Chapter V

RESULTS, ANALYSIS AND DISCUSSION

The data was statistically treated and therefrom results were obtained. We had two samples, one from each tribe (Khasi and Naga), each consisting of 150 persons. Out of the total 150 persons in each tribe, 75 were males and the other 75 were females. With an intention to find out the difference 'between' the groups and 'within' the groups we arrived at five sets of results:

(1) Khasi male - Khasi female
(2) Naga male - Naga female
(3) Khasi male - Naga male
(4) Khasi female - Naga female
(5) Khasi - Naga (as two different tribes) (Appendix-XT)

To arrive at the first four sets of results 't' test was applied and to find out the difference between the two tribes as a whole 'F' test was applied. If the difference is just significant i.e. significant at 5% level one star (*) is shown on the table consisting of the results and if it is highly significant i.e. significant at 1% level two stars (**) have been shown.

We will first discuss the difference 'within the groups' i.e. between Naga male and Naga female, and Khasi male and Khasi female after which we will discuss the difference 'between the groups' i.e. Naga male and Khasi male, and Naga female and Khasi female. We will at last discuss the difference between the tribes as a whole taking into consideration both male group and female group.
I. Comparison of Khasi male and Khasi female (Table-1)

A glance at Table-1 shows that between the Khasi male and Khasi female statistically significant result is obtained only on two variables, i.e., conflict and defection. On all other variables the difference is not statistically significant and therefore can be concluded to be similar.

Achievement - Comparison of Khasi male and Khasi female shows that there is no significant difference between them as regards achievement ($t = 1.62$). The mean score for Khasi male, however, is a little higher than the Khasi female. We can thus conclude that family pattern does not play so important a role on achievement as to elicit a significant difference between the sexes among the Khasis. In spite of the Khasi family pattern which is matriarchal in nature, the predominant sex, i.e., the female does not have higher achievement level. Instead, it is the male who scores a little higher. This may be due to the family pattern which produces a latent desire on the males to achieve more than what they have at present.

Aggression - On aggression also there is statistically no significant difference between Khasi male and Khasi female ($t = 1.77$). Here the mean score for the male is 45.76 and for the female 40.76. The slight difference between the two groups as we observed from our direct experience in the field work may be due to the fact that the Khasi males have more or less no say in their own family life and this brings about a sense of frustration.
among the Khasi males which though not obvious is otherwise revealed through the T.A.T. stories.

**Dominance** - The difference between the Khasi males and females regarding dominance is not significant at any statistical level \((t = 0.06)\). The mean for Khasi male is 14.04 and for Khasi female is 14.16. The average score according to the T.A.T. manual being 17, both these means are slightly below the average. The Khasi males are not very dominating due to the social pattern of their culture and the females perhaps do not lose their submissive character inspite of the fact that they belong to a matriarchal society.

**Sex** - The 't' score for sex is 0.44 and thus there is no statistically significant difference between the Khasi males and females. Tribal people have no obsession about sex and practically have no sexual frustration. Both males and females have the freedom to marry according to their own choice and enjoy equal liberty regarding sex. This perhaps is the reason for the score lower than the average which is 12 according to manual but, in the results it is 10.01 for the males and 10.41 for the females.

**Conflict** - There is a significant difference between Khasi male and female regarding conflict \((t = 2.56 \text{ significant at } 5\% \text{ level})\). The mean score for the male is 11.48 and for female it is 12.27. Conflict arises when there is a state of uncertainty or perplexity. The Khasi women have a complex status in their society. They are considered to be equal to men rather, They
hold a position higher than man in their culture. But like the women in any other culture they have to perform all the household duties, look after the house and the family. Some of them have also to earn their livelihood. There perhaps arises a conflict in their mind due to such complexities which become evident from T.A.T. stories leading them to score more than the man.

