

**AN ATTITUDE STUDY OF THE  
MATRILINEAL SYSTEM  
AND  
ITS IMPLICATIONS FOR EDUCATION**

**ABSTRACT**

**THESIS SUBMITTED  
FOR THE DEGREE OF DOCTOR OF PHILOSOPHY  
*IN*  
EDUCATION  
*BY*  
ENID RICHMOND BASALAWMOIT**

**TO**



**DEPARTMENT OF EDUCATION  
NORTH-EASTERN HILL UNIVERSITY  
SHILLONG  
*May-1987***

## ABSTRACT

### AN ATTITUDE STUDY OF THE MATRILINEAL SYSTEM AND ITS IMPLICATIONS FOR EDUCATION

#### The Matrilineal Social System

The Matrilineal System which basically traces its lineage through the mother, is the root of the cultural pattern and social system of the three tribes of Meghalaya -- The Khasis, Jaintias and Garos. Though there are some variations and distinctions between them, the basic foundation guiding the matrilineal system as practised by them is the same, i.e. descent is traced through the mother and the inheritance or property stays in the female line.

The role or status of women in the three tribes are similar although there are variations as to their functions in the family and society.

There are a number of Matrilineal groups distributed throughout the world. Examples, of these are the Nayars of Kerala and the Moplahs. Some other places in Asia where the system is practised, include, Indo-China and Indonesia (Sumatra, Minangkabau, Negri Sembitam).

In Africa, there are four centres where this system is practised. In North America also there are some Red Indian tribes which follow this system, like the Hopi and the Navajo tribes.

Role of Education and other Environmental Factors in influencing traditional attitudes, beliefs, customs etc.

Development of Education and Technology has had a predominant influence in changes brought about in traditional societies - their attitudes, beliefs, mores and customs.

An attempt has been made in this study to gauge whether some environmental factors have had any effect on the attitudes of Khasi working women towards the Matrilineal System. Among the environmental factors which would probably influence a woman's attitudes towards a matrilineal society may be the following listed below:

- (a) The profession/vocation which a woman would be engaged in. It may be assumed that different professions would have varying influences on the attitudes of individuals engaged in them as a result of interaction with colleagues, training, preparation and other factors.

- (b) The age-group that an individual would belong to.
- (c) The influence of the individuals educational levels and those of their parents.
- (d) Influence of religion i.e. in terms of Christian or Non-Christian beliefs and practices.
- (e) Influences traceable to the marital status of an individual.
- (f) An individual's order of birth or position in the family.

#### Need and Importance

In view of the conditions pertaining to the Matrilineal Societies in Meghalaya, it may be assumed that attitudes towards the Matrilineal Society may have undergone changes due to the impact of various factors, i.e. education, technology, growth of political institutions, etc.

This study was confined to a sample of Khasi working women chosen in the city of Shillong. It was felt that restricting the choice to this category of women may be justified for various reasons.

Women in Meghalaya have certain privileges and seem to exercise a form of independence distinct from the women in other parts of the country. They may thus have a tendency

to view with greater favourability this system, which may be largely benefiting them. This study is intended to find out whether factors related to social change have had any effect on attitudes towards the system. Hence it was decided to obtain in this sample, women belonging to different professions and with different levels of education. Also in this sample women of different age-groups, religious affiliations and different marital status were selected.

#### Objectives

1. The objectives of the study would be to investigate differences towards the matrilineal society, if any, amongst women belonging to different professions.
2. Differences in attitudes towards the Matrilineal System if any, between women with different levels of education.
3. Differences in attitudes between women in different age categories.
4. Influences, if any, of parents educated/uneducated in the attitudes of working women to be subjected to investigation.
5. Influences of religion on the attitudes towards the Matrilineal System.

6. Influences of family position or order of birth on the attitudes towards the Matrilineal System.
7. To investigate a possible association between the mothers' attitude towards the Matrilineal Society and adjustment of their children in four areas/domains, Home, School, Emotional and Social Adjustment.

#### Review of Related Literature

A review of related literature revealed substantial support for the assertion above, i.e. various factors such as education, technological developments, changes in societal customs, etc. do bring about changes in traditional attitudes and beliefs. Therefore, it was decided to frame the undermentioned hypotheses to provide further direction for the study.

#### Hypotheses

- I. There would be significant differences in the attitude towards the Matrilineal System of women in different educational levels.
- II. No significant relationship would be identifiable between attitudes of working women towards the Matrilineal System, and the influence of their parents whether educated or uneducated.

- III. A significant difference in the attitudes of women in different professions towards the Matrilineal System would be identifiable.
- IV. There would be significant difference between different age-groups in their attitudes towards the Matrilineal System.
- V. There would be significant relationship between the attitudes of working women towards the Matrilineal System and the religion they profess.
- VI. There would be a difference between the attitudes of married and unmarried women towards the Matrilineal System.
- VII. The influences of family position or order of birth would determine the attitudes of working women towards the Matrilineal System.
- VIII. There would be no relationship between attitudes towards the Matrilineal System and the adjustment of children in the Home/School/Society/Emotional areas.

#### Methodology

It was proposed to involve in this investigation 500 Khasi working women employed in the city of Shillong. To select this sample and to ensure its representative character, a study of the employment patterns and trends of women in different careers in the city of Shillong was undertaken.

Literature from the Census office, the Ministry of Labour of the State of Meghalaya and literature pertaining to employment trends by the Ministry of Labour and Employment, Govt. of India were examined. As a result of these studies it was found that working women in Shillong would be found mainly in Categories I - V of the National Classification of Occupations (NCO). Hence a sample of 500 Khasi working women was chosen to represent approximately equal numbers in Categories I & II, Categories III & IV and Category V of the NCO.

A study of the Census data revealed that there may be approximately equal proportions in the above groups chosen, hence supporting the stratification of the sample. The investigator undertook another initial survey to locate the organizations/offices etc. which employed these categories of working women. After the exercise of locating the various places of work where women of different professions (e.g. Class I officers, Doctors, Teachers, Nurses etc.) were employed in large numbers, an attempt was made to select the desired number of working women to represent each group without bias. Thus it may be claimed that this sample of working women chosen would suitably represent Khasi working women in Shillong.

### Tools for Collection of Data

The hypotheses stated, revealed that the following data would be required:

1. Bio-data — This was to be collected by a questionnaire constructed by the investigator (Questions about age, marital status, religion, etc. were included).
2. An Attitude Scale to assess attitudes towards the Matrilineal System. This scale was constructed by the Investigator. It involved all the procedures and methods required for constructing a scale based on the Likert Method of Scale Construction.

A tryout on an initial sample of 100 Khasis in Shillong City was undertaken to evolve the final items in the scale, which when administered to the sample of 500 Khasi working women in Shillong consisted of 16 statements. The reliability of this scale was computed to be of the order of .82 (Split-Half-Correction).

3. An adapted form of Bell's Adjustment Inventory which was administered to the children of working women who were above the age of 12 years. To adapt this tool, the original form was administered to 21 high school students and their responses were analysed to determine the

discrimination of each of the 77 items. The adapted form consisting of 20 items, represented those which had the best discrimination in four areas of adjustment (Home, School, Social and Emotional).

The tools after preparation were compiled into a consolidated booklet and the investigator personally gave the attitude scale and bio-data questionnaires to members of the sample, visiting them in their places of work. Adjustment Inventories were also given to women who had school/college going children above the age of 12. The completed questionnaires and other instruments were collected later. During the process of data collection, the investigator received ample co-operation from the respondents.

#### Analysis and Interpretation of Data

In analysing and interpreting the data, Chi-square and 't' tests were mainly utilized to verify each of the 8 hypotheses stated earlier. It is now proposed to present the results of testing these hypotheses.

The entire list of hypotheses tested were concerned with examining the relationships of attitude scores with other variables. These attitude scores were it was found not significantly different in their distribution to what

may be expected in a normal distribution. Hence this may be inferred to indicate that the sample chosen for this investigation was a representative one.

Hypothesis I - predicted significant differences in attitudes towards the Matrilineal System which may be attributable to the different educational levels of the working women under investigation. Similar tests utilized in verifying the first hypothesis revealed again substantial support for the initial prediction. The data indicated that education may have had a role in influencing attitudes towards the Matrilineal System. The results further revealed that there was a significant difference between the attitudes of Group I (Graduates and above) and Group III (below matric and illiterates) as also between Group II (Undergraduates) and Group III (below matric). This implies that the Groups I & II have a less favourable attitude towards the Matrilineal System than the groups with an inferior level of education and illiterates.

Hypothesis II - asserted that there would be no significant relationship between the attitudes of working women and the influence of their parents whether educated or uneducated. To test this hypothesis working women's parents were divided into four groups (graduates, matric,

below matric, and no education), and differences if any, between the four groups of daughters' attitude scores were investigated (The four groups of daughters were categorised in accordance with their parents' educational levels). This test revealed no significant differences and hence the hypothesis was accepted. Thus this implies that the influence of parents' educational level was negligible in determining a working woman's attitudes towards the Matrilineal System.

Hypothesis III - asserted significant differences in attitudes towards the Matrilineal Society between women belonging to different professions. A Chi-square test to investigate differences between Categories I & II, III & IV and V of the NCO revealed a chi-square equal to 12.34 which was significant at the .05 level. Further 't' tests between the groups compared revealed significant differences between Categories I & II and III & IV when compared with Category V. Hence it was concluded that the data provided substantial support for the hypothesis, i.e. differences in attitude towards the Matrilineal System would be associated with differences in professions.

Hypothesis IV - predicted significant differences between different age groups in their attitudes towards

the Matrilineal System. Similar tests utilized in verifying the other two hypotheses revealed that no differences in attitudes towards the Matrilineal System seem to be associated with the age of the respondents. In this case the hypothesis had thus to be rejected.

Hypothesis V - noted that a significant relationship would be identifiable between the attitudes of working women and the religion they professed. The differences in attitude scores between three religious groups (Roman Catholics, Protestants and Non-Christians) revealed a significant difference between the Christian groups and the Non-Christian ones. Hence the hypothesis framed earlier was supported with the data available, implying that religion is associated with attitudes towards the Matrilineal System.

Hypothesis VI - suggested differences in attitudes towards the Matrilineal System between married and unmarried working women. A 't' test to verify the difference between the Means of these two groups indicated a significant difference at the .05 level. Married women had a higher Mean attitude score (60.30) in comparison with their unmarried counterparts (57.14). It is probable this result indicates a greater tendency towards conservatism on the part of the married women.

Hypothesis VII - stated that the order of birth (whether eldest, middle, or youngest) would determine the attitudes of working women towards the matrilineal system. Differences in attitude scores between these 3 groups indicated no significant Chi-square value. Hence the hypothesis was rejected indicating that the order of birth in a family would not be associated with attitudes towards the Matrilineal System.

Hypothesis VIII - predicted no relationship between the adjustment of children and their mother's attitudes towards the Matrilineal System. Only 47 children (those above 12 years) qualified for inclusion in testing this hypothesis which revealed no association between mother's attitude scores and the overall adjustment of children. Tests to determine whether there were adjustment differences in specific areas (home/school/emotional and social) also revealed a similar result. Hence there seems reason to believe that the attitude scores of working women are not associated with the adjustment of their children.

### Conclusion

The results of testing the hypotheses referred to above, indicate agreement between this study and others reviewed in the following areas/domains.

1. Education/Professional status are related to or determine prevalent traditional attitudes, beliefs, customs, etc.
2. It would thus be expected that parental educational levels would also be associated with their children's attitudes, beliefs, etc. however this study did not obtain data to support this assumption. It is probable that the reason for this was the large proportion of uneducated parents (70%), who could not significantly influence their more educated offspring.
3. This study found no influences attributable to the age of the respondents in determining their attitudes towards the Matrilineal System. However, marital status did seem to be associated with attitudes towards the Matrilineal System as also the religion one professed. The latter association may be attributed to the greater tendency towards conservatism on the part of the married as also the followers of the traditional Khasi faith.

The order of birth in a family did not seem to be associated with attitudes towards the Matrilineal System, also these attitudes did not influence adjustment levels of the children.

The study made the following principal recommendations:

1. A larger study involving other sections of the Khasi Society than working women only, may provide findings which may be more amenable to wider generalisation.
2. Attempts to investigate relationships if any between attitudes towards the Matrilineal System and political views/values may provide interesting data/findings.

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SHILLONG  
May-1987**

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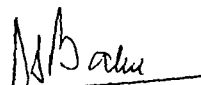
Dr. D. S. Babu  
Reader  
Department of Education

## CERTIFICATE

I certify that the thesis entitled "An Attitude Study of the Matrilineal System and its Implications for Education" submitted by Mrs. Enid Richmond Basaiawmoit, for the Degree of Doctor of Philosophy of the North-Eastern Hill University, Shillong, embodies the record of original investigation carried out by her. She has been duly registered and the thesis presented is worthy of being considered for the award of the Ph.D. Degree.

This work has not been submitted for any Degree of any other University.

DATED SHILLONG  
THE 28<sup>th</sup> May 1987.

  
( D. S. Babu )  
Supervisor

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ACKNOWLEDGEMENT

I consider it a rare privilege to have had the opportunity to work under the supervision of Dr. D.S. Babu, Reader in Education, North-Eastern Hill University, Shillong, who with his untiring, patient, able guidance and valuable suggestions has enabled me to complete this research work. I owe him a special gratitude for this.

I would also like to express my sincere thanks for the assistance and co-operation extended to me by the following in particular:

1. Heads of Department and staff of all the Central and State Government Offices involved in this study.
2. The Heads of the Educational Institutions and their staff.
3. The staff of Medical Health Care Centres.
4. The Domestic Workers and Business Women, for their patient response to all my queries.
5. The staff of the Department of Education and the Librarian.

A special note of thanks to Mr. H. Allya, General Secretary of the Khasi and Jaintia Welfare Association who so generously and willingly spared his valuable time to take me around most of the Offices and introduced me to Heads of Departments and staff.

I extend my gratitude to Mr. Joseph F. Khongbuh, who has patiently and willingly typed out this work and also given me some valuable suggestions.

(ii)

I owe a great deal to the members of my family who have been a source of encouragement throughout the period of this research work.

To all those who have not been mentioned here but who have directly or indirectly been a source of help and encouragement, to me, I offer my humble gratitude.

I am deeply grateful to the University Grants Commission for making this research work a possibility by granting me a Fellowship for the duration of this study.

I am also indebted to the Department of Education, Government of Meghalaya for granting me leave to pursue this work.

I would like to dedicate this work in memory of my father the late Mr. C. Thomas, who has been a silent source of inspiration and strength throughout the tenure of my work.

SHILLONG  
The 28<sup>th</sup> May 1987.

*E. Richmond*  
(ENID RICHMOND BASAIAWMOIT)

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CHAPTER - I

INTRODUCTION

## INTRODUCTION

### The Matrilineal Social System

In order to study the attitudes of individuals towards matters concerning social systems, culture, kinship, etc. one has to concentrate attention on specific issues. In this study, the issue focussed on is the Matrilineal System.

"Culture or civilization taken in its wide ethnographic sense, is that complex whole which includes knowledge, belief, art, morals, law, custom and any other capabilities and habits acquired by man as a member of society."<sup>1</sup>

Culture thus, may be regarded as representing a system of learned behaviour, shared by and transmitted among the members of a group.

The Matrilineal System is one which traces lineage through the Mother. It is an important contributor to the cultural pattern and social system of the three tribes of Meghalaya i.e. the Khasis, Jaintias or Pnars and the Garos.

This study intends to investigate attitudes towards the Khasi Matrilineal System and hence one has to understand first the basic concepts of this system.

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1. Encyclopaedia Britannica, Vol. IV, P. 657. Quoted from Taylor, E.B. 'Primitive Culture' 1971.

In the studies of Sociology and Psychology, the Patrilineal System has often been subjected to study and investigation. It was later in 1861 that J. Bachofen stated in his work 'Das Mutterrecht' that mother-right was a more ancient institution.

For a number of reasons certain agrarian cultures developed a form of social organisation which is called 'Matriarchy' or mother-right. Matriarchal societies are widely distributed all over the world but it seems that they are only found with tribes connected with agriculture.<sup>2</sup>

As the actual transition of a society into Matriarchy has nowhere been observed, the reasons for the origin of this peculiar social organisation can only be assumed. According to W. Schmidt, it was woman who invented agriculture. This gave her an economic and social superiority over the male which resulted in mother-right.<sup>3</sup> However this deduction has been questioned. Another reason for the origin of mother-right may be the long absence from home of the men during the wars, on hunting expeditions or on sea-faring voyages, which gave the women the opportunity to assume economic and social control. Yet another reason might be that men lost

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2. Fuchs Stephen. The Origin of Man and His Culture. Asia Publishing House 1963, p. 107.

3. Ibid., p. 108.

their economic and social predominance when they could no longer provide the means of livelihood through hunting. But they refused to change to cultivation which was considered women's work. The women, as the main providers, thus assumed the lead in these communities.

