

A STUDY ON PREFERENCES TO DIFFERENT
READING AND WRITING MOTIVES OF TRIBAL
CHILDREN IN PRIMARY EDUCATION OF
TRIPURA AND MANIPUR

PROJECT REPORT

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ABSTRACT

Reading and Writing motive preferences play critical role in the universal education policy of the Govt. of India. It enhances motivation to attend the schools and reduces dropout level. Prior studies noted significant relationship between reading and writing motivation and academic achievement. One of the important social objective of education is to equalize opportunity. It enables the backward or under privilege classes or individuals to use education as a lever for the improvement of their condition. Tripura and Manipur – two north eastern states of India possess literacy rates which are above the national average. Again illiteracy and dropout rates among the scheduled tribe students of both states are also very high. This contradiction complicates the issue of understanding about reading and writing motivation of ST students in primary education of both states. On this background, current study aimed at two objectives – (a) to examine pattern of relative preferences to Reading and Writing motives of students in primary education across different tribal communities of Tripura and Manipur, (b) to explore effect of some situational variables and student characteristics on changes in relative preferences to reading and writing motives of students in primary education across different tribal communities of Tripura and Manipur. Data were collected through Reading and Writing motivation questionnaire (Dutta Roy, 2003) from scheduled tribe students of Tripura (N=275) and Manipur (N=284) living in different hill districts. Results revealed significant mean differences in reading and writing motive preferences across communities, between states, genders and between grades. Besides, interaction effects of those independent variables on dependent variables were found. Significant relationships of reading and writing motive preferences with age and situational variables across communities were found. Limitations, future research and some suggestions to improve the current state of reading and writing motivation of students were finally illuminated.

CHAPTER I : INTRODUCTION

Primary education is the most significant indicator of a country's literacy (ability to read and write a simple statement on his or her everyday life, (UNESCO, 1993)). It raises the productivity and earning potential of a population and improves the quality of lives (Psacharopoulos, 1993; World bank, 1993; Barro, 1991). In the directive principles of state policy of the constitution of India (article 45, page 3), it is clearly written that "The State shall endeavor to provide within a period of ten years from the commencement of this constitution for free and compulsory education for all children until they complete the age of fourteen years." Over the last 50 years successive Governments have been committed to achieving the national goal of universal education and has steadily increased the budgetary allocation for education. The expenditure on education as a percentage of our gross domestic product has a direct impact on our literacy. Today our expenditure on education in India is little more than 4% of our G.D.P. Figure 1 shows map of India based on literacy level across the states. To achieve 100% literacy by 2020 it is important to pay much attention to the reading and writing motivation in primary education for the scheduled tribe students as they keep themselves away from the current education system. In considering their seclusive life style, recently National policy on Education gives major thrust on the education of tribals (<http://tribal.nic.in/index1.html>).

National policy on Education for Tribals

The policy seeks to bring Scheduled Tribes into the mainstream of society through a multi-pronged approach for their all-round development without disturbing their distinct culture. There are 67.8 million Scheduled Tribe people, constituting 8.08 per cent of India's population. There are 698 Scheduled Tribes spread all over the country barring States and Union Territories like Chandigarh, Delhi, Haryana, Pondicherry and Punjab. Orissa has the largest number – 68--of Scheduled Tribes. Scheduled Tribes are those which are notified as such by the President of India under Article 342 of the Constitution. The first notification was issued in 1950. The President considers characteristics like the tribes' primitive traits, distinctive culture, shyness with the public at large, geographical isolation and social and economic backwardness before notifying them as a Scheduled Tribe. Seventy-five of the 698 Scheduled Tribes are identified as Primitive Tribal Groups considering they are more backward than Scheduled Tribes. They continue to live in a pre-agricultural stage of economy and have very low literacy rates. Their populations are stagnant or even declining.

The Constitution through several Articles has provided for the socio-economic development and empowerment of Scheduled Tribes. But there has been no national policy, which could have helped translate the constitutional provisions into a reality.

National policy on tribals follow five principles of Nehruvian Panchasheel, spelt out in 1952. They are:

1. Tribals should be allowed to develop according to their own genius.
2. Tribals' rights in land and forest should be respected.

3. Tribal teams should be trained to undertake administration and development without too many outsiders being inducted.
4. Tribal development should be undertaken without disturbing tribal social and cultural institutions.
5. The index of tribal development should be the quality of their life and not the money spent.

Realising that the Nehruvian Panchasheel was long on generalities and short on specifics, the Government of India formed a Ministry of Tribal Affairs for the first time in October 1999 to accelerate tribal development. Based on the feedback from tribal leaders, the concerned States, individuals, organisations in the public and the private sectors, and NGOs, the Ministry recognises that a majority of Scheduled Tribes continue to live below the poverty line, have poor literacy rates, suffer from malnutrition and disease and are vulnerable to displacement. It also acknowledges that Scheduled Tribes in general are repositories of indigenous knowledge and wisdom in certain aspects.

The National Policy aims at addressing each of these problems in a concrete way. It also lists out measures to be taken to preserve and promote tribals' cultural heritage. It gives importance on formal education as it is the key to all-round human development. Despite several campaigns to promote formal education ever since Independence, the literacy rate among Scheduled Tribes is only 29.60 per cent compared to 52.21 per cent for the country as a whole (1991 Census). The female literacy rate is only 18.19 per cent compared to the national female literacy rate of 39.29 per cent. Alienation from the society, lack of adequate infrastructure like schools, hostels and teachers, abject poverty and apathy towards irrelevant curriculum have stood in the way of tribals getting formal education. To achieve the objective of reaching the benefit of education to tribals, the National Policy ensures following policies:

1. Tribals are included in the national programme of Sarva Shiksha Abhiyan run by the Ministry of Human Resource Development.
2. Schools and hostels are opened in areas where no such facilities exist.
3. At least one model residential school is located in each tribal concentration area.
4. Education is linked with provision of supplementary nutrition.
5. Special incentives like financial assistance, pocket allowance, free distribution of textbooks and school uniforms are provided .
6. Teaching is imparted in tribals' mother tongue at least up to the primary level. Educated tribal youth are given employment as teachers, wherever possible. (This will obviate the need to employ teachers belonging to far-off places who find commuting is as difficult as staying in a village with no basic amenities.
7. Pedagogy is made relevant so that tribals do not find it as alien.
8. Curriculum and cocurriculum include aspects of meta skill upgradation of tribal children.
9. Curricula for meta skill upgradation are to include aspects of tribal games and sports, archery, identification of plants of medicinal value, crafts art and culture, folk dance and folk songs, folk paintings etc.

10. Emphasis is laid on vocational/professional education. Polytechnics are set up for studies in subjects like forestry, horticulture, dairying, veterinary sciences, polytechnics.

To sum up, the policy endorses paradigm shift in primary education for the tribal population. It restricts enforcement of formal education on the scheduled tribes rather suggests some measures so that they feel inner motivation to the schooling.

Paradigm shift in Primary Education

Traditional approach of primary education follows mechanistic model. It assumes that education is to satisfy the requirements of administrators. Therefore, needs of the administrators rather of the student are important to design the courses. Lord Macaulay (1800-1859), the founder of Western education in India was the pioneer to conceive this mechanistic model in his 'Minute on Education' dated February 2, 1835. The Governor General of India, William Bentinck approved the Minute on March 7, 1835 and it became the cornerstone of British India educational policy. On that day the Governor General William Bentinck agreed with Macaulay's Minute and wrote, "the great object of the British Government ought to be the promotion of European literature and science among the natives of India," thus promoting and establishing a permanent position for the use of English language in Indian educational institutions. (Trevelyan 1876: 373). This model leads to think that education is meant for getting jobs rather for wholistic development. So school became factory of human resource development where in students are the cogs of education tool. They had no say about the course curriculum. Such feeling develops extrinsic motivation within the students. India is now sovereign country, it needs to develop creative temperament within students so that students can apply knowledge in solving various problems in their surroundings. Such creative temperament can not be developed without inner desires to read and write. Wholistic approach of education assumes that children want to read the text books in order to improve level of competency, to acquire and to apply the knowledge in every day problems. Dutta Roy (2003) noted that preferences to reading and writing motives are significantly related to academic achievement.

Theories of Reading and Writing Motivation

The term 'Motivation' refers to the internal processes that give behavior its energy and directions. It originates from a variety of sources (needs, cognitions and emotions) and these internal processes energize behavior in multiple ways such as starting, sustaining, intensifying, focusing, and stopping it (Reeve, 1996). Motivation is claimed to be the product of interdependence between and amongst many variables (Weiner, 1990), such as locus of control (Duke and Nowicki, 1974), the need for affiliation, impulsiveness and planfulness (Friis and Knox, 1972), personal achievement, social achievement, academic achievement (Maehr, 1984; Piedmont, 1989), mastery, work orientation, competitiveness and personal concern (Donohue and Wong, 1997; Helmreich and Spence, 1978).

Motivation has been studied from different perspectives in different disciplines of psychology. To understand academic motivation of students especially in primary schools, reading and writing motivation are assumed to be important variables for research. Reading and writing motivation are the processes to put more effort on reading and writing activities. This is framed with one's appraisal of relationship between reading or writing motives and the reading or writing outcomes. Waugh (2002) identified ten models of motivation in the literature, each emphasizing different aspects, some of which are interrelated. The ten models can be summarized under the following headings. One is the arousal and anxiety model (Covington and Omelich, 1987; Naveh-Benjamin, 1991; Tobias, 1985), Two is a needs model (Darley, Glucksberg, and Kinchla, 1988; Maslow, 1970). Three is an achievement and social goal model (Bandura, 1977, 1986; Maehr, 1984; McClelland, 1985; Wentzel, 1991). Four is a behavioural motivation model involving rewards, reinforcement and intrinsic motivation (Boggiano & Barrett, 1992; Butler, 1988; Cameron and Pierce, 1994; Heckhausen, 1991; Lepper and Hodell, 1989). Five is attribution theory (Maehr, 1989; Weiner, 1985). Six is a self-regulated learning model (Corno, 1992; Reeve, 1996; Schunk, 1991; Wolters, 1998; Zimmerman, 1990; Zimmerman and Schunk, 1989). Nine is perceived self-efficacy model that relates personal beliefs to actions to achieve (Bandura, 1982; Schunk, 1989). Ten is a personal investment model involving tasks, ego, social solidarity and extrinsic rewards (Maehr, 1984; Maehr and Braskamp, 1986). Of the above ten models, prior studies paid attention to self-efficacy and achievement and social goal models in conceptualizing variables for assessment of reading motivation. Based on Bandura's self-efficacy theory, Baker, Afflerbach and Reinking (1996); Guthrie, McGough, and Rice (1996); Oldfather and Wigfield (1996) demonstrated some determinants of reading motivation – sense of self-efficacy and task values. Schunk (1991) and Schunk and Zimmerman (1997) demonstrated that children's sense of efficacy (children's evaluation of their competence in reading) relates to their academic performance. If individuals believe that they are competent and efficacious in reading they may not engage in it if they have no task values. Eccles et al. (1983) identified three task values, interest value (how much the individual likes the activity); attainment value (the importance of activity) and utility value (the usefulness of an activity). A construct related to the interest value component is intrinsic motivation. Intrinsic motivation refers to choosing to do and then doing an activity for its own sake, rather than for "extrinsic" reasons such as receiving recognition (Dici and Ryan, 1985). Based on above theories, Wigfield and Guthrie (1995, 1997) identified few variables for assessment of reading motivation. They are (i) reading curiosity (the desire to learn about a particular topic of interest to the child), (ii) reading challenge (the satisfaction of mastering or assimilating complex ideas in text); (iii) reading importance (subjective task values as reported by Eccles et al. 1983; Wigfield and Eccles 1992, in their work), (iv) reading involvement (the enjoyment of experiencing different kinds of literary and informational text), (v) competition in reading (the desire to outperform others in reading), (vi) recognition for reading (the gratification in receiving a tangible form of recognition for success in reading) and (vii) reading for grades (the desire to be evaluated favorably by the teacher).

Like Reading motivation, Following Bandura's model of self-efficacy, Pajares, and Valiante (1999, 2000, 2001) conceptualized five characteristics of writing motivation - writing self-efficacy, writing self-concept, self-efficacy for self-regulation,

value of writing, and task goals. Since earlier studies paid attention to the cognitive behaviouristic model of personality in conceptualizing reading and writing motivation, it failed to unearth some of the important variables as motivation to read for application or motivation to write for emotional expression etc. Dutta Roy (2004) based on content analysis of several interviews with school children identified 7 characteristics of Reading motivation as Application, Achievement, Knowledge, Affiliation, Aesthetic, Recognition and Harm avoidance and 7 characteristics of writing motivation as Documentation, Emotional expression, Achievement, Creativity, Harm avoidance, Affiliation, and Recognition. Of the 7 characteristics, Application, Achievement, Knowledge are assumed to be the intrinsic motivation and rest of them are extrinsic motivation characteristics. Again, in case of writing motivation, Documentation, Emotional expression, Achievement, Creativity are the intrinsic motivation and others are the characteristics of extrinsic writing motivation. He noted that students with high intrinsic motives performed better in examination than the students with high extrinsic motives. Though preferences to different reading and writing motives have been studied on general students, no such studies were conducted on tribal students who are living specially in the hill areas of Tripura and Manipur causing gap of knowledge in development of specific educational strategies in order to develop reading and writing motivation among them. Development of primary education among tribal people in NER outlines some ideas about pattern of academic motivation across the periods.

Primary education among Tribal people in NER

Archives of state royal chronicles in Assam, Manipur and Tripura proved indigenous system of education (Gurukul system) in the plain areas of those states before the Christian missionaries came to NER. The King Bhaskarvarman of the seventh century did a lot in popularizing education among the people of Kamrupa, Pragjyotishpur, Harupeshwar, Durayaand other prominent centers of learning. Some of the indigenous educational institutions are panthasalas for Hindus, Maktabas or Madrassahs for Muslims, tols for Brahmins and sastras for Baishnavas (Saikia, 1975). The course curriculum was designed by the Gurus or Pandits. Like valley or the plain areas, there was some indigenous system of education in the hill areas. The first evidence of palaeolithic culture in Manipur dating back to about 30,000 B.C. to 40,000 B.C. was discovered by Prof.T.C. Sharma and O.Kumar Singh (Laiba, 1988). The ancient educational history of Manipur can be obtained from State Royal Chronicles called “Cheitharol Kumbaba” which maintains an account of major events like war, accession, death of kings, indigenous system of education prevailed during the period etc.

In hills, informal education took place mostly through interactions between children and their parents in the family and work place in the case of the young. As children grew into adolescence, they were attached to local dormitories where they received much of the education and training in adult life. These dormitories had been powerful institutions with sanction from the local community and served an important educational function as agencies to impart education for the intellectual and emotional development of youth in the community. Dormitory was called ‘sier’ in Kom language. The Nagas called it ‘Mawung’, the Tankhuls called it ‘Kangchu’ for boys and ‘Luchu’ for girls. The hmars called it ‘Bwolzawk’ or ‘Sier’.

They remained active till the advent of the missionaries into the region when a beginning was made in the introduction of modern formal system of education in the whole areas particularly in the hill region. Guite (1989, 1995) found significant changes of Christianity on the tribals of Manipur. The work of the various Christian missionaries in NER of India is well documented. Among the first missionary groups to arrive in this region were the American Baptist Mission, the Dutch Baptist, the Roman Catholics and other Presbyterian groups. They went to the interior parts of the region, where the people worshipped the forces of nature as Gods and they have some belief systems about different forces of nature. Christian missionaries assumed that such worship is nothing but some superstitions as a result they tried to destroy this system through western education. However, people in hill areas did not accept formal education very easily. Many places in NER, where initial groups of missionaries went, had to face unwanted hostility from the local people and it took them a long time to gain access to the region and receive acceptability of the people. The Christian communities were able to open more primary schools in Assam than Tripura and Manipur. In 1948-49, there were 9144, 239 and 368 primary schools in Assam, Manipur and Tripura respectively. Male were more educated than female. In that period, the number of teachers of three states at the primary schools were 14025 comprising of 12528 (89%) men and 1497 (11%) women. Assam had the highest number of teachers (12,781), followed by Tripura (699) and Manipur (545). However, number of literate scheduled tribes and non scheduled tribes was not accounted at that time. Taslera (1989) noted that the benefit of educational system had been mostly cornered by the tribal elites and the higher income groups along with non-tribal elites. Recently, attempt was made to classify literate persons by districts. Such classification provides insight about literacy status of scheduled tribes.

Literacy

In two consecutive censuses, literacy level of both Tripura (60.44% in 1991, 73.66% in 2001) and Manipur (59.89% in 1991, 68.87% in 2001) was above the national average (52.21% in 1991, 65.4% in 2001, change = 13.19%). State wise literacy level in India is given in Figure 1. Figure 2 shows differences in literacy level among seven states of North eastern states. The amount of change was high in Tripura (change=13.22%) than Manipur (change= 8.98%). Since the condition of scheduled tribe population is still in progress, it can not be conjectured about extent and direction of difference between literacy level of scheduled tribe population and that of general population in the two states.

In Manipur, literacy rate was relatively low (61.78%) in the tribal concentrated hill districts than Meiten dominated valley districts (73.28%) following provisional 2001 census report. There are less number of literates in the hill districts excepting Churachandpur. Table 1.1 shows very little change in literacy rate in the Senapati (4.43%) and more change in Churachandpur (16.50%) districts among the hill districts.

Gender difference in literacy rate was noted in Manipur. In 1991, 47.6% females and 71.63 % males were literate and in 2001, there were 59.70% females (% change = 12.1) and 77.87 % (% change = 6.24) males were literate.

Drop out

Following the Educational survey and statistics (School) report of the Govt. of Tripura, before completion of class V, the dropout rate of scheduled tribe children for 2000-2001 are higher (63.59%) than others. This rate was high in Dhalai (69.17%), south (66.97%), and North (66.67%) than the west (57.21%) districts of Tripura suggesting high rate of drop out specially in the tribal concentrated districts. Table 1.2 represents dropout pattern of school children across districts of Tripura. Tribal benchmark survey report of Senapati district, 1984 noted that in 1984, there was 68.57% (96 out of total 140 dropout) rate of drop out among the tribal children. This was specially high among Kuki (N=57) and Thadou (N=10) children. Major reasons for such dropout as written in the report were financial difficulty, migration of family members, marriage ceremony in house, and illness. Serto (2004) noted three main reasons for dropped out among Kom Tribes – financial problems, not interested and marriage. Author identified four purposes of education among Kom tribes – all round development (44.5%), getting job (11.8%), building personality (11.1%), getting knowledge (6.3%)

Enrollment

In Tripura, 64% of the primary schools are in ADC (Autonomous district council) areas. There are more number of ADC managed primary schools in Dhalai (83%), south (62%) than west (58%) and north (57%) districts. Most of the tribal children are enrolled in the schools within the ADC than non ADC areas. In 2000-01 there were 18444 scheduled tribe boys (89.41% of students to the total no. of students in ADC areas) and 15852 scheduled tribe girls (81.31% of students to the total no. of students in ADC areas) in class III and 15364 boys (89.65% of students to the total no. of students in ADC areas) and 12412 girls (69.13% of students to the total no. of students in ADC areas) in class IV. This result denotes that relatively less number of girls enrolled in class III and IV than the boys. Besides, more number of girls (n = 3440) dropped out from class IV than the boys (n = 3080).

By analyzing the data of student enrollment collected from the Directorate of School education of Tripura, it is noted that enrollment of scheduled tribe students is lower in class IV (34.21%) than class III (36.62%). Again, enrollment of girls (III=35.46%, IV= 32.31%) is lower than boys (III=37.67%, IV= 35.92% to the total enrolled students). Table 3 shows student enrollment in class III and IV.

In Manipur,. Government schools cater the educational needs of a large number of students in primary education. After analyzing the data of 2000-01, it was noted that 75% , 74% and 73% of total students enrolled in class III, IV and V of Government schools respectively (Table 4). . Another observation is slight decrease in student enrollment in Govt. schools and slight increase in enrollment in the non-govt. schools suggesting possible migration of students from Govt. to non-govt. schools.

In Manipur, school motivation between tribal and non-tribal children could be conjectured by comparing student enrollment in hill and valley districts as hill districts are mainly concentrated by the tribal people. Table 5 represents enrollment in schools from preprimary to class V across hill and the valley districts. Valley districts include data of Imphal (East), Imphal (west), Bishnupur and Thoubal districts. On the other hand, hill districts include data of Tamenlong, Ukhrul, Senapati, and Churachandpur. The

data of Chandel (hill district) were not available. Original data were collected from the Directorate of School education, Manipur.

Table 5 shows gender differences in enrollment in valley and hill districts of Manipur. In valley districts, enrollment of boys is initially poor but later (from class IV) it becomes better. For some unknown reason, student enrollment of valley districts gets down in class IV and the same gets up for students in hill districts though it follows pattern like before.

The above discussion raises few questions – are the tribal population deprived of educational opportunities ? Or are they less motivated to reading and writing in the schools ? If the answer is positive to the second question then the question is – do the tribal students lack inner urge to read or write ? Do they go to school by the external forces acting upon them ? If so, then what are the intrinsic and extrinsic factors of their reading and writing motivation ? How are those factors determined by the psychosocial factors ? In considering dearth of study on this issue, current study aims to determine following objectives:

Objectives

1. To examine pattern of relative preferences to Reading and Writing motives of students in primary education across different tribal communities of Tripura and Manipur.

In Tripura, there were 19 classified and 1 unclassified tribal communities (Table 6). Out of them, the majorities were Tripuri (54%), Reang (13%), Chakma (11%), Jamatia (7%), and Halam (4%) in 1991 census. Altogether they covered 89% of total tribal population. Like Tripura, tribal population was widely classified in Manipur. In Manipur, majority tribals were Thadou (19%), Tangkhul (17%), Mao (12%), Kabui (10%), Paite (6%) and Hmar (6%). Altogether, they covered 70% of total tribal population (Table 7). Therefore, current study would examine relative preferences to Reading and Writing motives among those five tribal communities of Tripura and of above six communities of Manipur.

2. To explore effect of some situational variables and student characteristics on changes in relative preferences to reading and writing motives of students in primary education across different tribal communities of Tripura and Manipur. Here, situational variables refer to socio economic status, locations and student characteristics included gender, age and class.

