

**A STUDY ON PARENT-CHILD RELATIONSHIP IN KHASI AND  
MIZO SOCIETIES WITH SPECIAL REFERENCE TO ITS RELEVANCE  
ON THE ADJUSTMENT AND EDUCATION OF CHILDREN**

**A THESIS SUBMITTED  
FOR THE DEGREE OF  
DOCTOR OF PHILOSOPHY  
( EDUCATION )**

By

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1987



**DEPARTMENT OF EDUCATION  
SCHOOL OF EDUCATION  
NORTH EASTERN HILL UNIVERSITY  
SHILLONG.**

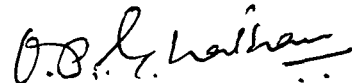
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Supervisor's Certificate

I certify that the thesis entitled " A STUDY ON PARENT-CHILD RELATIONSHIP IN KHASI AND MIZO SOCIETIES WITH SPECIAL REFERENCE TO ITS RELEVANCE ON THE ADJUSTMENT AND EDUCATION OF CHILDREN " submitted by Kynsai Maxmillian Warjri for the degree of Doctor of Philosophy in Education of the North Eastern Hill University , Shillong , embodies the record of original investigation carried out by him under my supervision . He 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 .



P.P. Gokulanathan

Dated 29th. April, 1987

Place :: Shillong .

### ACKNOWLEDGEMENT

The Khasis still adhere to its old primitive practices of matrilineal while the Mizos are following a Patrilineal system . The aim of the study was to compare these two different social systems and how it affects the upbringing of boys and girls . Therefore , the study was undertaken with a view to examine the Parent-Child Relationship , adjustment and education as perceived by the children of these two communities . The topic as mentioned above was selected with a hope that it will definitely help the Khasi and Mizo parents to improve their interaction and relationship with children . The study itself was a family survey research . The investigator records his acknowledgement of thanks and appreciation to Dr. P.P. Gokulanathan , Prof and Dean of School of Education , North Eastern Hills University , for his continuous help , supervision , inspiration and encouragement till the completion of the work .

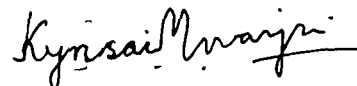
A special word of appreciation goes to Dr S.I. Ahmed of Antropological Survey of India who permitted me to use his modified version of Bell's Adjustment Inventory and also assisted me in modifying and using the Inventory . His assistance has been one of a scholar willing to help other scholar . I very much thank him .

I am also greatly indebted to Dr. M.N. Karna of Sociology Department who has extended his help in translating the Questionnaire (Hindi version) into English and also in suggesting useful hints about the research . I cannot forget the help of Dr. Betty Caldwell , Prof of Education and Director , University of Arakansas , U.S.A. in sending me an Administration Manual on "Home observation for measurement of the Environment" (1978). It is this initial jesture which finally helped me to start the work . She deserves great appreciation and thanks from me .

I ought to acknowledge Dr. N.P. Goel of Geography Department with much appreciation the very special assistance he rendered to me in analysing my research data .

I am grateful to my father , Mr. M.G. Lyngdoh and my wife Mrs. O.M. Warjri for their constant help and encouragement in this matter . A special thanks to Mr. W. Phanbuh for his kind assistance and patience for typing my thesis free of cost .

Thanks are also due to numerous friends and well-wishers who have assisted in the work in their various capacities . In particular , thanks to the Mizo M.A. Students of Education Department and Research Scholar<sup>s</sup> who have extended their cooperation in my data collection in the Mizo areas . Thanks to the Khasi friends also from different localities who have rendered their cooperation in this regard . I also send my apology to all my friends for not specifically mention their names here .



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## CHAPTER I

INTRODUCTION :

Parents greatly influence the attitudes , behaviour and character of their children through the types of stimulation they provide and the examples of behaviour they display . Further more , the parents must be able to supply not only the material requirements but also the psychological needs of the child . Out of the biological needs , the most important aspect of child rearing is the psychological needs like , affection , security , recognition , responsibility and others which requires parent's competency in providing the psychological wants . But regarding this psychological aspect , the needs of providing them vary from society to society , or from one culture to another , it depends on the social system which they have inherited whether , Patriarchal , Matriarchal , Bilateral family etc . Because the cultural influences and the traditional child rearing methods play a dominant role in the relationship of parents with their children , . Ralph Linton (1973) states , the individual's personality is shaped by culture , what he actually means is that it is shaped by the experiences which he derives from his interaction with parents , siblings and the environment . Hence , the parent-child relationship is so important that it shapes and moulds the character and personality of a child .

The home is thus responsible for the development of human beings of a superior quality . If the home fails or mis-manages this aspect , we do not know what type of products will it create , perhaps it may be harmful to the society . So a family philosophy is so vital and significant as it gives meaning to the lives , thoughts and experiences acquired by the members . It conditions the quality of a child through a daily interaction with all the members of the family .

Psychologists have been engaged in multifarious problems of parent-child relationship for the past half a century but soon recognised the complexities of such problems and were led to development of theories , sophistication of research strategies and refinement of measuring instruments . However , these efforts were not satisfactorily fruitful .

The past several years witnessed a rather sharp decline in number of studies on parent-child relationship . The situation in India remained still worse . Parmeswaran (1972) surveyed 120 studies on developmental psychology in ICSSR publication and found that only three of them related to parent-child relations . He aptly remarks that "parent-child relationship which has been extensively investigated in the USA , has received little attention from Indian research workers" (Tiwari 1979 ) .

The cultural anthropologists' view of child development places greater emphasis on environmental influences . They believe that the child is a function of the specific socio-cultural forces . They assert that the values and institutions of each culture<sup>l</sup> produce a distinct personality type . A member of the specific society is forced to act in certain ways . Thus , needs are related to specific cultures . Each need is modified to some extent by the culture .

The cultural prescriptions for child rearing , with regard to achievement vary from culture to culture , from social class to social class and from family to family . The cultural prescription for child rearing in some cultures call for gentle handling of an infant together<sup>with</sup> prompt and complete attention to all his needs , where as other cultures advocate rather severely frustrating treatment of infant and young child . ( Naik 1978 ) .

The culture of any society is a changing stream in which cultural continuities and discontinuities are occurring constantly . The point of emphasis here is that the child is the focal point of this recurring relationship between the cultures of the successive generations . Turning to cultural continuity , we see that the child is the carrier and connecting link between the cultures of the succeeding generations . Kirkpatrick (1963) has already emphasised this

point in these words " There has always been some awareness that important social continuities depend upon the parent-child relationship " .

The work of the cultural anthropologists in the past several decades has shown that many forms of behaviour do in fact differ considerably from one culture or society to another . Margaret Mead (1935) a leading anthropologist , has shown quite convincingly that many male-female differences in behaviour which we tend to think of as universal and an inherent part of male and female nature are actually determined through the social learning process and differ widely from one culture to another . Mead examined the role behaviours associated with ( and expected from ) males and females in three primitive societies - The Arapesh , the Tehambuli and the Mundugumor . In the former she found that both males and females are expected to behave in a relatively passive manner similar to our expectations for the female role . Among the Mundugumor , both males and females act in a dominant , aggressive manner we expect of males in our society . Among the Tehambuli , our male - female role differentiation is reversed , that is , the female is expected to act in a dominant aggressive manner while the male is relatively passive and compassionate .

The patterned ways of behaving , of thinking and feeling which we call culture , also influence a child's development by the time he can talk . The influence of culture on child development is seen most clearly in studies of primitive societies that have different child-care practices . In some societies , affection for children pre-dominates ; in other , children experience indifference and in yet others " anxiety provoking " treatment . In one tribe , for example , the baby is a plaything , passed around from one person to another . This sort of teasing tends to develop withdrawn and detached personalities . In another tribe , children are treated affectionately by the adults , who feel responsible for all children and exercise a certain affectionate control over them .

(Strang 1959)

ADLER according to Verman (1982) emphasized that man is motivated primarily by social urges . This is due to the fact that every culture emphasises its specific values which act as a motivating force and determine the behaviour of an individual . Culture influences the basic personality patterns , feelings towards parents , peer groups and opposite sex . Studies here show that some persons are broader in outlook because social environment is powerful , pervasive and dominating force which changes

the character of their biological drives , basic needs and emotions . ( Verman 1982) .

In every human being , drives are clearly manifested right from birth as it is an inherited biological product . There are primary and secondary drives . Primary drives are hunger , thirst , rest and sleep , elimination , breathing activity and sensory stimulation . Sex becomes a drive later on . While the primary drives are not learned the secondary drives are learned . Various learning factors are assumed to explain the effects of secondary drives . In contrast to physiological needs there are social needs or psychological needs .

Maslow (1954) proposed a hierarchical set of five basic needs (1) Physiological (2) safety (3) love and belongingness (4) self-esteem and (5) self-actualisation . The physiological needs are hunger , thirst etc . The safety needs are centered around the requirements of predictable and orderly world . If the safety needs are not satisfied , the individual feels mistrust and experiences a sense of insecurity . When the child has this sense of security and trust in people and the world , he develops affectionate relationship with other people and tries to belong to a wider group than the family . He desires warm and friendly relationships .

He is now able to function well in interpersonal situations . The fourth level in the hierarchy constitutes the esteem needs , the desire for achievement and competence , for independence and freedom , for reputation and prestige . Finally , appears the need for self-actualisation . According to Maslow , this is the highest level of motivational organisation . It refers to a man's desire for self fulfilment , to realise his potentialities . One of the characteristics of such a person is acceptance of himself , another is spontaneity in both behaviour and his inner life , he is problem centered and not egocentric like the insecure person nor is he after seeking credit and social approval from others . (Kuppuswamy 1976) .

The family is the most nearly universal institution in human society . Its universality arises out of a capacity to serve the fundamental human needs of reproduction , child-protection , socialisation of the young and economic functions . The family is a human product , in no sense is it a product of nature . (Weinberg and Dhabat 1965) /.

Families exist everywhere and have existed throughout human existence on this planet . Everyone belongs to at least one family , and virtually everyone lives in one or more family groups .

The family is the very cradle of human groups . Family experience is necessary to turn a newborn infant - a less than human puking , bawling brat with visceral urges - into a full human being with values and standards and the ability to live harmoniously with other people . (Leslie 1967).

Psychologists , educators and sociologists all agree that the family is the most significant single influence on the development of the child . The family is the major environmental influence and remains throughout life the most pervasive of all influences . It is in the family that the child learns the basic norms of the society , he either learns to trust people or to be fearful and uncertain of others . It is in the home that the child first experiences the meaning of love . It is here that he comes to experience the give and take of family life . It is within the family that he imbibes the sentiment of loyalty to the group . Thus , through the relationship with the mother , brother , and sister etc , the child learns of the affective aspects of life .

According to Erikson (1960) , these earliest interaction between a mother and her infant lay the ground work for the child's development of a sense of trust or distrust in the world . Rewarding and gratifying experiences with his mother lead the infant to trust her and others .

In contrast , a mother who is not dependable , does not minister to the child's needs satisfactorily , produces a sense of distrust of her which later becomes a generalisation of the world .

The family through the parents , serves the child and society best when it provides an atmosphere of acceptance , when the child receives love and encouragement . The child should have an opportunity to take on responsibilities and make choices at an early stage in life .  
(Naik 1978 ) .

The basic needs of the child are affection , a feeling of security and recognition . The baby ordinarily received considerable attention and affection from his mother or a person incharge of his care . The importance of this has been stress-ed recently in connection with change concerning child care during early infancy . The child needs to see the same face often so that he may not frustrate by having to adjust to many different people . The home provides for his needs and a child become attached to a person responsible for providing for his needs . There is evidence that the younger a child is when deprived of the sense of security and affection , the more serious will be the effect on his personality . Affection during the first two or three years of life is most important .

The development of a well adjusted personality is not a result of accidents but rather of forces and conscience that are favourable for personality development . If a child is encouraged to participate in social activities where mutual interests are respected , if he is fortunate in being reared in a home where the parents are well adjusted , if he is given a reasonable amount guided liberty , rather than authoritarian control , he will probably develop desirable personality traits . But if his life is circumscribed with limited activities and superficial satisfaction , he will be able to respond to a well balance programme of living when he reached maturity . The roots of most inferiority feelings are laid in the insecurities of childhood . The growth of personality begins in the cradling practices of the home . The child may be truthfully said to be a part of everything that he has experienced . The attitudes of the parents , the values and pattern of the home , his class membership , composition of his playmates , the nature of community , the quality of the school he attends and his own constitutional make-up are factors that operate in an interrelated manner in affecting the growing personalilty . (Garrison 1960) .

Personality adjustment refers to a harmonious relationship between the person and the environment . Gates (1963) say that the term adjustment refers both to a 'process' and a 'state' . A person feels adjusted when his needs , physical , psychological and social , are satisfied . These needs may be in the field of home , school and society to which an individual belongs .

Adjustment is an important personality factor which influences the relationship to others . The adjusted individual is said to be mentally sound , who seems to be happy in every walk of life . On the other hand , a mal-adjusted individual is disturbed with marked failures in life and unsatisfactory relations with others . (Singh, Sinha and Mookerjee 1982) .

Way and Adler (1956) report that the variation in adjustment in different aspects of life shown by a child will contribute much by the type of family . These studies show the importance of family in affecting the adjustment of individuals . Better adjustment in all levels of life is possible , if the child's family climate is satisfactory .

Parents are assured to function as a model for the child's adjustment to life , particularly in home .

If the parents are not well adjusted they will give the child a poor model to immitate and this is likely to lead to mal-adjustment similar to that of his parents . (Phillips 1951) .

A mother who possesses the personality characteristic of emotional security in herself would produce an emotionally secure child (Cederquist 1948) . The well adjustment family relations and normal attitude of parents give the child an assurance of stability , security , emotional maturity and ability to adjust to new or unforeseen circumstances (Robertse 1958) .

According to Beena shah and Lakhera (1986) , the insufficient fulfilment or unfulfilment of the psychological needs e.g. security , affection , protection etc from the side of the parents , create behavioral problems among children which ultimately en-hance their level of mal-adjustment in the area of home , school , society and emotion etc . The authoritarian , dominant and aggressive parents also arose conflict in the minds of their children . Therefore , the parental attitudes and type of infant care determine child's level of home adjustment because psychological and psycho-emotional development of children depends upon their child rearing practices .

Bansal (1973) studied the adolescents of high caste Hindu and scheduled caste and found that the high caste Hindu boys were better adjusted in the areas of home , school , social and emotional as compared to the scheduled caste Hindu students . In a study of adjustment processes of teen age girls of tribal and non-tribal cultures , Srivastava , Saxena and Kapoor (1978) reported that in the area of home adjustment , tribal girls were found to be significantly well adjusted than their non-tribal counterparts . The high score of tribal girls in the area of home adjustment may be attributed to their well-adjusted family relations . Hence , child-rearing attitudes of parents are important in influencing the home adjustment of children . Studies of Schacfer and Bell (1977) , Saxena , Agrawal and Singh (1977) appeared that the type of infant care determines one's level of home adjustment and the psycho-physical development . Better child rearing practices will lead to better home adjustment as well as psycho-physical development of children . In other word , it may be said that the parent-child relationship is the paramount indicator of the different aspects of adjustment .

The studies by Mc Clelland (1964) in his book "Achieving society" give revealing findings . He predicted that the future development of any country will depend upon

the present level of achievement motivation of the youths at the given moment . This is so , because if the youths of a country are highly motivated , they , after fifteen years , will occupy high positions as decision makers in the country and lead the country to progress .

The need for achievement (n Ach) , commonly known as achievement motivation , has been defined as "the striving to increase or keep as high as possible one's own capability in all the activities in which a standard of excellence is thought to apply and where the execution of such activities can either succeed or fail" . (Heckhausen 1967) . Mukherjee (1965) states that the need achievement is characterised by a desire to attain a high standard of excellence and objective accomplishment , to increase self regard by successful exercise of talent and to select tasks which are difficult and complicated . Mc Clelland (1953) defined Achievement motivation as a concern for excellence in performance as reflected in competition with the standard set by others or oneself , unique accomplishment or long term involvement . It is a competitive spirit which forces the individual to attain higher and desired goals .

The family variables and their relevance to motivation development in children is reported among others by Rosen (1955 , 1956 , 1961 ) Norman (1968) and Sewell and Shah (1968) . Parental values like emphasis upon standards of excellence in achievements of children and actual parental involvement in children's performance are reported as determining focus in achievement training of children (Losen 1955) .

Winterbottom (1953) found that the early training in independence and mastery contributes to the development of strong achievement motivation . Garza (1969) after interviewing Negro and white mothers of boys studying in V grade found that the training for achievement is related to the child's level of n Ach .

Again according to Winterbottom's results , the mothers of the children who are high in achievement motivation differs from the mothers of those who are low in it . It is of course a known fact that there are many differences among different cultures respecting the age , methods and severity of independence training ( Lyngdoh 1975 ) .

It is generally recognised that Japanese parents give their children less sufficient independence training at home , especially in their early years than the



American parents . Then again , parents of children who showed high n Achievement scores are anxious to let their children get a good occupation and a position in future . It was therefore assumed that these parental attitudes would be strongly reflected in their children's high n Achievement scores .

If we are concerned about children's feeling of adequacy , self worth and esteem if we are solicitous of their needs for security and affection , if we treat them with dignity and respect , we will have provided them with the basis for healthy physical and psychological development . (Brunk 1975) .

The preception of homelife by Khasi boys and girls as identified in the study of Warjri (1978) showed significant results . The Khasi girls usually possess a strong sense of belongingness with the family as compared to boys . In otherwords , girls showed a positive tendency towards belongingness with the family while boys on the otherhand are negatively thinking about it .

The family occupies the first and the most significant place for the development of the child . In fine it may be said that for the child , home is the most safest and secure place . In home situation , he needs security and love from parents . He needs harmonious relationship and a well balanced attitude on the part of the parents . (Verman 1982) .

Parents must have the feeling that their children are valuable , that they are good , that they can do things . Without such feelings of self worth and self adequacy their development will suffer . When we treat children as second class citizens who should be seen and not heard , who can be interrupted but who cannot interrupt , who are given chores but not responsibility , whose contribution we accept condescendingly , we do not foster positive self images . If we want youngsters to grow up being capable , independent and dignified people , we must treat them as such while they are learning who they are . (Brunk 1975) ,

Time and attention alone will not be enough unless we give a child our love , our respect and our faith .

The slum children have suffered rejection , we must let him experience acceptance . He has low expectations , we must help him to set high ones . He has concluded he cannot learn in fact does not want to learn and finds learning distasteful , we must show him that he can excel , that learning is fun , so that he will want to learn . Today he trusts no one . We must be the kind of teachers he will trust and through trusting us , he will come to trust others . He will then no longer be separated , he will belong . It is this sense of belonging that is vital to national solidarity , to national strength , both at home and abroad . (Brunk 1975) .

Parents who have high and often unrealistic ambitions for their children , which is often found among middle class parents , are likely to make their children feel insecure and unaccepted when they fail to live up to parental expectations .

Parental attitudes toward their parental responsibilities and of methods of child-training are likewise important factors in determining parents relationships with their children . Parents who cling to the traditional concept of the parental role , which includes

exercising considerable restraint over the child to guarantee that he will be successful and avoiding too much love and affection for fear of " spoiling the child " , produce an unfavourable home climate for good parent-child relationship .

Children of dominating parents are likely to be shy , anxious , fearful and submissive or rebellious and antagonistic toward anyone in authority . The child who is overprotected at home will develop into a dependant individual , who feels insecure and unable to cope with the independence which other children handle successfully .

Children approve parents who are companionable , loving , affectionate , understanding , good natured , sympathetic , interested in them and their affairs , concerned about doing all they can to make the home a cheerful place .

Family is regarded as the primary group of social interaction and hence , is important in understanding child development . Therefore , if the family ties are one sided , it may affect the growth and development of that particular child .

Symonds reported that the accepted children engaged themselves predominantly in socially accepted

behaviour whereas , the rejected children manifested a number of unaccepted behaviours . A child who is rejected develops feelings of insecurity and inferiority , he has a low perception of himself , as a result , a low view the parents have about him (Kuppuswamy 1979) .

According to Emerson , affection is probably the most important human emotion . We all want to be loved and respected by others . Children too , want to be loved and respected by others especially by their parents and teachers . Affection develops in a child a feeling of being wanted . Children who are not loved and respected by their parents and teachers suffer from a sense of insecurity . (Brar 1981) Raj Guru's (1971) study reveals " that the delinquents possess a higher index of insecurity than the non-delinquents " . The study of Saran (1970) also found that expressed love from parents has a positive effect on a child's social adjustment .

The youth derives status in his own eyes from the recognition that his mother and father are pleased to give him . It implies that through dress , speech , interest and spending behaviour , the adolescent tries to create an image of himself as a member of the family environment (Roger 1972) . Status is closely associated with affection

which has a great influence to mould the character and development of the adolescents .

In the study of Warjiri (1978) it was found that Khasi boys did not experience a sense of belongingness in the family to the same degree as did their sisters . It was also found that boys did not possess and enjoy the same status at home as girls did . Parents preferred to delegate family responsibilities to daughters than to sons .

One of the greatest assets of home is the affection which children experience , when a child is loved for what he is , he is developing a confidence that he is significant and worthy and that he can trust friendly world . If on the other hand , he is without this affection , he is likely to develop hostile and pessimistic view of the world and even towards himself . Child development literature stresses affection as being of prime importance (Garrison 1975) .

IMPORTANCE OF THE STUDY :

Parents who have high and often unrealistic ambitions for their children , which is often found among the middle class parents , are likely to make their children feel insecure and unaccepted when they fail to live up to parental expectations .

Parental attitudes toward their parental responsibilities and <sup>to</sup> the methods of child-training are likewise important factors in determining parents relationships with their children . Parents who cling to the traditional concept of the parental role , which includes exercising considerable restraint over the child to guarantee that he will be successful and avoiding too much love and fear of 'spoiling the child' , produce an unfavourable home climate for good parents child relationship . (Lazarus 1961)

Children of dominating parents are likely to be shy , anxious , fearful and submissive or rebellions and antagonistic toward anyone in authority . The child who is overprotected at home will develop into a dependent individual who feels insecure and unable to cope with life . In other group , children approve parents who are companionable , loving , affectionate , understanding , good natured , sympathetic , interested in them and their affairs , concerned about doing all they can to make the home a cheerful place . (Hurlock 1959) .

Therefore , after observing the facts mentioned above , one could see the vital role play by the parents in relationship with their children . It is undoubtedly that the parent-child relationship is so significant in a today's world .

THE STATEMENT OF PROBLEM :

The Khasi society following the matrilineal system has evolved certain unique features of culture and tradition of its own which is quite different from other tribal and non-tribal societies in India . Their social system with its emphasis on matrilineal family structure has built in mechanism to favour girls with property rights and family responsibility . Under such conditions , there can be differences between sons and daughters in relation to their perceptions of family as a primary group of interaction . It is also likely that parents will handle the daily requirements of sons and daughters differently because of the built in bias in the Khasi social system in favour of daughters . On the contrary , the parent-child relationship amongst the Mizos who follow the patrilineal system may show differences in the pattern of upbringing of children .

This cross cultural study aims at comparing the two social systems (i.e. the Khasi and the Mizo) and how these two systems affect the upbringing of boys and girls , education and their adjustment . The purpose of the study is to compare the

perception of Khasi and Mizo children towards their parent-child relationship , education and their adjustment .

THE KHASIS:THEIR FAMILY LIFE :

The Khasis and Jaintias , share a common matrilineal tradition under which descent is reckoned in the female line and the children belong to the clan of the mother . The women not only have a right to property but also have a right to choose their own life partners and to remarry after widowhood . The birth of a baby girl is a happy occasion in a Meghalaya household . There is no discrimination against girls in terms of education and employment . (SAARC , booklet 1986) .

According to Bareh (1967) , woman and not man inherits the property and even sons receive nothing except certain gifts which should be returned back to the mother's house on their death .

"The social , cultural , political and economic set up of the race is based on a matrilineal system" . According to this system , the children belong to the mother and the mother belongs to her mother and her family , through mothers to the mothers to the common ancestress . Hence , no Khasi child can be illegitimate child , whether the mother bore the child from the husband with whom she has been formally married or not . The child by right of birth has claim on the family to which his mother belongs . This being the Khasi idea of relationship ( Lyngdoh 1972).

The most remarkable feature of the Khasi marriage is that it is usual for the husband to live with his wife in his mother-in-law's house and not for him to take his bride to his house , as in case of other communities .

(Gordon 1975) Divorce is very common in Khasi society . Men are usually blamed and condemned by the society if divorce takes place , while women are justified and sympathised .

#### THE MIZOS :: THEIR FAMILY LIFE :

The Mizos practice the patriarchal system in which men are regarded as economic assets and women as liabilities . The birth of a son is therefore warmly welcomed and that of girl is disappointing . At the time of marriage the parents of the groom will have to pay the price for the bride which varies from time to time and from place to place . In traditional Mizo home , the brides were expected to do all the household chores . This high expectation the parents of the groom had on the bride , and her inability to live up to it , would sometimes cause a tense atmosphere in the family , even to divorce in some cases . Divorce is very common among the Mizos .

The Mizo family is generally nuclear now a days although small joint families with one or two generations are still found in some places .

Heirship goes to the youngest son in the family who shoulders the responsibility of looking after his parents and sisters . Other sons in the family , on getting married are expected to start new homes of their own , but only after a certain period of stay with their parents . A large joint family is regarded as respectable . This idea leads the sons to stay with the parents even after three or four years of marriage .

In traditional Mizo society , the status of women was very low and they had little or no say in the family and society . There is a wellknown saying which reveals the low opinion men had of women ."Women and crabs have no religion" . Another saying "The wisdom of a woman does not go beyond a well" which means that women folk are only concerned with domestic work and they cannot think beyond their immediate needs .

Among the Mizos the condemnation and in case of adultery had gone to female side only . Adulterous women were looked down as extreme offender and sinner while her partner was justified and not punished .

