity statuses focused on developmental aspects of identity, from exploration to commitment. Diffuse is a state in which neither exploration nor commitment is made. Foreclosure is a state in which a commitment is made without exploration. Moratorium is the process of exploration without commitment and the state of active struggle. Finally, identity achieved is the state in which a commitment is made after a period of exploration. Ethnic identity refers to self-ethnic identification and sense of belonging to an ethnic group.

Among others, studies reveal that parental attitudes and behavior towards the child have a long-term impact on parent-child relationship and child's adaptive and maladaptive functioning (Le Vine, Miller & West, 1988; Whiting & Edwards, 1988). Parental warmth and affection allows children to explore their environment and are related to the development of feelings of security, confidence, trust and positive orientation towards others (Bowlby, 1969; Baumrind, 1967 & 1971; McDonald, 1992; Radke-Yarrow et al, 1983), while warm and responsive parenting result in cooperative and affiliative behavior and social competence (Booth et al, 1994; Hart et al, 1992). Parental reaction to their children's distress and need for help are found to be related to pro-social behavior (Zahn-Waxler et al, 1979) and social competence (Roberts & Strayer, 1987). In contrast, parental hostility and neglect are found to be associated with incompetent and deviant behavior such as aggression and other adjustment problems (Dishion, 1990; Hart et al, 1992; Russell & Russell, 1966). Physical punishments initiate hostility (Bandura & Walters, 1959; Becker et al, 1962; Sears et al, 1957; Lytton, 1980); and when used with rejection, it result in aggression and delinquency (Becker et al, 1962; Eron et al, 1961; McCord et al., 1959). Restrictive parents provoke negative responses (Ku Czynski et al, 1987) or effectively suppress the child's negative behavior like aggression at home but these are likely to seek outlets outside the home (Loeber & Dishion, 1984). The studies by Vandell (2000) and Harris (2000) provide more insightful reasoning on association between socialization and personality development in adolescents.

Wright and Wright (1994) described that the family is the foundation of human society. Children who are rejected by their parents, who grow up in homes with considerable conflict, or who are inadequately supervised are at the greatest risk of becoming delinquent. They suggested that positive parenting practices during early years and later in adolescence appear to act as buffers preventing delinquent behaviour and assisting adolescents involved in such behaviour to desist from delinquency. Hagan and Foster (2001) indicated that various exposures to violence are important sources of early adolescent role exits, which means that not only a juvenile can witness violence within the family but on the outside as well. If violence encompasses all emotionally environmental aspects of the juvenile's life, he or she is more likely to engage in delinquent activities.

Darling and Steinberg (1993) argued that parenting style could be regarded as a global construct reflecting the overall emotional climate between parents and children. The ways in which family members relate to each other are primarily a reflection of culture. In the traditional Asian culture, socialization practice is harsh and parent-centered, and children are socialized to be submissive to their parents (Yang, 1981). Chao (1994) introduced the notion of chiao shun or "training" which emphasizes the importance of parental control and monitoring of children's behaviors, while providing parental involvement, concern, and support. Training emphasizes obedience, self-discipline, and the need to do well in school. The notion of training overlaps somewhat with Baumrind's authoritarian parenting style which may explain why Chinese and other Asians and Asian Americans score high on the authoritarian parenting style.

In the Chinese culture for example, control, care, and concern are virtually synonymous (Chao, 1994; Chao & Sue, 1996; McBride-Chang & Chang, 1998). The notion of training encompasses a controlling parenting style as well as a high degree of parent-child interaction and physical proximity. These concepts are largely absent from Western culture. Likewise, in the Indian culture, a controlling parenting style is not uncommon. Jambunathan and Counselman (2002) found Asian Indian mothers living in the United States to have more authoritative parenting styles while Asian Indian mothers living in India had more authoritarian styles. The authors argued that what is defined as "authoritarian" and deemed "inferior" in Western literature may be appropriate in certain cultural and geographical contexts (Jambunathan &



Counselman, 2002). Hence parents' requirement of strict obedience might appear controlling and dictatorial to an individual of European American descent, but these requirements might convey notions of care and concern to an individual of Asian descent.

In European American families, relationship cohesion, closeness, and parental responsiveness to the child's needs are shown through emotional demonstrativeness and intimacy such as praising, hugging, or kissing. Consistent with Baumrind's notion of authoritative parenting, European American parents attempt to foster relationships with their adolescents that are open, intimate, and mutually satisfying (e.g., parents and adolescents share feelings and experiences openly with each other). In contrast, Asian and Asian American parents convey closeness, relationship cohesion, and parental responsiveness by continuous monitoring and guidance of their adolescents (Chao, 2000, 2001). This is especially so in the educational and social domains given their importance and emphasis in Asian societies (Shek & Chan, 1999). To Asian parents, this continuous monitoring and supervision may serve a preventive function for addressing inappropriate or potential misbehavior in its early stages before such behaviors become more serious (Chao, 2000).

Family racial socialization refers to the process through which parents (parent figures) relay to their children attitudes, beliefs, and behaviors about culture, ethnicity, race, and bias. Hughes (2003) refers to the content of racial socialization as consisting of two types of race-related communication: (a) messages about ethnic pride, cultural history, heritage, and diversity (Cultural Socialization) and (b) messages about potential encounters with racial bias (Preparation for Bias). Along similar lines, Boykin and Toms (1985) identified three potentially conflicting socialization agendas that ethnic minority parents negotiate: (a) ensuring children's success in mainstream settings, (b) preparing children for experiences based on their minority status, and (c) teaching children about their cultural history and heritage.

Authoritarian parenting style could possibly have a different cultural meaning for Asians. Baumrind's (1971) suggested that authoritative parenting has beneficial effects for European American families in promoting adolescents' psychological health and academic achievement. Subsequently, many other research studies from the West have also found differentially beneficial effects of the authoritative style compared to the authoritarian or permissive styles on a host of child and adolescent

outcomes such as psychological competence, adaptive functioning, self-esteem, self-reliance, and academic competence and adjustment (Carlson, Uppal, & Prosser, 2000; Furnham & Cheng, 2000; Lamborn, Mounts, Steinberg, & Dornbusch, 1991; Steinberg, Elmen, & Mounts, 1989; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994).

Authoritative parenting in Baumrind's classification is documented as being the optimal parenting style with regard to child outcomes. Specifically, authoritative parenting style has repeatedly been found to be correlated with positive self-perceptions while authoritarian parenting style has repeatedly been found to be correlated with negative self-perceptions (Buri, Lousielle, Misukanis, & Mueller, 1988; Klein, Bryant, & Hopkins, 1996; Lamborn et al., 1991; Pawlak & Klein, 1997). The authoritarian parenting style has acquired a negative connotation in Western literature, primarily because of the negative child and adolescent outcomes frequently associated with it. Parenting styles among Asian parents (in particular, Chinese parents) have been variously described as "authoritarian", "controlling", "restrictive" and "hostile" (Lin & Fu, 1990; Steinberg, Dornbusch, & Brown, 1992). Scoring high on authoritarianism may have different meanings and implications for Asians than for Caucasians due to their different cultural systems. For Caucasians, "strictness" may be equated with negative characteristics such as parental hostility, aggression, and dominance, but for Asians, "strictness" and some aspects of "control" may be equated with positive characteristics such as parental concern, caring, or involvement (Chao, 1994; Lau & Cheung, 1987).

Baumrind (1972) found a positive relationship between authoritarian parenting style and independence/self-assertiveness in a sample of African-American children. Similarly, Gonzalez, Greenwood, and Hsu (2001) found the mother's authoritarianism to be related to mastery orientation (defined as seeking challenges, persisting in the face of difficulty, being competent and self-reliant) among African-American undergraduate students. McBride-Chang and Chang (1998) found authoritative parenting style to be negatively associated with autonomy in a sample of Hong Kong Chinese adolescents. Results implied that parents who were more authoritative had a tendency to be less encouraging of their adolescents' autonomy, which is not consistent with what has typically been found for Caucasian samples.

Among school-related variables, academic achievement was mostly investigated. Studies show that authoritative parenting had consistently more positive effects on both school grades and school effort for European Americans (Park & Bauer, 2002). However, it appears that authoritarian parenting style is not universally associated with negative adolescent outcomes, especially when studying non-Caucasian samples. In fact, positive adolescent outcomes have been associated with authoritarian parenting style in some Asian samples (Blair and Qian, 1998., Leung, Lau, and Lam, 1998).

Herz and Gullone (1999) found parenting characterized by high levels of overprotection and control (similar to Baumrind's authoritarian parenting) to be negatively related to **self-esteem**, confidence, and resilience of both Vietnamese-Australian and Anglo-Australian adolescents. Chen, Dong, and Zhou (1997) found authoritarian parenting to be positively associated with aggression, and negatively associated with sociability-competence and peer acceptance in a sample of 304 second-grade children from Beijing, People's Republic of China. With respect to school-related variables, Chen and associates (1997) found authoritarian parenting style to be negatively related to **school achievement**; children with authoritarian parents had poorer school adjustment compared to children with authoritative parents. Kim (1996) found that parenting style among Korean immigrants was unrelated to **school performance**. In another study, parents of adolescents from the most academically competitive schools in Hong Kong tended to perceive themselves as more authoritative and less authoritarian than those from the least academically competitive schools (McBride-Chang & Chang, 1998). Thus, it appears that adolescents who perceived their parents' style of parenting as authoritarian are not homogeneous. Some studies have indicated positive personal and school-related adjustment outcomes for these adolescents, while other studies have documented negative outcomes.

Prior to the late 1970s, most research on parent-child relationships focused on mothers as the dominant influence on child development, while fathers were thought to play a less prominent role (Zaslow, Rabinovich, & Suwalsky, 1991). Mothers remain the primary caretakers of the children as their interactions are significantly more functional, while fathers' interactions are more play oriented activities. Both

mothers and fathers continue to agree that fathers' participation is limited in responsibility, suggesting the continuing pattern of mothers as caretakers and fathers as playmates.

Gender differences do exist, in that fathers tend to be more involved with sons than daughters (Huston, 1983). Biller (1993) emphasized the need for fathers to feel confident in their ability to contribute to their children's development. Fathers who did not feel confident about their child care abilities were less likely to be highly involved in child care (Lamb, Pleck, & Levine, 1986). Research has shown that fathers often positively influence their children's intellectual development (Williams & Radin, 1993) and moral development (Hoffman, 1981). Fathers have also been shown to be influential in sex role development, particularly among boys (Biller, 1981). Children of highly involved fathers tend to benefit from these fathers' greater academic expectations, more flexible attitudes regarding employment opportunities and child care roles, and greater social competence. Studies of the effects of father involvement suggest that involved, nurturing fathers are positively associated with the social competence, locus of control, intellectual and empathetic abilities of their children (Amato, 1994; Gottfried, Gottfried, & Bathurst, 1988). The limited research that has focused specifically on children's self-competence indicates that closeness with the father is an important factor in fostering self-confidence, while paternal deprivation has been associated with feelings of personal insecurity and poor self-concept (Biller, 1993). Research regarding parental ratings of children's behavior problems, internalizing behavior problems (including the withdrawn, somatic complaints and anxious/ depressed behaviors) and externalizing behavior problems (including delinquent and aggressive behavior), suggests that maternal work status is associated with children's behavioral problems. High father involvement may increase children's feelings of paternal acceptance, a factor which plays a role in the development of self-concept and esteem.

### **Personality :**

Personality is a dynamic and organized set of characteristics possessed by a person that uniquely influences his or her cognitions, motivations, and behaviors in various situations (Ryckman, 2004). The pioneering American psychologist, Gordon

Allport (1937) described two major ways to study personality, the nomothetic psychology seeks general laws that can be applied to many different people, such as the principle of self-actualization, or the trait of extraversion, and idiographic psychology is an attempt to understand the unique aspects of a particular individual.

The study of personality has a broad and varied history in psychology, with an abundance of theoretical traditions including dispositional (trait) perspective, psychodynamic, humanistic, biological, behaviorist and social learning perspective. There is no consensus on the definition of "personality" in psychology. Most researchers and psychologists do not explicitly identify themselves with a certain perspective and often take an eclectic approach.

Many of the ideas developed by historical and modern personality theorists stem from the basic philosophical assumptions they hold. The study of personality is not a purely empirical discipline, as it brings in elements of art, science, and philosophy to draw general conclusions and some of the most fundamental philosophical assumptions are:

*Freedom versus Determinism* - whether we have control over our own behavior and understand the motives behind it (Freedom), or if our behavior is causally determined by forces beyond our control (Determinism).

*Heredity versus Environment* - Personality is thought to be determined largely by genetics and biology, by environment and experiences, or by some combination resulting thereof. Contemporary research suggests that most personality traits are based on the joint influence of genetics and environment.

*Uniqueness versus Universality* - The argument over whether we are all unique individuals (Uniqueness) and supporters are Gordon Allport, Abraham Maslow, where as humans are basically similar in their nature (Universality) depending on environment different personality can happen. Behaviorists and cognitive theorists, in contrast, emphasized the importance of universal principles such as reinforcement and self-efficacy.

*Active versus Reactive* - Do we primarily act through our own initiative (Active), or react to outside stimuli (Reactive)? Behavioral theorists typically believe that humans are passively shaped by their environments, whereas humanistic and cognitive theorists believe that humans are more active.

*Optimistic versus Pessimistic* - Personality theories differ on whether people can change their personalities (Optimism), or if they are doomed to remain the same throughout their lives (Pessimism). Theories that place a great deal of emphasis on learning are often, but not always, more optimistic than theories that do not emphasize learning.

Across cultures and history, people have come up with a remarkably diverse array of ways for carving up personalities. Western psychologists have also made many targeted research efforts toward developing personality typologies to classify the variety of ways to be a person. Several different schemes have been proposed (e.g., Ashton et al. 2004, Cattell 1957, Eysenck 1975), each varying in the number of core traits and the content of those traits. However, the typology that is by far the most widely accepted and researched is the Five-Factor Model (McCrae & Costa 1987). According to this model [first derived by Fiske (1949)], there are five core personality traits: openness to experience, conscientiousness, extraversion, agreeableness, and neuroticism. The “Big 5” are said to underlie the nearly 18,000 traits that exist in the English language (Allport & Odbert 1936). Several hundreds of studies have explored these traits and their relation to other constructs.

Culture and personality structures have greatly limited the number of racist, hierarchical descriptions of culture types that were common in the early part of this century. Through these studies, a new emphasis on the individual emerged, thus linking anthropology with psychology. From this bridge a wealth of information has been shared and distributed across disciplines. This had added to the amount of knowledge on either side as studies from different schools have been compared and analyzed. Added emphasis has been placed on learning about societal behaviors within cultures, and this work has aided foreigners understanding of alien cultures that they are visiting or relocating to. Government workers and service men have been briefed on the customs of various cultures before they are themselves immersed in the new culture. Through culture and personality studies we have begun to realize that humans are basically the same and that we as a whole are evolving instead of a series of evolving stages.

A few cross-cultural personality researchers have examined the heritability of personality traits across cultures. Investigators have rarely compared the correlates of the same traits in multiple cultures. Studies in the Philippines

revealed a pattern of correlations between various academic motives and student grade point averages that was very similar for American and Filipino college students (Church & Katigbak, 1992) whereas cross-cultural differences in the personality correlates of individualism-collectivism between U.S. and Philippine samples (Grimm, Church, Katigbak, & Reyes, 1999) and Watkins and Astilla (1980) failed to replicate in the Philippines correlations found in U.S. samples between first-year college grades and scores on the California Psychological Inventory. Overall, the extent to which particular traits are manifested in comparable behaviors across cultures is an unresolved question. In an analysis of thirty-six cultures, including the Philippines, McCrae (2002) found sensible correlations between cultural means on the Big Five and various cultural dimensions (e.g., cultural means on Extraversion correlated highly with individualism). In sum, the question of whether personality measures provide valid information about cultural differences in trait levels remains one of the greatest challenges in the study of personality across cultures.

In studying personality across cultures, it is important to be mindful of the heterogeneity within most cultures with respect to ethnicity, language, education, urbanization, and modernization; such subgroup differences, as well as age and gender differences, might be associated with within-culture variability in personality traits. Of these within-culture variables, gender differences have been studied most extensively. Because many hypothesized gender differences in traits (e.g., more assertive traits in men, more communal traits in women) are consistent with both evolutionary/biological and socio-cultural (e.g., social role theory) explanations, cross-cultural studies might not be able to clarify whether biological or socio-cultural influences, or both, underlie male-female differences in personality traits. Cross-cultural studies of gender differences will be most definitive regarding the causes of gender differences if no consistent patterns of gender differences are found across cultures; whereas consistent patterns of gender differences across cultures are consistent with either biological or social role explanations, significant cultural differences in patterns of gender differences would tend to rule out strictly biological explanations.

According to the Social cognitive theories, behavior is explained as guided by cognitions (e.g. expectations) about the world, especially those about other people.

Cognitive theories are theories of personality that emphasize cognitive processes such as thinking and judging. Albert Bandura, a social learning theorist suggested the forces of memory and emotions worked in conjunction with environmental influences and his famous experiment “Bobo Doll experiment” proved the observational learning, or modeling.

***Locus of control-*** Locus of control theory (Lefcourt, 1966; Rotter, 1966) deals with different beliefs people have about whether their worlds are controlled by themselves or external factors; Attribution style theory (Abramson, Seligman and Teasdale, 1978) and deals with different ways in which people explain events in their lives. This approach built upon locus of control, but extends it by stating that we also need to consider whether people attribute to stable causes or variable causes, and to global causes or specific causes. Locus of control scales include those used by Rotter and later by Duttweiler, the Nowicki and Strickland (1973).

The generalized beliefs held by individuals about their ability to control daily reinforcements appear to play a significant role in various aspects of their adaptation and subjective well being (Chorpita and Barlow 1998). Locus of control (Loc) orientations reflect these enduring beliefs along a continuum ranging from “internal Loc”—the perception of being able to control one’s own life events through effort or talent—to “external Loc”—indicating beliefs that one’s life is controlled by powerful others or by chance (Carton and Nowicki 1994; Rotter 1990). In children and adolescents, external Loc orientations are associated with poorer school adaptation, involvement, and achievements (Kee 2005; Nesselroade et al. 2002), as well as with an increased vulnerability towards anxiety and depression (Chorpita and Barlow 1998). Loc has also been found to serve as a predictor of psychological adjustment in youth with chronic illness (Meijer et al. 2002), and as a mediator between illness severity and well-being in children and adults affected by chronic illness (Murray 2003; Ostrander and Herman 2006). Loc in children with cerebral palsy may therefore be assumed to play an important role in their emotional and behavioral adjustment, and an internal Loc may be considered a protective factor in facing of the increased risk of adjustment problems.



Parenting style measures, as reported by children or adolescents, especially maternal warmth, acceptance, and autonomy-granting, have been associated with internal Loc and assumed to be one of its' antecedents (Carton,1994; Meesters, 2004) Perceived parenting style was also associated with children's anxiety [21] and with children's depression (Radziszewska, 1996). Recently, parenting style was found to be a significant factor in quality of life of children with Cerebral Palsy (Aran, 2007).

Locus of control refers to an individual's attributions regarding the causes of events, including one's successes and failures (Rotter, 1966, 1982). Individuals can have either internal locus of control, i.e. attribute events to the self or external locus of control, i.e. attribute events to external causes, including chance or fate. Beyond this general attribution tendency, individuals can also have internal or external locus of control with regards to specific aspects of their lives, such as the raising of their children. Hence, parents with an internal locus of control attribute their children's behavior to their own efforts, are characterized by a sense of responsibility, and become models of responsible action to their children (Hagekull, Bohlin, & Hammarberg, 2001). To the contrary, parents with an external locus of control attribute their children's behavior to chance or fate and may even feel controlled by their offspring. They tend to use more authoritarian discipline approaches (Bugenthal, Blue, & Cruzcosa, 1989) and have children with behavior problems (Campis, Lyman, & Prentice-Dunn, 1986; Janssens, 1994), whereas internal parental locus of control beliefs can predict the use of limit setting practices (Kokkinos & Panayiotou, 2004a).

Development of Loc in children has been linked to parenting style (PS). Internal Loc was shown to be associated with an accepting and autonomy-supporting PS (Carton and Nowicki 1994; Chorpita and Barlow 1998), parental warmth (Dew and Huebner 1994; Krampen 1989; Suchman et al. 2007), and parental protectiveness and attentiveness (Dew and Huebner 1994).

**Self esteem-** Self-esteem is often considered as self-evaluation, or an evaluation of one's self-worth or self-acceptance (Rosenberg, 1986).

A great deal of research has concentrated on the effects of actual parenting, as well as perceived parenting (that which is recalled by an individual), on self-esteem

(Buri, 1989) and self-criticism (Brewin et al., 1992, 1996). Many studies have also concentrated on the links between parenting styles and depression (Burback and Borduin, 1986; Gerlsma et al., 1990) as well as sex differences in perceived parental behaviour (Furnham and Cheng, 2000). Others have examined the consequences of different parental styles on a range of psychological outcomes (Bell and Chapman, 1986; Becker, 1964; Eiser et al., 1991; Ferrari and Olivetti, 1993; Jackson et al., 1994; Klein et al., 1996; Lewis, 1981; Paretto and Staturm, 1984; Parker, 1979, 1993; Schwartz and Getter, 1980; Wright, 1982).

Buri et al. (1988) demonstrated that parental authoritarian style was negatively correlated with self-esteem whereas the relationship was positive for parental authoritativeness. They concluded that “the healthy exercise of authority within the home may be of greater significance in the development of self-esteem in daughters than in sons” (p. 281). Further, Klein et al. (1996) found authoritative parental styles were generally correlated with positive (late adolescent) self-perceptions and authoritarian style with negative self-perceptions. Authoritarian parental styles in the mother were associated with low self-worth, while authoritative styles seemed particularly related to children feeling good about themselves. Paternal authoritarian behaviour appeared to reduce young people’s happiness through weakening their self-esteem. All the three maternal rearing styles related to self-reported happiness mediating through self-esteem.

Recent research has shown a clear positive relationship between parental nurturance (care) and self-worth (Canetti et al., 1997; Kitamura and Suzuki, 1993; Rodriguez et al., 1996). Hopkins and Klein (1995) found a greater proportion of women’s global self-worth was accounted for by the parental nurturance score. studies have demonstrated a significant relationship between parenting style and self-esteem irrespective of the measures used, the age of the participants, or the culture of the group. Whilst the finding is clearly robust it is not clear what other factors may moderate or mediate this relationship or indeed be the consequences of self-esteem. Certainly from the literature in the area it would appear that perceived parental care would be positively, and both perceived denial of psychological autonomy and perceived discouragement of behavioural freedom negatively, associated with happiness (Furnham and Cheng, 2000).