There are a number of matrilineal groups distributed throughout the world. In Asia they are found in India, in two centres, one being in Malabar - the Nayars, other tribes and low castes; the Moplahs, some tribes and castes in Kanara District (Navayat, etc.). The others are found in Assam now called Meghalaya where the three tribes of the State - Khasis, Jaintias or Pnars and Garos follow the same system i.e. tracing their descent through the mother. Some other places in Asia where the system is practised, include Indo-China, and Indonesia (Sumatra, Minang-Kabau, Negri-Semibitam).

In Africa, there are four centres where mother-right is practised; one is the region extending from the lower Congo to the lower Zambesi and some Bantu inhabited areas in South Africa. Another centre is the Gold Coast and the Ivory Coast in West Africa; in Upper Guinea, the Ashanti tribe is known for following this system. Another centre is the Sudan, but there mother-right is restricted to the families of the Chiefs. A fourth centre is North Africa where

centres are sporadically spread out (due to Moslem influence) and are found to spread between Kordofan and North Abyssinia (Ethiopia) to Benja. The Berbers and Tuareg are also matriarchal tribes. In North America in the East, we have the Troquois, in the South-West, the Pueblo Indians (Hopi). Matriarchal tribes are also found in Mexico, like the Chibcha (among the leading families only), Tarasc, Mixtec, Zapothec, Mixe and Zoque. South America has matriarchal tribes in Venezuela (Yruro) and in Brazil (Kechua, Aymara, Gez tribes in eastern Brazil and the Bororo in Central Brazil).

In Ancient Europe, matriarchal people were found in Greece and around the Mediterranean Sea.

A matrilineal society traces its descent through the mother, but one has to be aware about the distinction between 'Matrilineal' and 'Matriarchy'. Matriliney refers to descent through women and Matriarchy includes both descent through women and rule by women. There are three distinct aspects of Matriliney which are followed in toto by almost all matrilineal societies. These are:

- 1) Inheritance is through the mother - when the members of the family and the group receive the family name through the mother.

2) Matriloccal or Uxorilocal Residence Pattern - In the case of the former, the husband lives at the residence of his wife whereas in the latter, he stays both in his mother's house as well as his wife's place.

3) Inheritance of property is through the female line.

Some well known writers have remarked that the best way to judge the position of a nation in the scale of civilization is to discover the status of its women.

Thus, this investigation is confined to a study of attitudes towards matriliney and particularly that of the matrilineal society prevalent amongst the Khasi society in Meghalaya in the North Eastern Region of India. In these societies while family lineage is traced to the mother, the control and decision making functions in the family and society are mainly concentrated in the hands of men.

While matrilineal societies in other parts of the world have had little influence on the Khasi matrilineal society, a brief comparison will be attempted between the societies in Meghalaya.

In Meghalaya, there are three tribal groups, the Khasis, Jaintias or Pnars and the Garos, which all follow

the matrilineal system. Though there are some variations and distinctions between them, the basic foundation guiding their systems is the same, i.e. descent is traced through the mother and the property or inheritance stays in the female line.

"They respect the matrilineal structure because it represents their feelings that the mother is the source of the race and that it is she who unites and binds the society together thereby making it prosper and progress."<sup>4</sup>

The role or status of women in the three tribes is similar although there are variations as to their functions in the family and society.

As this study is confined to the Khasis living in Shillong city only, an elaborate account of the other sub-groups living in the border areas i.e. the Wars, the Lyngngams, etc. has not been attempted.

Pratima Asthana (1974) remarked "that the position of women in a society is the true index of its cultural and spiritual attainments."<sup>5</sup> This seems relevant amongst the Khasis as it is observed that the prevalence of the matrilineal system has influenced the cultural and spiritual

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4. Sinha, K. Meghalaya, Publication Division, Baryaganj, New Delhi, 1970, p. 125.

5. Asthana, P. Women's Movement in India 1974, Vikas Publishing House Pvt. Ltd. (Delhi, Bombay, Bangalore, Kanpur), p.1.

attainments of the society, to a certain extent. The women enjoying the privileges of inheritance and descent generally display a degree of independence not witnessed in other conventional Indian societies.

Another distinguishing aspect is the recognition of the social equality of the sexes:

"Neither the husband nor the wife has a position lower than the other in their relationship. A woman has her own status as a mother and a man his status as a father, and it is their business to manage and run their own household according to their wisdom, mutual understanding and co-operation."<sup>6</sup>

In the Khasi matrilineal society, as descent is traced through the mother, the children belong to the clan of the mother and not to that of the father:

"The largest share of property is inherited by 'Ka Khadduh' or youngest daughter, who in turn is responsible for knitting together the near and far-off members of the house in which capacity she is called 'Ka Nongri Iing' or the keeper of the house. Her brothers and sisters are called 'Nongmih-iing', one who leaves the house, because sometime in future after marriage, they leave the house and set up their own dwelling with their partners somewhere else. Eldest sisters secure some property but the most precious articles go to the youngest."<sup>7</sup>

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6. Mawrie, H.O. The Khasi Milieu 1981. Concept Publishing Co., N. Delhi, p. 66.
7. Bareh, H. The History and Culture of the Khasi People, Published by the Author 1967, pp. 321-322.

A Khasi male has by no means an inferior position to that of the women. In fact he has a dual role to play both as uncle in his sister's house and as father in his wife's house. As a maternal uncle, 'U Kni', he is responsible for the welfare of his nieces and nephews, and he is generally consulted in matters relating to and affecting the family clan. As a father he is the executive head of his family and he is revered as the breadwinner and provider for his children. The saying, 'U kpa uba lah ba iai, u kni tang ha ka iap ka im', which may be translated as, "a father bears the burden whereas an uncle only comes when it is a matter of life or death",<sup>8</sup> is becoming more relevant, especially in the last decade or so when the society has been subject to many sociological, technological and other changes.

"Women amongst the Khasis enjoy a position of unusual dignity and importance ... For generations Khasi women have been custodians of property, and in whose strength of life and character the men of their clans confide their life earnings and the hope of the peaceful resting of their souls .... But in spite of their responsibilities and duties they have lost none of the fascinating characteristics of their sex."<sup>9</sup>

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8. Gurdon, P.R. The Khasis, Cosmo Publications, N. Delhi, 1906, p. 79.

9. Cantlie, K. Notes on Khasi Law, Deputy Commissioner of Khasi and Jaintia Hills 1930-34, p.87. Printed by Henry Munro, Ltd. Aberdeen, Scotland.

A Brief Review of Other Matrilineal Groups in Meghalaya

Amongst the Jaintias or Phars, the system is more 'Matriarchal' than 'Matrilineal'. The mother is the creator of her family and she sustains her children. A house belongs to a woman and after marriage she stays in her house to be visited by her husband only at night. This system is called 'Visit Marriage'. The children therefore hardly see their father which makes them more attached to their maternal uncles whom they have more contact with. The mother has total control of her sons so much so that they still belong to her even after their marriage. A man's connection with his 'Kurs' or clan is thus more binding than that amongst the Khasis.

The system of inheritance is the same as the Khasis i.e. 'Ka Khadduh' or the youngest daughter receives the lion's share of inheritance including the ancestral property.

"A husband is a worker in his mother's house when he acts sometimes as manager of his mother's estate. The remuneration he so earns, with the consent of his mother he may spend, but theoretically, everything including he himself belongs to the mother."<sup>10</sup>

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10. Deb Roy, H.L. A Tribe in Transition, Cosmo Publication, 24-B, Ansari Road, Daryaganj, N. Delhi, 1981, p. 42.

Again, as amongst the Khasis, the Jaintia society has undergone remarkable changes especially after the advent of Christianity. In fact it has been observed amongst the Christians, that the system of 'Visit-Marriage' is hardly practised now, but it is still strictly adhered to by the orthodox non-Christians.

In the Garo society, "Matriliny is so ingrained and it is so much of a common factor of Garo social institutions that it has proved to be the most enduring aspect of Garo social structure."<sup>11</sup>

"The father is the head of the family and he has the right to punish any member of the family who commits an offence. During her lifetime, a woman's husband has full use of her property."<sup>12</sup> He cannot will it away, but otherwise his authority with regard to it is unquestioned.

The Garo society consists of five exogamous groups or clans, each again divided into many sub-clans, called 'Maharies' related on the mother's side. Each 'Mahari' lives in a particular area of its own called 'Akhing', under the authority of a 'Nokma', the husband of the inheriting

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11. Goswami, M.C. & Majumdar, D.N. Social Institutions of the Garos of Meghalaya, Mahabharat Pub., Cal. 1972, p.2.

12. Ibid.

daughter of the oldest family of the 'Akhing'. He is the custodian of 'Akhing' or 'Mahari' land and acts as the village head as well as the spiritual head of the village.

"A 'Nokma' is always looked upon as the owner of the lands of his village, and though he must have derived his rights through his wife, she is never considered, unless it is found convenient that her name should be mentioned in litigation."<sup>13</sup>

Like other matrilineal societies, property is inherited in the female line. There is however one difference here in comparison with the Khasis and Jaintias. In a Garo family, one of the daughters is selected by the parents as their 'Nokma' or 'heiress' i.e. the best daughter from the parents' point of view is chosen, not necessarily the youngest. The 'Nokma' and 'Nokrom', the girl's husband must reside in the house of her (Nokma) parents. The husband who normally manages the property passes it on to his sister's son when he is too old to manage it, whom he brings as his 'Nokrom' or resident son-in-law.

This aspect of the system is in contrast to the Khasi system where the woman manages the property and on her death, the clan makes the decisions regarding managements, transfer

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13. Major Playfair, A. The Garos, W. Clowes & Sons Ltd., London, 1909, p. 72.

of property, etc. From this it can also be seen that matriarchy in the strict sense of the word does not exist among the Garos. "A woman is merely the vehicle by which property descends from one generation to another."<sup>14</sup>

With the passage of time, the matrilineal system in Meghalaya and throughout the world has undergone dramatic changes. The main reasons for this being education, religion, technology, politics and other influences. Another aspect that has affected many matrilineal groups which has made its influence felt, is the contact with other groups, following the patriarchal system.

#### The Role of Education and other Environmental Factors

The factors of change and innovation have been much more noticed in the present society than ever before, resulting in marked differences in behaviour and attitudes of the individuals towards issues concerning their everyday life. One of the main factors that has influenced this is education. Education is one aspect by which culture is transmitted from generation to generation in the course of which it has affected the cultural changes that have taken place in different societies the world over.

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<sup>14</sup>. Ibid., p. 72.

Therefore education as one of the most important factors which has a bearing on the thought patterns and the personality structure of individuals, has played a major role in the culture and development of the women in Meghalaya, especially after the advent of the Missionaries. An attempt has been made in this study to gauge whether different environmental factors have had any effect on the attitudes of Khasi women towards the matrilineal system.

Among the environmental factors which would probably influence a woman's attitudes towards a matrilineal society, the following may be listed:

- a) The profession/vocation which a woman would be engaged in. It may be possible that different professions would have varying influences on the attitudes of individuals engaged in them as a result of interaction with colleagues, training, preparation and other factors.
- b) The age-group that an individual would belong to.
- c) The influence of an individual's own educational level and those of her parents.
- d) Influence of religion i.e. in terms of Christian or non-Christian beliefs.

- e) Influences traceable to the marital status of an individual:
- f) An individual's order of birth or position in the family.

### Stresses in a Khasi Matrilineal Society

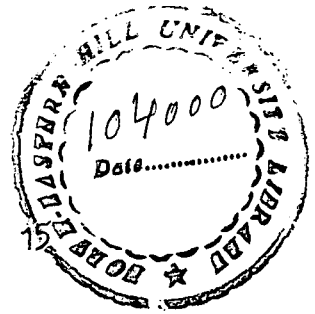
Amongst the younger members of the society as elsewhere in the country, changes in the modes of living and thinking have caused them to question conventional customs, attitudes and beliefs.

A characteristic of the Khasi matrilineal system which differentiates it from other societies is that men have less absolute authority over their wives and children as they would in more traditional societies.

Nakane<sup>15</sup> has observed that the marriages of a non-heiress is much more stable than that of an heiress (youngest) as the latter involves the males moving into the wife's house. This causes a great deal of strain for the males, as a result of which there has been a marked increase in divorces in cases of marriages of heiresses as compared to those of the non-heiress.

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15. Nakane, Chie. Garos and Khasis - A Comparative Study in Matrilineal Systems, 1967. Mouton & Co. & Ecole Pratique des Hautes Etudes, France.



Another weakness of the Khasi matrilineal system is the fact that as men do not have any share in the ancestral property this may tend to make them less interested in matters concerning the economic welfare of their families. An argument advanced by the usual male for this tendency may be that he has no social standing as such after marriage the children do not carry his name and he is somewhat of an outsider in his sister's house, so the spirit to strive hard is dampened. This could also make them less responsible towards their wives and children, as they may feel that they do not 'belong'. This attitude seems to be more pronounced now with the influence of socio-economic factors in determining one's role and place in a society. The concept of 'U Kni', the 'uncle' playing a major role in his sister's house is also loosing ground with the social demands of the times, thus making the role of the male even less significant.

#### Attitudes and their Significance

A woman's thoughts, beliefs, values and feelings may all be mirrored in her expressed attitudes. Before assessing the various aspects of a woman's attitudes towards the matrilineal society, it is necessary to understand clearly the meaning of attitudes so as to visualise the concept in its right perspective.

Attitudes have been defined by various authors in different ways, depending on the basic feeling one has towards the subject. Attitudes are basically expressed feelings of an individual towards certain objects or phenomena which they are confronted with. What a person feels, thinks and believes is expressed in his attitudes towards that particular object or issue. While an individual's attitudes may often be manifested in overt behaviour there may be other occasions when such an observed evidence of underlying attitudes may not be possible.

Katz notes, 'attitudes include affective (like-dislike)' as well as cognitive (belief, disbelief) components. Adopting this point of view, attitudes seem to imply the existence of three inter-related aspects; source, a development function related to the way in which attitudes are integrated in personality; and change, having to do most expressly with the way in which new experiences become incorporated into an already existing belief system, and thirdly, aspects concerning the direction and intensity of an attitude.

Katz further elaborates on attitudes as being "the predisposition of the individual to evaluate some symbol or object or aspect of his world in a favourable or infavourable manner."<sup>16</sup>

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16. Hollander & Hunt. Current Perspectives in Social Psychology: N.J. Oxford Univ. Press Inc. 1971, p. 323.

According to Krech and Crutchfield, "An attitude can be defined as an enduring organization of motivational, emotional, perceptual and cognitive process with respect to some aspect of the individual's world."<sup>17</sup>

Daniel Katz and Ezra Scotland (1959) define an attitude as:

"An individual's tendency or predisposition to evaluate an object or a symbol of that object in a certain way. They conceive of attitudes as having affective cognitive and behavioral components; that is, as involving feelings and emotions, beliefs and action."<sup>18</sup>

It has been observed that people's actions or behaviours are greatly determined by their attitudes and beliefs. This is probably the reason why many psychologists regard the study of attitudes as being an important problem in social psychology. Out of all the definitions of attitudes, perhaps the most widely accepted definition is that of G.W. Allport (1935). According to Allport, "It is a mental and neural state of readiness to respond, organized through experience exerting a directive and/or dynamic influence on behaviour."<sup>19</sup>

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17. Krech & Crutchfield. Theory and Problems of Social Psychology. McGraw Hill Book Co. Inc. 1948, p. 152.

18. Katz, D. and Scotland, Ezra. p. 10. Cited in An Introduction to Social Psychology by Henry C. Lindgren, John Wiley & Sons, Inc. 1969, 1973.

19. Allport, G.W. (1935). Attitudes in C. Murchinson (Ed.), cited in Lindzey & Aronson. Handbook of Social Psychology, Vol.3, Amerind Pub. Co. Pvt. Ltd., p. 142.

Thus, Allport conceives of attitudes as being a mental state of mind of a human being in readiness to respond to a given situation or problem which has been influenced by his experience which in turn has an effect on his behaviour. Thus in this context, an attitude has at least five aspects. (1) It is a mental and neural state, (2) a readiness (predisposition to respond, (3) organisation of cognitive and affective processes, (4) liable to changes as a result of experience, (5) exerting a directive and/or dynamic influence on behaviour. Attitudes may be inferred from specific responses to particular objects. These responses reflect the feelings an individual has towards certain phenomena which thus have a significant role in regulating a person's behaviour pattern. Attitudes may be subjected to measurement in a number of ways. In this study it was decided to construct an attitude scale to measure attitudes towards the matrilineal society. A detailed description of the development of this scale is presented in a later chapter.

#### Need and Importance

India is passing through a crucial period of social change which has been more rapid now than ever before. The old social customs and traditions are being challenged by the new modes of life.

In a country where traditions extending to thousands of years are controlling the behaviour of the people, one cannot expect to introduce modern ideas without changing the existing attitudes and mental frame of people.

Attitudes determine our way of life and hence they become essential to social change. A cultural pattern can only change if people's attitudes are ready for it.

"The value of attitudes lie in their serving as the primary building stone of the social sciences. The social attitudes of women depict not only their cultural, moral and educational advancement but also may reflect the advance of the larger society."<sup>20</sup>

In view of the social changes taking place in the country and the conditions pertaining to the matrilineal societies in Meghalaya, it may be assumed that attitudes towards the matrilineal societies may have undergone changes due to the impact of various factors which contribute towards social change i.e., religion, education, technology, growth of political institutions, etc. A number of studies have indicated that the matrilineal system has a significant bearing on the life of the people in Meghalaya. A study to investigate the strength of attitudes amongst working women towards

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20. Mehta, V. Attitudes of Education Women towards Social Issues, National Publishing House, N. Delhi, 1979, p.24.

this system may be of some use to enable us to gauge the effects of various environmental influences hitherto mentioned above.