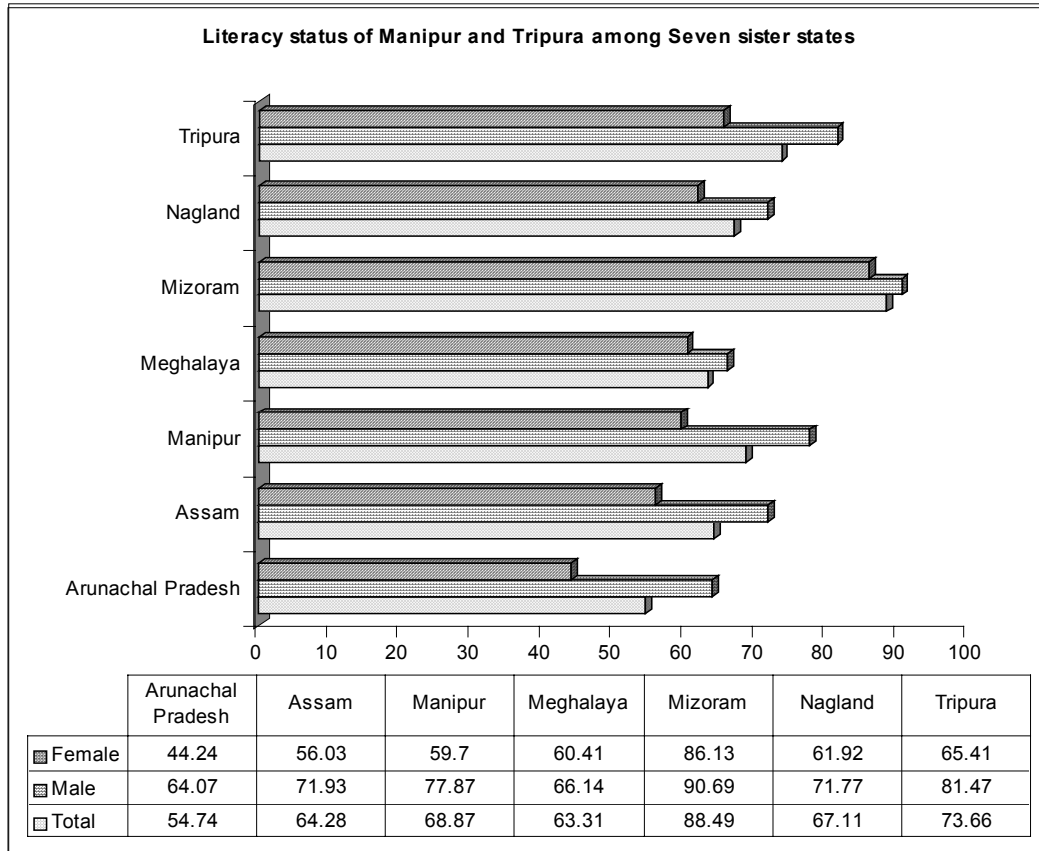


Figure 1.2 Literacy level across states of NER

Table 1.1
Drop out rate before completion of class V
in Tripura (2000-01)

Districts	Total (%)	ST (%)
West Tripura	45.23	57.21
Dhalai	58.78	69.17
North Tripura	55.09	66.67
South Tripura	52.72	66.97
Total	50.60	63.59

Source: Educational survey and statistics (School), Govt. of Tripura

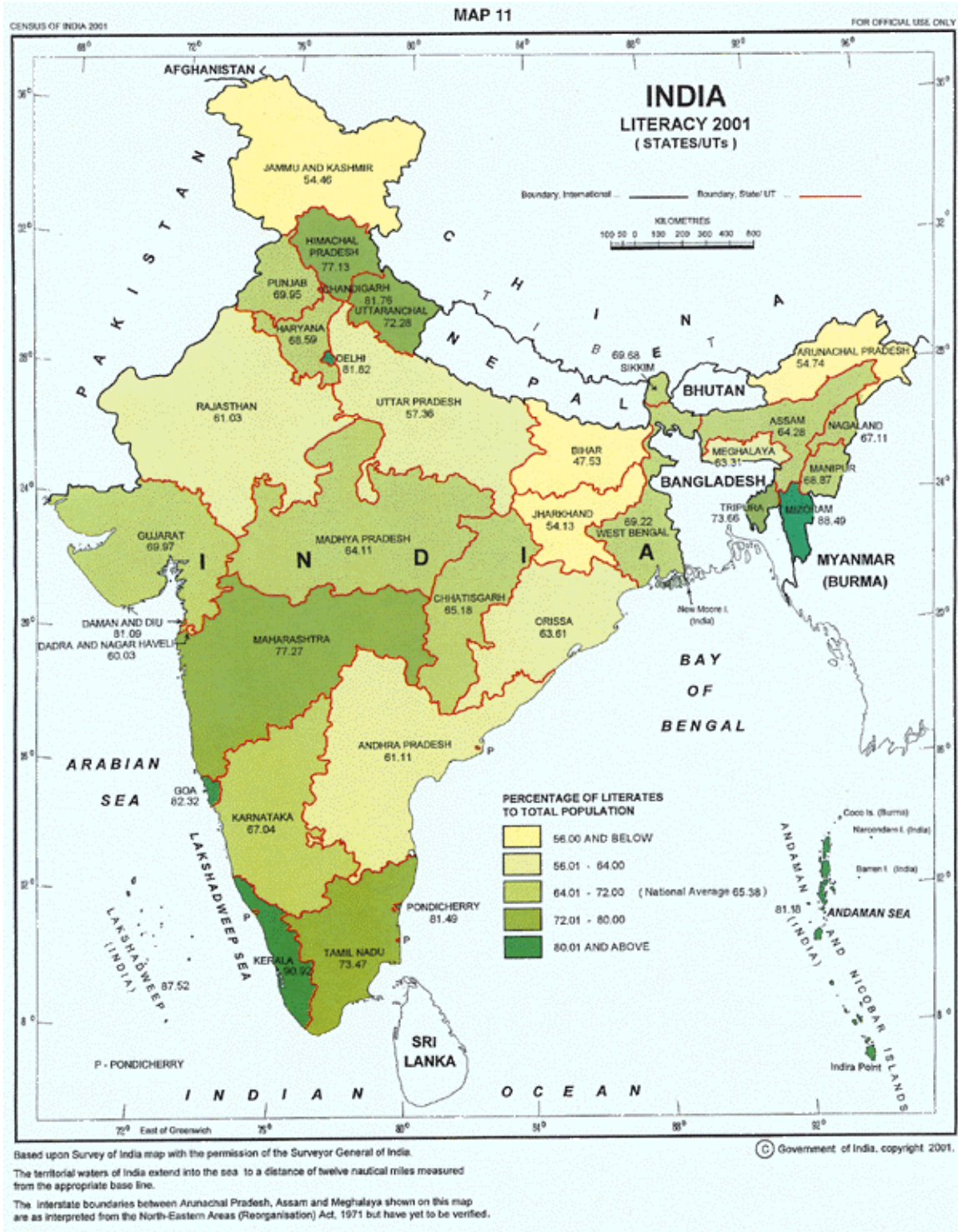


Figure 1.1 : Map of India based on literacy

Table 1.2
Student enrollment in Tripura (2000-01 data)

Districts	III			IV				
	Boys	Total	Girls	Total	Boys	Total	Girls	Total
West	7274	22362	6717	20779	6419	19948	5559	18291
South	5254	11980	4564	11207	4206	10498	3611	9570
Dhalai	3435	5588	2551	4627	2755	4771	1796	3690
North	2481	9027	2020	8089	1984	7553	1446	6863

Source: Senior Research Officer, Directorate of School Education, Tripura

Table 1.3
Student enrollment in Manipur (2000-01)

	III		IV		V	
	N	%	N	%	N	%
Govt	14246	75	12295	74	10968	73
Aided	2676	14	2527	15	2379	16
Non-aided	1992	11	1859	11	1740	12
Total	18914	100	16681	100	15087	100

Source: Directorate of School education, Manipur

Table 1.4
Student enrollment in pre and primary schools of Manipur (2000-01)

	Hill		Valley	
	Boy	Girl	Boy	Girl
Preprimary	6182	5782	16901	16896
Class_1	4215	4201	11865	13718
Class_2	3256	3139	10742	10228
Class_3	2517	2520	11043	11286
Class_4	7383	6920	8615	7456
Class_5	4376	4135	6075	6011

Source: Directorate of School education, Manipur

CHAPTER II :BRIEF DESCRIPTION ABOUT STATES AND COMMUNITIES

TRIPURA

Sample Districts

According to Captain Lewin, “ the origin of the name of Tripura is doubtful. Singh (2002) referred Tripura Gazet. Following the Gazet, Tripura has been coined from two Tripuri words –tui and pra. Tui means water and pra means near. It means the land adjoining the waters. Deb Barman (1983) opined that Tripura name came from the word ‘Tipperahs (Twi=water, phra=pha=God). It means Children of water Goddess. Some believed that after the name of Goddess Tripura Sundari, the State had been named Tripura. Some others opined that literally the word “Tri-pur” means a land of three cities. It is said that a mythical king called “Tripura” named his kingdom after his name.

The state is situated in the Northeast part of India with an area of 10492 sq Km. The state has 856 Km. long border with Bangladesh and it has also common border with the neighboring states of Assam and Mizoram. Over 60% of the area is classified as forest area and leaving less area about 27% for cultivation. The state is stretched in between 22°56’ and 24°32’ North latitudes and 91°09’ and 92°20’ longitudes. There are 4 districts – West, North, South and Dhalai. Data were collected only from three districts in considering high concentration of selected tribal communities. Table 2.3 shows distribution of illiterate people by districts.

West Tripura

West Tripura district lies approximately between latitude 23 degrees 16' to 24 degrees 14' north and longitude 91 degrees 09' east to 91 degrees 47' east. The West Tripura District is bounded by Bangladesh in the north and west by North Tripura in the east and by South Tripura in the south. Total area of the district is 3544 sq.kms. The district headquarters is located at Agartala, which is also the capital of the State. Major hill tracks are Baramura and Deotamura ranges and Atharamura ranges and major rivers are Gomati and Howrah. Agriculture includes paddy, rubber, coffee etc.

South Tripura

South Tripura District is situated approximately between East longitude 91 degrees 18 minutes and 91 degrees 59 minutes and between North latitude 22 degrees 56 minutes and 23 degrees 45 minutes. The South Tripura District is bounded on the North by Dhalai district and West Tripura District, while on the other sides by international border with Bangladesh. The total geographical area of South Tripura District is 2624 Sq.km which is about 25% of the total state area. About 37.5% of the population in South Tripura District is scheduled tribe and 17.16% of the population is scheduled caste. Major tribes in the district are Tripuri, Jamatia, Reang, Chakma and Halam. The tribals as well as the non-tribals residing in the District have a socio-cultural similarity with the tribals and non-tribals of Bangladesh. Language spoken by majority of the population is Bengali while the tribals mainly speak Kakborak. About 12.6% are cultivators, 8-9% are agricultural labourers and 1.61% are dependent on trade and commerce. The non-

working population is about 68%. About 72% of the rural population are living below poverty line. Paddy is the main food crop grown. Potato, sugarcane, mesta, jute, mustard, etc. are some other crops grown in the district. Tea, coffee, rubber, jackfruit, banana, mango, pineapple, etc. are the major plantation crops. Major arts & crafts in the district are cane & bamboo, weaving on both indigenous and modern handlooms, carpentry for decorative articles and furniture, clay modeling, pottery, blacksmith, goldsmith, tailoring / embroidery, and decorative paper materials.

Dhalai District

Dhalai District is the youngest district in Tripura. It is formed in 1995. The District is rich in natural resources. More than 70% area of this district is hilly and forest covered. It has tremendous scenic beauty. The district Headquarter is situated at Ambassa which is around 90 KM from the state capital Agartala. It is connected through NH 44 and takes around 3 hours to reach. There is no Railway Station in this district. Construction of new railway lines is going on very smoothly. Major hill tracks of this district are Atharamura, Longtharai and Sakhantang and major rivers are Manu, Dhalai and Khowai. Economy is based on agriculture. The common crops are Paddy, Jute and Mesta, pineapple. Following the report of national information center of the district (Ref: http://dhalai.nic.in/frame_about_the_district.htm), total population is 336491 (S.T.=186881, S.C.=51455, Others=98155).

Tribal Communities of Tripura

The ST population of the state consists of 31.1% of the total population. Total ST males were 504320 and ST females were 489106. The total literacy rate of S.T. population was 40.37% out of which male S.T. literate was 52.88% while female S.T. literate was 27.34% as per 1991 census. Table shows distribution of 19 classified and 1 unclassified S.T. population in Tripura. ST people maintain own cultural identity. Brief description about different ST communities are given below.

Tripuri

The name Tripuri has synonyms like Tripra, Tipera and Deb Barman. There are several schools of thought with regard to the origin of the name of Tripuri . The most popular one of them says that in the Tripuri dialect tui means 'water ' and phara or pha means 'God'. Thus the Tripuris would call themselves Triphra , that is, the children of the water goddess . The name Triphra later changed to Tripuri .

The Tripuris can also be divided into three groups on the basis of language , culture and socio- economic factors – Beri, Dona and Daspa. They are distributed over all the districts of Tripura, though the major concentration is in the West Tripura district. The 1981 census recorded the Tripuri population in the state as 3,30,872 . The community's mother tongue is Kakbarak., the name Kakbarak means 'the language of man '. It is the most important language of the state after Bengali. The Tripuris use a Bengali dialect and script when communicating with outsiders. Though, some students in English medium schools can understand Kakbarak language in terms of English script. Tripuri students of one English medium school in Agartala town could not understand kakbarak in the Bengali script. They could follow the language when it was written in English script. Land is the major economic resource for the Tripuris . Individual

ownership of the agricultural plots is prevalent. Landless families also exist in the community. Jhum used to be the traditional occupation of the community. Today settled cultivation is fast replacing jhum. For some in the community livelihood means working as an agricultural labourer – on a daily basis or on a seasonal basis. Selling firewood, rickshaw pulling and teaching are the other occupations. The Tripuris have trade links with the local markets.

The Tripuris used to follow their tribal religion. However, today most of them profess Hinduism. Some of them have adopted Christianity. Ker puja is one of the oldest religious celebrations of the Tripuris. Mailooma and Khoolooma are worshipped as household deities, while Mataikatar and Mataikatarma are the supreme deities. The supreme deities are worshipped at the beginning of all social and religious ceremonies. The sons of Mataikatar and Mataikatarma are jointly named Lampra. Besides, goddess Kali and regional deities like Tripura Sundari and Choddo Devota are also worshipped. The Christians among the Tripuris observe all the Christian festivals, rituals and religious practices. Sacred specialists for the marriage and death rites are supposed to be from outside the community. However, the sacred specialists who are supposed to ward off the evil spirits must belong to the community.

The Tripuri men excel at bamboo basketry, while their women folk are adept at weaving and embroidery. The community has a repository of folk tales, songs and dances. Both men and women participate in the dancing.

The Tripuris enjoy the facilities of the modern education and medicare provided by the government. The schools run midday meal programmes for the students. They have adopted modern methods of family planning. They have access to safe drinking water through pipes and tube wells.

Reangs/ Riangs

Chaudhuri (1983) interviewed aged people of Rieng community in Kanthali Charra and In Unchais of Amarpur. He found that Rieng people called themselves as sons of Garur. The dialect Garur is called Biangama. The term Biangama, it is said, has been first corrupted into Biang and then into Rieng. Another story for the nomenclature is that during migration from the Burma-Arakan regions towards the hill tracts of Chittagong and Tripura, the Riangs moved first and the Uchais followed them. The advanced party is called Riangsa and the rear party Ulsa which is now corrupted into Uchai. The Reangs are broadly divided into two groups. Meksha or Mechka and Marchai or Malchai. The former is again sub-divided into Masha, Raichak and some other sub-groups, while the principal sub-groups among the latter are Apet and Champung. The community is governed by a well-defined hierarchical institution; the chief enjoys the title Rai. The Reangs are considered as one of the strongest pillars of the states military forces. The Reangs are Hindus and generally believers in the Sakti cult. Like other tribals they also believe in animism.

Chakmas

The Chakmas are migrated from the Chittagony hill tracts and settled in the territory of hill Tripura. Most of them are Buddhist. Their chiefs, called Dewans, exercise great authority and influence within the community in all internal matters. The Chakmas in Tripura lag much behind in education. Smoking is quite a habit among them, although

they are in general not so addicted to drink. In their religious practices, one finds a curious blending of Buddhism, Vaishnavism and even Islam.

Jamatia

Another section of the Tripura community is known as Jamatia - the term seems to have originated from jamayet, which means a gathering or mobilization. Like the Reangs, the Jamatias also constituted the fighting force during the time of Tripura King. Their system of worship comprises both Hindu practices and animistic rites. Having many social institutions in common with the Bengalese, the Jamatias are taking to plough cultivation in preference to jhoom and are now settling down in the plain areas of the state.

Halams

The Halams: The section of Kukis who had submitted to the Tripura raja came to be known as Halams. Originally the tribe was divided into twelve sub-groups or dafas. But, now there are as many as sixteen clans which make the whole Halam community. Generally the Halams are followers of the Sakti cult, but the majority are Vaishnavites. They believe that God is one but has different manifestation and therefore should be appeased separately. They also believe in the existence of spirits with supernatural powers. The ker and Bara puja are the two important festivals of this community. Famous for their ferocity, on the one hand, and for an innate sense of devotion, on the other hand, they were recruited to the army of this east while native state in large numbers.

Like other Tribal women of the land, the Halam women are skilled weavers and weave their own garments which consists of two separate pieces, a knee-high scarf and a breast garment. Apart from weaving, the women carry on their usual and traditional house-hold duties like cooking, husking rice, marketing etc, also helping their men in cultivation and other outdoor activities.

MANIPUR

Sample Districts

Literally, the word “Manipur”, means “The land of Gems” or the “The land of Jewels” as there were jewels in all parts of the land at the time of formation of land. The state of Manipur is situated in the extreme north-eastern part of India. It extends from 93⁰03’ to 94⁰47’ East longitudes and 23⁰50’ North to 25⁰41’ (Gori, 1984). After the attainment of Indian Independence, many states were integrated into the Indian union. On December 21st, 1949, Maharaja of Manipur signed for the merger and it became a full-fledged Indian state on 21st January, 1972. Before it was treated as Part C state. The state of Manipur is bounded in the north by Nagaland, in the south by Mizoram and Burma, in the east by Burma and in the west by Assam. It is predominantly a mountainous state. Mountains vary between 2,500 feet (762 meters) to nearly 10,000 feet (3048 meters), above sea level. It covers about 92% of the total geographical area of the state. In the central part there is a small plain of ailuvial filling (Ansari, 1985). There are 5 hill districts – Senapati, Tamenglong, Churachandpur, Chandel and Ukhrul and 4 valley districts – Imphal (east), Imphal (West), Bishnupur and Thoubal. Data were collected

from three districts – Churachandpur, Senapati and Ukhrul in considering concentration of selected tribal communities.

Churachandpur District

The district was situated at the south-western side of the state. It was a hill district. It lies between the Manipur river on the east and barak river on the west. The district has two main roads- Tiddim road and another road from Churachandpur – Tipaimuk. The second road could link with mizoram. The district was second largest town next to the state capital. The district was populated by a number of tribes, mostly of Kuki- Chin origins, such as Paitte, Kom, Gangte,Ralte,Zou, Mizo, Simte, Hmar, Thadou,Nokte, Vaiphei, Kabui etc.

Senapati District:

The district situated at the northern hills covered Sarder Hills.The district head- quarter was on the way to the National High way No.39, commonly known as Imphal Dimapur Road. Mao in Senapati district area remained as the last village of Manipur bordering the state of Nagaland. The district was a mixed population of Tribes like Kuki, Hmar, Kom, Mao, Purum Thangal, Kharam, Maram, Sema etc.

Ukhrul District:

The district covers the eastern hills of the state. It stretched up to the Barma border. Imphal – Ukhrul Road was the main road of these area. The Ukhrul district extended up to Jessami near the Nagaland border.The district head quarter of Ukhrul was populated by such tribes as, Tangkhul and Kuki. In all these five districts all the tribes whether recognized or non-recognized had been populated. Although other communities had been populated in these five districts the majority were Thadou-Kuki while in Chandal it was Naga, in Senapati it was Kuki, in Tamenglong were Zeliangrong Naga, and in Ukhrul it was Thangkhul Naga.

Tribal Communities of Manipur

78% people out of the total people in hills (N=882130) are scheduled tribes. They mainly live in the hill districts of Manipur scatterly– Senapati, Tamenglong, Churachandpur, Chandel, and Ukhrul districts. Of 573 Scheduled tribes in India, 30 (5.23%) tribal people live in Manipur following the census, 1991. They are Thadou, Tangkhul, Mao, Kabui, Paite , Hmar, Kacha Naga, Vaiphui, Zou, Maring, Kom, Gangte, Anal, Maram, Simte, Mizo (Any Lushai Tribes),Chiru,Lamgang, Chothe, Aimol, Moyon, Monsang, Koirao, Koireng, Suhte, Purum, Angami, Ralte, Sema and Unclassified tribal communities. K.S. Sungh (1998) studied cultural profiles of 29 tribes of Manipur.

Mao

The Maos inhabit the hill ranges to the extreme north of Manipur on Highway 39. The Mao as such is the village or place and the people are Maomei or Imemei. The Angamis of Kohima call them as Shipfumei. The literacy rate among tribes in the Mao area are high. They actively participate in politics at Imphal and several professionals, doctors and engineers come out of this tribe. Their population was 50,715 in 1981 census. Majority are agriculturists and cultivate terraced paddy fields. They rear cows, buffallos, pigs,

fowls, etc. At present the regional potato farm is located at Mao and assists the nearby villages in growing more potato through modern technics. Mao is also a commercial center and station for Tourists, buses, and commercial trucks plying through the Imphal-Dimapur road. The Mao areas have better communication and electricity.

Thadou

The Thadou are a schedule tribe of Manipur. They are classified as an Old Kuki Group by anthropologists. Their communities are dispersed in several districts of Manipur. According to the 1981 census their population was 70,126 and formed about 4.93 percent of the total population of Manipur. The history of this community is found in oral traditions including folklore and folktales. Their origin traces like other tribes of Manipur to a cave at the origin of Gunn river (Imphal river). They can be identified by the traditional design of the shawls, which are marked in black with a few stripes of red. The design is simple and devoid of any geometrical figures. They speak Thadou language and converse in Meiteilon with others. The Thadous are non-vegetarians and fond of drinking zu made from rice or maize. However, Christianity has prevented from taking liquor and gradually replaced with tea. The price of a bride is taken in the form of Mithun, gongs, beads and necklaces, though not practise anymore. Marriage is through negotiation known as *Neila*. The groom arrives at the brides residence along with his associates, followed by a feast. Basketary, poultry, weaving, and cane work are the traditional crafts of the Thadous. Although agriculture is the main occupation of many Thadous, the younger generation have taken up jobs in professional fields in the Government services, teaching, etc. They participate actively in local and state politics. Several Ministerial positions are held from this tribe in the Manipur State Assembly.

Tangkhul

They live in the Ukhrul district in the east. According to their legend, two groups led by two brothers went out to seek suitable places for settlement. Naokhoka, the brave elder brother, led his people to south-east while the younger brother found the fertile plains and settled there, which later came to be known as the Manipur Valley. They believe they migrated from Mekhel village in Senapati district like other Naga tribes. Another popular legend also relate to their origin and the Meiteis. According to this legend, a sow belonging to two Tangkhul brothers of Hundung village wandered away. The Younger brother found it in a valley near the bank of Iiril River and settled there. His brother remained in Hundung and maintained a close relationship. They exchanged gifts and novelties made in their respective areas. However, the younger brother, having accumulated a lot of wealth discontinued the exchange of gifts. The elder felt neglected and insulted. He raided the village in the plains to take by force what he had till now been receiving as presents.

The Tangkhuls numbered 71,203 in 1981 census and formed about 5.01 percent of the total population of Manipur. They live in 8 territorial areas in the Ukhrul district and their sub-tribes and nationalities have distinct languages and dialects. Since the Ukhrul village was chosen by the first Christian Missionary in Manipur in 1896 for conversion, the people of Ukhrul town dominates the Tangkhuls and their dialect is a lingua franca among the various Tangkhul tribes. They converse well in Meiteilon with others. They use Roman script for writing. They are the most educated tribe of Manipur.

Several Chief Ministers and Ministers in the Assembly of Manipur State had belonged to Tangkhuls. Indian Administrative Services (IAS) officers, Doctors, Engineers, Professors and all works of life are quite developed among the Tangkhuls. They are also leaders in Baptist Church Activities of Manipur. Next to the Meiteis, the Tangkhuls have the highest number of professionals in Manipur. Like most other communities in Manipur, most Tangkhuls are also primarily agriculturists. Rice is the staple food. Other crops and vegetables are cotton, millet, maize, arum, chilli, sesame, ginger, tomato, pumpkin, cucumber, beans, etc. Siroi Kashong famous for Siroi Lily and Kangkhui cave are in the Ukhul district. During the world war II, the Japanese occupied the Tangkhul areas in the invasion of Imphal. At present, a large number Tangkhul have settled at Imphal mostly from the upper class group who work for the Government.

Hmar

According to 1981 census, the Hmars had a population of 29,216 in 35 villages in the southern region of Manipur, at Tipaimukh and Churachandpur. They speak Hmar language and converse well in Meiteilon. They also have populations in Cachar, North Cachar and Aizwal district of Mizoram. They are one of the highly educated Christian communities of Manipur tribes. Pulamte (2002) noted that Hmars practiced traditional system of education before the practice of modern education through the family of BUONZAWL (the youth dormitory). Tribal education had been aimed at preparation for life in the tribal society. They enjoy zu, home brewed rice beer, but Christianity has restricted it and replaced with tea in rituals. Earlier Hmars worshiped spirits, the mountains, the rocks and rivers. The first Christian missionary to the Souther Manipur, Watkin Roberts of Wales arrived in 1916 in a Hmar village at Senvon.

Paite

They live in Churachandpur district in Southern Manipur. Along with Thadou, Vaiphei, Gangte, Hmar and others they were referred to as Chin-Kuki group in the past. At present, they call themselves as Paite and affiliate to Zomi denomination. They also believed in supreme god Pathian and believed to have originated from a cave or Khul. Their population was 30,959 in 1981 census spreading over 125 villages. Jhum cultivation is their main occupation on the slopes near the villages. Folksongs and folktales related to everyday life and culture of the people are orally passed through generations. They are an educated group of tribes and participate actively in local and state politics.



Fig 2.1 : Districts of Tripura

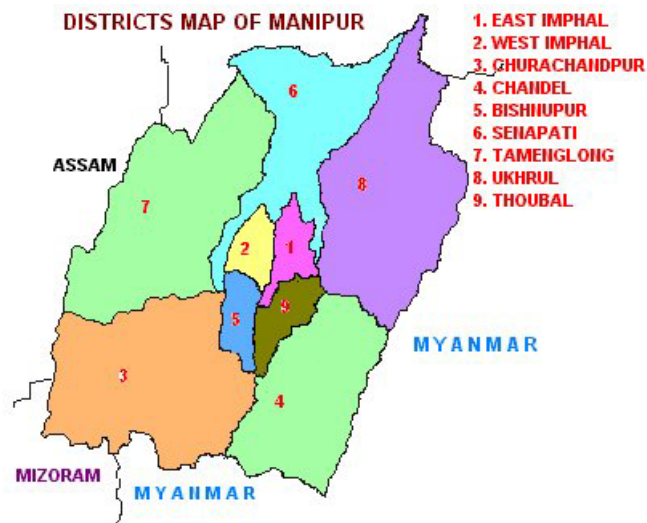


Fig. 2.2 Map of Manipur

Table 2.1
Population Distribution of Scheduled Tribes in Tripura
(1991 census)

TRIPURA			
SL. No.	Tribes	Population (1991 census)	SL. No.
1	Tripuri	461531	54%
2	Reang	111606	13%
3	Chakma	96096	11%
4	Jamatia	60824	7%
5	Halam	36499	4%
6	Mag	31612	4%
7	Munda	11547	1%
8	Kuki	10628	1%
9	Garoo	9360	1%
10	Orang	6751	1%
11	Lushai	4910	1%
12	Noatia	4158	0%
13	Santal	2736	0%
14	Bhil	1754	0%
15	Uchi	1637	0%
16	Khasia	358	0%
17	Lepcha	111	0%
18	Bhutia	47	0%
19	Chaimol	26	0%
20	Unclassified	1154	0%
Total		853345	100%

Table 2.2
Population Distribution of Scheduled Tribe communities in Manipur

SL	Tribes	1999		2001	
		N	%	N	%
1	Thadou	121994	19%	115045	16%
2	Tangkhul	107244	17%	112940	16%
3	Mao	76972	12%	80568	11%
4	Kabui	62487	10%	62216	9%
5	Paite	40792	6%	44861	6%
6	Hmar	35767	6%	42690	6%
7	Kacha Naga	33640	5%	20328	3%
8	Vaiphei	26877	4%	27791	4%
9	Zou	16803	3%	19112	3%
10	Maring	15698	2%	17361	2%
11	Kom	13004	2%	15467	2%
12	Gangte	12793	2%	15100	2%
13	Anal	10642	2%	13853	2%
14	Maram	9592	2%	10510	1%
15	Simte	8833	1%	7150	1%
16	Mizo (Any Lushai Tribes)	8240	1%	10620	1%
17	Chiru	6032	1%	5487	1%
18	Lamkang	4031	1%	4524	1%
19	Chothe	2571	0%	2675	0%
20	Aimol	2108	0%	2643	0%
21	Moyon	2081	0%	1710	0%
22	Monsang	1803	0%	1635	0%
23	Koirao	1716	0%	1200	0%
24	Koireng	873	0%	1056	0%
25	Suhte	746	0%	311	0%
26	Purum	388	0%	503	0%
27	Angami	308	0%	650	0%
28	Ralte	250	0%	110	0%
29	Sema	111	0%	25	0%
30	Unclassified	7777	1%	75768	11%
		6,32,173	100%	713909	100%

Table 2.3
Distribution of population among illiterates (Census, 2001)

		West Tripura	South Tripura	Dhalai	North Tripura
Total population	Total	387081	289519	166326	150500
	Rural	367167	287815	164170	148845
	Urban	19914	1704	2156	1655
Illiterates	Total	164083	168457	104459	87295
	% Total	42%	58%	63%	58%
	Rural	161312	168096	103862	86869
	% Rural	44%	58%	63%	58%
	Urban	2771	361	597	426
	% Urban	14%	21%	28%	26%

Table 2.4
Distribution of population among illiterates in Sample district (Census, 2001) (Excluding Mao maram, Paomata and purul subdivisions of Senapati district)

		Churachandpur	Senapati (excluding 3 subdivisions)	Ukhrul
Population	Total	212482	122791	134493
	Rural	212482	122791	134493
	Urban	0	0	0
Illiteracy	Total	84312	59789	51959
	% Total	40%	49%	39%

CHAPTER III : METHODS

Sampling

Sampling follows two phases – school sampling and student sampling. In sampling the schools, few criteria were followed as (a) concentration of specific tribal communities and (b) accessibility. Based on the list, random sampling was made to select sample schools. Only, one school was purposively selected in Tripura as it was difficult to get students of Halam community there. That school was out of touch from the main land as people came from that area to Agartala by crossing river. There was no bridge over the river. Regular inspection of this school by the inspector of school was very difficult. After selection of sample schools, list of students of specific communities was prepared and random selection was made from the list. In some cases, such random sampling can not be followed as number of students of specific communities was very few during collection of data.