For several decades now, the global self-esteem of racial and ethnic minority youth has been a subject of great interest. Self-esteem is widely recognized as being central to the self-concept, to psychological functioning and well-being, and is strongly related to many other variables, such as general life satisfaction, anomie, and hostility (see Kaplan, 1982; Rosenberg, 1985). The notion of global self-esteem refers to the overall evaluation of oneself as a person, or how one feels about oneself in a comprehensive sense. Harter (1999) has shown that children as young as 8 years make judgements of global self-esteem that can be distinguished from evaluation attached to specific characteristics of the self. There is an ongoing debate about whether global self-esteem is a unidimensional construct or whether it consists of a positive self-concept dimension (contentment with self) and a negative self-concept dimension (depreciation or dissatisfaction with self). This debate is particularly conducted in relation to the Rosenberg Self-Esteem Scale (RSE; Rosenberg, 1965). Several studies have asserted that the RSE is unidimensional (e.g., Hensley and Roberts, 1976; Marsh, 1996). However, other researchers have revealed both a positive and a negative factor of this scale (e.g., Bachman and O'Malley, 1986; Carmines and Zeller, 1979; Owens, 1993, 1994), which has also been found in cross-cultural research (Farruggia et al., 2001). In addition, construct validation suggests that both self-esteem dimensions are distinguished by their differential association with other measures (e.g., Mortiner et al., 1992). For example, Owens (1994) in a longitudinal study of adolescents, found that particularly negative self-esteem was related to depressive symptomatology. Positive self-esteem has been found to be related to indicators of self-development and personal behavior (Owens, 1993), and in various cultures to subjective well being (Lucas et al., 1996). An asymmetry of positive and negative events has been noted for many different phenomena (see Leary and Baumeister, 2000; Rozin and Royzman, 2001). In general, favorable events are pleasant but have a less stronger and less generalized emotional impact than negative reactions and experiences that are much rarer. Leary et al. (1995), for example, found self-esteem to be lowered more by social exclusion than it was enhanced by inclusion. Negative experiences (discrimination and intergenerational cultural conflicts) are expected to affect adversely both positive and negative self-esteem. However, ethnic identification and family integrity as sources for self-esteem were expected to be particularly related to positive self-esteem as opposed to negative self-esteem.

*Ambiguity Tolerance* -The concept of ambiguity (in) tolerance or its equivalents has attracted researchers' attention since its formal origins in the work of Frenkel-Brunswik (1948). There are behavioral characteristics associated with ambiguity tolerance (AT) such as resistance to apparently changing stimuli, premature selection of a single solution in an ambiguous problem and reluctance to change it, inability to consider the possibility of positive and negative traits in the same person, acceptance of "black or white" ideas about life, seeking certainty, a tendency to use rigid classification categories, etc. (Furnham, 1994).

Ambiguity is the perception derived from a cognitive challenge caused by the lack of information or because such information is diffuse. Ambiguity is related to uncertain courses of action in which the risks associated with possible future scenarios are either unknown or difficult to calculate (Ellsberg, 1961; Lauriola & Levin, 2001). Ambiguity is the impossibility of specifying a distribution with a concrete probability. Thus, when one must deal with a situation that requires a choice or an appraisal, ambiguity is perceived as a threat, presenting a cognitive challenge insofar as one desires information that either does not exist or is inaccessible. As the definition of ambiguity underlying the initial measures of Ambiguity Tolerance has frequently been rather unclear. Ambiguity is basically a lack of the desirable information to understand a situation and make decisions with a predictable result. Ambiguity is, therefore, a barrier to decision-making and prediction. Intolerance of ambiguity is the aversion to this lack of information, whereas ambiguity tolerance is the degree of acceptance of, or even attraction to, this lack of information. Aversion to ambiguity reflects the need for a clearer understanding of the situation and may be manifested as stress, avoidance, delay, suppression, and denial (Budner, 1962). Although people normally want clear and adequate information to make decisions, and frustration emerges when this is not the case, in some situations, the challenge or the mystery that accompanies a complex problem with incomplete information can be attractive, particularly if the situation does not involve any kind of negative consequence.

Ambiguity may even be attractive when there is some likelihood of negative consequences (Viscusi & Chesson, 1999) and such ambiguity leaves open the possibility of avoiding this negative result. Such optimism about ambiguous situations can occur in people who like the potential of surprise or who enjoy the cognitive challenge associated with new, complex, or potentially insoluble situations. In this

sense, both orientations (aversion or attraction) are possible and a complete definition of AT should take into account this array of possibilities.

*Age and Gender Effects:* Rothbaum and Weisz's meta-analysis (1994) provides evidence for the hypothesis that the association between parenting behaviors and externalizing problems is larger in samples of older children. Rice (1990) expects stronger associations between attachment towards parents and adjustment prior to important developmental transitions. Once the transition is made, the adolescent may rely on other sources for adjustment (e.g. peers). Evidence suggests that relationships with parents change when children become adolescents (Allen and Land, 1999). Studies suggest the link between parenting and externalizing behavior to be high in pre-adolescence, moderate in early adolescence and lowest in middle adolescence, corresponding to age-related differences in the importance of established attachment patterns.

As predicted by Ainsworth (1991), Nickerson and Nagle (2005) found gender to influence peer attachment, but not parent attachment. Although boys show higher rates of externalizing behavior compared to girls (Maughan et al., 2004), Marcus and Betzer (1996) found no gender effects when studying the association between attachment and externalizing behavior problems. The link between mother attachment and externalizing behavioral problems has been found in all age groups as was the case for example in Marcus and Betzer (1996) and Arbona and Power (2003). The link between father attachment and externalizing behavioral problems is significant once children are older than 12 years.

Comparisons across a wide range of cultures suggest that gender differences in personality traits, although modest in size, are indeed fairly consistent across cultures, so that biological explanations can not be ruled out. For example, in a study comparing NEO-PI-R mean profiles across 26 cultures, including the Philippines, Costa et al. (2001) found that: (a) women are consistently higher than men in Neuroticism and Agreeableness; (b) in most cultures, women are higher than men in more communal facets of Extraversion (Warmth, Gregariousness, and Positive Emotions), but lower in more agentic facets (Assertiveness, Excitement-Seeking); (c) women average higher than men in Openness to Aesthetics, Feelings, and Actions,

but lower in Openness to Ideas; and (d) in most cultures, women are more Dutiful than men, but few consistent gender differences exist for other facets of Conscientiousness. Costa et al. (2001) noted that most of these differences are consistent with gender stereotypes and are compatible with both biological and social-role explanations of gender differences.

Surprisingly, Costa et al. (2001) found that gender differences were larger in cultures that are more western, wealthy, and individualistic; in particular, gender effect sizes were larger for European and American cultures than for African and Asian cultures, including the Philippines. From a social role theory perspective, greater differentiation of social roles, and hence larger gender differences in personality, would be expected in more traditional cultures, but this was not the case. Costa et al.'s preferred explanation of this finding is that gender differences in more traditional or collectivistic cultures might be attributed to gender role requirements rather than to traits, so that perceived gender differences in behavior would not be reflected in trait assessments. This explanation is consistent with the view of some cultural psychologists that personality traits are viewed as less important in understanding persons and their behavior in collectivistic cultures (Church, 2000).

**Cognition:** Studies that examined how parenting styles influenced the cognitive development of young elementary-aged children are rare (e.g., Chen, Dong, & Zhou, 1997), the authoritarian and permissive parenting styles were negatively associated with higher grades, whereas the authoritative parenting style was positively associated with higher grades Dornbusch et al. (1987). Radziszewska, Richardson, Dent, and Flay (1996) found similar results in their study of 15-year-olds. In another study of adolescents, Leung, Lau, and Lam (1998) found that that academic achievement was negatively related to authoritarianism. In a study of adolescent minority students (Hispanic American, African American, and Asian American), Boveja (1998) found that adolescents who perceived their parents to be authoritative engaged in more effective learning and studying strategies. Eamon (2005) studies and found among Latino young adolescents the social demographic characteristics influences in the broader social environment, and parenting practices that predict

youth academic achievement. Youths who were Mexican American, older, and had an English language problem had lower levels of reading and mathematics achievement. Youths of mothers who began childbearing at older ages, had higher levels of intellectual abilities, and reported no English language problem scored better on both types of achievement tests, but poverty was related only to reading achievement. Attendance in higher-rated schools was associated with higher reading and mathematics scores, but residence in better quality neighborhoods was related only to reading achievement. Three parenting practices—providing cognitive stimulation, parent–youth conflict, and academic involvement—predicted both types of achievement. The effect of poverty on reading achievement was explained by residence in lower quality neighborhoods, lower levels of cognitive stimulation, and parent–youth conflict.

Different ethnic couple with different levels of economic status was supposed to have influence on their children's behaviour differently. Research has documented the adverse effects of economic hardship on multiple measures of child and adolescent well-being, including academic achievement (Guo, 1998; Korenman et al., 1995; Roscigno, 2000; Smith et al., 1997). Several studies on national and Latino samples indicate that females outperform males on standardized reading achievement tests, and males outperform females on mathematics achievement tests, although the latter relation is less consistent (Guo, 1998; Hao and Bonstead-Bruns, 1998; Keith and Lichtman, 1994; U.S. Department of Education, 2003). Scholars have explained those findings by differences between males and females in interests, attitudes, and learning opportunities (Entwisle et al., 1994; Oaks, 1990). Differential parenting practices also might contribute to gender differences in achievement. Latino parents, for example, were found to provide more rules, structure, and supervision for young adolescent females than for males (Bulcroft et al., 1996). During the early adolescent years, youths experience multiple individual and social-environmental changes that can affect their academic performance. Those changes include emerging puberty, school transitions, declines in academic motivation, increased neighborhood and peer involvement, and decreased dependence on and increased conflict with parents (Eccles et al., 1993). As youths become more active in their schools, neighborhoods, and peer groups, these outside influences likely become increasingly important. Youths who are not proficient English speakers tend to perform less well on

standardized achievement tests compared to proficient English speakers (Abedi and Lord, 2001). Limited English speakers are likely to have difficulty in understanding classroom lessons spoken and test questions written in English, or they might be placed in less rigorous academic classes (Zsembik and Llanes, 1996). Although research has not always been consistent, maternal characteristics (such as intelligence, educational attainment, and early childbearing) and family structure also can affect youth academic achievement (Ainsworth, 2002; Battle, 1997; Guo, 1998; Hao and Bonstead-Bruns, 1998; Korenman et al., 1995; Roscigno, 2000; Smith et al., 1997). Youths of more educated and intelligent mothers tend to have higher academic achievement test scores, a relation that can be explained by genetic influences (Plomin, 1989) and by the better quality home environments that mothers with more intellectual abilities can provide (Eamon, 2002; Guo and Harris, 2000). Mothers who postpone childbearing might be more mature emotionally than younger mothers, enabling older mothers to provide more cognitively stimulating and emotionally supportive home environments (Menaghan and Parcel, 1991). Unmarried mothers and mothers with large families likely would face time constraints that interfere with providing supportive and involved parenting, and a father's absence can reduce overall parent-child interactions (McLanahan, 1985). Those maternal and family characteristics, however, might not be as important to Latino youths, because of the child rearing support and assistance frequently received from nuclear and extended family members (García Coll et al., 1999; Martínez, 1999).

Studies have established relations between economic hardship and academic achievement in diverse samples of children and adolescents (Eamon, 2002; Guo, 1998; Roscigno, 2000; Smith et al., 1997), with the effect of persistent poverty having a stronger relation to academic achievement than a 1-year measure (Korenman et al., 1995). Poverty can influence youth achievement by exposing youths to high-risk social environments and by adversely affecting parenting practices. Research also has related the school's social environment—the supportive relationships among students and teachers and the norms and rules regulating social behavior—to school achievement and to student attitudes such as academic motivation (Alva, 1991; Battistich et al., 1995; Tan, 1999). A cultural conflict or “mismatch” in behavior, values, and communication styles between the youth's school and home also might adversely affect learning and the youth's attachment to the school, resulting in



underachievement (Bernal et al., 1991). Youths who reside in better quality neighborhoods tend to perform better academically, compared to youths who live in resource-poor neighborhoods (Ainsworth, 2002; Dornbusch et al., 1991; Entwisle et al., 1994; Gillock and Reyes, 1999). Lack of appropriate role models and adult supervision, restricted career and employment opportunities, and unsupportive or unhelpful social networks are among the explanations for the influence of disadvantaged neighborhoods on academic achievement (Ainsworth, 2002). Disadvantaged neighborhoods can provide inadequate informal and institutional resources to assist parents in socializing their children and providing them with educational opportunities (Catsambis and Beveridge, 2001; Elliott et al., 1996), can increase parental depression (Ross, 2000), and can reduce parental warmth and responsiveness (Klebanov et al., 1994).

Cattell Culture Fair seek to develop a culture-fair intelligence or IQ test that separated environmental and genetic factors, Raymond B. Cattell created the Culture Fair Intelligence Test (CFT) and argued that general intelligence (g) exists and that it consists of fluid intelligence and crystallized intelligence. have a reasonably high direct concept validity with respect to the concept of fluid intelligence and measure loaded higher on the "General Intelligence" factor than it did on the "Achievement" factor, which is consistent with the concept of the CFTI's being a measure of "fluid" rather than "crystallized" intelligence. It correlates with other tests of intelligence, achievement, and aptitude. Downing et al. (1965) obtained the relationships between the Culture Fair Intelligence Test and other intelligence tests having convergent validity. It has been suggested that different cultures may have different attitudes towards the usage of time. In one culture a person may have learned to work as fast as possible when he is in a timed test situation, whereas in a different culture this might not be the case. In this event, giving the test under untimed conditions would make cross cultural comparisons fairer. Also, within any given culture there may be a wide range of responses to the timed condition. Some individuals may do better when they are under pressure, whereas others may become very anxious and therefore not perform at their highest level. Thus, an untimed version of the test may control for some of the motivational and personality differences that can distort test performance. It is possible that the untimed IQ score would be a better predictor since, in real life, the events that result in job success do not usually involve solving problems under

strictly timed conditions, but often allow for a quite lengthy concentration on the problem in hand.

Based on the theoretical and methodological background, the core problems of the study are described in the chapter to follow.

**CHAPTER –II**  
**STATEMENT OF THE PROBLEM**

## Chapter–II

### Statement of the Problems.

A considerable amount of studies suggest ethnic differences in school performance, however, there is little consensus about the causes of the differences, and a variety of explanations for the patterns have been offered. Among the most familiar explanations are that : (i) there are inherited differences between ethnic groups in intellectual abilities, which are reflected in differences in school performance (Lynn,1977; Rushton, 1985), (ii) there are ethnic differences in cultural values, and especially in the value placed on educational success (Sue and Okazaki, 1990), and (iii) there are ethnic differences in perceived and actual discrimination within educational and occupational institutions (Mickelson, 1990; Ogbu,1978). Because the genetic hypothesis had received so little supporting studies of school achievement (Sue and Okazaki, 1990;Thomson et al., 1991), the various environmental accounts have attained the utmost plausible interpretation of the phenomena (Spencer and Dornbusch, 1990; Maccoby and Martin, 1983; Steinberg, 1990; Steiberg et al., 1989, 1991, 1992; Baumrind, 1989, 1991 a&b).

According to familial socialization, explanation of ethnic group differences account for the extent to which ethnic groups use different sources of parenting practices. Studies indicate that adolescents' competence is high among youngsters raised in authoritative homes – homes in which parents are responsive and demanding (Baumrind, 1989) – than in other familial environments (Steinberg, 1990). Researchers in this tradition have hypothesized that parental authoritativeness contributes to the child's psychosocial development, which in turn facilitates the adolescent's school success.

Latest studies suggest that there are three specific components of authoritativeness that contribute to healthy psychological development and school success during adolescence: parental acceptance or warmth, behavioral supervision and strictness, and psychological autonomy granting or democracy (Steinberg, 1990; Steinberg et al.,1989, 1991). This trinity – warmth, control and democracy – parallel the three centre dimensions of parenting identified by Schaefer (1965) and those of

the parental control proposed by Baumrind (1991 a&b): supportive control (similar to warmth). Assertive control (similar to behavioral supervision and strictness), and directive/conventional control (similar to the ante thesis of psychological autonomy granting).

Steinberg (1990) and Steinberg et al., (1989) questionnaire (based on which the present endeavor is carried out) include scales to assess parental warmth, behavior control, and psychological autonomy granting. The researchers based on categorical approach to the study of parenting have documented in several different studies that the adolescents who are raised in authoritative homes do indeed perform better in school than do their peers (Dornbusch et al., 1987; Lamborn et al., 1999; Steinberg et al., 1991).

A host of studies reveal that quarrelsome and neglecting homes give rise to delinquency and behavior problems (Emery, 1982; Slater, 1984), that parental conflict is associated with low self-esteem (Cooper et al., 1983; Raschke and Raschke, 1979); parental punitiveness and rejection are associated with children's aggressiveness (Bandura and Walters, 1959; Eron et al., 1971; Lefkowitz et al., 1977); parental rejection produces anxiety and low self-esteem (Coppersmith, 1959; Doyal and Friedman, 1974); while parental attention and warmth produce high self-esteem (Adams and Jones, 1983; Hoelter and marper, 1987; Rohner et al., 1980).

Among others, a large number of studies suggest that individual differences in personality trait are associated with individual differences in the way basic cognitive processes are carried out. The individual differences in the personality trait of extraversion include a variety of cognitive processes like classical conditioning, operant conditioning, sensitivity to stimulation, vigilance, verbal learning and memory, psychomotor performance and perceptual phenomena (Eysenck and Eysenck, 1985. pp, 237-288), the impulsivity sub-factor of extraversion as compared to the sociability (Ravelle et al., 1980) and functional impulsivity as compared to dysfunctional impulsivity (Dickman, 1990). Besides, field independence/dependence (Witkin et al., 1962/1974; Kogan, 1973, 1980); internal/external locus of control (Rotter, 1954; Thornhill et al., 1975; Brim 1974; Kabat, 1980;Levenson, 1973 a); ambiguity tolerance (Adorno et al., 1950; MacDonald, 1970); and self-esteem

(Rosenberg, 1965; Simmons and Rosenberg, 1975; Turner, 1982) have attracted much more scientific attention in the understanding of the personality correlates of cognition.

Adolescence is viewed as a period of transformation and reorganization in family relationships (Grotevant & Cooper, 1986; Steinberg, 1990). Prominent among these changes is the shift that occurs from unilateral authority exercised by parents over their children to mutual authority in which adolescents share in the decision-making process and exercise increasing amounts of personal jurisdiction over their own behavior (Youniss & Smoller, 1985). This shifting and renegotiation of authority and control, along with a host of correlated biological, social, cognitive, and self-definition/personal identity transitions and is associated with the emergence and escalation of conflict between adolescents and their parents (Montemayor, 1986; Paikoff & Brooks-Gun, 1991; Steinberg, 1990). Theorists have proposed that conflict within the family plays an important role in shaping child and adolescent development, and parent-adolescent conflict is widely recognized by clinicians as an etiological factor in adolescent maladjustment (Foster & Robin, 1988; Hall, 1987). However, there has been limited research on the links between parent-adolescent conflict and adolescent development. As noted by Rubenstein and Feldman (1993), "it is not known to what extent adolescent's behavioral and emotional disorders are a function of the amount of conflict in the family" (p.43).

Personality (Buss 1984) and Intelligence has been considered as the study of human nature. In this respect there is no better topic in psychology to investigate the role of culture, as the nature of humans is very much that of a cultural species (Heine & Norenzayan 2006; Tomasello, 1999). A key question to consider is how cultural learning comes to shape the ways that people understand themselves and others. The present study tries to explore ethnic difference in parenting styles leading to the individual differences on personality and intellectual ability. Different parenting styles were expected based on the reviewed difference on their cultural origin, traditional practices, physical and social environment across the two cultures.

The physical environment studies about the human behaviour adaptation to the different features such as temperature, rainfall, climate, terrain and geographical

features, and flora and fauna. The social/cultural environment refers to all aspects of culture such as socialization processes, norms, customs, and values of a culture where an individual belongs. The physical environment influences the social environment of a person which molds his behaviour. The causes of behavioural change can be either external or internal, the external sources of change lie in cultural diffusion (acculturation) or development programmes, while internal reside in the internal social or psychological dynamics of cultural or social group, and as no change would be attributed to a single factor. Berry (1980) emphasized three general directions of change: (i) the direction of becoming “modern” in the usual sense of urbanization and homogenization of world cultures, (ii) the direction of a “traditional” life style, when there is reaffirmation of characteristic value; and, (iii) some ‘novel’ life style on the dimension that is independent of the usual “traditional-modern’ axis. As regards the dynamics of social and cultural change can be both the process of change and the states that exist at some point during the process. The study of process requires dynamic conceptualization and longitudinal design, while the study of the state may only require cross-sectional research (Berry, 1980).

Parents want to raise their children as they were raised, practicing strict parental control which may be perceived as hostile and excessive by adolescents. It is not unusual for parents to expect their children to listen only, and not to express their opinions. Mere self - expression may be perceived as talking back because of the parents’ expectation of a hierarchical order between themselves and their children. A language and child-rearing practices that are different from those of traditional families often serve to widen the differences between parents and their adolescent children. It was expected that parent would exert appropriate parenting in accordance with cultural values and norm to their children and different parenting to boys and girls depending upon gender status and expectation of gender roles, accordingly two different ethnic groups namely: Mizo and Khasi are purposefully selected for present study.

The Physical environment highlights the adaptive focus of the environment cognition that a complex physical environment emits stimuli and processes by an individual in behaving differently as a form of adaptation processes. Rapoport (1969) pointed out that cultural factors are critical determinant of environmental cognition,

physical environment demands generates similar patterns of adaptation; that explain the interplay of culture and environment. There appears to be a universal desire to understand individual differences—that is, personality (Funder 2007). Culture has played a large role in molding personality and cognitive functioning through socialization processes.

Socialization is a term used by sociologists, social psychologists, anthropologists, politicians and educationalists to refer to the process of inheriting norms, customs and ideologies. It may provide the individual with the skills and habits necessary for participating within their own society; a society itself is formed through a plurality of shared norms, customs, values, traditions, social roles, symbols and languages. Socialization is thus ‘the means by which social and cultural continuity are attained’ (Clausen, 1968).

The institutions of the family or the school are often blamed for their failure to socialize individuals who go on to transgress social norms. On the other hand, it is through a critique of functionalist ideas about socialization that there has been an increasing acceptance of a variety of family forms, of gender roles. Increasing tolerances of variations in the ways people express their social norms reveal the values behind socialization. Sociologists, such as Durkheim, have noted the relationship between norms, values and roles during socialization. Based on the theoretical background some types of socializations came up such as: (i) Primary socialization occurs when a child learns the attitudes, values, and actions appropriate to individuals as members of a particular culture. For example if a child saw his/her mother expressing a discriminatory opinion about a minority group, then that child may think this behavior is acceptable and could continue to have this opinion about minority groups. (ii) Secondary socialization refers to the process of learning such as what is appropriate behavior as a member of a smaller group within the larger society. It is usually associated with teenagers and adults, and involves smaller changes than those occurring in primary socialization. eg. Entering into a new profession and relocating to a new environment or society. (iii) Developmental socialization is the process of learning behavior in a social institution or developing your social skills. (iv) Anticipatory socialization refers to the processes of socialization in which a person "rehearses" for future positions, occupations, and social relationships. (v)



Resocialization refers to the process of discarding former behavior patterns and accepting new ones as part of a transition in one's life. This occurs throughout the human life cycle (Schaefer & Lamm, 1992: 113).

Henslin (1999:76) contends that "an important part of socialization is the learning of culturally defined gender roles." Gender socialization refers to the learning of behavior and attitudes considered appropriate for a given sex. Boys learn to be boys and girls learn to be girls. This "learning" happens by way of many different agents of socialization. The family is certainly important in reinforcing gender roles, but so are one's friends, school, work and the mass media. Gender roles are reinforced through "countless subtle and not so subtle ways".

In the social sciences, mechanisms of social order and cooperation governing the behavior of a set of individuals within a given human collectivity are identified with a social purpose and enforcing of a rule which governs cooperative human behavior. Types of social institution include: The Family, Religion, Education, Economic systems, Legal systems etc. Child rearing has been considered as a cornerstone of society and has a long history. Freud mentioned about the importance of parenting during earlier stage of development by highlighting the libido, infantile sexual, Oedipus or castration complex (Freud, 1933). Subsequently, a host of studies revealed two basic principles underlying the studies of parenting –parent act differently toward their children depending on sex (Henslin (1999:76, pattern of socialization differs society to society (Maccoby and Martin, 2003) that provided theoretical and methodological foundations pertaining to the measurement of of the process of socialization, particularly child rearing practices and its consequences effect on personality (self esteem, locus of control, ambiguity tolerance) and intelligence to their children both in cultural specific and cross cultural perspectives for formulating objectives of the present study .