This study is confined to a sample of Khasi working women chosen from the city of Shillong.

For the purpose of this study, the term working women would be taken to include all women employed in recognised occupations as classified in the National Classification of Occupations (NCO, 1968),<sup>22</sup> would be adopted. Thus any women classifiable in any one of the categories in the NCO, would be considered to be categorised as a working woman for the purpose of this study.

It is felt that restricting the choice to this category of women may be justified for various reasons.

Women in Meghalaya have certain privileges and seem to exercise a form of independence distinct from the women in other parts of the country. They may thus have a tendency to view with greater favourability this system, which may be somewhat benefiting them. This study is intended to find out whether factors related to social change have had any effect on attitudes towards the system.

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22. National Classification of Occupations (NCO, 1968).  
Directorate General of Employment and Training,  
March 1969.

Firstly, one would be studying in this investigation a sample of women belonging to different professions and with different levels of education. Also; in this sample, women of different age-groups, religious affiliations and different marital status may be identifiable. All these factors it is assumed may have a bearing on attitudes towards a matrilineal society.

With the matrilineal system and its resultant values, habits and customs being so ingrained in a Khasi society — it is suggested that any study which throws more light on this system would be important in gaining a better knowledge and understanding of that society.

### Objectives

- I. The objectives of the study would be to investigate difference in attitudes towards the matrilineal system, if any, between women with different levels of education.
- II. Influences, if any, of parents, educated/uneducated in the attitudes of working women to be subjected to investigation.
- III. Differences in attitudes towards the matrilineal system, if any, amongst women belonging to different professions.

- IV. Differences in attitudes between women in different age categories.
- V. Influences of religion on the attitudes towards the matrilineal system.
- VI. Differences between the attitudes of married and unmarried women towards the matrilineal system.
- VII. Influences of family position or order of birth on the attitudes towards the matrilineal system.
- VIII. To investigate possible relationships between the mother's attitude towards the matrilineal society and adjustment of their children in four areas/ domains — Home, School, Social and Emotional adjustment.

CHAPTER - II

## REVIEW OF RELATED LITERATURE

### Literature Pertaining to Attitude Studies

Literature related to attitude studies reveal that a great deal of work has been done on different aspects of attitudes in different countries.

An interesting study was undertaken by Vimla Mehta (1979)<sup>1</sup> in Gorakhpur on 'Attitudes of Educated Women towards Social Issues'. This study was administered to a group of 900 women teachers and students to measure conservatism, radicalism operating among women teachers and students towards some selected social issues. The study involved investigating the influence of educational and psychological factors on attitudes towards certain significant social issues. These were measured by five scales of attitudes based on the Likert Technique.

The results of the study indicated that there were no significant differences in the attitudes of the following four groups subjected to comparison, i.e. 1) Married versus Unmarried, 2) Hindus versus Muslims, 3) Higher socio-economic status groups versus lower socio-economic status groups, and 4) Groups with parents educated to a higher level versus groups with parents with lower educational levels.

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1. Mehta, V. Attitudes of Educated Women Towards Social Issues, National Publishing House, N. Delhi, 1979.

Significant differences were indicated in the other five groups. It was found that science groups, younger age group (students), less religious groups and groups coming from very progressive or less conservative families tended to more modern and progressive attitudes.

Another study titled 'Impact of Education on the Social Structure of Some Punjab Villages' conducted by G.S. Bhatnagar (1969)<sup>2</sup> was intended to find out the extent of modernization which has taken place in some north Indian villages and what has been the role of education in this context. A set of hypotheses were drawn up which may be listed as follows:

- 1) Education is likely to bring about a change in the attitudes of rural people from traditional to modern.
- 2) Education may help them to forego some traditional roles and take up some new ones.
- 3) Education is likely to bring changes in the interactional pattern.
- 4) The educated persons are likely to give lesser importance to marriage rituals and other social influences.
- 5) The educated persons due to their secular attitudes, are <sup>less</sup> likely to have formal affiliations with traditional religious institutions.

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2. Bhatnagar, G.S. Education and Social Change, Minerva Associates, Calcutta, 1972.

The analysis of attitudes was made with reference to four institutions, i.e. joint family, religion, marriage and education. Three opinion statements were included with respect to these institutions and the positive and negative responses to them were taken to reflect opinion on the tradition and modernity dimensions. A Guttman Scale was applied for the measurement of the attitudes.

### Findings

Education is an important variable which is affecting the attitudes of people although the role of factors other than education cannot be neglected in bringing about a change in the attitudes of people, it can be maintained that the variable of education is very significantly correlated with the changes in attitudes. From the analysis, it was found that in all cases a larger number of people with higher education have more modern and rational attitudes as compared to the illiterate or less educated persons. However, the change in attitudes is more lucid in case of those villages which are closer to the urban centres.

Promila Vasudeva (1976)<sup>3</sup> in a study on 'Social Change: An Analysis of Attitudes and Personality' carried out an investigation on a group of post-graduate students (male &

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3. Vasudeva, P. Social Change: An Analysis of Attitudes and Personality, Sterling Publishers, N. Delhi 1976.

female) of Punjab University, Chandigarh. An attitude scale was constructed to measure post-graduate students' attitudes towards social change on the scale, conservatism-radicalism. The scale covered six areas of social change, i.e. marriage, technology, education, women's place in Indian society, religion and tradition. It was constructed on the lines of the Scale Product Method evolved by Eysenck and Crown which combines both Thurstone and Likert methods of scale construction.

Statistical analysis was conducted in order to identify the predictive power of personality traits on attitudes. Results show that personality traits are better predictors of attitudes than vice versa.

A study on 'The Attitudes of Graduate Teacher Trainees towards the teaching profession was conducted by Soundaraġaja Rao and K. Kulandaival (1965).<sup>4</sup> The investigation was an attempt to study the attitudes of graduate teacher trainees towards the teaching profession. The Likert type of scale construction was selected. 50 statements were chosen out of 200 statements given for a pilot study and these were administered to 600 teacher trainees in various training colleges in Madras.

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4. Rao, S. and Kulandaival, K. 'The Attitude of Graduate Teacher Trainees Towards the Teaching Profession, 'cited in Journal of Educational Research and Extension, Vol.II No. I, July 1965.

The findings revealed a generally favourable attitude towards the teaching profession.

- 1) The differential study indicates that the women trainees have a significantly more favourable attitude when compared with the men trainees.
- 2) This study has revealed that Class I graduates show a slightly lower but insignificant attitude score than either IInd class or IIIrd class graduates. Similarly, those who have passed their degree examinations in one attempt show a slightly lower but insignificant attitude score than those who have taken more chances.

The findings of this study which have a relevance for the present investigation is that sex and educational levels (measured in terms of Ist, IInd and IIIrd class) have a bearing on attitudes.

Ojha (1968)<sup>5</sup> studied the 'Attitudes of College Students towards Certain Social Problems'. The major objectives of the investigation were to find out (i) whether there were significant differences in the attitudes of the students towards college education, marriage, religion and war, (ii) whether economic status of the students parents had a

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5. Ojha, R.S. 'Attitudes of College Students Towards Certain Social Problems'. Ph.D. Bihar University, 1968, Cited in M.B. Buch (ed.) Second Survey of Research in Education, Op.cit., p. 113.

significant influence on the attitudes of the subjects, and iii) whether such factors as educational level of the student's parents had a significant influence on the attitudes of the subjects under study. A 5 point Likert Scale was constructed which consisted of 60 final statements. Besides this scale, a schedule was also prepared and used to assess economic status and educational levels of the students and their parents.

The following were some of the major findings of the study: i) It was found that students held favourable attitudes towards college education. ii) The students of high and lower socio-economic classes differed significantly with regard to their attitude towards marriage. iii) Undergraduate students from illiterate families favoured the idea of vocational training and preparation as the goal of college education, post-graduate students from literate families did not subscribe to this view, and they favoured sex education more than their peers from illiterate families.

Another study conducted by Rajamanickam (1966)<sup>6</sup> dealt with Religious and Related Attitudes of the Students and Professional groups in South India. The objectives of the

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6. Rajamanickam, M. 'A Psychological Study of Religious and Related Attitudes of the Students and Professional Groups in South India' Ph.D. Anna Univ. 1966. Cited in Second Survey of Research in Education, Op.cit. pp.120-121.

study were: i) to assess the attitudes of students and professionals towards the institution of religion and God, their belief about the immortality of soul and future life, their opinion regarding the priests, their understanding about the spirit world, and their religious activities. ii) To find out the difference in religious attitude of students of humanities and science and professional courses, and iii) To find out whether age, sex, marital status and size of the family influenced religious attitude of the students and professional groups.

The data was collected through a set of three questionnaires, the Velter's attitude scale and a Religious Attitude Scale.

Some of the major findings are:

- i) Religious attitudes were correlated with conservatism in both the groups, and it was highest for the arts students.
- ii) The professional students, and women students, and professional workers were more religious than their respective counterparts.
- iii) Moral and religious instruction, rural and urban background, size of the family, caste and parental occupation influenced religious attitude of the students.

In another study on 'Indian Woman - Her Attitude to Traditional Values and Character Orientation', B. Rama Devi (1973)<sup>7</sup> deals with the attitude of the Indian woman towards traditional values and whether the change in her attitude brings about a corresponding change in her role behaviour. In this investigation, a Traditional Values Scale (TVS) and a Guess Who type of test based on Fromm's typology was developed pertaining to Indian Women.

In the development of the Traditional Values Scale, material was collected from different sources regarding traditional values of Indian women as given in the 'Puranas' and 'dharma sastras'.

On the basis of the information collected in the different areas of values, items were formulated in each of these areas. There were 75 items in the preliminary scale. A pilot study was conducted to establish the reliability of the Traditional Value Scale using the test retest method. In addition to this, it was also intended to check the effectiveness of the items in the scale and to incorporate any change or delete items depending upon the results of this study. The final Traditional Value Scale consisted of 65 items, out of which 5 were check items. The distribution of

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7. Rama Devi, B. 'Indian Woman - Her attitude to traditional values and character orientation'. Cited in T.E. Sharmugam (ed.) Researches in Personality and Social Problems, Op.cit., p. 181.

the items in the different areas of Traditional Value were viz. moral, spiritual, economic, social and family. The five point rating scale was used.

The sample consisted of 344 women belonging to Madras City drawn from various walks of life. They were divided into two main groups - the highly educated (H.E.) and the low educated (L.E.). The sample as a whole tends towards being traditional as indicated by the mean score on the T.V. Scale. It was also found that the tradition bound Hindu woman is essentially receptive. She is the submissive wife, family oriented and deeply religious whereas the woman who wants to be progressive had to change her role behaviour to suit the present social set up - a set up which necessitates the woman to be more outgoing and less and less dependent.

A study by Singh (1964)<sup>8</sup> titled 'An Analysis of Social Attitudes and Construction and Standardization of Social Attitude Scales' involved the development of items for attitude scales on social progressivism, economic progressivism, internationalism, religionism and tender mindedness, tough mindedness.

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8. Singh, K. 'An Analysis of Social Attitudes and Construction and Standardization of Social Attitude Scales, 1964. Cited in Synopsis of 39 Doctoral theses (Social Sciences, Gujarat University, 1950-1971).

Scale I - Social Progressivism Scale purports to measure attitudes towards certain social issues. The regions covered are marriage, divorce, birth control, caste system, joint family system, rights of women, etc.

Scale II - Economic Progressivism Scale involves conservatism - progressivism continuum but purports to measure attitudes towards economic issues.

Scale III - Nationalism-Internationalism forming one continuum purports to measure whether a person or group of persons is nationalistic or internationalistic in his attitudes.

Scale IV - Religionism Scale. This scale involves Atheism - Religionism continuum.

Scale V - Tendermindedness - Toughmindedness Scale involves one continuum and purports to measure whether a person or a group of persons is tenderminded or toughminded in their attitudes towards various social issues.

Edward's and Kilpatrick's Scale (1948) - discrimination technique was used. The technique according to these authors is a synthesis of Thurstone, Likert and Guttman techniques and has advantages over all these three. The sample consisted of students at the University level,

3065 students selected from 20 colleges affiliated to the Gujarat University. There was a good representation of different castes, creeds and religions.

Another study which is relevant to this investigation is Sakhare's (1977)<sup>9</sup> 'A Sample Survey of Women's Opinion and Behaviour Relating to Family Life as co-relates of Educational Status.'

The important objectives of the study were: i) to highlight the relationship (and implied influence) of education through all its stages to worthwhile changes in the views and the way of life in a community, ii) to reveal how changes in opinion, and behavior of women varies with their educational levels, and iii) to define the possible role of education in social advancement of Indian womanhood. The sample consisted of 1000 women selected randomly on the basis of educational strata from eight districts of Vidarbha region of Maharashtra. Sample survey method was employed to collect data. A questionnaire covering satisfaction towards married life, family planning upbringing of children, general health of the family, social freedom of women etc. was administered.

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9. Sakhare, S. 'A Sample Survey of Women's Opinion and Behavior Relating to Family Life as Corelates of educational Status' Ph.D. Edu. Nag. U. 1977. Cited in Second Survey of Research in Education, p. 124.

The major conclusions of the study were: i) a large majority of women held marriage as a matter of obligation, ii) majority of them considered marriage to be a religious bond, but this support fell with the change in levels of education, iii) 21-25 was the age range preferred for girls' marriage in opinion and behaviour; iv) education greatly contributed to minimise the age difference of the life partners both in education and behaviour, iv) the sample largely supported intracaste marriages, which happened to be a matter of social and religious obligations in India both in opinion and behaviour.

Baker (1973)<sup>10</sup> conducted a study of Women Students' Values, Goals and Conflicts regarding Studies, Career, Social Life and Marriage. The major purpose of the study was to examine the values and value conflicts of women students in respect of their aim in life, studies, career, social life and marriage as well as the areas of conflict with parents as perceived by them.

The study was based on the assumption of traditional values like aimlessness in studies, pattern of arranged marriage, religious beliefs and practices, preferences shown by the family for boys rather than for girls, religious

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10. Baker, D.N. 'A Study of Women Students' Values, Goals and Conflicts regarding Studies, Career, Social Life and Marriage', 1973. Cited in Second Survey of Research in Education.

ceremony for marriage restricted contact with boys and no pattern of working women in the family. The study also assumed the modern values like rationalism regarding religion, pragmatic view of college degree, etc.

Some of the main conclusions of the study were:

i) Three-fourths of the fathers and nine-tenths of the mothers had almost no college education, ii) Some women students come to college without any definite aim, others come to prepare for a job, iii) Regarding marriage, opinions showed diverse trends.

'A Study of Relationship Between Values and Modernity, with special Reference to College Girls' was carried out by Ahmad (1973).<sup>11</sup> The study was an attempt to find out if social changes affected the value system. Choosing modernity as an operating variable, the study hypothesised that modernity would be significantly related to fashion mindedness, achievement articulation, approval seeking and nonconformity, and that it would not be related to morality and dependency. The investigation was a correlational study. The prepared inventory was administered on a random sample of 350 girls of different colleges and classes of Patna University in the 2nd phase of the study.

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11. Ahmad, A. 'A Study of Relationship Between Values and Modernity with Special Reference to College Girls' Ph.D. Patna Univ. 1973. Cited in M.B. Buch (ed.) A Second Survey of Research in Education. Op.cit. pp.85-86.

The study revealed mainly the following:

- i) Fashion mindedness, achievement orientation and non-conformity were significantly correlated with one another.
- ii) Parental occupation, educational level of the family, and urbanisation affected modernity.
- iii) Fashion mindedness was found to be related to birth order, organisations, and parental income.
- iv) Approval seekers had more dependent orientation.
- v) The study indicated that in spite of the urge to modernise, many traditional values were still operating among college girls.

A study on 'Some Personality Characteristics of Female College Students of Different Socio-Economic Backgrounds' was done by Sharma (1975).<sup>12</sup> This investigation attempted to study the relationship between socio-economic status and personality characteristics, values; and intelligence of female college students. The sample consisted of 300 randomly selected female students of Magadha Mahila College, Patna. The study used the Guilford Zimmerman Temperament Survey for measuring personality characteristics, the

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12. Sharma, S. 'Some Personality Characteristics of Female College Students of Different Socio-Economic Backgrounds' Ph.D. Psy. Patna Univ. 1975. Cited in Second Survey of Research in Education, Op.cit., p. 129.

Allport-Vernon Scale for measuring values, and the Standard Progressive Matrices for measuring intelligence. A Socio-Economic Scale was also used for data collection.

The major findings of the study were:

- i) Significant and positive relationship was found between SES on the one hand and ability, sociability and political valuation on the other.
- ii) The relationship between SES, and thoughtfulness and emotional stability was found to be positive-
- iii) Significant differences were found among different social classes in respect of expressed interest, co-curricular activities, expectations etc.