#### SCOPE OF THE STUDY :

Rearing children is an age old behaviour in all societies in the world . However , the manner in which they are brought up differ from culture to culture , society to

society within the same culture , family to family , and even person to person in the same family . Psychologically , child rearing practices are not only the procedures of supplying the materials and basic needs of the child but it is a continuous flow of interaction between the growing child and the caring adult . The child rearing practices which are very important in bringing up children are mainly determined by the traditions existing in the particular society .  
(Patnak 1979) .

In various studies in the past no distinction was made between training of boys and girls in the various cultures studied . However , one large scale investigation (Barry , Bacon and child , 1957) using the Yale cross-cultural survey files to compare the child rearing practices in several societies , found that boys received more achievement training in most of these cultures while girls were given more obedience and responsibility training . This finding is congruent with those of several investigations of child rearing within the U.S. such as that by Sears , Maccoby and Levin (1957) .

In another study by Goswami (1976) among the Jaintias of Meghalaya it was revealed that most parents were

following the outdated methods of child rearing which are based on superstitious beliefs and customs. Girls among the Jaintias were considered assets in the family while boys were considered as a liability. Girls were trained more to shoulder responsibilities. Boys were neglected and felt inferior.

Majority of parents in Jaintia Hills have reported that obedience to mother seems to be learnt earlier by children than obedience to father. The child usually complies with the mother's commands quickly. This is associated with the fact that the mother is backing up command or request with love, affection and sympathy. Because of the matriarchal set up of the family which is prevailing in their society, the woman or girl receives high status and position in the family and the community. Consequently, parents emphasis more on girls' education and training compared to that of boys. Mothers expect obedience from children, but more so, in respect of daughters, for they would remain at home and inherit the property. Hence, the most important factor that contributes to the oft reported differential treatment of boys and girls is a cultural one (Goswami 1976).

In three communities in the South Western U.S.

differences in authority patterns have been shown to have an interesting effect . In one group of Mormon origin the father is clearly in authority . In a second group of immigrants from Texas , matters of importance are discussed between father and mother , and thus authority can be said to be shared . In the third group , the Zuni Indians , the authority in the household is vested in the grandmother . When pre-adolescent children in these groups were asked , " If a magic man could change you into a mother , father , a brother or a sister , which would you choose to be ? " Most children chose to be a relative of the same sex as themselves . Several Mormon girls , however , choose to be a brother and several zuni boys chose to be a sister . No cross-sex choices were made by the Texan children . Thus the authority structure of the household seems to influence sex preference . (Whiting & Whiting 1970) .

Studies of three primitive cultures in New Guinea show striking personality contrasts . The mountain dwelling Arapesh tend to emphasize quite gentle , submissive , cooperative personalities . Among members of another New Guinea tribe , one finds almost the direct opposite . The ideal of the Mundugumor , a river dwelling people , is violent aggressiveness . "Both men and women approximated to a personality type that we in our culture would find only in an undisciplined and very

violent male". Both sexes are expected to be violent ,  
 competitive ,aggressively sexed , jealous and ready to see and  
 avenge insult , delighting in display , in action , in fighting .  
 And still a third culture , that of the Tchambuli tribe , the  
 sex roles are reversed as compared to those found in America .  
 Women of this tribe are the dominant personalities . Men play a  
 less responsible role and are the emotionally dependent partners .  
 Such seal property as men actually own is received from women  
 in return for languishing looks and soft words .

According to Lyngdoh (1979) , states that by  
 nature , males are more violent and aggressive whereas females  
 are endowed with virtues of sympathy ,love and tolerance . But  
 contrary to this , the females of the Khasi-Pnar community have  
 become more aggressive and violent and the males have become  
 progressively more tolerant and have consequently been reduced  
 to a secondary position in the society .

Hence , societies differ tremendously in the  
 structure of the family and the characteristic orientations of  
 parents towards their children , and such variations have direct  
 consequences for the shaping of the individual . Family organisa-  
 tion in different societies show a wide range of variation . For  
 example , in some societies families are patrilineal , the male  
 line of descent determining the clan membership and often the

residence , wealth , and social status of the family . In other societies families are matrilineal , the family 'position' being related to the female line of descent . In still others , families are bilateral , the lines of descent of both parents contributing to the family's clan membership and status . (McGrath 1964) .

Home factor studies in some of the past researches on the personal and social development of adolescents have revealed considerable evidences that satisfaction related of the basic needs for belongingness , security , affection and status met during the early life is important . (Garrison 1975) .

Therefore , the present study was an attempt to investigate the parent child relationship amongst the Khasi and Mizo representative communities and the factors examined were affection , aggression , security , status and education as perceived by both the Khasi and Mizo children . The adjustment of Khasi and Mizo children was studied and the variables examined were social , emotional , finance , home and school and this part formed the section 'A' of chapter V . The level of achievement motivation of Khasi and Mizo children was incorporated in chapter V as section 'B' .

Definition of the terms :

Matrilineal - Pertaining to , based upon or tracing ancestral descent through the maternal line (mother) .

Patrilineal - Relating to , based on or tracing descent through the male line (father) .

Limitation of the Study :

The study was confined to a sample of 100 christian families of which 50 households belonged to the Khasi matrilineal tribe and 50 households were Mizos (patrilineal community) . The sample of the study was generated from 8 villages of greater Shillong . Villages with high concentration of the Khasi and villages with high concentration of the Mizo population were included in the study as it was felt necessary that representative living style of the Khasis as well as that of the Mizos would be reflected clearly in such places . The questionnaires used in the study were administered only to those selected families with both sons and daughters in the age group of 10-17 years . From each selected household , a boy and a girl were approached to record their perceptions towards their parent-child relationship , education and their adjustment .

Objective of the present study

1. To study the quality of Parent-child relationship as related to affection , aggression , security , status , educational facilities and encouragement in Khasi (a matrilineal society) and Mizo (a Patrilineal society) Societies as perceived by children .
2. To find out the level of adjustment in the social , emotional , financial , home and school areas of children from Khasi and Mizo societies .
3. To find out the relevance of parent-child relationship in the Khasi and Mizo societies to the different aspects of adjustment of their children .
4. To find out the relevance of Parent-child relationship to Achievement Motivation in Khasi and Mizo children .

CHAPTER IIReview of related literature :

It is commonly accepted now that the teacher cannot understand the children without some knowledge of their homes . Yet a teacher may have no knowledge of the homes of most students . What are the essentials of psychologically good homes ? Two are outstanding : First , the home should give the child affection and security . Second , it should help , not hamper the child in achieving belongingness and status in child society . Whatever , its other shortcomings , if a home does these two things it is almost certain to be a psychologically good home .

(Home influence on personality and adjustment of children .)

The influence of the home is pervasive and often shows itself in ways that have no apparent relationship to the home situation . Thus , a study compared children whose parents were decidedly fond of them (with children) and whose parents showed lack of affection or rejection . Children in the first group more often slept soundly , kept their clothes neatly , worked well with others , were attentive and popular , liked school , the 'rejected' children smoked , sought attention ,

boasted , were classroom nuisances , had younger companions , were emotionally unstable and antagonistic . Children of dominating parents were neat , courteous , docile , children of over indulgent parents had food fads and poor table manners , were aggressive and disobedient , lacked interest in school , but were self-confident and expressed themselves well .

Personalities are not born , they are formed and developed in the socialising process , through the Child's interactions with both parents and with siblings . This process does not suddenly cease when the child becomes an adult , it continues throughout life . It is the family's behaviour that specifies what the child shall do , or may do to achieve acceptance and happiness . Since the child's early social experiences are mainly with his parents , it is they who play the dominant role in moulding his personality pattern . (Kharkongor 1978 )

There is some evidence that children tend to see themselves as their parents see them , their view of themselves is influenced by what they believe to be their parents' view . When they perceive that their parents' view are not in accord , i.e. when they perceive that their father sees them in one way

and their mother in another , their adjustment suffers (Wyllie 1961) .

Studies have revealed that children and young adolescents acquire patterns of behaviour similar to those of family members . Living with parents who are nervous , anxious and lacking in a sense of humour makes children highly nervous and subjects to frequent out-bursts of temper . By contrast , children with warm , affectionate interested parents usually become social and gregarious people , showing an interest in , and an affection for persons outside the home as well as for those within it ( Hurlock 1974) .

The importance of the home to the child's feeling of security has been emphasized by Bossard and Boll (1956) . "Home is the place where the child comes back to with his experience . The stage to which he returns to parade the glory of his achievements , the refuge he finds , in which to brood over his ill-treatment , real or fancied . Home in other words , is the place to which one brings the everyday run of social experience to sift , to evaluate , to appraise , to understand or to be twisted , to foster , to be magnified , or ignored as the case may be .

Investigations (Brar 1973 , Singh 1975) , carried out to see the level of adjustment in tribals , other than Santals , however , revealed that the tribals , in comparison to non-tribals have acute problems in adjustment . (Kumari 1977) has shown that in comparison to the non-Santals , the Santal students are educationally less adjusted . Similarly in another study of Kumari (1979) Santal students have been reported to have significantly more adjustment problems in the areas of "home" and "education" .

In another study by Singh , Sinha and Mookerjee (1982) it was found that the Santal students are less adjusted at 'home' as compared to the non-Santal students . Moreover , the study indicated that in comparison to non-Santal students , the Santal students are superior in social adjustment . The Santals are significantly inferior to their educational adjustment as compared to the non-Santal students .

In a study of adjustment processes of teen age girls of tribal and non-tribal cultures , Srivastava , Saxena and Kapoor (1978) reported that in the area of home adjustment , the tribal girls were found to be significantly well adjusted than their non-tribal counterparts . The high score of tribal girls in the area of home adjustment may be attributed to their

well adjusted family relations .

Bakwin and Bakwin (1940) , revealed that the normal attitudes of affection and the abnormal attitudes of over affection , under affection etc play important roles in the development of adjustment quality in the areas of home , health and emotion . Similarly Watson (1957) and Robertson (1972) found that permissiveness helps in better home adjustment .

Mummery (1954) , Watson (1957) and Robertson (1972) reported the effect of permissiveness and restrictiveness controls of mother upon the adjustment of child . They found that permissiveness helps in better adjustment in home , health , emotional and school areas . Marfatia (1973) found that lack of parental love , over strictness or over disciplinarian attitude specially that of father are some of the causes responsible for mal-adjustment among the adolescents in various areas of home , school , and emotion .

Mehta , (1969) conducted a study on problem children and found that mal-adjustment of children in school was due to harsh , dominating and indulgent attitude of parents . He again , revealed that lack of punctuality , carelessness and slackness of parents appeared to influence children by making them irregular , defective and dishonest

in school work .

A study regarding parental treatment and child's adjustment in school was conducted by Lavoic (1978) . They reported that children who feel free to confide with their parents , showed better adjustment than their counterparts who do not feel free to confide with their parents . Seth (1956) , Bandura and Walters (1970) , Dubey (1971) and Gary (1978) studied the school adjustment of children in relation to their family climate and found that the parents of unadjusted students had given them insecurity , rejection and monotony due to which these students failed to do satisfactory work and adopted the criminal tendencies/).

Home influence on achievement and achievement correlates .

Parental attitudes influence the way parents treat their child and their treatment of him , in turn influences his attitudes towards them . Fundamentally therefore , the parent-child relationship is dependable upon parents' attitudes . Parents do influence his attitudes towards school in general , but they have a profound influence on his attitudes towards education , towards studying , towards different subjects , towards his teachers and towards his achievement activities .

This is borne out from several case studies (Naik 1978)

Data of the case study - ABCD reports that when the parents show an interest and favourable attitudes in the child's schooling and pride in his achievement , he usually tries to do "best" to his capacities .

In contrast , data of the case study EFGH indicates that when parents are indifferent towards their child's study , he is indifferent too .

Regarding the specific area of academic achievement development , case study-data reports that parents' attitudes towards child's education may influence their behaviours with their child in every day achievement experiences . In other words , the value the parents hold for education was expressed in their behaviour with their child , chiefly in academic achievement area . For example , the higher the value placed on education and on academic achievement , the more the parents participated with their child in academic pursuits and promoted their child towards academic achievement activities and accomplishment .

Some of the parental negative feelings about education unfortunately foster , often unconsciously , unfavourable attitudes in their child . Such parents reject school , show little or no interest in their child's studies

or home work . They pass unfavourable 'comments' , 'remarks' on the role of teachers and criticise severely their teaching techniques and interaction with pupils . The parental unfavourable attitudes , in turn , influence the child's attitude and ultimately making it difficult for him to approach scholastic achievement with enthusiasm . Here parents put little value on education , the children know that academic success will bring little approval and affection . They slip into the habit of under-achievement because they have no real motivation to do otherwise . (Naik 1978)

In past researches (Gilmore 1977) the high achiever's home has been found to be characterised by a strong , warm and ompathic relationship between parents and children as well as by good communication among family members . High achievers have also described their parents as affectionate , approving and trusting and encouraging without being pressurising . Both hostility and extreme dependence have been generally absent , the children have usually accepted their parents , standards but within a democratic atmosphere . Most important in these homes has been the role of the father as a respected , effective and 'instrumental' leader .

The under-achiever's family environment (Morrow and Wison 1977) has been found to be quite different from that of high achiever . It is typically characterised by rejection , physical punishment , varying degree of indifference , ambiguity , parental conflict , sterility in affection and meager communication . The father is often verbally unrewarding and indifferent . Conversely , the rejected insecure child who is the product of indifferent , uncaring , permissive and unfeeling parents is handicapped in the modern world . (Osuala 1981) .

According to Tiwari (1979) parents accept their children , both dropout and non-dropout more when family size is large than when it is medium , but reject them when it is small . Parents accept their dropout children ~~en~~ more when family size is small than when it is medium . Moreover , parents having large families reward their dropout children significantly more than those having small families do . No such significant difference is found for non-dropout children .Parents having large families encourage their dropout children significantly more than those having small families do . No such significant difference is found in their relation with non-dropout children .

In a study on child in Home and School , Aphole (1962) reveals the following results (i) there was no uniformity in child rearing practices in the sampled families . (ii) Highly educated advanced caste families belonging to rich and middle class brought up their children in ways different from the practices prevailing in uneducated or slightly educated poor scheduled caste families . (iii) In the advanced families (a) parents were keen to give the children some elementary education at home after which they were admitted to the pre-primary or primary schools at the proper age . (b) Attention was paid to the extra curricular activities of the children and various recreational facilities were made available to them (iv) Children in lower strata families were brought up in all sorts of difficulties arising out of poor economic condition and cultural backwardness and in these families , (a) there was hardly any arrangement for education of the children at pre-school stage , and the progress of school going children was not properly watched , (b) mostly the children did not have any help from their parents in their studies , while slightly better families appointed teachers to coach their children and (c) parents did not appreciate the value of play activity in the physical and mental development of children .

Rath (1972) in his study on the cognitive and classroom learning of the primary school children in Orissa , revealed that the Brahmin children were younger by 9-10 months and were the most intelligent , closely followed by the scheduled tribe children . The tribal children were ambitious and vigilant . The Brahmin children were consistently better in verbal abilities and concept formation .

N.V. Tirtha (1967) finds that accessibility to 'apex' institution is correlated to education , occupation and income of parents . The eight field studies in the sociology of education reported in the work offer some data on the extent to which the financial status of the family affects a student's chances for education . These studies also indicate that educational background of father is related to accessibility to higher education - more professional college students have college educated fathers as compared to students from non-professional colleges . Similarly , a very high percentage of college girls have college educated fathers indicating that it is mainly the girls from educationally advantaged homes that have access to higher education .

Child rearing is the attitude of the parents , towards the child that determine how well and how poorly he will adjust at home and outside the home . There are marked

variations in the child-training methods used by different social classes and by different parents within the same social classes . Parents who are better educated tend to be more permissive in child-training than are those whose education has been limited . (Shah and Kulshrestha 1979) .

In India parents' reluctance to send daughters to school may be an important factor in wastage and stagnation in the education of women . Parental reluctance , in turn , may be correlated to social factors . The accepted role and role expectations about women are likely to affect women's education in many ways . For instance , the expectation that grown up girls should help their mothers in household chores legitimizes the situation in which school going girls are made to stay at home when there is a need for household help in the family . The feeling that women will never be the major earners for the home , and that they may not support aged and needy parents , is another factor that makes for indifference towards a girl's regularity and performance at school . It may also make for a situation in which the boys in the family are likely to get a preference over girls in the matter of education if the financial resources of the family are limited . Parents in India are reluctant to send girls to co-educational schools (Chitnis 1974) . These sex differences

exist inspite of the general global trend expressed by Freda Brown (1875) in her article 'Our duty to the children' that "all parents aspire for a happy and secure future for their children . They want to give them a good education and protect them from the unexpected hazards of life" .

Home influence on development of achievement motivation .

In recent years , much attention has been devoted to the study of Achievement Motivation and its probable correlates especially in the United States and Germany . As a subject matter of importance in personality dynamics , it finds a place in the works of Adler (1972) . Adler's concept of 'Inferiority Complex' , 'Masculine Protest' , and 'Striving for Superiority' all point to the gratification of achievement needs as an important goal of human behaviour . Irwin (1935) also emphasis-ed the importance of human experience . He was among the first to study the 'upward striving' nature of human achievement aspirations and behaviours . Murray's conception of personality is the idea of a hierarchy or configuration of basic psychogenetic needs or motive . It was he who first used the term Achievement to refer to Achievement needs . (Goswami 1986)

Singha (1967) in his study of Post-Graduate students found boys showing higher n achievement than girls . Desai and Trivedi (1972) conducted research on Achievement motivation and came out with the same results . Chokshi (1973) too reported that boys have higher n achievement than girls .

However , the above findings have been contradicted by some researchers . Lyngdoh (1975) using a sample of college students from Meghalaya also found that girls showing significantly higher n achievement scores than boys . Gokulanathan (1979) also finds support to the findings of Lyngdoh .

Gokulanathan (1972) found tribal high school children showing high n achievement than the non-tribal children . The study also revealed a similar trend of difference between rural and urban children . However , the rural based boys showed no difference in their level of n achievement whereas the urbans did . The tribal boys who had migrated from village to urban area and was studying in some urban based school showed significantly greater n achievement than his non-tribal counterpart . An earlier study at NCERT (1970) obtained similar trends in favour of tribals .

Sinha (1967) in his study of Post-Graduate students in psychology found that boys were high in n Achievement than girls .

Minigione (1965) found in one of his studies of Negro population that Negro girls scored significantly high in Achievement than Negro boys .

In studies like those of Bruckman (1966) and Desai (1970) no sex differences were found in Achievement . In Bruckman's study , boys and girls were found to be equally achievement oriented , and in Desai's study , boys and girls both showed , verbalisation of greater number of TI stories than UI stories . Patel (1971) took up the case studies of highly motivated and lowly motivated pupils from one grade and found that highly motivated pupils generally fix up the moderate goals , while the low motivated pupils generally fix up the lower level goals .

Rosen and D'Andrade (1959) found that parents of high achievers selected more difficult tasks for boys to do , these boys performed best on the tasks and made fewer requests for aid . The fathers , set high standards but gave warm , non-directive help . The mothers also set high standards but were warmly demanding and urging without being specific in their demands . (Rosen 1962) conducted a similar study in Brazil , and he found the predominant family structure of male authoritarianism and maternal indulgence produces very little achievement motivation in young boys .

Parent-child-relationship in the matrilineal families .

The Tonga : Elizabeth Colson (1974) gives a description of the life in families of the Tonga of Northern Rhodesia . In these families if children live with their father there is usually a warm affectionate relation between them while the children are still young . As they grow older , this relation alters . The daughters are drawn in the activities of their mother and older sisters almost as soon as they can walk . They eat with the women and begin to be trained for their future work . Discipline is usually left to the mother , who is in direct charge of their work , but despite this she becomes their confident and mentor and a more formal relationship develops with the father . Small boys remain longer in close association with their father , since , by the age of four or five they are drawn into the eating group of the men . But the affection between father and son is soon subject to a severe test which begins when the boy starts work as a herdsboy .

Women gave only a single shrill at the birth of a boy but shrilled mightily when a girl was born , for it was daughters that a women found security for her old age . Women

get a certain grām satisfaction from the thought that their children are more attached to them and their matrilineal group than they are to their father .

The Navaho tribe occupies the north eastern part of Arizona and part of New Mexico . A Navaho matrilineal clan consists of a category of persons who regard themselves as member of a named , matrilineal , exogamic unit , membership being ascribed by birth .

A mother in this group may discipline her immature children , has authority over a resident married daughter , and expects her non-resident , as well as her resident sons , to respond to request for their services .The mother has a good deal to say about her daughter's day to day work . The relationship is conceived of , and seems to be both strong and intense for sons and daughters . Respect seems to be taken for granted , rather than enforced , and mild joking is permitted . The mother is the focal point for the children .

There is no conception that father cannot discipline his children because they belong to another matrilineal unit . He may use wife's father or wife's brother for supplementary serious discipline , and both of these kin have independent rights to restrict and verbally chastise a child on their own

initiative . The father is commonly mentioned by sons as the primary source of their instruction in technology and values , mother's brother is almost never mentioned in these connections . Probably a father's authority over his sons is more weakened by his son's marriage than is the case for the mother . If the father and mother remain married , the mother's requests for assistance from her married sons also serve the father . The married daughters are more directly under her mother's control than her father's . At present , there are conflicting patterns of inheritance , formally the bulk of property went to matrilineal kin , but it is likely that own children will be more and more favoured as time goes on . (Aberle 1974) .

The Truk : Just east of the center of the Caroline Island .

Father and mother are primarily responsible for the socialization and care of their children . Authority and the right to discipline lie in the hands of father and mother primarily . But when the child reaches puberty , the father's authority ceases , as does his right to discipline the child . A women's brother may interfere with his sister and her husband in the matter of discipline .

The relation between father and daughter becomes constrained when the daughter reached puberty , so that the father is , as the Trukese put it "taboo from setting himself above" his daughter . He must not use "fight talk" in her presence , must not speak harshly to her , may not refuse a request she makes and should avoid her presence . He also must not stand in her presence or more precisely , he must not be physically higher than she , so that if she is seated , he must crawl or crouch in passing . Crawling behaviour is no longer practised , but the other forms of avoidance are .

Although a man not "fight talk" , speak harshly with his sons or consistently refuse his request , there is no avoidance nor are any of the more extreme forms of respect behaviour required . Relations between mother and son are marked by none of these restraints except that she must not use fight talk with him . A woman is under no restraint with her own daughter' . (Schneider 1974) .

The Trobriand islands are located north of the eastern tip of New Guines .

According to native theory , a child is conceived to be solely the product of the mother , since , the role of the genitor is not recognised . The child 's clan and sub-clan affiliation is determined by the relationship to

the mother . There is close contact between mother and child and a warm , affectionate relationship seems to be established . Discipline is very moderate , according to Malinowski , the mother does not deliberately punish the child in order to improve its character .

A daughter will inherit any titles or positions which her mother may hold . While the daughter is living at home she helps her mother in the various duties of the household . At marriage the daughter leaves her parents' home and village . A daughter may always return to her mother's house if she leaves her husband' .

Since , the Trobrianders do not recognise the function of a genitor , he is regarded as an "outsider" since the children belong to the lineage and sub-clan of his wife , their mother . There is no mention of a father in Trobriand mythology . The father however , does play an important role with reference to his children . He shares fully in their care-feeding them , playing with them , washing them and looking after them around the house . A father shows deep and genuine affection for his children and he appears to them as a loving and protecting figure . The father has some disciplinary functions toward the children , but his exercise of discipline is kept to a minimum .

The father acts as a representative of the mother but with considerable independence of judgement in deliberations about his daughter's marriage . He grants approval or rejects the daughter's suitor . The father may take the initiative by asking a boy to marry his daughter . He cannot object , however , if his wife's brother asks for the daughter on behalf of his son .

The father-son relationship is characterized by strong affective bonds . A father tries to give his son as many advantages as he can . Almost all fathers will do as much as they can for their sons and will desire to keep them in their villages , but it is men of rank-chiefs and headmen who are usually most successful in this respect . A son has a number of personal duties to his father , a son has an important role to play in the funeral ceremonies attendant upon his father's death . (Fathauer 1974) .

Ashanti : The Ashanti of Ghana .

The crucial relationship in Ashanti kinship was that between mother and child . The bond was one of the great strength and intensity for both son and daughter . Moral rather than legal sanctions buttressed the mother's authority . She was seldom a punishing agent , rather , she stood for "unquestioning protection and support against the world at large" (Fortes 1950) .

Mother daughter became closely identified through years of intimacy . There was not such constant contact with the son but she was his "trusted confidant" ' .

A father had no legal authority over his children , but it was his "duty and pride" to care for them and provide them with a start in life . A father might make his children gifts of money or other property , including land to which he had right as an individual , while alive or on his death bed . A son or daughter "ought" to support an aged father , though there were no legal sanctions to compel this action . A father's relationship with his son was more intimate than with his daughter . If the father was a craftsman , he would be likely to transmit his specialised knowledge to his son .

In traditional Ashanti the maternal uncle's are of control over sister's children was extensive he could pawn his nephews and nieces , his approval was crucial for marriage , and he could demand that divorce be instituted . A brother would entrust important matters to his sister rather than his wife , while his sister was expected to support her brother against the husband . (Basehart 1974) .

Nayar : The Nayar of Central Kerala (India) believed themselves descended from a common ancestress , but her name was not normally remembered and the exact genealogical relationships between a clan's subordinate segments were often unknown . The Nayar are following a matrilineal system .

The relation of mother and son was the strongest in the system in the sense of mutual obligation and the expectation of mutual love . A woman should show equal concern for her children of both sexes , but it was expected that her primary attachment would be to her sons .

A woman's obligations to both daughters and sons in their early childhood included , breast feeding , care , especially in sickness , instruction in cleanliness and in the manners and morals of their caste . She might discipline them with slaps and scolding but was usually indulgent . She taught her children to look to her brother as their authority , and might either report their conduct to him or (more commonly) try to shield them from his correction .

A woman was her daughter's immediate mentor and moral authority throughout her life . Whereas , a son entered the company of men and boys after about the age of seven , a

daughter returned to her mother's intimate care after the tāli rite . It is said that formally mothers and other matrilineally related woman instructed girls in the art of love . A woman's constant care for her daughter's welfare became particularly prominent during the latter's pregnancy and partusition , when the mother must be at hand to offer counsel , good food , and medici-nes<sup>1</sup> .

