

**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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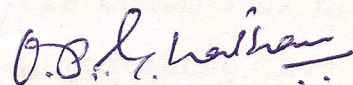
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**DEPARTMENT OF EDUCATION
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Supervisor's Certificate

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 .

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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 .

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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 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 ^{with} 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) .

ⁿ 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 child who has suffered from the experience of being in a home where help is not given.

△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 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 patner 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-adoscent 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 organisation 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 .