Sigmund Freud (1856-1939) was one of the first psychologists to break down the barrier between anthropology and psychology. Best known for his psychoanalysis, Freud saw the traumas of childhood reflected in the neuroses of adults. He established the Oedipus complex as a universal story in which the son, jealous of his father's attentions on his mother, entertains hostility towards the father

and develops an erotic attachment to his mother. This desire is felt among all men; yet is buried by repression and then resurfaces in the actions of adulthood. Freud's psychoanalysis was an attempt to uncover the repressed childhood traumas through a series of word associations, dream analyses, and free-flow talking. His best known anthropological work is *Totem and Taboo* (1905). In this book, Freud provides an insightful description of taboos and their origination; yet his theory on the origin of totems is somewhat speculative.

Abram Kardiner (1891-1981) a developer of the basic personality structure approach was a psychoanalyst who argued, along with Ralph Linton, that while culture and personality were similarly integrated, a specific casual relationship existed between them (Toren 1996:143). He put forth his theory of the basic personality structure. In this, he distinguished between (i) the *primary institutions* (those which produce the basic personality structure). Examples of primary institutions are those things which are a product of adaptation within an environment, such as housing, family types, descent types, etc. (ii) *the secondary institutions* (those which are the product of basic personality itself) that include social organization technology, and child training practices; these are manifested through religion and other social practices.

As propounded by mentioned personality theorists, the individual's personality is the complex of mental characteristics that makes them unique from other people. It includes all of the patterns of thought and emotions that cause us to do and say things in particular ways. At a basic level, personality is expressed through temperament or emotional tone. Personality colours the individual's values, beliefs, and expectations. There are many potential factors that are involved in shaping a personality. These factors are usually seen as coming from heredity and the environment. Research by psychologists over the last several decades has increasingly pointed to hereditary factors being more important, especially for basic personality traits such as emotional tone. However, the acquisition of values, beliefs, and expectations seem to be due more to socialization through parenting and unique experiences, especially during childhood.

There are many potential environmental influences that help to shape personality. Child rearing practices are especially critical. In the dominant culture of North America, children are usually raised and encouraged to become self-reliant and independent, given greater autonomy, allowed to act somewhat like equals to their parents, included them in making decisions about what type of food and entertainment the family will have on a night out. Children are given allowances and small jobs around the house to teach them how to be responsible for themselves. In contrast, children in Asia are usually encouraged to think and act as a member of their family and to suppress their own wishes when they are in conflict with the needs of the family. Independence and self-reliance are viewed as an indication of family failure and are discouraged.

Despite significant differences in child rearing practices around the world, there are some similarities. Boys and girls are socialized differently to some extent in all societies. They receive different messages from their parents and other adults as to what is appropriate for them to do in life. They are encouraged to prepare for their future in jobs fitting their gender. Boys are more often allowed freedom to experiment and to participate in physically risky activities. Girls are encouraged to learn how to do domestic tasks and to participate in child rearing by baby-sitting. Girls may be called "tomboys" and boys may be ridiculed for not being sufficiently masculine. Personality traits can be shared with others, especially members of our own family and community, probably due largely to being socialized in much the same way. Most people adopt the traditions, rules, manners, and biases of their culture. Given this fact, it is not surprising that some researchers have claimed that there are common national personality types, especially in the more culturally homogenous societies. During the 1940's, a number of leading anthropologists and psychologists argued that there are distinct Japanese and German personalities that led these two nations to view other countries as trying to destroy them.

Based on the theoretical foundation laid by many thinkers the idea that culture has influence on the child rearing practices become the most important topic for social scientist especially for psychologist, and many more suggestions came up such as it was determined by family pattern of living, economic status (Barry et al, 1959) and the traditional practices of the culture where he belongs. Developmental psychologists

have been interested in how parents influence the development of children's social and instrumental competence since at least the 1920s. One of the most robust approaches to this area is the study of what has been called "parenting style."

Baumrind (1991) said parenting style is a typology, rather than a linear combination of responsiveness and demandingness, each parenting style is more than and different from the sum of its parts (Baumrind, 1991). In addition to differing on responsiveness and demandingness, the parenting styles also differ in the extent to which they are characterized by a third dimension: psychological control. Psychological control "refers to control attempts that intrude into the psychological and emotional development of the child" (Barber, 1996, p. 3296) through use of parenting practices such as guilt induction, withdrawal of love, or shaming. One key difference between authoritarian and authoritative parenting is in the dimension of psychological control. Both authoritarian and authoritative parents place high demands on their children and expect their children to behave appropriately and obey parental rules. Authoritarian parents, however, also expect their children to accept their judgments, values, and goals without questioning. In contrast, authoritative parents are more open to give and take with their children and make greater use of explanations.

Parenting style captures two important elements of parenting: parental responsiveness : 1) Parental responsiveness (also referred to as parental warmth or supportiveness) refers to "the extent to which parents intentionally foster individuality, self-regulation, and self-assertion by being attuned, supportive, and acquiescent to children's special needs and demands"; and 2) Parental demandingness (also referred to as behavioral control) refers to "the claims parents make on children to become integrated into the family whole, by their maturity demands, supervision, disciplinary efforts and willingness to confront the child who disobeys" (Maccoby & Martin, 1983).

The research on parenting styles has viewed parental control as a single dimension that ranges from excessive control to insufficient control, but research that began in the early 1990s has focused on distinguishing among different forms of parental control. Steinberg (1990) and elaborated by Brian Barber and his colleagues

(Barber 1996, 2002), psychological control refers to parents' attempts to control children's activities in ways that negatively affect their psychological world. Psychological control, including parental intrusiveness, guilt induction, and love withdrawal, undermines psychosocial development by interfering with children's ability to become independent and develop a healthy sense of self and personal identity. In contrast, behavioral control refers to the rules, regulations, and restrictions that parents have for their children and their supervision and management of their activities. This distinction between psychological and behavioral control further distinguishes the parenting styles as described by Baumrind. Authoritative parents, who have firm rules for their children's behavior, use a great deal of behavioral control but little psychological control. In contrast, authoritarian parents use both. The present study employed the Parenting Inventory constructed by Steinberg (1990; Steinberg et al., 1989, 1991) is designed to measure three parenting styles namely: *Parental involvement* (Parent's acceptance /involvement); *(ii) Behavioural Control* (strictness / supervision); and *(iii) Psychological autonomy granting*.

Parental acceptance-rejection theory (PARTheory) aims to predict (Rohner, 1980, 1986, 2001) that parental rejection has consistent negative effects on the psychological adjustment and on behavioural functioning of both children and adults worldwide. It refers to a bipolar dimension of parental warmth, with parental acceptance at the positive end of the continuum and parental rejection at the negative end. Parental acceptance refers to the love, affection, care, comfort, support, or nurturance that parents can feel and express toward their children whereas the Parental rejection refers to the absence or withdrawal of warmth, love, or affection by parents toward their children. Parents can express their love or lack of it in three principal ways. They can be cold and unaffectionate, hostile and aggressive, or indifferent and neglecting. Additionally, parental rejection can be subjectively experienced by individuals in the form of undifferentiated rejection, which refers to the feeling that one's parent(s) do(es) not really love them or care about them, without necessarily having objective indicators that the parents are cold and unaffectionate, hostile and aggressive, or indifferent and neglecting.

A vast research literature shows that the quality of parent-child relationships characterized by parental acceptance (love) and rejection (lack of love) is a major

predictor of psychological functioning and development for both children and adults universally (Rohner, 1975, 2002; Rohner & Rohner, 1980). PARTheory's sociocultural systems subtheory attempts to predict and explain major causes and sociocultural correlates of parental acceptance and rejection worldwide for example that children are likely to develop cultural beliefs about the supernatural world (God and spiritual beings) as being malevolent (i.e. hostile, treacherous, destructive, or negative in some way) in societies where they tend to be rejected. It predicts-and cross-cultural evidence confirms-that parental acceptance and rejection tend to be associated worldwide with many other sociocultural correlates such as household structure, artistic preferences, and occupational choices of individuals. Substantial cross-cultural evidence confirms these predictions (Rohner, 1975, 1986).

Previous researches mentioned earlier suggests that family structure is related to parenting style and parenting stress, with single parenting believed to be related to less competent and more stressful parenting. From the study of family structure among African-American mother of infants. Preliminary analyses indicate demographic and psycho-social variability appears to play a greater role in parenting practices than family structure. Family structure affects role clarity and parent-child dysfunctional interaction, but maternal age, education, employment, and total family income affect maternal empathy, corporal punishment, parental distress, and the identification of the infant as a 'difficult child' ( Dahpne S.Cain, Elizabeth Wilson, Terri Coms - Orme, College of Social Work, The University of Tennessee, Knoxville, 2005).

For instance, IQ scores for youth are lower in larger families, wherein mother's educational attainment and the family's social support are low, and where the family is of minority background and poor (Sameroff, Seifer, Baldwin & Baldwin, 1993; Taylor, 1996). In turn, in regard to family stability, there is a considerable body of research that indicates that divorce is associated with social, academic, and personal adjustment problems, including those associated with early initiation of sexual behaviour (Brody & Forehand, 1990; Carson, Madison, & Santrock, 1987; Demo & Acock, 1988; Doherty & Needle, 1991; Hetherington, 1991; Hetherington, Cox, & Cox, 1985; Simons et al, 1994; Wallerstein, 1987; Whitbeck, Simons, & Kao, 1994;

Zaslow, 1988, 1989). In addition, parent-child relations are less hierarchical and children are pushed to grow up faster in divorced families (Smetana, 1993).

Barber (2002) provides evidence that psychological control (or closely related constructs) is relevant cross-culturally. Psychological control has been found in males and females in a range of cultures (including Mexico, China, India, Russia, Israel, Colombia, Australia, and South Africa, as reviewed by Barber 2002). These cultures vary in degree of industrialization, extent of individualism versus collectivism, religion, and exposure to political violence. Psychological control is related to internalizing and externalizing problems in a variety of cultures, much as has been found in the United States. Summarizing the available research, Barber (2002) found higher levels of psychological control reported by males than females, by younger than older children, among lower than upper socioeconomic status families, and by ethnic minority than European American families. The present study tries to measure two cultures similarities or differences on locus of control by employing Levenson's locus of control (Levenson, 1973).

The shared foundation of person and culture becomes especially evident in the searching of how people appraise themselves across cultures, such as by considering trait-level self-esteem. That people are motivated to view themselves positively is one of the most deeply held assumptions about the self (Maslow 1943, Tesser 1988). A number of studies find that positive self-views are less correlated with subjective well-being (Diener & Diener 1995, Kwan et al. 1997), self-concept clarity (Campbell et al. 1996), and depression (Heine & Lehman 1999) in East Asia than they are in North America. In sum, positive self-views appear to be associated with Internal versus external frame of reference. Another mechanism that is implicated in cultural variation in self-enhancing motivations is the perspective of the evaluator. In evaluating themselves, people can attend to whether they are meeting their own internal standards of competence (i.e., I think I'm doing well), or they can attend to whether they are meeting other people's standards of competence (i.e., others think I'm doing well). Although these two orientations are not independent, as people's evaluations of themselves are influenced by their assessments of how they are meeting others' standards (Leary & Baumeister 2000), people can vary in the extent to which they more closely attend to their own or to others' standards. Cross-cultural

research on self-awareness also identifies cultural divergences in frames of reference. Cultural variation in self-enhancement can also be better understood when considering the kinds of self-concepts that are most common in various cultures. One way of considering the self is to see it as a relatively autonomous, self-sustaining collection of attributes that is largely independent from others. Measures of self-esteem and self-enhancing biases tend to be positively associated with independence and negatively associated with interdependence, regardless of the culture that has been investigated (Heine et al. 1999, Heine & Renshaw 2002, Oyserman et al. 2002).

The effects of parenting on self-esteem (Buri, 1989) and self-criticism (Brewin et al., 1992, 1996) links to depression (Burback and Borduin, 1986; Gerlsma et al., 1990) as well as sex differences in perceived parental behaviour (Furnham and Cheng, 2000) different parental styles on a range of psychological outcomes (Bell and Chapman, 1986; Becker, 1964; Eiser et al., 1991; Ferrari and Olivetti, 1993; Jackson et al., 1994; Klein et al., 1996; Lewis, 1981; Paretto and Staturm, 1984; Parker, 1979, 1993; Schwartz and Getter, 1980; Wright, 1982), and the psychological autonomy coupled with perceived discouragement of behavioural freedom negatively, associated with happiness (Furnham and Cheng, 2000). The present study employed Rosenberg's self-esteem Scale (Rosenberg, 1965) as self-esteem is often considered as self-evaluation, or an evaluation of one's self-worth or self-acceptance (Rosenberg, 1986).

Frenkel-Brunswik (1948) stated that the behavioral characteristics associated with ambiguity tolerance (AT) such as resistance to apparently changing stimuli, premature selection of a single solution in an ambiguous problem and reluctance to change it, inability to consider the possibility of positive and negative traits in the same person, acceptance of "black or white" ideas about life, seeking certainty, a tendency to use rigid classification categories, etc. (Furnham, 1994). Ambiguity Tolerance whose goal is to measure an individual's cognitive orientation towards various types of ambiguous stimuli. Ambiguity is the perception derived from a cognitive challenge caused by the lack of information or because such information is diffuses. Ambiguity is related to uncertain courses of action in which the risks associated with possible future scenarios are either unknown or difficult to calculate (Ellsberg, 1961; Lauriola & Levin, 2001). Ambiguity is the impossibility of specifying a distribution with a concrete probability. Thus, when one must deal with a



situation that requires a choice or an appraisal, ambiguity is perceived as a threat, presenting a cognitive challenge insofar as one desires information that either does not exist or is inaccessible. The present study tries to project out the ambiguity tolerance of two minority groups of India namely Khasi and Mizo pertaining to the behavioural component of the two selected ethnic groups and also exploring whether the two cultures have different parenting styles with its consequences, have different levels of Ambiguity Tolerance (MacDonald, 1970).

Eamon (2005) studies and found among Latino young adolescents the social demographic characteristics influences in the broader social environment, and parenting practices that predict youth academic achievement. Research has documented the adverse effects of economic hardship on multiple measures of child and adolescent well-being, including academic achievement (Guo, 1998; Korenman et al., 1995; Roscigno, 2000; Smith et al., 1997). Due to poverty, many Latino children and youths are exposed to other kinds of developmental risks both within and outside of the home. Bronfenbrenner (1977) model suggests, social-demographic characteristics of the youth and family might influence academic achievement directly or indirectly by exposing youths to high-risk outside environments or by affecting parenting practices within the home. Differential parenting contributes to gender differences in achievement (Bulcroft et al., 1996). Maternal characteristics (such as intelligence, educational attainment, and early childbearing) and family structure also can affect youth academic achievement (Ainsworth, 2002; Battle, 1997; Guo, 1998; Hao and Bonstead-Bruns, 1998; Korenman et al., 1995; Roscigno, 2000; Smith et al., 1997). Studies have established relations between economic hardship and academic achievement in diverse samples of children and adolescents (Eamon, 2002; Guo, 1998; Roscigno, 2000; Smith et al., 1997), with the effect of persistent poverty having a stronger relation to academic achievement than a 1-year measure (Korenman et al., 1995). Economic hardship also appears to lower youth academic achievement by creating economic stress, which disrupts involved parenting, increases negative and conflicted family interactions, and constrains parents' ability to provide cognitively stimulating home environments (Conger et al., 1993; Eamon, 2002; Guo and Harris, 2000; Gutman and Eccles, 1999).

Research on parenting and intelligence of children indicated that IQ scores for youth are lower in larger families, wherein mother's educational attainment and the family's social support are low, and where the family is of minority background and poor (Sameroff, Seifer, Baldwin & Baldwin, 1993; Taylor, 1996). Studies also indicated that divorce is associated with social, academic, and personal adjustment problems, including those associated with early initiation of sexual behaviour (Brody & Forehand, 1990; Carson, Madison, & Santrock, 1987; Demo & Acock, 1988; Doherty & Needle, 1991; Hetherington, 1991; Hetherington, Cox, & Cox, 1985; Simons et al, 1994; Wallerstein, 1987; Whitbeck, Simons, & Kao, 1994; Zaslow, 1988, 1989). Parent-child relations are less hierarchical and children are pushed to grow up faster in divorced families (Smetana, 1993). In sharing the theoretical background, the present study employed Cattell Culture Fair intelligence or IQ test that resisted environmental and genetic factors, and consists of fluid intelligence and crystallized intelligence to determine the cultural and gender difference on their cognitive abilities to highlight the differential effect of parenting styles to confirm or counter the replicability in the two cultures of the present study.

Given the theoretical and methodological foundations pertaining to the familial socialization as explanations for ethnic differences in cognition, the patterns of parenting correlates of personality, and the personality correlates of cognition, the present study have been designed with three-fold objectives: (i) psychometric evaluation of (a) parenting style (Steinberg et al., 1989, 1991), (b) three representative measures of personality such as internal/external locus of control (Rotter, 1954; Thornhill et al., 1975; Brim, 1974 Kabat, 1980; Levenson, 19 3); ambiguity tolerance (Adorno et al., 1950; MacDonald, 1970); and self-esteem (Rosenberg, 1965; Simmons and Rosenberg, 1975; Turner, 1982); (c) Intellectual ability (Cattell, 1973); (ii) to elucidate main and conjoint effects of 'culture' (Mizo and Khasi – respectively representing the patriarchal and matriarchal cultural systems) and 'gender' (male and female adolescents) on the behavioural measures. Here it deserves mention that the present study is perhaps the first endeavour, hence it appears not feasible to set forth specific hypotheses for the study, but it is expected that the behavioural measures would find replicability (psychometric adequacy) and would manifest differential behavioural patterns across samples of the study.

The rationale and need for such an extended study is that the seven-sister states of North-East India (and the sub-tribal groups within the states) present a wide range of colourful cultural spectrum, which does not only differentiate them from within themselves but from the rest of the country. The unique cultural systems and practices, social cognitions, beliefs and value patterns of various cultural groups provide natural setting and varying fields of scientific explorations of culture and behaviour, both of theoretical and methodological importance. So far only one sole attempt is known to have been made so far in this direction in the same two cultures (Laldinpui, 2003). The extended studies in the defined populations (the cultural groups) – as the present study – would not only help understand the cultural characteristics and behavioural profiles to help achieve the academic interests, but would help formulation of behaviour intervention programmes to the posed problem(s).

The overall theoretical and methodological considerations may be stated in the form of the following hypotheses:

- (i) The behavioural measure of Parental Inventory (Steinberg 1990; Steinberg et al., 1989 & 1991) would find replicability across the samples :Mizo and Khasi (respectively representing patrilineal and matrilineal cultural groups). It was expected that the outcomes of the psychometric analyses of the behavioural measures would find empirical basis sufficient enough for comparability of the test scores across the cultures (Mizo and Khasi).
- (ii) It was expected that the Parenting style would determine and shape personality of the adolescents, and that the effect of parenting Styles on personality would be culture specific. Based on studies in the field, it is expected that the adolescents raised in authoritative homes would manifest greater cognitive indices (intellectual ability).
- (iii) As the present study is perhaps one of the first endeavours of its kind in the same two cultures, the expectations with regard to the significant independent and interaction effects of ‘culture’ (Mizo and Khasi) and ‘gender’ (boys and girls) variables on measures of the dependent variables are broadly exploratory in nature.

However, in the two-factor interactions on measures of the dependent variables, the trend of differences were expected in conformity to the significant independent effects of the main variables.

The methods and procedure as adopted to achieve the objectives of the study are presented in the following chapter.

**CHAPTER – III**  
**METHODS AND PROCEDURE**

## **Chapter - III**

### **Methods and Procedures**

#### **Sample**

200 Mizo (100 male and 100 female) and 200 Khasi (100 male and 100 female) adolescents - respectively representing the patrilineal and matrilineal cultural groups - randomly sampled by following a purposive multi-stage sampling procedure served as subjects for the study. Firstly, the two cultural groups - Mizo and Khasi cultural groups were selected to represent the two types of 'culture', namely the patrilineal (Mizo) and matrilineal (Khasi) to meet the objectives of the present study, and to determine the culture-specific and cross-cultural uniformity on parenting styles with its correlates to personality and cognition. Secondly, the higher secondary schools located in and around Aizawl (capital of Mizoram State) and Shillong (Capital of Meghalaya State) were selected with due consideration of the quality of schooling (medium of instruction, infrastructure quality, student teacher ratio and qualification of the teacher) in trying to have same background of education and to check the applicability of psychological test which were originally English. Thirdly, the 400 adolescents (200 boys and 200 girls) from both of the two selected cultural groups (Mizo and Khasi) were selected by screening out those (i) with incomplete answers to the questionnaires, (ii) adolescent of single parent and divorced parents to avoid confounding variables, (iii) adolescent of inter-marriage were also not included (to ensure the representativeness of the selected cultural groups). Additionally, the background information of the subjects like age, birth order, educational qualification and employment status of their parents, the family structure (nuclear and joint), size of the family, and the space facilities available to each member of the family were recorded with the objective to obtain truly representative samples for study. The age range of the subjects was between 16 and 19 years and was designed to prevent cohort effect. The samples of the two cultural groups were compared on the context of extraneous variables and have seen relatively homogeneous distribution across two cultures and two gender

## **Design of the Study**

The study aims to incorporate two-way classification of variables: ‘Culture’ (Mizo and Khasi) and ‘Gender’ (boy and girl) for the present study on “A Cross-Cultural Study of the Relationship of Parenting with Personality and Cognition”. Under each of the four cells of the design (2 culture x 2 gender) an equal proportion of adolescents, 100 in each, were included for psychometric evaluation of the behavioural measures as proposed to be incorporated for study. Further, to elucidate the main and conjoint effects of ‘culture’ (Mizo and Khasi) and ‘Gender’ on Parenting styles, personality measure (self esteem, locus of control, and ambiguous tolerance) and cognitive profiles (intellectual ability). Under each of the four cells of the design (2 culture x 2 gender) - with parenting as a covariate - was further aimed to elucidate the significant independent and interaction effects of ‘Culture’ (Mizo and Khasi) and ‘Gender’ on measures of personality (self esteem, locus of control and ambiguity tolerance) and cognitive profiles (intellectual ability).

## **Psychological Tests**

The psychological measure tapping different psychological constructs on the parenting styles, personality and cognitive abilities such as the: (i) Parenting Inventory (PI: Steinberg, 1990; Steinberg et al., 1989, 1991); (ii) the three representative measures of Personality (a) Internal/external locus of control (Loc: Levenson, 1973), (b) Self-esteem (Ses: Rosenberg, 1965), and (c) Ambiguity tolerance (At: MacDonald, 1970); (iii) intellectual ability- Culture Fair Test of Intelligence (CFTI: Cattell, 1973) were selected to be incorporated, to achieve the target objectives of the study. This was with the expectation that if per chance one behavioural measure fails to satisfy, the other may do so, satisfying the strict psychometric criterion as envisioned under the objectives of the study. The selected psychological test instruments are described in the following to make lucid the behavioural variables that are aimed to be investigated across the cultures under study.

## 1. Parenting Inventory:

The parenting Inventory (Steinberg, 1990; Steinberg et al., 1989, 1991) is a 22-item scale with three sub scales/ sub factors (i) Parental involvement (Pi: acceptance/involvement), (ii) Behavioural Control (Bc: strictness/supervision), and (iii) psychological autonomy granting (Pag). It is a four-point Likert type scale (strongly agree, agree somewhat, disagree somewhat, and strongly disagree).

Cultures differ in the social behaviour they demand from their children; thus, children have to learn through experience how people like them are expected to behave in their society. The problem is that acceptable behavior in every society differs for children and adults as the children who imitated the behavior of their parents would not make a success of childhood (Harris, 1999). This diversity that exists in family functioning, in parenting, coupled with diversity family structure; together have pervasive implications for adolescent development. Families, in their structure and function, influence virtually all facets of the youth's psychological and social functioning and may be associated with both positive and negative characteristics of adolescent behaviour and development.