An individual man had no legal rights in a particular wife and her children . He did not reside with them , did not eat regularly with them , did not produce with or for them , and he did not customarily distribute goods to his children . A woman had no legal rights in a particular man only the right that one or more men admit paternity for her children .

A man is said to have been especially fond of a child whom he knew with reasonable certainty to be his own . He would make small gifts to him , play with him on visits , and offer him friendly counsel as he grew older . However , a man had no right to interfere in any way in his child's training , and the child had no customary obligations to him . If he ended his relationship with the mother he had no further contact with the child .

Both boys and girls stood up in the father's

presence and accorded him respect , but without the extreme submissiveness due to an older matrilineal kinsman . In spite of the Malayali adage "no Nayar knows his father" , it seems probable that almost every Nayar regarded some particular man as his genitor , but his relationship with this man might be anything from a permanent , warm attachment to almost total lack of recognition . (Gough 1974) . Children must respect him and a daughter must not touch him after her puberty . But having no legal authority , the father was not feared . His role was sharply contrasted with that of the mother's brother . Uncles were said to teach by scolding and punishment , fathers , by persuasion and laughter . (Gough 1979, p 401)

The Garo : The Garo society is a matrilineal one . Descent is traced through the mother only . All property belongs to the woman , and is passed on from mother to daughter . Male children cannot receive or even claim any part of the property which they themselves may have acquired by their own labour . After the marriage , the right of the possession in the family which belonged to the mother passes on to the wife , she will be the woman of the new home and its future mother . On the day of his marriage the man leaves his mother's house and goes with his wife to form a new family . His children will take their mother's surname , and her

mahari (clan) will exercise a degree of control over the new family ^.

The man , of course , is bound to bestow all his affection on the new family , to devote all his energy to its welfare and maintenance , to give all his earnings to his wife . He no doubt retains his name<sup>and</sup> surname of his mahari (Sangma 1981) .

Since , boys do not inherit any family or ancestral property the Garo customary laws permit parents who do not have female offspring to adopt female children to continue their lineage and inherits the property . But usually , the choice falls on the daughter of her sister . When the adopting mother fails to get one from her own matrilineal group , she will be free to adopt a girl from outside her own matrilineal group , with the consent of her mahari . It is also customary to adopt an infant female of unknown parentage from the orphanage or hospital without consideration of caste or creed . (Sangma 1973) .

Jaintia : In the Jaintia Hindu family , a man never earns for his wife and children , but works throughout life and supports his own mother and her family . Under these situations , it has been observed that emotional attachment of the father to his children and their mother , seems to be

very little . Briffault (1931) , mentions that in a Synteng household you will find an old crone who is the grand-mother or even perhaps the great grand-mother of the family together with their grand children and great grand children , but the husbands of the daughters are not there . They only visit at night and are known as "Ushongkha" that is "begetters" .

It has been reported that father , however hardly interfere in the policy of any matter adopted by the mother . On the other hand , fathers have been found , in majority cases , to abide by the policy or decision taken by the mother . At times , however the opinions of the husband are taken into account by the wife . But in so far as rearing , training and educating the child are concerned , it is the mother and next to her , her brother who plays the most vital role in solving the problems arising in the family .

Interviews have shown that the above situation sometimes leads to differences of opinion between the husband and the wife so much so that it ultimately creates unhappiness between the two and consequently the husband is compelled to be more docile and silent and in extreme cases , it may lead to divorce between the two (Goswami 1976) .

Female children are more desired because they have a permanent stake in the welfare of the family . Mothers are generally found to have stated thus . "They (daughters) will inherit us , our property , they will be the real guardians after we die" . It is through her daughters that woman achieves an honoured status in the family . Women traditionally want girls to perpetuate the lineage and defend matrimony . Unlike this practice , the Nyansongo , an African Gusi Community in Kenya welcomes both male and female children because both of them are considered valuable since male children contribute to the welfare of the homestead and female children are desired because their marriages could bring cattle to enrich the family .

In another study on the child rearing practices in Jaintia Hills by Goswami (1976) , it is reported that in villages parents do not exert pressure on their children for study . Mothers' responses have indicated that they want to take more care for education , training, character building and modesty of their daughters than their sons , since they say in general "boys would one day leave our home and they might not think at all for their mothers" . However , a few literate and strict mother insist children to sit and study

and do not hesitate to coach their children at home . In school , boys behave more freely and without restraint whereas girls appear to be more obedient , sincere , hard working and are innitiative taking compared to boys . This may be due to the reason that girls are trained at home to shoulder responsibility earlier and better than boys . It also clearly reveals that girls are trained in obedience and in shouldering responsibility and they are given more opportunities for learning and education . So , they can take initiative , have independent thinking . They feel free in social activities compared to the boys . The boys , on the other hand , feel themselves neglected and inferior . They can hardly take decisions independently (Goswami 1976) .

#### Khasi : Family Organisation :

Reverence of the ancient female progenitors constitutes an important feature in the family organisation where the mother's clan is adopted by her children . Among the Khasis , owing to the matrilineal custom , the mother is a person entrusted with the important duties of performing family rites and ceremonies occupying the position of a family priestess , th-ough in actual practice , males who are brothers perform the actual task of sacrifice and other

religious celebrations of the house .

Family organisation centres round the mother in which capacity she acts as a keeper of the hearth and kitchen and of a Khasi home possessing an authority over property . She is in charge of jewels , ornaments , vessels , implements and lands . In all acts of family celebration and the issue of inheritance , the mother exercises her duties , obligations and authority in consultation with her brothers who act as *Kniis* (uncles) in the capacity of counsellors to her children .

It should be noted that the maternal uncles i.e. the mother's brothers have a great role in promoting the welfare of her children . In fact , the former act as counsellors and guardians to their nephews . Khasi children , therefore , receive guidance both from fathers and maternal uncles . The father has his part to play in bringing up his children . It is wrong to think that he is a nobody (stranger) but has an exalted position by maintaining the children . (Barch 1967) .

Gurdon rightly observes : "Father is the executive head of the new home . It is he who faces the danger of the jungles and risks his life for his wife and children .

He occupies a very high place and is second to none but U Knii (maternal uncle) and again he bears the heat and burden of the day . The maternal uncle only come when it is a question of life and death .

Family organisation of the Matrilineal System .

According to Gurdon (1975) , many of the Khasi clans trace their descent from the ancestresses or kiaw (grandmothers) who are styled ki 'Iaw bei tymmen' , lit, grandmothers of the root i.e. , (the root of the tree of the clan) . The descendants of one ancestress of the clan , 'Ka Iawbei Tynrai' are called shi kur or one clan . Then came the division of the kpoh or sub-clan , all the descendants of one great grandmother being styled shi kpoh . The next division is the family .

Reverence of the ancient female progenitors constitutes an important feature in the family organisation where the mother's clan is adopted by her children . Owing to matrilineal system family organisation centres round the mother in which he acts as a keeper of the hearth and kitchen and of a khasi home possessing an authority over property . But in all acts of family celebrations and the issue of inheritance the mother exercises her duties , obligations and

authority in consultation with her brothers who act as 'kniis' (maternal uncles) . (Bareh 1967 p332) .

The house where the mother lives is known as "ka ingseng" (a foundation house) or the house which belongs to the whole family or clan , which , on her death passes on to her youngest daughter and this is one of the foundations of the matrilineal system among the Khasis . Apart from being a place for family celebrations and religious sacrifices , important affairs relating to the family and clan are discussed in this house . (Lyngdoh 1972) .

Amongst the Khasis , women are the founder of the clan and religion . They form an integral part in the clan and religion . Therefore the khasi women are the rulers and the priests in their own homes . The administrative and religious functions at home are handled by them . The uncle of the family is performing the religious rites and ceremonies pertaining to matter outside the home . In other word , he is the performer of religious rites outside the home .(Lyngdoh 1941 p150) .

Apart from the family and clan sacrifices , there are the sacrifices for the good of the state or community

at large , it is these sacrifices that is the duty of Lyngdoh to perform . But the Lyngdoh (priest) must be assisted at the time of performing sacrifices by a female priestess called ka soh blei , ka soh sla or simply ka Lyngdoh . These female collects all the puja's articles and place them ready to the Lyngdoh's hand at the time of sacrifices . He merely acts as her deputy when sacrificing . (Gurdon 1975) .

The youngest daughter according to strict usage is merely the custodian of property and the sole management of family affairs lies to the maternal uncle . Mr Emlyn M.Roy (1970) says "the youngest daughter is not the sole heiress to ancest-ral property" . Mr E.H.Pakyntein (Census 1961) stated that "the clan or Jait and not the individual is the unit of the khasi society in which the eldest maternal uncle is the head" . Therefore , the uncle in a Khasi house-hold is regarded more in the light of a father than of an uncle . The father in the Khasi society is considered as an outsider having no right at all to interfere the domestic affairs of the clan . Woman and not man inherits the property and even receive nothing except certain gifts which should be returned back to the mother's house on their death . (Bareh 1967) .

According to R.S. Lyngdoh (1972) the social , cultural, political and economic set up of the race is based on

a matrilineal system . According to the Khasi matrilineal system , the children belong to the mother and the mother belongs to her mother and her family , through mothers to the mothers to the common ancestress . Hence , no Khasi child can be illegitimate child , whether the mother have the child from the husband with whom she has been formally married or not . The child by right of birth has claims on the family to which its mother belongs . This being the Khasi idea of relationship (R.S.Lyngdoh 1972) .

The most remarkable feature of the Khasi marriage is that it is usual for the husband to live with his wife in his mother in-law's house and not for him to take his bride to his house , as in case of other communities . Amongst the Khasis after one or two children are born and the married couple get on well together , the husband frequently removes his wife and family to a house of his own and from that time the wife leaves her mother's house . She and her husband pool their earnings which are expended for the support of the family . (Gurdon 1975) .

Patrilineal :

"The family is the most universal of cultural institutions . In a real sense , it is the core of culture .

From it radiate other institutions of widening scope " .  
 (Brameld 1959) . In all cultures the family has definite functions to perform . The reproductive , economic , and educational functions can be considered as universal .

The classic form of the family in India is that of the joint-family . T.N. Madan , while defining joint family , differentiates it from extended family . He says that it is erroneous to think of joint family as being made up of smaller nuclear families which are joined together into a larger group , for such a larger grouping he uses the name , extended family . "The joint family should be used with the ownership of joint property rights (and obligations) as the sole referent" . Families of the Classic type consist of a number of married couples and their children living together in the same household . All property is held in common . There is a common purse into which all members of the family contribute their gains and earnings and from which are paid to the expenses of all members , earners and non-earners alike . The senior member , usually the father , is manager of the funds and such is the respect commonly paid to the parent that his decisions are seldom countermanded by his sons .

The relationship between various members of the joint family follow a traditional pattern . The father-son relationship occupies the central place in the family . A son is essential to perform certain rites , especially after the death of the father . Still , the father exerts authority over the son . As for the father daughter relationship , it follows an expressionless affection . The bond between the mother and children is based on love and affection and is very informal . A wife is always expected to submit to the good judgement of her husband and is not supposed to contradict him . The father-in-law has to maintain reserve and reveal little feeling or sentiment of his approval or affection for the daughter-in-law . She is expected to be respectful and obedient (Devanandan , Thomas 1960) .

The selection of a spouse for the son or daughter is the responsibility of the joint family and involves the decision of one family to enter into alliance with another . A decision is reached only after much deliberation by several members of the family . Usually family of same social status come together for a marriage . Divorce is very difficult , especially because of social pressures . The main purpose of marriage is to beget children , especially males , and no limit is placed on the number of children one can have .

In ancient times in all Patrilineal societies the birth of a girl was generally an unwelcome event . Almost everywhere the son was valued more than the daughter . He was a permanent economic asset of the family . He lives with his aged parents and did not migrate like the daughters to another family after marriage . He perpetuated the name of his father's family . As he grew into adolescence and youth , he could offer valuable co-operation to his family , when it had either to defend itself or to attack an enemy . The Atharvaveda contains charms and rituals to ensure the birth of a son on preference to that of a daughter . As a natural consequence of the above circumstances , in the literature belonging to the later periods of Hindu civilisation passages about the undesirability of the birth of daughters become more numerous . In the Brahmana literature there is one passage observing that while the son is the hope of the family , the daughter is a source of trouble to it . A similar idea occurs in the Mahabharata also . The Ramayana tells us that when Sita came of age and her marriage had to be arranged her father's anxiety became as intense as that of a poor man , who suddenly loses all his little money . (Altekar 1973) .

Traditional Hindu Family :

One of the most conspicuous elements of childrearing in India is the close bond and the distinctive form of intimacy between the mother and son during the first three to four years of his life . During this period of prolonged infancy , an Indian mother is in-clined to provide total indulgence of her infant's wishes and demands , whether these be related to feeling , elimination , sleeping or companionship . But above all , this quality of deference and indulgence in Indian motherhood has psychological origins in the identity development of Indian women . For in daughterhood an Indian girl is but a sojourner in her own family with marriage she becomes less a wife than a daughter-in-law . It is only with motherhood that she comes into her own as a woman and can make a place for herself in the family , in the community and in the life cycle . This accounts for her unique sense of maternal obligation and her readiness for practically unlimited emotional investment in her children . (Dube 1967 . Narian 1964 , Elder 1959 ) .

By inversion of emotional roles we mean this an Indian mother preconsciously experiences her new born infant-especially son as the means by which her "motherly"

identity is crystalised , her role and status in family and society established . She tends to perceive her son as a kind of saviour bud to nurture him with gratitude and even reverence as well as with affection and care .

We have so far concentrated on the mother-son relationship in Indian society , its influences on identity formation and on the prevailing cultural patterns . "How do daughters fare in mother India ?" The frank answer is that it is difficult to know at least as exhaustively and 'in depth' as we would like to . The reason is that of all kinds , are uneven or unavoidable . Anthropological accounts refer , implicitly or explicitly , to the development of boys , and skip the subject of female childhood or skip it altogether . Myths , too , are sparing of their bounty daughters , for in "Patriarchal" culture myths are inevitably man made man cathected . Addressing as they do the unconscious wishes and fears of men , it is the parent-son rather than of parent-daughter relationship which becomes charge with symbolic significance .

There are examples , in anthropological accounts , both a consistent indication of the marked preference for sons all over Indian and at the same time - somewhat paradoxically - abundant allusion to the warmth ,

intimacy and relaxed affection of the mother-daughter bond .

In the realm of literature , although the mainstream mythology and classical texts of Hinduism have been the preserve of men , there are parts of oral tradition-ballads , folk songs and couplets sung by women in different parts of the country , a few folk tales - which give us clues to the psychological constellation of daughterhood in India .

As in other patriarchal societies , one would expect the preference for sons over daughters - the cultural devaluation of girls to be somehow reflected in the psychology of Indian women . Theoretically one possible consequence of this kind of inequity would be a heightened female hostility and envy toward males , together with a general pronounced antagonism between the sexes . The other possibility is that girls and women in a mani-festly patriarchal society will turn their aggression against themselves and transform the cultural devaluation into feeling of worthlessness and inferiority . Some of the traits connected with low self esteem-depressive moodiness , extreme touchiness and morbid sensitivity in interpersonal relations come through in the testimony of modern , educated Indian girls in the non-clinical interviews reported by Margaret Cormack (1961) . And their less educated

rural sisters give vent to similar feelings through the medium of folk songs , "God Rams , I fall at your feet and fold my hands and pray to you , never again give me the birth of a woman" . (Karve 1968 p.210) .

In Indian society , a daughter is considered as a "guest" in her natal family-treated with the solicitous concern often accorded a welcome outsider who , all too soon , will marry and leave her mother "for good" . Mindful of her daughter's development fate , the mother anticipatorily re-experiences the emotional conflicts her own separation had once aroused , and this in turn tends to increase her indulgence and solicitude toward her daughter .

Statistical documentation reminds us of the higher rate of female infant mortality and calls attention to the fact that whatever health care and schooling are available in India , daughters are the last to receive it (See relevant statistical tables in ICSSR , 1975 pp. 140-175) .

#### Chinese traditional families .

The traditional Chinese family was patriarchal , patrilineal , patrilocal and monogamous .

Parent-child interaction :

Paradoxically , although the Chinese held old age in great deference , they are kind and affectionate toward small children . Children were highly valued in the family , particularly sons . Sons were the means to continuation of the family life and provided for continued worship of the ancestors . A marriage which does not produce sons was unfortunate indeed .

Girls , too , were valued and were welcomed into the family when the birth did not present grave financial problems and when daughters were not born to the exclusion of sons . If the resources were scarce , it was true that the son , as the most important children , had first priority on the material goods and upon the care of their parents . The child's first year was easy , pleasant ones . Both boys and girls receives affection and attention from parents , while discipline was held to a very minimum . Weaving and toilet training were accomplished during this period . During the latter part of the period , training in filial piety was begun . This training often took the form of stories that were read or told to the children in which the implicit message was that the child was the property of his parents and ancestors .

Children learned to be obedient to their parents and even to older brothers and sisters .

During childhood period , sex differentiation became marked . Boys normally moved to the father's section the house where they came under his direct supervision . Schooling began for the boys and the schoolmaster or tutor wielded an authority over boys that closely paralleled to that of the father . The mother remained as a source of refuge for the boy against unduly harsh treatment by the father but her position was essentially without power , enabling her only to comfort him emotionally . Girls remained under their mother's care and began preparation for their future roles as wives and mothers . The relationship between father and son generally ceased to be one of warmth and acceptance and became based instead , upon awe - a mixture of fear and respect . The lives of girls were very different from those of boys . The girls were increasingly segregated from the outside world and even from the males of their own household . It was during this period that girls became aware of their roles as temporary members of the family , for at marriage they would cease to be member of their father's families and become members of their husband's families . (Leslie 1967 ) .

L. Minturn and I.T. Hitchcock (1966) conducted a study on "the Rajputs of Khalapur" . The study was based on data from families in Khalapur (U.P.) . Mothers were interviewed and children observed in the Rajput Courtyards . The major findings are as follows :

- I. The findings highlighted the pervasive value of differential sex status .
- II. The community rejoiced when the beating of drum announced the birth of a son , whereas there was no public ceremony if the new born baby was a girl .
- III. Differential medical treatment was also a symptom of the neglect of girls .
- IV. There was no feeding or elimination problems for the Rajput baby due to the relaxed attitude of the mother .
- V. The child's like was not only bland and free of stress , but also free of deliberate cognitive stimulation .
- VI. Adult interaction with infants was generally aimed at the cessation of response rather than a stimulation of it .

VII. The interaction of mothers with their children was negligible , the baby receiving attention only when he cried .

VIII. Disciplining of children was usually done by the eldest person present not too strictly by women , whereas the fathers remained stern , remote figures .

It was concluded that the Rajput child was seldom praised or rewarded for good behaviour . Physical punishment was threatened rather than administered with the most common forms of punishment being scolding and ridicule . The practices are similar to a model Indian pattern that emerges from a review or a large number of studies .

#### Child and his place in Mizo Society :

One century ago in every village there was Zawlbuk or dormitory where young men slept together . There was fire place in the middle of the Zawbuk around which men , young and old , sat chatting and doing cane and bamboo works . They learned in this way how to make household crafts . The old men narrated historical tales and legends of brave men . The young men learned bravery from such a stories .

Thus Zawbuk was the main source of boys' education . Before the period of adolescence , the Mizo boys were also disciplined and educated by the inmates of the Zawbuk . The girls on the other hand got knowledge of household jobs like cooking , cleaning of the house , weaving and taking care of little babies from their mothers and were more attached to them than their mothers . (Lalneikkimi 1983) .

Generally , children in a Mizo society were neglected . They had no say in the family . Their needs and welfare were not given importance . There are popular saying in Mizo to reveal the attitude of the adults towards children :

1. "Naupang leh haite chu ren tur a ni lo , an piang leh zel alawm " which means "Do not spare children and Haite , for new ones can be born" .
2. "Naupangho , vite rim in nam" which means "You children , you smell like puppies" .
3. "Naupangho aite fun sual in ang a , in che neuh neuh mai" which means "you children , you fidget like small crabs badly packed" .
4. "Hlamzuih tah chu nep te" which means , "one would shed more tears near the smoky fire place than one would do on the death of an infant soon after birth" .

5. "Naupangin upa ti-ti an ngaithla ngai lo"  
which means "Children should not listen  
to the conversation of adults" .
6. "Naupangin a-ia upa tirh an hnial ngai lo"  
which means "Children should always obey the  
orders of their elders" .

Though great changes have been brought about by education , the attitude of the Mizo people has not changed much . Even today such attitudes can be found in the Mizo community , especially in rural areas . Children were expected to obey and fear their parents who act with authority over them . Children's psychological needs were not realised .

#### Birth of the baby :

The birth of a boy was welcomed while that of a girl as disappointing . They wished that a son would be a brave warrior and hunter , and a girl would be beautiful to acquire a 'sial' (mithun) , the highest bride's price among the Mizos .

Mizo families customarily slept together in one big bed (Khumpui) . The unmarried girls and small children of a Lushai family all sleep together with their parents on

the khumpui or big bed . If there are so many that they cannot find room on the khumpui some of the elder girls sleep on the floor close to the Khumpui and the place they sleep on is treated as part of the khumpui . (Parry 1976) . But in the case of boys , they had to sleep in the men's dormitory .

Position of Women in Mizo Society :

The position of the women is no less important in a Mizo family than that of the man .

While the woman occupies a place of honour within the family , in the socio-political life of the Mizos , the epithet 'weaker sex' can almost be said to have been applied-literally to the woman . There are a number of sayings reflecting how a woman is looked upon . The popular ones are :

1. Hmeichhe thu thu ni suh , chakai sa sa ni suh .
2. Hmeichhe finin tuikhur ral a kai lo .
3. Hmeichheia leh ui pui chu lo rum longawi mai rawh se .

They mean :

1. As the meat of a crab is no meat , so the word of woman is no word .

2. The wisdom of a woman does not extend beyond the limit of the village water source .
3. Let a woman and a dog bark , it pleases them .

From childhood , there is a clear-cut division of labour between a man and a woman . What is considered to be the job of a girl would not be touched , even in jest , by a boy . A daughter has no share in the property of her father . Her responsibility is to become a true housewife . On the contrary a boy is taught his duties and responsibilities towards his village and his community from childhood . His boyhood and youth are regulated by the discipline of the Zawbuk where he has his lodging even after marriage . The youngest son is left behind to look after the parents . He is thus the inheritor of his father's property including the ancestral home . Clan name also descends in the male line ( Thanga 1978) .

Only male children can inherit property . Should a man have daughters only and no sons , the property passes to the nearest male relative of the deceased , the daughters receiving nothing except small portion of any jewellery belonging to the mother , but that is all . (Soppitt 1976).

Before Christianity, Mizo women were under the bondage of their males severe and critical control, traditional beliefs and prejudices as well as superstitions. The society in which they lived was male domination. Women has no freedom to contribute their ideas and views for family and marriage matters because their men did not like to obey the words of women. Their pity saying said, "As the meat of crab is no meat, so the word of women is no word". Though they might have better ideas their voices were rejected. Among the Mizos the condemnation and blame in case of adultery had gone to female side only. Adulterous women were looked down as extreme offender and sinner while her partner was justified and not punished. (Vanlaltlani 1983).

Therefore, the parent-child relationship has its own importance on the personality development of children. The variations in personality patterns may be attributed to the differences in child rearing practices of the parents. Also, the achievement motivation and the academic achievement of children depend much on the types of family the children belong. Whether a particular household be a matriarchy, patriarchy, oligarchy or a state of anarchy, the chances are that it will importantly affect the growing child. Home is a

reservoir of strength upon which the child draws to meet his physical and emotional needs , if warmly intimate contacts contributing to his feelings of security and belongingness (Rogers 1972) . It is within the family that a child's psychological needs for affection , security , belongingness , status , praise are satisfied .

## CHAPTER III

METHOD AND DESIGN

The study aimed at comparing the Parent-Child relationship and levels of adjustment of the Khasi and Mizo children . The relevance , if any , of the Parent-Child relationship to Adjustment of children was also being tested . The achievement motivation test was employed to find out the levels of achievement motivation of these children .

3.01 Population : The Survey was conducted in Shillong , the capital of Meghalaya . Shillong is a renowned hill Station in India and a cosmopolitan city , comprising of different people from different cultural backgrounds . The Khasis are concentrating and spreading in almost all the areas in Shillong and the Mizos , the tribal from the adjoining state of Mizoram , can be found in large number in Shillong and their areas of concentration are Happy Valley , Madanryting , Band Stand , Nongrim Hill , Law Jynriew and other nearby villages . The Khasi and Mizo population of greater Shillong formed the universe of this study . The sample for the study was generated from different villages of greater Shillong , with the concentration of these two communities . The study was a family level survey of these two tribal groups (the Khasis represent the Matrilineal and the Mizos the Patrilineal group) .

3.02 SAMPLE : Family was used as the unit of study . From each selected family a son and a daughter were approached to record their perceptions in respect of different aspects of their parent-child relationship . Measures were also obtained of the levels of adjustment and achievement motivation . The selection of the localities to be included in the sample survey was made only after considering the following factors :-

(I) Localities of Greater Shillong with concentration of Khasi families alone were selected to identify the sample of Khasi families as it was felt that representative life style of the Khasi society would be reflected in such places .

(II) Localities of Greater Shillong with concentration of Mizo families were chosen to represent the patrilineal group of respondents .

(III) From each selected family , a son and a daughter in the age group of 10-17 years were included .

(IV) Only those families which have both male and female children alone were included for research .

(V) Only those families in which both husband and wife were born and brought up as Christian were included in the Sample .

(VI) All levels of Socio-Economic Status were represented in the Sample .

(VII) A random sampling method was used for the selection of the different families by using Electoral rolls of 1980 .

3.03 ACTUAL SAMPLE :-

The actual sample consisted of 100 households of Greater Shillong of which 50 families were Khasis and 50 families were Mizos . Two respondents , a boy and a girl were taken from each family and hence the total number of children in the sample was 200 (100 Khasi and 100 Mizo children) . The localities selected were the following :-

For the Khasi families :

I. Shillong municipal area	-	12	households
II. Mawlai village	-	12	"
III. Saw Lad	-	12	"
IV. Nongthymmai village	-	14	"
Total	-	<hr/> 50 households .	

