CHAPTER VII

Discussion 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 to 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 outlined 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/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 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 to 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 to 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. Gočulanathan (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, whereas 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 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.