CHAPTER VI
SUMMARY AND
CONCLUSION
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The present study is entitled “Provision of Educational Opportunities to Boys & Girls in Khasi Society - A Study”. It has been divided into five chapters. A summary of the study is given below.

6.1 SUMMARY OF CHAPTER I

The introduction of the present study and the brief description of Meghalaya and the Khasi community is given.

The literal meaning of Meghalaya in Hindi – ‘The Abode of Clouds’, this state inaugurated as an autonomous state within Assam on 2 April, 1970. It was declared a state of Indian Union on Jan. 21, 1972. Administratively, Meghalaya consists of seven districts namely, East Garo Hills, West Garo Hills, Jaintia Hills, East Khasi Hills, West Khasi Hills, Ri-Bhoi and South Garo Hills District. These are predominatly inhabited by the Khasis, the Jaintias and the Garos.

The people of Khasi tribal community primarily dwell in the north eastern state of Meghalaya. Amongst several tribes who have built their settlements here, the Khasis who are also known as ‘Ki Khasi,’ stand apart. The major concentration of the Khasi tribal community has
been located in the north and eastern regions of Meghalaya constituting 50 percent of the total population of Meghalaya the Khasi tribal community resides along the foot hills of Jaintia and Khasi Mountainous ranges, the Syntengs, or the Pnars.

The present linguistic researches show that Khasi forms a group of the Mon-Khmer language which belongs to an Austro-Asiatic type. J.R.Logan in 1850-57 has brought to light some signifying results of his research. He discovered an intimate relation between Khasis and the Mon-Khmer-Palaung dialects which prevail in Burma an Indo-China and again this group is connected with a larger family which consists of Santal, Munda and Kurku.

The mother in the Khasi society is the custodian of family rites and a family priestess, although the task of sacrifice and other religious celebrations of the house devolve upon the male inmates.

In Khasi tradition, a man is *U Nongda* (protector) and a woman *Ka Nongri Iing* (keeper of the house), the custodian of family property. In his *Kur’s* (mother’s clan) family he has the position of *U Kni* (uncle i.e. counsellor), at his wife’s house, he is the father.

Mother kinship is dominant and inheritance is matrilineal. The tribe is conglomerate of clans, each tracing lineage from the ancestral mother, the founder of the clan. The mother is the custodian of family rites and property, she is succeeded by her youngest sister who becomes
the keeper of the property and the organizer of the family rites in which she can improve the pattern of this residence but cannot part it off.

Before the arrival of the Christian missionaries, there was no formal education among the Khasis. However, every Khasi home is an informal agency imparting moral education through folk songs, pastoral melodies, proverbs, maxims and so on. Traditions, beliefs and know-how were handed down from one generation to another by words of mouth only.

The perception of home life by Khasi boys and girls as identified in the study of Warjri (1987) showed significant results. The Khasi girls usually possess a strong sense of belongingness with the family as compared to boys. In other words, girls showed a positive tendency towards belongingness with the family while boys on the other hand are negatively thinking about it. It was also found that Khasi 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.

This chapter also deals with the need of the study, statement of the problem, definitions of the terms used, objectives of the study, hypothesis of the study, limitations of the study and organisation of the study.

The Khasis being the long surviving matrilineal society may have different viewpoints in educating their children, it may be assumed that
girls in such a society are getting more advantages than boys in every sphere of activity. Therefore, in the matter of upbringing the children, girls are placed on a different footing specially treated with affection which is not so with the boys.

As property and family responsibilities are given to the girls, differences would arise in the perception of the parents towards their sons and daughters. Due to this biasness, parents would have different attitudes towards educational requirements of sons and daughters.

Therefore the present study was to find out the provision of educational opportunities of the Khasi parents to their sons and daughters.