Parenting inventory should differentiate, including parental knowledge (how much the parent knows about the situation of the child), parental expectations (parental rules and expectations of the parent), parental monitoring (parental surveillance and tracking and whether the parent takes initiative to understand the child), parental discipline (reward and punishment of the child in relation to parental expectations), and global parental control with reference to some of the existing models of parenting, such as parental demandingness (e.g., Maccoby & Martin, 1983), and hypothesized that kids who have high **behavioural control** from parents will exercise self-control and discipline (Roberts, Steinberg, 1990). **Parental involvement** with age-appropriate behavioural encouragement and demands combined with limit setting and monitoring (i.e. Authoritative parenting) contribute to good psychosocial, academic and behavioral adjustment among adolescents (Baumrind, 1971, 1991; Steinberg, Dornbush & brown, 1992; Steinberg, Darling & Flatcher, 1995). Recent findings indicate that **parental warmth and involvement, psychological autonomy granting and behavioural control and monitoring** are



associated with security of attachment in late childhood and early adolescence (Karavasillis, Doyle & Margolese, 1999). Low warmth and low control were particularly associated with dismissing and avoidant attachment, and low psychological autonomy granting with preoccupied attachment.

Previous works indicated that the psychological Autonomy dimension appears to be important in defining authoritativeness but less so in differentiating among authoritative, authoritarian, indulgent, and neglectful families. Accordingly, scores on the acceptance/involvement and strictness/supervision dimensions are used to assign families to one of four parenting categories. These categories are defined by trichotomizing the sample on each dimension and examining the two variables simultaneously. Authoritative families are those who score in the upper tertiles on both acceptance/involvement and strictness/supervision, whereas neglectful families are in the lowest tertiles on both variables. Indulgent families are in the highest tertile on involvement but in the lowest tertile on strictness (Steinberg, 1990; Steinberg et al., 1989, 1991).

## **2. Personality Measures**

A large number of studies suggested individual differences in personality associated with individual differences in different cognitive functioning. To meet the objectives of the study pertaining to the parenting influence on personality, and cultural difference and gender difference on personality across the cultures, the following personality measures were selected and details are given below:

### **(a) Rosenberg Self –Esteem Scale (Rosenberg, 1965):**

The Rosenberg Self-esteem Scale (Ses: Rosenberg, 1965) developed by Morris Rosenberg, is a widely-used self-esteem measure in social science research. This scale is a ten-item questionnaire with four choices for each item, ranging from strongly agree (1) to strongly disagree (4). One half of the statements have reverse wording for controlling response bias. On this scale, a high numerical score indicates low self-esteem, while a low numerical score indicates high self-esteem. A score of 10 is the maximum and represents the highest possible self-esteem while the maximum is 40, representing the lowest possible self esteem. Rosenberg (1965, p.30) reports the reproducibility of the scale to be 92% with a test/retest reliability value of

0.85. The original sample for which the scale was developed consisted of 5,024 high school juniors and seniors from 10 randomly selected schools in New York State. Rosenberg (1965) demonstrated that his scale obtained high enough reproducibility and stability coefficients.

Goldsmith (1986) suggested that the Ses factor structure depends on age and other characteristics of the sample. Several investigations supported the scale's unidimensionality (Silbert and Tippett 1965; Crandal 1973; McCarthy and Hoge 1982), or obtained factors that were interdependent and had similar patterns of correlates (Rosenberg 1979; Hagborg 1993). Self-esteem or self-image measures tend to show consistency, continuity, and stability following their formation during the early adolescent years (Carlson, 1965).

**(b) Levenson Internal/External Locus of Control Scale (Levenson, 1973 a-c):**

Locus of control in social psychology refers to the extent to which individuals believe that they can control events that affect them. Understanding of the concept was developed by Julian B. Rotter in 1954, and has since become an important aspect of personality studies. It has three sub scales/ sub factors, such as : (i) Internal Locus of Control (internal), (ii) Powerful Others of the External Locus of Control (powerful others) and (iii) Luck/ Chance external locus of Control (Luck/chance). This measure consists of 24 items, each having a six-point Likert –type scale ranging from strongly disagree (-3) to strongly agree (3). Clusters of eight items each representing the internal, powerful others, and chance or luck subscales. The range of scores for the three scales is from 0-48. Using a student sample, Levenson (1973c) reported Kuder-Richardson reliabilities of 0.64 for the internal scale, 0.77 for the powerful others scale, and 0.78 for the chance scale.

The particular locus of control instrument selected for the present study was designed by Levenson and validated in a series of normative investigations [Hooper and Rice, 1978; Lachman, 1983; Lau et al., 1981; Levenson, 1972, 1973a-c, 1974, 1981; Levenson and Miller, 1976; Prociuk and Breen, 1975; Steitz, 1979; Walkey, 1979]. This tridimensional measure has separate scales for the internal

control, powerful others and chance influences. Factor analyses have supported the separate nature of the three scales with both the powerful others and chance scales positively related to externality on Rotter's (1954) original scale while the internal correlates inversely with externality scores [Levenson, 1973c]. The possible theoretical relationship between the present scales and fluid and crystallized ability factors is discussed in Lachman et al.[1982].

Individuals with a high internal locus of control believe that events result primarily from their own behavior and actions. Those with a low external locus of control believe that powerful others, fate, or chance primarily determine events. Those with a high internal locus of control have better control of their behavior, tend to exhibit more political behaviors, and are more likely to attempt to influence other people than those with a low external locus of control. Those with a high internal locus of control are more likely to assume that their efforts will be successful. They are more active in seeking information and knowledge concerning their situation. One's "locus" (Latin for "place" or "location") can either be internal (meaning the person believes that they control their life) or external (meaning they believe that their environment, some higher power, or other people control their decisions and their life).

Locus of control is the framework of Rotter's (1954) social learning theory of personality. Lefcourt (1976) defined perceived locus of control as follows: "Perceived control is defined as a generalized expectancy for internal as opposed to external control of reinforcements" (Lefcourt 1976). Rotter (1975) cautioned that internality and externality represent two ends of a continuum, not an either/or typology. Internals tend to attribute outcomes of events to their own control. Externals attribute outcomes of events to external circumstances.

**(c) Revised Ambiguity Tolerance Scale (MacDonald, 1970):**

The Ambiguity Tolerance Scale (Mc Donald, 1970), adapted from Rydell and Rosen (1966), consists of 20 true and false items which are designed to assess a subject's tolerance for ambiguity. The range of scores is from 0 to 20, with higher scores representing

a higher degree of ambiguity tolerance. The internal consistency estimate for the 20-item scale was 0.73 using the Kuder-Richardson Formula 20 (MacDonald, 1970).

The concept of ambiguity (in) tolerance or its equivalents has attracted researchers' attention since its formal origins in the work of Frenkel-Brunswik (1948) around the end of the 1940s, the behavioural characteristics associated with ambiguity tolerance (At) such as resistance to apparently changing stimuli, premature selection of a single solution in an ambiguous problem and reluctance to change it, inability to consider the possibility of positive and negative traits in the same person, acceptance of "black or white" ideas about life, seeking certainty, a tendency to use rigid classification categories, etc. (Furnham, 1994). Ambiguity Tolerance whose goal is to measure an individual's cognitive orientation towards various types of ambiguous stimuli, using a short enough test to avoid fatigue when used concurrently with other instruments, but which has acceptable levels of reliability and validity. Ambiguity is the perception derived from a cognitive challenge caused by the lack of information or because such information is diffuses. Ambiguity is related to uncertain courses of action in which the risks associated with possible future scenarios are either unknown or difficult to calculate (Ellsberg, 1961; Lauriola & Levin, 2001).

Ambiguity is the impossibility of specifying a distribution with a concrete probability. Thus, when one must deal with a situation that requires a choice or an appraisal, ambiguity is perceived as a threat, presenting a cognitive challenge insofar as one desires information that either does not exist or is inaccessible. Ely (1989) defined tolerance of ambiguity as one's acceptance of confusing situations and a lack of clear lines of demarcation. Naiman et al. (1978) and Ehrman and Oxford (1990) more broadly referred to the concept as a facet of personality characteristics. Ehrman (1993, p. 331) provided a three part model of the concept which includes "the ability to take in new information ... to hold contradictory or incomplete information without either rejecting one of the contradictory elements or coming to premature closure on an incomplete schema ... to adapt one's existing cognitive, affective, and social schemata in light of new material."

### 3. Intellectual Ability:

The intellectual ability is measured by employing **Cattell's (1973) Culture Fair Test of Intelligence (CFIT)**. Scale 3 of the CFIT was selected as it is applicable to age 13 to 14 onwards and have greater refinement in the higher intelligence range with higher difficulty level of the items in the scale. The selection of Scale-3 was made based on a pilot study of the target population. The subscale and sub factors of CFIT are : (i) Test –I (Series: Incomplete and progressive series); (ii) Test –II (classification : different from the other four); (iii) Test –III (matrices : to complete the design or matrix); (iv) Test – IV ( conditions or topology :duplicate one from the five choices). Each of the subscales contained Form A and B for administrative convenience, as they are both required for the full test to provide greater precision. Accordingly Form A and B were applied in the present study but administered separately by following the given instruction of the Test Manual. The higher scores imply greater ability in the specific cognitive ability or intellectual ability.

Raymond B. Cattell created the Culture Fair Intelligence Test (CFIT : Cattell, 1973). Cattell argued that general intelligence (g) exists and that it consists of fluid intelligence (Culture free) and crystallized intelligence (traditional/ culture based), and shown to be effective in many countries across culture varieties (Rodd, 1958; Knapp, 1960). The relatively high loading of the Culture Fair Intelligence Test on the fluid intelligence factor indicates that the Culture Fair scale does, in fact, have reasonably high direct concept validity with respect to the concept of fluid intelligence. CFIT separates as distinct, but correlated factor from crystallized ability, ability goes on in training, education and experiences beyond developmental age as being crystallized (Horn & Cattell, 1967). Scoring was done with the help of scoring keys, raw scores were converted into standardized scores.

It has been suggested that different cultures may have different attitudes towards the usage of time. A person may have learned to work as fast as possible when he is in a timed test situation, whereas in a different culture this might not be the case. In this event, giving the test under untimed conditions would make cross cultural comparisons fairer. Also, within any given culture there may be a wide range of responses to the timed condition. Some individuals may do better when they are under

pressure, whereas others may become very anxious and therefore not perform at their highest level. Thus, an untimed version of the test may control for some of the motivational and personality differences that can distort test performance. It is possible that the untimed IQ score would be a better predictor since, in real life, the events that result in job success do not usually involve solving problems under strictly timed conditions, but often allow for a quite lengthy concentration on the problem in hand. In accord with the general literature, it was assumed that the racial-ethnic groups would differ in knowledge of the meanings of words taken from standard IQ tests. As Sternberg (2000) points out, the processes of intelligence may be the same from culture to culture, but a person is called more or less intelligent based on socially approved standards of what is important to know. A culture-fair test of intelligence allows basic abilities to be measured and would allow those with appropriate intellectual skills to pursue further schooling, and based on learning the meanings of new words, sayings, similarities, and analogies is predictive of both a standard assessment of scholastic aptitude and of academic achievement.

### **Procedures**

The subjects were tested by using - (i) Parenting Inventory (PI: Steinberg, 1990; Steinberg et al., 1989, 1991); (ii) the three representative measures of Personality (a) Internal/External Locus of Control Scale (Loc: Levenson, 1973), (b) Self-Esteem Scale (Ses: Rosenberg, 1965), and (c) Revised Ambiguity Tolerance Scale (At: MacDonald, 1970); (iii) Intellectual Ability- Culture Fair Test of Intelligence (CFIT: Cattell, 1973) were incorporated to achieve the target objectives of the study.

The ‘**Mizo**’ and ‘**Khasi**’ including boys and girls subjects were tested in classroom settings in the presence of the researcher in a group comprising of 40 – 50 subjects of either gender in each group. The researcher does the needful for conduct of test administration sequentially. The researcher saw to it that seats were arranged to avoid imitation, described the purpose of the study, distributed the questionnaires carefully giving instructions following the prescription of the test manual of each psychological scales, instructed the subjects to complete the whole questions and to use their own clear thinking in giving answers to any questions. After completion of

the test, the researcher checked the answer sheets carefully to screen out any questionnaires with missing or wrong answer, and then scoring was done as per prescribed scoring procedures. The researcher herself did all the collection of the data to ascertain any required precautions by following the prescribed test manuals, from the two cultural groups.

### **Statistical Analyses**

The obtained scores on the series of behavioural measures shall be analysed by employing inferential statistics. Firstly, the behavioural measures shall be factor analysed with the objective to ensure the comparability of the test scores across samples of the study as the psychological test instruments of their proven psychometric adequacy cannot be assumed to carry their psychometric properties when transported and applied in a new cultural setting. Secondly, the correlation of coefficients between the measures of the dependent variables shall be computed to form basis for factor analysis, and to illustrate the cluster(s) of variables related to parenting style correlates of personality and cognition. Thirdly, utilizing factorial designs shall make analysis of variance computations. For this purpose, the ANOVA technique was employed to elucidate independent and interaction effect of 'culture' and 'gender'. Finally, simple and step wise multiple regression analyses were employed to elucidate the predictive relationships among the measures of the dependent variables

The overall analyses and outcomes are presented in Chapter-IV.

**Chapter-IV**  
**Results and Discussion**



## **Chapter – IV**

### **Results and Discussion**

Four hundred adolescents comprising of 200 Mizo (100 male and 100 female) representing the patrilineal, and 200 Khasi (100 male and 100 female) representing matrilineal cultural groups were randomly sampled by following a purposive random sampling procedure with equal proportion of subjects under each cell of the design (n=100). The outcome of two cultural groups - Mizo and Khasi, were selected to represent the two types of culture namely the patrilineal (Mizo) and matrilineal (Khasi), for the study of culture-specific and cross-cultural studies on socio-cultural variables on parenting with its effects on personality and cognitive/intellectual abilities, were summarily presented the study.

#### **Psychometric Properties of the Behavioural Measures**

The parametric statistical assumptions of normality, linearity, and homogeneity checking were done with an objective to make a decision on the appropriate statistical treatment for further analyses on the raw data for simple and understandable presentation of the results, and the descriptive statistics of the Scales/Subscales of the behavioural measures are presented in Tables - 1 to 3.

Table-1: Descriptive statistics of the Scales/Subscales of the Behavioural measures of mean and standard deviation of the Scales/Subscales of the behavioural measures (PI, and SES) for female, male and whole samples of the two cultures.

Source of variance	Culture	Gender	Mean	Std. Deviation	N
Parental Involvement (Pi)	Mizo	Female	29.12	3.09	100
		Male	26.61	2.55	100
		Total	27.86	3.09	200
	Khasi	Female	23.95	3.15	100
		Male	20.54	3.51	100
		Total	22.24	3.74	200
	Total (Mizo +Khasi)	Female	26.53	4.05	200
		Male	23.57	4.31	200
		Total	25.05	4.43	400
Psychological Autonomy Granting (Pag)	Mizo	Female	16.58	2.84	100
		Male	17.98	3.09	100
		Total	17.28	3.04	200
	Khasi	Female	20.94	3.57	100
		Male	25.48	3.78	100
		Total	23.21	4.32	200
	Total (Mizo +Khasi)	Female	18.76	3.89	200
		Male	21.73	5.10	200
		Total	20.24	4.77	400
Behavioural Control (Bc)	Mizo	Female	25.79	2.70	100
		Male	23.61	2.23	100
		Total	24.70	2.70	200
	Khasi	Female	18.84	2.99	100
		Male	17.40	4.17	100
		Total	18.12	3.69	200
	Total (Mizo +Khasi)	Female	22.31	4.49	200
		Male	20.50	4.56	200
		Total	21.41	4.61	400
Self esteem (Ses)	Mizo	Female	22.86	3.44	100
		Male	23.93	3.49	100
		Total	23.39	3.50	200
	Khasi	Female	22.53	3.45	100
		Male	22.08	4.08	100
		Total	22.30	3.78	200
	Total (Mizo +Khasi)	Female	22.69	3.44	200
		Male	23.00	3.90	200
		Total	22.85	3.68	400

Table-2: Descriptive statistics of the Scales/Subscales of the Behavioural measures of mean and standard deviation of the Scales/Subscales of the behavioural measures (LOC and AT) for female, male and whole samples of the two cultures.

Source of variance	Culture	Gender	Mean	Std. Deviation	N
Internal locus of Control	Mizo	Female	32.32	5.10	100
		Male	29.61	6.06	100
		Total	30.96	5.75	200
	Khasi	Female	33.34	8.48	100
		Male	33.17	7.72	100
		Total	33.25	8.09	200
	Total (Mizo +Khasi)	Female	32.83	7.00	200
		Male	31.39	7.15	200
		Total	32.11	7.10	400
Powerful other: Locus of Control	Mizo	Female	21.07	6.81	100
		Male	20.50	7.19	100
		Total	20.78	6.99	200
	Khasi	Female	21.72	9.49	100
		Male	21.56	9.38	100
		Total	21.64	9.41	200
	Total (Mizo +Khasi)	Female	21.39	8.25	200
		Male	21.03	8.35	200
		Total	21.21	8.29	400
Lucky and chance: Locus of control	Mizo	Female	26.88	6.56	100
		Male	27.30	6.64	100
		Total	27.09	6.59	200
	Khasi	Female	27.00	7.755	100
		Male	27.48	7.67	100
		Total	27.24	7.70	200
	Total (Mizo +Khasi)	Female	26.94	7.16	200
		Male	27.39	7.15	200
		Total	27.16	7.15	400
Ambiguity Tolerance (At)	Mizo	Female	11.41	2.30	100
		Male	16.37	2.75	100
		Total	13.89	3.55	200
	Khasi	Female	14.75	2.46	100
		Male	18.28	1.42	100
		Total	16.51	2.67	200
	Total (Mizo +Khasi)	Female	13.08	2.90	200
		Male	17.32	2.39	200
		Total	15.20	3.40	400

Table-3: Descriptive statistics of the Scales/Subscales of the Behavioural measures of mean and standard deviation of the Scales/Subscales of the behavioural measures (CFIT) for female, male and whole samples of the two cultures.

Source of variance	Culture	Gender	Mean	Std. Deviation	N
T1 (A+B)	Mizo	Female	8.01	2.46	100
		Male	7.91	1.93	100
		Total	7.96	2.21	200
	Khasi	Female	7.10	3.08	100
		Male	4.48	3.11	100
		Total	5.79	3.36	200
	Total (Mizo +Khasi)	Female	7.55	2.82	200
		Male	6.19	3.10	200
		Total	6.87	3.04	400
T2 (A+B)	Mizo	Female	8.00	2.04	100
		Male	7.54	1.90	100
		Total	7.77	1.98	200
	Khasi	Female	6.06	3.03	100
		Male	4.53	3.12	100
		Total	5.29	3.16	200
	Total (Mizo +Khasi)	Female	7.03	2.76	200
		Male	6.03	2.99	200
		Total	6.53	2.91	400
T3(A+B)	Mizo	Female	6.91	2.79	100
		Male	6.93	2.53	100
		Total	6.92	2.65	200
	Khasi	Female	5.14	3.44	100
		Male	2.92	2.69	100
		Total	4.03	3.28	200
	Total (Mizo +Khasi)	Female	6.02	3.25	200
		Male	4.92	3.29	200
		Total	5.47	3.31	400
T4(A+B)	Mizo	Female	5.29	1.75	100
		Male	5.06	1.66	100
		Total	5.17	1.70	200
	Khasi	Female	3.08	2.16	100
		Male	2.81	2.55	100
		Total	2.94	2.36	200
	Total (Mizo +Khasi)	Female	4.18	2.25	200
		Male	3.93	2.42	200
		Total	4.06	2.34	400

Results (Tables -1 to 3) show the mean and standard deviation of the scale/subscales of the behavioural measures of: (i) parenting styles (Steinberg, 1990; Steinberg et al., 1989, 1991); (ii) the three representative measures of Personality : (a) internal/external locus of control (Levenson, 1973), (b) self-esteem (Rosenberg, 1965), (c) ambiguity tolerance (MacDonald, 1970); and (iii) cognitive /intellectual ability (Cattell, 1973), for each cell of the design (n=100). d.

The preliminary psychometric check of the behavioural measures (Table-4) included : (i) item-total coefficient of correlation, (ii) reliability coefficient (Cronbach alpha and spit-half reliability for the sub-scales/sub-factors) revealed considerable consistency over the level of analyses that determined applicability of the

scales/subscales of the behavioural measures : (i) parenting inventory (Steinberg, 1990; Steinberg et al., 1989, 1991); (ii) the three representative measures of Personality (a) Internal/external locus of control (Levenson, 1973), (b) self-esteem (Rosenberg, 1965), and (c) ambiguity tolerance (MacDonald, 1970); (iii) intellectual ability (Cattell, 1973). The data was retained for further analyses as it fulfilled the static assumption of linearity, homogeneity tests (Glass et al., 1972; Rogan & Keselman, 1977)

The psychometric adequacies of the Parenting Inventory scales (Steinberg, 1990; Steinberg et al., 1989, 1991) which was employed in the present study was worked out and validated in the same population in a parallel study (Lalthlanglana, 2010). However, confirmatory to the parallel findings, the psychometric properties of the behavioural measures was computed again in the same population along with other selected psychological tests. The results confirmed adequacies of the psychometric properties of the selected scales for measurement purposes for the present study. The Item-Total coefficient of correlation (as an index of internal consistency and item validity) was ascertained for the scales/subscales of the behavioural measures with the criterion of items showing item-total coefficient of correlation more than .10. The reliability coefficients (Cronbach alphas and Spearman-Brown Coefficient) of the specific scales/subscales of the behavioural gamut were also computerized. The Cronbach alpha reliability falls between .51 to .85 and the Spearman-Brown Coefficient falls between .52-.84 showing the applicability of the selected psychological scales for measurement purposes in the selected population under study. The preliminary psychometric analyses for each of the specific items and scales/subscales determined the applicability of the selected psychological tests for measurement purposes with the objectives to ensure further statistical analyses which are presented in Table-4.

Results (Table -4) show that range of Item-total coefficient of correlation and reliability indices emerged to be vigorous at each level of analyses. Overall, the reliability coefficients emerged to be robust demonstrating the dependability of the test scales for measurement purposes in the project populations- Mizo and Khasi.

The mean and standard deviation values on the behavioural measures are shown in Tables -1 to 3. The predictive validity of the test scores was estimated by embedding the independent effect of two Cultures –Mizo and Khasi on almost all the behavioural measures employed in this present study, and also interaction effects of ‘Culture x Gender’ on the test scores for two culture samples (whole samples). The Levene’s Test of Equality of Error Variances of the dependent variable is equal across cultural groups as shown in Table-5, which revealed the interpretability of the analyses.

In sum, the analyses for the preliminary psychometric properties portrayed the applicability of the concerned scale/subscale of the behavioural measures for measurement purpose in the present study. The scale constructed and validated for measurement of theoretical construct for a given population are need to be checked for its reliability and validity as it may not be reliable and valid in another cultural setting (Berry, 1974; Eysenck & Eysenck, 1983; Witkin & Berry, 1975) as the cultural practices, norms and gender status and roles may differ according to derived-etic approach assumption (Pootinga, 1989), due to the influence of differential social desirability and response (Van de Vjver & Leung, 1997).

Table-4: Item-Total coefficient correlation and reliability coefficients (Cronbach alpha and Spearman-Brown Coefficient) of the Scales /Subscales of the Behavioural measures (PI, SES, LOC, RAT, CFTI) for the whole Samples.