Another study titled 'The Attitude of Pupils Towards Religion in some High Schools of Kottayam District' conducted by K. Kulandaivel and P.K. Jacob (1964)<sup>13</sup> sought to investigate whether pupils hold favourable or unfavourable attitude towards religion and to study attitudes towards specific aspects of religion such as religious practices, beliefs in Heaven and Hell, religious education and humanism as related to religion. The correlation of the general attitude with attitudes in these specific areas and with age,

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13. Kulandaivel, K. and Jacob, P.K. 'The Attitude of Pupils Towards Religion in Some High Schools of Kottayam District'. Cited in Journal of Educational Research & Extension, July 1964, p. 15.

sex, religion of pupils and income and education of parents has also been included in the study.

A questionnaire and an attitude scale were used in this study.

1. The sample for the study consisted of high school pupils in Kottayam Educational District. Some of the findings are that the attitudes of the pupils studied is quite favourable to religion.
2. The **attitude** of girls is more significantly favourable than that of boys.
3. The education of parents was found to have only a slight relationship with the attitudes of pupils towards religion.
4. The correlation between age and attitude score is negative and very slight.
5. There was no significant correlation between the income of the family and the attitude score of the pupils.

A study was made by Teroza Begum and Hamida A. Begum (1985)<sup>14</sup> on 'Factors related to students' attitude towards Education'. This study was designed to observe the importance of some factors viz. level of education, sex, parents

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14. Begum, T. and Begum, H.A. 'Factors related to students' attitude towards education'. Univ. of Dhaka, Bangladesh. Cited in Indian Psychological Review, 1985, Vol. 4, No. 619-713.

education, occupation and income in determining students' attitude towards education. The sample consisted of 724 students. A Likert type questionnaire was administered for assessing attitude towards education. Results showed that the attitudes of students varied significantly as a function of their level of education, sex and father's education.

Attitudes of students in schools and colleges were more favourable towards education than those of the University level. Females were found to have more favourable attitude towards education than their opposite sex. Students whose fathers had higher educational qualifications showed significantly more favourable attitudes than those whose fathers were of low educational qualifications. Comparison of students and non-students samples indicated that the students were significantly more favourable in attitudes than the non-students.

Another study made by Mamta Agarwal<sup>15</sup> on the 'Impact of Education on Social and Cultural Modernization of Hindu and Muslim Women' makes an attempt to investigate as to how far education has been successful in achieving the goal of modernisation and what has been its impact on the attitudes,

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15. Agarwal, M. 'A Study of the Impact of Education on Social and Cultural Modernization of Hindu and Muslim Women', Kurukshetra Univ. 1979. Cited in Indian Educational Review Vol. XVII No.1, January 1981, NCERT.

intellectual and social awareness of people within our cultural setting. The level of acceptance of modernity differs from region to region and from community to community. Better insight into the process of modernisation can be obtained if a comparative approach is made. This study makes such an approach by confining itself to Delhi and comparing the values and attitudes of Hindu and Muslim women. For the purpose of the study, six indices of modernisation were identified which are concerned with the social and cultural milieu of Indian life. These are marriage, family, women's status, education, religion and caste.

The sample included both educated and uneducated women of both communities from Delhi urban area and it comprised of 300 Hindu and Muslim women. The analysis of data indicated that education plays an important role in changing the attitudes of women since the educated women were found to be more modern than uneducated women.

2. Religion was also found to influence attitudes of women, but the difference was found more between the educated and uneducated women.

3. The analysis also proves that age plays a significant role in determining attitudes.

4. It was also seen that the educational status of the fathers/husbands also influences the modernity level of women.

5. The Chi-Square analysis revealed ambivalence in the attitudes of women which in a way was expected. In certain areas the educated are as conservative as the uneducated, whereas regarding others they are quite modern and liberal.

#### Literature Relating to the Matrilineal System

Christine Oppang (1974)<sup>16</sup> in her study 'Marriage among a Matrilineal Elite' makes an analysis of conjugal and kin relationships in a group of urban, educated West Africans Akan Senior Civil servants in Accra. This documentation and analysis leads to the examination of marital continuity and change among urban migrants from a region characterised by matrilineal descent and inheritance. In this investigation, there are different considerations that suggest an inherent contradiction between the conjugal family pattern and matrilineal kinship institutions. This study also reveal an intricate state of affairs in the internal organisation of the conjugal families of her respondents. They are caught up in conflicting pressures and aspirations; and the main source of this is the persistence, even among this highly educated,

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16. Oppang, C. Marriage Among a Matrilineal Elite, Cambridge University Press, 1974.

urban-dwelling, economically secure and privileged society, of traditional attitudes, loyalties and apprehensions.

Rongmuthu (1977)<sup>17</sup> in a short study of the Matrilineal System of Meghalaya stated that the traditional belief of the people of Meghalaya is that the origin of the human race is the mother and therefore women occupy a unique and honourable place in the society. He observed that women enjoyed full freedom in choosing their husbands and this system is the answer to the question of the goal of a woman's life. The mother bears the burden of procreation, nurture and preservation of the race and therefore is given a prominent place in the society.

Chie Nakane's 'The Garo and Khasi: A Comparative Study in Matrilineal Systems' (1968)<sup>18</sup> makes a comparative study of the kinship systems of these two matrilineal groups of the North Eastern Region. She has presented quantitative data on the villages she has studied, and several significant points of theoretical importance emerge in her comparison. Nakane has laid emphasis on the different structural features of the two kinship systems. In the case of the Garos, the marriage system in relation to the village

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17. Rongmuthu, D.S. 'Matrilineal System in Meghalaya'. Cited in North Eastern Spectrum (5) (1976-77).

18. Nakane, Chie. Garo and Khasi: A Comparative Study in Matrilineal Systems, 1967. Mouton & Co. & Ecole Pratique des Hautes Etudes, France.

community is important while, in the case of the Khasis, the variation in marriage forms related to the structure of the descent group is more significant. The property group, in the case of the Khasi, is formed by a descent group at a shallow generation depth, among the Garos, it is maintained by the cooperation of two lineage groups. In her discussion of matrilineal systems she speaks of four residence patterns as four possible ways of resolving "the difficulty of preserving in function" the two lines — (A) the line of ownership of property, and (B) the line of authority and management of property.

Amongst the Garos, matrilateral cross-cousin marriage and mother-in-law marriage form a part of the special device to resolve the contradiction between the two lines, for in the Garo system they converge in the institutions of 'Nok' or household. Perhaps, this may also provide a convincing explanation for the rarity of divorce among the Garos, which is a somewhat unusual feature for a matrilineal society. This may possibly be due to the greater contacts between the Garo tribes and the people in the plains.

A.P. Sinha (1967a)<sup>19</sup> discusses the family and kinship organisation of the Jaintias. He claims that this society

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19. Sinha, A.P. 'The Matrilineal Pnar: The Changing Pattern of Culture in a Matrilineal Tribe of Assam' Ph.D. Univ. of Lucknow, 1967a. Cited in Sociology of Kinship, Dube, L. 1974.

has been characterised by an unusual degree of authority of women. Sinha (1967b, 1969), has also tried to analyse the factors such as contact with the outside world, monetization, growth of markets and greater opportunities of independent earning for males which have brought about changes in the patterns of residence and authority and in the role relationships among the Nairs.

Parts of South-West India, now consolidated into Kerala state, have been the home of a number of matrilineal tribes and castes. Of these the Nayers present cultural features of unusual anthropological interest; their kinship institutions have provided an absorbing theme for descriptive account.

The Nayers of Central Kerala have traditionally been duolocal. Their homes have adopted the pattern of visiting husbands.

On the basis of her field data of 1948, Gough asserts that, although modern residential patterns in Central Kerala appear to be moving in the direction of separate functioning of elementary family, they unmistakably show that duolocality is still the accepted norm among the Nayers of Central Kerala.

Leela Dube (1969a)<sup>20</sup> presents an analytical study of the impact of Matriliney and Islam on each other on the island of Kalpeni. What adds special significance to the study of this society practising matriliney coupled with duolocal residence is its adherence to Islam which in its ideology as well as in its prescriptions, mandates, and injunctions assumes and emphasises a patrilineal social structure. This combination raises special problems of adjustment and accommodation. She examines the possible bases for the fragility of marriage on the Island, with the help of a comparative picture of divorce rates in various Muslim populations of the world following different principles of kinship organisation.

Balakrishnan (1981)<sup>21</sup>, in his book 'Matrilineal System in Malabar' gives a historical analysis of the system prevalent during the 18th and 19th Century. He studied the process of legalisation of the customs and manners of the people and has found that the Malayalees constitute the most literate people, proved by their being culturally and educationally forward. Women occupy important posts as lawyers, doctors, etc. and this has been attributed to the

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20. Dube, L. Matriliney and Islam. National Publishing House, Delhi 6, 1969.

21. Balakrishnan, P.V. Matrilineal System in Malabar. Satyavani, P.S. Cannanore, Kerala, Sept. 1981.

Matrilineal System which was predominant there during this period. It may also be noted here that Kerala is different from and ahead of the rest of India in many ways — its social system stands out, in that sections of its population follow the system and its family organisation is a contrast to the broad Hindu pattern. In such sections, the woman is the central piece in the socio-economic drama.

Balakrishnan further concluded that the women in Malabar enjoy equal rights and privileges with men and the answer to this is found in the Matrilineal System which the Malayalees followed for hundreds of years past.

The Matrilineal System fell into decay due to the individualistic conception of modern times. Western thoughts and modes of living contributed a great deal in spreading the idea of single families. The growth of transport and communication no longer required joint living, and members of the clan could live far away from their member clans.

### Hypotheses

A review of the related literature enabled the formation of eight hypotheses which would give greater direction to the study. The studies of Mehta and Bhatnagar (reference footnote) cited above asserted that these prevailing attitudes would be influenced by the educational levels and

standards of the individuals concerned. In view of this it was inferred that the profession to which an individual was attached would also be associated or influence one's attitudes. The study of Rajamanican supports this influence <sup>influence</sup>.

Hence the first two hypotheses asserted differences in attitudes towards the matrilineal system between women belonging to different educational levels and different professional groups. The formal statement of these hypotheses was as follows.

#### Hypothesis - I

There would be significant differences in the attitude towards the matrilineal system of women in different educational levels.

#### Hypothesis - II

No significant relationship would be identifiable between attitudes of working women towards the matrilineal system and the influence of their parents whether educated or uneducated.

The review of related studies presented above further reveals that these studies asserts an association or relationship between prevailing attitudes and the following factors:

IV a) Age (Mehta)

V b) Religion (Kama Devi, Mamta Agarwal)

VI c) Environmental factors such as economic status, married versus unmarried, etc. (Ojha, Visweasvaran, Sakhara).

#### Hypothesis-III

A significant difference in the attitudes of women in different professions towards the Matrilineal System would be identifiable.

Hypotheses Nos. IV, V, VI and VII were hence formally stated as follows:

#### Hypothesis - IV

There would be significant differences between different age-groups in their attitudes towards the matrilineal system.

#### Hypothesis - V

There would be significant relationship between the attitudes of working women towards the matrilineal system and the religion they profess.

#### Hypothesis - VI

There would be a difference between the attitudes of married and unmarried women towards the matrilineal system.

### Hypothesis - VII

The influence of family position or order of birth would determine the attitudes of working women towards the matrilineal system.

The relationship between attitudes and adjustment has been illustrated in the study by Margared Mead.<sup>22</sup> In this study she has investigated two tribes at much the same level of civilization. In one of these tribes, children were reared under authoritarian forms of discipline. In the other tribe however, attitudes towards child-rearing and training were more permissive or liberal. Mead found that in the authoritarian society, adolescents were confronted with many problems of adjustment, while in the other society, characterised by more liberal attitudes, adolescents faced comparatively fewer problems in adjustment. Hence in view of the possibility of an influence of prevailing attitudes on adjustment, it was thought that the attitudes of working Khasi women towards the matrilineal system may be associated with the adjustment of their children in different areas, i.e. Home, School, Society, Emotion. This trend of thought led to the formal statement of Hypothesis No. VIII.

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22. Mead, Margaret. From the South Seas, Morrow, N.Y. 1949.

Hypothesis - VIII

There would be no relationship between the adjustment of children in Home/School/Society/Emotional areas and their mother's attitudes towards the Matrilineal System.

CHAPTER - III

METHODOLOGY AND DESIGN OF THE STUDY

The Sample

"While the basic motivation for sampling is the simple impossibility of studying every respondent, the process is sensible because in practice it is not necessary to obtain data from all possible respondents to accurately understand the nature of the phenomena under study."<sup>1</sup>

The choice of a sample of 500 Khasi working women to represent Categories I to V of the National Classification of Occupations (NCO 1968)<sup>2</sup> presented a considerable amount of difficulty. This was due to the fact that Census or any other published material indicating the exact number of women employed in these categories was unavailable, hence the choice of a sample using rigid random selection procedures was not possible. The Census of India 1981<sup>3</sup> indicates that in the Shillong Municipal area, 9,582 females were employed in the Categories I - IX of the National Classification of Occupations (NCO). Thus the exact numbers working in Categories I & II, III & IV etc. could not be determined. However, the Census data does provide information about the

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1. Fox, David, J. The Research Process in Education, Holt, Rinehart & Winston, Inc. 1969, p. 319.
  2. National Classification of Occupations (NCO 1968), Directorate, General of Employment and Training, Ministry of Labour, Employment and Rehabilitation, Govt. of India, 1969.
  3. Tayeng, J. Census of India 1981, Primary Census Abstract for SC/ST, Series 14, Meghalaya 1983.

exact number of women agricultural labourers (Cat. VI of the NCO). This number was reported to be 353, hence it can be concluded that in this Category as well as the other related categories of VII, VIII and IX, there would be very few women workers in the Shillong Urban area. Therefore, it was decided to include in this study, women workers drawn only from the Categories I - V.

Using the Census data it may be inferred that approximately 9,000 female workers may be available in these Categories ( $9,582 - 353 = 9,229$ ).

The next task undertaken was to try and investigate how many workers were available approximately in each of the Categories from I to V. This investigator undertook a survey to locate the number of women employed in the prominent offices/institutions/organisations to obtain data for Categories I -II (Doctors, teachers, nurses etc). A list of such workers in different institutions is provided in the Appendix (Page 110).

Similarly, a preliminary survey was made of possible locations of women employees belonging to Categories III & IV (Upper Division Assistants, Lower Division Assistants, Shop-owners, etc). This list and the numbers located in each profession are provided in List II of the Appendix II (p. 110).

These preliminary surveys revealed that Categories I & II totalled 873 and Categories III & IV 3,312. Thus it may be estimated that there may be as many as 1,000 to 1,500 workers in Categories I & II and between 3,500 to 4,000 in Categories III & IV. The rest of the workers would thus be found in Category V and these it was assumed would be made up mainly of Domestic Workers, Cleaners, Peons etc. (as other categories such as industrial labourers would not be available in large numbers in Shillong).

In view of the Census figure of approximately 9,000 workers in Categories I - V, it was inferred that the majority of women workers in the Shillong Urban area would be drawn from Category V (Domestic Workers, Cleaners, etc.) Approximately equal numbers would possibly be found in Categories I & II and III & IV combined together.

It was decided to draw a sample of approximately 175 working women each from a combination of Categories I & II and III & IV. Another sample of approximately 175 individuals, it was decided would be drawn entirely from Category V. Probably, the sample would appear to be slightly biased in favour of the numbers selected in Categories I and II. But further reflection may reveal that it may not be so, as data regarding the number of teachers was obtained from the

Deputy Inspector of Schools (DI) and this figure did not include the teachers in Private Institutions. Thus in drawing equal numbers from each of the three groups (Categories I & II, III & IV, V) a total of 525 (175 x 3) should have been obtained. However the total number in the sample from whom data was eventually collected amounted to 500 women. This was distributed over three groups in the following proportions.

Category I and II,	N = 176
Category III and IV,	N = 177
Category V	N = 147
	<hr/>
Total	= 500

In making a choice of approximately 175 working women in each of the 3 groups mentioned above (Categories I & II, III & IV and V), an attempt was made to choose without a bias, the different professions estimated to be represented in each category, for example, it was estimated there would be as many as 400 or more school teachers, 80 college and university teachers, working in Shillong City. This may represent over 50% of the total women employees located in the survey which amounted to 873 in Categories I and II. The number of doctors and nurses emerging from the preliminary survey amounted to 55 (6.3%) and 270 (30.9%) respectively.

Thus in making a choice of the 175 working women to represent Categories I & II, it was ensured that Doctors, Teachers, etc. were represented in terms of their estimated proportions.

Individuals from each of these professions were selected with as minimum an amount of bias as possible. For example, in selecting teachers, an effort was made to select them from different schools/colleges spread out over the entire Shillong Urban area. Similarly, nurses were selected from both Government and Private hospitals. Hence the distribution of different categories of professions to represent Categories I & II are given in the table below.

Table 1: Total Number = 174

Doctors	Nurses	Gazetted Officer	Auditor	B.M.	Teachers
N = 8	N = 61	N = 6	N = 4	N = 1	N = 94

A similar procedure to that adopted in selecting women employees in Categories I & II was adopted in selecting working women belonging to Categories III & IV also.