For the Mizo families :

I. Happy Valley	-	15	households
II. Nongrim Hill	-	11	"
III. Band Stand	-	8	"
IV. Madanryting	-	16	"
Total	-	<hr/> 50 households .	

### 3.04 Instruments :

In order to obtain relevant data , three standardised tools were employed in this study , namely (I) The Parent-Child Relation Questionnaire (Indian adaptation) (II) The Adjustment Inventory (adaptation) (III) The Achievement Motivation Test and (IV) The Kuppuswamy (1981) Socio-Economic Status Scale (urban) . All the tools were finally used after trying them out in few localities and after making necessary modifications .

#### (I) The Parent-Child Relation Questionnaire (PCRQ) .

The perceptions of children were tested by a modified version (adaptation) of the Clark's Parent-Child Relation Questionnaire (Tiwari 1980) . The original Questionnaire consisted of 131 Questions on 10 variables and was intended to elicit information from father, mother and children separately , in respect of each one's reaction towards the other . It was felt that such a procedure would be too cumbersome to use in the present study . Hence , it was decided to depend for information regarding Parent-Child relationship on the perceptions of two children (a boy and

a girl) from each family , Modifications were also made in the number of variables to be studied to know the quality of the parent-child relationship . In order to know the validity of the Tool , the questionnaire was sent to four judges to know their opinions regarding the suitability and appropriateness of the items under each dimension . Their comments and suggestions were considered and the Questionnaire was modified . After the preparation , there were altogether 70 items for the children . The investigator then conducted a pilot study to probe the appropriateness and adequacy of the Questionnaire and on the basis of the results and readings on the subject , 20 questions were recast and only 10 questions on each dimension were retained . Hence , the five major dimensions of the Parent-Child Relation Questionnaire were affection , aggression , security , status and education . The final look of the Questionnaire was<sup>as</sup> shown below :-

<u>Tool</u>	<u>Dimensions variables</u>	<u>No. of Items</u>	<u>Total Scores</u>
Parent-Child Relation Questionnaire	1. Affection	- 10	20
	2. Aggression	- 10	20
	3. Security	- 10	20
	4. Status	- 10	20
	5. Education	- 10	20
	Total	- 50	

\* Dr. M.N. Karna , Dr. S.I. Ahmed , Dr. K.S. Lyngdoh and Mr. J.D. Stone Lyngdoh .

Scoring :

The replies to the specific questions (PCRQ) on the perception of boys and girls pertaining to parent-child relationship and education fell into three categories , namely , always , sometimes , and never . In scoring the responses , the replies furnished were carefully examined and scaled them as two points for 'always' , one point for 'Sometimes' and zero point for 'never' for positive items and it was in the reverse order in respect of certain negative questions for which two points were given to 'Never' one point to 'Sometimes' and zero point to 'Always' . This scheme resulted in a dimensionwise total score for each respondent .

(II) The Adjustment Inventory :

For studying children's adjustment in the areas of social , emotional , finance and home , the adaptation of the Bell's Adjustment Inventory (1935) was used (Ahmed 1984) . The author who made the adapted scale for use with Indian children was consulted regarding the modifications needed in the Inventory and it was decided that the aspect of school adjustment should be included in the Inventory . So , ten (10) questions on school adjustment were included with the help of similar items reported in Adjustment Inventory (Pasricha , Prem , Pagedar 1964 ) .

The original Inventory consisted of 90 items on 5 areas of adjustment , namely , the Social , Emotional , Finance , Health and Home . As mentioned in the preceding paragraph the area of Health adjustment was dropped and in its place the area of school adjustment was incorporated . In the final draft of the instrument , 50 items of adjustment in the dimension of Social , Emotional , Finance , Home and School were used having ten items in each .

<u>The Adjustment Inventory</u>	<u>Variables</u>	<u>No. of Items</u>	<u>Total Scores</u>
	1. Social	10	10
	2. Emotional	10	10
	3. Finance	10	10
	4. Home	10	10
	5. School	10	10

#### Scoring :

The responses to the specific questions on adjustment fell into three categories viz Yes , No and Undecided . In this case one point was given to 'Yes' and zero point to both 'No' and 'Undecided' as per the scoring system suggested in the original Inventory . In the case of negative questions , one point was given to 'No' and zero point to 'Yes' and undecided categories of responses .

### III. The Achievement Motivation Test :

The test was developed by using items found in a larger scale by Rao (1974) . The original test has reported a test re-test reliability of .79 and the validity co-efficients varied between .71 and .73 . The test was used to assess the levels of achievement motivation of boys and girls .

The main features of this test is that there are 5 sentences , each of which is followed by two possible alternatives 'A' and 'B' . The respondent has to indicate the alternative he generally prefers .

Out of the two statements given , one statement was scored for achievement motivation and the other was not . If the respondents selected the Achievement Motivation one he was given one point and if otherwise , he got zero .

### IV. The Socio-Economic Status Scale :

The educational attainments , occupation and income of the parent guardian who was the main supporter of the child were recorded at the time of data collection . The different educational attainments , occupational status and income status were scored as per the scoring system followed in the Kuppuswamy revised scale (1981) , Socio-Economic

Status Scale (Urban) . The five original SES groups indicated in the scale were reduced to three by taking Mean  $\pm$  Standard Deviation as the basis of grouping . These were taken as 'High' 'Middle' and 'Low' SES groups for the purpose of the present study .

In the present study following the above method of grouping those who scored 17 and above were grouped under High SES group and those who scored below 7 were grouped as Low Social group and the rest (8-16) formed the Middle Social Status group . So out of 50 Khasi families , 12 families were in the high group , 35 families in the middle group and only 3 families in the low group . In the case of Mizos , 17 families were in higher group , 28 families in middle group and only 5 families in low social status group .

3.05      Procedure : After the selection of the localities and the finalisation of the tools , data collection was started . The Headmen of the selected localities were first approached and their help was sought in contacting the families . In some cases , the Headman could provide a man to accompany the investigator to visit the different Khasi families . In the Mizo dominated areas the Mizo research students in the University were able to extend

their co-operation for the completion of the collection of data . The help and co-operation extended enabled the investigator to start the work . To start with , full explanation had to be given to the families about the purpose of the study . It took sometimes two weeks to work in one locality .

The investigator approached every house with the Questionnaire in hand . First the investigator introduced himself and then explained the purpose of the study and appealed to them for help through their responses to the Questions . The next step was the distributions of the Questionnaire to one boy and one girl in the family . The children had to read the instruction in the front page before the answers were given . Parents were requested to allow their children to express their responses freely and the children were directed not to seek parent's help in anyway . As soon as the answers were furnished , the investigator collected the Questionnaire .

3.06

Method of Analysis :

The responses to the different items in all the tools were given a score and total score under a dimension was found out . Responses were tabulated and the mean and standard Deviation were computed . In order to pin point the exact differences between the two groups wherever compared , the 't' test was used by applying the formula :

$$t = \frac{\bar{x}_1 - \bar{x}_2}{\sqrt{\frac{1}{n_1} + \frac{1}{n_2}}} \quad \text{where } S = \frac{\sum (x_1 - \bar{x}_1)^2 + \sum (x_2 - \bar{x}_2)^2}{n_1 + n_2 - 2}$$

and  $\bar{x}_1$  = mean of 1st group

$\bar{x}_2$  = mean of 2nd group

$n_1$  = number of observations in the 1st group .

$n_2$  = number of observations in the 2nd group .

Inter group comparisons involving the two tribes , the two sex groups and the three SES groups were also made on the different variables .

Three Questionnaires that is the Parent-Child Relation Questionnaires and the Bell's Adjustment Inventory and the Ach motivation test were analysed in the following ways :-

1. Comparing the perceptions of both the Khasi and Mizo Children towards their parental treatment , attitude and behaviour , education and their adjustment .
2. Sexwise comparisons : Comparing the difference , if any , between the Khasi boys , Khasi girls , Mizo boys and Mizo girls in respect to their relationship with parents and adjustment .
3. Sexwise comparison between the different Social groups (that is high , middle and low) were analysed by using 't' test in order to see the differences if any , between the Khasi boys , Khasi girls , Mizo boys and Mizo girls belonging to different SES groups in respect to their parent-child relationship , Education and Adjustment .
4. A check was also made of the probable link between the perceived parent-child relationship and adjustment , on the one hand and between the

parent-child relationship and the levels of achievement motivation of the Khasi and Mizo children , on the other . In order to group the respondents on the different Parent-Child Relation variables and on the adjustment and achievement motivation into High and Low , Median was used as cut off point .

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CHAPTER IV

CHAPTER IVParent-Child Relationship among Khasi and Mizo  
Children .

This section deals with the parent-child relationship as perceived by the children from the two communities i.e. the Khasis and the Mizos . Under this caption of parent-child relationship , five variables were included , namely , 1. Affection 2. Aggression 3. Security 4. Status and 5. Education . On each of these aspects the perceptions of children towards their parental attitude , behaviour and treatment towards them were recorded , analysed and compared .

4.01 Perceived parental affection by Mizo and Khasi  
Children .

Both Khasi and Mizo children were asked to state their perceptions regarding parental affection toward them . The responses have been compared and shown in the table below :-

Table 4.01

Mean scores of parental affection perceived by Khasi and Mizo children .

Groups	N	Parental affection scores		t	p
		Mean	S.D.		
Khasi children	100	15.05	2.62	3.70	.001
Mizo children	100	16.39	2.51		

Table 4.01 , showed that Khasi and Mizo children differed significantly on their perceptions of parental affection . The mean value was higher for the Mizo children (16.39) than for the Khasi children (15.05) . This showed that the Mizo children as a group perceived greater affection from parents as compared to their Khasi counterparts .

Perceived parental affection of Khasi and Mizo children grouped sexwise .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls were asked to state their perceptions regarding parental affection towards them . The responses have been compared and shown in the table below :

Table 4.02

Mean scores of parental affection perceived by Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	Parental affection scores					
		Mean	S.D.	Mean difference	t	p	
1. Khasi boys	50	14.3	2.56	1&2	2.96	.01	
2. Khasi girls	50	15.8	2.45				
3. Mizo boys	50	16.02	2.71	3&4	1.47	ns	
4. Mizo girls	50	16.76	2.26				
				1&3	3.23	.01	
				2&4	2.02	.05	
				1&4	5.04	.001	
				2&3	0.42	ns	

The results in table 4.02 above , showed that the Khasi boys and girls differed significantly on the aspect of affection . The mean score of Khasi girls (15.8) was significantly higher than that obtained by the Khasi boys (14.3) which indicated that the Khasi girls perceived to have received greater

warmth and affection from parents than the Khasi boys .

The comparison between the Khasi boys and Mizo boys as per result in table 4.02 , showed significant differences in which the mean score of Mizo boys (16.02) was greater than that of the Khasi boys (14.3) . The results thus indicated that , the Mizo boys expressed that their parental behaviours were more affectionate as compared to the Khasi boys .

The table 4.02 also indicated significant results in which the Mizo girls are perceiving of great affection from parents than the Khasi boys .

In regard to the comparison of Mizo boys and girls , the result revealed no statistically significant differences .

The Mizo girls secured more love and affection from their parents compared to the Khasi girls , as shown in table 4.02 above . The mean score of Mizo girls (16.76) was higher than that of the Khasi girls (15.8) .

The above table 4.02 , indicated no significant results existing between the Mizo boys and Khasi girls .

4.03 Perceived parental affection by high SES groups .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the high SES group , were asked to state their perception regarding parental affection towards them . The responses have been compared and shown in table below .



Table 4.03

Mean scores of parental affection perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls (high SES group)

Groups	N	Parental affection scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	14.92	3.20	1&2	1.09	ns
	(2) Girls	12	16.17	2.33			
Mizo	(3) Boys	17	16.06	3.31	3&4	0.73	ns
	(4) Girls	17	16.82	2.74			
					1&3	0.93	ns
					2&4	0.67	ns
					1&4	1.72	ns
					2&3	0.10	ns

The table 4.03 , indicated no statistically significant differences between the different groups i.e. (the Khasi boys , Khasi girls , Mizo boys and Mizo girls) belonging to the high SES group . The results , therefore showed that both the Khasi and Mizo children who were grouped in the high SES group , perceived to have received equal love and affection from their parents.

This is due to the fact , that the high SES group consisting mostly of high educated parents and as a result , the parent-child relationship seem to be a well balanced one .

4.04 Perceived parental affection by middle SES groups .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the middle SES groups were asked to state their perceptions regarding parental affection towards them . The responses have been compared and shown in table below :

Table 4.04

Mean scores of parental affection perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls . (middle SES group)

Groups	N	Parental affection scores				
		Mean	S.D	Mean difference	t p	
Khasi	(1) Boys	35	14.23	2.34	1&2	2.61 .02
	(2) Girls	35	15.71	2.42		
Mizo	(3) Boys	28	15.71	2.45	3&4	1.59 ns
	(4) Girls	28	16.68	2.07		
					1&3	2.45 .02
					2&4	1.67 ns
					1&4	4.34 .001
					2&3	0 ns

According to the table 4.04 , the result showed statistical significant differences existing between the Middle SES groups of the Khasi boys and Khasi girls , Khasi boys and Mizo boys , Khasi boys and Mizo girls on affection . The result revealed that the Khasi boys perceived to have received less parental love and affection as compared to the Khasi girls , Mizo boys and Mizo girls who perceived of more affection from parents .

As regard the comparative study of the groups of Mizo boys and Mizo girls , Khasi girls and Mizo boys , Khasi girls and Mizo girls , the result in table 4.04 , showed no significant results . The results showed that these middle SES groups of Khasi girls , Mizo boys and Mizo girls were perceived to have received equal love and affection from their respective parents .

4.05 Perceived parental aggression by Khasi and Mizo children .

The Khasi and Mizo children were asked to specify what they perceived regarding parental aggression towards them . The responses have been compared and shown in the table below :

Table 4.05

Mean scores of parental aggression perceived by Khasi and Mizo children .

Groups	N	Perceived aggression scores			
		Mean	S. D	t	p
Khasi children	100	8.19	2.78	5.86	.001
Mizo children	100	6.13	2.15		

From the table 4.05 above , the result showed that significant differences existed between the group of Khasi children and Mizo children on the variable points of aggression . The mean value was significantly higher for the Khasi children (8.19) than that of the Mizo children (6.13) . Therefore , the Khasi children's perception on parental aggression was higher than the perception of the Mizo children .

#### 4.06 Perceived parental aggression by sex of children .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls were asked to state their perceptions towards the parental aggression . The responses have been compared and shown in table below :

Table 4.06

The mean scores<sup>of</sup> parental aggression perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Parental aggression scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	50	8.00	2.67	1&2	0.54	ns
	(2) Girls	50	8.34	2.99			
Mizo	(3) Boys	50	6.46	3.42	3&4	3.72	.001
	(4) Girls	50	5.80	2.06			
					1&3	3.39	.01
					2&4	4.80	.001
					1&4	4.68	.001
					2&3	3.72	.001

In the Khasi boys and Khasi girls comparison , the results did not reveal significant findings as both the groups perceived equally about their parental aggression . This is shown in table 4.06 above .

From the same table , the findings revealed significant results where the mean score of Mizo boys (6.46) was higher than that of Mizo girls (5.80) . This indicated that

Mizo boys perceived that their parents were more aggressive toward them as compared to the perceptions of their sisters .

The other results in this sexwise comparison also showed significant findings . The mean scores of Khasi boys (8.00) and Khasi girls (8.34) were greater than the mean scores obtained by both groups of Mizo boys (6.46) and Mizo girls (5.80) . This showed that the Khasi boys and girls perceived their parental attitudes as aggressive while the Mizo boys and girls perceived their parents as less aggressive . There are also sex differences in both the tribal groups .

#### 4.07 Perceived parental aggression by SES .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the high SES groups were asked to state their perceptions regarding parental aggression towards them . Their responses were compared and shown in the table below :

Table 4.07 108

The mean scores of parental aggression perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls . (high SES group)

Groups	N	Parental aggression scores				
		Mean	S.D.	Mean difference	t p	
Khasi	(1) Boys	12	6.58	2.68	1&2	0.45 ns
	(2) Girls	12	7.08	2.78		
Mizo	(3) Boys	17	7.00	2.12	3&4	1.63 ns
	(4) Girls	17	5.71	2.49		
					1&3	0.47 ns
					2&4	0.48 ns
					1&4	0.91 ns
					2&3	0.09 ns

The findings revealed that no significant differences existed between the high SES groups of the Khasi boys , Khasi girls , Mizo boys and Mizo girls in respect of their perception toward parental aggression . This is shown in table 4.07 above . The high SES groups , no doubt consisted mainly of educated parents and probably with this group the parental aggressiveness tends to become reasonable .

4.08 Perceived parental aggression by SES .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the middle SES groups , were asked to state their per-

ceptions regarding the parental aggression towards them . The responses have been compared and shown in table below :

Table 4.08

The mean scores/<sup>of</sup> parental aggression perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .(middle SES group)

Groups	N	Parental aggression scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	35	8.26	2.33	1&2	0.85	ns
	(2) Girls	35	8.80	2.95			
Mizo	(3) Boys	28	6.50	2.08	3&4	1.05	ns
	(4) Girls	28	5.93	2.00			
					1&3	3.12	.01
					2&4	4.40	.001
					1&4	4.19	.001
					2&3	3.49	.001

The findings according to the table 4.08 , showed that no statistically significant differences existed between the Khasi boys and Khasi girls , Mizo boys and Mizo girls of the middle SES group on perceived aggression . The same table 4.08

further indicates significant findings where the mean values of Khasi boys (8.26) and Khasi girls (8.80) were higher than that of the Mizo boys and Mizo girls . Therefore , from the results above , it may be said that the Khasi boys and girls from middle SES background perceived their parents as significantly more aggressive than their Mizo counterparts .

#### 4.09 Security perceived by Khasi and Mizo children .

The Khasi and Mizo children were asked to state their perceptions regarding security felt at home . The responses have been analysed , compared and shown in table below :

Table 4.09

Mean scores on Security as perceived by Khasi and Mizo children .

Groups	N	Perceived security scores			
		Mean	S.D.	t	p
Khasi children	100	15.02	2.92	1.59	ns
Mizo children	100	15.68	2.92		

The table 4.09 revealed that the differences between the Khasi children and Mizo children on perceived security are not significant .

4.10

Security perceived by the children grouped sexwise .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls were asked to state their perceptions regarding security felt at home . The responses have been analysed , compared and shown in table below :

Table 4.10

Mean scores on Security as perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Perceived security scores					
		Mean	S.D	Mean diff	t p		
Khasi	(1) Boys	50	14.4	2.94	1&2	2.13	.05
	(2) Girls	50	15.62	2.82			
Mizo	(3) Boys	50	15.88	2.80	3&4	0.68	ns
	(4) Girls	50	15.48	3.06			
					1&3	2.55	.02
					2&4	0.24	ns
					1&4	1.77	ns
					2&3	0.46	ns

The result in table 4.10 , showed that the Khasi girls perceived significantly more secure at home than the

Khasi boys since the mean score of Khasi girls (15.62) was higher than that of Khasi boys (14.4) . The Mizo boys also expressed the same feeling as those of Khasi girls . The mean score of Mizo boys was significantly higher than the mean value of Khasi boys (14.4) , which indicated that Khasi girls and Mizo boys feel more secure at home as compared to Khasi boys .

4.11            Security perceived by Khasi and Mizo children  
                  grouped by SES .

The Khasi boys ,Khasi girls , Mizo boys and Mizo girls of the high SES group were asked to state their perceptions regarding security felt at home . The responses have been analysed and shown in table below :

Table 4.11 113

Mean scores on Security as perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .(high SES group)

Groups	N	Perceived security scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	14.67	4.05	1&2	1.11	ns
	(2) Girls	12	16.42	3.68			
Mizo	(3) Boys	17	15.59	3.34	3&4	0.20	ns
	(4) Girls	17	15.82	3.36			
					1&3	0.67	ns
					2&4	0.45	ns
					1&4	0.84	ns
					2&3	0.63	ns

The findings according to table 4.11 showed that no statistical significant differences existed between the groups compared , i.e. the Khasi boys , Khasi girls , Mizo boys and Mizo girls of the high SES groups on the area of security . It may be said that the children of the high SES group feel more secure at home and also showed a strong attachment and affinity with the family .

4.12 Security perceived by Khasi and Mizo children grouped SES wise :

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the middle SES group were asked to state their

perceptions regarding security at home . The responses have been compared and shown in table below .

Table 4.12

Mean scores on Security as perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls . (middle SES group)

Groups	N	Perceived security scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	35	14.4	2.65	1&2	1.67	ns
	(2) Girls	35	15.43	2.49			
Mizo	(3) Boys	28	15.75	2.49	3&4	0.74	ns
	(4) Girls	28	15.21	2.90			
					1&3	2.06	.05
					2&4	0.32	ns
					1&4	1.16	ns
					2&3	0.51	ns

In the table 4.12 above it is revealed that no significant differences exist between the groups namely the Khasi boys and Khasi girls , Mizo boys and Mizo girls , Khasi girls and Mizo girls , Khasi boys and Mizo girls , Khasi girls and Mizo boys of the middle SES group on security . But significant differences existed only between the Khasi boys

and Mizo boys where the mean score of the Mizo boys (15.75) was greater than that of the Khasi boys (14.4) . Therefore , from the result it appeared that the Mizo boys feel more secure at home as compared to the Khasi boys who felt less secure in their family .

#### 4.13 Status perceived by Khasi and Mizo children .

The Khasi and Mizo children were asked to state their perceptions regarding status at home . The responses have been analysed , compared and shown in table below :

Table 4.13

Mean scores on status perceived by Khasi and Mizo children .

Groups	N	Perceived status scores		t	p
		Mean	S.D.		
Khasi Children	100	12.76	2.63	.95	ns
Mizo Children	100	12.38	2.91		

The table 4.13 above, showed no significant differences between the perceptions of Khasi children and Mizo children regarding status and responsibility accorded at home .

4.14 Status perceived by Khasi and Mizo children by sex .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls were asked to state their perceptions regarding status at home . The responses have been analysed and shown in table below :

Table 4.14

Mean scores on status perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Perceived status scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	50	12.14	3.12	1&2	0.81	ns
	(2) Girls	50	12.62	2.81			
Mizo	(3) Boys	50	12.68	2.10	3&4	0.30	ns
	(4) Girls	50	12.84	2.09			
					1&3	0.87	ns
					2&4	0.44	ns
					1&4	1.32	ns
					2&3	0.10	ns

In regard to status responsibility , the result indicated no statistically significant differences between the

six compared groups , as shown in table 4.14 above . Therefore , boys and girls differences on their perception towards status in the family were not revealed .

4.15 Status perceived by Khasi and Mizo children grouped by SES .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the high SES group were asked to state their perceptions regarding status at home . The responses have been analysed and shown in table below :

Table 4.15

Mean scores on status perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .(high SES group)

Groups	N	Perceived status scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	10.92	4.21	1&2	1.28	ns
	(2) Girls	12	12.75	2.63			
Mizo	(3) Boys	17	12.24	3.38	3&4	0.95	ns
	(4) Girls	17	13.18	2.32			
					1&3	0.93	ns
					2&4	0.46	ns
					1&4	1.86	ns
					2&3	0.44	ns

The above table 4.15 , showed that no significant differences existed between the six compared groups of the Khasi boys , Khasi girls , Mizo boys and Mizo girls belonging to the high SES group on the aspect of status .

4.16 Status perceived by Khasi and Mizo children grouped by SES. .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the middle SES group were asked to state their perceptions regarding status at home . The responses have been analysed and shown in table below :

Table 4.16

Mean scores on status perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Perceived status scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	35	12.29	2.22	1&2	0.19	ns
	(2) Girls	35	12.40	2.89			
Mizo	(3) Boys	28	12.64	2.84	3&4	0.16	ns
	(4) Girls	28	12.54	2.12			
					1&3	0.56	ns
					2&4	0.21	ns
					1&4	0.45	ns
					2&3	0.33	ns

The table 4.16 indicated that no significant differences existed between the groups of the middle SES group , i.e. the Khasi boys and Khasi girls , Mizo boys and Mizo girls , Khasi boys and Mizo girls , Khasi boys and Mizo boys , Khasi girls and Mizo girls , Khasi girls and Mizo boys , on the area of status . Therefore , there were no significant differences , between boys and girls on their perceptions regarding status at home .

4.17 Educational facilities and encouragement from parents as perceived by Khasi and Mizo children .

The Khasi and Mizo children were asked to state their educational facilities and encouragement as provided by parents . The responses have been analysed and shown in table below :

Table 4.17

Mean scores on education as perceived by Khasi and Mizo children .

Groups	N	Perceived education scores			
		Mean	S.D.	t	p
Khasi Children	100	15.58	3.12	.59	ns
Mizo Children	100	15.84	3.05		

The table 4.17 , indicated that no statistically significant results existed between the Khasi children and Mizo children regarding educational facilities and encouragement as provided by parents .

4.18 Educational facilities and encouragement from parents as perceived by Khasi and Mizo children group by sex .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls were asked to state their perceptions regarding the educational facilities and encouragement as provided by parents . The responses have been analysed and shown in table below :

Table 4.18

Mean scores on education as perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Perceived education scores				
		Mean	S.D.	Mean difference	t p	
Khasi	(1) Boys	50	15.60	2.76	1&2	.13 ns
	(2) Girls	50	15.68	3.43		
Mizo	(3) Boys	50	16.10	2.97	3&4	.85 ns
	(4) Girls	50	15.58	3.15		
					1&3	.87 ns
					2&4	.15 ns
					1&4	.03 ns
					2&3	.65 ns

The results in table 4.18 , showed that no significant differences were there between the six groups compared i.e. the Khasi boys , Khasi girls , Mizo boys and Mizo girls with regard to provision of educational facilities . It seems therefore , that both the Khasi and Mizo parents were extending equal treatment by providing equal education to both sons and daughters .