Variance	Parenting Inventory			Self esteem	Locus of control			Rosenberg ambiguity tolerance	Culture fair test of Intelligence			
	Pi	Pag	Bc		internal	power	chance		T1 (A+B)	T2 (A+B)	T3 (A+B)	T4 (A+B)
Mean	25.06	20.25	21.42	22.85	8.11	2.78	3.17	15.20	6.88	6.53	5.48	4.06
S.D	4.44	4.77	4.62	3.68	7.11	8.29	7.16	3.40	3.04	2.92	3.32	2.34
Variance	19.68	22.76	21.35	13.58	50.50	68.82	51.25	11.59	9.26	8.52	10.99	5.49
range	.66-.68	.64-.70	.63-.72	.47-.56	.50-.56	.61-.69	.43-.51	.70-.72	.76-.81	.70-.74	.81-.84	.73-.78
No of items	9	9	8	10	8	8	8	20	12	14	12	8
Alpha	0.75	.70	.69	.54	.55	.67	.51	.72	.80	.74	.85	.77
Split half	.76	.84	.70	.50	.51	.59	.56	.64	.71	.66	.76	.73

Table –5 : Levene’s Test of Equality of Error Variances on the behavioural measures.

	F	df1	df2	Sig.
PI	3.83	3	396	.010
PAG	3.14	3	396	.025
BC	4.80	3	396	.003
SES	1.15	3	396	.328
INTERNAL	9.35	3	396	.000
POTHER	8.45	3	396	.000
LUCKCH	.84	3	396	.472
AT	14.53	3	396	.000
Test 1(A+B)	13.84	3	396	.000
Test II(A+B)	14.05	3	396	.000
Test III(A+B)	6.55	3	396	.000
Test IV(A+B)	18.26	3	396	.000

Tests the null hypothesis that the error variance of the dependent variable is equal across groups.

a. Design: Intercept + Culture + Gender + Culture \* Gender

### Relationship of the Behavioural Measures

The bivariate relationships between the scales /sub-scales of the behavioural measures were computed and are presented in Table-6. The bivariate correlation matrix (Table-6) indicated the relationships among the scales/sub-scales of the behavioural measures accounting for whole samples of the two cultural groups (Mizo and Khasi).

The results (Table-6) indicated the relationships between the scales/sub scales of the behavioural measures for the whole sample (2 cultures plus 2 genders ) revealed that : (a) Pi is positively correlated with Bc; and T1, T2, T3, T4 of the CFTI. However, Pi is negatively correlated with Pag, and AT behaviour measures; (b) Pag manifested positive correlation with At, but emerged to be negatively correlated with Bc and the 4 sub-tests of the CFTI; (c) Bc has negative correlation with AT, but is positively correlated with the 4 sub-tests of intellectual ability; (d) Ses Show positive correlation with both the sub factors of external Loc, but negatively so with internal Loc; (e) Powerful others of Loc show positive correlation with luck/chance of Loc (f)s AT exhibits negative correlation with all the sub-tests of CFTI,; and (g) the 4 sub-tests of CFTI are positively correlated with each other.

Table-6: Relationships (Pearson Correlation) of the scale/ sub-scales of the behavioural measures for the whole sample in Pre-test (upper diagonal).



Source of variance	Pag	BC	SES	Internal	Powerful other	Lucky chance	AT	T1 (A+B)	T2A (A+B)	T3A (A+B)	T4A (A+B)
PI	-0.68**	0.86**	-0.01	-0.00	-0.01	0.03	-0.42**	0.34**	0.27**	0.33**	0.33**
Pag	1	-0.64**	-0.05	0.10*	0.05	0.04	0.41**	-0.35**	-0.37**	-0.33**	-0.34**
Bc		1	0.05	-0.03	-0.03	0.03	-0.37**	0.32**	0.27**	0.36**	0.37**
SES			1	-0.24**	0.26**	0.12*	0.04	0.01	0.04	0.03	0.08
Internal				1	0.06	-0.34**	-0.02	0.04	-0.03	-0.04	-0.05
Powerful others					1	0.42**	0.03	-0.10*	-0.08	-0.08	-0.06
Lucky chance						1	0.09	0.01	-0.03	-0.04	0.02
AT							1	-0.25**	-0.22**	-0.19**	-0.20**
T1 (A+B)								1	0.60**	0.58**	0.34**
T2 (A+B)									1	0.56**	0.33**
T3 (A+B)										1	0.40**
T4 (A+B)											1

### Predictability of ‘Culture’ and ‘Gender’ on behavioural measures

The result of 2x2 ANOVA {2 cultures (Mizo and Khasi) x 2 gender (boys & girls)} on the behavioural measures, an index of the predictive validity of the test scores, is systematically analyzed and presented subsequently in the Table- 7&8 .

The results of 2x2 ANOVA (2 culture x 2 gender) on measures of the dependent variables are given in Tables 7 & 8. Results manifested :

(a) significant independent effects of ‘Culture’ on Parenting Involvement (Pi), Psychological Autonomy Granting (Pag), Behavioural Control (BC) subscales of the Parenting Inventory (PI); Internal of the subscale of Locus of control; Self Esteem (Ses); Ambiguity Tolerance (AT), and intellectual ability dependent variables. Mean comparison (Table : 1-3) revealed (i) greater scores in Mizo than in Khasi adolescents on Pi, Bc, Ses, and intellectual ability; and (ii) greater scores in Khasi than in Mizo adolescents on Pag, Internal locus of control, and AT measures.

(b) significant independent effects of ‘Gender’ on Pi, Pag, Bc, Internal Loc, AT, T1, T2 & T3 of the CFTI dependent variables. Mean comparison (Table 1-3) revealed (i) greater scores in girls than in boys on Pi, Bc, internal Loc, T2, T3, and T4

of the CFTI ; and (ii) greater scores in boys than in girls on Pag, AT and T1 of the CFTI.

( c) significant interaction effect of ‘culture x gender’ on Pi, Pag, Ses, AT, T1, T2, and T3 of the CFTI measures of the dependent variables.

Table-: 7 Results of One-way ANOVA (K=2) for ‘Culture’ and ‘Gender’ on the behavioural measures of the Subscales of PI, SES, and Loc for whole samples.

Dependent Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
Parental Involvement (Pi)	Culture	3158.44	1	3158.44	329.32	.00	.45
	Gender	876.16	1	876.16	91.36	.00	.19
	Culture x Gender	20.25	1	20.25	2.11	.05	.15
	Error	3797.94	396	9.59			
Psychological Autonomy Granting (Pag)	Culture	3516.49	1	3516.49	313.99	.00	.44
	Gender	882.09	1	882.09	78.76	.00	.17
	Culture x Gender	246.49	1	246.49	22.00	.00	.05
	Error	4434.92	396	11.19			
Behavioural Control (Bc)	Culture	4329.64	1	4329.64	448.14	.00	.53
	Gender	327.61	1	327.61	33.91	.00	.07
	Culture x Gender	13.69	1	13.69	1.42	.24	.004
	Error	3825.82	396	9.66			
Self Esteem (Ses)	Culture	118.81	1	118.81	9.012	.00	.02
	Gender	9.61	1	9.61	.73	.39	.002
	Culture x Gender	57.76	1	57.76	4.38	.04	.01
	Error	5220.82	396	13.18			
Internal: Locus of control	Culture	524.41	1	524.41	10.78	.00	.03
	Gender	207.36	1	207.36	4.26	.04	.01
	Culture x Gender	161.29	1	161.29	3.31	.07	.07
	Error	19256.10	396	48.63			
Powerful others: external locus of control	Culture	73.10	1	73.10	1.06	.30	.003
	Gender	13.32	1	13.32	.19	.66	.00
	Culture x Gender	4.20	1	4.20	.061	.81	.000
	Error	27368.31	396	69.11			
Lucky chance: external locus of control	Culture	2.25	1	2.25	.04	.84	.84
	Gender	.84	1	20.25	.39	.53	.001
	Culture x Gender	.00	1	.09	.00	.97	.00
	Error	20424.52	396	51.58			
Ratt's Ambiguity Tolerance	Culture	689.063	1	689.063	131.035	.00	.24
	Gender	1802.003	1	1802.003	342.677	.00	.46
	Culture x Gender	51.123	1	51.123	9.722	.00	.02
	Error	2082.410	396	5.259	2082.410	396	5.25

Table- 8: Results of One-way ANOVA (K=2) for ‘Culture’ and ‘Gender’ on the behavioural measures of the Subscales of CFTI of Mizo and Khasi samples.

Dependent Variable	Sources of Variation	Sum of Squares	df	Mean Square	F	Sig.	Partial Eta Squared
T1 (A+B)	Culture	470.890	1	470.890	64.767	.000	.14
	Gender	184.960	1	184.960	25.440	.000	.06
	Culture x Gender	184.960	1	184.960	25.440	.000	.06
	Error	2879.140	396	7.271			
T2 (A+B)	Culture	612.563	1	612.563	91.214	.000	.18
	Gender	99.003	1	99.003	14.742	.000	.03
	Culture x Gender	28.623	1	28.623	4.262	.040	.01
	Error	2659.390	396	6.716			
T3 (A+B)	Culture	835.210	1	835.210	100.040	.000	.20
	Gender	121.000	1	121.000	14.493	.000	.03
	Culture x Gender	125.440	1	125.440	15.025	.000	.03
	Error	3306.100	396	8.349			
T4 (A+B)	Culture	497.290	1	497.290	116.733	.000	.22
	Gender	6.250	1	6.250	1.467	.227	.00
	Culture x Gender	.040	1	.040	.009	.923	.00
	Error	1686.980	396	4.260			

### **Regression Analysis**

Regression analyses in the prediction of parenting styles on Self Esteem, Ambiguity Tolerance, locus of control and Cognitive function was attempted to determine the antecedents and consequences among the behavioural measures of the theoretical construct as envisioned. The predictors (Parental Involvement, Psychological autonomy granting and behavioural control of parenting styles) are entered in the regression model and the resultant outcomes on the criterion (Self Esteem, Ambiguity Tolerance, Locus of control and Cognitive function) are sequentially presented in Tables- 9 to 13.

### **Prediction of Parenting Styles on self esteem**

The regression model with the Parenting styles had significant effect ( $F=2.46$ ;  $p<.01$ ). The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table- 9, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 1&2**, respectively.

Results Table-9 revealed that parental involvement predicted self esteem with 13% as indicated by the  $R^2$ , and The parental involvement predicted 25% significant

at .01 and behavioural control predicted 21% significant at .05 as indicated by beta values in prediction of self esteem. The regression linearity and the normal distribution of the data are confirmatory to the trustworthiness of the PI in predicting self esteem among the samples of the present study.

Table-9: Results of the regression analysis and the resulting ANOVA with the Self esteem as criterion and subscales of parenting inventory as predictor for the whole samples.

Model	R	R Square	Adjusted R Square	Standardized Coefficients		
				Beta	t	Sig.
Pi	.135 <sup>a</sup>	.018	.011	-.254	-2.455	.015
Pag				-.085	-1.243	.215
Bc				.216	2.165	.031
ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
Pi	Regression	98.753	3	32.918	2.456	.06
Pag	Residual	5308.247	396	13.405		
Bc	Total	5407.000	399			

a. Predictors: (Constant), BC, PAGTT, PI  
 b. Dependent Variable: SES

Figure -1: Histogram depicting the distribution of the residuals on Self esteem for the whole samples.

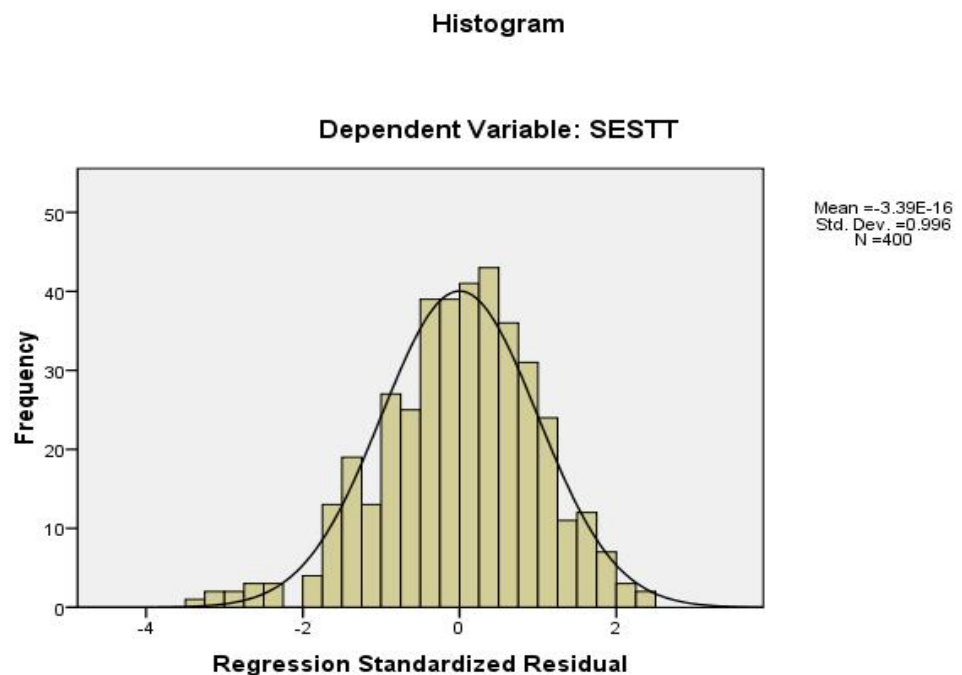
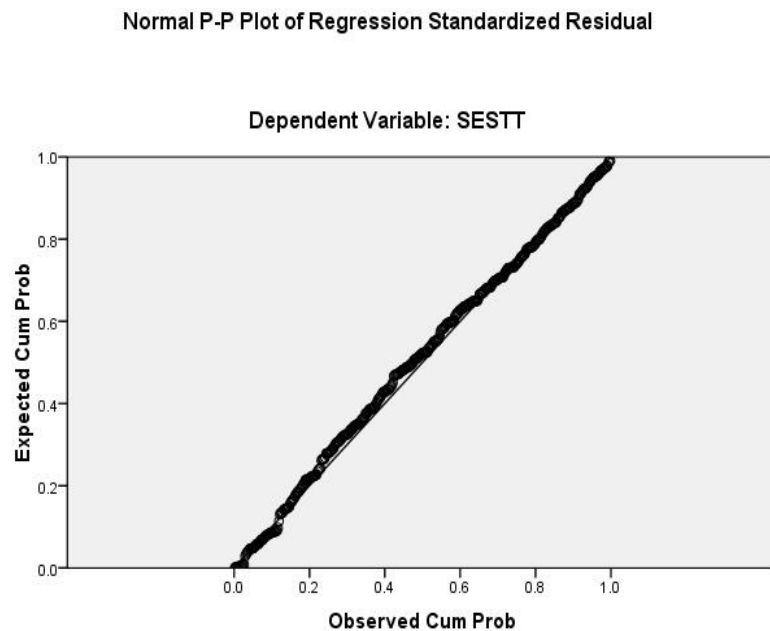


Figure-2: Graph depicting the regression slope in the prediction of Self esteem.



***Prediction of Parenting styles on Locus of control:***

(i) Internal Locus of Control.

The regression model with the Parenting styles had significant effect ( $F=2.57$ ;  $p<.05$ ). Among the subscales of Parenting Scale, only the psychological autonomy granting could evince the independent significant effect ( $F=2.48$ ;  $p<.01$ ) as predictor for internal locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-10, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure-3&4**, respectively.

Results Table-10 revealed that parenting styles predicted internal locus of control with 1% as indicated by the R Square value of .01, with F values of 2.57 significant at .05 levels. The regression linearity and the normal distribution of the data are confirmatory to the trustworthiness of the Pag in predicting internal locus of control among the samples of the present study. The subscales of parenting styles indicated psychological autonomy granting predicted 17% as indicated by beta value in prediction of internal locus of control.

Table-10: Results of the regression analysis and the resulting ANOVA with the internal (locus of control) as criterion, and the subscales of parenting inventory as predictor for the whole samples.

Model	R	R Square	Adjusted R Square	Standardized Coefficients		
				Beta	t	Sig.
Pi	.138 <sup>a</sup>	.019	.012	.110	1.740	.08
Pag				.170	2.481	.01
Bc				-.082	-.818	.41
ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
Pi	Regression	385.144	3	128.38	2.57	.05
Pag	Residual	19764.016	396	49.90		
Bc	Total	20149.160	399			

a. Predictors: (Constant), BC, PAGTT, PI

b. Dependent Variable: SES

Figure -3: Histogram depicting the distribution of the residuals on Internal Locus of Control for the whole samples.

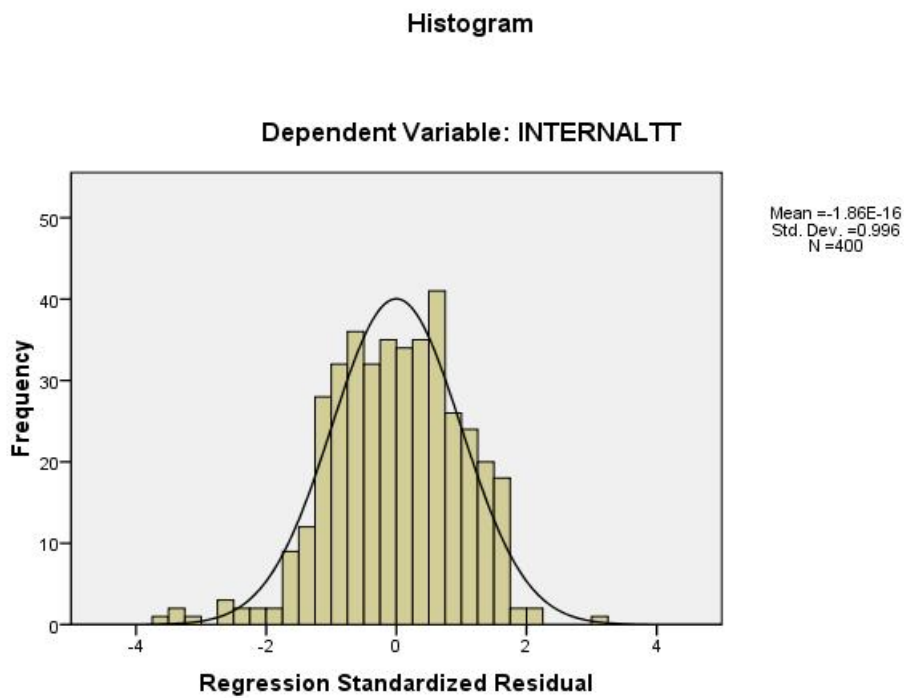
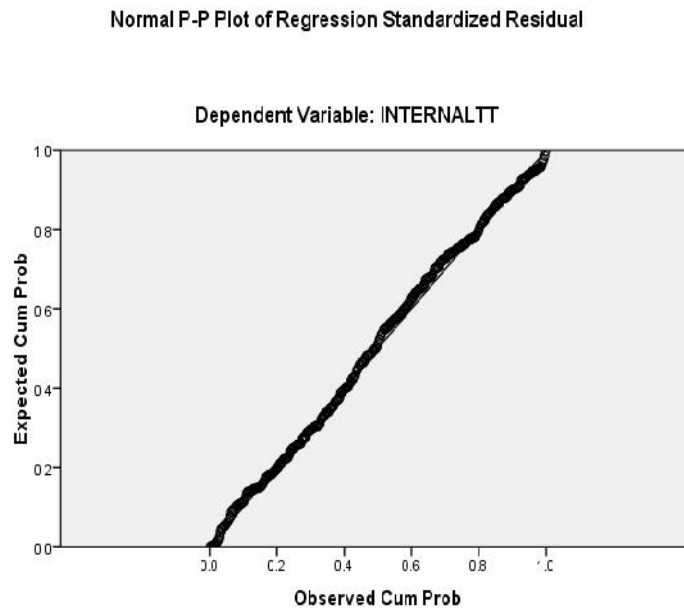


Figure-4: Graph depicting the regression slope in the prediction of Internal Locus of Control.



***Prediction of parenting styles on Powerful others of the external Loc.***

Among the subscales of Parenting Inventory, no subscales of parenting styles could evince the independent effect as predictors for powerful others of the external locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values are presented in Table-11, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 5&6**, respectively.

***Prediction of Parenting Styles on Luck/chance of the external Locus of Control.***

Among the subscales of Parenting Scale, only the psychological autonomy granting could demonstrate the independent effect  $p < .05$  as predictors for luck/chance of the external locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-12, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 7&8**, respectively.



Table-11: Results of the regression analysis and the resulting ANOVA with the powerful other (locus of control) as criterion, and the subscales of parenting inventory as predictor for the whole samples.

Model	R	R Square	Adjusted R Square	Standardized Coefficients		
				Beta	t	Sig.
Pi	.064 <sup>a</sup>	.004	-.003	.074	.707	.480
Pag				.069	.999	.318
Bc				-.052	-.520	.603
ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
Pi	Regression	111.166	3	37.055	.537	.657 <sup>a</sup>
Pag	Residual	27347.772	396	69.060		
Bc	Total	27458.937	399			

a. Predictors: (Constant), BC, PAGTT, PI

b. Dependent Variable: powerful others

Figure -5: Histogram depicting the distribution of the residuals on powerful others of the external Locus of Control for the whole samples.

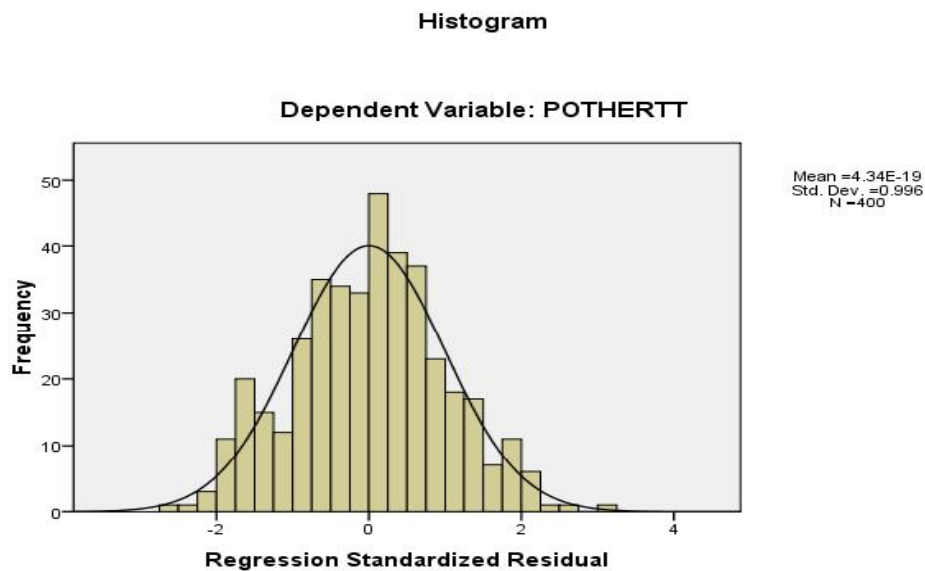
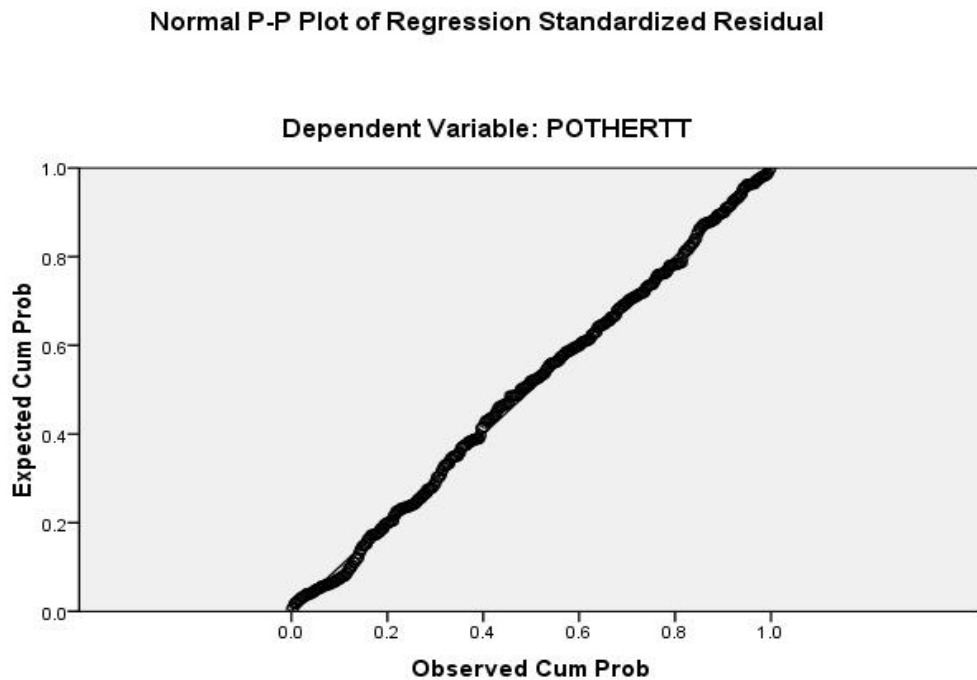


Figure-6: Graph depicting the regression slope in the prediction of powerful others of the external Locus of Control for the whole samples.