Table Number 2 given below provides a distribution of the different professions in Categories III & IV of the NCO.

Table - 2 : Total Number = 176

UDA	LDA	Stenos	Typists	Accountants	Shopowners
N = 43	N = 41	N = 6	N = 6	N = 2	N = 77

It was estimated that the number of workers in the Category No. V of the NCO would approximate between 4,000 to 4,500 (in view of the total of approximately 9,000 in all Categories I - V).

It was further estimated that a majority of this category would be constituted by Domestic Workers/Servants working in private homes. A survey of prominent government offices/organisations (Meghalaya Secretariat, North-Eastern Hill University, District Council, Meghalaya State Electricity Board, etc) indicated that there were as many as 100 employees (cleaners, Peons, etc) who may be classified under Category V of the NCO. Even if this figure was magnified to an extent of 10 times to account for such categories working in private organisations, business and commercial houses, etc. the total would only amount to about 1,000. Thus there may be anywhere between 2,000-3,000 women working in private homes and houses. Hence this investigator concentrated on

obtaining the required data mainly from domestic women employees working in private homes and houses in different localities of Shillong (Nongthymmai, Laitumkhrach, Jaiaw etc).

This procedure enabled a total of 124 women from whom data was obtained. 25 women from different Government, Institutions/Offices were also contacted to acquire the required data.

Thus the sample from whom data was eventually acquired comprised a total of 500 in the three groups, constituting Categories I & II, III & IV and V of the NCO.

A consolidated table providing data regarding each profession/category of occupation is presented below.

Table - 3: Distribution of Professions in three groups of occupations

Categories/ Professions	I & II	III & IV	V
Doctors	8	-	-
Nurses	61	-	-
College & University teachers	17	-	-
School teachers	79	-	-
Bank Managers	1	-	-

Table-3(Contd.)

Categories/ Professions	I & II	III & IV	V
Auditors	4	-	-
Gazetted Officers	6	-	-
UDA	-	43	-
LDA	-	41	-
Stenographers	-	6	-
Typists	-	6	-
Accountants	-	2	-
Shopowners	-	79	-
Domestic workers	-	-	122
Cleaners	-	-	25
TOTAL	176	177	147
			N = 500

#### Construction of Data Collection devices/tools

To test the hypotheses framed at the end of the previous chapter, it was decided that the following data would be required to be collected from the sample of working women referred to above.

I. Bio data of the individuals in the sample selected for investigation. This was to be collected by a questionnaire, constructed by the investigator. This questionnaire included questions relating to the following.

1. Name
2. Address
3. Marital Status
4. Age
5. Religion
6. Occupation
7. Designation
8. Location of Office/Place of work
9. Income per month
10. Number of years, if any, spent out of Meghalaya  
and purpose
11. Educational Qualifications
12. Parents' Educational Qualifications
13. Number of brothers/sisters in the family
14. Position in the family: Eldest/Middle/Youngest/  
Only daughter.
15. Number of dependent children:   Boys           Girls
16. Age of the children:   Boys           Girls
17. Information regarding their school going children:
  - Name
  - Class
  - School/College
  - Class Teacher
  - Marks in: 1. English, 2. Mathematics, 3. Khasi.
18. A rating scale to indicate the children's adjustment in  
school (a copy of this questionnaire is provided in  
Appendix-V (Page 120)).

II. Data regarding attitudes towards the matrilineal system to be obtained by the administration of an attitude scale, which was constructed by the Investigator. The procedures involved in this are described below.

"Attitudes cannot be directly observed but must be inferred from behaviour, either from observation of an individual's responses to objects, persons, and other events or from his evaluative statements and other verbal expressions."<sup>4</sup>

The degree of a person's attitudes can vary from extremely positive to extremely negative. Instruments for measuring attitudes are commonly classified according to the types of responses subjects make to a statement referring to an object. One way of testing a person's attitudes is through observation of behaviour, but this may not always be possible. Another means is verbally, i.e. through interviews, but this can again be influenced by the situation and circumstances under which a person is placed. Yet another method which seems to be more popular would be through Scales and Questionnaires. One advantage of this system would be that a great deal of information would be collected in a minimum duration of time and the instruments used could be defined and elaborated. This has been the reason why social psychologists used this approach more than others. The results obtained from these scales would also be easier to analyse statistically.

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4. Lindgren, H.C. An Introduction to Social Psychology, 1969, 1973. John Wiley & Sons Inc. p. 92.

"Beliefs and Attitudes are enduring organisations of perceptual, motivational and emotional processes which are influential in the direction and guidance of behaviour. They cannot be observed or measured directly; they can be measured only indirectly on the basis of inferences drawn from the individual's behaviour and immediate experience."<sup>5</sup>

Different types of scales have been developed by Thurstone, Likert, Guttman, Bogardus and several others to assess attitudes. Amongst these a popular and frequently used method is the Likert Method of Summated Ratings. These scales are framed to measure a person's reaction to a set of items which range from extremely positive to extremely negative. When constructing a typical scale based upon this method, the objective is to select a set of items or propositions in such a way that the negative and positive response to each item will imply a different degree of favourable or unfavourable attitude towards the issue being investigated.

The criteria for selection of scale items are that the items must be psychologically related to the belief or attitude being measured, they must also discriminate sharply among people, and they must be sufficiently numerous so that random and accidental imperfections in the items and in the testing are ruled out.

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5. Kretch & Crutchfield. Theory & Problems of Social Psychology, 1948. McGraw Hill Book Co. Inc. pp. 206-207.

According to Edwards (1957):

"A well constructed attitude scale consists of a number of items that have been just as carefully edited and selected in accordance with certain criteria as the items contained in any standardized psychological test."<sup>6</sup>

In this investigation, the Likert Method of Summated Ratings has been used to assess the attitudes of 500 Khasi working women towards the matrilineal system.

#### Preparation of the Attitude Scale

I. The first step in the preparation of the Likert type scale was to obtain statements pertaining to the matrilineal system to which individuals having different attitudes would respond differently. In this study, a number of statements were collected which expressed different opinions about various aspects of the matrilineal system. These were collected through discussions with different individuals and by consultation of literature related to the system.

II. After careful analysis, a list of 57 statements was selected for the try out stage. The statements chosen reflected various opinions (favourable and unfavourable) regarding different aspects of the matrilineal system. This list of 57 statements was administered to 100 Khasi men and women

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6. Edwards, Allen L. Technique of Attitude Scale Construction. Prentice Hall Inc. Englewood Cliffs, N.J. 1957, p. 9.

from different walks of life. These items were to be rated on a 5 point scale ranging from "strongly agree" (SA), "Agree"(A), "Undecided"(UD), "Disagree"(DA), and "Strongly Disagree" (SD).

The respondents were required to check each statement and provide their rating/judgment of it on a 5 point scale. There were an equal number of positive and negative statements which were distributed evenly throughout the list. A list of the 57 statements submitted for the try-out is given in the Appendix - I (page 102).

III. After administration, the statements were scored according to the ratings bestowed on them by the respondents. The summation of ratings for the 57 statements in the list enabled the determination of an attitude score for each respondent. The completion of scoring all the 100 sheets submitted for the try-out enabled the compilation of a table indicating the dispersion of 100 attitude scores. This provided the next step in the preparation of an attitude scale - the item analysis of each statement.

#### Item Analysis of Each Statement

In order to conduct the item analysis of the 57 statements submitted for the initial try-out, the 25 highest scorers and 25 lowest scorers were only included for consideration. The Mean Score of the entire group was determined.

Mean = 67.36

S.D. = 11.25

A 't' test to determine differences (discrimination) between the two groups was conducted using the formula:

$$t = \frac{\bar{X}_H - \bar{X}_L}{\sqrt{\frac{SH^2}{N_H} + \frac{SL^2}{N_L}}}$$

Where  $\bar{X}_H$  = the mean score on a given statement for a high scoring group.

$\bar{X}_L$  = the mean score on the same statement for the low scoring group.

$SH^2$  = the variance of the distribution of responses of the high group to the statement.

$SL^2$  = the variance of the distribution of responses of the low group.

If  $n_H = n_L = n$  as will be the case if we select the same numbers for the High and Low Groups then formula can be written as:

$$t = \frac{X_H - X_L}{\sqrt{\frac{\sum (X_H - \bar{X}_H)^2 + \sum (X_L - \bar{X}_L)^2}{N(N-1)}}$$

Where  $\sum (X_H - \bar{X}_H)^2 = \sum X_H^2 - \left(\frac{\sum \bar{X}_H}{N}\right)^2$

$\sum (X_L - \bar{X}_L)^2 = \sum X_L^2 - \left(\frac{\sum \bar{X}_L}{N}\right)^2$

An example of the calculation involved in determining the discrimination of a statement is provided in the Appendix - III (Page 111).

All the statements submitted for the try-out were subjected to this Item Analysis and the result of the 't' test (Index of Discrimination) performed for each statement was hence obtained. The reliability of this scale was computed to be of the order .86 (Split-Half Corrected).

Table 4 given below provides the results of this item analysis. The items chosen for the final scale are marked in asterix \*.

Table - 4 : Results of Item Analysis and Index of Discrimination

Item	Mean of Low Group XL	Mean of High Group XH	Index of Discrimination (t)
1.	0.76	1.80	<del>4.00</del> 2.12
2.	0.96	1.28	1.23
3.	2.44	3.12	3.09
*4.	1.32	2.84	6.33
*5.	1.72	3.16	8.54
*6.	2.92	0.96	8.16
7.	2.88	3.00	0.54
8.	3.00	1.60	5.83
*9.	1.28	3.16	7.83
10.	3.24	1.84	5.83
11.	2.95	1.20	7.29
12.	2.92	0.56	9.83

Table - 4 (Contd.)

Item	Mean of Low Group XL	Mean of High Group XH	Index of Discrimination (t)
*13.	1.08	3.40	9.66
14.	3.08	3.20	0.51
*15.	3.36	0.64	11.33
*16.	2.56	0.48	8.00
17.	3.36	2.04	6.00
*18.	1.84	3.28	6.54
19.	2.36	1.16	4.61
*20.	1.12	2.96	7.66
*21.	3.16	0.84	9.66
22.	2.92	1.36	6.50
*23.	2.76	1.08	7.00
24.	2.04	1.64	1.53
25.	3.12	1.52	6.66
26.	1.80	1.40	1.53
27.	1.52	3.08	6.50
28.	2.16	3.12	4.36
29.	3.16	3.16	0
30.	2.44	0.56	7.23
31.	2.52	0.60	7.38
*32.	1.04	2.20	4.46
*33.	3.04	1.08	8.16
34.	2.56	1.24	5.50
35.	2.72	2.92	0.90
36.	3.32	2.88	2.00
37.	2.96	1.40	6.50
*38.	1.12	2.92	7.50
*39.	3.40	1.36	8.50
40.	3.16	1.56	6.66
41.	2.68	1.40	5.33

Table - 4 (Contd.)

Item	Mean of Low Group XL	Mean of High Group XH	Index of Discrimination (t)
42.	2.88	0.84	8.50
43.	2.88	1.52	5.66
44.	2.88	1.52	5.66
45.	3.00	1.16	7.66
46.	1.96	2.88	3.83
47.	2.48	2.12	1.50
48.	2.96	2.32	2.90
49.	3.04	3.16	0.54
50.	32.96	1.56	5.38
51.	1.32	2.40	4.15
52.	3.28	2.88	1.81
53.	2.96	0.92	8.50
54.	2.68	1.20	6.16
*55.	2.52	0.64	7.23
56.	1.84	2.84	4.16
57.	2.92	1.32	6.66

According to Edwards (1966), the value of 't' is a measure of the extent to which a given statement differentiates between the high and low groups. The argument for this is that if a statement is reliable the 2 extreme groups

would differ in their views. Thus from 57 items which had been item analysed as indicated above, a final list of 16 items were chosen to constitute the final attitude scale, designed for administration to the sample of 500 Khasi working women. These sixteen items were chosen to represent both negative and positive attitudes towards the matrilineal system. Also these items chosen as a result of the analysis indicated the highest levels of discrimination.

IV. An adapted form of Bell's Adjustment Inventory was used to assess the adjustment of all children (above the age of twelve) of working mothers involved in the sample selected for the study. Bell's Adjustment Inventory consists of questions intended to evaluate the subjects' status in respect to home (satisfaction or dissatisfaction with home life), health (extent of illness); social adjustment (extent of shyness, submissiveness, introversion); emotional adjustment (extent of depression, nervousness, case of disturbance); school.

There are two forms of this, one for students (Grade IX through College) and one for adults. These items require to be answered with a response of "Yes", "No" or "?", for example, "Are you troubled with shyness?"

In the adapted form of the Inventory used by this investigator, four areas of adjustment were selected: Social, Home, School, Emotional. The original inventory consisted of 77 items. These were tried out on a group of 21 high school students in order to assess their suitability for administration on a wider scale. The items were analysed to assess their discrimination. The formulae used to calculate a discrimination index was as below:

$$\frac{R_H - R_L}{R_H}$$

$R_H$  = Number obtaining a correct response in high group.

$R_L$  = Number obtaining a correct response in low group

$R_H$  = Number in high group (or low group)

The statements with the highest discrimination index were chosen for the final adapted form of the Inventory which comprised of 20 statements, 5 items from each of the 4 areas of adjustment.

Items and their discrimination index for all the 4 areas of adjustment is given in the Appendix -IV (page 112).

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8. Gerard, H.E. Testing for Teachers, Eurasia Publishing House, Pvt. Ltd., N. Delhi, 1955, P. 214.

Administration

The Consolidated Data Collection booklet (Copy in Appendix- V(p. 120) was administered to the selected sample of about 500 Khasi women employed in Shillong City. In this fast moving age, it is considered best to administer a minimal number of items because of the time saved and economy. The investigator personally distributed the attitude scales and the bio-data questionnaires to members of the sample by visiting them in their various places of work. The Adjustment Inventory was also given to women who had children above the age of 12. The completed questionnaires and other instruments were collected a few days later.

In the course of the data collection, due to certain difficulties faced by the investigator, the exact number of respondents in each category as originally planned from each profession was not possible. Thus ultimately less respondents were obtained from Categories I and II (174) and Category V (147) while in the case of Category III and IV a few more were obtained (176).

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CHAPTER - IV

ANALYSIS AND INTERPRETATION OF DATA

The data was collected as previously mentioned over a course of three months by personally contacting each respondent in the sample of 500 Khasi working women. In the case of the literate and highly educated members of the sample, the procurement of data was effected by respondents independently completing the scales and questionnaires administered to them, while in the case of some categories of women (mainly in Category V), it was necessary for the investigator to personally ensure that the data collection instruments/tools were adequately completed by sometimes obtaining oral answers from each respondent concerned.

Each booklet which contained data with respect to the personal information (Bio-Data of each member of the sample), their responses to the attitude scale etc., were personally scored by the investigator herself. Along with the booklet, a separate sheet containing an Adjustment Inventory was distributed to the respondents in a closed envelope, to be given to their children above the age of 12 years to fill in. The completed questionnaires in this category amounted to a total of 47. This represented the number of children belonging to working women in the sample who were above the age of 12.

A Chi-square test was undertaken to investigate whether any differences could be identified between this distribution and one obtained in accordance with a normal probability distribution.

Table No. 6 given below provides the data related to the conduct of this test and its results.

Table - 6:  $\chi^2$  test to investigate differences between obtained and expected frequencies in scores on the Attitude Scale

	Below $M - 1\sigma$	$M$ <sup>5.992</sup>	Above $M + 1\sigma$	Total
$f_o$	78	338	84	500
$f_e$	80	340	80	

$$\chi^2 = .30 \text{ Not significant}$$

$$(\chi^2 .05 = 5.992 \text{ for } 2df)$$

A graphical representation of this distribution in the form of a histogram and a comparable best fitting normal curve for the obtained data are also presented in the graph given in page 74.

An examination of the graph and the Chi-square test presented above indicates no significant differences between the obtained distribution and that which could be expected on the basis of a normal distribution.

The completion of the process of scoring each booklet resulted in the derivation of data which was made use of after appropriate analysis in verification of the eight hypotheses stated earlier.

All the hypotheses stated depend on the distribution of scores obtained by administering the scale to assess attitudes towards the matrilineal system. Table No. 5 presented below provides the distribution of scores of the sample of 500 working women along with the Mean and  $\sigma$  of these scores.

Table - 5: Distribution of scores of the sample of 500 working women.