4.19            The educational facilities and encouragement from parents as perceived by Khasi and Mizo children grouped by SES .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the high SES group were asked to state their perceptions regarding the educational facilities and encouragement as provided by parents . The responses have been analysed and shown in table below :

Table 4.19 122

Mean scores on education as perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Perceived education scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	16.00	2.66	1&2	1.25	ns
	(2) Girls	12	17.33	2.57			
Mizo	(3) Boys	17	16.29	3.42	3&4	0.30	ns
	(4) Girls	17	16.65	3.52			
					1&3	0.25	ns
					2&4	0.58	ns
					1&4	0.54	ns
					2&3	0.89	ns

The table 4.19 , revealed that no statistically significant differences existed between the six compared groups of the Khasi boys , Khasi girls , Mizo boys and Mizo girls of the high SES group with regard to providing educational facilities . It may be said that parents were providing equal educational facilities to their children belonging to the high SES group irrespective of their sexes .

4.20 The educational facilities and encouragement from parents as perceived by Khasi and Mizo children : SES wise . (Middle group)

The Khasi boys , Khasi girls , Mizo boys and Mizo girls of the middle SES group were asked to state their perceptions regarding the educational facilities and encouragement

as provided by parents . The responses have been analysed and shown in table below :

Table 4.20

Mean scores on education as perceived by Khasi boys , Khasi girls , Mizo boys and Mizo girls .

	Groups	N	Perceived education scores							
			Mean	S.D.	Mean difference	t	p			
hasi	(1) Boys	35	15.4	2.92	1&2	0.25	ns			
	(2) Girls	35	15.2	3.63						
lzo	(3) Boys	28	15.86	2.79	3&4	0.66	ns			
	(4) Girls	28	15.36	2.88						
								1&3	0.63	ns
								2&4	0.19	ns
				1&4	0.06	ns				
				2&3	0.79	ns				

The findings according to table 4.20 , revealed that there were no significant results between the groups compared of the middle SES group on the aspect of educational facilities provided by parents . This may be due to the fact that the middle class parents like their high SES counterparts consider education as a valuable asset in the modern society . So equal education facilities were extended and provided to all children .

Adjustment pattern and Achievement motivation among  
Khasi and Mizo Children .Section 'A'; . Adjustment of Khasi and Mizo children .

It is some-what well established that adjustment patterns in children are influenced by the quality of home life and particularly the human interactions in the family . In this study the adjustment pattern of children was included as a variable for studying children's adjustment in the areas of social , emotional , finance , home and school . The adaptation of the Bell's Adjustment Inventory (Ahmed 1984) was used . The responses of the children to the Inventory items were given a score as described in the method section and a total score under each dimension found out . The responses were tabulated and the mean and Standard Deviation were computed . The 't' test was used to find out the significant differences between the groups compared .

5.01 Social adjustment of Khasi and Mizo children .

The responses of the Khasi and Mizo children on social adjustment were analysed , and compared as shown in table below :

Table 5.01

Mean scores on social adjustment of the Khasi and Mizo children .

Groups	N	Social adjustment scores			
		Mean	S.D.	t	p
Khasi children	100	4.00	1.98	.52	ns
Mizo children	100	4.15	2.11		

The result in table 5.01 above , showed no statistically significant differences between the Khasi children and Mizo children on the variable of social adjustment . But the mean scores of both the groups on social adjustment appeared somewhat lower as compared to the mean values of those children on other aspects of adjustment as shown in the following sections .

5.02 Social adjustment of Khasi and Mizo children  
by sex .

The responses of Khasi boys ,Khasi girls , Mizo boys and Mizo girls on social adjustment were analysed and compared as shown in table below :

Table 5.02

Mean scores on social adjustment of the Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Social adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	50	3.80	1.85	1&2	1.01	ns
	(2) Girls	50	4.20	2.06			
Mizo	(3) Boys	50	4.54	2.22	3&4	1.88	ns
	(4) Girls	50	3.76	1.88			
					1&3	1.79	ns
					2&4	1.10	ns
					1&4	0.11	ns
					2&3	0.79	ns

The table 5.02 indicated no significant differences between the groups of Khasi boys , Khasi girls , Mizo boys and Mizo girls on social adjustment . Again , the results showed that the mean values obtained by all the compared groups were low as compared to the maximum possible score in this area .

5.03            Social adjustment of Khasi and Mizo children by high SES groups .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls responses on social adjustment were analysed and compared as shown in table below :

Table 5.03

Mean scores on social adjustment of the Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	Social adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	4.33	2.39	1&2	0.18	ns
	(2) Girls	12	4.50	2.15			
Mizo	(3) Boys	17	4.88	2.23	3&4	1.85	ns
	(4) Girls	17	3.53	2.03			
					1&3	0.63	ns
					2&4	1.24	ns
					1&4	0.88	ns
					2&3	0.46	ns

The results revealed no significant findings on the compared groups belonging to high SES group , on the area of social adjustment . The Khasi boys , Khasi girls , Mizo boys and Mizo girls did not show any differences on their adjustment as shown in table 5.03 above .

5.04 Social adjustment of Khasi and Mizo children by middle SES groups .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls on social adjustment were analysed , compared .

and shown in table below :

Table 5.04

Mean scores on social adjustment of the Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Social adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	35	3.69	1.73	1&2	1.18	ns
	(2) Girls	35	4.23	2.12			
Mizo	(3) Boys	28	4.36	2.18	3&4	0.65	ns
	(4) Girls	28	4.00	1.94			
					1&3	1.36	ns
					2&4	0.44	ns
					1&4	0.68	ns
					2&3	0.24	ns

In the area of social adjustment , the results in table 5.04 revealed no statistically significant differences existed between the groups of the middle SES group .

5.05 Emotional adjustment of Khasi and Mizo children .

The responses of Khasi and Mizo children were analysed , compared and shown in table below :

Table 5.05

Mean scores on emotional adjustment of the Khasi and Mizo children .

Groups	N	Emotional adjustment scores			
		Mean	S.D.	t	p
Khasi children	100	5.08	2.31	1.72	ns
Mizo children	100	5.61	2.01		

Comparison between the Khasi children and Mizo children on the variable of emotional adjustment revealed no significant differences , that is according to table 5.05 above .

5.06 Emotional adjustment of Khasi and Mizo children by sex .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls on emotional adjustment were analysed ,

compared and shown in table below :

Table 5.06

Mean scores on emotional adjustment of the Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Emotional adjustment scores					
		Mean	S.D.	Mean difference	t p		
Khasi	(1) Boys	50	5.30	2.21	1&2	0.95	ns
	(2) Girls	50	4.86	2.35			
Mizo	(3) Boys	50	5.88	1.89	3&4	1.25	ns
	(4) Girls	50	5.38	2.08			
					1&3	1.40	ns
					2&4	1.16	ns
					1&4	0.18	ns
					2&3	2.37	.02

The table 5.06 showed that no significant differences existed between the groups of Khasi boys and Khasi girls , Mizo boys and Mizo girls , Khasi boys and Mizo boys , Khasi girls and Mizo girls , Khasi boys and Mizo girls . The only significant differences were found out between the Khasi girls and Mizo boys

where the mean score of Mizo boys (5.88) was higher than the Khasi girls (4.86) which indicated that Mizo boys were significantly better adjusted emotionally than the Khasi girls .

5.07 Emotional adjustment of Khasi and Mizo children by high SES group .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.07

Mean scores on emotional adjustment of the Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Emotional adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	6.17	2.48	1&2	0.87	ns
	(2) Girls	12	5.33	2.18			
Mizo	(3) Boys	17	5.76	2.60	3&4	0.38	ns
	(4) Girls	17	5.47	1.92			
					1&3	0.49	ns
					2&4	0.15	ns
					1&4	0.72	ns
					2&3	0.56	ns

The table 5.07 above , indicated no statistically significant differences between the groups belonging to the high SES on this variable of emotional adjustment .

5.08 Emotional adjustment of Khasi and Mizo children by middle SES groups .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.08

Mean scores on emotional adjustment of the Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Emotional adjustment scores				
		Mean	S.D.	Mean difference	t p	
Khasi	(1) Boys	35	5.20	2.10	1&2	0.62 ns
	(2) Girls	35	4.86	2.49		
Mizo	(3) Boys	28	5.86	1.90	3&4	1.09 ns
	(4) Girls	28	5.32	1.76		
					1&3	1.29 ns
					2&4	0.83 ns
					1&4	0.24 ns
					2&3	1.76 ns

The comparison of Khasi boys , Khasi girls , Mizo boys and Mizo girls of the middle SES groups on the variable of emotional adjustment , did not show any significant results that is according to table 5.08 above .

#### 5.09 Financial adjustment of Khasi and Mizo children .

The responses of Khasi and Mizo children were analysed compared and shown in table below :

Table 5.09

Mean scores on financial adjustment of Khasi and Mizo children .

Groups	N	Financial adjustment scores			
		Mean	S.D.	t	p
Khasi children	100	5.28	2.49	3.28	.01
Mizo children	100	6.36	2.13		

Statistically significant differences were found between the Khasi children and Mizo children on the variable of financial adjustment as shown in table 5.09 . The mean score of Mizo children was significantly greater (6.36) than that of the Khasi counterparts (5.28) . Hence , regarding this financial

adjustment, it was found that the Mizo children were significantly better adjusted than the Khasi children .

5.10 Financial adjustment of Khasi and Mizo children by sex .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed and compared and shown in table below :

Table 5.10

Mean scores on financial adjustment of Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Financial adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	50	5.18	2.53	1&2	0.40	ns
	(2) Girls	50	5.38	2.40			
Mizo	(3) Boys	50	6.28	1.96	3&4	0.37	ns
	(4) Girls	50	6.44	2.26			
					1&3	2.41	.02
					2&4	2.25	.05
					1&4	2.60	.02
					2&3	2.03	.05

The above table 5.10 showed significant findings between the groups of Khasi boys and Mizo boys , Khasi girls and Mizo girls , Khasi boys and Mizo girls , Khasi girls and Mizo boys on the financial adjustment aspect which show that the mean scores of Khasi boys and Khasi girls were 5.10 + 5.38 respectively were lower than that of Mizo boys and Mizo girls who obtained significantly higher mean values of 6.28 + 6.44 . This findings revealed that Mizo boys and Mizo girls were better adjusted than the Khasi boys and Khasi girls in this area of financial adjustment .

But the same table shows that no significant differences between Khasi boys and Khasi girls as well as Mizo boys and Mizo girls on this field of financial adjustment .

5.11            Financial adjustment of Khasi and Mizo children  
by high SES groups .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.11

Mean scores on financial adjustment of Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	Financial adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	6.58	2.71	1&2	0.23	ns
	(2) Girls	12	6.83	2.55			
Mizo	(3) Boys	17	6.18	1.70	3&4	1.60	ns
	(4) Girls	17	7.29	2.31			
					1&3	0.50	ns
					2&4	0.51	ns
					1&4	0.76	ns
					2&3	0.83	ns

The six compared groups of the high SES , did not show any significant differences on this area of financial adjustment that is according to table 5.11 above . This may be due to the fact that all the respondents compared here belonged to the high SES class .

5.12 Financial adjustment of Khasi and Mizo children by middle SES groups .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed and shown in table below :

Table 5.12

Mean scores on financial adjustment of Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Financial adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	35	4.74	2.23	1&2	0.16	ns
	(2) Girls		4.83	2.22			
Mizo	(3) Boys	28	6.21	2.11	3&4	0.00	ns
	(4) Girls		6.21	2.28			
					1&3	2.66	.01
					2&4	2.43	.02
					1&4	2.50	.02
					2&3	2.52	.02

The significant results on this aspect includes the groups of Khasi boys and Mizo boys , Khasi girls and Mizo girls , Khasi boys and Mizo girls , Khasi girls and Mizo boys in which the mean values of Mizo boys and Mizo girls were significantly greater than that of Khasi boys and Khasi girls . This finding showed that Mizo boys and Mizo girls of

the middle SES groups were significantly better adjusted in financial matters as compared to the Khasi boys and Khasi girls .

### 5.13 Home adjustment of Khasi and Mizo children .

The responses of Khasi and Mizo children were analysed , compared and shown in table below :

Table 5.13

Mean scores on home adjustment of Khasi and Mizo children .

Groups	N	Home adjustment scores			
		Mean	S.D.	t	p
Khasi children	100	6.63	2.25	2.01	.05
Mizo children	100	7.25	2.09		

According to table 5.13 above , it showed that significant differences existed between the two compared groups that is, the Khasi children and Mizo children on the variable of home adjustment . The mean score of Mizo children which indicated that Mizo children were significantly better

adjusted to their homes as compared to the Khasi children .

5.14 Home adjustment of Khasi and Mizo children by sex .

The responses of the Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.14

Mean scores on home adjustment of Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Home adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	50	6.34	2.15	1&2	1.73	ns
	(2) Girls	50	7.10	2.19			
Mizo	(3) Boys	50	7.62	1.98	3&4	1.79	ns
	(4) Girls	50	6.88	2.10			
					1&3	3.07	.01
					2&4	0.51	ns
					1&4	1.26	ns
					2&3	1.23	ns

From the table 5.14 , the finding appeared to be not significant as there was no differences between the groups

of Khasi boys and Khasi girls , Mizo boys and Mizo girls , Khasi girls and Mizo boys , Khasi boys and Mizo girls , Khasi girls and Mizo girls on this variable of family adjustment . But significant findings appeared only between the group of Khasi boys and Mizo boys where the mean score Mizo boys was higher than that of Khasi boys . This **indicated** that in regard to family adjustment Mizo boys were better adjusted at home than the Khasi boys .

5.15            Home adjustment of Khasi and Mizo children  
                  by high SES groups .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.15

Mean scores on home adjustment of Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	Home adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	6.00	2.04	1&2	1.83	ns
	(2) Girls	12	7.50	1.98			
Mizo	(3) Boys	17	7.47	2.27	3&4	0.89	ns
	(4) Girls	17	6.76	2.33			
					1&3	1.79	ns
					2&4	0.89	ns
					1&4	0.91	ns
					2&3	0.04	ns

In the area of home adjustment , the results revealed no statistically significant differences between the groups belonging to high SES as shown in table 5.15 above .

5.16 Home adjustment of Khasi and Mizo children by middle SES groups .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.16

Mean scores on home adjustment of Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	Home adjustment scores					
		Mean	S.D.	Mean diff erence	t	p	
Khasi	(1) Boys	35	6.31	2.08	1&2	0.97	ns
	(2) Girls	35	6.83	2.33			
Mizo	(3) Boys	28	7.61	1.97	3&4	1.58	ns
	(4) Girls	28	6.75	2.08			
					1&3	2.51	.02
					2&4	0.14	ns
					1&4	0.82	ns
					2&3	1.41	ns

The table 5.16 , showed that no significant findings were found out between the five compared groups of the middle SES , on this area of home adjustment , significant result existed only with the Khasi boys and Mizo boys , where the mean value of Mizo boys (7.61) was higher than that of the Khasi boys (6.31) which revealed that the Mizo boys were significantly better adjusted at home as compared to Khasi boys .

5.17 School adjustment of Khasi and Mizo children .

The responses of Khasi and Mizo children were analysed , compared and shown in table below :

Table 5.17

Mean scores on school adjustment of Khasi and Mizo children .

Groups	N	School adjustment scores			
		Mean	S.D.	t	p
Khasi children	100	5.92	2.29	1.88	ns
Mizo children	100	6.51	2.12		

From the above table 5.17 , it appeared that no significant differences between the children of the two communities that is the Khasis and Mizos on the variable of school adjustment . It seems that both the groups did not differ in their adjustment toward. school .

5.18 School adjustment of Khasi and Mizo children  
by sex .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.18

Mean scores on school adjustment of Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	School adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	50	5.64	2.44	1&2	1.24	ns
	(2) Girls	50	6.20	2.00			
Mizo	(3) Boys	50	6.08	2.37	3&4	2.06	.05
	(4) Girls	50	6.94	1.71			
					1&3	0.91	ns
					2&4	1.97	0.10
					1&4	3.05	.01
					2&3	0.27	ns

The table 5.18 on the area of school adjustment showed significant and not significant findings as well . The

significant findings comprising the groups of Mizo boys and Mizo girls , Khasi girls and Mizo girls , Khasi boys and Mizo girls which showed that the mean value of the Mizo girls was higher than that of Mizo boys , Khasi girls and Khasi boys . Hence , it may be said that the Mizo girls were significantly better adjusted at school as compared to the Mizo boys , Khasi girls and Khasi boys .

( The not significant results included the groups of Khasi boys and Khasi girls , Khasi boys and Mizo boys , Khasi girls and Mizo boys .)

5.19      School adjustment of Khasi and Mizo children by high SES groups .

The responses of Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :

Table 5.19

Mean scores on school adjustment of Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	School adjustment scores					
		Mean	S.D.	Mean diff erence	t	p	
Khasi	(1) Boys	12	6.83	1.64	1&2	0.60	ns
	(2) Girls	12	6.42	1.78			
Mizo	(3) Boys	17	6.06	2.73	3&4	1.38	ns
	(4) Girls	17	7.12	1.62			
					1&3	0.88	ns
					2&4	1.10	ns
					1&4	0.46	ns
					2&3	0.40	ns

In regard to the school adjustment , the result in table 5.19 appeared to be not significant . There was no differences between the compared groups of the high SES groups .

5.20 School adjustment of the Khasi and Mizo children by the middle SES groups .

The responses of the Khasi boys , Khasi girls , Mizo boys and Mizo girls were analysed , compared and shown in table below :-

Table 5.20

Mean scores on school adjustment of Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	School adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	35	5.31	2.49	1&2	1.51	ns
	(2) Girls	35	6.14	2.09			
Mizo	(3) Boys	28	6.11	2.15	3&4	1.19	ns
	(4) Girls	28	6.75	1.90			
					1&3	1.33	ns
					2&4	1.19	ns
					1&4	2.52	.02
					2&3	0.07	ns

Regarding the school adjustment of the middle SES groups , the result showed not significant findings on the five compared groups except the group of Khasi boys and Mizo girls which indicated significant findings according to table 5.20 above . The Mizo girls's mean value (6.75) was greater than that of the Khasi boys (5.31) which indicated that the Mizo girls adjustment behaviour towards school was better than the Khasi boys adjustment .

Section 'B' :

The achievement motivation among Khasi and Mizo children .

The achievement motivation indicates a tendency in people to seek excellence , to do better in one's life or work and to persist in a line of challenging task . It is an acquired personality disposition and as such , is influenced by environmental factors , one of the chief among which is the influence exerted by the family on the growing child . Studies conducted in different countries (Winterbotom , Rosen , Smith) indicate that there is some link between independence training and mastery training given to children by the parents on their acquisition of achievement motivation . In this particular study parent-child relationship among Khasi and Mizo students was studied and compared . Since differences in the parent-child relationship practices in the two communities might show some link to the development of achievement motivation in their children . Hence it was thought proper to assess the level of achievement motivation in children from the two tribal communities . This section deals with the findings in this regard .

5.21 A comparison of level of achievement motivation of the Khasi and Mizo children .

The responses of the Khasi and Mizo children on achievement motivation were analysed , and compared as shown in table below :

Table 5.21

Mean scores on achievement motivation of Khasi and Mizo children .

Groups	N	Achievement motivation scores			
		Mean	S.D.	t	p
Khasi children	100	2.94	1.16	2.11	.05
Mizo children	100	2.62	0.96		

The findings revealed significant differences between the Khasi children and Mizo children . The mean score of Khasi children (2.94) was higher than that of the Mizo children (2.62) on the variable of achievement motivation . Hence , it may be said that the Khasi children are more achievement oriented as compared to their Mizo counterpart .

5.22 Achievement motivation of Khasi and Mizo children by sex .

The responses of Khasi boys , Khasi **girls** , Mizo boys and Mizo girls on achievement motivation were analysed and compared as shown in table below :

Table 5.22

Mean scores on achievement motivation of the Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Achievement motivation scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	50	2.44	1.18	1&2	4.64	.001
	(2) Girls	50	3.42	0.89			
Mizo	(3) Boys	50	2.64	0.99	3&4	0.43	ns
	(4) Girls	50	2.56	0.85			
					1&3	0.91	ns
					2&4	4.89	.001
					1&4	0.58	ns
					2&3	4.10	.001

The findings on the sexwise comparison , showed both significant and not significant results . Significant results comprised of groups like the Khasi boys and Khasi girls , Khasi girls and Mizo boys , Khasi girls and Mizo girls,

in which the mean score of Khasi girls (3.42) was higher than that of the Khasi boys , Mizo girls and Mizo boys whose mean values were 2.44 , 2.56 and 2.64 respectively . This showed that the Khasi girls were more achievement motivated and oriented than the other groups .

The other not significant results included the groups like the Khasi boys and Mizo boys , Mizo boys and Mizo girls , Khasi boys and Mizo girls as shown in table 5.22 above .

5.23 Achievement motivation of Khasi and Mizo children by high SES group .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls responses on achievement motivation were analysed and compared as shown in table below :

Table 5.23 153

Mean scores on achievement motivation of Khasi boys ,  
Khasi girls , Mizo boys and Mizo girls .

Groups	N	Achievement motivation scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	12	3.00	1.21	1&2	1.82	ns
	(2) Girls	12	3.83	1.03			
Mizo	(3) Boys	17	2.47	1.23	2&3	0.60	ns
	(4) Girls	17	2.71	1.05			
					1&3	1.15	ns
					2&4	2.88	.01
					1&4	0.70	ns
					2&3	3.13	.01

The above table 4.23 , showed that both significant and not significant findings .

But the significant results included the groups of Khasi girls and Mizo girls , Khasi girls and Mizo boys of the high SES where the mean value of the Khasi girls (3.83) was higher than that of the Mizo girls and Mizo boys whose mean value were 2.71 and 2.47 respectively . This result again revealed that Khasi girls were more achievement motivated .

5.24 Achievement motivation of Khasi and Mizo children by middle SES groups .

The Khasi boys , Khasi girls , Mizo boys and Mizo girls responses on achievement motivation were analysed

and compared as shown in table below :

Table 5.24

Mean scores on achievement motivation of the Khasi boys , Khasi girls , Mizo boys and Mizo girls .

Groups	N	Achievement motivation scores					
		Mean	S.D.	Mean difference	t	p	
Khasi	(1) Boys	35	2.23	1.19	1&2	4.59	.001
	(2) Girls	35	3.34	0.80			
Mizo	(3) Boys	28	2.75	0.97	3&4	1.08	ns
	(4) Girls	28	2.50	0.75			
					1&3	1.87	ns
					2&4	4.27	.001
					1&4	1.05	ns
					2&3	2.66	.01

The above table 5.24 , shows both significant and not significant results . Significant findings included groups like Khasi boys and Khasi girls , Khasi girls and Mizo girls , Khasi girls and Mizo boys where the mean value of Khasi girls was higher . This results showed that the Khasi girls again

were more motivated in achieving higher education .

Not significant findings included the groups of Mizo boys and Mizo girls , Khasi boys and Mizo boys , Khasi boys and Mizo girls of the middle SES group .

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CHAPTER VI

CHAPTER VIParent-child relationship , Adjustment and Achievement motivation among Khasi and Mizo children .

The analysis and interpretation of data on Parent Child relationship , the adjustment and on achievement motivation of Khasi and Mizo children , have been separately shown in the preceding chapters . It was also decided to check the probable link , if any , between the different perceived parent-child relationship variables and the adjustment variables on the one hand and between the parent-child relationship variables and achievement motivation on the other . For this analysis, the respondents on the different parent-child relation variables were grouped into high and low , by using Median as cut off point . The comparisons were made between the 'high' and 'low' group of respondents on each parent-child relationship variable and each of the adjustment variable as well as on achievement motivation in that sequence . The mean differences between the groups were tested for statistical significance using the 't' test . These results appear in the following sections .

6.1.01 Perceived parental affection and social adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' or 'low' on perceived parental affection and their social adjustment levels were compared . The results appear in the following table .

Table 6.1.01

Social adjustment of Khasi and Mizo boys and girls grouped high and low on perceived affection .

Groups			N	Social adjustment scores				
				Mean	S.D.	Mean diff	t	p
						erence		
Khasis	High	(1) Boys	25	3.72	1.93			
		(2) Girls	28	3.82	1.98	1&2	0.19	ns
	Low	(3) Boys	25	3.88	1.85			
		(4) Girls	22	4.68	2.17	3&4	1.37	ns
Mizos	High	(5) Boys	26	4.46	2.56			
		(6) Girls	33	3.55	1.95	5&6	1.56	ns
	Low	(7) Boys	24	4.62	1.88			
		(8) Girls	17	4.18	1.78	7&8	0.77	ns
						1&5	1.16	ns
						2&6	0.55	ns
						1&6	0.34	ns
						2&5	1.03	ns
					3&7	1.39	ns	
					4&8	0.77	ns	
					3&8	0.51	ns	
					4&7	0.09	ns	

The above table 6.1.01 shows that no statistically significant differences between the two groups with different levels of perceived parental affection on their social adjustment . Therefore , it appears that perceived parental affection has negligible influence on social adjustment in the groups of children compared .

6.1.02      Perceived parental affection and Emotional adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived parental affection and their emotional adjustment levels were compared . The results appear in the following table .

Table 6.1.02

Emotional adjustment of Khasi and Mizo boys and girls grouped high and low on perceived affection .

Groups		N	Emotional adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	25	5.44	2.35	1&2	0.87	ns
	(2) Girls	28	4.86	2.49				
	Low	(3) Boys	25	5.12	2.11	3&4	0.40	ns
		(4) Girls	22	4.86	2.29			
Mizos	High	(5) Boys	26	6.31	1.76	5&6	1.15	ns
		(6) Girls	33	5.70	2.21			
	Low	(7) Boys	24	5.33	1.97	7&8	0.95	ns
		(8) Girls	17	4.76	1.97			
						1&5	1.47	ns
						2&6	1.37	ns
						1&6	0.43	ns
						2&5	2.41	.02
						3&7	0.37	ns
						4&8	0.15	ns
						3&8	0.57	ns
						4&7	0.75	ns

The findings reveal that there is no significant differences between the two groups classified as high and low perceived on affection , on the variable of emotional adjustment . But in one comparison involving Khasi girls and Mizo boys who perceived to have received high affection, the mean difference of scores on emotional adjustment is statistically significant . In this case the mean score of Mizo boys (6.31) is greater than that of Khasi girls (4.86) . This indicated that Mizo boys who perceived to have received greater affection from parents show high emotional adjustment than the Khasi girls .