In Manipur, same criteria were followed in sampling schools. In Tripura, I personally collected data from each school. But in Manipur, some data were collected by the local education officers and teachers. Data were collected in person from Ukhrul and from some areas in Senapati district. This happened because of insufficient time, language problems and some areas are inaccessible for strangers. Table 3.1 shows list of the participant schools and demographic status around the school is given in Table 3.2.

Selection of Sample Schools and Samples

Tribal people are very scattered over hill and the plain areas. In Tripura, 98% of five tribal people live in the rural areas (Table 3.3). From the census, it was not evident where in specific tribal communities were located. Therefore, tribal education minister was consulted and specific locations of different tribal communities were found from Tribal research institute (Table 3.4). In Manipur, professors of Manipur university, officers of the census department, officers of National information centers and Tribal research officers were consulted to understand the location of specific tribal communities. Later Directorate of School Education, District Education officers (DEO), Inspectors of schools (IS) across districts were met to find out specific schools where in students of specific tribal communities would be available. A list of school was prepared based on concentration of specific communities. Random sampling was followed to select the sample schools for analysis. Table 3.5 shows characteristics of Sample schools in Tripura. From the sample schools, records of the names of students of grades IV and V were collected. Again random sampling was made to select the student sample. Data were collected from Tripura in Sept, 2005 and from Manipur in March, 2006. Tables 3.6, 3.7, 3.8 represent frequency distribution of samples by communities, districts, gender, grade and by states.

Measures

Personal Schedule

It included questions related to personal data about respondent and respondent's family in order to assess relationship of individual characteristics (age, sex, grade) and socio economic conditions with reading and writing motive preferences. (Vide Annexure 1)

Reading Motive preferences

Reading Motive preferences of students was assessed using Reading motivation questionnaire (Dutta Roy, 2003). Questionnaire includes 7 subtests measuring 3 intrinsic and 4 extrinsic reading motives. There are 6 items in each subtest covering 42 items in total. Intrinsic motives are one's desire to read in order to gather knowledge (Knowledge or nKn), to apply the knowledge (Application or nApp), to improve own reading competency (Achievement or nAch). The extrinsic motives are one's desire to read in order to be loved by others (Affiliation or nAff), to be recognized by others (Recognition or nRecog), not to be punished by others (Harm avoidance or nHarm) and to read the book for good pictures and fonts (Aesthetic or nAes) (vide Appendix for the Questionnaire). Table 3.9 shows that all the items were significantly related to its corresponding subtests for the students of both states. Sum D^2 between the two sets of correlation coefficients was 0.47 suggesting similar item –total correlation coefficients for samples of both states. Table 3.10 shows that there was moderate level of internal consistency among the items of each subtest for students of both Tripura and Manipur. Again, Sum D^2 of two sets of alpha value was 0.011 suggesting similar level of alpha in both sample groups.

Writing Motivation

Writing motivation of students of both states was assessed through writing motivation questionnaire (Dutta Roy, 2003). Writing Motivation Questionnaire includes 7 subtests measuring 4 intrinsic and 3 extrinsic writing motives. There are 6 items in each subtest covering 42 items in total (vide Appendix for the Questionnaire). Intrinsic motives are one's desire to write in order to make archive for future use (nDoc or Documentation), to express emotion (nEmo or Emotional expression), to improve own writing competency (Achievement or nAch) and to write for creative productions (nCr or Creativity). The extrinsic motives are one's desire to write in order to be loved by others (Affiliation or nAff), to be recognized by others (Recognition or nRecog), not to be punished by others (Harm avoidance or nHarm). Table 3.11 shows that all the items were significantly related to its corresponding subtests for students of both states. Sum D^2 between the two sets of correlation coefficients was 0.41 suggesting similar item –total correlation coefficients for samples of both states. Table 3.12 shows that there was moderate level of internal consistency among the items of each subtest for students of both Tripura and Manipur. Again, Sum D^2 of two sets of alpha value was 0.004 suggesting similar level of alpha in both sample groups.

Analysis of Data

ANOVA was used to determine significant mean differences in reading and writing motive preferences among students of different communities. Age and grade wise

between group differences was assessed by t-tests. Relevant statistics of correlations were used to determine relationship of reading and writing motive preferences with age and socio economic conditions. Finally MANOVA was computed to determine main and interaction effects of state, sex and grades on reading and writing motive preferences.

Table 3.1
List of the Sample schools in Tripura and Manipur

Names	Tripura		
	Locations	Districts	Established
Khumpui Academy	Khumlung	W. Tripura	-----
Bararosh Jamatia Para J.B. School	Jampuijala	W. Tripura	1954
Dronacharya Para J.B. School	Bishalgarh	W. Tripura	1968
Harinath Sardar Para J.B. School	Jirania	W. Tripura	1960
Trailokya Chakma Para School	Mainama, Longtharai Valley	Dhalai	1968
Mainama J.B. School	Mainama, Longtharai Valley	Dhalai	1930
Padmahon Reang Para S.B. School	Belonia	South Tripura	1980
Bagma S.B. School (Primary Section)	Bagma	South Tripura	1949
Dhuptali Tribal coloney J.B. School (ADC)	Dhuptali	South Tripura	1986
Ramraibari S.B. School	Belonia	South Tripura	1948
Bokafa Ashram H.S. School	Bokafa	South Tripura	1946
Manipur			
Churachandpur Khumujamba Jr. High School	Khumurojamba Leikai	Churachandpur	
Phungkhothang Jr. High School	Hiangtam Lamka	Churachandpur	
Keithelmanbi High School	Kangpokpi	Senapati	1969
Rengkai Govt.High School	Rengkai	Churachandpur	
Mt. Carmel Academy Katomei	Katomei	Senapati	1990-91
Christian English School	Bridge Colony	Senapati	1986
Samaritan Public School	Angkailongdi Vill	Senapati	1998
Mt. Everest School		Senapati	
Blesso Montessori school		Ukhrul	

Table 3.2
Demographic status of the areas
from where Sample schools were selected in Tripura (Census, 2001)

	Jirania	Jampuijala	Bishalgarh	Mainama	Bagma	Dhuptali	Raibari	Bagafa
Total Population	6786	3749	23721	5043	5167	2117	1016	3371
ST	5667	3585	153	3245	3841	1022	1015	1241
ST %	84%	96%	1%	64%	74%	48%	100%	37%
Literacy	4249	2484	17996	3081	3265	1187	240	2137
Literacy %	63%	66%	76%	61%	63%	56%	24%	63%
House hold	1338	726	5133	972	1089	418	210	716
Total Working Pop	2959	1570	7540	1960	2230	996	585	1367
Total Working Pop %	44%	42%	32%	39%	43%	47%	58%	41%

Table 3.3
Distribution of 5 tribal communities by areas (1991 census)

	Rural	Urban	Total	Rural	Urban	
Tripuri	450782	10749	461531	98%	2%	100%
Reang	111039	567	111606	99%	1%	100%
Chakma	95371	725	96096	99%	1%	100%
Jamatia	60373	451	60824	99%	1%	100%
Halam	36170	329	36499	99%	1%	100%
all	753735	12821	766556	98%	2%	100%

Table 3.4
Distribution of 5 selected communities in Sub-Divisions and Blocks

	Districts	SD	Blocks
Tripuri	West Tripura	Khowai	
	Dhalai	Kamalpur	
	West Tripura	Sadar	Agartala Town Mohonpur Mandai Jirania
Reang	North Tripura	Kanchanpur	Dasda Pencharthal Damchara Thampui hills
	South Tripura	Belonia	
Chakma	North Tripura	Kanchanpur	Pencharthal
	Dhalai		LONGTHARAI VALLEY
	Dhalai		Manu
	Dhalai		Chamanu
	North Tripura	Dharmanagar	Kadamtala
	South Tripura		SILACHARI
Jamatia	Dhalai	AMBASSA	
	Dhalai	Kamalpur	Salema
	South Tripura	Udaipur	
	South Tripura	Amarpur	
Halam	Dhalai	Kamalpur	Salema
	Dhalai	AMBASSA	

Source : Tribal Research Institute, Govt. of Tripura

Table 3.5
School Characteristics (Tripura)

Variables	F	%
School type		
Govt.	2	18
Govt. Aided	9	82
Category		
Primary only	3	27
Pre & Primary	1	9
Primary and Upper primary	6	55
Pre and upper primary	1	9
Structure of school building		
Kutcha	0	0
Semi- pucca	5	45
Pucca	6	55
Class Room		
Single room for multiple classes	3	27
Double room for multiple classes	1	9
Single room for each class	7	64
Electricity		
Available	2	18
Not available	9	82
Toilet		
Available	8	73
Not available	3	27
Drinking Water		
Tap	7	64
Tube-well	4	36
Distance from Health Centre		
Less than 1 Km	5	45
2-3 Km	1	9
More than 3 Km	5	45
Distance from Main road		
Less than 1 Km	3	27
2-3 Km	2	18
More than 3 Km	6	55

Table 3.5
School Characteristics (Tripura)
(Contd.)

Distance from Market	F	%
Less than 1 Km	4	36
2-3 Km	3	27
More than 3 Km	4	36
Library facilities		
Nil	8	73
School books only	1	9
Story books	0	0
News papers	0	0
Reference books	1	9
School Magazine		
Nil	0	0
Annual Publication	10	91
Monthly Publication	0	0
Not Reported	1	9
School exhibition		
Nil	9	82
Yearly	1	9
Not every year	0	0
Not Reported	1	9
Cultural program		
Nil	1	9
Yearly	7	64
Half-Yearly	1	9
Not every year	0	0
Not Reported	2	18

Table 3.6 Frequency distribution of Communities by districts and states

Tripura									
Communities	Tripuri	jamatia	Reang	Chakma	Halam	Other Tr	Non-Tri	Missing	Totals
West	71	9	5	2	7	4	0	1	99
South	22	29	35	1	2	3	23	0	115
Dhalai	7	0	0	54	0	0	0	0	61
Totals	100	38	40	57	9	7	23	1	275
Manipur									
Communities	Tangkhul	Hmar	Paite	Non tribal	Thadou	Mao	Poumai		Totals
Ukhrul	0	28	39	43	0	0	0		110
Churachandpur	0	0	0	0	41	31	22		94
Senapati	80	0	0	0	0	0	0		80
	80	28	39	43	41	31	22		284

Table 3.7 Frequency distribution of Communities by Gender and by States

Tripura									
Communities	Tripuri	jamatia	Reang	Chakma	Halam	Other Tr	Non-Tri	Missing	Totals
Boys	53	16	21	35	4	5	12	0	146
Girls	47	22	19	22	5	2	11	1	129
Totals	100	38	40	57	9	7	23	1	275
Manipur									
Communities	Tangkhul	Hmar	Paite	Non tribal	Thadou	Mao	Poumai		Totals
Boys	44	13	15	16	16	14	7		125
Girls	36	15	24	27	25	17	14		158
Not reported	0	0	0	0	0	0	1		1
Totals	80	28	39	43	41	31	22	0	284

Table 3.8 Frequency distribution of Communities by Grades and by States

Tripura									
	Tripuri	jamatia	Reang	Chakma	Halam	Other Tr	Non-Tri	Missing	Totals
Grade IV	25	15	3	24	3	1	11	1	83
Grade V	70	17	23	33	6	5	10	1	165
Not reported	4	6	14	0	0	1	2	0	27
Total	99	38	40	57	9	7	23	2	275
Manipur									
	Thankhul	Hmar	paite	Non trib	Thadou	Mao	Poumai		Totals
Grade IV	39	8	31	18	22	15	4		137
Grade V	41	20	8	25	19	16	18		147
Total	80	28	39	43	41	31	22		284

Table 3.9
Item wise Mean, SD and Item-total Correlation coefficients
of Reading Motivation Questionnaire

		Tripura (N=241)			Manipur (n=261)		
Sub Tests	Items	Mean	SD	Corr	Mean	SD	Corr
Application	1a	0.64	0.48	0.37**	0.67	0.47	0.50**
	6b	0.58	0.50	0.59**	0.56	0.50	0.46**
	7a	0.63	0.48	0.54**	0.71	0.45	0.44**
	9b	0.55	0.50	0.42**	0.38	0.49	0.33**
	17a	0.42	0.49	0.33**	0.39	0.49	0.36**
Knowledge	21a	0.60	0.49	0.51**	0.74	0.44	0.43**
	1b	0.33	0.47	0.41**	0.33	0.47	0.24**
	2a	0.78	0.42	0.50**	0.56	0.50	0.51**
	4a	0.62	0.49	0.41**	0.79	0.41	0.39**
	14b	0.55	0.50	0.40**	0.62	0.49	0.41**
	16b	0.69	0.46	0.44**	0.50	0.50	0.40**
Affiliation	19a	0.56	0.50	0.40**	0.41	0.49	0.46**
	2b	0.20	0.40	0.18*	0.44	0.50	0.42**
	13b	0.59	0.49	0.49**	0.59	0.49	0.34**
	15b	0.70	0.46	0.43**	0.68	0.47	0.47**
	18a	0.28	0.45	0.45**	0.17	0.38	0.31**
Recognition	20b	0.46	0.50	0.28**	0.36	0.48	0.37**
	21b	0.36	0.48	0.52**	0.26	0.44	0.45**
	3a	0.46	0.50	0.31**	0.59	0.49	0.43**
	5b	0.64	0.48	0.38**	0.70	0.46	0.43**
	9a	0.42	0.49	0.35**	0.62	0.49	0.45**
	12a	0.46	0.50	0.36**	0.67	0.47	0.32**
Achievement	18b	0.68	0.47	0.43**	0.83	0.38	0.40**
	19b	0.40	0.49	0.39**	0.59	0.49	0.46**
	3b	0.52	0.50	0.38**	0.41	0.49	0.36**
	10b	0.67	0.47	0.44**	0.82	0.39	0.39**
	11a	0.66	0.47	0.38**	0.71	0.45	0.39**
Aesthetic	16a	0.27	0.45	0.32**	0.50	0.50	0.48**
	17b	0.54	0.50	0.62**	0.61	0.49	0.36**
	20a	0.51	0.50	0.45**	0.64	0.48	0.39**
	4b	0.36	0.48	0.41**	0.21	0.41	0.44**
	6a	0.40	0.49	0.54**	0.44	0.50	0.50**
	8a	0.64	0.48	0.35**	0.54	0.50	0.51**
	10a	0.28	0.45	0.47**	0.18	0.39	0.49**

	12b	0.51	0.50	0.66**	0.33	0.47	0.47**
	13a	0.39	0.49	0.42**	0.41	0.49	0.53**
Harm avoidance	5a	0.27	0.44	0.21**	0.30	0.46	0.37**
	7b	0.55	0.50	0.44**	0.29	0.45	0.34**
	8b	0.68	0.47	0.37**	0.46	0.50	0.42**
	11b	0.36	0.48	0.41**	0.29	0.45	0.51**
	14a	0.63	0.48	0.49**	0.38	0.49	0.51**
	15a	0.55	0.50	0.53**	0.32	0.47	0.50**

Sum D2 = 0.47

** p<0.001, * p<0.005

Note: All correlation coefficients were significant at 0.01 level.

Table 3.10
Cronbach's alpha value on
Reading Motivation Questionnaire by States

Variables	Tripura (n=241)	Manipur (n=261)	D2	
Application	0.65		0.60	0.003
Knowledge	0.60		0.57	0.001
Affiliation	0.56		0.57	0.000
Recognition	0.52		0.59	0.005
Achievement	0.61		0.56	0.002
Aesthetic	0.66		0.67	0.000
Harm Avoidance	0.61		0.63	0.000
Sum D2				0.011

Table 3.11
Mean, SD, Item-Total correlation coefficients of
Writing Motivation Questionnaire between States

Sub – Tests		(Tripura) n = 232			(Manipur) n = 270		
		Mean	SD	Corr	Mean	SD	Corr
Documentation	1a	0.37	0.48	0.33	0.59	0.49	0.44
	4a	0.46	0.5	0.48	0.38	0.49	0.32
	7b	0.56	0.5	0.45	0.54	0.50	0.46
	11a	0.4	0.49	0.37	0.50	0.50	0.40
	14a	0.49	0.5	0.45	0.64	0.48	0.53
	21a	0.58	0.5	0.5	0.56	0.50	0.56

Emotional expression	1b	0.56	0.5	0.35	0.41	0.49	0.41
	3b	0.31	0.46	0.41	0.33	0.47	0.35
	10a	0.38	0.49	0.41	0.30	0.46	0.39
	12a	0.37	0.48	0.48	0.36	0.48	0.36
	15a	0.51	0.5	0.45	0.63	0.48	0.46
	16b	0.43	0.5	0.46	0.44	0.50	0.59
Creativity	2a	0.62	0.49	0.55	0.60	0.49	0.43
	8a	0.38	0.49	0.48	0.53	0.50	0.37
	11b	0.54	0.5	0.45	0.50	0.50	0.31
	12b	0.58	0.5	0.33	0.64	0.48	0.38
	13b	0.38	0.49	0.47	0.33	0.47	0.41
	17a	0.53	0.5	0.34	0.49	0.50	0.45
Harm avoidance	2b	0.32	0.47	0.56	0.40	0.49	0.47
	3a	0.66	0.47	0.28	0.67	0.47	0.43
	6a	0.31	0.46	0.33	0.25	0.43	0.40
	9a	0.33	0.47	0.54	0.27	0.44	0.42
	18b	0.32	0.47	0.55	0.32	0.47	0.47
	21b	0.34	0.47	0.36	0.44	0.50	0.37
Affiliation	5a	0.3	0.46	0.44	0.42	0.49	0.56
	6b	0.65	0.48	0.57	0.75	0.43	0.37
	7a	0.4	0.49	0.51	0.46	0.50	0.54
	10b	0.58	0.5	0.53	0.70	0.46	0.42
	17b	0.41	0.49	0.41	0.51	0.50	0.59
	20a	0.59	0.49	0.35	0.44	0.50	0.36
Achievement	4b	0.51	0.5	0.32	0.62	0.49	0.48
	5b	0.67	0.47	0.49	0.58	0.49	0.52
	9b	0.6	0.49	0.61	0.73	0.44	0.49
	13a	0.55	0.5	0.33	0.67	0.47	0.30
	16a	0.5	0.5	0.49	0.56	0.50	0.28
	19b	0.38	0.49	0.46	0.66	0.48	0.53
Recognition	8b	0.55	0.5	0.53	0.47	0.50	0.48
	14b	0.46	0.5	0.48	0.36	0.48	0.44
	15b	0.41	0.49	0.34	0.37	0.48	0.34
	18a	0.59	0.49	0.37	0.68	0.47	0.42
	19a	0.54	0.5	0.53	0.34	0.48	0.54
	20b	0.33	0.47	0.57	0.56	0.50	0.52

Sum D2 = 0.41

Note : All correlation coefficients were significant at 0.00001 levels

Table 3.12
Cronbach's alpha coefficients on
Writing Motivation Questionnaire between States

Variables	Tripura (n=232)	Manipur (n=270)	D2
Documentation	0.61	0.64	0.001
Emotional expression	0.61	0.61	0.000
Creativity	0.62	0.57	0.003
Harm avoidance	0.62	0.6	0.000
Affiliation	0.65	0.66	0.000
Achievement	0.63	0.62	0.000
Recognition	0.65	0.65	0.000
Sum D2			0.004

CHAPTER IV : RESULTS

READING MOTIVE PREFERENCES IN TRIPURA

Analysis of Variance

Of 275 samples in Tripura, only 241 (88%) students responded to reading motivation questionnaire. Table 4.1 shows pattern of reading motivation across different communities. Irrespective of communities, means of different intrinsic reading motives ranged from 3.19 to 3.54 suggesting poor shaping of intrinsic reading motives within the students. Of the four extrinsic reading motives, students gave more preference to recognition motive (Mean=3.05, SD=1.09). This suggests that students assumed that if they study more they will be recognized by others. In order to find out tribal wise variation, one way ANOVA was computed across 4 communities (in considering sample size) for each reading motive. Table 4.2 shows that out of 7 reading motives, 4 communities (Tripuri, Jamatia, Reang, and Chakma) differed significantly in preference to 4 motives (application, knowledge, aesthetic and harm avoidance). No significant difference was found in case of achievement, affiliation and recognition motives. Tripuri and Chakma students gave more importance on reading for gathering knowledge and application. After preference to application (M=3.87,SD=1.30) and knowledge (M=3.41,SD=0.94), Reang students preferred recognition motive (M=3.08,SD=1.04) for reading. On the other hand Chakma (M=3.13,SD=1.32) and Tripuri (M=3.35,SD=1.19) gave importance on Achievement reading motive. Jamatia students paid attention to aesthetic reading motive (M=2.88,SD=1.39).

Cluster Analysis

Table 4.1 shows relative preferences to reading motives of all the groups of students. The average values were used for complete linkage cluster analysis. Figure 4.1 represents tree diagram of reading motives of all the groups. Tree diagram shows that irrespective of reading motive differences, Tripuri, Chakma, Non-tribal and Reang students formed one sub-cluster and Jamatia and Halam students formed another sub-cluster. This indicates differential pattern of reading motive preferences across different tribal communities.

Relation to Age, Sex and Grade

Reading motive preferences varied with age (Table 4.5), Sex (Table 4.4) Grade (Table 4.3) and socio-economic variables (Table 4.6). In case of Jamatia community, elder students preferred knowledge reading motive ($r(23)=0.41$, $p<0.05$) and in case of Non-tribal group, elders preferred recognition reading motive ($r(17)=0.56$, $p<0.05$).

Tripuri girls (M=3.04, SD=1.05) and Chakma (M=2.94, SD=1.06) and Non-tribal boys (M=2.92, SD=1.00) preferred more affiliation reading motive (M=3.04, SD=1.05) and Jamatia boys (M=3.88, SD=1.25) preferred aesthetic reading motive.

With reference to grades, Tripuri students with grade V gave more preference to knowledge (M=3.82, SD=1.05) and recognition reading motive (M=3.19, SD=1.03). On the other hand Jamatia students of grade V preferred more recognition reading motive (M=3.91, SD=1.04).

Relation to Socio-Economic Conditions

Irrespective of community wise difference socio-economic condition was related to reading motive preferences. Students of joint family preferred application reading motive ($r(228)=0.18$, $p<0.05$) more and preferred less recognition reading motive ($r(228)=-0.14$, $p<0.05$). Students with poor socio-economic condition (sources of drinking water far away from house, no toilet at home) preferred extrinsic reading motives like recognition ($r(228)=0.21$, $p<0.05$), and harm avoidance reading motive ($r(228)=0.22$, $p<0.05$). On the other hand knowledge ($r(228)=-0.15$, $p<0.05$) and achievement reading motive ($r(228)=-0.15$, $p<0.05$) were more preferred by Students of high socio-economic condition.