Scores	f
76 - 85	46
66 - 75	148
56 - 65	143
46 - 55	83
36 - 45	47
26 - 35	24
16 - 25	9
N = 500	

Mean = 59.6

$\sigma$  = 13.48

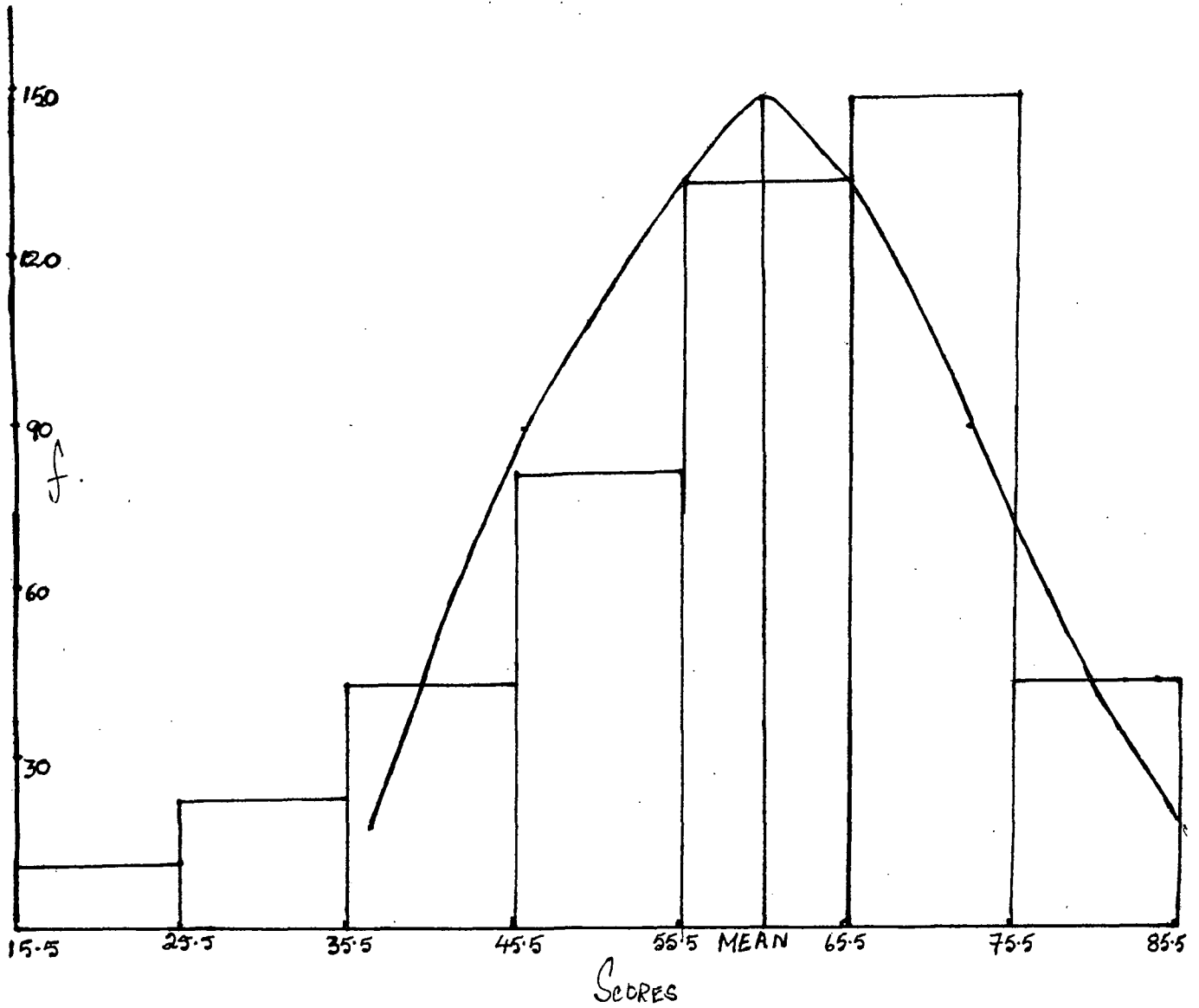


FIG. I

GRAPH SHOWING THE DISTRIBUTION OF 500 ATTITUDE SCORES  
(HISTOGRAM) AND THE BEST FITTING NORMAL CURVE

Hence it can be concluded that the chosen data which were provided were no different significantly from that expected in a normal distribution. Hence it may be justifiably asserted that the sample selected was a representative sample of working women.

It is now proposed to state each one of these hypotheses formally once again, present the data obtained for testing them, and the results of the tests carried out, to test each one of these hypotheses.

#### Hypothesis No. I

There would be significant differences in the attitude towards the matrilineal system of women in different educational levels.

In order to test the above hypothesis the groups were divided into 3 educational levels as follows:

- Group I - Graduates and above
- Group II - Undergraduates
- Group III - Matric and below

Table No. 7 given below provides the number, mean and  $\sigma$  of the 3 educational groups.

Table - 7: Means and  $\sigma$  of the 3 groups of women at three educational levels.

Group I (Graduates & above)	Group II (Under Graduates)	Group III (Matric and below)
N = 152	N = 111	N = 237
M = 57.7	M = 55.7	M = 61.8
$\sigma$ = 14.8	$\sigma$ = 14.7	$\sigma$ = 12.2

Using the data obtained in Table No. 7, a Chi-square Test was conducted to investigate whether the 3 educational levels were associated, with differences in attitude scores. This entailed the construction of a 3 x 3 Contingency Table which provided the distribution of the 3 educational groups in three different levels of attitude scores. Table No. 8 provides the 3 x 3 Contingency Table indicating the distribution mentioned above.

The result of the Chi-square test conducted for the above data revealed that a significant difference exists between one or more pairs of the educational groups compared in terms of their attitudes towards the matrilineal system.

Table - 8: A 3 x 3 Contingency Table to investigate differences between three educational groups.

Scores	Educational Levels			Total
	I	II	III	
Above $M \pm 1\sigma$ 73+	(20.6) 21	(15) 10	(32.2) 37	68
Between $M \pm 1\sigma$ Between 45-73	(107) 101	(78.1) 77	(166.8) 174	352
Below $M \pm 1\sigma$ Below 45	(24.32) 30	(17.7) 24	(379) 26	80
Total	152	111	237	500

Significant at .05 level  $X^2 = 10.3680$   
 $X^2 .05$  for 4df = 9.488

In order to investigate which of the 3 groups was significantly different from the other in respect of their attitudes, a 't' test was conducted to compare each of these groups in pairs.

Table No. 9 provides the results of the 't' test referred to above.

Table - 9: 't' tests to investigate differences between three groups of women in three educational levels.

Educational Groups compared	Mean	Number	$\sigma$	CR 't'	Level of significance
Group I vs Group II	$M_1 = 57.7$ $M_2 = 55.7$	152 111	$\sigma_1 = 14.8$ $\sigma_2 = 14.7$	1.08	Not significant < .05 ( $t_{05}$ for 262df = 1.97)
Group I vs Group III	$M_1 = 57.7$ $M_2 = 61.8$	152 237	$\sigma_1 = 14.8$ $\sigma_2 = 12.2$	2.86	> .01 ( $t_{01}$ for 387df = 2.59)
Group II vs Group III	$M_1 = 55.7$ $M_2 = 61.8$	111 237	$\sigma_1 = 14.7$ $\sigma_2 = 12.2$	3.81	> 0.1 ( $t_{01}$ for 346df = 2.59)

The results presented above indicate that there was generally an acceptance of the hypothesis framed.

While there was a significant difference between the attitudes of Group I (Graduates and above) and Group III (below Matric and illiterates), as also between Group II (Under-Graduates) and Group III (below Matric), no differences were identifiable between Group I and Group II.

Both these groups have a significant proportion of women who have reached the college level though in Group II

they may not have graduated. This implies that these 2 groups (I & II) have a less favourable attitude towards the matrilineal system than the groups with an inferior level of education and the illiterates. This may also imply that education has played a role in influencing people's attitudes towards the matrilineal society.

#### Hypothesis - II

No significant relationship would be identifiable between attitudes of working women towards the Matrilineal System and the influence of their parents whether educated or uneducated.

In testing the above hypothesis it again involved dividing the parents of the respondents into 4 different educational levels. The four groups/levels used for analysis were:

- Group I - Graduates
- Group II - Matric and above
- Group III - Below Matric
- Group IV - No education (illiterate).

Table No. 10 given below provides the Number, Mean *(attitude* and *σ* of the 4 groups of daughters.

Table - 10: Number, Mean and  $\sigma$  of 4 groups of parents (different educational levels)

	Group I	Group II	Group III	Group IV
N	50	38	60	352
M	56.5	56.5	63.0	59.5
$\sigma$	15.7	20.3	12.0	13.6

This data enables the conduct of a Chi-Square test to investigate whether the parents with different educational backgrounds influenced differences in attitude scores amongst their daughters (working women who comprised the sample selected for investigation). A 3 x 4 Contingency Table was further constructed which showed the distribution of attitude scores of the women, whose parents belonged to four different educational levels.

Table - 11: 3 x 4 Contingency Table

Scores	Parents Educational Group				Total
	Group I	Group II	Group III	Group IV	
Above $M \pm 1\sigma$	(7)	(5.3)	(8.4)	(49.28)	
73 +	5	3	12	50	70
Between $M \pm 1\sigma$	(37.1)	(28.19)	(44.5)	(261.18)	
Between 45-73	36	28	45	262	371
Below $M \pm 1\sigma$	(5.9)	(4.4)	(7.08)	(41.53)	
Below 45	9	7	3	40	59
Total	50	38	60	352	500

$\chi^2 = 6.206$  Not Significant

The results of the Chi-Square test revealed that there was no significant relationship between the ~~attitudes~~ <sup>educational levels</sup> of parents and ~~those~~ <sup>attitudes</sup> of their children. This is a confirmation of the hypothesis initially framed. Hence, this implies that parental influences on the attitudes of working women towards the Matrilineal System are negligible.

#### Hypothesis - III

A significant difference of the attitudes of women in different professions towards the Matrilineal System would be identifiable.

Prior to the actual testing of this hypothesis the Means and Standard Deviation ( $\sigma$ ) of each one of the 3 groups in the sample. (Category I & II; Category III & IV and Category V of the National Classification of Occupations) were determined. The Mean of the entire sample of 500 Khasi working women and  $\sigma$  were also computed.

Table No. 12 below provides the distribution of attitude scores of the three professional groups of women and also data regarding the Means and  $\sigma$  of the total sample.

Table - 12: Distribution of Attitude ScoresCategory I & II, Category III & IV Category V

Profession I	Profession II	Profession III	Total Sample
N = 176	N = 177	N = 147	N = 500
M = 56.4	M = 61.7	M = 60.5	M = 59.6
$\sigma = 15.84$	$\sigma = 13.8$	$\sigma = 12.1$	$\sigma = 13.48$

The data obtained in Table No. 12 above enabled the conduct of a Chi-Square test to investigate whether any differences in attitude scores would be associated with differences in the Professions (Categories)

In order to conduct this test a 3 x 3 Contingency Table was constructed. This table provided the distributions of the 3 professional groups in 3 levels of attitude scores i.e. those scoring above M 73 (this score represents a level of  $M \pm 1\sigma$ ); those scoring between 45-73 (between  $M \pm 1\sigma$ ); those scoring below 45 (below  $M \pm 1\sigma$ ).

Table No. 13 given below presents the 3 x 3 Contingency Table indicating the distribution referred to above.

Table - 13: 3 x 3 Contingency Table

Scores	Professions			Total
	I	II	III	
Above $M \pm 1\sigma$ 73 +	(23.6) 22	(23.7) 26	(19.7) 19	67
Between $M \pm 1\sigma$ 45-73	(123.9) 112	(124.6) 130	(103.4) 108	352
Below $M \pm 1\sigma$ Below 45	(28.5) 42	(28.6) 19	(23.8) 20	81
Total	176	177	147	500

Expected frequencies indicated in brackets in each cell.  $X^2 = 12.3497$

Significant at .05 level ( $X^2_{.05}$  for 4df = 9.488)

The result of the Chi-Square test which was conducted using the Contingency Table presented above revealed that a significant difference exists between one or more pairs of the professional groups compared in terms of their attitudes towards the Matrilineal System.

The next step undertaken was the conduct of a 't' test to investigate which of the 3 groups was significantly different from the other in attitudes towards the Matrilineal system.

Table No. 14 given below provides the results of the 't' test referred to above.

Table - 14: Tests to investigate differences between three professional groups.

Professions	Mean	Number	$\sigma$	CR(t)	Level of Significance
Group I vs Group II	$M_1 = 56.4$ $M_2 = 61.7$	176 177	$\sigma_1 = 15.84$ $\sigma_2 = 13.8$	3.32	Significant >.01 ( $t_{01}$ for 351df = 2.59)
Group I vs Group III	$M_1 = 56.4$ $M_2 = 60.5$	176 147	$\sigma_1 = 15.84$ $\sigma_2 = 12.1$	2.64	Significant >.01 ( $t_{01}$ for 321df = 2.59)
Group II vs Group III	$M_1 = 61.7$ $M_2 = 60.5$	177 147	$\sigma_1 = 13.8$ $\sigma_2 = 12.1$	0.83	Not Signifi- cant <.05 ( $t_{05}$ for 322 df = 1.97)

The results of the above tests indicate an acceptance of the hypothesis initially framed. The significant

differences obtained when professional/Group I was compared with the other groups imply that attitudes towards the Matrilineal System would be associated with the Professional/Occupational Groups that a working Khasi woman was affiliated with.

#### Hypothesis - IV

There would be significant difference between different age groups in their attitudes towards the Matrilineal System.

Testing the above hypothesis entailed the division of the groups into 3 categories in respect of age. The first step was to find the Mean Age of the whole sample and the  $\sigma$  (Standard Deviation).

$$M = 35.47; \quad \sigma = 10.7$$

The next step was to categorise them in 3 groups/levels as below.

- Group I - 46 years and above (Above  $M + 1\sigma$ )
- Group II - Between 25-45 years (Between  $M \pm 1\sigma$ )
- Group III - Below 25 years (Below  $M - 1\sigma$ )

Table No. 15 given below provides the Numbers, Means and  $\sigma$  of the 3 groups.

Table - 15: Attitude scores of 3 age groups

Group I	Group II	Group III
N = 70	N = 350	N = 80
M = 72.07	M = 59.1	M = 59.5
$\sigma$ = 13.07	= 14.28	$\sigma$ = 18.3

The next step was to conduct a Chi-Square test to investigate whether any differences in attitude scores could be attributed to the different age groups.

This involved again the construction of a 3 x 3 Contingency Table which showed the distribution of the 3 age groups in 3 levels of attitude scores.

Table No. 16 presents the 3 x 3 Contingency Table indicating the distribution of the three groups referred to above.

Table - 16: 3 x 3 Contingency Table indicating the distribution of the three groups

Scores	Age Groups			Total
	Group I Above 45 years	Group II Between 25-45	Group III Below 25 years	
Above $M \pm 1\sigma$ 73+	(7.84) 12	(39.2) 34	(8.96) 10	56
Between $M \pm 1\sigma$ 45 - 73	(51.66) 51	(258.3) 258	(59.04) 60	369
Below $M \pm 1\sigma$ Below 45	(10.5) 7	(52.5) 53	(12) 10	75
Total	80	350	70	500

$$X^2 = 5.1180 \text{ Not Significant}$$

The result of the Chi-Square Test conducted above revealed that there was no significant difference existing between the 3 different age-groups in respect of their attitudes towards the Matrilineal System. In this case, the hypothesis has thus to be rejected. Hence no differences in attitudes towards the Matrilineal System seem to be associated with the age of the respondents.

Hypothesis - V

There would be a significant relationship between the attitudes of working women towards the Matrilineal System and the religion they profess.

The above hypothesis was tested by initially dividing the respondents into three predominant religious groups in the Khasi society, these are: (1) Roman Catholics, (2) Protestants, (3) those who follow the traditional Khasi religion.

Table No. 17 given below presents the Number, Mean and of the 3 groups.

Table - 17: Number, Mean and of the 3 groups.

	Roman Catholics Group I	Protestants Group II	Khasis Group III
N	118	320	62
M	57.7	58.8	66
	13.7	13.4	21.2

The investigator then conducted a Chi-Square test to investigate whether any differences in attitude scores could be attributed to the different religions professed.

This again entailed the construction of a 3 x 3 Contingency Table which showed the distribution of the 3 Religious groups in 3 levels of attitude scores.

Table No. 18 shown below presents the table indicated above.

Table - 18: Distribution of the 3 Religious groups in 3 levels of attitude scores

Scores	Religious Groups			Total
	Group I (Roman Catholics)	Group II (Protestants)	Group III (Non-Christians)	
Above $M \pm 1\sigma$	(15.8)	(42.8)	(8.3)	
73 +	11	34	22	67
Between $M \pm 1\sigma$	(84.0)	(227.8)	(44.1)	356
Between 45-73	81	241	34	
Below $M \pm 1\sigma$	(18.1)	(49.2)	(9.5)	
Below 45	26	45	6	77
Total	320	118	62	500

$$X^2 = 34.1616 \quad (X^2 .01 \text{ for } 4 \text{ df} = 15.086)$$

Significant at .01 level.

The results of the Chi-Square test conducted above revealed a significant difference in the attitudes of the 3 religious groups. Hence this result would enable an acceptance of the hypothesis framed earlier. Hence it may be asserted that the religion professed would have a significant influence on the attitudes towards the Matrilineal System.

The next step undertook to investigate which of the 3 groups was significantly different from the other in respect of their attitudes towards the Matrilineal System. This again involved the conduct of a 't' test to compare each of the three groups in turn.

Table No. 19 shown below gives the results of the 't' tests referred to above.

Table - 19: 't' tests to investigate difference between 3 religious groups.