6.1.03      Perceived parental affection and financial adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived parental affection and their financial adjustment levels were compared . The results appear in the following table .

Table 6.1.03

Financial adjustment of Khasi and Mizo boys and girls grouped high and low on perceived affection .

Groups		N	Financial adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High (1) Boys	25	6.24	2.17	1&2	2.84	.01	
	(2) Girls	28	7.79	1.79				
	Low	(3) Boys	25	4.44	2.47	3&4	1.04	ns
		(4) Girls	22	5.18	2.40			
Mizos	High (5) Boys	26	6.38	1.90	5&6	0.59	ns	
	(6) Girls	33	6.73	2.45				
	Low	(7) Boys	24	6.17	2.10	7&8	0.45	ns
		(8) Girls	17	5.88	1.87			
					1&5	0.24	ns	
					2&6	1.87	ns	
					1&6	0.79	ns	
					2&5	2.76	.01	
					3&7	2.65	.02	
					4&8	0.99	ns	
					3&8	2.06	.05	
					4&7	1.48	ns	

In the 'high' on perception on affection , the results showed significant differences existing only in two groups of Khasi boys and Khasi girls , Khasi girls and Mizo boys where the mean values of Khasi girls was higher than the Khasi boys and Mizo boys , which indicated that Khasi girls who perceived to have received high affection showed significantly high adjustment (could adjust well) in financial area as compared to the Khasi boys and Mizo boys .

With regard to the 'low' group on perception on affection , the results indicated that only two groups did show significant findings , that is the group of Khasi boys and Mizo boys , Khasi boys and Mizo girls . Here the mean values of Mizo boys and girls were greater than that of Khasi boys which showed that Mizo boys and girls were significantly better adjusted than the Khasi boys in the financial aspect .

6.1.04 Perceived parental affection and home adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived parental affection and their home adjustment levels were compared . The results appear in the following table .

Table 6.1.04

Home adjustment of Khasi and Mizo boys and girls  
grouped high and low on perceived affection .

Groups		N	Home adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	25	6.24	2.17	1&2	2.84	.01
		(2) Girls	28	7.79	1.79			
	Low	(3) Boys	25	5.88	2.17	3&4	0.52	ns
			(4) Girls	22	6.23			
Mizos	High	(5) Boys	26	8.38	1.20	5&6	3.19	.01
			(6) Girls	33	6.79			
	Low	(7) Boys	24	6.79	2.38	7&8	0.22	ns
			(8) Girls	17	6.94			
						1&5	4.29	.001
						2&6	1.86	ns
						1&6	0.90	ns
						2&5	1.39	ns
						3&7	1.40	ns
						4&8	1.04	ns
						3&8	1.70	ns
						4&7	0.80	ns

The results in table 6.1.04 , showed significant findings on the groups of Khasi boys , Khasi girls , Mizo boys and Mizo girls belonging to the high group on perception on affection . Here the mean scores of Khasi girls and Mizo boys were 7.79 and 8.38 respectively were greater than that of Khasi boys (6.24) and Mizo girls (6.79) which showed that the level of perceived parental affection worked in different ways in boys and girls from the two communities in respect of their home adjustment .

6.1.05      Perceived parental affection and school adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived parental affection and their school adjustment levels were compared . The results appear in the following table .

Table 6.1.05

School adjustment of Khasi and Mizo boys and girls grouped high and low on perceived affection .

Groups		N	School adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	25	6.28	2.25	1&2	0.69	ns
		(2) Girls	28	6.68	1.98			
	Low	(3) Boys	25	4.92	2.47	3&4	1.02	ns
			(4) Girls	22	5.59			
Mizos	High	(5) Boys	26	5.96	2.60	5&6	2.20	.05
			(6) Girls	33	7.18			
	Low	(7) Boys	24	6.21	2.21	7&8	0.40	ns
			(8) Girls	17	6.47			
						3&7	1.92	ns
						4&8	1.41	ns
						3&8	2.19	.05
						4&7	1.00	ns
						1&5	0.46	ns
						2&6	1.09	ns
						1&6	1.74	ns
						2&5	1.13	ns

The results appeared to be significant only in the group of Mizo girls and Mizo boys belonging to high on perception on affection where the mean value on school adjustment of Mizo girls (7.18) was higher than that of Mizo boys (5.96) which showed that such groups of Mizo girls were well adjusted in school than the Mizo boys .

Among the group with <sup>Low</sup> perception on affection , the result showed that the mean score of Mizo girls was higher than that of Khasi boys which showed that the Mizo girls were well adjusted in school than the Khasi boys who were less adjusted .

6.1.06 Perceived parental affection and achievement motivation of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived parental affection and their level of achievement motivation were compared . The results appear in the following tables .

Table 6.1.06

Achievement motivation of Khasi and Mizo boys and girls grouped high and low on perceived affection .

Groups		N	Achievement motivation scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	25	2.68	1.22	1&2	2.76	.01
	(2) Girls	28	3.46	0.84				
	Low	(3) Boys	25	2.20	1.15	3&4	3.87	.001
		(4) Girls	22	3.41	0.96			
Mizos	High	(5) Boys	26	2.77	1.03	5&6	0.85	ns
		(6) Girls	33	2.55	0.97			
	Low	(7) Boys	24	2.58	1.10	7&8	0.02	ns
		(8) Girls	17	2.59	0.62			
						1&5	0.28	ns
						2&6	3.92	.001
						1&6	0.44	ns
						2&5	2.66	.01
						3&7	1.19	ns
						4&8	3.07	.01
						3&8	1.27	ns
						4&7	2.70	.01

The above table 6.1.06 , showed statistically significant results between the group of high perceived parental affection on their levels of achievement motivation . Here the mean score of Khasi girls (3.46) was higher than that of the Khasi boys (2.68) , Mizo boys (2.77) and Mizo girls (2.55) which clearly indicated that Khasi girls were more motivated to achieve than the others . Among the low perceived on affection , the same results were found that the Khasi girls were better motivated to achieve than the Khasi boys , Mizo boys and Mizo girls .

6.2.01      Perceived parental aggression and social adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived parental aggression and their social adjustment levels were compared . The results appeared in table below :

Table 6.2.01

The social adjustment of Khasi and Mizo boys and girls grouped as high and low on perceived aggression .

Groups		N	Social adjustment scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	28	3.46	1.88	1&2	1.21	ns
	(2) Girls	33	4.09	2.13			
Low	(3) Boys	22	4.23	1.82	3&4	0.30	ns
	(4) Girls	17	4.41	2.06			
Mizos High	(5) Boys	25	4.56	2.10	5&6	1.29	ns
	(6) Girls	27	3.81	2.08			
Low	(7) Boys	25	4.52	2.42	7&8	1.35	ns
	(8) Girls	23	3.70	1.72			
					1&5	2.01	ns
					2&6	0.50	ns
					1&6	0.64	ns
					2&5	0.82	ns
					3&7	0.46	ns
					4&8	1.16	ns
					3&8	0.98	ns
					4&7	0.15	ns

The table 6.2.01 above , showed that no statistically significant differences between the two groups with different levels of perceived parental aggression on their social adjustment . It appeared that perceived parental aggression had negligible impact on social adjustment in the groups of children compared .

6.2.02     Perceived parental aggression and emotional adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived parental aggression and their levels of emotional adjustment levels were compared . The results were shown in table below .

Table 6.2.02

Emotional adjustment of Khasi and Mizo boys and girls grouped high and low on perceived aggression .

Groups		N	Emotional adjustment scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	28	4.75	2.08	1&2	0.49	ns
	(2) Girls	33	4.45	2.51			
Low	(3) Boys	22	6.00	2.27	3&4	0.51	ns
	(4) Girls	17	5.65	1.93			
Mizos High	(5) Boys	25	5.52	1.87	5&6	0.55	ns
	(6) Girls	27	5.22	2.03			
Low	(7) Boys	25	6.16	1.93	7&8	0.94	ns
	(8) Girls	23	5.61	2.15			
					1&5	1.38	ns
					2&6	1.26	ns
					1&6	0.85	ns
					2&5	1.76	ns
					3&7	0.26	ns
					4&8	0.06	ns
					3&8	0.58	ns
					4&7	0.82	ns

Again , both the high and low perceived groups on parental aggression , the table 6.2.02 above , indicated no statistically significant differences existed between the compared groups on the variable points of emotional adjustment .

6.2.03 Perceived parental aggression and financial adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived parental aggression and their financial adjustment levels were compared . The results appear in table below :

Table 6.2.03

Financial adjustment of Khasi and Mizo boys and girls grouped high and low on perceived aggression .

Groups		N	Financial adjustment scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	28	4.75	2.27	1&2	0.59	ns
	(2) Girls	33	5.09	2.16			
Low	(3) Boys	22	5.73	2.85	3&4	0.23	ns
	(4) Girls	17	5.94	2.88			
Mizos High	(5) Boys	25	5.80	1.89	5&6	0.50	ns
	(6) Girls	27	6.11	2.53			
Low	(7) Boys	25	6.76	1.98	7&8	0.12	ns
	(8) Girls	23	6.83	1.97			
					1&5	1.78	ns
					2&6	1.66	ns
					1&6	2.10	.05
					2&5	1.28	ns
					3&7	1.46	ns
					4&8	1.30	ns
					3&8	1.48	ns
					4&7	1.09	ns

The significant finding was found out only in one group of Khasi boys and Mizo girls of the high perceived group on parental aggression where the mean score of Mizo girls (6.11) was higher than that of Khasi boys (4.75) . This finding indicated that Mizo girls were significantly better adjusted than Khasi boys in finance . The other comparisons did not show significant results according to table 6.2.03 above .

6.2.04      Perceived parental aggression and home adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived parental aggression and their home adjustment levels were compared . The results were shown in table below :

Table 6.2.04

Home adjustment of Khasi and Mizo boys and girls  
grouped high and low on perceived aggression .

Groups		N	Home adjustment scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	28	5.75	2.27	1&2	1.68	ns
	(2) Girls	33	6.73	2.27			
Low	(3) Boys	22	6.68	2.08	3&4	1.74	ns
	(4) Girls	17	7.82	1.98			
Mizos High	(5) Boys	25	6.76	2.33	5&6	0.21	ns
	(6) Girls	27	6.89	2.01			
Low	(7) Boys	25	8.48	1.12	7&8	3.35	.01
	(8) Girls	23	6.74	2.32			
					1&5	1.57	ns
					2&6	0.28	ns
					1&6	1.97	ns
					2&5	0.05	ns
					3&7	3.75	.001
					4&8	1.51	ns
					3&8	0.09	ns
					4&7	1.34	ns

In the low perceived group on parental aggression the results in table 6.2.04 above , showed significant differences between the groups of Mizo boy and Mizo girls , Khasi boys and Mizo boys where the mean value of Mizo boys (8.48) was higher than the Mizo girls (6.74) and Khasi boys (6.68) . This showed that Mizo boys were significantly better adjusted toward their homes as compared to the Khasi boys and Mizo girls . The other comparisons did not reveal any significant differences .

6.2.05 Perceived parental aggression and school adjustment of Khasi and Mizo children .

The Khasi and Mizo children were group into boys and girls and also as 'high' and 'low' on perceived parental aggression and their school adjustment levels were compared . The results were shown in table below :

Table 6.2.05

School adjustment of Khasi and Mizo boys and girls grouped high and low on perceived aggression .

Groups		N	School adjustment scores				
			Mean	S.D.	Meas diff erence	t	p
Khasis High	(1) Boys	28	5.11	2.62	1&2	0.09	ns
	(2) Girls	33	5.64	2.04			
Low	(3) Boys	22	6.32	2.15	3&4	1.59	ns
	(4) Girls	17	7.29	1.53			
Mizos High	(5) Boys	25	5.92	2.10	5&6	1.52	ns
	(6) Girls	27	6.70	1.61			
Low	(7) Boys	25	6.24	2.70	7&8	1.32	ns
	(8) Girls	23	7.13	1.87			
					1&5	1.21	ns
					2&6	2.16	.05
					1&6	2.71	.01
					2&5	1.21	ns
					3&7	0.11	ns
					4&8	0.28	ns
					3&8	1.32	ns
					4&7	1.46	ns

The significant findings were found out only in two groups belonging to the high perceived group on aggression where the mean value of Mizo girls (6.70) was greater than that of the Khasi boys (5.11) and Khasi girls (5.64) on the school adjustment . The findings revealed that Mizo girls were significantly better adjusted in school than the Khasi counterparts .

6.2.06 Perceived parental aggression and achievement motivation of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived parental aggression and their levels of achievement motivation were compared . The results appear in the following table .

Table 6.2.06

The level achievement motivation of Khasi and Mizo boys and girls grouped high and low on perceived aggression .

Groups		N	Achievement motivation scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	28	2.39	1.07	1&2	3.50	.001
	(2) Girls	33	3.24	0.83			
Low	(3) Boys	22	2.50	1.37	3&4	3.46	.01
	(4) Girls	17	3.82	0.88			
Mizos High	(5) Boys	25	2.52	1.23	5&6	0.51	ns
	(6) Girls	27	2.67	0.83			
Low	(7) Boys	25	2.84	0.85	7&8	1.48	ns
	(8) Girls	23	2.48	0.85			
					1&5	0.40	ns
					2&6	2.60	.02
					1&6	1.06	ns
					2&5	2.61	.02
					3&7	1.01	ns
					4&8	4.73	.001
					3&8	0.06	ns
					4&7	3.62	.001

According to table 6.2.06 above , the results appeared to be significant . In both the groups of high and low perceived parental aggression , the Khasi girls appeared to be significantly better motivated to achieve than the Khasi boys , Mizo boys and Mizo girls .

6.3.01        Security perceived and social adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived security and their social adjustment levels were compared . The results appeared in the following table :

Table 6.3.01

Social adjustment of Khasi and Mizo boys and girls grouped high and low on perceived security .

Groups		N	Social adjustment scores				
			Mean	S.D.	Mean difference	F	p
Khasis High	(1) Boys	34	3.38	1.54	1&2	0.87	ns
	(2) Girls	26	3.80	2.15			
Low	(3) Boys	16	4.69	2.24	3&4	0.03	ns
	(4) Girls	24	4.67	1.95			
Mizos High	(5) Boys	31	4.32	2.18	5&6	0.98	ns
	(6) Girls	32	3.81	1.94			
Low	(7) Boys	19	5.16	2.41	7&8	2.09	.05
	(8) Girls	18	3.67	1.88			
					1&5	2.02	.05
					2&6	0.89	ns
					1&6	0.98	ns
					2&5	0.89	ns
					3&7	0.59	ns
					4&8	1.63	ns
					3&8	1.40	ns
					4&7	0.72	ns

The results according to table 6.3.01 , appeared to be significant only in the group of Khasi boys and Mizo boys of the high perceived group on security where the mean value of Mizo boys (4.32) was greater than that of the Khasi boys (3.38) on the social adjustment score . In the low perceived group on security the Mizo boys obtain a high mean value of 5.16 than the Mizo girls (3.67) .

6.3.02      Perceived security and emotional adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived security and their emotional adjustment levels were compared . The results appeared in the following table :

Table 6.3.02

Emotional adjustment of Khasi and Mizo boys and girls grouped high and low on perceived security .

Groups		N	Emotional adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	34	5.03	2.19	1&2	0.20	ns
		(2) Girls	26	5.15	2.56			
	Low	(3) Boys	16	5.88	2.28	3&4	1.86	ns
		(4) Girls	24	5.54	2.19			
Mizos	High	(5) Boys	31	5.90	1.85	5&6	0.81	ns
		(6) Girls	32	5.50	2.11			
	Low	(7) Boys	31	5.89	2.08	7&8	1.05	ns
		(8) Girls	18	5.17	2.15			
						1&5	1.69	ns
						2&6	0.57	ns
						1&6	0.87	ns
						2&7	1.26	ns
						3&7	0.01	ns
						4&8	0.91	ns
						3&8	0.93	ns
						4&7	2.00	ns

In both the groups of high and low on perceived security , the results in table 6.3.02 did not reveal any statistically significant differences .

6.3.03      Perceived security and financial adjustment  
of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived security and their financial adjustment levels were compared . The results appeared in the table below :

Table 6.3.03

Financial adjustment of Khasi and Mizo boys and girls grouped high and low on perceived security .

Groups		N	Financial adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	34	5.38	2.46	1&2	0.18	ns
		(2) Girls	26	5.50	2.57			
	Low	(3) Boys	16	4.75	2.79	3&4	0.61	ns
		(4) Girls	24	5.25	2.33			
Mizos	High	(5) Boys	31	6.32	1.97	5&6	1.11	ns
		(6) Girls	32	6.91	2.19			
	Low	(7) Boys	19	6.26	2.05	7&8	0.92	ns
		(8) Girls	18	5.61	2.28			
						1&5	1.66	ns
						2&6	2.25	.05
						1&6	2.62	.02
						2&5	1.34	ns
						3&7	1.79	ns
						4&8	0.49	ns
						3&8	0.99	ns
						4&7	1.45	ns

The results in table 6.3.03 , indicated significant differences only in two groups of Khasi boys and Mizo girls , Khasi girls and Mizo girls of the high perceived on security . Here the mean value of Mizo girls (6.91) was greater than that of Khasi boys and Khasi girls who obtained 5.38 and 5.50 respectively on the variable of financial adjustment . This results indicated that Mizo girls were significantly better adjusted financially than the Khasi counterparts . The other results were not statistically significant .

6.3.04      Perceived security and home adjustment of  
Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived security and their home adjustment levels were compared .  
**The** results appeared in the table below :

Table 6.3.04

Home adjustment of Khasi and Mizo boys and girls  
grouped high and low on perceived security .

Groups		N	Home adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	34	6.47	2.23	1&2	2.17	.05
		(2) Girls	26	7.62	1.72			
	Low	(3) Boys	16	5.50	2.10	3&4	1.17	ns
		(4) Girls	24	6.42	2.62			
Mizos	High	(5) Boys	31	8.03	1.66	5&6	1.55	ns
		(6) Girls	32	7.31	1.99			
	Low	(7) Boys	19	6.89	2.33	7&8	1.05	ns
		(8) Girls	18	6.11	2.19			
						3&7	1.79	ns
						4&8	0.40	ns
						3&8	0.83	ns
						4&7	0.60	ns
						1&5	3.13	.01
						2&6	0.61	ns
						1&6	1.59	ns
						2&5	0.90	ns

The result in table 6.3.04 , revealed significant findings where the mean scores of Khasi girls (7.62) and Mizo boys (8.03) were greater than that of Khasi boys (6.47) on the variable of home adjustment . This showed that Khasi girls and Mizo boys who perceived to have received high security were significantly well adjusted toward their homes .

6.3.05      Perceived security and school adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived security and their school adjustment levels were compared . The results appeared in the table below :

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Table 6.3.05

School adjustment of Khasi and Mizo boys and girls  
 grouped into high and low on perceived security .

Groups		N	School adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	34	5.94	2.21	1&2	1.86	ns
		(2) Girls	26	6.96	1.95			
	Low	(3) Boys	16	5.00	2.92	3&4	0.50	ns
		(4) Girls	24	5.38	1.81			
Mizos	High	(5) Boys	31	6.42	2.42	5&6	1.24	ns
		(6) Girls	22	7.09	1.87			
	Low	(7) Boys	19	6.00	2.26	7&8	1.06	ns
		(8) Girls	18	6.67	1.46			
					1&5	0.82	ns	
					2&6	0.26	ns	
					1&6	2.24	.05	
					2&5	0.90	ns	
					3&7	1.11	ns	
					4&8	2.42	.02	
					3&8	2.14	.05	
					4&7	0.98	ns	

The results in table 6.3.05 revealed significant findings where the mean value of Mizo girls (7.09) was higher than that of Khasi boys (5.94) of the high perceived on security , which indicated that Mizo girls were significantly better adjusted in school than the Khasi boys . Among the low perceived on security , the findings showed that the Mizo girls were significantly well adjusted toward their schools than in the case of Khasi boys and Khasi girls .

6.3.06 Perceived security and achievement motivation of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived security and their achievement motivation levels were compared . The results appeared in table below :

Table 6.3.06

Levels of achievement motivation of Khasi and Mizo boys and girls grouped into high and low on perceived security .

Groups		N	Achievement motivation scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	34	2.44	0.99	1&2	4.83	.001
		(2) Girls	26	3.62	0.85			
	Low	(3) Boys	16	2.44	1.59	3&4	2.07	.05
		(4) Girls	24	3.25	0.90			
Mizos	High	(5) Boys	31	2.84	0.93	5&6	0.87	ns
		(6) Girls	32	2.63	1.01			
	Low	(7) Boys	19	2.53	1.17	7&8	0.24	ns
		(8) Girls	18	2.61	0.98			
						1&5	1.65	ns
						2&6	3.98	.001
						1&6	0.76	ns
						2&5	3.22	.01
						3&7	0.19	ns
						4&8	2.14	.05
						3&8	0.39	ns
						4&7	2.23	.05

According to table 6.3.06 above,, the results showed that significant findings were found out in both the groups of 'high' and 'low' on perceived security . The mean values of Khasi girls in the high and low group were higher than that of Khasi boys , Mizo boys and Mizo girls , which indicated that the Khasi girls were significantly better motivated to achieve than the other groups .

6.4.01 Percieved status and social adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on perceived status and their social adjustment levels were compared . The results appeared in table below :

Table 6.4.01

Social adjustment of Khasi and Mizo boys and girls grouped high and low on perceived status .

Groups		N	Social adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	30	3.90	1.99	1&2	0.13	ns
		(2) Girls	31	3.97	1.96			
	Low	(3) Boys	20	3.65	1.73	3&4	1.43	ns
		(4) Girls	19	4.58	2.29			
Mizos	High	(5) Boys	29	4.55	2.40	5&6	1.01	ns
		(6) Girls	29	3.97	1.99			
	Low	(7) Boys	21	4.52	2.06	7&8	1.62	ns
		(8) Girls	21	3.57	1.72			
						1&5	1.11	ns
						2&6	0.00	ns
						1&6	0.13	ns
						2&5	1.01	ns
						3&7	1.42	ns
						4&8	1.55	ns
						3&8	1.15	ns
						4&7	0.09	ns

In regard to status , one of the aspects of the parent-child relationship the results revealed that in both the groups of the high and low perceived on status , no significant differences were found out , that is on the variable points of social adjustment , according to table 6.4.01 above .

6.4.02            Perceived status and emotional adjustment  
of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived status and their emotional adjustment levels were compared . The results appeared in the table below :

Table 6.4.02

Emotional adjustment of Khasi and Mizo boys and girls grouped into high and low on perceived status .

Groups			N	Emotional adjustment scores				
				Mean	S.D.	Mean difference	t	p
Khasis	High	(1) Boys	30	5.33	2.29	1&2	0.41	ns
		(2) Girls	31	5.06	2.80			
	Low	(3) Boys	20	5.25	2.20	3&4	1.20	ns
		(4) Girls	19	4.52	1.47			
Mizos	High	(5) Boys	29	4.90	2.47	5&6	0.23	ns
		(6) Girls	29	5.03	2.06			
	Low	(7) Boys	21	5.14	1.68	7&8	1.30	ns
		(8) Girls	21	5.90	2.10			
						1&5	0.68	ns
						2&6	0.05	ns
						1&6	0.53	ns
						2&5	0.23	ns
						3&7	0.18	ns
						4&8	2.32	.05
						3&8	0.98	ns
						4&7	1.21	ns

The table 6.4.02 above showed that no significant differences were found out in both the groups of 'high' and 'low' on perceived status , on the area of emotional adjustment . Statistically significant differences appeared only in the case of Khasi girls and Mizo girls of the 'low' on perceived status . Here the mean score of Mizo girls was higher than that of Khasi girls which indicated that Mizo girls were better adjusted emotionally than the Khasi girls .

6.4.03      Perceived status and financial adjustment  
of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived status and their financial adjustment levels were compared . The results appeared in the table below :

Table 6.4.03

Financial adjustment of Khasi and Mizo boys and girls grouped into high and low on perceived status .

Groups		N	Financial adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High (1) Boys	30	5.37	2.33	1&2	0.07	ns	
	(2) Girls	31	5.32	2.63				
	Low	(3) Boys	20	4.90	2.92	3&4	0.70	ns
		(4) Girls	19	5.47	2.14			
Mizos	High (5) Boys	29	6.76	1.70	5&6	1.52	ns	
	(6) Girls	29	5.97	2.23				
	Low	(7) Boys	21	5.62	2.18	7&8	2.43	.02
		(8) Girls	21	7.24	2.14			
					1&5	2.57	.02	
					2&6	1.01	ns	
					1&6	1.01	ns	
					2&5	2.46	.02	
					3&7	0.88	ns	
					4&8	2.55	.02	
					3&8	2.93	.01	
					4&7	0.21	ns	

The results revealed statistically significant differences between the groups of Mizo boys and Khasi girls , Mizo boys and Khasi girls of the high on perceived status . The mean score of Mizo boys on financial adjustment was higher than that of Khasi boys and Mizo girls which indicated that Mizo boys were better adjusted in finance than the Khasi boys and Khasi girls . Among the 'low' on perceived status the Mizo girls (7.24) were significantly better adjusted in finance than the Khasi boys (4.90) , Khasi girls (5.47) and Mizo boys (5.62) .

6.4.04

Perceived status and home adjustment  
of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived status and their home adjustment levels were compared . The results appeared in the table below :

Table 6.4.04

Home adjustment of Khasi and Mizo boys and girls grouped into high and low on perceived status .