Table 4.1
N, Means and Standard deviations (SD) of Reading Motive preferences in Tripura across All Communities (N=241)

		Tripuri	Jamatia	Reang	Chakma	Halam	Other Tribes	Non-trib	All Groups
	N	91	25	39	53	5	5	23	241
Application	M	3.51	2.76	3.87	3.13	3.20	4.80	3.35	3.41
	SD	1.28	1.36	1.30	1.48	1.79	0.84	1.03	1.36
Knowledge	M	3.67	2.72	3.41	3.77	3.20	4.20	3.48	3.54
	SD	1.21	1.06	0.94	1.25	0.45	0.84	1.41	1.20
Achievement	M	3.35	3.00	2.97	3.13	3.00	3.80	3.13	3.19
	SD	1.19	1.47	1.31	1.32	0.71	0.84	1.18	1.25
Affiliation	M	2.77	2.52	2.36	2.58	3.00	2.00	2.43	2.59
	SD	1.02	1.33	1.11	1.17	1.00	1.41	0.95	1.11
Recognition	M	3.03	3.32	3.08	3.04	2.80	3.20	2.87	3.05
	SD	1.12	1.28	1.04	1.02	0.84	0.45	1.18	1.09
Aesthetic	M	2.22	2.88	2.72	2.87	3.00	1.40	2.91	2.58
	SD	1.47	1.39	1.15	1.07	2.00	1.52	1.50	1.38
Harm Avoidance	M	1.82	2.48	2.28	1.77	2.80	1.60	2.00	1.99
	SD	1.23	1.16	1.02	1.23	0.84	1.14	1.35	1.22

Table 4.2
ANOVA of Reading Motivation Across
4 tribal communities of Tripura (Tripuri, Jamatia, Reang and Chakma)

	Sum of Square Tribe	df Tribe	Mean Square Tribe	Sum of Square Error	df Error	Mean Square Error	F	p-level
Application	23.72	3	7.91	369.74	204	1.81	4.36	0.01
Knowledge	21.90	3	7.30	273.87	204	1.34	5.44	0.00
Achievement	5.26	3	1.75	333.80	204	1.64	1.07	0.36
Affiliation	4.99	3	1.66	254.24	204	1.25	1.34	0.26
Recognition	1.73	3	0.58	247.03	204	1.21	0.48	0.70
Aesthetic Harm	19.09	3	6.36	352.22	204	1.73	3.69	0.01
Avoidance	14.27	3	4.76	288.61	204	1.41	3.36	0.02

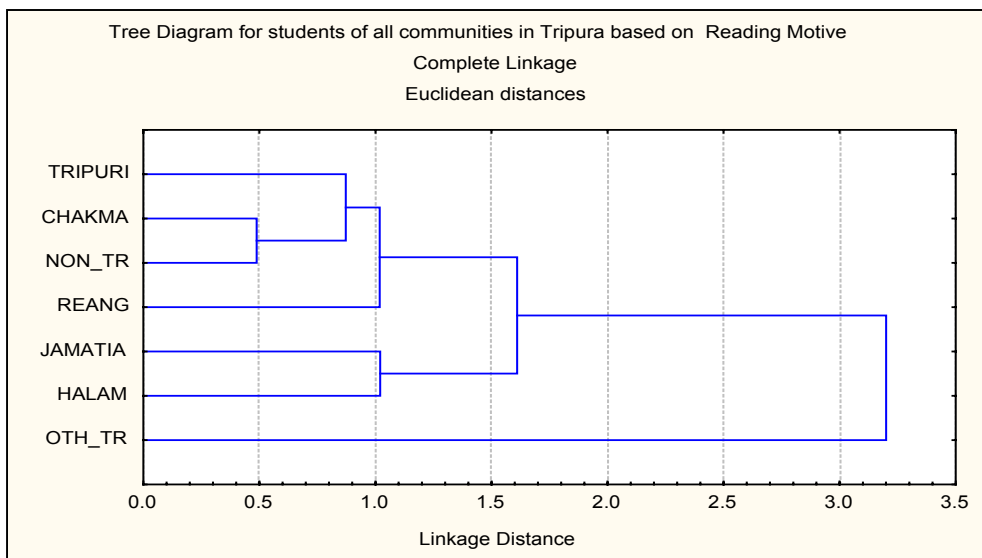


Figure 4.1 : Tree diagram showing cluster of communities in Tripura based on reading motive preferences

Table 4.3
Mean differences in Reading motive preferences by Communities and Grades in Tripura

		Grade IV			Grade V			t-	
		N	Mean	SD	N	Mean	SD	value	p
Tripuri	Application	22	3.41	1.62	68	3.53	1.17	-0.38	0.70
	Knowledge	22	3.23	1.57	68	3.82	1.05	-2.03	0.05
	Achievement	22	2.59	1.26	68	3.56	1.03	-3.63	0.00
	Affiliation	22	2.50	1.14	68	2.85	0.98	-1.41	0.16
	Recognition	22	2.59	1.30	68	3.19	1.03	-2.23	0.03
	Aesthetic	22	2.64	1.59	68	2.07	1.43	1.56	0.12
	Harm avoidance	22	2.05	1.21	68	1.78	1.23	0.88	0.38
Jamatia	Application	13	2.62	1.50	11	3.09	1.14	-0.86	0.40
	Knowledge	13	2.46	1.05	11	2.91	1.04	-1.04	0.31
	Achievement	13	2.92	1.44	11	3.09	1.64	-0.27	0.79
	Affiliation	13	2.69	1.44	11	2.27	1.27	0.75	0.46
	Recognition	13	2.69	1.18	11	3.91	1.04	-2.65	0.01
	Aesthetic	13	3.00	1.53	11	2.82	1.33	0.31	0.76
	Harm avoidance	13	2.23	0.93	11	2.73	1.42	-1.03	0.31
Reang	Application	3	4.00	1.73	23	3.78	1.44	0.24	0.81
	Knowledge	3	3.00	0.00	23	3.35	0.83	-0.71	0.48
	Achievement	3	2.00	0.00	23	2.96	1.15	-1.42	0.17
	Affiliation	3	2.67	1.15	23	2.39	1.12	0.40	0.69
	Recognition	3	3.67	1.15	23	3.09	1.08	0.87	0.39
	Aesthetic	3	2.67	0.58	23	2.78	1.28	-0.15	0.88
	Harm avoidance	3	3.00	0.00	23	2.39	1.08	0.96	0.35
Chakma	Application	23	3.39	1.47	30	2.93	1.48	1.12	0.27
	Knowledge	23	3.87	1.18	30	3.70	1.32	0.49	0.63
	Achievement	23	3.39	1.53	30	2.93	1.11	1.26	0.21
	Affiliation	23	2.87	1.25	30	2.37	1.07	1.58	0.12
	Recognition	23	2.83	1.07	30	3.20	0.96	-1.33	0.19
	Aesthetic	23	2.87	1.18	30	2.87	1.01	0.01	0.99
	Harm avoidance	23	1.57	1.12	30	1.93	1.31	-1.08	0.29
Non-Tr	Application	11	3.36	1.03	10	3.20	1.03	0.36	0.72
	Knowledge	11	3.18	1.40	10	3.50	1.35	-0.53	0.60
	Achievement	11	3.36	1.03	10	3.10	1.37	0.50	0.62

Affiliation	11	2.27	0.90	10	2.80	0.92	-1.32	0.20
Recognition	11	2.73	1.10	10	3.00	1.33	-0.51	0.61
Aesthetic	11	3.36	1.63	10	2.30	1.34	1.62	0.12
Harm avoidance	11	2.00	1.18	10	2.00	1.63	0.00	1.00

Table 4.4
Mean differences in Reading motive preferences by Communities and Sex in Tripura

		Boys			Girls			t-value	p
		N	Mean	SD	N	Mean	SD		
Tripuri	Application	45	3.58	1.27	46	3.43	1.29	0.53	0.60
	Knowledge	45	3.64	1.21	46	3.7	1.23	-0.20	0.84
	Achievement	45	3.53	1.16	46	3.17	1.20	1.45	0.15
	Affiliation	45	2.49	0.92	46	3.04	1.05	-2.67	0.01
	Recognition	45	3.09	1.2	46	2.98	1.04	0.47	0.64
	Aesthetic	45	2.16	1.45	46	2.28	1.52	-0.41	0.68
	Harm avoidance	45	1.82	1.32	46	1.83	1.16	-0.01	0.99
Jamatia	Application	8	2.38	0.92	17	2.94	1.52	-0.97	0.34
	Knowledge	8	2.63	1.19	17	2.76	1.03	-0.30	0.77
	Achievement	8	3.5	1.2	17	2.76	1.56	1.17	0.25
	Affiliation	8	2.88	1.46	17	2.35	1.27	0.91	0.37
	Recognition	8	3.38	0.92	17	3.29	1.45	0.14	0.89
	Aesthetic	8	3.88	1.25	17	2.41	1.23	2.77	0.01
	Harm avoidance	8	2.38	0.74	17	2.53	1.33	-0.30	0.76
Reang	Application	21	3.76	1.48	18	4	1.08	-0.56	0.58
	Knowledge	21	3.57	0.98	18	3.22	0.88	1.16	0.25
	Achievement	21	3	1.38	18	2.94	1.26	0.13	0.90
	Affiliation	21	2.48	1.08	18	2.22	1.17	0.71	0.48
	Recognition	21	3.19	1.17	18	2.94	0.87	0.73	0.47
	Aesthetic	21	2.62	1.24	18	2.83	1.04	-0.58	0.57
	Harm avoidance	21	2.29	1.19	18	2.28	0.83	0.02	0.98
Chakma	Application	33	3.21	1.39	20	3	1.65	0.50	0.62
	Knowledge	33	3.7	1.19	20	3.9	1.37	-0.57	0.57
	Achievement	33	2.94	1.27	20	3.45	1.36	-1.38	0.17
	Affiliation	33	2.94	1.06	20	2	1.12	3.06	0.00
	Recognition	33	3.12	1.11	20	2.9	0.85	0.76	0.45
	Aesthetic	33	3.03	1.16	20	2.6	0.88	1.43	0.16
	Harm avoidance	33	1.79	1.08	20	1.75	1.48	0.11	0.92

Non-Tr	Application	12	3.08	1	11	3.64	1.03	-1.31	0.20
	Knowledge	12	3.5	1.51	11	3.45	1.37	0.08	0.94
	Achievement	12	2.75	0.97	11	3.55	1.29	-1.68	0.11
	Affiliation	12	2.92	1	11	1.91	0.54	2.97	0.01
	Recognition	12	2.67	1.07	11	3.09	1.30	-0.86	0.40
	Aesthetic	12	2.92	1.62	11	2.91	1.45	0.01	0.99
	Harm avoidance	12	2.17	1.27	11	1.82	1.47	0.61	0.55

Table 4.5
Correlations of Reading motive preferences with age by Communities in Tripura

	N	Appli cation	Know ledge	Achieve ment	Affi liation	Recog nition	Aes thetic	Harm avoid ance
Tripuri	88	-0.18	-0.01	0.14	0.12	0.15	-0.08	-0.13
Jamatia	25	0.15	0.41	-0.06	0.10	0.33	0.22	0.07
Reang	12	0.28	0.00	0.49	0.29	-0.05	-0.47	-0.56
Chakma	52	-0.20	-0.11	0.02	-0.06	0.07	-0.04	0.16
Non-Tr	19	-0.33	-0.07	0.08	0.14	0.56	-0.04	-0.40

Table 4.6
Correlation between Reading motive preferences and
Socio Economic Conditions in Tripura

	N	Appli cation	Know ledge	Achieve Ment	Affi liation	Recog nition	Aes thetic	Harm avoidance
Religion	230	-0.07	0.06	0.08	0.03	0.06	0.00	-0.04
Family								
Structure	230	0.18	0.01	0.01	-0.05	-0.14	-0.11	0.06
Building type	230	0.01	0.04	-0.01	-0.11	-0.04	0.11	0.00
Availability of								
Electricity	230	0.09	-0.05	-0.04	0.02	-0.03	-0.04	0.10
No of living								
room	230	0.05	0.01	0.04	0.10	-0.06	-0.18	-0.05
Source of								
drinking water	230	0.09	0.08	0.06	0.08	0.21	-0.12	-0.10
Availability of								
toilet	230	0.02	-0.15	-0.15	-0.03	0.06	0.08	0.22

CHAPTER V : RESULTS

READING MOTIVE PREFERENCES IN MANIPUR

Analysis of Variance

Out of 284 sample students , only 261 students (92%) responded to all items of Reading motivation questionnaire. Table 5.1 shows that communities were significantly different in application, knowledge, affiliation, aesthetic and harm avoidance reading motives. In comparison with other communities, Hmar (Mean=4.23, SD=1.25) and Thadou (Mean=3.72, SD=0.89) students preferred application reading motive. They also preferred knowledge reading motive. Thadou students preferred more knowledge motive (M = 4.04, SD = 0.98). Poumai (M = 2.63, SD=1.31), Tangkhul (M = 2.59, SD = 1.31) and Mao (M= 2.59, SD = 1.31) preferred aesthetic reading motive. Irrespective of differences in communities, of all the reading motives preferences, students of Manipur preferred more achievement (M = 4.00, SD = 1.16), recognition (M = 4.00, SD = 1.16), application (M = 3.45, SD = 1.19) and knowledge (M = 3.20, SD = 1.15) reading motives. This suggests that intrinsic reading motives were more preferred by the students of Manipur.

Cluster Analysis

When mean values were used for complete linkage cluster analysis with squared Euclidean distances (Fig.5.1) two sub clusters were noted. One sub cluster included Tangkhul, Mao, Poumai and Thadou students and another cluster included Hmar and Paite students.

Relation to Age, Sex and Grade

Age, sex and class played important role on reading motive preferences across communities.

Table 5.3 shows that Tangkhul (M = 3.47, SD = 1.48) and Hmar (M = 3.27, SD = 0.70) girls preferred application reading motives than boys significantly. Among Hmar, boys preferred knowledge (M = 4.60, SD = 0.84) and girls preferred achievement (M = 4.73, SD = 1.33) reading motive than their counterparts significantly. Hmar (M = 4.73, SD = 1.33), and Poumai (M= 3.23 , SD=1.01) girls preferred more recognition reading motive than boys significantly. Paite boys (M= 1.87, SD = 0.74) , Poumai girls (M= 2.38, SD = 1.26) and Non-tribal girls (M= 2.69, SD = 1.44) least preferred harm avoidance reading motive than their counterparts.

Table 5.5 represents correlations of age with reading motive preferences. Elder Mao (r = (25) = 0.46, p < 0.05) and Non-tribal (r (38) = 0.49, p < 0.05) students preferred knowledge motive . But elder Tangkhul (r (68) = -0.27, p < 0.05) students less preferred knowledge reading motive. Elder Thadou (r (37) = 0.42 , p < 0.05) students preferred achievement reading motive but elder Mao (r = (25) = -0.38, p < 0.05) and Non-Tribal (r (38) = -0.37, p < 0.05) less preferred achievement reading motive. Elder Mao (r (25) = -0.38, p < 0.05) and Non-Tribal students (r (38) = -0.37, p < 0.05) less

preferred recognition motive but elder Thadou students ($r(37) = 0.42$), $p < 0.05$) preferred recognition motive more. Aesthetic motive was less preferred by elder Hmar ($r(23) = -0.41$, $p < 0.05$) but more preferred by elder Paite students ($r(37) = 0.40$, $p < 0.05$). Elder Tangkhul students ($r(68) = 0.27$, $p < 0.05$) preferred harm avoidance reading motive.

Tangkhul ($M = 3.03$, $SD = 1.09$) and Thadou ($M = 2.90$, $SD = 1.33$) students of grade IV gave more importance on affiliation reading motive than class V significantly. Non-tribal students of class IV gave importance on aesthetic reading motive ($M = 2.50$, $SD = 1.59$). Class V students of Mao ($M = 3.29$, $SD = 0.91$) and Thadou ($M = 3.42$, $SD = 1.17$) community preferred knowledge reading motive. Class V students of Poumai communities preferred aesthetic ($M = 2.65$, $SD = 0.93$) and application ($M = 3.98$, $SD = 1.24$) reading motives more than their respective counterparts (Table 5.2).

Relation to Socio-Economic Condition

Table 5.4 shows that Christian students preferred more aesthetic ($r(259) = 0.22$, $p < 0.05$) and less preferred harm avoidance reading motive ($r(259) = -0.18$). Students who collect water from far away preferred knowledge reading motive ($r(259) = 0.21$) and who lived in semi pucca or kutchra structure less preferred aesthetic reading motive ($r(259) = -0.25$, $p < 0.05$)

Table 5.1
Reading Motive preferences in Manipur across All Communities (N=261)

		Tangkhul	Thadou	Hmar	Paite	Mao	Non-tribal	Total	F		
code		1	2	3	4	5	6	7	(6,277)	p-level	
N		70	39	25	39	27	21	40	261		
Application	M	3.11	3.72	4.23	3.33	3.38	3.44	3.19	3.45	4.511	0.000
	SD	1.37	0.89	1.25	1.16	0.81	0.97	1.12	1.19		
Knowledge	M	2.76	4.04	3.87	3.38	3.00	2.81	3.00	3.20	8.330	0.000
	SD	1.07	0.98	1.22	0.74	1.24	0.96	1.14	1.15		
Achievement	M	3.93	4.28	3.92	4.38	3.85	3.93	3.71	4.00	1.370	0.230
	SD	1.01	1.37	1.04	1.19	1.37	1.04	1.19	1.16		
Affiliation	M	2.76	2.52	2.59	2.03	2.28	2.63	2.67	2.51	2.440	0.030
	SD	1.08	1.26	0.97	1.00	1.34	0.88	0.73	1.09		
Recognition	M	3.93	4.28	3.92	4.38	3.85	3.93	3.71	4.00	1.370	0.230
	SD	1.01	1.37	1.04	1.19	1.37	1.04	1.19	1.16		
Aesthetic	M	2.59	1.04	1.38	1.75	2.59	2.63	2.43	2.12	9.470	0.000
	SD	1.31	0.98	1.04	1.45	1.31	1.31	1.03	1.36		
Harm avoidance	M	2.03	1.36	1.54	2.55	2.62	1.93	1.86	2.03	5.360	0.000
	SD	1.30	0.81	0.82	1.36	1.31	1.17	1.24	1.25		

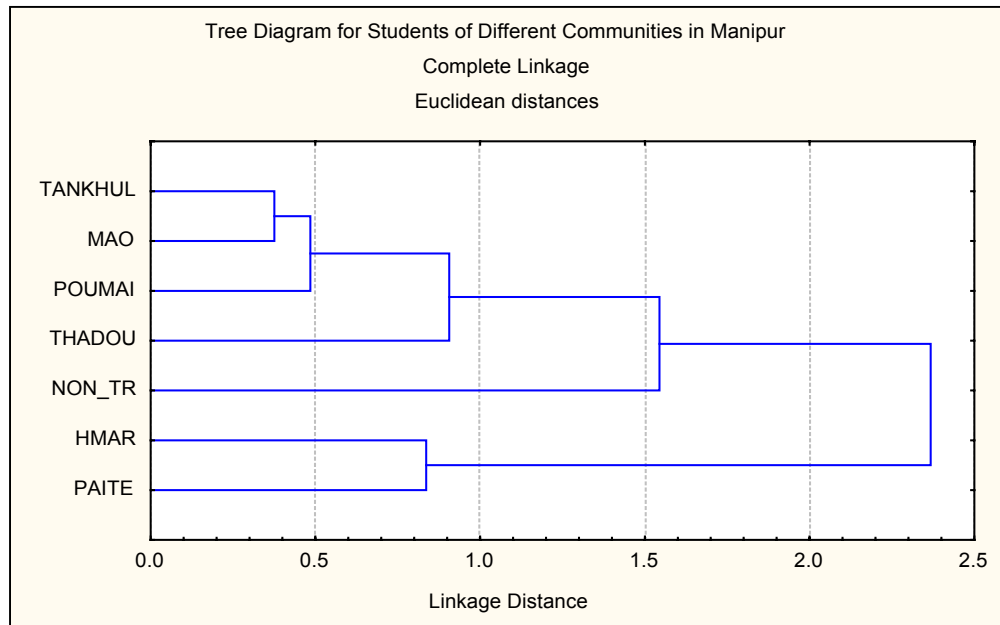


Fig 5.1 Tree diagram showing cluster of communities based on reading motive preferences

Table 5.2
Differences in Reading Motive preferences
by Communities and Grades in Manipur

	Grade IV			Grade V			t-value	p	
	N	Mean	SD	N	Mean	SD			
Tangkhu	Application	34	2.85	1.46	36	3.36	1.25	-1.57	0.12
	Knowledge	34	2.76	1.02	36	2.75	1.13	0.06	0.95
	Achievement	34	4.00	1.04	36	3.86	0.99	0.57	0.57
	Affiliation	34	3.03	1.09	36	2.50	1.03	2.09	0.04
	Recognition	34	4.00	1.04	36	3.86	0.99	0.57	0.57
	Aesthetic	34	2.38	1.21	36	2.78	1.40	-1.26	0.21
	Harm avoidance	34	1.68	1.07	36	2.36	1.42	-2.27	0.03
Thadou	Application	20	3.20	0.83	19	3.58	0.77	-1.47	0.15
	Knowledge	20	2.60	1.19	19	3.42	1.17	-2.17	0.04
	Achievement	20	3.45	1.57	19	4.26	0.99	-1.92	0.06
	Affiliation	20	2.90	1.33	19	1.63	1.01	3.33	0.00
	Recognition	20	3.45	1.57	19	4.26	0.99	-1.92	0.06
	Aesthetic	20	2.30	1.22	19	2.89	1.37	-1.43	0.16
	Harm avoidance	20	2.85	1.50	19	2.37	1.07	1.15	0.26
Hmar	Application	6	4.00	0.89	19	3.63	0.90	0.88	0.39
	Knowledge	6	4.33	0.52	19	3.95	1.08	0.84	0.41
	Achievement	6	4.00	1.55	19	4.37	1.34	-0.57	0.58
	Affiliation	6	2.17	0.98	19	2.63	1.34	-0.78	0.44

	<i>Recognition</i>	6	4.00	1.55	19	4.37	1.34	-0.57	0.58
	<i>Aesthetic</i>	6	0.67	0.82	19	1.16	1.01	-1.08	0.29
	<i>Harm avoidance</i>	6	1.50	1.05	19	1.32	0.75	0.48	0.64
Paite	<i>Application</i>	31	4.03	1.25	8	5.00	0.93	-2.04	0.05
	<i>Knowledge</i>	31	3.71	1.27	8	4.50	0.76	-1.67	0.10
	<i>Achievement</i>	31	4.03	1.05	8	3.50	0.93	1.31	0.20
	<i>Affiliation</i>	31	2.55	0.96	8	2.75	1.04	-0.52	0.61
	<i>Recognition</i>	31	4.03	1.05	8	3.50	0.93	1.31	0.20
	<i>Aesthetic</i>	31	1.42	1.12	8	1.25	0.71	0.41	0.69
	<i>Harm avoidance</i>	31	1.65	0.75	8	1.13	0.99	1.63	0.11
Mao	<i>Application</i>	13	3.54	1.20	14	3.36	0.74	0.48	0.64
	<i>Knowledge</i>	13	2.31	0.75	14	3.29	0.91	-3.02	0.01
	<i>Achievement</i>	13	4.23	1.01	14	3.64	1.01	1.51	0.14
	<i>Affiliation</i>	13	2.69	1.11	14	2.57	0.65	0.35	0.73
	<i>Recognition</i>	13	4.23	1.01	14	3.64	1.01	1.51	0.14
	<i>Aesthetic</i>	13	3.00	1.68	14	2.29	0.73	1.45	0.16
	<i>Harm avoidance</i>	13	2.00	1.29	14	1.86	1.10	0.31	0.76
Poumai	<i>Application</i>	4	3.25	0.50	17	3.18	1.24	0.11	0.91
	<i>Knowledge</i>	4	3.00	0.82	17	3.00	1.22	0.00	1.00
	<i>Achievement</i>	4	3.50	1.00	17	3.76	1.25	-0.39	0.70
	<i>Affiliation</i>	4	2.75	0.50	17	2.65	0.79	0.25	0.81
	<i>Recognition</i>	4	3.50	1.00	17	3.76	1.25	-0.39	0.70
	<i>Aesthetic</i>	4	1.50	1.00	17	2.65	0.93	-2.19	0.04
	<i>Harm avoidance</i>	4	2.25	1.89	17	1.76	1.09	0.70	0.49
Non Tr	<i>Application</i>	16	3.00	0.97	24	3.54	1.25	-1.46	0.15
	<i>Knowledge</i>	16	3.19	0.66	24	3.50	0.78	-1.32	0.19
	<i>Achievement</i>	16	4.31	1.01	24	4.42	1.32	-0.27	0.79
	<i>Affiliation</i>	16	1.88	1.15	24	2.13	0.90	-0.77	0.45
	<i>Recognition</i>	16	4.31	1.01	24	4.42	1.32	-0.27	0.79
	<i>Aesthetic</i>	16	2.50	1.59	24	1.25	1.11	2.93	0.01
	<i>Harm avoidance</i>	16	2.56	1.21	24	2.54	1.47	0.05	0.96

Table 5.3
Differences in Reading Motive preferences
by Communities and Gender in Manipur

		Boy			Girl			t-value	p
		N	Mean	SD	N	Mean	SD		
Tangkhu	Application	36	2.78	1.17	34	3.47	1.48	-2.17	0.03
	Knowledge	36	2.56	1.11	34	2.97	1.00	-1.64	0.10
	Achievement	36	4.11	0.92	34	3.74	1.08	1.57	0.12
	Affiliation	36	2.83	1.00	34	2.68	1.17	0.60	0.55
	Recognition	36	4.11	0.92	34	3.74	1.08	1.57	0.12
	Aesthetic	36	2.61	1.05	34	2.56	1.56	0.17	0.87
	Harm avoidance	36	2.08	1.18	34	1.97	1.42	0.36	0.72
Thadou	Application	15	3.33	0.98	24	3.42	0.72	-0.31	0.76
	Knowledge	15	2.33	1.18	24	3.42	1.10	-2.92	0.01
	Achievement	15	4.13	1.13	24	3.67	1.49	1.04	0.31
	Affiliation	15	2.20	1.15	24	2.33	1.46	-0.30	0.77
	Recognition	15	4.13	1.13	24	3.67	1.49	1.04	0.31
	Aesthetic	15	2.60	1.06	24	2.58	1.47	0.04	0.97
	Harm avoidance	15	2.53	1.64	24	2.67	1.09	-0.31	0.76
Hmar	Application	10	4.40	0.70	15	3.27	0.70	3.95	0.00
	Knowledge	10	4.60	0.84	15	3.67	0.90	2.60	0.02
	Achievement	10	3.60	1.17	15	4.73	1.33	-2.18	0.04
	Affiliation	10	2.40	1.07	15	2.60	1.40	-0.38	0.71
	Recognition	10	3.60	1.17	15	4.73	1.33	-2.18	0.04
	Aesthetic	10	1.10	0.74	15	1.00	1.13	0.25	0.81
	Harm avoidance	10	1.10	0.88	15	1.53	0.74	-1.33	0.20
Paite	Application	15	4.13	1.60	24	4.29	1.00	-0.38	0.70
	Knowledge	15	4.07	0.88	24	3.75	1.39	0.79	0.44
	Achievement	15	3.73	1.10	24	4.04	1.00	-0.90	0.37
	Affiliation	15	2.67	0.82	24	2.54	1.06	0.39	0.70
	Recognition	15	3.73	1.10	24	4.04	1.00	-0.90	0.37
	Aesthetic	15	1.07	0.96	24	1.58	1.06	-1.53	0.13
	Harm avoidance	15	1.87	0.74	24	1.33	0.82	2.05	0.05
Mao	Application	12	3.50	1.31	15	3.40	0.63	0.26	0.80
	Knowledge	12	2.75	0.62	15	2.87	1.19	-0.31	0.76
	Achievement	12	4.00	1.13	15	3.87	0.99	0.33	0.75
	Affiliation	12	2.17	0.83	15	3.00	0.76	-2.72	0.01
	Recognition	12	4.00	1.13	15	3.87	0.99	0.33	0.75
	Aesthetic	12	3.00	1.48	15	2.33	1.11	1.34	0.19
	Harm avoidance	12	2.00	1.13	15	1.87	1.25	0.29	0.78
Poumai	Application	8	3.63	0.74	13	2.92	1.26	1.43	0.17
	Knowledge	8	2.50	1.41	13	3.31	0.85	-1.64	0.12
	Achievement	8	4.50	1.07	13	3.23	1.01	2.73	0.01
	Affiliation	8	2.75	0.71	13	2.62	0.77	0.40	0.69
	Recognition	8	4.50	1.07	13	3.23	1.01	2.73	0.01
	Aesthetic	8	2.50	1.20	13	2.38	0.96	0.24	0.81
	Harm avoidance	8	1.00	0.53	13	2.38	1.26	-2.93	0.01
Non-Tr	Application	14	3.36	1.28	26	3.31	1.12	0.13	0.90