Religious groups compared	Mean	Number	$\sigma$	CR 't'	Level of Significance
Group I vs Group II	$M_1 = 57.7$ $M_2 = 58.8$	118 320	$\sigma_1 = 13.7$ $\sigma_2 = 13.4$	0.51	Not Significant <.05 ( $t_{05}$ for 113df)
Group I vs Group III	$M_1 = 57.7$ $M_2 = 66.3$	118 62	$\sigma_1 = 13.7$ $\sigma_2 = 21.2$	2.81	Significant >.01 ( $t_{01} = 2.62$ for 113df)
Group II vs Group III	$M_1 = 58.8$ $M_2 = 66.3$	320 62	$\sigma_1 = 13.4$ $\sigma_2 = 21.2$	2.68	Significant >.01 ( $t_{01} = 2.62$ for 113df)

The outcome of the 't' tests signified that Group I (Roman Catholics) and Group II (Protestants) did not show any marked difference in their attitudes towards the Matrilineal Society. But there was a significant difference between the attitudes of Group I when compared with Group III (Non-Christians) and Group II when compared with Group III.

It might be observed that Group III comprises of those who profess the traditional Khasi religion and their high attitude scores seems to be an indication of orthodox feelings towards the Matrilineal System. Group I and II

the Roman Catholics and Protestants belonging to the Christian faith did not reveal any differences when compared with each other. Differences between each of these Christian groups and the Non-Christians were however as already mentioned, significant.

Thus these tests lead to an acceptance of the hypothesis initially framed. It may be asserted that religion is associated with the attitudes of working women towards the Matrilineal Society.

#### Hypothesis - VI

There would be a difference between the attitudes of married and unmarried women.

To test the above hypothesis, the Means and Standard Deviations of the Married and Unmarried groups were initially determined.

Table No. 20 given below provides the Number, Means and  $\sigma$  of the attitude scores of these two groups.

Table - 20: Number, Means and  $\sigma$  of the attitude scores of the two groups.

	Group I	Group II
	Unmarried	Married
N	140	360
M	57.14	60.30
$\sigma$	13.4	13.9

At 't' test to investigate differences between these two groups was conducted and found to be significant at the .05 level. This result indicates that married women have generally higher attitude scores in relation with their unmarried counterparts. Marriage probably imposes a greater regard of traditional customs and practices, hence inducing this class of women to a greater degree of conservatism.

#### Hypothesis - VII

The influences of family position or order of birth would determine the attitudes of working women towards the Matrilineal System.

Testing the above hypothesis required the groups to be divided into 3 in respect of their family position or order of birth.

Group I - Eldest

Group II - Middle

Group III - Youngest and only daughter.

Table No. 21 shown below gives the Number, Means and Standard Deviation of the 3 groups.

Table - 21: Number, Means and Standard Deviation of the 3 groups.

	Group I	Group II	Group III
N	127	21.4	159
M	59.3	60.3	61.1
$\sigma$	12.8	13.8	14.6

The data obtained from the above three groups enabled the conduct of a Chi-Square test to investigate whether any differences in attitude scores could be associated with differences in the order of birth whether eldest, middle, youngest or only daughter. This again further entailed the construction of a 3 x 3 Contingency Table.

Table No. 22 shown below gives the distribution mentioned above.

Table - 22: A 3 x 3 Contingency Table to investigate differences between the 3 groups.

Scores	Family Position in order of birth			Total
	Group I (Eldest)	Group II (Middle)	Group III (Youngest)	
<i>Above</i> $M \pm 1\sigma$ Above 73	(17) 14	(28.6) 26	(21.3) 27	67
<i>Between</i> $M \pm 1\sigma$ Between 45-73	(90.4) (93)	(152.3) 150	(113.2) 113	356
<i>Below</i> $M \pm 1\sigma$ Below 45	(19.5) 20	(32.9) 38	(24.4) 19	77
Total	127	214	159	500

$$X^2 = 4.399 \text{ Not significant}$$

The results of the above  $X^2$  test shows that the order of birth in a Khasi family does not seem to play a significant role in determining the attitudes of the Khasi working woman towards the Matrilineal system. Therefore this hypothesis framed earlier has to be rejected.

#### Hypothesis - VIII

There would be no relationship between the adjustment of children in Home/School/Society/Emotional Areas and their mother's attitudes towards the matrilineal society.

The testing of this hypothesis involved the comparison of the children's adjustment scores with the attitude scores of their mothers.

Table No. 23 shows the Number, Mean Adjustment Scores and  $\sigma$  of the children above 12 years and also the Mean, N, and  $\sigma$  of their mothers' attitude scores.

Table - 23: Mean, N and  $\sigma$  of Adjustment and Attitude Scores.

	Children's adjustment	Mothers' attitude scores
N	47	27
M	13.45	65.5
$\sigma$	6.03	26.4

With the data available a 2 x 2 Contingency Table was compiled. Two levels of attitude scores (above M = 65 and below M = 65) and 2 levels of adjustment below M = 13 and above M = 13 were involved in the comparison.

Table No. 24 given below provides the data in this 2 x 2 table (The actual computation of the Chi-Square Test is presented in Appendix VI (page 126) (Table and Calculation)).

Table - 24: Investigation of differences between attitude scores of parents and adjustment of children.

Attitudes	Adjustment		Total
	Below M	13 & above	
Above M 65 & above	<del>IIII</del> 5	<del>IIII</del> <del>IIII</del> IIII 14	19
Below M 65 & below	<del>IIII</del> <del>IIII</del> I 11	<del>IIII</del> <del>IIII</del> IIII II 17	28
Total	16	31	47

$$X^2 = 0.36$$

(Not significant,  $X^2 .05$  for 1df = 3.841)

Further tests were conducted to investigate whether differences in adjustment scores of children in the areas

of home, school, emotion and social were attributable to differences in attitude scores of parents. None of these tests were significant. Hence this implies that the attitudes of the mothers has no bearing on the adjustment of the children.

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CHAPTER - V

### CONCLUSION

The results of testing the hypotheses referred to in the previous chapters indicate agreement between this study and others reviewed in the following areas/domains:

I. Differences in educational levels would also be associated with different professional levels. This study obtained significant differences between three categories of professions. The group of women belonging to the top professional level have Mean Attitude Scores below those of the other lower professional groups. Hence, this study seems to agree with other investigations which obtained a greater belief/adherence to traditional attitudes, beliefs, customs, etc. on the part of individuals belonging to the less educated/professional groups.

II. It would thus be expected that parental educational levels would also be associated with their children's attitudes, beliefs, etc. However, this study did not obtain data to support this assumption. It is probable that the reason for this was the large proportion of uneducated parents (70%), who could not significantly influence their more educated offsprings.

III. This study found no influences attributable to the age of the respondents in determining their attitudes towards the Matrilineal System. However, the religion professed by the respondents did seem to be associated with attitudes towards the Matrilineal System. In this study, significant differences were obtained between Christian and Non-Christian groups in their attitudes towards the Matrilineal System. However, no such differences were observed with different denominations/groups among the Christians. The data revealed that Non-Christian groups seemed to hold more traditional attitudes towards the Matrilineal System.

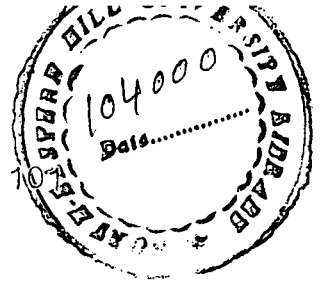
IV. Differences were investigated between married and unmarried women with regard to their attitudes towards the Matrilineal System. The data obtained, revealed a significant difference between these two groups. The married segment of the sample seemed to be characterised by more positive attitudes (higher attitude scores) towards the Matrilineal System in comparison with their unmarried counterparts. This finding again seems to be in tune with expected trends as one may expect a greater tendency to hold on to traditional customs amongst the married women who probably are more concerned with maintenance of these practices.

V. The order of birth in a family did not seem to be associated with attitudes towards the Matrilineal System. These attitudes also did not influence adjustment levels of the children.

#### Limitations and Recommendations for further investigation

This study was, for matters explained in previous chapters confined only to working women in Shillong City. Hence, a very obvious segment of the Khasi population, i.e. the men, were not involved. As both men and women would be involved in the emergence of a social milieu, it seems obvious that other studies which include men and their attitudes towards the matrilineal society may be of value in adding to the knowledge of this society. This investigator did frequently hear expressions of the view that men also should have been exposed to the administration of the attitude scale. This instrument was administered only to working women who constituted the sample selected for investigation in this study.

In investigating whether parental attitudes towards the matrilineal system would influence adjustment levels in children, this sample was able to involve only 47 children in an assessment of their adjustment in 4 areas. This restriction was necessitated due to the fact that the



adjustment inventory used, required a certain degree of maturity on the part of the children to be able to respond adequately to the questionnaires given. Children below the age of 12 therefore, were not included in this assessment. Further studies may seek to involve younger children also in such investigations, using more suitable instruments to assess adjustment.

This study made no attempt to investigate whether attitudes towards the matrilineal system were in any way associated with political views, values, or attitudes. Studies, seeking to investigate the existence, if any, of such an association would not only yield interesting findings but also a greater depth of knowledge about the Khasi society in general.

It is hoped that this work will contribute in a small way towards understanding women's attitudes towards a form of society which has given them a marked social standing as compared to their counterparts in the rest of the country. The strength and intensity of these attitudes and changes in them it may be assumed, will have a bearing on the future social patterns of a Khasi society.

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APPENDICES

APPENDIX - I(LIST OF 53 STATEMENTS SUBMITTED FOR TRY-OUT)

Kindly read through the following statements carefully and check your agreement or disagreement with each statement on one of the columns representing the five numbers placed on the right side of the paper. "1" would indicate Strong Agreement; "2" would denote Agreement; "3" would indicate an Undecided Opinion, while "4" and "5" would indicate Disagreement or Strong Disagreement respectively.

1. I strongly agree
2. I agree
3. I am undecided
4. I disagree
5. I strongly disagree

- |  | 1                        | 2                        | 3                        | 4                        | 5                        |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. The Khasi Matrilineal System results in unequal distribution of property and hence there is resultant discord in the family.        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The Khasi Matrilineal System has encouraged tendencies towards Polygamy.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The Matrilineal System requires the man to be the true head of the household and in the context of Khasi society this is desirable. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. The continuance of the Matrilineal System has enabled the Khasi society to remain stable.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. The Matrilineal System is responsible for promoting a feeling of oneness in the Khasi society.                                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- |   | 1                        | 2                        | 3                        | 4                        | 5                        |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 6. The Matrilineal System does not permit all children regardless of their order of birth to be treated equally in a family.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. The Matrilineal System enables women to show initiative and drive in whatever they do.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. All husbands and wives in a modern society should live in independent establishments and this is not encouraged in a Matrilineal society.                        | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. The Matrilineal System gives equal status to both men and women.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. Parents in Matrilineal society show preference in the treatment of their girls and this difference is undesirable.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. The Matrilineal System is outdated and hence it is losing its influence amongst the younger generation.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. The Children in a Matrilineal society respect their Mothers more than their Fathers and this may be considered an unhealthy development, in a family situation. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 13. The Children are treated equally in a Khasi Matrilineal Society.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

14. In the Khasi Matrilineal society women are respected and have a sense of dignity. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup>
15. Boys in a Khasi Society are considered to be of less value than the daughters since they leave their homes and such tendencies could result in unequal treatment of children.
16. A Khasi Matrilineal Society leads to parents considering a girl's education more important than that of the boys which is uncalled for.
17. In a Matrilineal Society the independence of Khasi women, of ten leads to mixed marriages and hence disruption of a Khasi society.
18. The Matrilineal system is the basis of the Khasi culture and has endowed the society with a great deal of stability.
19. The existence of the Matrilineal System would discourage even the desirable effects of modernity.
20. The Matrilineal System **is an ideal form of society.**
21. The Matrilineal System results in male submissiveness in our society.

22. A Khasi Matrilineal society results in divided loyalties as a husband is torn between duty to his sister's house and his wife's house.  <sup>1</sup>  <sup>2</sup>  <sup>3</sup>  <sup>4</sup>  <sup>5</sup>
23. The Matrilineal System is the cause of conflict in married couples in a Khasi society.
24. The opposition to change in the Matrilineal system is the cause for many ills in a Khasi society.
25. The scarcity of men with initiative may be attributed to the Matrilineal society.
26. The tendency for Khasi women to choose husbands from other communities is another outcome of the Matrilineal Society and this could be a favourable trend in promoting national integration.
27. The Matrilineal System is necessary for promoting oneness in the Khasi Society.
28. The Matrilineal System is responsible for greater equality between the sexes in Meghalaya in comparison with the rest of the country.

29. The Matrilineal System has been the influential factor for women being generally more independent than others of their kind in India.  <sup>1</sup>  <sup>2</sup>  <sup>3</sup>  <sup>4</sup>  <sup>5</sup>
30. The Matrilineal System is the cause of broken homes in Khasi Society.
31. In the Khasi Matrilineal Society a man's social status is considered to be inferior to that of his wife and hence could be a cause of social tension.
32. Women are more capable than men in looking after property and hence the Matrilineal System is an ideal one.
33. The Matrilineal System has resulted in a lessening in men of a sense of responsibility towards their wives and children.
34. In the Khasi Matrilineal Society, restrictions on a husband's role in the community leads to discord.
35. The Matrilineal System is the cause of the advancement of women in a number of spheres in the Khasi society.

36. In the Khasi Matrilineal Society women enjoy a great deal of independence. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup>
37. A Matrilineal System equips women with more material facilities resulting in their tendency towards inappropriate domination of men.
38. The Matrilineal System has by and large resulted in equal treatment to all children in a family.
39. The Khasi law of inheritance governed by Matriliney has resulted in an absence of the motive for economic advancement on the part of the sons.
40. Matrilineal Systems cause tensions in households as it creates cases where the husband and the wife's brothers live under the same roof.
41. The Matrilineal System induces contradictory feelings as in cases when a man feels more relaxed in his sister's house than in his wife's house.
42. Men are more capable in looking after property and hence the Matrilineal System should be given up.
43. Marriages are more stable in Patrilineal societies in comparison with Matrilineal ones.

44. In the Khasi Matrilineal society the man's position is not sufficiently recognised in his wife's house and this role is undesirable. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup>
45. The Khasi male has a tendency to be henpecked.
46. In the Khasi Matrilineal society men and women display equal qualities of leadership.
47. In a Matrilineal society Khasi women are not subjected to male dominance.
48. The women in Khasi society can display a sense of independence without any fear of the consequences.
49. Marriage customs in a Matrilineal society discourage marriages between very close relations and therefore are acceptable from the medical aspect.
50. The doubts related to acquisition of property encourages unnecessary litigation in Khasi society.
51. The Matrilineal System enables the man to exercise the desired authority over his wife and children.

52. The trend for establishing a greater number of single family homes is a change for the better in the Khasi society. <sup>1</sup> <sup>2</sup> <sup>3</sup> <sup>4</sup> <sup>5</sup>
53. In a Khasi society the man's role is inferior to that of the woman which is not in accordance with the present day context.
54. A Khasi father in a Matrilineal family has little influence on the affairs of the children.
55. The Khasi society should change to the Patrilineal System of inheriting property.
56. In a Khasi Matrilineal society neither the husband nor the wife has a position lower than the other in their relationship.
57. The Matrilineal custom requiring a husband to live in his wife's house causes inter-family friction.
-

APPENDIX - IILIST - IACCOUNT OF KHASI WOMEN EMPLOYEES IN CATEGORIES I AND II

Total Number in Categories I and II = 873.

<u>Profession</u>	<u>Number</u>
Doctors	55
Nurses	270
Gazetted Officers	60
Auditors	28
Bank Managers	10
Teachers	450

LIST - IIACCOUNT OF KHASI WOMEN EMPLOYEES IN CATEGORIES III AND IV

Total No. 3,312 (Approx.)

Upper Division Assistants	449
Lower Division Assistants	551
Accountants	94
Stenographers	56
Typists	91
Superintendents	28
Tracers	20
Library Staff	23
Shop Owners	2,000 (approx.)