Groups		N	Home adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High	(1) Boys	30	7.00	2.08	1&2	1.39	ns
		(2) Girls	31	7.68	1.72			
	Low	(3) Boys	20	5.15	2.01	3&4	1.35	ns
		(4) Girls	19	6.16	2.63			
Mizos	High	(5) Boys	29	8.14	1.55	5&6	2.99	.01
		(6) Girls	29	6.72	2.02			
	Low	(7) Boys	21	6.90	2.36	7&8	0.00	ns
		(8) Girls	21	6.90	2.21			
						1&5	2.34	.05
						2&6	1.95	ns
						1&6	0.52	ns
						2&5	1.07	ns
						3&7	2.49	.02
						4&8	0.94	ns
						3&8	2.66	.02
						4&7	0.91	ns

The findings on the high on perceived status , revealed significant results which indicated that Mizo boys were significantly better and well adjusted towards their homes than the Mizo girls and Khasi boys , that is according to table 6.4.04 . Among the low on perceived status , the Mizo boys and Mizo girls mean scores were significantly higher than the mean score of Khasi boys on the variable of home adjustment . This showed that Mizo boys and Mizo girls were well adjusted at home than the Khasi boys .

6.4.05      Perceived status and school adjustment  
of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived status and their school adjustment levels were compared . The result appeared in the table below :

Table 6.4.05

School adjustment of Khasi and Mizo boys and girls grouped into high and low on perceived status .

Groups		N	School adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High (1) Boys	30	6.43	2.01	1&2	0.16	ns	
	(2) Girls	31	6.35	1.85				
	Low	(3) Boys	20	4.45	2.67	3&4	1.87	ns
		(4) Girls	19	5.95	2.32			
Mizos	High (5) Boys	29	6.38	2.18	5&6	0.19	ns	
	(6) Girls	29	6.488	1.90				
	Low	(7) Boys	21	5.67	2.67	7&8	3.04	.01
		(8) Girls	21	7.62	1.24			
					1&5	0.09	ns	
					2&6	0.26	ns	
					1&6	0.10	ns	
					2&5	0.06	ns	
					3&7	1.43	ns	
					4&8	2.80	.01	
					3&8	4.92	.001	
					4&7	0.34	ns	

The table 6.4.05 showed that no significant differences were found out among the groups of children belonging to the high on perceived status , on the variable of school adjustment . The significant results appeared only in the low on perceived status where the mean value of Mizo girls (7.62) was greater than that of Khasi boys (4.45) , Khasi girls (5.95) and Mizo boys (5.67) which indicated that Mizo girls were adjusting well toward their schools .

6.4.06 Perceived status and achievement motivation adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived status and their school adjustment levels were compared . The result appeared in the table below :

Table 6.4.06

Level of achievement motivation of Khasi and Mizo boys and girls grouped into high and low on perceived status .

Groups	N	Achievement motivation scores					
		Mean	S.D.	Mean difference	t	p	
Khasis High	(1) Boys	30	2.57	1.14	1&2	4.03	.001
	(2) Girls	31	3.61	0.88			
Low	(3) Boys	20	2.25	1.29	3&4	2.59	.02
	(4) Girls	19	3.16	0.83			
Mizos High	(5) Boys	29	2.69	1.04	5&6	1.21	ns
	(6) Girls	29	2.33	0.90			
Low	(7) Boys	21	2.67	1.11	7&8	0.00	ns
	(8) Girls	21	2.67	0.80			
					1&5	0.41	ns
					2&6	5.26	.001
					1&6	0.70	ns
					2&5	3.64	.001
					3&7	1.09	ns
					4&8	1.85	ns
					3&8	1.25	ns
					4&7	1.53	ns

The results of the high on perceived status showed significant findings where the mean difference of scores was higher for the Khasi girls (3.61) on the achievement motivation than the mean values of Khasi boys , Mizo boys and Mizo girls who scored 2.57 , 2.69 and 2.38 respectively . The findings indicated that Khasi girls were significantly better motivated to achieve than the other groups . Among the low on perceived status , the significant differences existed only in the group of Khasi boys and Khasi girls where the mean score of Khasi girls was greater than that of Khasi boys . Again , on this group , the Khasi girls were more achievement oriented than the Khasi boys .

6.5.01      Education and social adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on education and their social adjustment levels were compared . The results appeared in the following table :

Table 6.5.01

Social adjustment of Khasi and Mizo boys and girls grouped high and low on education .

Groups		N	Social adjustment scores					
			Mean	S.D.	Mean difference	t	p	
Khasis	High (1) Boys	30	3.57	1.65	1&2	0.34	ns	
	(2) Girls	30	3.73	2.13				
	Low	(3) Boys	20	4.05	2.16	3&4	1.33	ns
		(4) Girls	20	4.90	1.86			
Mizos	High	(5) Boys	26	4.73	2.29	5&6	1.34	ns
		(6) Girls	29	3.93	2.12			
	Low	(7) Boys	24	4.33	2.22	7&8	1.39	ns
		(8) Girls	21	3.52	1.57			
					1&5	2.15	.05	
					2&6	0.36	ns	
					1&6	0.72	ns	
					2&5	1.66	ns	
					3&7	0.41	ns	
					4&8	2.56	.02	
					3&8	0.88	ns	
					4&7	0.89	ns	

The high perceived education , the results showed significant findings where the mean score of Mizo boys (4.73) was higher than that of the Khasi boys (3.57) which indicated that the Mizo boys were better adjusted in the society than the Khasi boys . The low perceived group on education , the mean score of Khasi girls (4.90) was higher than that of the Mizo girls which showed that the Khasi girls were adjusted well than the Mizo girls in the society . Other comparisons were not significant .

6.5.02      Education and emotional adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on education and their emotional adjustment levels were compared . The results appeared in the following table :

Table 6.5.02

Emotional adjustment of Khasi and Mizo boys and girls grouped high and low on education .

Groups		N	Emotional adjustment scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	30	5.67	2.28	1&2	1.21	ns
	(2) Girls	30	4.90	2.62			
Low	(3) Boys	20	4.75	2.10	3&4	0.22	ns
	(4) Girls	20	4.60	2.30			
Mizos High	(5) Boys	26	6.04	2.40	5&6	0.42	ns
	(6) Girls	29	5.79	2.26			
Low	(7) Boys	24	5.62	1.69	7&8	1.58	ns
	(8) Girls	21	4.81	1.78			
					1&5	0.58	ns
					2&6	1.40	ns
					1&6	0.20	ns
					2&5	1.66	ns
					3&7	1.49	ns
					4&8	0.33	ns
					3&8	0.10	ns
					4&7	1.65	ns

The table 6.5.02 , showed no statistically significant differences existed on both the groups of high and low perceived education on the variable points of emotional adjustment .

6.5.03      Education and financial adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on education and their financial adjustment levels were compared .  
The results appeared in the following table :

Table 6.5.03

Financial adjustment of Khasi and Mizo boys  
and girls grouped high and low on education .

Groups		N	Financial adjustment scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	30	5.60	2.54	1&2	0.00	ns
	(2) Girls	30	5.60	2.50			
Low	(3) Boys	20	4.55	2.52	3&4	0.31	ns
	(4) Girls	20	4.80	2.50			
Mizos High	(5) Boys	26	6.73	1.97	5&6	0.32	ns
	(6) Girls	29	6.93	2.56			
Low	(7) Boys	24	5.79	1.91	7&8	0.06	ns
	(8) Girls	21	5.76	1.67			
					1&5	1.81	ns
					2&6	2.02	.05
					1&6	1.97	ns
					2&5	1.82	ns
					3&7	1.81	ns
					4&8	1.45	ns
					3&8	1.78	ns
					4&7	1.45	ns

The significant findings were found out only in one group of the high perceived group on education . Here the mean score of Mizo girls (6.93) was greater than that of the Khasi girls (5.60) which showed that the Mizo girls were adjusted well financially than the Khasi girls . Other results did not show any differences that is according to table 6.5.03 above .

6.5.04      Education and home adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on education and their home adjustment levels were compared . The results appeared in the following table :

Table 6.5.04

Home adjustment of Khasi and Mizo boys and girls grouped high and low on education .

Groups		N	Home adjustment scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	30	6.83	2.21	1&2	1.38	ns
	(2) Girls	30	7.57	1.89			
Low	(3) Boys	20	5.35	2.03	3&4	1.27	ns
	(4) Girls	20	6.25	2.45			
Mizos High	(5) Boys	26	8.12	1.61	5&6	2.24	.05
	(6) Girls	29	6.93	2.22			
Low	(7) Boys	24	7.08	2.28	7&8	0.42	ns
	(8) Girls	21	6.81	2.04			
					1&5	2.42	.02
					2&6	1.19	ns
					1&6	0.17	ns
					2&5	1.14	ns
					3&7	2.57	.02
					4&8	0.80	ns
					3&8	2.24	.05
					4&7	1.14	ns

Among the high perceived education , the results showed significant findings where the mean value of Mizo boys (8.12) was higher than that of Khasi boys (6.83) and Mizo girls (6.93) which showed that the Mizo boys were adjusted well than the Khasi boys and Mizo girls in the home adjustment . In the low perceived education , the results showed significant findings as the Mizo girls were well adjusted at home than the Khasi boys as the mean score of Mizo girls (6.81) was greater than the Khasi boys (5.35) . Also , the mean score of Mizo boys (7.08) was higher than the Mizo girls of Khasi boys (5.35) which indicated that the Mizo boys were well adjust at home than the Khasi boys . Other compairism did not show any significant .

6.5.05      Education and school adjustment of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as 'high' and 'low' on education and their school adjustment levels were **compared** . The results appeared in the following table :

Table 6.5.05

School adjustment of Khasi and Mizo boys and girls grouped high and low on education .

Groups	N	School adjustment scores					
		Mean	S.D.	Mean difference	t	p	
Khasis High	(1) Boys	30	6.27	2.24	1&2	1.41	ns
	(2) Girls	30	6.76	1.90			
Low	(3) Boys	20	4.75	2.61	3&4	0.08	ns
	(4) Girls	20	4.80	1.82			
Mizos High	(5) Boys	26	6.62	2.02	5&6	0.27	ns
	(6) Girls	29	7.00	1.76			
Low	(7) Boys	24	5.50	2.67	7&8	2.58	.02
	(8) Girls	21	1.19	1.47			
					1&5	0.60	ns
					2&6	0.51	ns
					1&6	1.37	ns
					2&5	0.26	ns
					3&7	0.92	ns
					4&8	4.63	.001
					3&8	3.62	.001
					4&7	0.97	ns

The results revealed no significant differences among the groups belonging to the high perceived education group on the variable parts of school adjustment . Among the low perceived groups on education , the results indicated significant findings where the mean value of Mizo girls (7.19) was higher than that of the Mizo boys (5.50) , Khasi girls (4.80) and Khasi boys (4.75) which showed that the Mizo boys who perceived to have received low education facilities could well adjusted in school better than the Mizo boys , Khasi girls and Khasi boys . Other comparison indicated no significant results .

6.5.06      Education and achievement motivation of Khasi and Mizo children .

The Khasi and Mizo children were grouped into boys and girls and also as high and low on perceived education and their levels of achievement motivation were compared . The results appeared in the following table .

Table 6.5.06

Achievement motivation of Khasi and Mizo boys and girls grouped into high and low on perceived education .

Groups		N	Achievement motivation scores				
			Mean	S.D.	Mean difference	t	p
Khasis High	(1) Boys	30	2.40	1.16	1&2	4.61	.001
	(2) Girls	30	2.63	0.89			
Low	(3) Boys	20	2.55	1.32	3&4	1.60	ns
	(4) Girls	20	3.10	0.79			
Mizos High	(5) Boys	26	2.58	1.06	5&6	0.09	ns
	(6) Girls	29	2.55	0.91			
Low	(7) Boys	24	2.79	1.06	7&8	0.77	ns
	(8) Girls	21	2.57	0.81			
					1&5	0.59	ns
					2&6	4.62	.001
					1&6	0.54	ns
					2&5	3.96	.001
					3&7	0.65	ns
					4&8	2.12	.05
					3&8	0.06	ns
					4&7	1.06	ns

The results showed that statistically significant differences were found out in the high on perceived education group . The mean score of Khasi girls (3.63) was higher than that of the Khasi boys , Mizo boys and Mizo girls which indicated that Khasi girls were significantly better motivated to achieve than the other groups . Again , the Khasi girls belonging to the low on perceived education group were significantly well motivated than the Mizo girls .

CHAPTER VIIDiscussion of findings of research .

The present study was undertaken to compare the patterns of parent-child relationship , adjustment and the level of achievement motivation in adolescence age boys and girls from two major tribal communities , namely the Khasis and the Mizos living in greater Shillong . The parent-child relationship was studied by obtaining the perceptions of the children in respect of parental affection , aggression , security , status accorded and the encouragement given for their education . The adjustment pattern was studied in respect of five areas , namely , social , emotional , financial , home and the school . Efforts were also made <sup>to</sup> link the pattern of adjustment and levels of achievement motivation to the quality of parent-child relationship . In the following sections an attempt is made to weave together the findings of the research reported in the preceding chapters , keeping in view the major thrust of the study as out lined in the opening chapter .

Parent-child relationship as perceived by Khasi and Mizo children .

The findings on perceived affection revealed that the Mizo children were perceiving greater parental love and

affection than the Khasi children . In other words the parental love and affection was higher amongst the Mizo children and probably the existence of this parental affection could help to create a healthy and strong parent-child bond at home .

In a sexwise comparison , the findings showed that the Khasi girls , Mizo boys and Mizo girls were perceiving greater affection than the Khasi boys who perceived to have received significantly less love and affection from parents . The findings indicated that parental affection was much higher for the Khasi girls than for the Khasi boys and this may be due to the matrilineal characteristics of the Khasi Society . The result supports the findings of Dr. Goswami (1976) that among the Jaintia parents who are also a matrilineal group girls are considered assets in the family while boys are considered as liabilities . Girls were trained more to shoulder responsibilities . Boys feel neglected and inferior and they can hardly take any decision independently .

In the Mizo society, on the other hand, the difference in the perceptions of boys and girls on the parental love and affection was negligible . The parents though they follow the patrilineal system did not show any favouritism to children no matter whether boys and girls . Hence , the parent-child relationship among the Mizos appeared to be

based on a faith of equal opportunities to boys and girls and this appears a healthy trend .

The SES analysis showed that the differences in the perception of Khasi boys , Khasi girls , Mizo boys and Mizo girls from high SES backgrounds towards parental affection was negligible . It is no surprise , that the desirable parent-child relationship prevails in the High SES families no matter what form of lineage they followed .

But the results of the middle SES group indicated that the Khasi boys were receiving less love and affection from parents as compared to what the Khasi girls , Mizo boys and Mizo girls perceived . The Khasi girls , Mizo boys and Mizo girls perceived to have received greater love , warmth and affection from parents . Khasis in the middle SES group appear to be still clinging to the old practice of favouring girls in matters of affection because it is the girls who would remain at home even after marriage and run the home . Boys , on the other hand , leave their parental home after marriage and settle down in the families of their wives . The number of respondents available in the low SES group was too small and so the analysis was not carried out with this group .

From the whole findings , the results indicated that the Khasi boys are receiving least love from parents and this might result in a loose tie of affectionate relationship with the parents . These unhealthy slurs in the society can affect the normal growth of the boys and at the same time build a feeling of being not wanted and neglected at home . This prejudicial conception towards Khasi boys probably is deep rooted in the psychology of the Khasi parents . It is said that "the birth of a daughter in the Khasi society is greeted with great jubilation and parents would feel disappointed if no daughter is born in the family to carry on the clan" (E.P.Gee 1957) . This belief which is based on matrilineal structure can be a cause for discontentment among Khasi boys in general .

Evidence shows that rejected children tend to show more aggression than the accepted children , also tend as a group to show more abasement (Symonds 1939 , Wolborg 1944 , Sheldon and Eleanor chock 1950 , Bossard and Ball 1956 and Arkof 1968) . By contrast , children with warm , affectionate parents usually become social and gregarious people , showing an interest in , and an affection for persons outside the home as well as for those within it . (Hurlock 1974)

Affection develops in a child a feeling of being wanted . Children who are not loved and respected by their parents suffer from a sense of insecurity (Brar 1981)

The findings revealed that the Khasi children's perception of parental aggression was higher than that of the Mizo children . The findings also revealed the relationship between the two variables of affection and aggression . The Khasi children who perceived to have received lower score on the variable of affection than the Mizo children , perceived higher parental aggressiveness than the Mizo children who perceived that the aggressive behaviour of their parents was less . The Mizo children who reported to have received greater parental affection than the Khasi counterpart , perceived less parental aggression .

The sexwise comparison showed that Khasi boys and girls were perceiving higher parental aggressiveness than the Mizo boys and girls . Again , the result supported the above findings that the Khasi boys and girls whose mean score values were lower than the Mizo boys and girls on the variable of parental affection , obtained high mean values on parental aggression . The results also indicated no significant differences between the Khasi boys and girls on the parental aggressiveness .

Again , the Mizo boys perceived of greater parental aggression than the Mizo girls which showed that the Mizo parents generally treated girls <sup>with</sup> traditional affection and hence , aggressive attitude towards them was somewhat lower as compared to Mizo boys .

The findings revealed no significant results between the compared groups of the high SES on the area of parental aggression . This may be attributed to the high status and better socio-economic conditions of the parents and their attaining of better education that parental aggressiveness toward their children do not reflect biases .

The middle SES group indicated that on the whole the Khasi boys and Khasi girls were perceiving of greater amount of parental aggressiveness than the Mizo boys and girls .

On the whole , it may be pointed out that children who were receiving greater amount of love and affection were also receiving smaller amount of aggression from parents . Similarly children who were consented to have received aggressive behaviours from parents also accepted lesser affection .

The results indicated that there was no significant differences between the Khasi children and Mizo children .

It seems both the groups are perceiving equal feeling of security within the family . Or in other word , the parental attitudes of both the Khasi and Mizo parents towards providing security to children do not indicate any differences .

In the sexwise comparison , the findings revealed that the Khasi girls feel more secure at home than the Khasi boys . Also the Mizo boys perceived a feeling of more security at home than the Khasi boys whereas there was no differences between the Khasi boys and Mizo girls in this respect . This showed that the Khasi girls and Mizo boys were possessing a strong feeling of security with the family and as a result felt more secure at home . Symond reported that the accepted children engaged themselves predominantly in socially accepted behaviour whereas , the rejected children manifested a number of unaccepted behaviours . A child who is rejected develops feelings of insecurity and inferiority , he has a low perception of himself as a result , a low view the parents have about him ( Kuppuswamy 1979) . In fact , the inheritance of property through the male line in the Mizo society and the cultural values that have been created , made the Mizo parents to rely in their old age and for future security on their sons and probably the Mizo boys are

made to feel more secure and are helped to develop a closer tie with the family . Similarly the Khasi parents who are by custom have to depend wholeheartedly for their future security on their daughters , and the inheritance of property through the female line , and hence the Khasi girls are made to feel secure with the family..

In the case of the high SES group of children the differences between the groups were not significant . In the middle SES group also the differences between the groups did not occur , except with the group of Khasi boys and Mizo boys which indicated significant results . Here the Mizo boys showed to possess a strong feeling of security with the family than the Khasi boys .

The findings with regard to this variable of status responsibility , revealed that no statistically significant differences were found out between the Khasi children and Mizo children . In the sexwise comparison , as well the SES analyses of the groups , the results indicated no significant differences . This showed that both the Khasi and Mizo children perceived to have received equal status and responsibility . But it is interesting to note that the mean scores of both the Khasi and Mizo children (both boys and girls) on this variable of status appeared lower as compared to their mean scores on the other variables of affection , security and education .

This might suggest that both the Khasi and Mizo parents are somewhat conservative in giving responsibility training to their children . Moreover , it appeared that the Khasi and Mizo parents were still following an old traditional method of upbringing children .

In regard to this aspect of providing educational facilities and opportunities to children , the results appeared to be not significant , as there were no differences between the Khasi children and Mizo children . The sexwise comparison also indicated that no differences were found out between the groups . Similarly , the SES wise analysis also revealed the same results of statistically not significant . Therefore , on the whole , both the Khasi and Mizo parents seem to provide equal educational facilities and opportunities to all children irrespective of their sexes .

It may be said that the Khasi parents as well the Mizo parents took a great deal of interest to enable to send their children to schools/colleges . It seems that for the poor people , education is a ladder by which they could climb to higher socio-economic levels . The rich too , are taking great interest in education as a means of maintaining the position of prestige for their children in the society . All this indicates that education is being looked upon as an



various areas of home , school and emotion . Perceived aggressiveness on the part of Khasi parents may be one of the factors that have made the Khasi girls less well adjusted emotionally . But why only Khasi girls showed such tendency is not clear .

In the area of financial adjustment , the results revealed that Mizo children were better adjusted than the Khasi children . Again , in the sexwise analyses the results show that the Mizo boys and Mizo girls are significantly better and well adjusted than the Khasi boys and girls on this adjustment area . Among the middle SES groups , the findings appear to be similar as above . The higher quality of affectionate bond between Mizo children and their parents as compared to the Khasis might explain the differences in financial adjustment .

In the home adjustment , the Mizo children are better adjusted than the Khasi children . Again , the sexwise and SES analyses showed that Mizo boys were well adjusted towards their homes than the Khasi boys . It may be mentioned here that the Mizo children perceived a high sense of parental affection and a comparatively lower level of parental aggression , This may explain the better quality of adjustment of Mizo children to their home as compared to the Khasi children .

The significantly lower level of home adjustment shown by Khasi boys further tends to support the above position . Bansal (1973) studied the adolescents of high caste Hindu and Scheduled caste and found that both the groups differed significantly in the areas of home , school , social and emotional adjustment . He concluded that high caste Hindu boys were better adjusted in all the areas of adjustment as compared to the Scheduled caste Hindu students .

In the area of school adjustment , the results show no statistically significant differences between the groups of Khasi and Mizo children . The sexwise analyses , show that Mizo girls are significantly better adjusted in schools than the Khasi boys , Khasi girls and Mizo boys . Again , the Mizo girls of the middle SES group are significantly better adjusted than the Khasi boys in schools . On the whole , parent-child relationship does not seem to indicate any significant pointers to the quality of school adjustment in this study .

Achievement motivation among Khasi and Mizo children .

The findings on the level of achievement motivation showed significant differences among the Khasi children and Mizo children with the former showing a higher level of achievement motivation.

The sexwise comparison indicated that the Khasi girls were more achievement motivated than the Khasi boys , Mizo boys and Mizo girls .

In both the high and middle SES groups , the results appeared to be significant . The Khasi girls showed significantly higher level of achievement motivation than the Khasi boys , Mizo boys and Mizo girls .

Perhaps the high level of achievement motivation in Khasi girls may be explained partly on the basis of the special features of the matrilineal system practised by the Khasis and partly be the general awareness of women's rights in society . These together might have helped to create favourable influences in the family setting which lead to the development of an achievement syndrome in girls . Perhaps the Mizo girls do not get all such influences in

their family circle . This finding is in tune with the findings of Lyngdoh (1979) who also found a significantly higher level of achievement motivation in college going Khasi girls .

Parent-child relation , adjustment and achievement motivation .

A further check was attempted in the analysis to see if some associative trends existed between the quality of parent-child relation and adjustment as well as achievement motivation in the sample of children studied . For this the respondents on the parent-child relationship variables as perceived by children were grouped into two groups , the first group comprised of students whose perceived level on the parent-child relationship variable was considered high and the other group low . The grouping was done by taking the median score as the cut off point . The comparisons were made between the high and low group of respondents on each parent-child relationship variables and each of the adjustment variable as well as on achievement motivation .

The children who perceived to have received greater affection from parents (9) did not show any significantly

different result from the lows on their social adjustment . In the area of emotional adjustment , the Mizo boys revealed significantly better adjustment than the Khasi girls . The Khasi girls who perceived greater affection from parents as compared to the Khasi boys did show significantly better result on financial adjustment .

The high perception groups on affection namely the Khasi girls and the Mizo boys were significantly better adjusted toward their homes than the Khasi boys and Mizo girls . The Khasi girls and Mizo boys who perceived greater affection from parents and felt a sense of belongingness in the family probably leads to a strong feeling of security at home and ultimately leads to better home adjustment . The exception to this trend was seen in the case of Mizo girls who also perceived the same level of parental affection as did the Mizo boys . The significantly low level of parental aggression reported by Mizo girls might suggest that a combination of a parental affection and aggression at a certain level is more effective in helping children to adjust well to their homes .

Among the lows on affection no significant differences were found in the areas of social, emotional and

home adjustment . On financial adjustment the results indicated that Mizo boys and Mizo girls were significantly better adjusted than the Khasi boys . In the area of school adjustment , the Mizo girls were better adjusted than the Khasi boys .

The Khasi and Mizo children who reported to have perceived high parental aggression did not show any significant differences in the areas of social , emotional and home adjustment . But the high Mizo girls were better adjusted than the Khasi boys in the financial aspect and again , the Mizo girls did show better adjustment in schools than the Khasi boys and Khasi girls .

The results on low perception group on aggression indicated no statistically significant differences between the groups compared on the areas of social , emotional and home adjustment . But the Mizo boys and Mizo girls were significantly better adjusted in finance and again , the Mizo girls appeared to be well adjusted in schools than the Khasi boys .

Among the high perception groups on security the Khasi and Mizo children in a sexwise comparison showed that Mizo boys were significantly better adjusted than the Khasi boys in the social adjustment area . The Mizo girls also

showed better adjustment than the Khasi boys and Khasi girls in the area of finance . In their adjustment towards their homes , the results pointed out significant findings where the Khasi girls and Mizo boys were well adjusted than the Khasi boys . In this aspect , the children who perceived to have received greater affection , and security and a somewhat higher level of aggression at home in the findings appeared to be significant , especially in the area of home adjustment . In regard<sup>to</sup> the school adjustment , the findings indicated that Mizo girls were significantly better and well adjusted in schools .

Among the low perception group on security the results showed significant findings only in the area of social adjustment . Here the Mizo boys were significantly better adjusted than the Mizo girls . In the area of school adjustment , the low Mizo girls like the high Mizo girls were found to be better adjusted than the Khasi boys and Khasi girls .

Among those children who reported to have perceived high status at home , the findings indicated that the Mizo boys were well adjusted than the Khasi boys and Mizo girls in the area of finance . Again , on home adjustment , the Mizo boys appeared to be significantly better adjusted than the Mizo girls and Khasi boys .

