CHAPTER II

Review 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 (Wylie 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 outbursts 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 (1973) 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 Lavoie (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 EFCH 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 empathic 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 Wibon 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 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 emphasized 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 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 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 achievement scores than boys. Gokulanathan (1979) also finds support to the findings of Lyngdoh.

Gokulanathan (1972) found tribal high school children showing high 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 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 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 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 n 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 woman found security for her old age. Women
get a certain grim 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 cian 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 woman'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).


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 medicines.

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 onto 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, 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 Gusii 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 innovative 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).

Khali: 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, though 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 Knis (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 religions 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 ancestral 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 household 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 inclined 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 crystal ised, 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, implicity 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 that 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 manifestly 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 receive 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 of 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 newborn 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.
The interaction of mothers with their children was negligible, the baby receiving attention only when he cried.

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 Zawlbuk 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.