Results Table-12 revealed that the psychological autonomy granting sub factor of Parenting styles is 14% significant at .05 as indicated by beta value in prediction of lucky/chance of the external locus of control .

Table-12: Results of the regression analysis and the resulting ANOVA with the lucky chance of the external of locus of control as criterion, and the subscales of parenting inventory as predictor for the whole samples.

Model	R	R Square	Adjusted R Square	Standardized Coefficients		
				Beta	t	Sig.
Pi	.106 <sup>a</sup>	.011	.004	.110	1.061	.289
Pag				.136	1.980	.048
Bc				.020	.204	.838
ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
Pi	Regression	227.583	3	75.861	1.486	.218 <sup>a</sup>
Pag	Residual	20219.527	396	51.059		
Bc	Total	20447.110	399			

a. Predictors: (Constant), BC, PAGTT, PI

b. Dependent Variable: lucky chance

Figure -7: Histogram depicting the distribution of the residuals on Lucky chance of the external of locus of control for the whole samples.

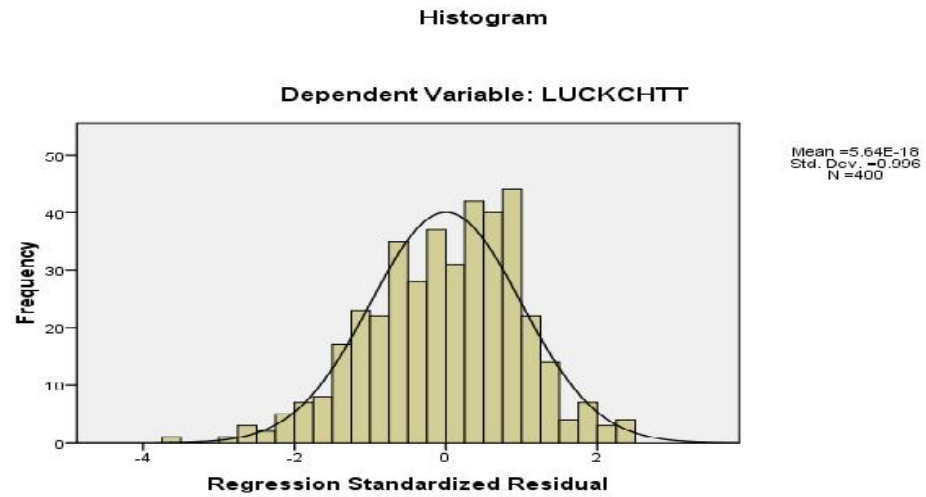


Figure-8: Graph depicting the regression slope in the prediction of Lucky chance of the external of locus of control for the whole samples.

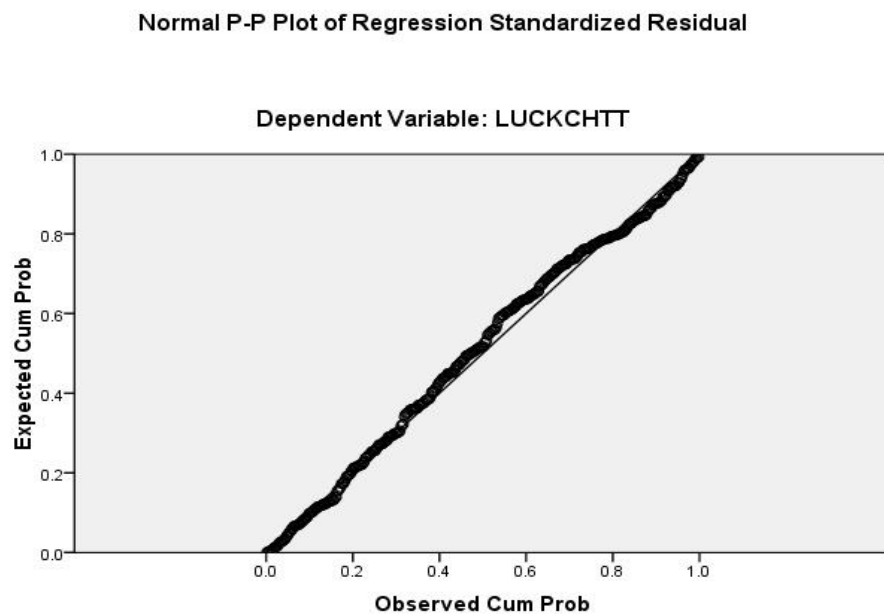


Table-13: Results of the regression analysis and the resulting ANOVA with the Ambiguity tolerance as criterion and subscales of parenting inventory as predictor for the whole samples.

Model	R	R Square	Adjusted R Square	Standardized Coefficients		
				Beta	t	Sig.
Pi	.452 <sup>a</sup>	.204	.198	-.263	-2.824	.005
Pag				.236	3.832	.000
Bc				.006	.072	.943
ANOVA						
Model		Sum of Squares	df	Mean Square	F	Sig.
Pi	Regression	944.005	3	314.668	33.856	.000 <sup>a</sup>
Pag	Residual	3680.593	396	9.294		
Bc	Total	4624.597	399			

Figure -

a. Predictors: (Constant), BC, PAGTT, PI  
 b. Dependent Variable: AT

9: Histogram depicting the

distribution of the residuals on Ambiguity Tolerance for the whole samples.

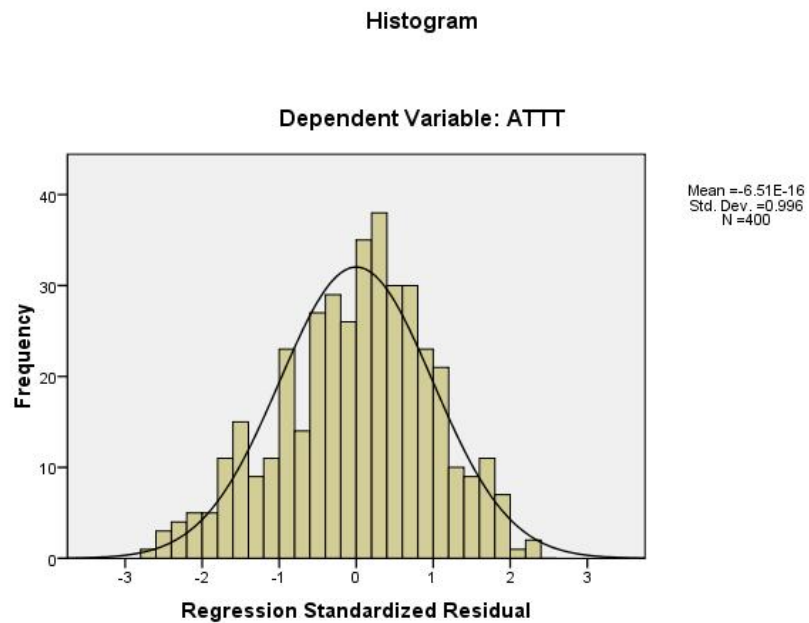
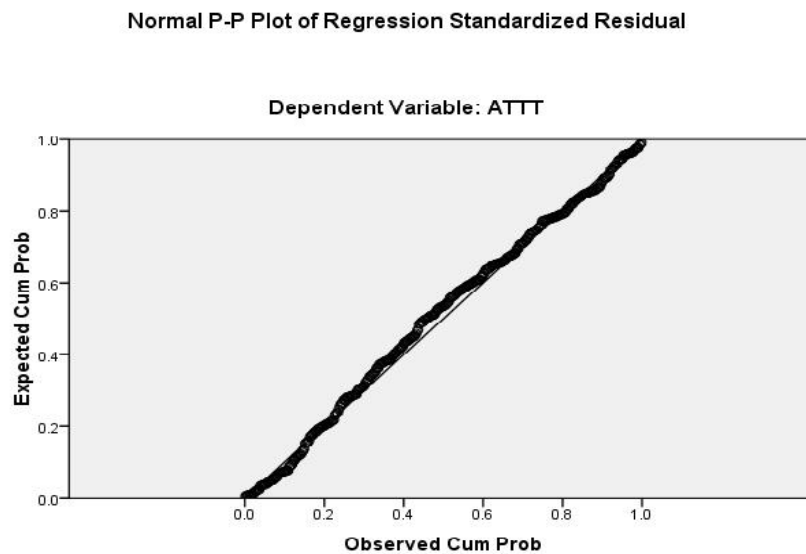


Figure-10: Graph depicting the regression slope in the prediction of Ambiguity Tolerance for the whole samples.



***Prediction of Parenting styles on Ambiguity tolerance:***

The regression model with the Parenting styles had significant effect on Ambiguity tolerance. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-13, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 9&10**, respectively.

Results Table-13 revealed that Parenting predicted Ambiguity tolerance with 20% as indicated by the R Square, the Mean Square values of 314.67.05 and 9.29 with F values of 33.86.49 and significant at .01 levels. The regression linearity and the normal distribution of the data are confirmatory to the trustworthiness of the parenting styles in predicting Ambiguity tolerance among the samples of the present study. The Parental involvement predicted 26% significant at .01 and psychological autonomy granting predicted 23% significant at .01 levels as indicated by the beta value in prediction of Ambiguity tolerance for the whole samples.

***Prediction of Parenting styles, Self esteem, Locus of control and Ambiguity Tolerance cognition on the sub-tests of CFTI(Intellectual abilities):***

Multiple regression analyses among the levels of scales and subscales of the present study were computerized in order to determine the antecedents and

consequences relationship among the behavioural measures of the theoretical construct as envisioned. The step-wise multiple regression analyses were computed and were jointly taken together as the predictor and the criterion for all of the scales (PI, Self esteem, Locus of control and Ambiguity Tolerance,) to reveal the predictor and the criterion measures. The R,  $R^2$ ,  $R^2$  change, Adjusted  $R^2$ , Beta-values, significant F-change were presented together in Tables -14 to 17.

(a) Prediction of the intellectual ability of series -Test I: Incomplete and progressive series of the subscale of CFTI with behavioural variables as predictors(PI, Ses, Loc and AT) in a stepwise computation are presented in Table-14.

*Model- 1:* Results highlighted that the subscales of PI predicted 14% as indicated by  $R^2$  on the Intellectual ability Test I: Incomplete and progressive series of the subscale of CFTI for the whole sample. Among the predictors, it was observed that psychological autonomy granting predicted 33% as indicated by the beta value of .33 in predicting Test –I of CFTI at .01 level of significance.

*Model -2 :* The parenting styles and SES conjoint prediction was 14% as indicated by  $R^2$ , inclusion of Self esteem to the former model (PI alone) explained 38% as indicated by  $R^2$  change in prediction on Test –I for the whole samples. The adjusted  $R^2$  indicated 1% was ideal. Among the predictors, only the Psychological autonomy granting was significant with 22% as indicated by beta values in predicting the Intellectual ability of Test-I.

*Model -3:* Inclusion of Loc among the predictors (PI+Ses+Loc) into the former model (PI+Ses) explained 16 % as indicated by  $R^2$ , but inclusion of Locus of control to the former model (PI+SES) explain 2 % as indicated by  $R^2$  change in prediction of Test – I for the whole samples. Among the predictors, Psychological autonomy granting contributed 23% significant at .01 and luck/chance contributed 12% significant at .05 as indicated by beta values in predicting the Intellectual ability of Test-II for the whole samples.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 20% significant at .01 and powerful others contributed 12% significant at .05, ambiguity tolerance predicted 10% significant at .05 levels as indicated by beta values in predicting the intellectual ability of Test-I for the whole samples.

(b) Prediction of Test –II (classification: different from the others four of the subscale of CFTI with other behavioural variables as predictors (PI, Ses, Loc and AT) are presented in Table-15.

*Model- 1:* Results highlighted the joint contribution of PI subscales of parenting scales predicted 14% as indicated by  $R^2$  on the Test-II for the whole sample. Among the predictors, it was observed that psychological autonomy granting contributed 33% significant at .01 as indicated by the beta value of .33 in predicting Intellectual ability of Test –II.

*Model -2:* Among the predictors, Psychological autonomy granting predicted 33% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-II.

*Model -3:* Among the predictors, Psychological autonomy granting predicted 33% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-II for the whole samples.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 30% significant at .01 as indicated by beta values in predicting the intellectual ability of Test-II for the whole samples.

(c) Prediction of the intellectual ability of Test –III (matrices: to complete the design or matrix) of the subscale of CFTI wit behavioural variables as predictors (PI, Ses, Loc and AT) as presented in Table-16.

*Model- 1:* Among the predictors, it was observed that psychological autonomy granting 16% significant at .01, behavioural control predicted 23% significant at .05 as indicated by the beta value in predicting Intellectual ability of Test –III.

*Model -2 :* Among the predictors, Psychological autonomy granting predicted 16% significant at .05, behavioural control predicted 22% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-III.

*Model -3:* Among the predictors, Psychological autonomy granting predicted 15% significant at .05 and Behavioural control predicted 22% as indicated by beta values in predicting the Intellectual ability of Test-III for the whole samples.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 14% significant at .05 and Behavioural control predicted 22% significant at .05 levels as

indicated by beta values in predicting the intellectual ability of Test-III for the whole samples.

(d) Prediction of the intellectual ability of Test – IV (conditions or topology: duplicate one from the five choices) of the subscale of CFTI from behavioural variables as predictors (PI, Ses, Loc and At) as presented in Table-17.

*Model- 1:* Results highlighted the joint contribution of PI subscales of parenting scales predicted 15% as indicated by  $R^2$  on Test-IV for the whole sample.

*Model -2 :* Among the predictors, Parental involvement alone predicted 18% significant at .01, Psychological autonomy granting predicted 24% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-IV.

*Model -3:* Among the predictors, Parental involvement alone predicted 18% significant at .01, Psychological autonomy granting predicted 23% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-IV.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 16% significant at .01 and behavioural control predicted 23% significant at .01 as indicated by beta values in predicting the intellectual ability of Test-IV for the whole samples.



Table-14: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on Series- complete and progressive (Test-I: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.

Model	Source of variance	R	$R^2$	Adjusted $R^2$	Change Statistics		ANOVA					Standardized Coefficients		
					$R^2$ Change	F Change	Sum of Squares	df	Mean Square	F	Sig.	Beta	t	Sig.
1	Pi	.38	0.15	0.14	0.15	22.50	537.9	3.00	179.30	22.50	.00	0.18	1.85	0.07
	Pag						3155.8	396.00	7.97			-0.22	-3.46	0.00
	Bc						3693.8	399.00				0.02	0.21	0.83
2	Pi	.38	0.15	0.14	.38	0.15	537.9	4.00	134.48	16.83	.00	0.18	1.83	0.07
	Pag						3155.8	395.00	7.99			-0.22	-3.45	0.00
	Bc						3693.8	399.00	3693.75			0.02	0.21	0.83
	Ses											0.00	-0.02	0.99
3	PI	.40	0.16	0.15	0.02	2.41	595.1	7.00	85.02	10.76	.00	0.18	1.86	0.06
	PAG						3098.6	392.00	7.91			-0.23	-3.51	0.00
	BC						3693.8	399.00				0.01	0.10	0.92
	SES											0.04	0.85	0.40
	Internal											0.07	1.34	0.18
	Powerful others											-0.12	-2.26	0.02
	lucky chance											0.04	0.68	0.50
4	PI	.41	0.17	0.15	0.01	3.73	624.42	8.00	78.05	9.94	.00	0.16	1.59	0.11
	PAG						3069.33	391	7.85			-0.20	-3.09	0.00
	BC						3693.75	399				0.01	0.08	0.93
	SES											0.05	0.89	0.37
	Internal											0.06	1.16	0.25
	Powerful others											-0.12	-2.35	0.02
	Lucky chance											0.05	0.94	0.35
	Ambiguity Tolerance											-0.10	-1.93	0.05

Table-15: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on classification - different from the others four (Test-II: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.

Model	Source of variance	R	$R^2$	Adjusted $R^2$	Change Statistics		ANOVA					Standardized Coefficients		
					$R^2$ Change	F Change	Sum of Squares	df	Mean Square	F	Sig.	Beta	t	Sig.
1	Pi	.36	0.14	0.13	.14	20.73	461.35	3	153.78	20.73	.00	0.01	0.10	0.92
	Pag						2938.23	396	7.42			-0.33	-5.17	0.00
	Bc						3399.58	399				0.04	0.47	0.64
2	Pi	.36	0.14	0.13	.00	.29	463.53	4	115.88	15.59	.00	0.02	0.16	0.87
	Pag						2936.05	395	7.43			-0.33	-5.12	0.00
	Bc						3399.58	399				0.04	0.41	0.68
	Ses											0.03	0.54	0.59
3	PI	.37	0.14	0.13	.01	.94	484.45	7	69.207	9.31	.00	0.03	0.26	0.80
	PAG						2915.13	392	7.437			-0.33	-5.00	0.00
	BC						3399.58	399				0.03	0.31	0.75
	SES											0.05	1.00	0.32
	Internal											0.02	0.28	0.78
	Powerful others											-0.08	-1.58	0.12
	lucky chance											0.01	0.113	0.91
4	PI	.38	0.15	0.13	.01	3.13	507.61	8	63.45	8.58	.00	0.00	0.01	0.99
	PAG						2891.97	391	7.40			-0.30	-4.58	0.00
	BC						3399.58	399				0.03	0.30	0.76
	SES											0.05	1.03	0.30
	Internal											0.01	0.11	0.91
	Powerful others											-0.09	-1.66	0.10
	Lucky chance											0.02	0.35	0.72
	Ambiguity Tolerance											-0.09	-1.77	0.08

Table-16: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on matrices: completion of the design or matrix (Test-III: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.

Model	Source of variance	R	$R^2$	Adjusted $R^2$	Change Statistics		ANOVA					Standardized Coefficients		
					$R^2$ Change	F Change	Sum of Squares	df	Mean Square	F	Sig.	Beta	t	Sig.
1	Pi	.37	0.14	0.13	0.14	21.97	626.14	3	208.71	21.97	.00	0.03	0.34	0.73
	Pag						3761.61	396	9.50			-0.16	-2.46	0.01
	Bc						4387.75	399				0.23	2.42	0.02
2	Pi	.37	0.14	0.13	0.00	0.04	626.52	4	156.63	16.45	.00	0.04	0.37	0.72
	Pag						3761.23	395	9.52			-0.16	-2.44	0.02
	Bc						4387.75	399				0.22	2.38	0.02
	Ses											0.01	0.20	0.84
3	Pi	.38	0.14	0.13	0.01	0.84	650.52	7	92.93	9.75	.00	0.05	0.49	0.63
	PAG						3737.23	392	9.53			-0.15	-2.28	0.02
	BC						4387.75	399				0.22	2.29	0.02
	SES											0.03	0.57	0.57
	Internal											0.00	-0.06	0.95
	Powerful others											-0.07	-1.30	0.20
	lucky chance											-0.02	-0.27	0.79
4	Pi	.38	0.15	0.13	0.00	0.75	657.65	8	82.21	8.62	.00	0.04	0.37	0.71
	PAG						3730.10	391	9.54			-0.14	-2.07	0.04
	BC						4387.75	399				0.22	2.29	0.02
	SES											0.03	0.59	0.56
	Internal											-0.01	-0.15	0.89
	Powerful others											-0.07	-1.33	0.18
	Lucky chance											-0.01	-0.15	0.88
	Ambiguity Tolerance											-0.05	-0.86	0.39

Table-17: Beta values ( $\beta$ ) and  $R^2$ ,  $R^2$  change, significant F-change for the multiple regression analyses of the intellectual capacity on conditions or topology: duplicate one from the five choices (Test-IV: subscale of CFTI) as criterion and subscales of parenting inventory as predictor for the whole samples.

Model	Source of variance	R	$R^2$	Adjusted $R^2$	Change Statistics		ANOVA					Standardized Coefficients		
					$R^2$ Change	F Change	Sum of Squares	df	Mean Square	F	Sig.	Beta	t	Sig.
1	Pi	.38	0.15	0.15	0.15	23.53	331.42	3	110.47	23.53	.00	-0.01	-0.11	0.91
	Pag						1859.14	396	4.70			-0.01	-0.11	0.91
	Bc						2190.56	399				-0.01	-0.11	0.91
2	Pi	.39	0.15	0.15	0.00	1.33	337.64	4	84.41	17.99	.00	0.00	0.03	0.97
	Pag						1852.92	395	4.69			-0.18	-2.79	0.01
	Bc						2190.56	399				0.24	2.61	0.01
	Ses											0.05	1.15	0.25
3	Pi	.40	0.16	0.15	0.01	1.20	354.47	7	50.64	10.81	.00	0.01	0.10	0.92
	PAG						1836.09	392	4.68			-0.18	-2.72	0.01
	BC						2190.56	399				0.23	2.50	0.01
	SES											0.06	1.22	0.22
	Internal											-0.03	-0.63	0.53
	Powerful others											-0.09	-1.73	0.08
	lucky chance											0.07	1.313	0.19
4	Pi	.40	0.16	0.15	0.00	1.23	8	45.03	9.62	9.62	.00	-0.005	-0.05	0.96
	PAG						1830.34	391	4.68			-0.161	-2.46	0.01
	BC						2190.56	399				0.232	2.49	0.01
	SES											0.063	1.24	0.22
	Internal											-0.038	-0.73	0.47
	Powerful others											-0.094	-1.78	0.08
	Lucky chance											0.081	1.45	0.15
	Ambiguity Tolerance											-0.058	-1.11	0.27

In conclusion, the overall analyses revealed :

There exist psychometric basis to prove replicability of the test scales among the projected population of Mizo and Khasi : substantial item total coefficient of correlation ( and the relationships of the specific items of the specific scale as index of internal consistency), and reliability index (Cronbach alpha and Spearman Brown reliability), (ii) the relationship between the subscales/ sub factors of the behavioural measures , (iii) 2x2 ANOVA (2 culture x 2 gender) manifested significant independent and interaction effects on the dependent variables, (iv) the regression analyses manifested significant F-ratios at almost each level of the prediction in deleting predictors ( the independent variables) in the prediction of independent variables

The ANOVA highlighted the significant culture difference on behavioural variables revealing that Mizo scored higher on parental involvement ( $m=27.86$ ) than

Khasi ( $m=22.24$ ) . Mizo showed higher Behavioural control ( $m=24.70$ ) in the Parenting Inventory than khasi ( $m=18.12$ ), where as Khasi ( $m=23.21$ ) used higher psychological autonomy granting than Mizo ( $17.28$ ) culture. Mizo ( $m=23.39$ ) scored higher in the self-esteem scale which is indicative of lower self esteem (reverse scoring) than Khasi ( $m=22.30$ ). Khasi were also higher in internal locus of control and ambiguity tolerance than Mizo adolescents. Studies had revealed that the three specific components of authoritative parenting that contribute to healthy psychological development and school during adolescence are: parental acceptance/involvement, behavioural control/supervision and psychological autonomy granting (Steinberg, 1990; Steinberg et al., 1989, 1991).