Knowledge	14	3.50	0.76	26	3.31	0.74	0.78	0.44
Achievement	14	4.86	1.10	26	4.12	1.18	1.94	0.06
Affiliation	14	2.43	1.09	26	1.81	0.90	1.94	0.06
Recognition	14	4.86	1.10	26	4.12	1.18	1.94	0.06
Aesthetic	14	1.14	1.17	26	2.08	1.49	-2.03	0.05
Harm avoidance	14	2.29	1.20	26	2.69	1.44	-0.90	0.37

Table 5.4
Correlations of Reading Motive preferences and S-E-S

	Application	Knowledge	Achievement	Affiliation	Recognition	Aesthetic	Harm avoidance
Religion	0.07	-0.05	-0.08	0.00	-0.08	0.22	-0.18
Family Structure	-0.09	0.15	0.12	-0.03	0.12	-0.16	-0.01
Building type	0.14	0.15	0.00	-0.10	0.00	-0.25	0.10
Availability of Electricity	0.10	0.16	-0.10	0.03	-0.10	-0.16	0.00
Source of drinking water	-0.03	0.21	-0.09	-0.13	-0.09	-0.05	0.16
No of living room	-0.08	-0.09	0.07	-0.03	0.07	-0.01	0.12
Availability of toilet	0.00	0.05	0.06	-0.06	0.06	0.00	0.00

Table 5.5
Correlations of Reading Motive preferences and Age

	N	Application	Knowledge	Achievement	Affiliation	Recognition	Aesthetic	Harm avoidance
Tangkhul	70	-0.02	-0.27	0.07	-0.06	0.07	0.08	0.27
Thadou	39	0.08	-0.15	0.42	-0.02	0.42	-0.26	-0.13
Hmar	25	0.10	0.35	0.03	-0.04	0.03	-0.41	-0.09
Paite	39	0.00	0.31	-0.22	-0.28	-0.22	0.40	0.06
Mao	27	0.15	0.46	-0.38	-0.42	-0.38	-0.09	0.10
Poumai	21	0.03	-0.38	-0.06	0.28	-0.06	0.03	0.15
Non-Tr	40	0.09	0.49	-0.37	0.09	-0.37	-0.06	-0.23

CHAPTER VI : RESULTS

WRITING MOTIVE PREFERENCES IN TRIPURA

Analysis of Variance

Out of 275, only 232 (84.36%) students responded to all items of the Writing motivation questionnaire. Out of 232, there were very few students of Halam and other communities. Therefore, their data were not used in ANOVA. However, their Means and SD s are given in the Table 6.1. Table 6.1 shows ANOVA results of five communities- Tripuri, Jamatia, Reang, Chakma, Halam and non-tribal groups. It was noted that students of above 5 groups differed significantly in affiliation ($F(4,217)=3.91, p<0.00$), achievement ($F(4,217)=3.25, p<0.01$), and harm avoidance ($F(4,217)=3.78, p<0.01$) writing motives. Jamatia ($M=3.45, SD=1.57$), Reang ($M=3.06, SD=1.35$), and Tripuri ($M=3.03, SD=1.23$) students preferred affiliation writing motive than Chakma students ($M=2.60, SD=1.40$). Chakma ($M=3.44, SD=1.42$) and Tripuri ($M=3.40, SD=1.21$) students preferred more achievement writing motive than Reang ($M=3.03, SD=1.27$) and Jamatia ($M=2.50, SD=1.19$) students. Tripuri students ($M=3.15, SD=1.24$) preferred more recognition writing motive than students of other communities. Harm avoidance writing motive was more preferred by Reang ($M=2.86, SD=1.35$) community than students of other communities. Besides community wise differences, the total mean values for different writing motives show that writing motive was not properly shaped in the students of Tripura.

Cluster Analysis

The average values were used for complete linkage cluster analysis. Figure 6.1 represents tree diagram of writing motives of all the groups. Tree diagram shows that irrespective of writing motive wise differences, Tripuri, Reang, Halam and Jamatia formed one sub-cluster. Chakma and Non tribal community students formed another sub-cluster.

Relation to Age, Sex and Grade

With age writing motivation varies across communities (Table 6.5). Elder Reang students less preferred emotional expression ($r(26)= - 0.56, p<0.05$) but preferred more harm avoidance writing motive ($r(26) = 0.39, p<0.05$). Harm avoidance writing motive was less preferred by elder Tripuri students ($r(26) = -0.28, p<0.05$) than younger. Elder Chakma students preferred more creative expression ($r(37) = 0.32, p<0.05$) and they less preferred recognition writing motive ($r(37) = -0.41, p<0.05$) than their counterparts.

Table 6.3 presents significant mean difference in writing motive preferences across communities and grades. With reference to seniority in grades, students with 5th grade of Tripuri community preferred significantly achievement ($M=3.55, SD = 1.17$), recognition ($M=3.36, SD = 1.16$) and affiliation ($M=3.30, SD = 1.11$) writing motives than their counter parts. 5th grade students of Jamatia community preferred creative expression ($M=3.18, SD = 1.17$) and achievement writing motive ($M=2.91, SD = 1.22$) than 4th grade students of same community.

Writing motive preferences varies with gender (Table 6.2). Tripuri ($M=3.09, SD = 1.17$) and Chakma ($M=3.29, SD = 1.23$) boys more preferred documentationmotive

than girls. Tripuri girls preferred more affiliation (M=3.36, SD = 1.30) motive than boys and Tripuri boys more preferred creative (M=3.75, SD = 1.12) writing motives than girls significantly.

Relation to Socio-Economic Condition

Table 6.4 represents correlation coefficients of writing motive preferences with situational characteristics. It was noted that students who lived in joint family more preferred documentation ($r(152)=0.19, p<0.05$) and less preferred emotional expression ($r(152)= - 0.34, p<0.05$) writing motives. Students who were deprived of home source for drinking water less preferred emotional expression ($r(152)= - 0.19, p<0.05$) and achievement ($r(152)= - 0.17, p<0.05$) writing motives. Again students who had no toilet less preferred achievement writing motive ($r(152)=0.17, p<0.05$). To sum up students who were relatively poor in socio economic condition were guided by the extrinsic writing motives.

Table 6.1
Writing Motive Preferences across all communities in Tripura (N=232). F-statistics covered only Tripuri, Jamatia, Reang, Chakma and Non-tribe communities.

		Tripuri	Jamatia	Reang	Chakma	Halam	Other Tr	Non-Tr	All Grps	F-value (4, 217)	P-level
	N	87	22	35	55	5	5	23	232		
Documentation	M	2.80	2.91	2.66	2.96	3.00	3.40	2.78	2.84	0.34	0.85
	SD	1.27	1.27	1.21	1.30	1.22	0.89	1.54	1.28		
Emotional expression	M	2.36	2.41	2.71	2.76	3.20	1.40	2.78	2.55	1.36	0.25
	SD	1.10	1.50	1.23	1.33	1.30	0.89	1.28	1.25		
Creativity	M	3.00	2.45	3.00	3.27	2.80	2.80	3.13	3.02	1.61	0.17
	SD	1.35	1.44	1.16	1.24	0.84	1.10	1.32	1.29		
Harm avoidance	M	2.22	2.55	2.86	2.24	2.20	1.40	1.70	2.28	3.78	0.01
	SD	1.24	0.96	1.35	1.10	1.92	0.55	1.11	1.23		
Affiliation	M	3.03	3.45	3.06	2.60	3.40	4.20	2.13	2.92	3.91	0.00
	SD	1.23	1.57	1.35	1.40	1.14	0.84	1.25	1.36		
Achievement	M	3.40	2.50	3.03	3.44	3.20	3.40	2.78	3.20	3.25	0.01
	SD	1.21	1.19	1.27	1.42	1.30	0.55	1.57	1.32		
Recognition	M	3.15	2.82	2.89	2.56	3.20	4.40	2.39	2.89	2.30	0.06
	SD	1.24	1.59	1.32	1.36	0.84	0.89	1.67	1.38		

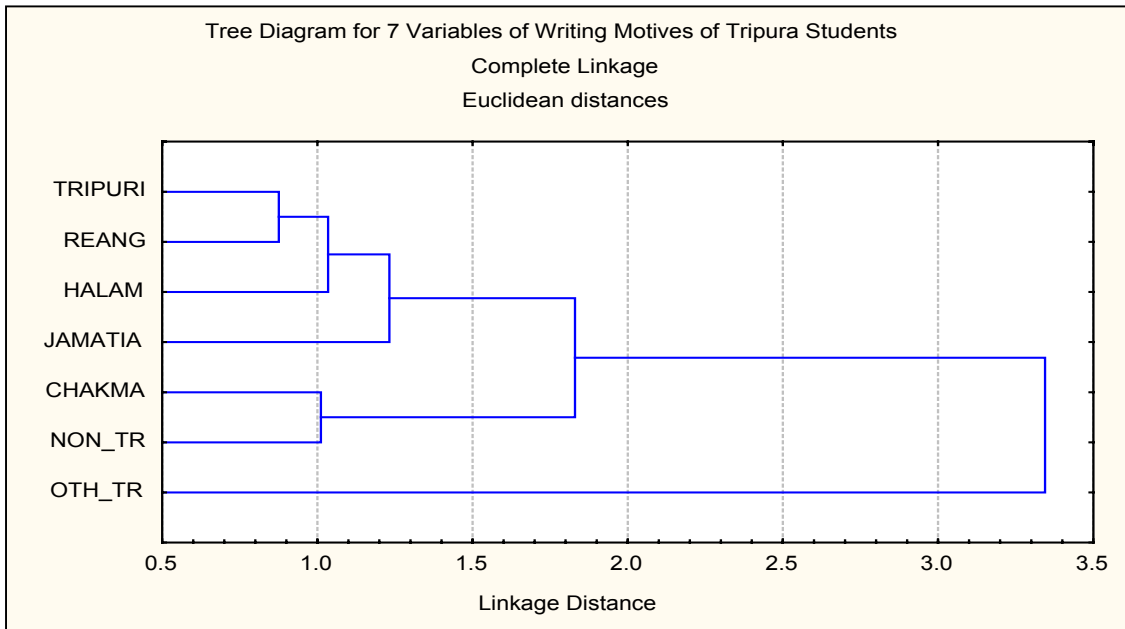


Fig. 6.1 Tree diagram to show clusters of communities based on writing motive preferences

Table 6.2 Writing motive preferences by Communities and Sex in Tripura

	Boy			Girl			t-value	p
	N	Mean	SD	N	Mean	SD		
Tripuri								
Documentation	43	3.09	1.17	44	2.52	1.32	2.13	0.04
Emotional Expression	43	2.28	0.93	44	2.43	1.25	-0.65	0.52
Creativity	43	3.33	1.38	44	2.68	1.25	2.28	0.02
Harm Avoidance	43	2.12	1.40	44	2.32	1.07	-0.76	0.45
Affiliation	43	2.70	1.08	44	3.36	1.30	-2.60	0.01
Achievement	43	3.42	1.35	44	3.39	1.08	0.12	0.90
Recognition	43	3.37	1.05	44	2.93	1.39	1.67	0.10
Jamatia								
Documentation	8	3.38	1.06	14	2.64	1.34	1.32	0.20
Emotional Expression	8	2.88	1.13	14	2.14	1.66	1.11	0.28
Creativity	8	2.63	1.60	14	2.36	1.39	0.41	0.68
Harm Avoidance	8	2.50	1.20	14	2.57	0.85	-0.16	0.87
Affiliation	8	3.38	2.00	14	3.50	1.34	-0.18	0.86
Achievement	8	2.50	1.07	14	2.50	1.29	0.00	1.00
Recognition	8	3.38	1.60	14	2.50	1.56	1.26	0.22
Reang								
Documentation	20	2.90	1.02	15	2.33	1.40	1.39	0.17
Emotional Expression	20	2.95	1.23	15	2.40	1.18	1.33	0.19

Creativity	20	3.20	1.20	15	2.73	1.10	1.18	0.25
Harm Avoidance	20	2.65	1.27	15	3.13	1.46	-1.05	0.30
Affiliation	20	3.05	1.19	15	3.07	1.58	-0.04	0.97
Achievement	20	3.10	1.33	15	2.93	1.22	0.38	0.71
Recognition	20	2.90	1.07	15	2.87	1.64	0.07	0.94
Chakma								
Documentation	35	3.29	1.23	20	2.40	1.27	2.54	0.01
Emotional Expression	35	2.77	1.48	20	2.75	1.07	0.06	0.95
Creativity	35	3.00	1.24	20	3.75	1.12	-2.24	0.03
Harm Avoidance	35	2.26	1.04	20	2.20	1.24	0.18	0.86
Affiliation	35	2.80	1.23	20	2.25	1.62	1.42	0.16
Achievement	35	3.34	1.43	20	3.60	1.43	-0.64	0.52
Recognition	35	2.54	1.29	20	2.60	1.50	-0.15	0.88
Non-Tr								
Documentation	12	2.67	1.72	11	2.91	1.38	-0.37	0.71
Emotional Expression	12	3.08	1.31	11	2.45	1.21	1.19	0.25
Creativity	12	3.17	0.94	11	3.09	1.70	0.13	0.89
Harm Avoidance	12	2.00	1.21	11	1.36	0.92	1.41	0.17
Affiliation	12	2.58	1.38	11	1.64	0.92	1.92	0.07
Achievement	12	2.83	1.59	11	2.73	1.62	0.16	0.88
Recognition	12	2.50	1.09	11	2.27	2.20	0.32	0.75

Table 6.3
Writing motive preferences by Communities and Grades in Tripura

	Grade IV			Grade V			t-value	p
	N	Mean	SD	N	Mean	SD		
Tripuri								
Documentation	19	2.37	1.34	67	2.91	1.24	-1.65	0.10
Emotional Expression	19	2.47	0.77	67	2.34	1.17	0.46	0.65
Creativity	19	3.05	1.35	67	2.96	1.34	0.28	0.78
Harm Avoidance	19	2.21	1.23	67	2.24	1.26	-0.09	0.93
Affiliation	19	2.21	1.23	67	3.30	1.11	-3.67	0.00
Achievement	19	2.84	1.26	67	3.55	1.17	-2.29	0.02
Recognition	19	2.37	1.26	67	3.36	1.16	-3.22	0.00
Jamatia								
Documentation	10	2.80	1.03	11	3	1.549	-0.344	0.73
Emotional Expression	10	2.10	1.60	11	2.545	1.44	-0.673	0.51
Creativity	10	1.70	1.42	11	3.182	1.168	-2.624	0.02
Harm Avoidance	10	2.60	0.97	11	2.455	1.036	0.332	0.74
Affiliation	10	3.60	1.35	11	3.545	1.695	0.081	0.94
Achievement	10	1.90	0.88	11	2.909	1.221	-2.156	0.04
Recognition	10	2.40	1.58	11	3.182	1.662	-1.103	0.28
Chakma								
Documentation	23	3.09	1.20	32	2.875	1.385	0.591	0.56
Emotional Expression	23	2.74	1.36	32	2.781	1.338	-0.115	0.91
Creativity	23	3.52	1.16	32	3.094	1.279	1.271	0.21
Harm Avoidance	23	2.26	0.86	32	2.219	1.263	0.138	0.89
Affiliation	23	2.78	1.41	32	2.469	1.391	0.82	0.42
Achievement	23	3.52	1.50	32	3.375	1.385	0.374	0.71
Recognition	23	2.78	1.38	32	2.406	1.341	1.014	0.32

		Non-Tr						
Documentation	11	2.64	1.69	10	2.7	1.494	-0.091	0.93
Emotional Expression	11	2.55	1.51	10	3.1	1.101	-0.954	0.35
Creativity	11	3.09	1.51	10	3.1	1.287	-0.015	0.99
Harm Avoidance	11	1.36	1.12	10	2.1	1.101	-1.517	0.15
Affiliation	11	1.73	1.35	10	2.4	1.174	-1.214	0.24
Achievement	11	2.82	1.83	10	2.7	1.418	0.164	0.87
Recognition	11	2.45	2.07	10	2.1	1.287	0.466	0.65

Table 6.4
Correlations between Writing motive preferences
and Socio economic status of students in Tripura (n=154)

	Emotional		Harm				
	Documentation	Expression	Creativity	Avoidance	Affiliation	Achievement	Recognition
Religion	-0.03	0.02	0.01	-0.28	0.09	0.04	0.15
Family Structure	0.19	-0.34	0.07	0.29	-0.01	-0.18	0.01
Building Type	-0.09	-0.10	0.15	0.11	0.00	0.03	-0.09
Availability of Electricity	0.05	0.06	0.22	-0.08	0.01	-0.08	-0.15
Sources of Drinking water	0.03	-0.19	0.06	0.12	0.09	-0.17	0.09
No. of Living rooms	0.06	-0.13	-0.03	0.08	0.12	-0.02	-0.05
Availability of Toilet	-0.11	0.13	-0.12	-0.07	-0.06	0.17	0.02

Table 6.5
Correlations between Writing motive preferences
and Age of students in Tripura

	N	Emotional		Harm				
		Documentation	Expression	Creativity	Avoidance	Affiliation	Achievement	Recognition
Tripuri	75	-0.07	0.12	-0.10	-0.28	0.03	0.09	0.19
Jamatia	38	0.07	-0.16	0.21	-0.06	-0.29	0.09	0.19
Reang	28	0.25	-0.56	0.09	0.39	0.02	-0.02	-0.13
Chakma	39	0.08	0.20	0.32	-0.11	0.04	-0.04	-0.41
Halam	29	-0.23	0.10	-0.03	-0.23	0.19	0.18	0.10
Other Tribe	21	-0.27	-0.36	0.01	0.21	0.04	0.02	0.35
Non-Tribe	40	-0.19	0.07	0.24	0.08	0.08	-0.11	-0.15

CHAPTER VII : RESULTS

WRITING MOTIVE PREFERENCES IN MANIPUR

Analysis of Variance

Out of 284 sample students, only 270 students responded to all items of writing motivation questionnaire. Table 7.1 shows no significant mean differences in documentation ($F(6,263)=1.05$, ns) and emotional expression ($F(6,263)=1.26$, ns) across all communities. However, the level of these two motive preferences were very low. This suggests poor shaping of these two motives. Manipur students gave more priority on intrinsic (Range of Mean for all groups = 2.47 to 3.81) rather extrinsic writing motives (Range of Mean for all groups = 2.35 to 3.28). Achievement (Mean for all groups = 3.81, $SD=1.24$) and creativity (Mean for all groups = 3.09, $SD=1.16$) are their more preferred intrinsic writing motives. In relation to extrinsic writing motives, most preferred motive was affiliation writing motive (Mean for all groups = 3.28, $SD=1.38$). Hmar ($M=3.64$, $SD=1.06$), Non tribal ($M=3.35$, $SD=1.14$) and Paite ($M=3.26$, $SD=1.02$) students preferred creative writing motive more than others. Hmar ($M=4.64$, $SD=0.95$), Paite ($M=4.31$, $SD=1.13$), Mao ($M=3.90$, $SD=1.45$) and Non tribal students ($M=3.75$, $SD=1.48$) preferred achievement writing motive more than other groups of students. Tangkhul ($M=3.88$, $SD=1.23$), Poumai ($M=3.57$, $SD=1.60$) preferred more affiliation writing motive than others. Thadou students preferred recognition ($M=3.11$, $SD=1.56$) writing motive more.

Cluster Analysis

The average values were used for complete linkage cluster analysis. Figure 7.1 represents tree diagram of writing motive preferences of all the groups. Tree diagram represents two sub-clusters. First subcluster includes Tangkhul, Thadou, Poumai communities. Another sub cluster includes students of Paite, non tribal and Mao communities. Hmar community is isolated from the two sub clusters. Looking at the Table 7.1, it is clear to note that Hmar community possessed comparatively higher mean values in the intrinsic writing motives and relatively less values in the extrinsic writing motive preferences than other groups.

Relation to Age, Sex and Grade

Elder students of Hmar community ($r(26)= - 0.56$, $p<0.05$) preferred less emotional expression writing motive but preferred achievement writing motive ($r(26)=0.39$, $p<0.05$). Creative writing motive was more preferred by elder students in Paite ($r(37)= 0.32$, $p<0.05$) community (Table 7.5).

4th grade students of Tangkhul ($M=3.65$, $SD = 1.11$) preferred documentation writing motive. On the other hand Paite ($M=3.16$, $SD = 1.42$) and non tribal students ($M=3.75$, $SD = 1.29$) of grade IV preferred affiliation writing motive. Students of grade V of Tangkhul community preferred recognition ($M=3.03$, $SD = 1.22$) writing motive than their counter parts. Non-tribal students of class V preferred emotional expression ($M=3.04$, $SD = 1.46$) and achievement writing motive ($M=4.13$, $SD = 1.39$) than students of grade IV (Table 7.3).

Tangkhul (M=3.15, SD = 1.42) and non tribal girls (M=3.59, SD = 1.22) preferred creative writing motives more than boys. Mao boys (M=3.54, SD=0.88) preferred creativity more than the girls (M=2.69, SD=1.20). Achievement writing motive was preferred by Poumai girls (M=4.00, SD = 1.08). Paite girls (M=2.75, SD = 1.17) preferred emotional expression writing motive more than boys of same community in a significant manner (Table 7.2).

Relation to Socio-Economic Condition

Students of nuclear family more preferred documentation motive ($r(132)=0.18$, $p<0.05$) and less preferred affiliation writing motive ($r(132)= -0.25$, $p<0.05$) than students of joint family (Table 7.4). Students who lived in house with no electricity preferred creative writing motive ($r(132)= 0.24$, $p<0.05$) more than other groups. Students who collected drinking water far away from house less preferred emotional expression motive ($r(132)= -0.21$, $p<0.05$).