The main objectives of the present study are as follows:

1. To find out the educational opportunities provided by Khasi parents towards boys and girls.
2. To find out the perceptions of Khasi boys and girls on the parental attitudes towards them.
3. To find out the difference between the perceptions of Khasi boys and girls on their parental attitudes regarding their educational needs.
4. To offer suggestions.
6.2 SUMMARY OF CHAPTER II

The Chapter II contains the review of literature related to the study. It deals with various researches conducted in India and abroad. Some of the findings of the research conducted by Agarwal, K.L., 1986, that high achieving girls got greater parental encouragement in the urban areas but in the rural areas the middle achieving group received more parental encouragement, the girls in general received greater parental encouragement then the boys. Ara, N., 1986, and Warjri, Kynsai, M., 1987, found out that mother’s neglecting attitude generated aggression in girls and children of over indulgent parents were aggressive, disobedient and lacked interest in school. Hari, Patricia, 1998, and Hussain, Shabbir, et. al., 2003, found that the parental attitude and support has a great deal of influence on girls’ participation and levels of success attained in education and majority of the parents have a positive attitude towards daughters’ education.

6.3 SUMMARY OF CHAPTER III

This chapter gives a description of the methodology for the present study. This includes the method used, the population, the sample, the tools, rationale for using the tool, construction of the questionnaire, validation of the tool, preparation of the final draft of the
tool, method of scoring, pilot study, the procedure of data collection, delimitation of the study and a short description of the analysis of data.

The investigator has chosen the Descriptive survey for conducting this study.

The population of the present study comprises of various households located in the four localities of Shillong - Nongthymmai, Laitkor, Mawlai and Laimer. Random sampling was used to select the representative sample from the population. The sample of boys and girls from different families is drawn randomly from different localities. It consisted of fifteen boys and girls from fifteen families of Lawynriew (Nongthymmai), fifteen boys and girls from fifteen families of Nongdaneng (Laitkor), ten boys and girls from ten families of Nonglum (Mawlai) and ten boys and girls from ten families of Nongkseh (Laimer). From each selected family, one boy and one girl who are related as brother and sister studying in Class VII to XII constituted the respondents.
The total time taken for the collection of data was one month.

For analysing the data, Descriptive statistics (such as percentage, mean, standard deviation and graphical representation) and Inferential statistics (such as t-test) were used to find the significant difference between the means of scores of perception of boys and girls in the educational opportunities provided by their parents.

6.4 SUMMARY OF CHAPTER IV

This chapter deals with analysis and interpretation of data based on the objectives of the study. The first objective was to find out the educational opportunities provided by Khasi parents towards boys and girls based on the provision of time to study by the parents, the provision of text books to boys and girls by the parents, the provision of school uniforms by the parents, sending boys and girls to a good and expensive school by the parents, providing pocket money to boys and girls by the parents and sending boys and girls to tuitions. The data collected were analysed using the percentage.
It has been found that 77 percent of Khasi boys and 88 percent of Khasi girls stated that they get time for studying, which revealed that the girls are provided with more time to study than to the boys. The 97 percent of boys and 98 percent of girls stated that they were provided with text books by the parents which showed that the Khasi parents give a little more preference to the girls in terms of education. 41 percent of boys and 63 percent of girls agreed that they were provided with uniforms by the parents which showed that the Khasi parents favoured the girls more in terms of education. 72 percent of the Khasi boys and girls agreed that they were sent to good and expensive schools by their parents and 57 percent of the Khasi boys and girls stated that they were
provided with enough pocket money by their parents. 70 percent of Khasi boys and 74 percent of Khasi girls stated that they were sent to tuitions by their parents which implied that the Khasi parents provided a little higher opportunity to the girls for taking tuitions as compared to the boys.

The second objective was to find out the perception of Khasi boys and girls on the parental attitudes towards them with regards to the following domains: attachment, sense of belongingness, aggression, status and education. The data collected were analysed by using the mean and standard deviation. The findings of the objective were the means of scores of boys was 17.16 and 17.8 of girls on attachment with parents. This finding revealed that the Khasi girls perceived that they were a little more attached to their parents as compared to the boys. The means of scores of boys was 16.88 and 17.62 for girls on sense of belongingness. This finding signified that the Khasi girls perceived that they had a higher sense of belongingness as compared to the boys. The means of scores of boys was 14.06 and that of the girls was 14.68 on parental aggression. This finding showed that the Khasi girls perceived that their parents were a little more aggressive to them than to the boys. This might be because the parents of the Khasi family do not want their daughters to forget their responsibilities. The means of scores of boys was 17.96 as compared to 18.52 for the girls on their status in the family. This finding implied that the Khasi girls perceived to have more
status at home than the boys since Khasi society is a matrilineal society where girls are given more importance.