The results revealed that “Gender’ significant effect that Female received higher parental involvement and Behavioural control and showed higher internal locus of control than boys. While Psychological autonomy granting was given to Boys; higher ambiguity tolerance among boys than girls; and girls have higher intellectual ability of classification , matrices and conditions or topology :duplicate than boys across culture. Gender differences do exist, in that fathers tend to be more involved with sons than daughters (Huston, 1983). Biller (1993) and fathers often positively influence their children’s intellectual development (Williams & Radin, 1993) and moral development (Hoffman, 1981). Fathers have also been shown to be influential in sex role development, particularly among boys (Biller, 1981).

‘Culture and Gender’ interaction effect was observed on parental involvement, psychological autonomy granting, self esteem, ambiguity tolerance and intellectual ability. Jambunathan and Counselman (2002) had also found Asian Indian mothers living in the United States to have more authoritative parenting styles while Asian Indian mothers living in India had more authoritarian styles. This is the case for Korean-American adolescents raised by authoritative fathers do not have better academic achievement than youths raised by indulgent fathers (Kim & Rhoner, 2002).

Simple regression analysis was computed to determine the predictability of parenting on behavioural variables that Parental involvement of parenting had high predictability on internal locus of control, lucky/chance of external locus of control and ambiguity tolerance; Parental involvement of parenting had high effects on self

esteem and ambiguity tolerance; and Behavioural control also has a significant effect on self esteem . The authoritative style compared to the authoritarian or permissive styles on a host of child and adolescent outcomes such as psychological competence, adaptive functioning, self-esteem, self-reliance, and academic competence and adjustment (Carlson, Uppal, & Prosser, 2000; Furnham & Cheng, 2000; Lamborn, Mounts, Steinberg, & Dornbusch, 1991; Steinberg, Elmen, & Mounts, 1989; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994). Wright and Wright (1994) described that the family is the foundation of human society

The step wise regression analysis manifested significant effect at each level of the predictors by highlighting the independent and conjoint effects in each models among the behavioural variables. The results exposed the high predictability of Psychological autonomy granting on the different cognitive abilities of series, classification, matrices and conditions or topology: duplicate across culture; Behavioural control had higher predictability on cognitive ability of matrices; and parental involvement predictability on self esteem, ambiguity tolerance. In similar trend, studies showed that authoritative parenting had consistently more positive effects on both school grades and school effort for European Americans (Park & Bauer, 2002) as Sternberg (2000) points out, the processes of intelligence may be the same from culture to culture, but a person is called more or less intelligent based on socially approved standards .

On the whole the findings of the study proved empirical bases in conformity to the theoretical expectations as set forth for conduction of the study, and provided empirical background pertaining to the causal effects of “Culture’ and “Gender’ on measures of the dependent variables, and effect of parenting styles (but not to the expected level) on other dependent variables in the population under study.

Further extended studies by incorporating larger samples (with inclusion of parents and their children) and more measures of behavioural measures are desirable to be replicated in support of the findings and for formulation and implementation of the behavioural intervention programme to the adolescents of the Mizo and Khasi culture.

The summary and conclusion of the present study will be presented under Chapter -V.

## **Chapter-V**

### **Summary and Conclusion**

## **Chapter - V**

### **Summary and Conclusion**

The present study was entitled “A Cross-cultural Study of the Relationship of Parenting with Personality and Cognition” and designed to illustrate effects of ‘culture’, and ‘Gender’ on parenting styles, and parenting styles prediction on personality and cognitive ability (Intellectual abilities) between the two types culture Mizo (Patriarchal) and Khasi (Matrilineal) culture. The subject-wise scores on the specific items of : (i) Parenting Inventory (PI: Steinberg, 1990; Steinberg et al., 1989, 1991); (ii) the three representative measures of Personality (a) Internal/external locus of control (Loc: Levenson, 1973), (b) Self-esteem (Ses: Rosenberg, 1965), and (c) Ambiguity tolerance (At: MacDonald, 1970); (iii) intellectual ability- Culture Fair Test of Intelligence (CFTI: Cattell, 1973) were separately prepared for male, for female and for the whole sample.

#### **Psychometric Properties of the Behavioural Measures**

The preliminary psychometric analyses of the behavioral measures includes: (i) item-total coefficient of correlation (the relationship between the specific items with the corresponding sub-scales total) as an index of internal consistency, (ii) reliability coefficient of correlation (cronbach alpha and split-half reliability) of the scales/sub-scales of the behavioral measures, (iii) inter-scale relationships, and (iv) predictive validity of the test scales by highlighting the ‘culture’ and ‘gender’ differences on the behavioural measures, and the parenting effect on the behavioural measures. The psychometric analyses indicated satisfactory reliability, validity and consistency in the results, and predictive validity of the test scores were ascertained for specific items, these ensure further psychometric analyses.

Results revealed considerable consistency over the level of analyses that determined applicability of the scales/subscales of the behavioural measures. The data was retained for further analyses as it fulfilled the statistical assumption of linearity, homogeneity tests (Glass, Peckham, & Sanders, 1972; Rogan & Keselman, 1977; Tomarken & Serlin, 1986 ).



The Item-Total coefficient of correlation (as an index of internal consistency and item validity) was ascertained for the scales/subscales of the behavioural measures with the criterion of items showing item-total coefficient of correlation more than .10. The reliability coefficients (Cronbach alphas and Spearman-Brown Coefficient) of the specific scales/subscales of the behavioural gamut were also computerized. The Cronbach alpha reliability falls between .51 to .85 and the Spearman-Brown Coefficient fall between .52-.84 showing the applicability of the selected psychological scales for measurement purposes in the selected population under study. The preliminary psychometric analyses for each of the specific items and scales/subscales determined the applicability of the selected psychological for measurement purposes with the objectives to ensure further statistical analyses, and the results are sequentially presented in Table-4.

Results show the range of Item-Total coefficient of correlation and reliability indices emerged to be vigorous at each level of analyses. Overall, the reliability coefficients emerged to be robust demonstrating the dependability of the test scales for measurement purposes in the project population- Mizo.

In sum, the analyses for the preliminary psychometric properties portrayed the applicability of the concerned scale/subscale of the behavioural measures for measurement purpose in the present study. The scale constructed and validated for measurement of theoretical construct for a given population are need to be check again its reliability and validity as it might be no more reliable and valid to another cultural setting (Berry, 1974; Eysenck & Eysenck, 1983; Witkin & Berry, 1975) as the cultural practices, norms and gender status and roles may different according to derived-etic approach assumption (Pootinga, 1989), due to the influence of differential social desirability and response (Van de Vjver & Leung, 1997).

### **Relationship of the Behavioural Measures**

The bivariate relationships between the scales /sub-scales of the behavioural measures were computed and are presented in Table-6. The bivariate correlation matrix (Table-6) indicated the relationships among the scales/sub-scales of the behavioural measures accounting for whole samples of the two cultural groups (Mizo and Khasi).

The results revealed that :

(i) **Parenting Inventory:** Parental Involvement (Pi) of the subscale of Parenting Inventory had significant positive relationship with Behavioural control ( $r = .86^{**}$ ) and also with all of the sub-scales of the Culture fair test of Intelligent but negatively significant relationship with parent autonomy granting ( $r = -.68^{**}$ ) subscale of PI and ambiguity tolerance ( $r = -.42^{**}$ ) of the behavioural measures. Psychological autonomy granting was negatively significant related with behavioural control ( $r = -.64^{**}$ ) and all of CFTI subscales where as significant positive relation with ambiguity tolerance ( $r = .41^{**}$ ). Behavioural control was positively significant relationship with ambiguity tolerance ( $r = .41^{**}$ ) and also with all of the subscales of the CFTI. Behavioural control has negative relationship with Ambiguity tolerance ( $r = -.37^{**}$ ) but positive significant relationship with all subscales of T1 T2, T3, and T4 of the CFTI. A considerable amount of studies suggest ethnic differences that (i) there are inherited differences between ethnic groups in intellectual abilities, which are reflected in differences in school performance (Lynn, 1977; Rushton, 1985), (ii) there are ethnic differences in cultural values, and especially in the value placed on educational success (Sue and Okazaki, 1990), and (iii) there are ethnic differences in perceived and actual discrimination within educational and occupational institutions (Mickelson, 1990; Ogbu, 1978).

(ii) **Self esteem** has positive significant relationship with two sub-scales of the external locus of control such as powerful others ( $r = .26^{**}$ ) and Lucky chance ( $r = .12^{**}$ ) where as negatively significant relationship with internal locus of control ( $r = -.24^{**}$ ). Results of the analysis of Locus of Control revealed that Lucky /chance had positively significant relationship with Powerful other external locus of control ( $r = .42^{**}$ ) and internal ( $r = .34^{**}$ ) locus of control scale. The result conformed to the earlier finding that unfavourable with group member will lead to low self-esteem with possibility of depression chance, less adequate social skills (Olmstead et al, 1991) and adverse reaction to job security as the selected population were being tribal may have lost their hope on majority group and had to rely on God, acknowledge the effectiveness of favouritism of powerful officials or politicians.

(iii) **Locus of control-** The luck/chance external locus of control and internal locus of control ( $r = -.34^{**}$ ) had negative relationship but positive relationship with

powerful others of the external locus of control ( $r=.42$ ). Increase internal locus of control decrease internal locus of control including powerful others and luck/chance.

(iv) **Ambiguity tolerance** had negative significant relationship with all the subscales of CFTI ( $r= -.25^{**}$ ,  $-.22^{**}$ ,  $-.19^{**}$  and  $-.20^{**}$ ) respectively. When ambiguity tolerance decrease cognitive abilities will increase as earlier finding stated that the relationship between individual's behaviour and his cognition (Bandura, 1978, 1986), and his social environment (LaFromboise, Coleman and Gerton (1993).

(v) **Culture fair Test of Intelligence:** The subscales of the Culture fair test of Intelligence had positive significant relationship between each other. The results shared the earlier findings that inherited differences reflected in differences in school performance (Lynn, 1977; Rushton, 1985), differences in cultural values, and especially in the value placed on educational success (Sue and Okazaki, 1990), and ethnic differences in perceived and actual discrimination within educational and occupational institutions (Mickelson, 1990; Ogbu, 1978).

### Predictability of 'Culture' and 'Gender' on behavioural measures

The predictive validity of the test scores was estimated by the independent and interaction effects of 'Culture' and 'Gender' on the test scores for two culture samples (whole samples). The Levene's Test of Equality of Error Variances of the dependent variable is equal across groups as shown in Table-5, which revealed the interpretability of the analyses.

The result of 2x2 ANOVA {2 cultures (Mizo and Khasi) x 2 gender (boys & girls)} on the behavioural measures, an index of the predictive validity of the test scores, is systematically analyzed

Results revealed significant independent effects of 'culture' and 'gender' in all the analyses for test scores on Parenting Involvement (Pi), Psychological Autonomy Granting (Pag), Behavioural Control (BC) subscales of the Parenting Inventory (PI); internal, powerful others and Lucky chance of the subscale of Locus of control; self esteem; and ambiguity tolerance dependent variables. The observation of the results (Table-8) revealed the predictability of the test scales on:

**(1) Parenting Inventory :**

(a) Culture' effect was observed as Mizo (M= 27.86) score higher in Parental involvement than Khasi (M= 22.24) with the effect-sizes of 45% with significant level ( $p < .01$ ) means that Mizo employed more parental involvement than Khasi culture. 'Gender' had the effect size of 19% significant at .01 level as the girls scores (M=26.53) higher than boys (M=23.57) which mean that girls received more parental involvement than boys or they have got more attention of their parent than boys for the whole samples. The significant 'Culture and Gender' interaction effect was found with the effect size of 15% significant at .01 levels (Table-7) with Mizo girls (M=29.12) scoring higher than the Khasi girls (M=23.95), and Mizo boys (M=26.61) scoring higher than Khasi boys (M=20.54). The same trend is found between boys and girls within the two cultures (girls scoring higher in both the cultures than boys).

The result depicted gender effects on parenting styles, supporting the theoretical assumptions on parenting styles differ due to ethnic differences in cultural values (Sue and Okazaki, 1990), and also cultural difference on other familial environments (Steinberg, 1990), gender discrimination within educational and occupational institutions (Mickelson, 1990; Ogbu, 1978).

**(b) Psychological Autonomy Granting** – The significant independent effect of 'Culture' was observed with effect size of 44% and at significant ( $p < .01$ ) level, which revealed that Mizo and khasi were significantly different in Psychological autonomy granting as the Mizo (M=17.28) employed lower Pag than Khasi (M=23.21) in parenting. There was 'Gender' effect on Pag with effect size of 17% and at significant ( $p < .01$ ) Level, boys' scores (M=21.73) higher than girls (M=18.76) showing that boys received more Pag than girls. Mizo boys received lower Pag than khasi boys, as Khasi girls received higher Pag than Mizo girls. study have revealed that parent act differently toward their children depending on sex (Henslin, 1999:76).

The interaction effect of 'Culture and gender' was found with effect size of 5% (Table – 8) at significant ( $p < .05$ ) level. The results can be explained as Khasi used higher pag / than Mizo, with higher pag on Boys than girls in parenting. The results

conforming to the earlier study that pattern of socialization differ from society to society (Maccoby and Martin, 2003).

**(c) Behavioural Control-** The significant independent effect of ‘Culture’ difference was observed with effect size of 53% ( $p < .01$ ) and the result revealed that Mizo has  $M=24.72$ ) higher mean rank than Khasi ( $M=18.12$ ) whereas ‘Gender’ difference is seen with significance at .01 level, girls scored ( $M=22.31$ ) higher than boys ( $M=20.50$ ) for the whole samples. No interaction effect at significant level was observed.

Results depicted that Mizo and Khasi employed different parenting styles with different degree as Mizo used more Parental involvement, Behavioural control with low Psychological autonomy granting than Khasi culture. Different parenting styles on boys and girls follow the same trend in the two cultures. The result clearly depicted cultural different and gender difference on parenting styles that supported the theoretical assumptions of ethnic differences in cultural values (Sue and Okazaki, 1990), and other familial environments (Steinberg, 1990)

## **(2) Self Esteem Scale-**

The significant independent effect of ‘Culture’ and ‘Gender’ were observed with the effect size of 3% with significant level ( $p < .01$ ) (Table-9). Mizo ( $M=23.39$ ) were having a lower Self esteem than Khasi ( $M=22.31$ ), Boys ( $22.86$ ) were higher than girls ( $M= 23.92$ ) in Mizo culture, whereas in Khasi culture boys ( $M=22.53$ ) and girls ( $M=22.08$ ) were more or less same on self esteem. Culture and Gender could not evinced significant interaction effects on self esteem.

The results supported of cultural difference in Self esteem across culture as Japan and American have radically differing on self esteem (Brown, 2010) and that depend on motivation toward the target, perception of events or situation where target exist as seen differences in disregard for outsiders among Canadian, Chinese and Japanese (Tafarodi, et al, 2009). Kling and his friends (Kling et al, 1999) examined gender differences in self-esteem and the analyses provide evidence that males score higher on standard measures of global self-esteem than females.

**(3) Locus of Control: Internal –**

The significant independent effect of ‘Culture’ and ‘Gender’ were observed with the effect size of 3% with significant level ( $p < .01$ ) (Table-9). Mizo ( $M=30.96$ ) were having a lower internal locus of control than Khasi ( $M=33.25$ ), Boys ( $29.61$ ) were lower than girls ( $M=32.83$ ) in b, whereas in both the cultures. ‘Gender’ had the effect size of 4% and significant at .01 level as the boys’ scores ( $M=31.39$ ) higher than girls ( $M=32.83$ ) which mean that boys showed lower internal locus of control than girls for the whole samples. ‘Culture and Gender’ interaction could not evince significant effects on the Internal Locus of Control. This is in support of Schultz and Schultz (2005) who pointed out that men may have a greater internal locus for questions related to academic achievement (Schultz & Schultz, 2005). Significantly greater proportion of high achievers with ‘average’ level of achievement motivation showed ‘internal’ locus of control. Whereas distribution of high achievers with high and low levels of achievement motivation showed no significant difference for the internal and external locus of control (Shelly et.al.2006).

**(4) Ambiguity Tolerance –**

The significant independent effect of ‘Culture’ was observed ( $p < .01$ ). Mizo ( $M=13.89$ ) were having a lower ambiguity tolerance than Khasi ( $M=16.51$ ). ‘Gender’ had the effect size of 46% significant at .01 level as the boys’ scores ( $M=17.32$ ) higher than girls ( $M=13.08$ ) which mean that boys have more ambiguity tolerance than girls for the whole samples. The significant ‘Culture and Gender’ interaction effect was found with the effect size of 24% significant at .01 levels (Table-9). Results depicted that Khasi boys ( $M=18.28$ ) score higher than Mizo boys ( $M=16.37$ ), and Khasi girls ( $M=14.75$ ) score higher than Mizo girls ( $M=11.41$ ).

The finding revealed that cultural and gender difference in ambiguity Tolerance, these findings got supporting evidence that female students reported less tolerance than male students in learning (Ismail and Ece, 2009), and different cultural norms can affect ambiguity tolerance (Lustig and Koester; 1993).

**(5) Culture Fair Test of Intelligence:**

(a) Test –I (Series: Incomplete and progressive series) - The significant independent effect of ‘Culture’ was demonstrated with effect sizes of 14% and

significant at .01 level, Mizo has (M=9.48) higher mean rank than Khasi (M=7.39) cultural group which implied that Mizo has higher ability in Incomplete and progressive series than Khasi. Gender effect was 6% effect size and significant at .01 levels. Boys' scores (M=8.78) higher than girls (M=8.33) which mean that boys has higher ability in series Incomplete and progressive series than girls across the culture.

(b) Test –II (classification: different from the others four)- The significant independent effect of 'Culture' was demonstrated with effect sizes of 19% and significant at .01 level as Mizo has (M=7.77) higher intellectual abilities in classification than Khasi (M=5.30). 'Gender' difference across culture was 3 % effect size and significant at .01 level as the girls (M=7.03) are higher in intellectual abilities in classification than boys (M=6.04) for the whole sample. The significant interaction effect of 'culture x gender' is significant at .05 level (Table-10) with effect size of 1%.

(c) Test –III (matrices: to complete the design or matrix) - The significant independent effect of 'Culture' was demonstrated with effect sizes of 20% with significant at .01 level. ). Mizo has (M=6.92) higher ability in matrices: to complete the design or matrix than Khasi (M=4.03). 'Gender' difference across culture was seen with effect size of 3 % with significant at .01 levels, as girls (M=6.02) higher than boys (M=5.48) in matrices: to complete the design among the samples. (Table-10). The significant interaction effect of 'Culture X Gender' was seen with effect size of 3% and significant at .05 levels (Table-10).

(d) Test – IV (conditions or topology: duplicate one from the five choices)- The significant independent effect of 'Culture' was demonstrated with effect sizes of 23% and significant at .01 levels (Table-10), Mizo (M=5.18) had shown higher means scores as compared to Khasi (M=2.92). 'Gender' difference across culture was seen with effect size of 3 % and significant at .01 levels, as girls (M=4.18) higher than boys (M=3.93) in matrices: to complete the design among the samples. (Table-10). The significant interaction effect of 'Culture and Gender' was observed with effect size of 3% and significant at .05 levels (Table-10).

The results depicted that culture and gender differences were observed on all of the different cognitive ability subscale tests of CFTI. The results depicted

that cultural differences and gender difference on different cognitive abilities (Intelligence) and got support of evidences that Gender differences were examined in performance on the California Verbal Learning Test (immediate and delayed recall), Digit Span Backwards, Symbol–Digit Modalities Test, Spot-the-Word, and simple and choice reaction time. The results revealed that males performed better on Digit Span Backwards and on reaction time, while females were better on recall and Symbol–Digit Modalities Test. Gender differences tended to disappear on tests for which there was a male advantage and to magnify on tests for which there was a female advantage (Anthony et al, 2004). Paulson (1996) also indicated that parental involvement had a positive effect on adolescent achievement.

Mizo adolescents who scored higher on Parental involvement and behavioural control (authoritative parenting style) also show significantly higher scores on the test of intellectual ability, which is in support of previous studies (steinberg, 1990; Dornbuach et al., 1987; lambornet al., 1999)

### **Prediction of Parenting Styles on the Self Esteem, Ambiguity Tolerance, Cognitive function**

Regression analyses in the prediction of parenting styles on Self Esteem, Ambiguity Tolerance, and Cognitive function from Parenting Styles was attempted to determine the antecedents and consequences among the behavioural measures of the theoretical construct as envisioned. The predictors (Parental Involvement, Psychological autonomy granting and behavioural control of parenting styles) are entered in the regression model and the resultant outcomes on the criterion (Self Esteem, Ambiguity Tolerance, Cognitive function) as sequentially presented in Tables- 9 to 13.

#### ***Prediction of parenting styles on self esteem:***

The regression model with the Parenting styles had significant effect ( $F=2.46$ ;  $p<.01$ ). Among the subscales of Parenting Scale, only the Behavioural Control could evinced the independent effect ( $F=2.47$ ;  $p<.05$ ) as predictors for Self Esteem (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-10.

A host of studies revealed that Self-esteem has been one of the traditional measures of adolescent adjustment in parenting studies (Rudy & Grusec, 2006). Herz and Gullone (1999) found parenting characterized by high levels of overprotection



and control (similar to Baumrind's authoritarian parenting) to be negatively related to self-esteem, confidence, and resilience of both Vietnamese-Australian and Anglo-Australian adolescents. Parenting research has revealed some differences across cultures and ethnic groups (Chao, 1994; Wahler & Cerezo, 2005), no complete evidence has been found of the positive influence of authoritative parenting among African and Asian-American adolescents (Steinberg, Dornbusch, & Brown, 1992). Several situational characteristics can induce the perception of ambiguity but Budner's (1962) novel, complex, and insoluble types are basic.

***Prediction of Parenting styles on Locus of control:***

(ii) Internal Locus of Control.

The regression model with the Parenting styles had significant effect ( $F=2.57$ ;  $p<.05$ ). Among the subscales of Parenting Scale, only the psychological autonomy granting could evinced the independent significant effect ( $F=2.48$ ;  $p<.01$ ) as predictor for internal locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-10.

The evidences was received from the work of Lisa and Kenneth (1998) that participants who perceived their parents as being Authoritative had more internal locus of control orientation than subjects who perceived their parents as either Permissive or Authoritarian.

(iii) Powerful others of the external Locus of Control.

The regression model with the Parenting styles had significant effect ( $F=2.46$ ;  $p<.01$ ) on powerful other of the external locus of control. Among the subscales of Parenting Scale, no subscales of parenting styles could evinced the independent effect as predictors for powerful other of the external locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-12. The results conform to the findings of cross-sectional and retrospective studies in highlighting the significance of parental childrearing practices for locus of control in early adolescence (Gunter, 1989).

(iv) Luck/ chance of the external Locus of Control.

The regression model with the Parenting styles had significant effect ( $F=2.46$ ;  $p<.01$ ) lucky/chance of the external locus of control. Among the subscales of Parenting Scale, only the psychological autonomy granting could demonstrated the independent effect  $p<.05$  as predictors for lucky/chance of the external locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-13. Among the minority groups of Mizo and Khasi the psychological autonomy granting did not contribute the internal locus of control contrasting to other western culture that may be due to acculturation and had confirmatory evidence that ethnic identity was derived from three conceptual frameworks: Erikson's identity development (Erikson, 1968), social identity theory (Taifel & Turner, 1986), and the acculturation model (Berry, 1980). Erikson (1968) considered that identity formation was one of the most important tasks in adolescence. The theory postulates that a sense of belonging to the group contributes to a positive self-concept for an individual (Phinney, 1990).