Table 7.1
Writing Motive Preferences across all communities in Manipur (N=270)

	n	Non						All		F	p-
		Tangkhul	Hmar	Paite	Tribal	Thadou	Mao	Poumai	Groups		
		75	28	39	40	38	29	21	270	(6,263)	level
Documentation	Means	3.28	3.39	2.87	3.10	3.37	3.52	2.95	3.22	1.05	0.39
	SD	1.17	1.10	1.47	1.24	1.51	1.62	1.36	1.34		
Emotional Expression	Means	2.60	1.93	2.44	2.63	2.55	2.48	2.29	2.47	1.26	0.28
	SD	1.12	1.02	1.21	1.43	1.25	1.45	1.19	1.24		
Creativity	Means	2.77	3.64	3.26	3.35	2.82	3.07	3.14	3.09	2.97	0.01
	SD	1.26	1.06	1.02	1.14	0.77	1.13	1.42	1.16		
Achievement	Means	3.55	4.64	4.31	3.75	3.37	3.90	3.57	3.81	5.10	0.00
	SD	1.07	0.95	1.13	1.48	1.02	1.45	1.25	1.24		
Harm Avoidance	Means	2.31	2.93	2.23	2.18	2.37	2.03	2.67	2.35	1.94	0.08
	SD	1.30	0.86	0.84	1.20	1.40	1.09	1.32	1.20		
Affiliation	Means	3.88	2.57	2.90	2.98	3.42	2.97	3.57	3.28	5.39	0.00
	SD	1.23	0.79	1.41	1.61	1.11	1.38	1.60	1.38		
Recognition	Means	2.61	1.89	3.00	3.03	3.11	3.03	2.81	2.79	3.41	0.00
	SD	1.10	1.40	1.30	1.23	1.56	1.43	1.21	1.33		

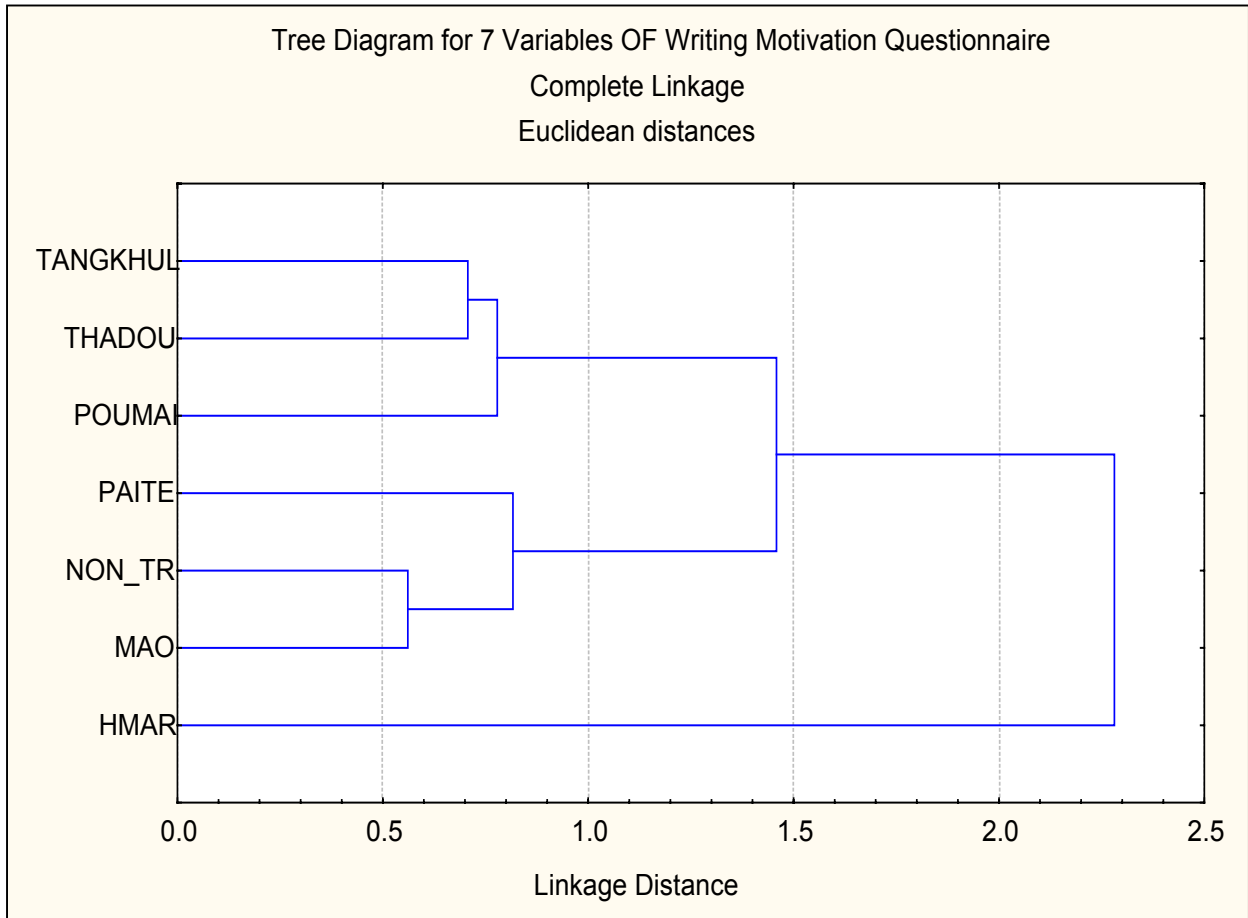


Fig. 7.1 Tree diagram showing clusters of different communities based on writing motive preferences

Table 7.2
Writing motive preferences by Communities and Sex in Manipur

	Boys			Girls			t-value	p
	N	Mean	SD	N	Mean	SD		
Tangkhul								
Documentation	41	3.29	1.25	34	3.26	1.08	0.10	0.92
Emotional Expression	41	2.78	1.13	34	2.38	1.07	1.55	0.12
Creativity	41	2.46	1.03	34	3.15	1.42	-2.42	0.02
Achievement	41	3.34	0.96	34	3.79	1.15	-1.86	0.07
Harm Avoidance	41	2.34	1.46	34	2.26	1.11	0.25	0.80
Affiliation	41	4.20	1.10	34	3.50	1.29	2.52	0.01
Recognition	41	2.59	1.20	34	2.65	0.98	-0.24	0.81
Thadou								
Documentation	16	2.69	1.66	22	3.86	1.21	-2.53	0.02
Emotional Expression	16	2.50	1.21	22	2.59	1.30	-0.22	0.83

Creativity	16	3.00	0.73	22	2.68	0.78	1.27	0.21
Achievement	16	3.38	0.96	22	3.36	1.09	0.03	0.97
Harm Avoidance	16	2.19	1.28	22	2.50	1.50	-0.67	0.51
Affiliation	16	3.31	1.30	22	3.50	0.96	-0.51	0.61
Recognition	16	3.94	1.29	22	2.50	1.47	3.13	0.00
Hmar								
Documentation	13	3.62	1.12	15	3.20	1.08	1.00	0.33
Emotional Expression	13	1.69	0.85	15	2.13	1.13	-1.15	0.26
Creativity	13	3.69	1.03	15	3.60	1.12	0.23	0.82
Achievement	13	4.92	0.86	15	4.40	0.99	1.48	0.15
Harm Avoidance	13	3.08	1.04	15	2.80	0.68	0.85	0.40
Affiliation	13	2.31	0.85	15	2.80	0.68	-1.70	0.10
Recognition	13	1.69	1.38	15	2.07	1.44	-0.70	0.49
Paite								
Documentation	15	3.27	1.39	24	2.63	1.50	1.34	0.19
Emotional Expression	15	1.93	1.10	24	2.75	1.19	-2.15	0.04
Creativity	15	3.13	1.25	24	3.33	0.87	-0.59	0.56
Achievement	15	4.13	0.92	24	4.42	1.25	-0.76	0.45
Harm Avoidance	15	2.13	0.99	24	2.29	0.75	-0.57	0.57
Affiliation	15	3.13	1.13	24	2.75	1.57	0.82	0.42
Recognition	15	3.27	1.44	24	2.83	1.20	1.01	0.32
Mao								
Documentation	13	3.85	1.21	16	3.25	1.88	0.99	0.33
Emotional Expression	13	2.69	1.49	16	2.31	1.45	0.69	0.49
Creativity	13	3.54	0.88	16	2.69	1.20	2.14	0.04
Achievement	13	3.69	1.70	16	4.06	1.24	-0.68	0.50
Harm Avoidance	13	2.08	1.12	16	2.00	1.10	0.19	0.85
Affiliation	13	2.46	1.33	16	3.38	1.31	-1.85	0.07
Recognition	13	2.69	1.49	16	3.31	1.35	-1.17	0.25
Poumai								
Documentation	8	3.38	1.30	13	2.69	1.38	1.13	0.27
Emotional Expression	8	2.13	1.13	13	2.38	1.26	-0.48	0.64
Creativity	8	3.50	1.07	13	2.92	1.61	0.90	0.38
Achievement	8	2.88	1.25	13	4.00	1.08	-2.19	0.04
Harm Avoidance	8	2.63	1.30	13	2.69	1.38	-0.11	0.91
Affiliation	8	3.50	1.77	13	3.62	1.56	-0.16	0.88
Recognition	8	3.00	1.41	13	2.69	1.11	0.56	0.58
Non-Tribal								
Documentation	13	3.23	1.48	27	3.04	1.13	0.46	0.65
Emotional Expression	13	2.77	1.74	27	2.56	1.28	0.44	0.66
Creativity	13	2.85	0.80	27	3.59	1.22	-2.01	0.05

Achievement	13	3.54	1.51	27	3.85	1.49	-0.62	0.54
Harm Avoidance	13	1.85	1.07	27	2.33	1.24	-1.21	0.23
Affiliation	13	3.23	1.59	27	2.85	1.63	0.69	0.49
Recognition	13	3.54	1.33	27	2.78	1.12	1.89	0.07

Table 7.3
Writing motive preferences by Communities and Grades in Manipur

	Class IV			Class V			t-value	p
	N	Mean	SD	N	Mean	SD		
Tangkhul								
Documentation	37.00	3.65	1.11	38.00	2.92	1.12	2.82	0.01
Emotional Expression	37.00	2.41	1.19	38.00	2.79	1.02	-1.50	0.14
Creativity	37.00	2.51	1.24	38.00	3.03	1.24	-1.79	0.08
Achievement	37.00	3.70	1.08	38.00	3.39	1.05	1.25	0.21
Harm Avoidance	37.00	2.57	1.24	38.00	2.05	1.33	1.73	0.09
Affiliation	37.00	3.97	1.26	38.00	3.79	1.21	0.64	0.52
Recognition	37.00	2.19	0.78	38.00	3.03	1.22	-3.54	0.00
Thadou								
Documentation	21.00	2.67	1.53	17.00	4.24	0.97	-3.67	0.00
Emotional Expression	21.00	2.76	1.22	17.00	2.29	1.26	1.16	0.26
Creativity	21.00	3.05	0.74	17.00	2.53	0.72	2.18	0.04
Achievement	21.00	3.14	0.91	17.00	3.65	1.11	-1.54	0.13
Harm Avoidance	21.00	2.67	1.35	17.00	2.00	1.41	1.48	0.15
Affiliation	21.00	3.62	1.12	17.00	3.18	1.07	1.24	0.22
Recognition	21.00	3.10	1.67	17.00	3.12	1.45	-0.04	0.97
Hmar								
Documentation	8.00	3.63	1.06	20.00	3.30	1.13	0.70	0.49
Emotional Expression	8.00	2.38	1.06	20.00	1.75	0.97	1.50	0.14
Creativity	8.00	3.25	1.16	20.00	3.80	1.01	-1.25	0.22
Achievement	8.00	4.50	1.41	20.00	4.70	0.73	-0.50	0.62
Harm Avoidance	8.00	3.38	1.19	20.00	2.75	0.64	1.81	0.08
Affiliation	8.00	2.50	0.76	20.00	2.60	0.82	-0.30	0.77
Recognition	8.00	1.38	0.92	20.00	2.10	1.52	-1.25	0.22
Paite								
Documentation	31.00	2.77	1.52	8.00	3.25	1.28	-0.81	0.42
Emotional Expression	31.00	2.26	1.21	8.00	3.13	0.99	-1.87	0.07
Creativity	31.00	3.19	1.08	8.00	3.50	0.76	-0.75	0.46
Achievement	31.00	4.26	1.15	8.00	4.50	1.07	-0.54	0.60
Harm Avoidance	31.00	2.32	0.87	8.00	1.88	0.64	1.36	0.18
Affiliation	31.00	3.16	1.42	8.00	1.88	0.83	2.45	0.02

Recognition	31.00	3.03	1.35	8.00	2.88	1.13	0.30	0.76
Mao								
Documentation	14.00	3.36	1.78	15.00	3.67	1.50	-0.51	0.62
Emotional Expression	14.00	2.93	1.54	15.00	2.07	1.28	1.64	0.11
Creativity	14.00	3.07	1.33	15.00	3.07	0.96	0.01	0.99
Achievement	14.00	4.14	1.10	15.00	3.67	1.72	0.88	0.39
Harm Avoidance	14.00	2.00	0.68	15.00	2.07	1.39	-0.16	0.87
Affiliation	14.00	2.93	1.44	15.00	3.00	1.36	-0.14	0.89
Recognition	14.00	2.57	1.60	15.00	3.47	1.13	-1.75	0.09
Poumai								
Documentation	4.00	3.50	1.29	17.00	2.82	1.38	0.89	0.38
Emotional Expression	4.00	2.25	1.50	17.00	2.29	1.16	-0.07	0.95
Creativity	4.00	2.75	1.50	17.00	3.24	1.44	-0.60	0.55
Achievement	4.00	4.00	1.41	17.00	3.47	1.23	0.76	0.46
Harm Avoidance	4.00	2.50	1.73	17.00	2.71	1.26	-0.27	0.79
Affiliation	4.00	3.50	1.29	17.00	3.59	1.70	-0.10	0.92
Recognition	4.00	2.50	1.73	17.00	2.88	1.11	-0.56	0.58
Non-Tribal								
Documentation	16.00	3.06	1.24	24.00	3.13	1.26	-0.15	0.88
Emotional Expression	16.00	2.00	1.15	24.00	3.04	1.46	-2.40	0.02
Creativity	16.00	3.13	0.89	24.00	3.50	1.29	-1.02	0.32
Achievement	16.00	3.19	1.47	24.00	4.13	1.39	-2.04	0.05
Harm Avoidance	16.00	2.81	1.11	24.00	1.75	1.07	3.03	0.00
Affiliation	16.00	3.75	1.29	24.00	2.46	1.61	2.68	0.01
Recognition	16.00	3.06	1.06	24.00	3.00	1.35	0.16	0.88

Table 7.4
Correlations between Writing motive preferences
and Socio economic status of students in Manipur (N=270)

	Document ation	Emotional Expression	Creativity	Achieve ment	Harm Avoi dance	Affilia tion	Recog nition
Religion	0.03	0.08	-0.01	-0.23	-0.02	0.00	0.14
Family Structure	0.18	-0.31	0.10	0.29	0.01	-0.25	0.01
Building Type	-0.12	-0.14	0.10	0.17	0.00	0.04	-0.03
Availability of Electricity	0.06	0.05	0.24	-0.07	0.03	-0.14	-0.15
Sources of Drinking water	0.02	-0.21	0.07	0.08	0.15	-0.15	0.07
No. of Living rooms	0.10	-0.10	0.00	0.07	0.10	-0.07	-0.08
Availability of Toilet	-0.09	0.10	-0.14	-0.01	-0.06	0.14	0.02

Table 7.5
Correlations between Writing motive preferences
and Age of students in Manipur

	N	Docu Men tation	Emotional Expression	Crea Tivity	Achiev ement	Harm Avoi dance	Affili ation	Recog nition
Tangkhul	75	-0.07	0.12	-0.10	-0.28	0.03	0.09	0.19
Thadou	38	0.07	-0.16	0.21	-0.06	-0.29	0.09	0.19
Hmar	28	0.25	-0.56	0.09	0.39	0.02	-0.02	-0.13
Paite	39	0.08	0.20	0.32	-0.11	0.04	-0.04	-0.41
Mao	29	-0.23	0.10	-0.03	-0.23	0.19	0.18	0.10
Poumai	21	-0.27	-0.36	0.01	0.21	0.04	0.02	0.35
Non-Tr	40	-0.19	0.07	0.24	0.08	0.08	-0.11	-0.15

CHAPTER VIII : RESULTS

STATE WISE DIFFERENCES IN READING MOTIVE PREFERENCES

MANOVA

Table 8.1 shows that variables of reading motive preferences were significantly related with each other. Negative correlations of application and knowledge motive with other motives suggest that application and knowledge oriented students do not like extrinsic motives in their effort on reading books. MANOVA was computed to determine significant mean and interaction effects of state, sex and grade on differences in reading motivation of students. Table 8.2 shows that state and class had significant main effects on differences in reading motivation.

State

Table 8.3 shows that in comparison with students of Tripura, students of Manipur more preferred recognition (Mean=4.01), achievement (Mean=3.70) application (Mean=3.45) and harm avoidance (Mean= 2.03) reading motives. On the other hand, students of Tripura more preferred knowledge (Mean=3.44), affiliation (Mean=2.65), and aesthetic (Mean=2.64) motives.

Grades

Table 8.4 shows that students of both states with changes in educational level developed preferences in some intrinsic (application and knowledge motive) and extrinsic (recognition and harm avoidance) reading motives.

State and Grade

Class IV students of Tripura gave less preference to application (Mean= 3.29), achievement (Mean=2.97) recognition (Mean=2.76) and harm avoidance (Mean=1.97) reading motives than students of Manipur (Table 8.5). For other variables, they are almost same. In case of class V, students of Tripura possessed significantly high scores on knowledge (Mean=3.62), affiliation (Mean=2.63) and aesthetic (Mean=2.39) reading motives than their counterparts.

State, Sex and Grade

Table 8.6 presents mean differences by state, sex and grades. Major differences were noted in preferences to application, knowledge, affiliation and harm avoidance reading motives.

In case of application, Tripura girls of class V (Mean=3.53) possessed significantly high score than Manipur girls (Mean=3.44). And in case of grade IV, Tripura girls (Mean=3.20) possessed significantly lower score than Manipur girls (Mean=3.55). Manipur boys of grade IV possessed significantly lower score (Mean= 3.13) than Tripura boys (Mean=3.38) but Manipur boys of grade V (Mean=3.69) possessed significantly higher score than Tripura boys (Mean=3.35).

Tripura boys of grade V (Mean=3.73) possessed significantly higher score than Manipur boys of grade V (Mean=3.15) in preference to knowledge reading motive.

In case of differences in affiliation motive, Tripura girls of grade IV (Mean=2.28) possessed significantly lower score than Manipur girls of grade IV (Mean=2.59). But Tripura girls of grade V (Mean=2.74) possessed significantly high score than Manipur girls (Mean=2.37).

Tripura girls of grade IV (Mean = 1.90) possessed significantly lower score in harm avoidance than Manipur girls of grade IV (Mean= 2.06) but Tripura girls of grade V (Mean= 2.09) possessed scores similar to Manipur girls (Mean=2.11).

Table 8.1
Correlation matrix of Reading Motive Preference variables of both states (N=502)

	Application	Knowledge	Affiliation	Recognition	Achievement	Aesthetic	Harm Avoidance
Application	1.00						
Knowledge	0.10	1.00					
Affiliation	-0.19	-0.16	1.00				
Recognition	-0.16	-0.13	-0.08	1.00			
Achievement	-0.07	-0.07	0.00	0.06	1.00		
Aesthetic	-0.25	-0.23	-0.07	-0.19	-0.26	1.00	
Harm Avoidance	-0.24	-0.22	-0.09	-0.09	-0.22	-0.01	1.00

Note: Bold correlation coefficients were significant at 0.05 level

Table 8.2
3-Way MANOVA (State X Sex X Class) results of Reading Motivation

	Wilks'				
	Lambda	Rao's R	df 1	df 2	p-level
State	0.76	20.8	7	470	0.00
Sex	0.98	1.11	7	470	0.36
Class	0.96	3.06	7	470	0.00
State X sex	0.99	1.01	7	470	0.42
State X Class	0.97	2.21	7	470	0.03
Sex X Class	0.98	1.34	7	470	0.23
State X Sex X Class	0.96	2.47	7	470	0.02

Table 8.3
Mean differences in Reading Motivation
between Tripura and Manipur

		Manipur	Tripura
Intrinsic	Application	3.45	3.36
	Knowledge	3.17	3.44
	Achievement	3.70	3.12
Extrinsic	Affiliation	2.52	2.65
	Recognition	4.01	2.98
	Aesthetic	2.12	2.64
	Harm Avoidance	2.03	1.99

Table 8.4
Mean differences in Reading Motivation of
students of Grade III and IV irrespective of state wise differences

		Class IV Mean	Class V Mean
Intrinsic	Application	3.31	3.50
	Knowledge	3.16	3.45
	Achievement	3.41	3.40
Extrinsic	Affiliation	2.67	2.51
	Recognition	3.37	3.62
	Aesthetic	2.50	2.26
	Harm Avoidance	1.99	2.03

Table 8.5
Mean differences in Reading motivation of students in
class IV and V of both States

		Manipur & Grade IV	Tripura & Grade IV	Manipur & Grade V	Tripura & grade V
Intrinsic	Application	3.34	3.29	3.56	3.44
	Knowledge	3.05	3.26	3.29	3.62
	Achievement	3.85	2.97	3.55	3.26
Extrinsic	Affiliation	2.66	2.67	2.38	2.63
	Recognition	3.98	2.76	4.05	3.20
	Aesthetic	2.11	2.90	2.12	2.39
	Harm Avoidance	2.01	1.97	2.05	2.02

Table 8.6
Mean of Reading Motivation by State, Sex and Class (N=484)

			Application	Knowledge	Affiliation	Recognition	Achievement	Aesthetic	Harm avoidance	Valid N
Manipur Boy	Grade IV	Mean	3.13	2.95	2.73	4.05	3.96	2.22	1.96	55
		SD	1.45	1.15	1.08	1.08	1.20	1.49	1.12	
Manipur Boy	Grade V	Mean	3.69	3.15	2.39	4.19	3.61	2.00	1.98	54
		SD	1.02	1.34	0.88	1.10	1.00	1.12	1.30	
Manipur Girl	Grade IV	Mean	3.55	3.16	2.59	3.90	3.74	2.00	2.06	69
		SD	1.05	1.16	1.18	1.24	1.13	1.31	1.30	
Manipur Girl	Grade V	Mean	3.44	3.44	2.37	3.91	3.49	2.24	2.11	82
		SD	1.20	0.98	1.14	1.19	1.07	1.49	1.28	
Tripura Boy	Grade IV	Mean	3.38	3.13	3.06	2.81	2.75	2.97	2.03	32
		SD	1.39	1.21	1.16	1.23	1.27	1.47	1.18	
Tripura Boy	Grade V	Mean	3.35	3.73	2.52	3.23	3.35	2.56	1.95	86
		SD	1.32	1.15	0.97	1.08	1.12	1.42	1.21	
Tripura Girl	Grade IV	Mean	3.20	3.40	2.28	2.70	3.20	2.83	1.90	40
		SD	1.56	1.48	1.11	1.11	1.42	1.39	1.10	
Tripura Girl	Grade V	Mean	3.53	3.50	2.74	3.17	3.17	2.23	2.09	66
		SD	1.32	1.03	1.18	0.97	1.17	1.31	1.37	
All Groups		Mean	3.42	3.35	2.56	3.56	3.45	2.33	2.02	484
		SD	1.28	1.18	1.10	1.22	1.19	1.40	1.24	

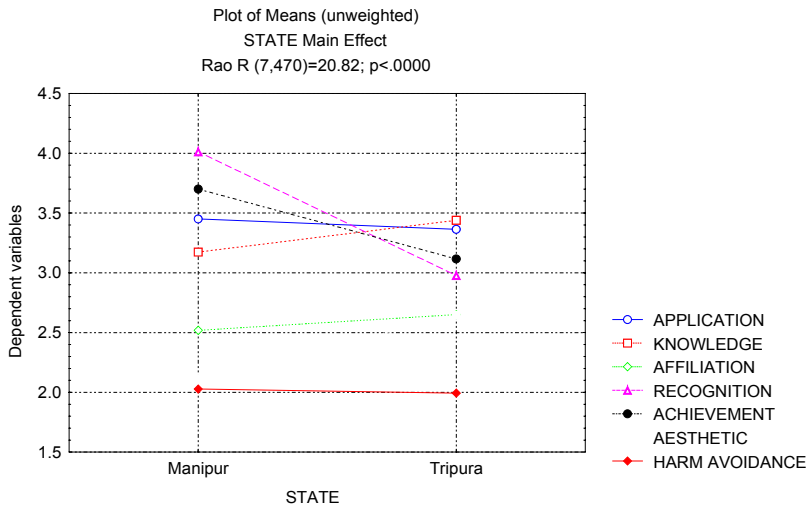


Fig. 8.1 Graph showing main effect of state on reading motive preferences of students of Tripura and Manipur

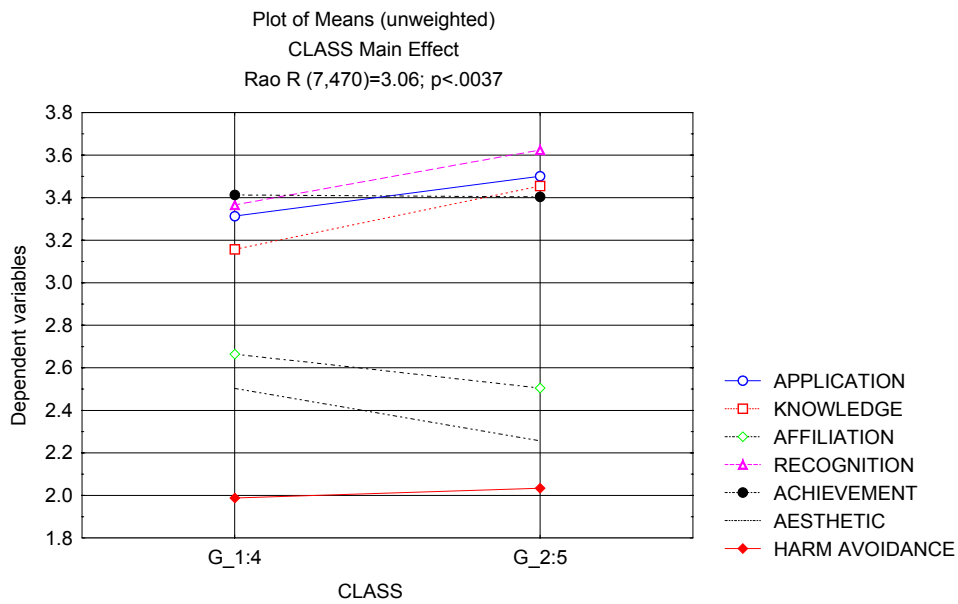


Fig. 8.2 Graph showing main effect of Grade on reading motive preferences of students of Tripura and Manipur

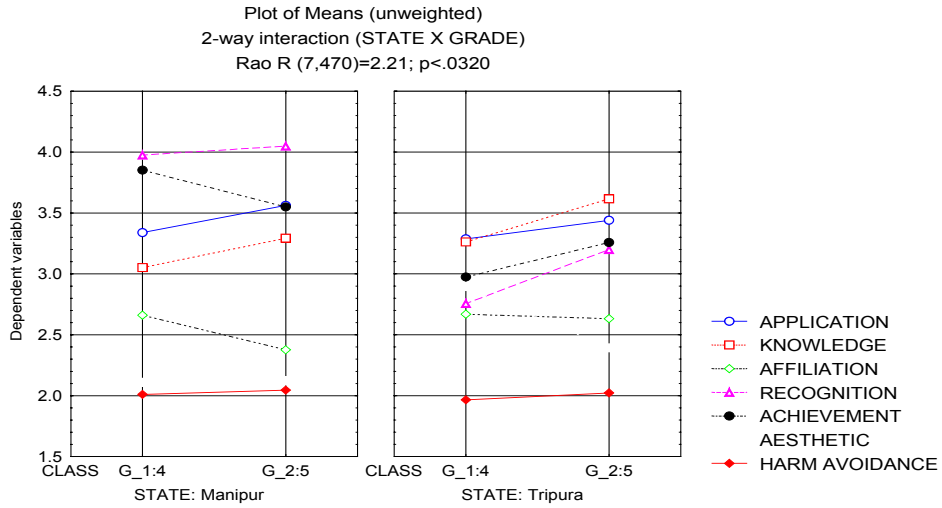


Fig. 8.3 Graph showing interaction effect of State and Grades on reading motive preferences of students of Tripura and Manipur