It may be that cultural factors are playing a dominant role in respect of providing status to a child , which is purely based on the system they are living in . The patrilineal system favours high status and responsibility to sons and hence Mizo boy's adjustment in finance and home may be the outcome of the system . The Khasi girls unlike the Khasi boys and Mizo girls did not show significant differences in adjustment in these areas from the Mizo boys .

Among the low perception of status groups the Mizo girls showed better emotional adjustment than the Khasi girls . Again , the Khasi boys and Khasi girls were poorly adjusted in finance as compared to the Mizo girls . The Khasi boys appeared to be poorly adjusted at home as compared to the Mizo boys and Mizo girls . The Mizo girls were significantly better adjusted in schools than the Khasi boys , Mizo boys and Khasi girls .

Among the children who perceived to have received high scores on educational encouragement, the Mizo boys were socially better adjusted than the Khasi boys . On the other hand , the Mizo girls showed significantly better adjustment in the financial aspect than the Khasi girls . But in regard<sup>to</sup> the adjustment towards their homes , the Mizo boys revealed to be significantly better adjusted than the Khasi boys and Mizo girls .

Among the children who perceived to have received less educational facilities and encouragement , the Khasi girls appeared to be significantly better adjusted in the social field than the Mizo girls . In the home adjustment , the Mizo boys and Mizo girls appeared to be significantly better adjusted than the Khasi boys . Again , the results revealed that the Mizo girls adjustment towards schools was satisfactory .

The results on levels of achievement motivation revealed some significant findings where the Khasi girls were found to be more achievement oriented and highly motivated to achieve than the Khasi boys , Mizo boys and Mizo girls . Lyngdoh in an earlier study (1975) , using a sample of college students from Meghalaya , had reported that girls showing significantly higher achievement motivation scores than boys . Gokulanathan (1979) conducting his study on high school going adolescent boys and girls drawn from different racial , socio-cultural and economic group from the upper Assam area found the mean achievement score of girls to be 5.20 , where-as that of boys was 4.48 . It was observed that the mean difference between the two scores was statistically significant . According to the results , the Khasi girls did differ much in their perceptions from

the Mizo boys . Both the Khasi girls and Mizo boys reported to have perceived more affection , security and educational encouragement from parents as could be inferred from the results reported in the earlier chapters . The findings showing Khasi girls to show a significantly higher level of achievement motivation needs some further probing . Probably the combination of affection , aggression , security and the encouragement to be independent that is built in the practice of the matrilineal system followed by the Khasis contribute to the development of an achievement orientation in the Khasi girls .

How far is this positive orientation to achieve used in life by the Khasi girls is an interesting issue . Since examinations provide challenging situations , it is probable that Khasi girls as a group would try to do well in the various examinations , and in many cases would actually succeed too . According to the results of the primary school leaving certificate and scholarship examination 1984 , and 1985 , and the middle school leaving certificate and scholarship examination 1983 , the number of Khasi girls who appeared in the examinations were greater than the number of Khasi boys and that the number of girls who passed in the examination was more than the number of boys . In the case of the Jaintia Hills district where the number of girls appearing in the

examinations showed a two-fold increase . The total number of girls passed in 1983 was 319 against 189 boys . Again, the 1984 result shows that 440 girls passed the examination while the number of boys passing was 222 only . The recently published result of Primary school leaving certificate and scholarship examination 1986 , shows that the number of girls passed was 2968 while the number of boys was only 2248 . The middle school leaving certificate and scholarship examination 1986 also shows the same trend where the number of girls passing out was higher than the boys . This trend is also continued at the university level . In the North Eastern Hill University , the ratio of Khasi boys to Khasi girls is 1:3 . Therefore , it appears that girls in Khasi hills are industrious , hardwork and determined to achieve as compared to the boys . As mentioned earlier this may be due to the combination of certain home , social and cultural factors that have made the Khasi boys less aspiring and less achievement oriented . The peculiar family institution based on matrilineal system may have also contributed to this phenomenon . It may be, <sup>said</sup> that boys profit less than girls from this traditional child rearing method of the Khasis .

But in the case of the Mizos , there is no difference between the Mizo boys and girls and this

indicates that the Mizo christian parents are not traditional in toto as regards their practices of child rearing . Mizo parents perhaps give the same kind of treatment to both their sons and daughters , treatment that would instil achievement orientation in their children .

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CHAPTER VIII

CHAPTER VIIISummary and Conclusions .

The present study was undertaken to compare and find out the patterns of parent-child relationship , adjustment and the level of achievement motivation of Khasi and Mizo children . The parent-child relationship was examined by obtaining the perceptions of the children in respect of parental love and affection , aggression , security , status accorded , educational encouragement and facilities given for their education . The adjustment pattern was studied in respect of five areas , viz , social , emotional , finance , home and school . Efforts were also made to link the pattern of parent-child relationship variables and the adjustment variables on the one hand and between the parent-child relationship variables and achievement motivation on the other . The results obtained were analysed for statistical significance . The findings on Parent-child relationship were given in chapter IV , and the findings on the adjustment and achievement motivation were given in chapter V . The chapter VI comprised the findings on the five variables of parent-child relationship and adjustment variables *and* achievement motivation .

The various findings are discussed and summarised in this chapter .

Parent-child relationship of the Khasi and Mizo Children .

THE MAJOR FINDINGS .

- 8.1.01            The perceptions of Khasi and Mizo children on Parental affection revealed significant results . The mean score of Mizo children (16.39) was statistically greater than the score of Khasi children (15.05) .
- 8.1.02            In sexwise analyses , the Khasi girls and Mizo boys and Mizo girls perceived of greater parental affection than the Khasi boys . Again , the Mizo girls appeared to secure more love and affection from parents than the Khasi girls .
- 8.1.03            There were no statistically significant differences between the groups of children drawn from the High SES group .
- 8.1.04            In the middle SES groups , the results pointed out that the Khasi boys and girls differed significantly at .02 level . Also the Mizo boys

and Mizo girls of the middle SES group showed significantly higher mean values than the Khasi boys in the area of parental affection .

- 8.1.05 The Khasi children perceived greater parental aggression than the Mizo children .
- 8.1.06 The Mizo boys and girls perceived to have received less parental aggression ( $p < .001$ ) as compared to the Khasi boys and girls .
- 8.1.07 There were no statistically significant differences between the groups belonging to the High SES group .
- 8.1.08 The Khasi boys and girls from the middle SES group showed significantly higher mean values than the Mizo counter-parts on parental aggression .
- 8.1.09 The perceptions of Khasi and Mizo children on security showed no significant differences .
- 8.1.10 The results indicated that Khasi girls and Mizo boys perceived significantly more security at home than the Khasi boys . The mean scores of Khasi girls and Mizo boys were 15.62 and 15.06 respectively were higher than the scores obtained by Khasi boys which was 14.4 .

- 8.1.11 No statistically significant differences existed between the compared groups of the High SES .
- 8.1.12 Significant differences can be found only between the Khasi boys and Mizo boys of the middle SES group where the mean score of Mizo boys (15.75) was greater than that of of the Khasi boys (14.4)
- 8.1.13 No significant differences were found between the group of Khasi and Mizo children on their perceptions relating to status accorded at home .
- 8.1.14 In the sexwise analysis , the results revealed no significant findings .
- 8.1.15 The High and Middle SES groups also did not show any significant results on the area of status .
- 8.1.16 There was no significant results among the Khasi and Mizo children on the variable of Educational facilities and encouragement .

8.1.17 No significant differences were noticed between the compared groups with regard to provision of educational facilities .

8.1.18 In both the high and middle SES groups , the results were not significant .

ADJUSTMENT OF KHASI AND MIZO CHILDREN .

MAJOR FINDINGS .

8.2.01 The results showed no statistically significant differences between the Khasi and Mizo children on the variable of social adjustment .

8.2.02 No significant differences between the groups of Khasi boys , Khasi girls , Mizo boys and Mizo girls on social adjustment .

8.2.03 In both the high and middle SES groups , the results on social adjustment indicated no significant findings .

8.2.04 The comparison between the Khasi and Mizo children on the variable of emotional adjustment revealed no significant findings .



- 8.2.10 Significant differences existed between the Khasi and Mizo children on the variable of home adjustment . The mean score of Mizo children (7.25) was significantly higher than the mean score of Khasi children (6.63) .
- 8.2.11 When compared sexwise , the only significant differences found was between the group of Khasi boys and Mizo boys where the mean score of Mizo boys (7.62) was greater than the Khasi boys (6.34) .
- 8.2.12 The result revealed no statistically significant differences between the groups belonging to the High SES ( Table 5.15) .
- 8.2.13 Significant findings in respect of middle SES group existed only with the khasi boys and Mizo boys , where the mean score of Mizo boys (7.61) was higher than that of the Khasi boys (6.31) .
- 8.2.14 The comparison on school adjustment showed no significant differences between the Khasi and Mizo children .

- 8.2.15 The Mizo girls (6.94) were significantly better adjusted in school as compared to the Mizo boys (6.08) , Khasi girls (6.20) and Khasi boys (5.64) .
- 8.2.16 In the High SES groups no statistically significant results were revealed .
- 8.2.17 The Mizo girls' mean value (6.75) was greater than that of the Khasi boys (5.31) on the area of school adjustment .
- 8.2.18 The results (table 5.21) revealed significant findings . The mean score of the khasi children (2.94) was higher than that of the Mizo children (2.62) on the variable of achievement motivation .
- 8.2.19 The Khasi girls' mean value (3.42) on achievement motivation was higher than that of the Khasi boys (2.44) Mizo girls (2.56) and Mizo boys (2.64) .
- 8.2.20 The High SES results indicated significant findings where the mean score of Khasi girls (3.83) was higher than that of the Mizo girls (2.71) and Mizo boys (2.47) .
- 8.2.21 From the middle SES groups the results indicated that Khasi girls were significantly better motivated to achieve than the Khasi boys , Mizo boys and Mizo girls .

PARENT-CHILD RELATIONSHIP AND ADJUSTMENT .MAJOR FINDINGS .

- 8.3.01 The results showed no statistically significant differences between the two groups i.e. (the high and low on perceived parental affection) on their social adjustment levels .
- 8.3.02 The results showed that the Mizo boys who perceived to have received greater affection from parents show high emotional adjustment than the Khasi girls .
- 8.3.03 In the high group on perception on affection , the mean score of Khasi girls (7.79) was higher than the Khasi boys (6.24) and Mizo boys (6.38) in the area of financial adjustment .
- 8.3.04 The table 6.1.04 revealed that the Khasi girls and Mizo boys of the high group on perception on affection were significantly better adjusted toward their homes than the Khasi boys and Mizo girls .
- 8.3.05 The results appeared to be significant only in the group of Mizo girls and Mizo boys belonging to high group on perception on affection where

the mean score on school adjustment of Mizo girls (7.18) was higher than that of Mizo boys (5.96) .

- 8.3.06 The results of both the high and low of perceived parental affection showed that Khasi girls were significantly better motivated for achievement than the Khasi boys , Mizo boys and Mizo girls .
- 8.3.07 The results of both the high and low on perceived parental aggression showed no significant findings on the social adjustment .
- 8.3.08 In both the high and low groups on parental aggression , the results on the emotional adjustment indicated no statistically significant findings .
- 8.3.09 The Mizo girls of the high perceived group on parental aggression showed significantly better financial adjustment than the Khasi boys .
- The Mizo boys of the low group on perception on parental aggression were significantly better adjusted towards their homes as compared to the Khasi boys and Mizo girls .

- 8.3.10 In the high perceived group on aggression , the findings revealed that the Mizo girls were significantly better adjusted in school than the Khasi counterparts .
- 8.3.11 In both the groups of high and low perceived parental aggression , the Khasi girls appeared to be significantly better motivated for achievement than the Khasi boys , Mizo boys and Mizo girls .
- 8.3.12 The Mizo boys of high perceived group on security were significantly better adjusted than the Khasi boys on the social adjustment . Among the low perceived group , the Mizo boys were socially better adjusted than the Khasi girls .
- 8.3.13 In both the groups of high and low on perceived security , the results showed no statistically significant differences .
- 8.3.14 The results indicated that Mizo girls of the high<sup>on</sup> perceived ~~(on)~~ security were significantly better adjusted financially than the Khasi counter-parts .

- 8.3.15 The Khasi girls and Mizo boys of the high group on perceived security were significantly well adjusted toward their homes than the Khasi boys .
- 8.3.16 The Mizo girls of the high perceived group on security were better adjusted in school than the Khasi boys . Among the low perceived group on security , the Mizo girls again were significantly well adjusted toward their schools than in the case of Khasi boys and Khasi girls .
- 8.3.17 Both the high and low on perceived security , the results indicated that Khasi girls were significantly better motivated to achieve than the Khasi boys , Mizo boys and Mizo girls .
- 8.3.18 In both the groups of high and low on perceived status , the results on social adjustment revealed no significant findings .
- 8.3.19 The Mizo girls belonging to the low group on perceived status , showed significantly better adjustment emotionally than the Khasi girls .
- 8.3.20 The results showed that the Mizo boys of the high group, <sup>on</sup> perceived status were significantly better adjusted on finance than the Khasi boys

and Mizo girls . But among the low group on perceived status , the Mizo girls were significantly better adjusted than the Khasi boys and Khasi girls and Mizo boys .

8.3.21

The findings on the high group on perceived status , revealed that Mizo boys were significantly well adjusted towards their homes than the Mizo girls and Khasi boys . Among the low group on perceived status , both the Mizo boys and Mizo girls were significantly well adjusted at home than the Khasi boys .

8.3.22

The significant results appeared only in the low group on perceived status where the Mizo girls (7.62) were significantly well adjusted toward their schools than the Khasi boys (4.45) Khasi girls (5.95) and Mizo boys (5.67) .

8.3.23

The results of the high group on perceived status showed that Khasi girls were significantly better motivated to achieve than the Khasi boys , Mizo boys and Mizo girls . Among the low group on perceived status , the Khasi girls again were significantly more achievement oriented than the Khasi boys .

- 8.3.24 In the high group on perceived education , the results showed that Mizo boys were significantly better than the Khasi boys on the social adjustment . But according to the low group on perceived education Khasi girls were significantly better adjusted in the society than the Mizo girls .
- 8.3.25 The table 6.5.02 , showed no statistically significant differences existed on both the groups of high and low perceived education on the variable of emotional adjustment .
- 8.3.26 In regard financial adjustment the Mizo girls of the high perceived group on education showed significantly better adjustment than the Khasi girls .
- 8.3.27 The results showed that Mizo boys of the high perceived group on education were significantly better adjustment toward their homes than the Khasi boys and Mizo girls . In the low perceived group on education the Mizo boys were significantly better adjusted toward their homes than the Khasi boys .

- 8.3.28 In the low perceived group on education , the results revealed that the Mizo girls were significantly better adjusted toward their schools than the Khasi boys , Mizo boys and Khasi girls .
- 8.3.29 The results showed that the Khasi girls of the high perceived group on education were significantly better motivated to achieve than the Khasi boys , Mizo boys and Mizo girls . Again the Khasi girls belonging to the low group on perceived education were showing significantly well motivated than the Mizo girls .

SUGGESTIONS FOR FURTHER RESEARCH .

Further research in this field is very much essential as in India , the studies on this area are limited whereas other countries like USA , UK and other European nations are much ahead in this particular study . A few important areas for further research are listed below :

- I. A survey of child rearing practices of the tribals and the effects on the growth and development of a child .
- II. Home environment and its influence on child's personality and adjustment - a case study approach .
- III. The different roles of father and mother and how they affect the growth of boys and girls in the Khasi Society .
- IV. Quality and tone of home life and their effect on the development of Achievement Motivation of the tribal children .
- V. Few studies involving linkages between Achievement motivation and achievement in specific areas of human activity .
- VI. Whether the matrilineal structure of the Khasis has any impact on the development of personality of the boys and girls and their levels of achievement motivation .

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Results of the Primary School Leaving  
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and Jaintia Hills ) Dongmusa dt. 27 Feb 1987 Vol. III  
No. 9 . Published and printed by G. Barman for Omega  
and Publishers Pvt Limited , G.S. Road , Gauhati .

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Vol. III No. 9 dt. 27 Feb 1986 . Published and printed  
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Road Gauhati .

Acc. No. 102013  
Acc. by R. Nangiy  
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Parent Child Relation Questionnaire

( For Children )  
SES SCALE.

Name \_\_\_\_\_ Age \_\_\_\_\_ Sex \_\_\_\_\_

School/College \_\_\_\_\_

Address \_\_\_\_\_

2. Give the following details of your parents .

Name	Income (monthly)	Education	Occupation and Designation
Mr.			
Mrs.			

## CLARK'S PARENT - CHILD RELATIONS QUESTIONNAIRE

### Instructions :

In most of the following questions you are asked to tell roughly what kind of people your mother and father were , how they treated you and so on . We understand that you might not want to say anything too bad about them . On the other hand , we ask you to try to be as honest and truthful as possible . If it is necessary for you to say something rather uncomplimentary about your parents in order to be truthful , please try to do this . In other words , try to be realistic as well as fair .

Don't think too long over each question , try to point down the first answer that comes to your mind . We are just interested in your opinion , not the facts . You must not leave any .

In answering the questions please put a tick (✓) in any of the column against each question , which you think would describe you best . Your answers will be kept confidential and used for research purposes only .

	<u>Always</u>	<u>Sometimes</u>	<u>Never</u>
1. Do you have the feeling that you were parent's favorite ?	( )	( )	( )
2. Do parents have a bad temper with you ?	( )	( )	( )
3. Do you ever feel one with your family ?	( )	( )	( )
4. Do you feel equal with the study facilities you have at home ?	( )	( )	( )
5. Are you satisfied with the study facilities you have at home ?	( )	( )	( )
6. How often did you get tenderness and affection from your parent ?	( )	( )	( )
7. How often were you afraid of your parents ?	( )	( )	( )
8. Do you ever feel life interesting at home ?	( )	( )	( )
9. Do you have the same rights as others at home ?	( )	( )	( )
10. Do you feel free to discuss your school problem with your parents ?	( )	( )	( )
11. Could you say that you were close to your parents ?	( )	( )	( )

	<u>Always</u>	<u>Sometimes</u>	<u>Never</u>
12. Do you think that your parents were too demineering with you ?	( )	( )	( )
13. Do you feel neglected at home ?	( )	( )	( )
14. Do parent give you the responsibility to manage the house-hold affairs during their absence ?	( )	( )	( )
15. Do parents spend some-times to help you in studies ?	( )	( )	( )
16. Do parents speak well of you ?	( )	( )	( )
17. How often were your parents cruel you ?	( )	( )	( )
18. Do you regard parents as your close friends ?	( )	( )	( )
19. Do you ever feel that you are not treated as well as other in the family ?	( )	( )	( )
20. Do you feel that your parents love your brothers/sisters more than you ?	( )	( )	( )
21. Do you get all the encouragement from your parents regarding your future educational plan ?	( )	( )	( )

	<u>Always</u>	<u>Sometimes</u>	<u>Never</u>
22. Do parents find fault with you ?	( )	( )	( )
23. Do you feel that you are disliked by parents ?	( )	( )	( )
24. Do parents give you to many family responsibilities ?	( )	( )	( )
25. Do parents condemn you as not fit for schooling ?	( )	( )	( )
26. Do parents treat you in a friendly way ?	( )	( )	( )
27. Did your parents use to slap/spank at you without any reason ?	( )	( )	( )
28. Do you share your views with your parents ?	( )	( )	( )
29. Do you feel that you have a higher status than anybody at home ?	( )	( )	( )
30. Do you get a word of praise from parents when you do well in school ?	( )	( )	( )
31. Do you feel that nobody loves you ?	( )	( )	( )

	<u>Always</u>	<u>Sometimes</u>	<u>Never</u>
32. Do parents try to control you all the time ?	( )	( )	( )
33. Do you prefer to stay outside the home more than staying with your parents ?	( )	( )	( )
34. Do you feel that parents trust you more ?	( )	( )	( )
35. Do you get the feeling that you are given all support for your education by your parents ?	( )	( )	( )
36. Do you think that parents sacrifice too much for you ?	( )	( )	( )
37. Do you feel that parents treat you badly ?	( )	( )	( )
38. Do you have the feeling of running away from home ?	( )	( )	( )
39. Do parents give you responsibility in important matters in the family ?	( )	( )	( )
40. Do parents encourage you in spite of your failure in studies ?	( )	( )	( )
41. Do you feel others are happier than you ?	( )	( )	( )

	<u>Always</u>	<u>Sometimes</u>	<u>Never</u>
42. Did you have very much trouble getting permission from your parents to do the things you wanted to do ?	( )	( )	( )
43. Do parents often ask you to accompany them when they go out ?	( )	( )	( )
44. Are you treated equally with others at home ?	( )	( )	( )
45. Do you get enough pocket money for going to school/school fete etc ?	( )	( )	( )
46. Do you think that on the whole the relationship between you and your parents was pleasing to you ?	( )	( )	( )
47. Do parents often suppress you ?	( )	( )	( )
48. Do you have a sense of oneness with the family ?	( )	( )	( )
49. Do you suffer from inferiority complex at home ?	( )	( )	( )
50. Are you parents ready to solve any of your educational problems ?	( )	( )	( )

## THE ADJUSTMENT INVENTORY

### DIRECTIONS :

Are you interested in knowing more about your own personality ? If you will answer honestly and thoughtfully all the questions on a page that follows , it will be possible for you to obtain a better understanding of yourself .

Your answers will be treated in the strictest confidence . Therefore , feel free to give clear answers/replies . There are no right or wrong answers . Indicate your answers to such questions by putting a tick mark ( ) against 'the Yes' , 'the No' , and 'the ?' , . Use the question mark only when you are certain that you cannot answer Yes or No . There is no time limit but work rapidly .

### SECTION 'A'

	<u>Yes</u>	<u>No</u>	<u>?</u>
1. I want to be away from the crowd .	( )	( )	( )
2. I often start the work but leave it half done .	( )	( )	( )
3. I have to take loan often .	( )	( )	( )
4. I usually have good relation with my parents .	( )	( )	( )
5. I do not want to go to school .	( )	( )	( )

	<u>Yes</u>	<u>No</u>	<u>?</u>
6. I prefer to work in a group rather than alone .	( )	( )	( )
7. I feel difficult in deciding whether to do a particular work or not .	( )	( )	( )
8. I often remain worried due to shortage of money .	( )	( )	( )
9. I often feel that my parents have been more affections towards my brothers and sisters than me .	( )	( )	( )
10. I am afraid of examination .	( )	( )	( )
11. My friends complain me that I do not meet them often .	( )	( )	( )
12. I feel that no one is there to help me in difficulties .	( )	( )	( )
13. I like to develop friendship with the rich student of my class .	( )	( )	( )
14. The members of my family often criticise me without any reason .	( )	( )	( )
15. I would like to quit the school .	( )	( )	( )
16. I feel difficult to talk with the newly acquainted persons .	( )	( )	( )
17. I often repent over any work done or decision taken by me .	( )	( )	( )
18. My parents feel that I spent money unwisely .	( )	( )	( )

	<u>Yes</u>	<u>No</u>	<u>?</u>
19. I feel that the members of my family do not have congenial relation with each other .	( )	( )	( )
20. I have no interest in studies .	( )	( )	( )
21. I feel hesitant to talk in the classroom .	( )	( )	( )
22. When I think of my competition or Examination , I feel nervour .	( )	( )	( )
23. I often feel that I am not able to enjoy a movie or a fete due to shortage of money .	( )	( )	( )
24. I think that my father has all the qualities which a good man should possess .	( )	( )	( )
25. I am disliked by some teachers .	( )	( )	( )
26. I pick up friendship with others easily .	( )	( )	( )
27. Because of my shy nature , I am troubled very much .	( )	( )	( )
28. While comparing with rich students I usually feel bad about my own economic condition .	( )	( )	( )
29. My parents feel irritated even on a small/trivial matters .	( )	( )	( )
30. I am not satisfied with the marks I am getting in the examination .	( )	( )	( )
31. I generally avoid to come forward in any social affairs .	( )	( )	( )

	<u>Yes</u>	<u>No</u>	<u>?</u>
32. Some kind of ideas often run through my mind so that I could not sleep .	( )	( )	( )
33. Most of my time is spent in arranging money for demestic purposes .	( )	( )	( )
34. I often feel that my friends have happier home environments than me .	( )	( )	( )
35. I feel hesitant in asking questions to the teachers .	( )	( )	( )
36. I hesitate to enter a room when people are sitting around and and talking together .	( )	( )	( )
37. I often think too much about my personal appearance .	( )	( )	( )
38. I want to purchase lottery/team tickets to get rid of poverty .	( )	( )	( )
39. I think that my mother is as good as a good mother should be .	( )	( )	( )
40. I do not understand what I read .	( )	( )	( )
41. I find it difficult to start conversation with a stranger .	( )	( )	( )
42. I sometime feel that some serious accident might occur .	( )	( )	( )
43. Due to poverty I often compelled to do some work which harms my prestige .	( )	( )	( )
44. I often have differences of opinion with my parents .	( )	( )	( )

	<u>Yes</u>	<u>No</u>	<u>?</u>
45. Sometime I do not agree with my teacher's view .	( )	( )	( )
46. I find it difficult to speak in public .	( )	( )	( )
47. I usually get irritated on a trifling/small matter .	( )	( )	( )
48. I usually feel bad for my unsatisfactory economic condition .	( )	( )	( )
49. My family members compel me to obey them even when they are not reasonable .	( )	( )	( )
50. I don't want to study even with some body's help .	( )	( )	( )

SECTION 'B'

Achievement Motivation Test.

Please put a tick mark ( / ) on one of the statements/answers given below :

- |                                     |  |
|-------------------------------------|--|
| 1. As a student I like to be called | A. a well dressed student in my class .  |
|                                     | B. an intelligent student in my class .  |
| 2. During the holidays , I want     | A. to visit my friends and relatives .   |
|                                     | B. to point or write a story or a poem . |
| 3. I take pride                     | A. in standing first in my class .       |
|                                     | B. in helping poor students .            |
| 4. I want to study well             | A. to avoid blame from my parents .      |
|                                     | B. to excel others in my class           |
| 5. I feel my success depends        | A. upon my hard work .                   |
|                                     | B. upon my parents and relatives .       |