***Prediction of Parenting styles on Ambiguity tolerance:***

The regression model with the Parenting styles had significant effect on Ambiguity tolerance. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-14.

Results revealed that Parenting predicted Ambiguity tolerance with 20% as indicated by the R Square, the Mean Square values of 314.67.05 and 9.29 with F values of 33.86.49 and significant at .01 levels. The regression linearity and the normal distribution of the data are confirmatory to the trustworthiness of the parenting styles in predicting Ambiguity tolerance among the samples of the present study. The Parental involvement predicted 26% significant at .01 and psychological autonomy granting predicted 23% significant at .01 levels as indicated by the beta value in prediction of Ambiguity tolerance for the whole samples. The present study confirmed the earlier study that stated situational characteristics can induce the perception of ambiguity but Budner's (1962) novel, complex, and insoluble types are basic.

### **Regression Analysis**

Regression analyses in the prediction of parenting styles on Self Esteem, Ambiguity Tolerance, locus of control and Cognitive function was attempted to determine the antecedents and consequences among the behavioural measures of the theoretical construct as envisioned. The predictors (Parental Involvement, Psychological autonomy granting and behavioural control of parenting styles) are entered in the regression model and the resultant outcomes on the criterion (Self Esteem, Ambiguity Tolerance, Locus of control and Cognitive function) are sequentially presented in Tables- 9 to 13.

#### **Prediction of Parenting Styles on self esteem**

The regression model with the Parenting styles had significant effect ( $F=2.46$ ;  $p<.01$ ). The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-9, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 1&2**, respectively.

Results Table-9 revealed that parental involvement predicted self esteem with 13% as indicated by the  $R^2$ , and The parental involvement predicted 25% significant at .01 and behavioural control predicted 21% significant at .05 as indicated by beta values in prediction of self esteem. The regression linearity and the normal distribution of the data are confirmatory to the trustworthiness of the PI in predicting self esteem among the samples of the present study.

#### ***Prediction of Parenting styles on Locus of control:***

(v) Internal Locus of Control.

The regression model with the Parenting styles had significant effect ( $F=2.57$ ;  $p<.05$ ). Among the subscales of Parenting Scale, only the psychological autonomy granting could evince the independent significant effect ( $F=2.48$ ;  $p<.01$ ) as predictor for internal locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-10, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 3&4**, respectively.

Results Table-10 revealed that parenting styles predicted internal locus of control with 1% as indicated by the R Square value of .01, with F values of 2.57 significant at .05 levels. The regression linearity and the normal distribution of the data are confirmatory to the trustworthiness of the Pag in predicting internal locus of

control among the samples of the present study. The subscales of parenting styles indicated psychological autonomy granting predicted 17% as indicated by beta value in prediction of internal locus of control.

***Prediction of parenting styles on Powerful others of the external Loc.***

Among the subscales of Parenting Inventory, no subscales of parenting styles could evince the independent effect as predictors for powerful others of the external locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values are presented in Table-11, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 5&6**, respectively.

***Prediction of Parenting Styles on Luck/chance of the external Locus of Control.***

Among the subscales of Parenting Scale, only the psychological autonomy granting could demonstrate the independent effect  $p < .05$  as predictors for luck/chance of the external locus of control (as the criterion) for the whole sample. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-12, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 7&8**, respectively.

Results Table-12 revealed that the psychological autonomy granting sub factor of Parenting styles is 14% significant at .05 as indicated by beta value in prediction of lucky/chance of the external locus of control .

***Prediction of Parenting styles on Ambiguity tolerance:***

The regression model with the Parenting styles had significant effect on Ambiguity tolerance. The  $R$ ,  $R^2$  and the change statistics with Beta values were presented in Table-13, and the graphs depicting normality and homogeneity of the regression slope are presented in **Figure- 9&10**, respectively.

Results Table-13 revealed that Parenting predicted Ambiguity tolerance with 20% as indicated by the  $R$  Square, the Mean Square values of 314.67.05 and 9.29 with  $F$  values of 33.86.49 and significant at .01 levels. The regression linearity and the normal distribution of the data are confirmatory to the trustworthiness of the parenting styles in predicting Ambiguity tolerance among the samples of the present study. The Parental involvement predicted 26% significant at .01 and psychological autonomy

granting predicted 23% significant at .01 levels as indicated by the beta value in prediction of Ambiguity tolerance for the whole samples.

***Prediction of Parenting styles, Self esteem, Locus of control and Ambiguity Tolerance cognition on the sub-tests of CFTI(Intellectual abilities):***

Multiple regression analyses among the levels of scales and subscales of the present study were computerized in order to determine the antecedents and consequences relationship among the behavioural measures of the theoretical construct as envisioned. The step-wise multiple regression analyses were computed and were jointly taken together as the predictor and the criterion for all of the scales (PI, Self esteem, Locus of control and Ambiguity Tolerance,) to reveal the predictor and the criterion measures. The R,  $R^2$ ,  $R^2$  change, Adjusted  $R^2$ , Beta-values, significant F-change were presented together in Tables -14 to 17.

(b) Prediction of the intellectual ability of series -Test I: Incomplete and progressive series of the subscale of CFTI with behavioural variables as predictors(PI, Ses, Loc and AT) in a stepwise computation are presented in Table-14.

*Model- 1:* Results highlighted that the subscales of PI predicted 14% as indicated by  $R^2$  on the Intellectual ability Test I: Incomplete and progressive series of the subscale of CFTI for the whole sample. Among the predictors, it was observed that psychological autonomy granting predicted 33% as indicated by the beta value of .33 in predicting Test –I of CFTI at .01 level of significance.

*Model -2 :* The parenting styles and SES conjoint prediction was 14% as indicated by  $R^2$ , inclusion of Self esteem to the former model (PI alone) explained 38% as indicated by  $R^2$  change in prediction on Test –I for the whole samples. The adjusted  $R^2$  indicated 1% was ideal. Among the predictors, only the Psychological autonomy granting was significant with 22% as indicated by beta values in predicting the Intellectual ability of Test-I.

*Model -3:* Inclusion of Loc among the predictors (PI+Ses+Loc) into the former model (PI+Ses) explained 16 % as indicated by  $R^2$ , but inclusion of Locus of control to the former model (PI+SES) explain 2 % as indicated by  $R^2$  change in prediction of Test – I for the whole samples. Among the predictors, Psychological autonomy granting contributed 23% significant at .01 and luck/chance contributed 12% significant at .05

as indicated by beta values in predicting the Intellectual ability of Test-II for the whole samples.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 20% significant at .01 and powerful others contributed 12% significant at .05, ambiguity tolerance predicted 10% significant at .05 levels as indicated by beta values in predicting the intellectual ability of Test-I for the whole samples.

(b) Prediction of Test –II (classification: different from the others four of the subscale of CFTI with other behavioural variables as predictors (PI, Ses, Loc and AT) are presented in Table-15.

*Model- 1:* Results highlighted the joint contribution of PI subscales of parenting scales predicted 14% as indicated by  $R^2$  on the Test-II for the whole sample. Among the predictors, it was observed that psychological autonomy granting contributed 33% significant at .01 as indicated by the beta value of .33 in predicting Intellectual ability of Test –II.

*Model -2:* Among the predictors, Psychological autonomy granting predicted 33% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-II.

*Model -3:* Among the predictors, Psychological autonomy granting predicted 33% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-II for the whole samples.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 30% significant at .01 as indicated by beta values in predicting the intellectual ability of Test-II for the whole samples.

(c) Prediction of the intellectual ability of Test –III (matrices: to complete the design or matrix) of the subscale of CFTI wit behavioural variables as predictors (PI, Ses, Loc and AT) as presented in Table-16.

*Model- 1:* Among the predictors, it was observed that psychological autonomy granting 16% significant at .01, behavioural control predicted 23% significant at .05 as indicated by the beta value in predicting Intellectual ability of Test –III.

Model -2 : Among the predictors, Psychological autonomy granting predicted 16% significant at .05, behavioural control predicted 22% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-III.

*Model -3:* Among the predictors, Psychological autonomy granting predicted 15% significant at .05 and Behavioural control predicted 22% as indicated by beta values in predicting the Intellectual ability of Test-III for the whole samples.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 14% significant at .05 and Behavioural control predicted 22% significant at .05 levels as indicated by beta values in predicting the intellectual ability of Test-III for the whole samples.

(d) Prediction of the intellectual ability of Test – IV (conditions or topology: duplicate one from the five choices) of the subscale of CFTI from behavioural variables as predictors (PI, Ses, Loc and At) as presented in Table-17.

*Model- 1:* Results highlighted the joint contribution of PI subscales of parenting scales predicted 15% as indicated by  $R^2$  on Test-IV for the whole sample.

*Model -2 :* Among the predictors, Parental involvement alone predicted 18% significant at .01, Psychological autonomy granting predicted 24% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-IV.

*Model -3:* Among the predictors, Parental involvement alone predicted 18% significant at .01, Psychological autonomy granting predicted 23% significant at .01 as indicated by beta values in predicting the Intellectual ability of Test-IV.

*Model -4:* Among the predictors, Psychological autonomy granting predicted 16% significant at .01 and behavioural control predicted 23% significant at .01 as indicated by beta values in predicting the intellectual ability of Test-IV for the whole samples.

The present finding was in contrast to the earlier studies that points out academic achievement to be positively related to general authoritarianism in a sample of Hong Kong adolescents ( Leung, Lau, and Lam,1998) and other researches on Asian subjects, and the finding of Park and Bauer (2002) that the positive relationship between authoritative parenting style and academic achievement is supported only for the majority group (European Americans), but not for Hispanics, African–Americans, or Asian–Americans.

In conclusion, the overall analyses revealed :

(i) there exist psychometric basis to prove replicability of the test scales among the projected population of Mizo and Khasi : substantial item total coefficient of correlation ( and the relationships of the specific items of the specific scale as index of internal consistency), and reliability index (Cronbach alpha and Spearman Brown reliability), (ii) the relationship between the subscales/ sub factors of the behavioural measures , (iii) 2x2 ANOVA (2 culture x 2 gender) manifested significant independent and interaction effects on the dependent variables, (iv) the regression analyses manifested significant F-ratios at almost each level of the prediction in deleting predictors ( the independent variables) in the prediction of independent variables.

The ANOVA highlighted the significant culture difference on behavioural variables revealing that Mizo scored higher on parental involvement (m=27.86) than Khasi (m=22.24) . Mizo showed higher Behavioural control (m=24.70) in the Parenting Inventory than khasi (m=18.12), where as Khasi (m=23.21) used higher psychological autonomy granting than Mizo (17.28) culture. Mizo (m=23.39) scored higher in the self-esteem scale which is indicative of lower self esteem (reverse scoring) than Khasi (m=22.30). Khasi were also higher in internal locus of control and ambiguity tolerance than Mizo adolescents. Studies had revealed that the three specific components of authoritative parenting that contribute to healthy psychological development and school during adolescence are: parental acceptance/involvement, behavioural control/supervision and psychological autonomy granting (Steinberg, 1990;Steinberg et al., 1989,1991).

The results revealed that “Gender’ significant effect that Female received higher parental involvement and Behavioural control and showed higher internal locus of control than boys. While Psychological autonomy granting was given to Boys; higher ambiguity tolerance among boys than girls; and girls have higher intellectual ability of classification , matrices and conditions or topology :duplicate than boys across culture. Gender differences do exist, in that fathers tend to be more involved with sons than daughters (Huston, 1983). Biller (1993) and fathers often positively influence their children’s intellectual development (Williams & Radin,



1993) and moral development (Hoffman, 1981). Fathers have also been shown to be influential in sex role development, particularly among boys (Biller, 1981).

‘Culture and Gender’ interaction effect was observed on parental involvement, psychological autonomy granting, self esteem, ambiguity tolerance and intellectual ability. Jambunathan and Counselman (2002) had also found Asian Indian mothers living in the United States to have more authoritative parenting styles while Asian Indian mothers living in India had more authoritarian styles. This is the case for Korean-American adolescents raised by authoritative fathers do not have better academic achievement than youths raised by indulgent fathers (Kim & Rhoner, 2002).

(iv) simple regression analysis was computed to determine the predictability of parenting on behavioural variables that Parental involvement of parenting had high predictability on internal locus of control, lucky/chance of external locus of control and ambiguity tolerance; Parental involvement of parenting had high effects on self esteem and ambiguity tolerance; and Behavioural control also has a significant effect on self esteem . The authoritative style compared to the authoritarian or permissive styles on a host of child and adolescent outcomes such as psychological competence, adaptive functioning, self-esteem, self-reliance, and academic competence and adjustment (Carlson, Uppal, & Prosser, 2000; Furnham & Cheng, 2000; Lamborn, Mounts, Steinberg, & Dornbusch, 1991; Steinberg, Elmen, & Mounts, 1989; Steinberg, Lamborn, Darling, Mounts, & Dornbusch, 1994). Wright and Wright (1994) described that the family is the foundation of human society

(iv) The step wise regression analysis manifested significant effect at each level of the predictors by highlighting the independent and conjoint effects in each models among the behavioural variables. The results exposed the high predictability of Psychological autonomy granting on the different cognitive abilities of series, classification, matrices and conditions or topology: duplicate across culture; Behavioural control had higher predictability on cognitive ability of matrices; and parental involvement predictability on self esteem, ambiguity tolerance. In similar trend, studies showed that authoritative parenting had consistently more positive effects on both school grades and school effort for European Americans (Park & Bauer, 2002) as Sternberg (2000) points out, the processes of intelligence may be the

same from culture to culture, but a person is called more or less intelligent based on socially approved standards .

On the whole the findings of the study proved empirical bases in conformity to the theoretical expectations as set forth for conduction of the study, and provided empirical background pertaining to the causal effects of “Culture’ and “Gender’ on measures of the dependent variables, and effect of parenting styles (but not to the expected level) on other dependent variables in the population under study.

Further extended studies by incorporating larger samples (with inclusion of parents and their children) and more measures of behavioural measures are desirable to be replicated in support of the findings and for formulation and implementation of the behavioural intervention programme to the adolescents of the Mizo and Khasi culture.

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**Background Demographic Sheet.**

Name : \_\_\_\_\_

Age : \_\_\_\_\_

Sex : \_\_\_\_\_

Birth Order : \_\_\_\_\_

Family Size : \_\_\_\_\_

Joint/Nuclear Family : \_\_\_\_\_  
( sister:\_\_\_\_ brother: \_\_\_\_\_)

No. of siblings : \_\_\_\_\_

Father's Name and Surname: \_\_\_\_\_

Mother's Name and Surname: \_\_\_\_\_

Father's Occupation : \_\_\_\_\_

Mother's Occupation : \_\_\_\_\_

Name of School/College ; \_\_\_\_\_

Your Locality : \_\_\_\_\_

Religion : \_\_\_\_\_

Last Examination passed. : \_\_\_\_\_

Percentage of Mark Obtained in last Examination: \_\_\_\_\_

## PARENTING STYLES SCALE(PSS)

**Please answer the set of questions about the parents(or guardians)you live with. If you spend time in more than one home, answer the questions about parents(or guardians) who have the most say over your daily life.**

**Read each item carefully. Then write the number that shows how much you agree with each statement.**

- 1- if you AGREE STRONGLY with the item
- 2- if you AGREE SOMEWHAT with the item
- 3- if you DISAGREE SOMEWHAT with the item
- 4- if you DISAGREE STRONGLY with the item

1. I can count on my parents to help me out, if I have some kind of problem \_\_\_\_\_
2. My parents say that you shouldn't argue with the adults. \_\_\_\_\_
3. My parents keep pushing me to do my best in whatever I do. \_\_\_\_\_
4. My parents say that you should give on arguments rather than make people angry. \_\_\_\_\_
5. My parents keep pushing me to think independently. \_\_\_\_\_
6. When I get a poor grade in school, my parents make my life miserable. \_\_\_\_\_
7. My parents help me with my school work if there is something I don't understand. \_\_\_\_\_
8. My parents tell me that their ideas are correct and that I should not question them. \_\_\_\_\_
9. When my parents want me to do something they explain why. \_\_\_\_\_
10. Whenever I argue with my parents, they say things like, "You'll know better

when you grow up.” \_\_\_\_\_

11. When I get a poor grade in school, my parents encourage me to try harder. \_\_\_\_\_

12. My parents let me make my own plans for things I want to do. \_\_\_\_\_

13. My parents know who my friends are. \_\_\_\_\_

14. My parents act cold and unfriendly if I do something they don't like. \_\_\_\_\_

15. My parents spend time just talking with me. \_\_\_\_\_

16. When I get a poor grade in school, my parents make me feel guilty. \_\_\_\_\_

17. My family does fun things together. \_\_\_\_\_

18. My parents won't let me do things with them when I do something they don't like. \_\_\_\_\_

19. In a typical week, what is the latest you can stay out on SCHOOL NIGHTS (Monday- Thursday) ?

I am not allowed out

Before 8:00 PM \_\_\_\_\_

8:00 - 8:59 \_\_\_\_\_

9:00 - 9:59 \_\_\_\_\_

10:00-10:59 \_\_\_\_\_

11:00 or later \_\_\_\_\_

As late as I want. \_\_\_\_\_

20. In a typical week, what is the latest you can stay out on FRIDAY or SATURDAY NIGHT ?

I am not allowed out	_____
Before 8:00 PM	_____
8:00 - 8:59	_____
9:00 - 9:59	_____
10:00 - 10:59	_____
11:00 or later	_____
As late as I want.	_____

21. How much do your parents try to KNOW.....

Don't try    Try a little    Try a lot.

Where you go at night ?	_____	_____	_____
What you do with your free time ?	_____	_____	_____
Where you are most afternoons after school ?	_____	_____	_____

22. How much do your parents REALLY know.....

Don't know    Know a little    Know

a lot

Where you go at night ?	_____	_____
_____		
What you do with your free time ?	_____	_____
_____		
Where are most afternoons after school ?	_____	_____
_____		

## Rosenberg Self- Esteem Scale(Rosenberg, 1965)

The scale is a ten-item Likert scale with items answered on a four-point scale — from strongly agree to strongly disagree (Strongly agree=1, agree=2, disagree=3, strongly disagree=4)

Please Respond to each item by citing circling one of the 4 numbers. The scale:

- |     |   |   |   |   |   |
|-----|---|---|---|---|---|
| 1.  | On the whole I am satisfied with myself.                          | 1 | 2 | 3 | 4 |
| 2.  | At times I think that I am no good at all.                        | 1 | 2 | 3 | 4 |
| 3.  | I feel that I have a number of good qualities.                    | 1 | 2 | 3 | 4 |
| 4.  | I am able to do things as well as most other people.              | 1 | 2 | 3 | 4 |
| 5.  | I feel I do not have much to be proud of.                         | 1 | 2 | 3 | 4 |
| 6.  | I certainly feel useless at times.                                | 1 | 2 | 3 | 4 |
| 7.  | I feel that I am a person of worth, at least the equal of others. | 1 | 2 | 3 | 4 |
| 8.  | I wish I could have more respect for myself.                      | 1 | 2 | 3 | 4 |
| 9.  | All in all, I am inclined to feel that I am a failure.            | 1 | 2 | 3 | 4 |
| 10. | I take a positive attitude toward myself.                         | 1 | 2 | 3 | 4 |

### **Revised Ambiguity Tolerance Scale (MacDonald, 1970).**

Please do not spend too much time on the following items. There are no right or wrong answers and therefore your first response is important. Mark T for true and F for false. Be sure to answer every question.

1. A problem has little attraction for me, if I don't think it has solution.
2. I am just a little uncomfortable with people unless I feel that I can understand their behavior.
3. There 's a right and wrong way to do almost everything.
4. I would rather bet 1 to 6 on a long shot than 3 to 1 on a probable winner.
5. The way to understand complex problems is to be concerned with their larger aspects instead of breaking them into smaller pieces.
6. I get pretty anxious when I am in social situation over which I have no control.
7. Practically every problems has a solution.
8. It bothers me when I don't know how other people react to me.
9. I have always felt that there is a clear difference between right and wrong .
10. It bother me when I don't know how other people react to me.
11. Nothing gets accomplished in this world unless you stick to some basic rules.
12. If I were a doctor, I would prefer the uncertainties of psychiatrist to the clear and definite works of someone like a surgeon or X-ray specialist.
  
13. Vogue and impressionist picture really have little appeal to me.
14. If I were a scientist, It would bother me that my work would never be completed because science will always make a new discoveries.
  
15. Before an examination, I feel anxious if I know how many questions there will be.
  
16. The best part of working jigsaw puzzle is putting in that last piece.
17. Sometimes I rather enjoy going against the rules and doing things I am not suppose to do.
  
18. I don't like to work on a problem unless there is a possibilities of coming out with a clear cut and ambiguous answer.
  
19. I like to fool around with new ideas even they turned out later to be total waste of time.

20. Perfect balance is the essence of all good composition.

Appendix-V

**Levenson Internal/ external Locus of Control Scales  
(Levenson, 1973)**

**Directions**

Following is a series of attitude statements. Each represents a commonly held opinion.

There are no right or wrong answers. You will probably agree with some items and disagree with others. We are interested in the extent to which you agree or disagree with such matters of opinion.

Read each statement carefully. Then indicate the extent to which you agree or disagree using the following responses.

If you agree strongly, respond +3,	If you agree somewhat, respond +2
If you agree slightly, respond +1,	If you disagree slightly, respond -1
If you disagree somewhat, respond -2,	If you disagree strongly, respond -3

First impressions are usually best. Read each statement, decide if you agree or disagree and the strength of your opinion, and then respond accordingly.

**GIVE YOUR OPINION ON EVERY STATEMENT**

If you find that the numbers to be used in answering do not adequately reflect your own opinion, use the one that is closest to the way you feel. Thank you.

1. (I) Whether or not I get to be a leader depends mostly on my ability.
  
2. (C) To a great extent my life is controlled by accidental happenings.
  
3. (P) I feel like what happens in my life is mostly determined by powerful people.
  
4. (I) Whether or not I get into a car accident depends mostly on how good a driver I am.
  
5. (I) When I make plans, I am almost certain to make them work.
  
6. (C) Of ten there is no chance of protecting my personal interests form bad luck happenings.
  
7. (C) When I get what I want, it is usually because I'm lucky.

8. (P) Although I might have good ability, I will not be given leadership responsibility without appealing to those positions of power.
9. (I) How many friends I have depends on how nice a person I am.
10. (C) I have often found that what is going to happen will happen.
11. (P) My life is chiefly controlled by powerful others.
12. (C) Whether or not I get into a car accident is mostly a matter of luck.
13. (P) People like myself have very little chance of protecting our personal interests when they conflict with those of strong pressure groups.
14. (C) It's not always wise for me to plan too far ahead because many things turn out to be a matter of good or bad fortune.
15. (P) Getting what I want requires pleasing those people above me.
16. (C) Whether or not I get to be a leader depends on whether I'm lucky enough to be in the right place at the right time.
17. (P) If important people were to decide they didn't like me, I probably wouldn't make many friends.
18. (I) I can pretty much determine what will happen in my life.
19. (I) I am usually able to protect my personal interests.
20. (P) Whether or not I get into a car accident depends mostly on the other driver.
21. (I) When I get what I want, it's usually because I worked hard for it.
22. (P) In order to have my plans work, I make sure that they fit in with the desires of people who have power over me.
23. (I) My life is determined by my own actions.
24. (C) It's chiefly a matter of fate whether or not I have a few friends or many friends.



Appendix-VI

Culture Fair Test of Intelligence (Cattell, 1973)  
(Xerox copy of the original was attached in the main thesis)