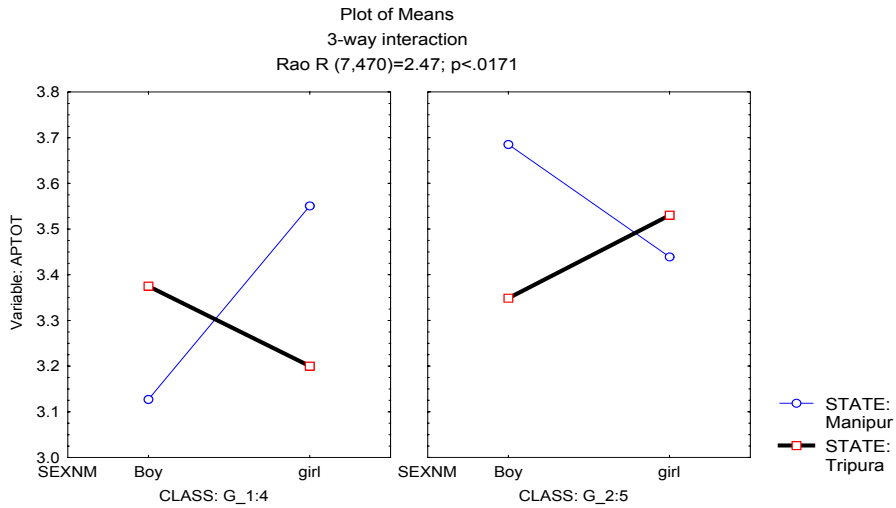


Fig. 8.4 Graph showing differences in application reading motive preferences by state, sex and grade

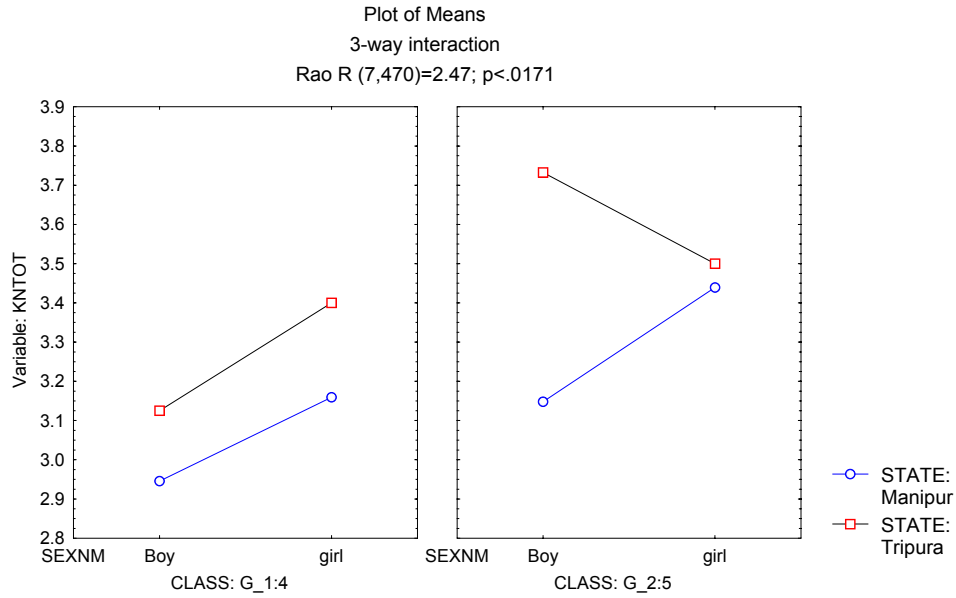


Fig. 8.5 Graph showing differences in knowledge reading motive preferences by state, sex and grade

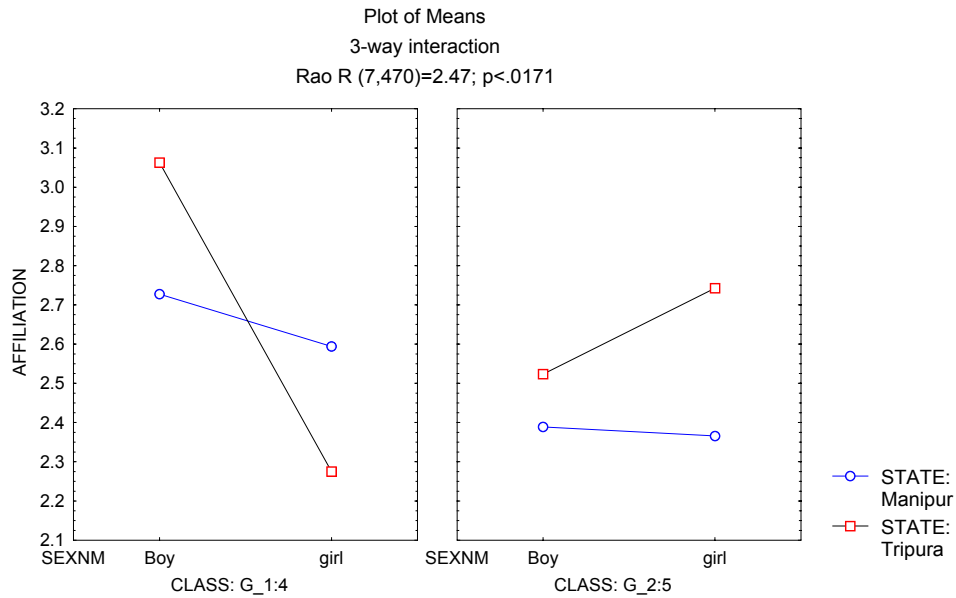


Fig. 8.6 Graph showing differences in affiliation reading motive preferences by state, sex and grade

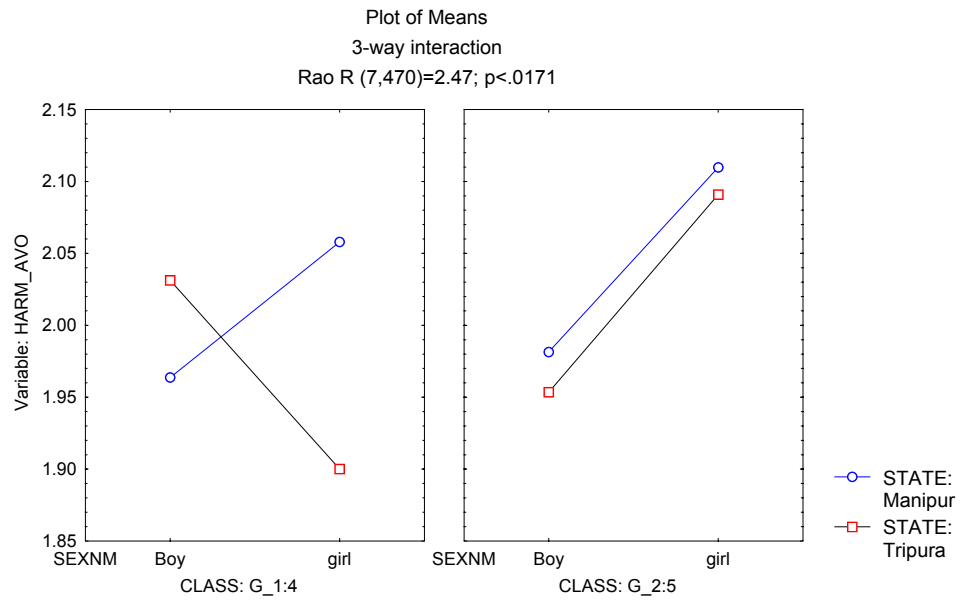


Fig. 8.7 Graph showing differences in harm avoidance reading motive preferences by state, sex and grade

CHAPTER IX : RESULTS

STATE WISE DIFFERENCES IN WRITING MOTIVE PREFERENCES

MANOVA

Table 9.1 shows that variables of writing motive preferences were significantly related with each other. Correlation matrix shows that students preferred documentation and creativity disliked other writing motives. In considering intercorrelations among the variables, MANOVA was computed to determine significant main and interaction effects of state, sex and grade on differences in writing motivation of students. Table 9.2 shows that state, sex and grade had significant main effects on differences in writing motive preferences. Interactions between state and grade, state, sex and grades had effects on differences in writing motive preferences.

State

Table 9.3 shows that in comparison with Tripura, students of Manipur more preferred documentation (Mean=3.21), creativity (Mean=3.06), harm avoidance (Mean=2.35), affiliation (Mean=3.30) and achievement (Mean=3.81) writing motives.

Sex

Irrespective of state wise differences, boys preferred documentation (Mean=3.20), emotional expression (Mean=2.51), affiliation (Mean=3.13) and recognition (Mean=2.96) writing motives than girls (Table 9.3).

Grades

Irrespective of state and gender wise differences, students of grade V preferred achievement (Mean=3.60), affiliation (Mean=3.10), creativity (Mean=3.10) writing motives more than students of grade IV (Table 9.3).

State and Grade

Tripura students of class IV less preferred harm avoidance (Mean=2.19) but students of class V more preferred harm avoidance (Mean=2.30) writing motive. Manipur students of grade IV (Mean=2.64) less preferred recognition motive but students of grade V (Mean=2.98) more preferred it (Fig. 9.1 and Table 9.3).

State, Sex and Grade

Comparing with girls of Tripura in grade IV (Mean=2.53), Manipur girls of grade IV (Mean=2.40) preferred less emotional expression writing motive. On the other hand Manipur girls of grade V (Mean=2.53) more preferred emotional expression writing motives than girls (Mean=2.42) of Tripura (Fig. 9.2 and Table 9.4).

In relation to creativity, Manipur girls of grade V (Mean=3.34) preferred more than the same of grade IV (Mean=2.96). Tripura boys of grade IV (Mean=2.84) less preferred creativity than the Tripura boys of grade V (Mean=3.25).

Manipur girls of grade IV more preferred harm avoidance (Mean=2.71) writing motive than the girls of grade V (Mean=2.11). Tripura girls of grade IV (Mean=2.00) preferred less this motive than Tripura girls of grade V (Mean=2.42). Tripura girls of grade V more preferred affiliation (Mean=3.35) and recognition (Mean=3.08) writing motives than affiliation motive (Mean = 2.29) and recognition motive (Mean=2.18) of Tripura girls of grade IV. (Tables 9.4)

Table 9.1
Correlation Matrix of Writing Motive Preference variables of both states (N= 502)

	Documentation	Emotional Expression	Creativity	Harm Avoidance	Affiliation	Achievement	Recognition
Documentation	1.00						
Emotional Expression	-0.17	1.00					
Creativity	0.10	0.03	1.00				
Harm Avoidance	-0.05	-0.16	-0.06	1.00			
Affiliation	-0.20	-0.03	-0.30	0.00	1.00		
Achievement	0.06	-0.16	0.07	-0.14	-0.12	1.00	
Recognition	-0.16	-0.10	-0.12	-0.11	0.15	-0.05	1.00

Note: Bold correlation coefficients were significant at 0.05 level.

Table 9.2
3-Way MANOVA (State X Sex X Class) results of Writing Motive Preferences

	Wilks'				
	Lambda	Rao's R	df 1	df 2	p-level
State	0.86	11.24	7	472	0.00
Sex	0.96	3.03	7	472	0.00
Class	0.96	2.75	7	472	0.01
State and Sex	0.98	1.22	7	472	0.29
State X Class	0.95	3.61	7	472	0.00
Sex X Class	0.98	1.32	7	472	0.24
State X Sex X Class	0.96	2.86	7	472	0.01

Table 9.3
Mean differences in Writing Motive Preferences by State, Sex,
Grade and by their interactions

Effects	Sources of Variation	Emotio						
		Docum entatio n	nal Expres sion	Creativity	Harm Avoida nce	Affiliatio n	Achieve ment	Recog nition
State	Manipur	3.21	2.46	3.06	2.35	3.30	3.81	2.81
	Tripura	2.83	2.52	3.00	2.25	2.84	3.14	2.81
Sex	Boy	3.20	2.51	3.01	2.29	3.13	3.38	2.96
	Girls	2.85	2.47	3.05	2.31	3.02	3.56	2.66
Grade	Grade IV	2.99	2.46	2.96	2.36	3.04	3.35	2.62
	Grade V	3.05	2.52	3.10	2.24	3.10	3.60	2.99
State X Grade	Manipur, Grade IV	3.18	2.43	2.95	2.54	3.48	3.78	2.64
	Manipur Grade V	3.24	2.48	3.18	2.17	3.12	3.83	2.98
	Tripura, Grade IV	2.80	2.49	2.98	2.19	2.60	2.92	2.60
	Tripura, Grade V	2.87	2.55	3.02	2.30	3.09	3.36	3.01

Table 9.4
Mean differences in Writing Motive Preferences by State, Sex and Grade

			Docum entation	Emotional expression	Creativity	Harm Avoidance	Affiliation	Achieve ment	Recog nition	Valid N
Manipur Boy	IV	Mean	3.35	2.46	2.94	2.37	3.56	3.65	2.68	63
		SD	1.37	1.33	1.13	1.22	1.35	1.11	1.34	
Manipur Boy	V	Mean	3.22	2.44	3.02	2.24	3.22	3.69	3.18	55
		SD	1.32	1.20	0.99	1.33	1.44	1.33	1.50	
Manipur Girl	IV	Mean	3.01	2.40	2.96	2.71	3.41	3.91	2.60	68
		SD	1.44	1.16	1.11	1.05	1.31	1.31	1.33	
Manipur Girl	V	Mean	3.27	2.53	3.34	2.11	3.01	3.98	2.77	83
		SD	1.24	1.26	1.28	1.15	1.39	1.18	1.15	
Tripura Boy	IV	Mean	3.13	2.45	2.84	2.39	2.90	2.81	3.03	31
		SD	1.36	1.34	1.24	1.17	1.56	1.47	1.33	
Tripura Boy	V	Mean	3.10	2.69	3.25	2.18	2.83	3.39	2.94	87
		SD	1.18	1.22	1.25	1.29	1.12	1.31	1.20	
Tripura Girl	IV	Mean	2.47	2.53	3.12	2.00	2.29	3.03	2.18	34
		SD	1.24	1.21	1.57	1.02	1.24	1.49	1.53	
Tripura Girl	V	Mean	2.63	2.42	2.78	2.42	3.35	3.34	3.08	65
		SD	1.31	1.33	1.19	1.22	1.45	1.14	1.47	
All Groups		Mean	3.06	2.50	3.06	2.30	3.12	3.56	2.83	486
		SD	1.32	1.25	1.22	1.21	1.38	1.31	1.35	

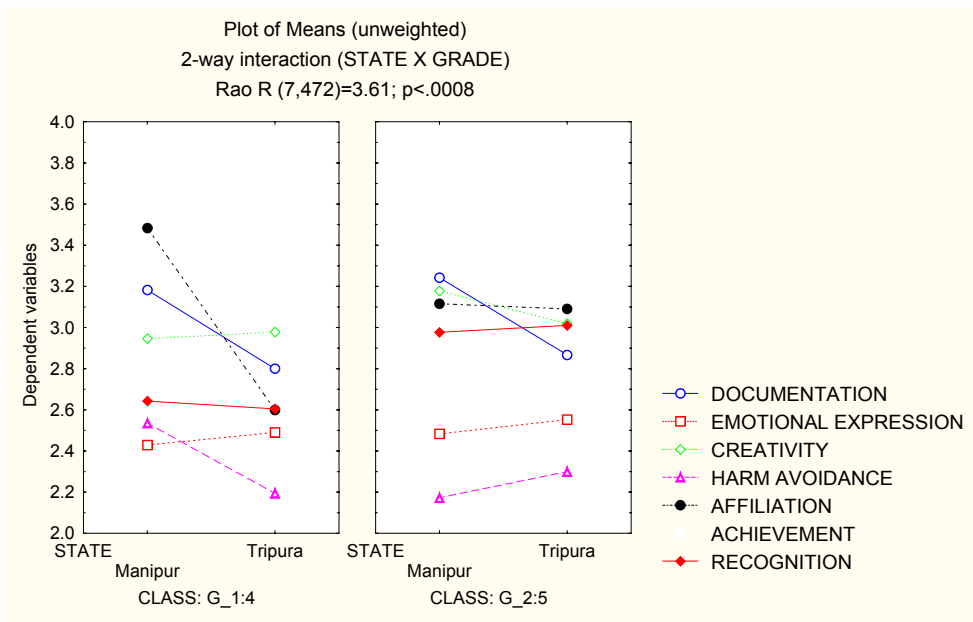


Fig 9.1 Graph showing differences in writing motive preferences by state and grades

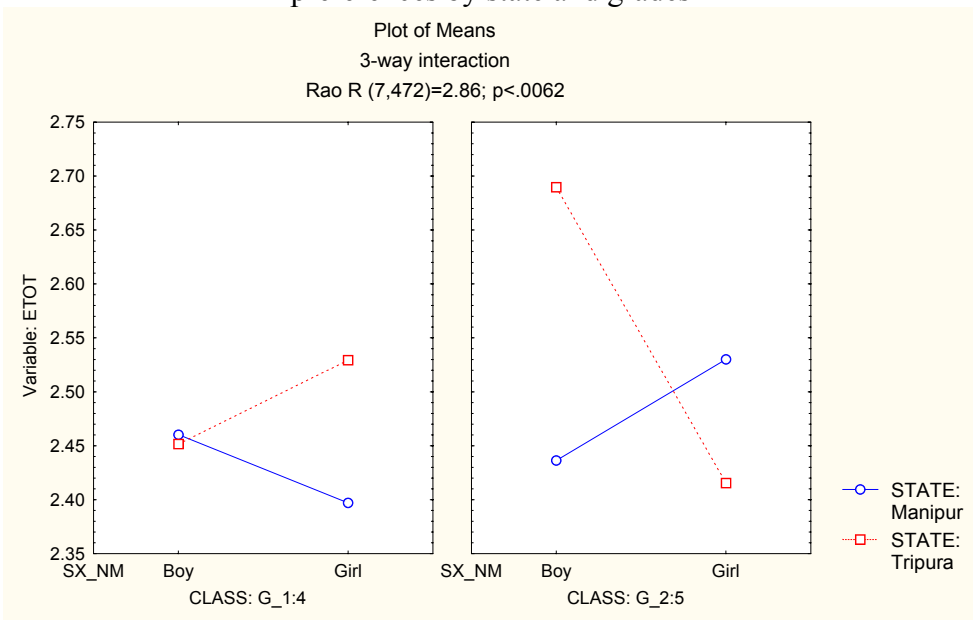


Fig 9.2 Graph showing differences in emotional writing motive preferences by state, sex and grades

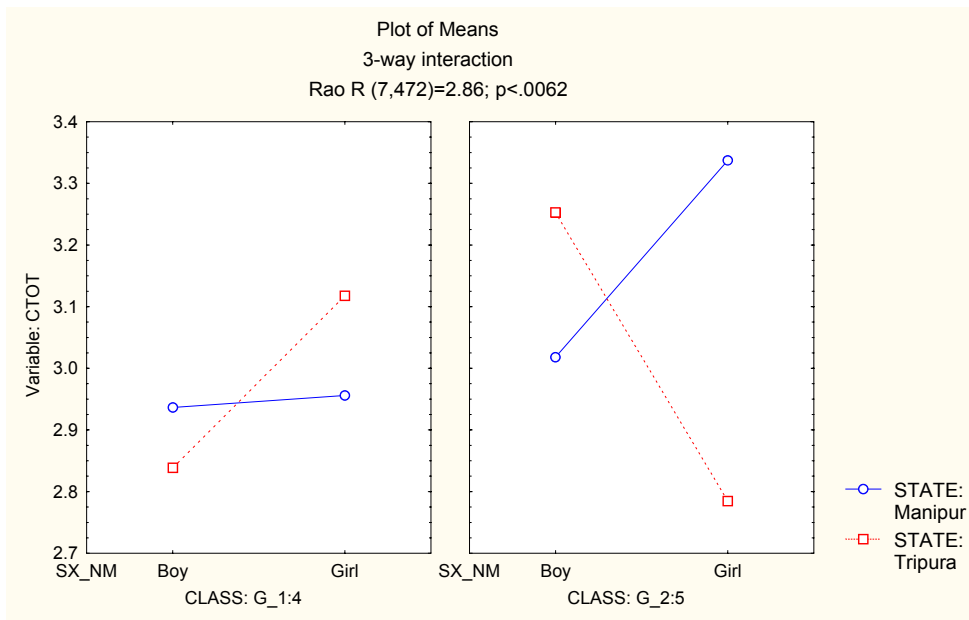


Fig 9.3 Graph showing differences in creativity writing motive preferences by states, sex and grades

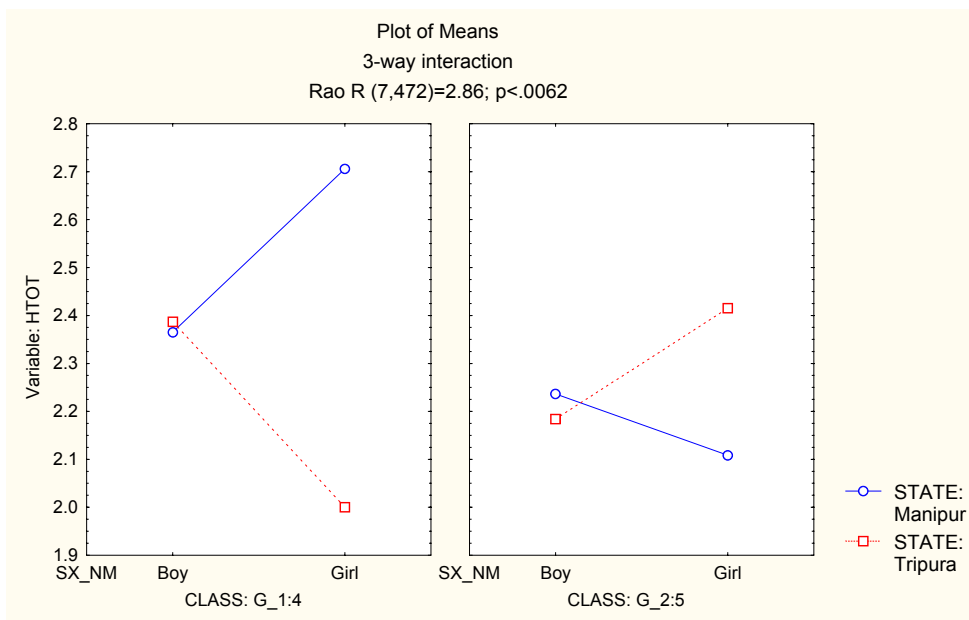


Fig 9.4 Graph showing differences in harm avoidance writing motive preferences by states, sex and grades

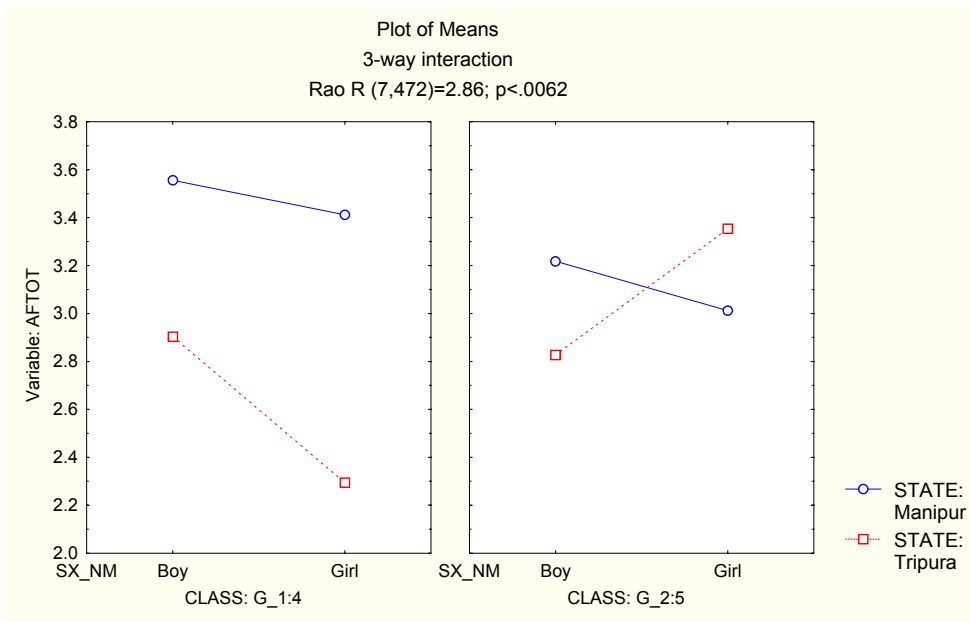


Fig 9.5 Graph showing differences in affiliation writing motive preferences by states, sex and grades

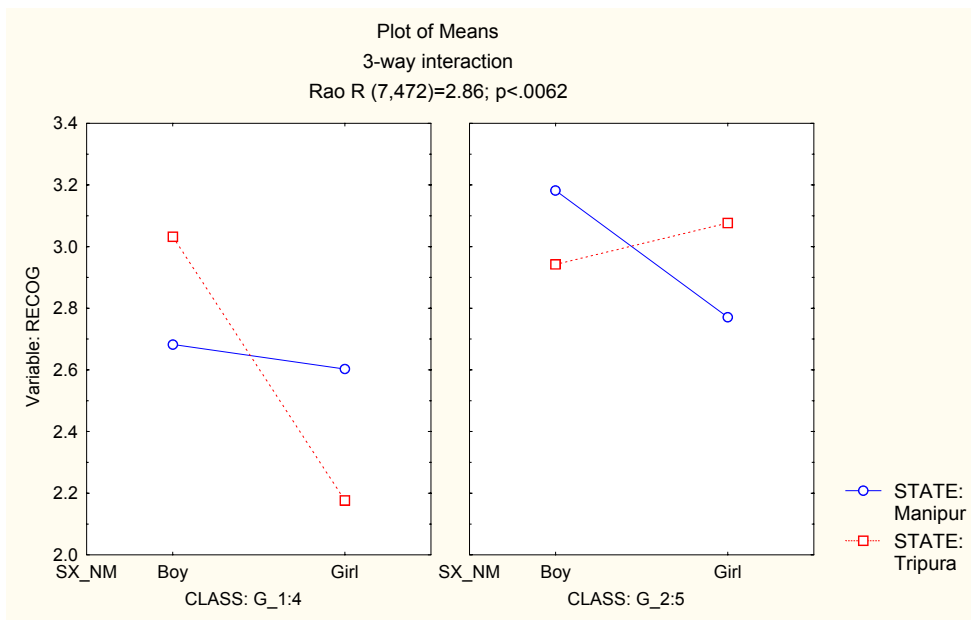


Fig 9.6 Graph showing differences in recognition writing motive preferences by states, sex and grades