APPENDIX - IIICALCULATION TO DETERMINE THE DISCRIMINATION OF  
STATEMENTS

Responses	Low Group				High Group			
	x	f	fx	fx <sup>2</sup>	x	f	fx	fx <sup>2</sup>
Strongly Agree	4	-	0	0	4	2	8	32
Agree	3	1	3	9	3	8	24	72
Undecided	2	-	0	0	2	2	4	8
Disagree	1	16	16	16	1	9	9	9
Strongly Disagree	0	8	0	-	0	4	0	0
$\Sigma$		25	19	25		45	121	

$$N_L \Sigma X_L \Sigma X_L^2$$

Mean  $X_L = .76$   
(Low Group)

Mean  $X_H = 1.80$   
(High Group)

$$t = 2.12$$

APPENDIX - IV  
SOCIAL ADJUSTMENT

<u>Item No.</u>	<u>Discrimination Index</u>	$= \frac{R_H - R_L}{R_H}$
1.	$R_H = 3, R_L = 3.$	$= \frac{3 - 3}{7} = 0$
9.	$R_H = 5, R_L = 3.$	$= \frac{5 - 3}{7} = \frac{2}{7} = .28$
11.	$R_H = 6, R_L = 5.$	$= \frac{6 - 5}{7} = \frac{1}{7} = .14$
16.	$R_H = 5, R_L = 1.$	$= \frac{5 - 1}{7} = \frac{4}{7} = .56$
21.	$R_H = 3, R_L = 1.$	$= \frac{3 - 1}{7} = \frac{2}{7} = .28$
25.	$R_H = 4, R_L = 0$	$= \frac{4 - 0}{7} = \frac{4}{7} = .57$
29.	$R_H = 1, R_L = 0$	$= \frac{1 - 0}{7} = \frac{1}{7} = .14$
35.	$R_H = 0, R_L = 0$	$= \frac{0 - 0}{7} = 0$
41.	$R_H = 4, R_L = 3$	$= \frac{4 - 3}{7} = \frac{1}{7} = .14$
44.	$R_H = 5, R_L = 1$	$= \frac{5 - 1}{7} = \frac{4}{7} = .56$
48.	$R_H = 5, R_L = 3$	$= \frac{5 - 3}{7} = \frac{2}{7} = .28$
53.	$R_H = 2, R_L = 1$	$= \frac{2 - 1}{7} = \frac{1}{7} = .14$
55.	$R_H = 4, R_L = 2$	$= \frac{4 - 2}{7} = \frac{2}{7} = .28$

$$\begin{aligned} 57. \quad R_H = 4, R_L = 0 &= \frac{4 - 0}{7} = \frac{4}{7} = .57 \\ 60. \quad R_H = 2, R_L = 0 &= \frac{2 - 0}{7} = \frac{2}{7} = .28 \\ 63. \quad R_H = 4, R_L = 1 &= \frac{4 - 1}{7} = \frac{3}{7} = .42 \\ 65. \quad R_H = 4, R_L = 1 &= \frac{4 - 1}{7} = \frac{3}{7} = .42 \\ 69. \quad R_H = 2, R_L = 0 &= \frac{2 - 0}{7} = \frac{2}{7} = .28 \\ 74. \quad R_H = 4, R_L = 3 &= \frac{4 - 3}{7} = \frac{1}{7} = .14 \\ 77. \quad R_H = 4, R_L = 4 &= \frac{4 - 4}{7} = \frac{0}{7} = 0 \end{aligned}$$

SCHOOL ADJUSTMENT

<u>Item No.</u>	<u>Discrimination Index</u>	$= \frac{R_H - R_L}{R_H}$
3.	$R_H = 7, R_L = 2$	$= \frac{7 - 2}{7} = \frac{5}{7} = .71$
5.	$R_H = 7, R_L = 4$	$= \frac{7 - 4}{7} = \frac{3}{7} = .42$
8.	$R_H = 6, R_L = 1$	$= \frac{6 - 1}{7} = \frac{5}{7} = .71$
13.	$R_H = 5, R_L = 0$	$= \frac{5 - 0}{7} = \frac{5}{7} = .71$
15.	$R_H = 7, R_L = 4$	$= \frac{7 - 4}{7} = \frac{3}{7} = .42$
18.	$R_H = 5, R_L = 7$	$= \frac{5 - 7}{7} = \frac{-2}{7} = -.28$
20.	$R_H = 7, R_L = 3$	$= \frac{7 - 3}{7} = \frac{4}{7} = .57$
23.	$R_H = 7, R_L = 4$	$= \frac{7 - 4}{7} = \frac{3}{7} = .42$
24.	$R_H = 5, R_L = 1$	$= \frac{5 - 1}{7} = \frac{4}{7} = .57$
28.	$R_H = 0, R_L = 4$	$= \frac{0 - 4}{7} = \frac{-4}{7} = -.56$
31.	$R_H = 7, R_L = 2$	$= \frac{7 - 2}{7} = \frac{5}{7} = .71$
33.	$R_H = 6, R_L = 1$	$= \frac{6 - 1}{7} = \frac{5}{7} = .71$

$$\begin{aligned} 37. \quad R_H = 7, R_L = 7 &= \frac{7-7}{7} = 0 \\ 39. \quad R_H = 7, R_L = 4 &= \frac{7-4}{7} = \frac{3}{7} = .42 \\ 42. \quad R_H = 7, R_L = 6 &= \frac{7-6}{7} = \frac{1}{7} = .14 \\ 49. \quad R_H = 2, R_L = 2 &= \frac{2-2}{7} = \frac{0}{7} = 0 \\ 51. \quad R_H = 5, R_L = 1 &= \frac{5-1}{7} = \frac{4}{7} = .57 \end{aligned}$$

EMOTIONAL ADJUSTMENT

<u>Item No.</u>	<u>Discrimination Index</u>	$\frac{R_H - R_L}{R_H}$
2.	$R_H = 3, R_L = 1$	$= \frac{3 - 1}{3} = \frac{2}{3} = .67$
7.	$R_H = 7, R_L = 2$	$= \frac{7 - 2}{7} = \frac{5}{7} = .71$
12.	$R_H = 4, R_L = 1$	$= \frac{4 - 1}{4} = \frac{3}{4} = .75$
17.	$R_H = 5, R_L = 0$	$= \frac{5 - 0}{5} = \frac{5}{5} = 1.00$
22.	$R_H = 2, R_L = 1$	$= \frac{2 - 1}{2} = \frac{1}{2} = .50$
26.	$R_H = 5, R_L = 6$	$= \frac{5 - 6}{5} = \frac{-1}{5} = -.20$
30.	$R_H = 2, R_L = 2$	$= \frac{2 - 2}{2} = 0$
34.	$R_H = 7, R_L = 6$	$= \frac{7 - 6}{7} = \frac{1}{7} = .14$
38.	$R_H = 4, R_L = 3$	$= \frac{4 - 3}{4} = \frac{1}{4} = .25$
45.	$R_H = 3, R_L = 0$	$= \frac{3 - 0}{3} = \frac{3}{3} = 1.00$
47.	$R_H = 4, R_L = 4$	$= \frac{4 - 4}{4} = \frac{0}{4} = 0$
50.	$R_H = 3, R_L = 0$	$= \frac{3 - 0}{3} = \frac{3}{3} = 1.00$
54.	$R_H = 0, R_L = 1$	$= \frac{0 - 1}{0} = \frac{-1}{0} = \text{undefined}$

$$\begin{array}{l} 58. \quad R_H = 1, R_L = 1 \quad = \frac{1 - 1}{7} = \frac{0}{7} = 0 \\ 62. \quad R_H = 7, R_L = 2 \quad = \frac{7 - 2}{7} = \frac{5}{7} = .71 \\ 64. \quad R_H = 3, R_L = 0 \quad = \frac{3 - 0}{7} = \frac{3}{7} = .42 \\ 67. \quad R_H = 5, R_L = 2 \quad = \frac{5 - 2}{7} = \frac{3}{7} = .42 \\ 71. \quad R_H = 5, R_L = 2 \quad = \frac{5 - 2}{7} = \frac{3}{7} = .42 \\ 72. \quad R_H = 7, R_L = 0 \quad = \frac{7 - 0}{7} = \frac{7}{7} = 1.00 \\ 75. \quad R_H = 3, R_L = 1 \quad = \frac{3 - 1}{7} = \frac{2}{7} = .28 \end{array}$$

HOME ADJUSTMENT

<u>Item No.</u>	<u>Discrimination Index</u>	$\frac{R_H - R_L}{R_H}$
4.	$R_H = 7, R_L = 6$	$= \frac{7 - 6}{7} = \frac{1}{7} = .14$
6.	$R_H = 7, R_L = 3$	$= \frac{7 - 3}{7} = \frac{4}{7} = .56$
10.	$R_H = 7, R_L = 4$	$= \frac{7 - 4}{7} = \frac{3}{7} = .42$
14.	$R_H = 7, R_L = 3$	$= \frac{7 - 3}{7} = \frac{4}{7} = .56$
19.	$R_H = 7, R_L = 5$	$= \frac{7 - 5}{7} = \frac{2}{7} = .28$
27.	$R_H = 4, R_L = 5$	$= \frac{4 - 5}{7} = \frac{-1}{7} = -.14$
32.	$R_H = 7, R_L = 1$	$= \frac{7 - 1}{7} = \frac{6}{7} = .85$
36.	$R_H = 7, R_L = 6$	$= \frac{7 - 6}{7} = \frac{1}{7} = .14$
40.	$R_H = 5, R_L = 3$	$= \frac{5 - 3}{7} = \frac{2}{7} = .28$
43.	$R_H = 7, R_L = 5$	$= \frac{7 - 5}{7} = \frac{2}{7} = .28$
46.	$R_H = 6, R_L = 1$	$= \frac{6 - 1}{7} = \frac{5}{7} = .71$
52.	$R_H = 6, R_L = 4$	$= \frac{6 - 4}{7} = \frac{2}{7} = .28$
56.	$R_H = 6, R_L = 3$	$= \frac{6 - 3}{7} = \frac{3}{7} = .42$

$$59. \quad R_H = 4, R_L = 1 \quad = \frac{4-1}{7} = \frac{3}{7} = .42$$

$$61. \quad R_H = 6, R_L = 3 \quad = \frac{6-3}{7} = \frac{3}{7} = .42$$

$$66. \quad R_H = 7, R_L = 7 \quad = \frac{7-7}{7} = \frac{0}{7} = 0$$

$$68. \quad R_H = 5, R_L = 2 \quad = \frac{5-2}{7} = \frac{3}{7} = .42$$

$$70. \quad R_H = 7, R_L = 2 \quad = \frac{7-2}{7} = \frac{5}{7} = .71$$

$$73. \quad R_H = 7, R_L = 6 \quad = \frac{7-6}{7} = \frac{1}{7} = .14$$

$$76. \quad R_H = 5, R_L = 1 \quad = \frac{5-1}{7} = \frac{4}{7} = .56$$

APPENDIX - V(CONSOLIDATED DATA COLLECTION BOOKLET).

Please read through the following pages and kindly provide the information that is required. This data will be used only for research purposes. After filling in the information related to your bio-data, turn to the following pages and answer the questions according to the instructions given on each page.

(Where alternatives are offered check your choice with a ✓ mark).

1. Name \_\_\_\_\_
2. Address \_\_\_\_\_
3. Marital Status: Single \_\_\_\_\_ Married \_\_\_\_\_  
Divorced \_\_\_\_\_ Separated \_\_\_\_\_
4. Age: Years \_\_\_\_\_ Months \_\_\_\_\_ Days \_\_\_\_\_
5. Religion \_\_\_\_\_
6. Occupation \_\_\_\_\_
7. Designation \_\_\_\_\_
8. Location of Office/Place of Work: \_\_\_\_\_  
(Check the appropriate grade/scale)
9. Income per month: Between Rs. 300 and below;  
(inclusive of all allowances) Rs. 301 - 500;  
Rs. 501 - 1000;  
Rs. 1001 - 2000;  
Rs. 2001 and above.
10. Number of years, if any, spent out of Meghalaya and purpose \_\_\_\_\_
11. Educational Qualifications \_\_\_\_\_
12. Parents Educational Qualifications \_\_\_\_\_
13. How many brothers and sisters have you in your family? \_\_\_\_\_

14. If you have brothers/sisters, what is your position in the family?

Eldest/Middle/Youngest/Only daughter.

15. Number of dependent children: Boys \_\_\_\_\_  
Girls \_\_\_\_\_
16. Age of the children: Boys : 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_  
4 \_\_\_\_\_ 5 \_\_\_\_\_ 6 \_\_\_\_\_  
Girls: 1 \_\_\_\_\_ 2 \_\_\_\_\_ 3 \_\_\_\_\_  
4 \_\_\_\_\_ 5 \_\_\_\_\_ 6 \_\_\_\_\_

17. Kindly provide the information required below along with the marks obtained by your children in the subjects stated as per the most recent report card.

	Child I	Child II	Child III	Child IV	Child V	Child VI
--	------------	-------------	--------------	-------------	------------	-------------

Name:

Class:

School/College

Class Teacher

Marks in

- 1) English
- 2) Mathematics
- 3) Khasi

18. Kindly indicate the adjustment of your children to their respective schools on the scales provided below by encircling the appropriate category. (Adjustment would involve happiness of the child at school, performance, his relationship with friends, etc.)

Very good      Good      Satisfactory      Poor      Very Poor

Eldest Boy/Girl

Very good      Good      Satisfactory      Poor      Very Poor

Second Boy/Girl

Very good      Good      Satisfactory      Poor      Very Poor

Third Boy/Girl

Very good      Good      Satisfactory      Poor      Very Poor

Fourth Boy/Girl

Kindly read through the following statements carefully and check your agreement or disagreement with each statement by Putting a ( / ) mark in one of the columns representing the five numbers placed on the right side of the paper. No. 1, 'SA' would indicate Strong Agreement; No. 2, 'A' would indicate Agreement; No. 3, 'UD' would indicate Undecided and Nos. 4 and 5 would indicate Disagreement (D) and Strong Disagreement (SD) respectively.

SA - I Strongly Agree  
 A - I Agree  
 UD - Undecided  
 D - I Disagree  
 SD - I Strongly Disagree

- |   | SA<br>1                  | A<br>2                   | UD<br>3                  | D<br>4                   | SD<br>5                  |
|---|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 1. The continuance of the Matrilineal system has enabled the Khasi society to remain stable.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 2. The Matrilineal system is responsible for promoting a feeling of oneness in the Khasi Society.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 3. The Matrilineal system does not permit all children regardless of their order of birth to be treated equally in a family.                      | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 4. The Khasi Law of inheritance governed of Matriliney has resulted in an absence of the motive for economic advancement on the part of the sons. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 5. The children are treated equally in a Khasi Matrilineal Society.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- |  | SA<br>1                  | A<br>2                   | UD<br>3                  | D<br>4                   | SD<br>5                  |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 6. Boys in a Khasi Society are considered to be of less value than the daughters since they leave their homes and such tendencies could result in unequal treatment of children. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 7. A Khasi Matrilineal Society leads to parents considering a girls education more important than that of the boys which is uncalled for.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 8. The Matrilineal system is the basis of the Khasi culture and has endowed the Khasi society with a great deal of stability.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 9. The Matrilineal system is an ideal form of society.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 10. The Matrilineal system results in male submissiveness in Khasi society.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 11. The Matrilineal system is the cause of conflict in married couples in a Khasi society.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 12. Women are more capable than men in looking after property and hence the Matrilineal System is an ideal one.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

- |  | SA<br>1                  | A<br>2                   | UD<br>3                  | D<br>4                   | SD<br>5                  |
|--|--------------------------|--------------------------|--------------------------|--------------------------|--------------------------|
| 13. The Matrilineal system has resulted in a lessening in men of a sense of responsibility towards their wives and children. | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 14. The Matrilineal system has by and large resulted in equal treatment to all children in a family.                         | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 15. The Matrilineal system gives equal status to both men and women.   | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |
| 16. The Khasi society should change to the Patrilineal system of inheriting property.  | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> | <input type="checkbox"/> |

APPENDIX - VI

Chi-Square test to investigate differences between  
Attitude Scores of parents and adjustment of children

Attitudes	Adjustment		Total
	Below M	13 & Above	
Above M # Above 65	5	14	19
Below M # Below 65	11	17	28
Total	16	31	47

$$X^2 = \frac{N(1AD - BC1 - \frac{N}{2})^2}{(A+B)(C+1)(A+C)(B+D)}$$

$$= \frac{47(185 - 1541 - \frac{47}{2})^2}{19 \times 28 \times 16 \times 31}$$

$$= \frac{47(69 - 23.5)^2}{263872}$$

$$= \frac{47 \times 2070.25}{263872}$$

$$X^2 = 0.36$$

APPENDIX - VII

Scattergram to calculate the Reliability between two halves of the Attitude Scale based on attitudes towards the Matrilineal System

1st Half	2nd Half				Total	y'	fy'	fy' <sup>2</sup>	Σx'y'	
	5 - 14	15 - 24	25 - 34	35 - 44						
35-44	-	1 (-2)	70 0	87 (2)	158	2	316	632	172	
25-34	-4	2 (-2)	38 (-1)	157 0	36 (1)	233	1	233	233	-6
15-24	0	15 0	64 0	22 0	0 0	102	0	0	0	
5 -14	14	7 (2)	-	0 -	-	7	-1	-7	7	14
Total (fx)	24	103	249	124	500	Σfy' = 542	Σfy' <sup>2</sup> = 872	Σx'y' = 180		
x'	-2	-1	0	1						
fx'	-48	-103	0	124	Σfx' = -27					
fx' <sup>2</sup>	-92	-103	0	124	Σfx' <sup>2</sup> = 323					

$$r = \frac{\frac{\sum x'y'}{N} - \left( \frac{\sum fx'}{N} \times \frac{fy'}{N} \right)}{\sigma_x \sigma_y}$$

$$= \frac{\frac{1.80}{500} - (-.054 \times 1.08)}{.6075}$$

$$r = \frac{0.36 + .058}{.6075} = \frac{.418}{.6075}$$

$$= .688 = .69$$

Correction (Split Half)

$$r \text{ (whole test)} = \frac{2 \times r \text{ (half test)}}{1 + r \text{ (half test)}}$$

$$= \frac{2 \times .69}{1 + .69} = \frac{1.38}{1.69}$$

$$= .8165$$

$$= .82$$

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