The third objective was to find out the difference between perception of Khasi boys and girls on their parental attitudes regarding their educational needs based on provision of educational opportunities to boys and girls by the parents. The significant difference were found out using the ‘t-test’. The study found out that there is no significant difference between the Khasi boys and girls on their perceptions towards parental attitudes regarding their educational needs.

6.5 SUMMARY OF CHAPTER V

This chapter includes the findings, suggestions and educational implications.

The major findings of the study were:

i) 77 percent of Khasi boys and 88 percent of Khasi girls agreed that they get time for studying.

ii) 97 percent of Khasi boys and 98 percent of Khasi girls agreed that they were provided with text books by the parents.
iii) 41 percent of Khasi boys and 63 percent of Khasi girls stated that they were provided with uniforms by the parents.

iv) 72 percent of Khasi boys and girls agreed that they were sent to good and expensive schools by their parents.

v) 57 percent of Khasi boys and girls agreed that they were provided with enough pocket money by their parents.

vi) 70 percent of Khasi boys agreed that they were sent to tuitions by their parents as compared to 74 percent of girls.

vii) The means of scores of boys was 17.16 and 17.8 for girls on attachment with parents.

viii) The means of scores of boys was 16.88 and 17.62 for girls on sense of belongingness.

ix) The means of scores of boys was 14.06 and that of the girls was 14.68 on parental aggression.
x) The means of scores of boys was 17.96 as compared to 18.52 for the girls on their status in the family.

xi) There is no significant difference between the Khasi boys and girls on their perceptions towards parental attitudes regarding their educational needs.

The investigator provided the following suggestions based on her study:

i) For the betterment of the society and for the good of both boys and girls, the Khasi parents should provide equal time to study to both boys and girls so that they can excel in their studies.

ii) The Khasi parents should try to provide the required school textbooks equally to both the boys and the girls.

iii) The Khasi parents should provide the necessary school uniforms to both the boys and girls so that both can attend the school regularly & become literate.

iv) Both the boys and the girls should also be allowed to take tuitions and the parents should not try to create any biasness towards their children.

v) The Khasi parents should not try to ignore the boys in their family because they might end up getting frustrated and might
end up sharing their feelings, ideas, thoughts and emotions with the wrong people.

vi) The Khasi parents should try to make sure that the boys feel that they belong at home and that they should also feel comfortable otherwise they might end up sleeping out most of the time.

vii) The boys should also be given equal responsibilities at home as the girls so that they can feel that they are needed and that they are wanted at home. Important family matters should also be consulted with them.

The following are the educational implications of the study:

i) This study would help the Khasi parents to change their attitude towards the education of their children.

ii) It would encourage the Khasi parents to provide equal educational opportunity to both their sons and daughters.

iii) It would help the Khasi parents to understand the importance of education.

iv) It would bring about the change in the attitude of the parents towards boys with regard to education.
The investigator also provided suggestions for further research.

These are as follows:

i) A study can be conducted to enhance learning in boys.

ii) Various studies can also be conducted to motivate the boys and girls to pursue higher studies.

iii) A study can be conducted impact of home environment on the education of both the boys and girls.

iv) A study on the effect of attitude of parents and the achievement of boys and girls in school & colleges can be conducted.

6.6 CONCLUSION

According to this study, there were some areas where the Khasi parents provide equal opportunities to both boys and girls such as in the provision of pocket money and in sending them to good and expensive schools while other areas such as provision of text books and uniforms and sending them to tuitions, the girls were given more opportunities. From the study of Warjri, K. M., 1987, it was found that parental affection was much higher for the Khasi girls than for the Khasi boys. Fernandes, Sabrina, 2006, found that a child’s educational attainment is
strongly influenced by characteristics of his/her parents such as their own educational attainments, economic resources and expectations. Therefore the educational achievement of the children both boys and girls relies also on the equal expectation of parents.

The study showed that there is no significant difference between Khasi boys and girls on their perceptions of parental attitudes regarding their educational needs. The change in perception may be due to exposure through different media and education provided to them. The equal educational opportunities and facilities to both the Khasi boys and girls will surely bring growth and development of these school going children and help them to be educated and developed personality who can equally contribute to the society. Family being the first school for children, their parents' attitude towards their education plays a pivotal role in the development of their personality. Equal educational opportunities will diminish the biasness which existed in the old traditional families of the Khasis.