CHAPTER X :CONCLUSIONS

SUMMARY FINDINGS

1. Questionnaires for assessment of reading and writing motive preferences were found reliable and valid (Tables 3.9 to 3.12).
2. In studying books, students of Tripura preferred intrinsic (Knowledge, Application and Achievement) to extrinsic (Recognition, Affiliation, Aesthetic and Harm avoidance) reading motives (Table 4.1). Students of Manipur preferred both intrinsic (achievement, application and knowledge) and extrinsic (recognition) reading motives (Table 5.1).
3. ANOVA revealed significant mean differences in **reading motive preferences** of students of different communities in both Tripura and Manipur. In Tripura, Reang students more preferred application, Chakma and Tripuri students more preferred Knowledge and Achievement reading motives than students of other communities in a significant manner (Table 4.1). In Manipur, Hmar and Thadou students more preferred application and knowledge reading motives. Poumai, Tangkhul and Mao students preferred aesthetic reading motive (Table 5.1).
4. Complete linkage cluster analysis with squared Euclidean distance based on means of reading motive preferences revealed two sub clusters in both Tripura and Manipur. In Tripura, reading motive preference profiles of Tripuri, Chakma, Non-tribal and Reang students were close to each other. And profiles of Jamatia, and Halam were close to each other (Fig. 4.1). In case of Manipur, profiles of Tangkhul, Mao, Poumai and Thadou were close to each other. And profiles of Hmar and Paite students were close to each other (Fig. 5.1).
5. In sex wise difference across communities, Tripuri girls, Chakma and Non-tribal boys preferred more affiliation reading motive and Jamatia boys preferred aesthetic reading motive in Tripura (Table 4.4). In Manipur, Tangkhul and Hmar girls preferred application reading motives than boys significantly. Hmar boys preferred knowledge and girls preferred achievement reading motive than their counterparts significantly. Hmar and Poumai girls preferred more recognition reading motive than boys significantly. Paite boys, Poumai girls and Non-tribal girls least preferred harm avoidance reading motive than their counterparts (Table 5.3).
6. In grade wise difference by communities, Tripuri students with grade V gave more preference to knowledge and recognition reading motive. On the other hand Jamatia students of grade V preferred more recognition reading motive (Table 4.3). In Manipur, Tangkhul and Thadou students of grade IV gave more importance on affiliation reading motive than class V. Non-tribal students of class IV gave importance on aesthetic reading motive. Class V students of Mao and Thadou community preferred knowledge reading motive. Class V students of Poumai communities preferred aesthetic and application reading motives more than their respective counterparts (Table 5.2).
7. Reading motive preference variables were significantly related to age of students of both Tripura and Manipur. Elder students of Jamatia community preferred

- knowledge reading motive and in case of Non-tribal group, elders preferred recognition reading motive (Table 4.5). In Manipur, Elder Mao and Non-tribal students preferred knowledge motive. But elder Tangkhul students less preferred knowledge reading motive. Elder Thadou students preferred achievement reading motive but elder Mao and Non-Tribal less preferred achievement reading motive. Elder Mao and Non-Tribal students less preferred recognition motive but elder Thadou students preferred recognition motive more. Aesthetic motive was less preferred by elder Hmar but more preferred by elder Paite students. Elder Tangkhul students preferred harm avoidance reading motive (Table 5.5)
8. In Tripura, Students of joint family preferred application and knowledge reading motives. Students with poor socio-economic condition more preferred extrinsic reading motives like recognition and harm avoidance. On the other hand knowledge and achievement reading motive were more preferred by Students of high socio-economic condition (Table 4.6). Christian students preferred more aesthetic and less preferred harm avoidance reading motive Students who collect water from far away preferred knowledge reading motive and who lived in semi pucca or kutcha structure less preferred aesthetic reading motive (Table 5.4).
 9. ANOVA revealed significant mean differences in **writing motive preferences** across communities of Tripura. Jamatia, Reang and Tripuri students preferred affiliation writing motive than Chakma students. Chakma and Tripuri students preferred more achievement writing motive than Reang and Jamatia students. Tripuri students preferred more recognition writing motive than students of other communities. Harm avoidance writing motive was more preferred by Reang community than students of other communities (Table 6.1). Hmar and Paite students preferred creative writing motive more than others. Hmar, Paite, Mao and Non tribal students preferred achievement writing motive more than other groups of students. Tangkhul, Poumai preferred more affiliation writing motive than others. Thadou students preferred recognition writing motive more (Table 7.1).
 10. Complete linkage cluster analysis based on means of writing motive preferences of students of Tripura formed two sub clusters. Tripuri, Reang, Halam and Jamatia formed one sub-cluster. Chakma and Non tribal community students formed another sub-cluster (Fig 6.1). Like Tripura, two sub clusters were found in case of Manipur. First subcluster included Tangkhul, Thadou, Poumai communities. Another sub cluster included students of Paite, non tribal and Mao communities. Hmar community was isolated from the two sub clusters.
 11. Writing motive preferences varies with gender in both Tripura and Manipur. Tripuri and Chakma boys more preferred documentation motive than girls. Tripuri girls preferred more affiliation motive than boys and Tripuri boys more preferred creative writing motives than girls significantly (Table 6.2). Tangkhul and non tribal girls preferred creative writing motives more than boys. Mao boys preferred creativity more than the girls. Achievement writing motive was preferred by Poumai girls. Paite girls preferred emotional expression writing motive more than boys of same community in a significant manner (Table 7.2).

12. Grade had significant effect on writing motive preferences of students of Tripura and Manipur by communities (Table 4.3). Students with 5th grade of Tripuri community preferred significantly achievement, recognition and affiliation writing motives than their counter parts. 5th grade students of Jamatia community preferred creative expression and achievement writing motives than 4th grade students of same community. In Manipur, 4th grade students of Tangkhul preferred documentation writing motive (Table 5.2). On the other hand Paite and non tribal students of grade IV preferred affiliation writing motive. Students of grade V of Tangkhul community preferred recognition writing motive than their counter parts. Non-tribal students of class V preferred emotional expression and achievement writing motive than students of grade IV.
13. With age writing motivation varies across communities in both states (Tables 4.5, 5.5). Elder Reang students less preferred emotional expression but preferred more harm avoidance writing motive. Harm avoidance writing motive was less preferred by elder Tripuri students than youngers. Elder Chakma students preferred more creative expression and they less preferred recognition writing motive than their counterparts. In Manipur, Elder students of Hmar community preferred less emotional expression writing motive but preferred more achievement writing motive. Creative writing motive was more preferred by elder students in Paite community.
14. It was noted that students who lived in joint family more preferred documentation and less preferred emotional expression writing motives. Students who collected drinking water far away from house less preferred emotional expression and achievement writing motives. Again, students who had no toilet less preferred achievement writing motive. To sum up, students who were relatively poor in socio economic condition were guided by the extrinsic writing motives. Students of nuclear family more preferred documentation motive and less preferred affiliation writing motive than students of joint family (Table 7.4). Students who lived in house with no electricity preferred creative writing motive more than other groups. Students who collected drinking water far away from house less preferred emotional expression motive.
15. Irrespective of state wise differences, Variables of reading motive preferences were significantly related with each other (Table 8.1). Students with high preference to application and knowledge do not like extrinsic motives in their effort on reading books.
16. Results of MANOVA revealed main effects of state on reading motive preference variables (Table 8.3). In comparison with students of Tripura, students of Manipur more preferred recognition, achievement, application and harm avoidance reading motives. On the other hand, students of Tripura more preferred knowledge, affiliation, and aesthetic motives.
17. In State and grade wise differences, Class IV students of Tripura gave less preference to application, achievement, recognition and harm avoidance reading motives than students of Manipur (Table 8.5). For other variables, they are almost same. In case of class V, students of Tripura possessed significantly high scores on knowledge, affiliation and aesthetic reading motives than their counterparts.

18. In State, sex and grade wise differences (Table 8.2), Tripura girls of class V possessed significantly high score on application than Manipur girls. And in case of grade IV, Tripura girls possessed significantly lower score than Manipur girls. Manipur boys of grade IV possessed significantly lower score than Tripura boys but Manipur boys of grade V possessed significantly higher score than Tripura boys. Tripura boys of grade V possessed significantly higher score than Manipur boys of grade V in preference to knowledge reading motive. In case of differences in affiliation motive, Tripura girls of grade IV possessed significantly lower score than Manipur girls of grade IV. But Tripura girls of grade V possessed significantly high score than Manipur girls. Tripura girls of grade IV possessed significantly lower score in harm avoidance than Manipur girls of grade IV but Tripura girls of grade V possessed scores similar to Manipur girls.
19. Variables of writing motive preferences were significantly related with each other (Table 9.1). Correlation matrix shows that students preferred documentation and creativity disliked other writing motives.
20. Results of MANOVA revealed significant main and interaction effects of state, sex and grade on differences in writing motivation of students (Table 9.2). In comparison with Tripura, students of Manipur more preferred documentation, creativity, harm avoidance, affiliation and achievement writing motives.
21. Irrespective of state wise differences, boys preferred documentation, emotional expression, affiliation and recognition writing motives than girls (Table 9.3).
22. Irrespective of state and gender wise differences, students of grade V preferred achievement, affiliation, creativity writing motives more than students of grade IV (Table 9.3).
23. In State and Grade wise differences, Tripura students of class IV less preferred harm avoidance but students of class V more preferred harm avoidance writing motive. Manipur students of grade IV less preferred recognition motive but students of grade V more preferred it (Fig. 9.1 and Table 9.3).
24. In State, Sex and Grade wise differences, Comparing with girls of Tripura in grade IV, Manipur girls of grade IV preferred less emotional expression writing motive. On the other hand Manipur girls of grade V more preferred emotional expression writing motives than girls of Tripura (Fig. 9.2 and Table 9.3). In relation to creativity, Manipur girls of grade V preferred more than the same of grade IV. Tripura boys of grade IV less preferred creativity than the Tripura boys of grade V. Manipur girls of grade IV more preferred harm avoidance writing motive than the girls of grade V. Tripura girls of grade IV preferred less this motive than Tripura girls of grade V. Tripura girls of grade V more preferred affiliation and recognition writing motives than affiliation motive and recognition motive of Tripura girls of grade IV. (Tables 9.5 and 9.6)

LIMITATIONS & FUTURE RESEARCH

1. Data were collected only from scheduled tribe students living in the hill areas of two states. As a result current study does not reflect the academic motivation of ST students living in the plain or valley areas. Future research may be conducted to examine this issue.
2. Current study examined Reading and Writing preferences of majority rather minority scheduled tribe students. In future one can compare the two groups.
3. During collection of data, attention was paid to accessibility in selection of schools. There were many schools in some inaccessible areas usually at the far away from the local roads. Collection of data from those schools may provide new perspective in reading and writing motivation of scheduled tribe students.
4. Due to unavailability of certain community like Halam of Tripura and Kabui of Manipur, very few data were collected from them. So future research may be conducted on them.
5. One could investigate reading and writing motive preferences of scheduled tribe and Non-scheduled tribe students in future. Very few data were collected from Non-scheduled tribe students.
6. Reading and Writing motivation questionnaires were translated into Kakbarak language for students of Tripura and to other languages as Mao, Paite, Hmar, Manipuri, Thadou for students of Manipur. Future research may be conducted to examine different psychometric properties of those translated questionnaires to make them more appropriate in considering local language, culture and available academic resources in schools.

SUGGESTIONS

1. Link syllabus of primary education with economic activities or vocational education. Vocational education should be in conformity with suitable family occupation and family culture of hill people. It will help them to understand importance of syllabus.
2. Find out local resource persons with expertise in specific vocational education, train them in teaching students and involve them as resource persons of schools.
3. Avoid lesson contents and pictures which are related to development of urban mind set. This will help to stop migration to urban areas and will help the hills for socio-economic development after formal schooling. As I noticed feeling of alienation to hill cultures among the people trained with formal schooling in hills. Furthermore, it will reduce some unemployment problems in valley areas.
4. Health related issues like major diseases, first aids, safety can be added in the syllabus.
5. School syllabus should give much emphasis on drawing, conversation, dictation, sports, drama etc.
6. Explore rich culture and heritage, folk tales of tribal people and include them in syllabus. It will reduce their tribal identity crisis.
7. In teaching to students, relate knowledge with other knowledge (e.g., relate knowledge of river to the life and later to the socio-economic development of areas) rather knowledge as entity. Most of the schools follow later method of teaching. Again, problem solving method in teaching is not followed. This results lack of development of creativity impulse among the students. So, problem solving method should be introduced in teaching.
8. Schools possess economic dependency on the Government. Lead the schools to explore some possibilities to find out more economic independence using their own resources. They can use their information sharing resources (school exhibits, magazines, library and computers, school sports, drama etc.) for economic independence. For this purpose, area wise school clusters can be formed.
9. Involve the community in various development programmes of schools so that communities can understand that school is an instrument for change in their socio-economic development.

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APPENDIX

PERSONAL SCHEDULE

Module 1: Profile of student

Time:

Date:

Instruction: Please read each question and choose only one answer out of given alternatives. Please write appropriate number for your answer within the bracket.

1. What is your name? Mr./Ms.	
2. Are you boy or girl? 1- Boy/2- Girl	()
3. What is your age?	()
4. What is your class? 1-Class IV/ 2- Class V	()
5. What is the name of your school? Block: Village: Subdivision : District:	
6. How many brothers you have?	()
7. How many sisters you have?	()
8. What is your birth order in family? 1-1 st born/ 2- 2 nd born /3- 3 rd born / 4- 4 th born / 5- 5 th born / 6- 6 th born / 7- above 6 th born	()
9. What is your aim in life? 1- Farmer/ 2- Business man/ 3- Teacher/ 4- Service holder/ 5- Artist/ 6- Writer/ 7- Poet/ 8- Doctor/ 9- Engineer/	()
10. How much time do you use to spend in reading? 1-One hour/ 2- Two hours/ 3- Three hours/ 4- Four Hours/ 5- Five hours/ 6- Six Hours/ 7- Above 6 Hours.	()
11. How much time do you use to spend in writing? 1-One hour/ 2- Two hours/ 3- Three hours/ 4- Four Hours/ 5- Five hours/ 6- Six Hours/ 7- Above 6 Hours	()
12. Which subject do you like to read more? Folk Tale/ 2- Animals Story/ 3- Science Fiction/ 4- Sports Story/ 5- Fairy Tales/ 6- Religious Story/ 7- Ghost Story/ 8- Jokes/ 9- Detectives Story/ 10- Novel	()
13. Which subject do you like to write more? 1- Story/ 2-Poetry/ 3- Letter/ 4- Prose.	()

Module 2: Profile of the family of respondent

1. Who is your guardian? 1- Father 2- Mother		()
2. What is your home address? Block: Village: Subdivision : District:		()
	Mother	Father
3. Age (Write in years)		
4. Education (1-illiterate, 2-pre-primary, 3-primary, 4-middle school, 5-high school, 6-college, 7-above college, 8-other training (non-formal and formal)		
5. Occupation (1-agriculture, 2-manufacturing, 3-retail trade, 4-hunting, 5-jhum, 6-orchard, 7-trade, 8-service, 9-fishing, 10-transport (small or big), 11- not working		
6. Monthly income (in Rs. Approx.)		
7. What is your religion? 1-Hindu/ 2- Muslim/ 3- Christian/ 4- Buddhist/ 5- Jain/ 6- Shikh/ 7- Others/ (please specify)		()
8. What is your family income?		()
9. How many family members are in your family?		()
10. What is the type of your family? 1- Joint/ 2- Nuclear/		()
11. What is structure of your house? Made of bricks / 2- Made of Wood/ 3- Made of mud		()
12 Do you have electricity in your house? 1- Yes / 2- No.		()
13. How do you get drinking water? 1-Pipe water in residence/ 2- Pipe water from public tap/ 3- Hand pump in residence/ 4- Public hand pump/ 5- Well 6- Canal/ 7- River/ 8- Fountain/ 9- Other (Please specify)		()
14. How many living rooms are in your house? 1-One room/ 2- Two rooms/ 3- Three rooms/ 4- Four rooms.		()
15. Do you have toilet in your house? 1- Yes / 2- No		()
16. Number of Livestock: No. of Cattle (), buffaloes (), sheep (), goats (), pigs (), hens (), ducks ()		()

READING MOTIVE PREFERENCES

Module 3 : Reading Motivation for student

INSTRUCTION

Motivation for reading is situation specific. Below are the few questions about your motivation to read in different situations for different purposes. For each question, you will find two answers. Please imagine the situation in your life and choose only one answer for each question accordingly. Please write your chosen category in the appropriate bracket by a **tick** mark (✓) near the answer.

1. <i>On promotion to the new class, of the two books, which would you read first ?</i>	
a) Application of Arithmetic in daily life	()
b) Description of animals of different countries.	()
2. <i>If you are in the habit of using your school library , why do you do so ?</i>	
a) I get large number of new information from different books of the library.	()
b) If I study there , teachers feel happy	()
3. <i>If no one except you answer a difficult question in your class today , What would you expect ?</i>	
a) The teacher will appreciate	()
b) On the following day the teacher will ask an even more difficult	()
4. <i>What sort of books do you like to read ?</i>	
a) I like to read books which provide me adequate knowledge of subjects I am interested in	()
b) I like to read books with colored and well decorated pictures .	()
5. <i>What motivates you to finish your school assignment even if no one ask you to do so ?</i>	
a) I myself finish the assignment to avoid teacher's anger .	()
b) I myself finish the regular school assignment in order to be appreciated by the teacher .	()
6. <i>An exhibition regarding reading and writing has been arranged within two rooms in your school .In which room do you want to enter first ?</i>	
a) The room having stories and poems indicating creativity of students	()
b) The room in which application of science of daily life is shown	()
7. <i>Which are the areas of your curriculum that attract you ?</i>	
a) I read about those subjects which help solving problems in my daily life ?	()
b) I read on certain subjects for fear of concerned teachers	()
8. <i>A new library (containing illustrated books of stories, poems unrelated to your syllabus are displayed for study) is opened in your school. You like to be a member. If so , why ?</i>	
a) I like to read colorfully illustrated books	()
b) My teachers would scold me if I do not use the library .	()

Module 3 : Reading Motivation

9. <i>On visiting a historical site you find absolute similarity with which you have read in your history book .You explained about the place to your parents from your own .What reaction would you expect ?</i>	
a) My parents will praise me for having studied history .	()
b) In future I will make similar application of history during visiting any historical place	()
10. <i>On promotion to a new class , when you find new books , which books would you read first ?</i>	
a) Firstly , I want to read books with illustrations and colors .	()
b) I like to read those books that require much thinking for understanding	()
11. <i>Your language teacher asks you to read a poem on your own and understand it. You repeatedly read the poem and try to understand the meaning. Why would you make this effort ?</i>	
a) I like to understand everything without help from others .	()
b) Because my teacher will scold me if I do not make effort on my own	()
12. <i>You like to read certain books prescribed in your syllabus .Why do you like so ?</i>	
a) The subject concerned teachers always praise me for my study	()
b) I like to study those books as they contain beautiful pictures and writings	()
13. <i>One day you have not gone to school .You asked for the notes from others just to know what was studied yesterday .You get two note books . Which one do you want to study ?</i>	
a) The notebook with beautiful cover and fancy hand writing .	()
b) The notebook of your intimate friend	()
14. <i>Why do you prepare school assignment ?</i>	
a) Teachers will scold me if I cannot answer properly	()
b) I will be unable to understand new lessons , if I do not complete my previous one .	()
15. <i>Why do you study ?</i>	
a) If I do not study , everyone will criticize me .	()
b) Everybody will love me if I read properly	()
16. <i>What sort of age appropriate books do you like to study ?</i>	
a) I like to study those books where I get chance to apply my thoughts and intelligence .	()
b) I prefer to read the books that provide knowledge	()
17. <i>Which subjects in your curriculum you prefer to read ?</i>	
a) I like those subjects which can be applied in daily life	()
b) I like those subjects which require some amount of intelligence for understanding	()

Module 3 : Reading Motivation

18. <i>Observing your regular sincerity in studies, suppose , your class teacher has arranged a special bench in the classroom for more attention to reading . How do you feel this arrangement ?</i>	
a) For sitting on the special bench if I miss old friends , I feel awkward to study .	()
b) Good student publicity will encourage me more to study .	()
19. <i>Without going to the subject matter thoroughly one can score high marks by preparing answers to specific questions .How would you read ?</i>	
a) I would read thoroughly in order to get the comprehensive knowledge.	()
b) If I am accepted as a good student , I will follow the question answer method	()
20. <i>Which subject lessons would you prepare daily before going to school ?</i>	
a) Those that require thinking and problem solving .	()
b) Those subject lessons that are somehow related to a teacher who loves me .	()
21. <i>Out of a number of subjects you feel disinterested in one .What can be the possible reason ?</i>	
a) Because I find it not really applicable to my life .	()
b) Because the person who teaches does not like me	()

WRITING MOTIVE PREFERENCES

INSTRUCTION

Motivation for writing is situation specific. Below are the few questions about your motivation to write in different situations for different purposes. For each question, you will find two answers. Please imagine the situation in your life and choose only one answer for each question accordingly. Please write your chosen category in the appropriate bracket by a **tick** mark (✓) near the answer .

1. <i>Your language teacher asks you to write a letter to one of your friends about the annual function of your school. What will you write in the letter ?</i>	
a) Complete description of the ceremony.	()
b) My pleasant feeling about the occasion	()
2. <i>Your Headmistress wants to collect personal writings of students in each class .For the same, she declares one award for the outstanding writing . You want to write . Why ?</i>	
a) As I like to write from my own imagination.	()
b) I want to write otherwise the teachers will reproach me .	()
3. <i>You have been asked to submit an article in your school tomorrow. But it has not been finished . On the other hand , your mood is off for misunderstanding with your friend. You want to write a letter to him/her .Which one do you write first ?</i>	
a) If I do not finish writing for the school I will be abused .So I will write the article first .	()
b) I will write the letter to my friend first .	()
4. <i>What kind of new information would lead you to record ?</i>	
a) If it is required in future I would write it .	()
b) I would write when the information is related with my studies	()
5. <i>Why do you write just after reading a subject ?</i>	
a) I write it to be loved by my parents .	()
I write it because increase in writing competency is required for success in examination .	()
6. <i>Your teacher has explained the meaning of a poem and asked you to write it for the next day . Why will you write ?</i>	
a) Otherwise, my teacher would rebuke me .	()
b) If I write , my teacher will love me	()
7. <i>On visiting a beautiful spot, your parents have told you to write about it .You are agreed to write . Why have you agreed ?</i>	
a) If I write , my parents will love me .	()
b) I will write because writing about the spot will help me to remember if I forget	()
8. <i>You are asked to write a story in a story writing competition in your school . Why do you want to write?</i>	
a) I want to write as I like to compose story from my own Imagination	()
b)I want to write as if my story is selected everybody would appreciate me	()

Module 4 : Writing Motivation

9. <i>Why do you complete all the writing assignments given by school teachers ?</i>	
a) Otherwise teachers will be annoyed .	()
b) I assume that this will help me to get highest mark in the exam	()
10. <i>You usually want to write something inside the birthday gift of your friends. Why?</i>	
a) To express my joy .	()
b) I write good words in order to be loved by the friends	()
11. <i>After visiting a beautiful spot your mother told you to write a letter to your relative about that spot . What will you write in the letter ?</i>	
a) Details about the spot .	()
b) The elegance about the spot based on my imagination	()
12. <i>You want to give a greetings card to your beloved teacher on occasion of teacher's day after writing something inside the card. What do you do ?</i>	
a) To express my joy, I will write a stanza of some writer's poem	()
b) To express my joy , I myself will compose the poem and write it	()
13. <i>For the examination your language teacher asks you to answer one question out of two . Which question do you want to select ?</i>	
a) I select the question of which answer is well prepared and I know that I will get good marks if I write that answer .	()
b) I select the question which is not well prepared but I can answer that question based on my imagination .	()
14. <i>One of your friends has shown you his photo album of recent tour to you. Under each photo you find caption related to different incidents .you feel to write caption like this . Why do you feel so ?</i>	
a) I feel so as I can remember the events related to photo after long time .	()
b) I feel so as others will praise me .	()
15. <i>One of your intimate friends has done very well in the exam. You want to praise him by writing a letter .Why do you want to praise him by writing ?</i>	
a) I can express my joy fully by writing .	()
b) In future he will praise me If I do so .	()
16. <i>Your teacher asks you to compose one essay out of the two . Which one do you want to select ?</i>	
a) I select the essay that provides me good score	()
b) I select the essay which is easy for me to express my emotion in writing	()
17. <i>You are asked to write one article in your school magazine. Why do you want to write?</i>	
a) As I like to write story, poem etc. from my own imagination	()
b) As I Want to be loved by my teachers	()

Module 4 : Writing Motivation

18. <i>You try to practice writing for some lessons related to the school assignment of some teachers .Why do you practice so for those teachers?</i>	
a) If I write well, those teachers will make good remarks	()
b)If I do not write well , those teachers will rebuke me in front of others	()
19. <i>Due to absence of one of your friends he request you to write the class notes discussed yesterday . Why do you want to write?</i>	
a) If I write, my friend will praise me.	()
b) If I write, the lessons will be revised.	()
20. <i>If you write the answers well and in details, what do you expect from the teachers .</i>	
a) I expect their affection	()
b) I expect their appreciation	()
21. <i>Some of your friends submitted articles in your school magazine. You want to do the same . Why ?</i>	
a) As it will be archived for a long time .	()
b) If I don't write , the teachers will scold me	()