**Dejection** - Dejection arises from certain inner states of anxiety and also when there is a feeling of disappointment and disillusionment. There is a significant difference between Khasi male and female in case of dejection \( t = 2.31 \) - significant at \( 5\% \) level) where females score higher than the male. It is thus evident that inspite of their high position in the society they have not the perfect satisfaction. There is an inner state of anxiety in their mind and that leads them to score higher in this variable.

**Anxiety** - The mean score on anxiety calculated for the Khasi male is 177.47 and for the female is 156.53 and the difference is not significant \( t = 1.73 \). The anxiety of the normal people may range from 35 to 500 according to the manual provided with the test. Therefore Khasi male and female do not show any sign of neuroticism. The slight higher mean score for the male may be attributed to the family pattern of the Khasis which is conducive to producing more anxiety provoking stimuli to the male.

**Attitude towards life and humanity** - The mean score for the Khasi male is .88 and for the female is .77, not significant statistically \( t = .68 \). Attitude towards life and humanity is a
test of sociability. We can conclude from the results obtained that the type of society have no bearing on this attitude.

**Attitude towards religion**  
No significant difference is found between the Khasi male and female on this variable \( t = 0.55 \). The mean score for the male is 4.52 and for the female it is 2.72. Like all tribal people Khasis too are very religious minded. Their religion and the religious beliefs have been discussed in the previous chapter. From the results we can conclude that both males and females of the Khasis are religious but the males show a more positive trend though it cannot be discriminated statistically.

**Intelligence**  
In intelligence also no significant difference is found between the means of the male and female \( t = 0.92 \). The mean for Khasi female is a little higher than the male (Table-1). But, we cannot discriminate it statistically and therefore no conclusion can be drawn as to who is superior in intelligence of the two sexes.

**Introversion and Extroversion**  
Comparing the mean scores for the Khasi male and female (male = 15.96, female = 17.37) we find that the female score is higher than the male but is not statistically significant \( t = 0.74 \). Though we can assume this higher mean score to be the result of the family pattern we cannot prove it from the data at our hand. We, however, can state from our experience with the people there that women there do have the tendency to be more extrovert than their male counterparts.
II. Comparison of Naga male and Naga female (Table-2)

**Achievement** - Naga males and females do not have any significant difference in their achievement and therefore can be concluded to be similar in achievement level ($t = 1.48$). Even on the location we noticed that in Nagaland both males and females are equally adventurous which is supported by the results arrived at statistically.

**Aggression** - Both Naga male and female are equally aggressive which is proved statistically as there is no significant difference between the means of the two groups ($t = .84$). Our general notion is that the Naga men are more aggressive than the women but we find here that women too are equally aggressive which perhaps is latent in them.

**Dominance** - Though Naga family pattern is patriarchal men and women there rate equally on dominance. There is no significant difference here ($t = .405$) and means are also equal for both (male = 23.27, female = 23.81). Both have equal say in all matters concerning them. Even in the towns there, we find that both males and females work in offices and are engaged in business.

**Sex** - Both males and females rate low on sex and the difference too is not significant ($t = .808$). They have no complex about sex and there are no sexual frustration among them. Though adultery is strictly prohibited men and women freely mix in the society.
Conflict - The difference between the Naga male and female as regards conflict is not significant ($t = 1.26$). In simple societies like that of Nagas the number of conflict arousing situations are less than those of the modern and more complicated societies. But the males and females have equal share of it and therefore no significant difference is found.

Dejection - Dejection is the experience of unhappiness, despair, distrust and jealousy. There is significant difference in males and females in this variable ($t = 8.75$, highly significant). Nagas are very fond of their own culture and are proud of it. But they are a little apprehensive of the outside elements. Here in this study men score higher than the women and their difference is very significant. Naga men perhaps are not satisfied with their present state of existence and therefore suffer from a feeling of disappointment thus scoring high for this variable.

Anxiety - The mean score for men in this variable is 181.95 and for women is 117 and the difference is highly significant ($t = 2.77$). During the time when we conducted our field work various political problems still prevailed in Nagaland. This perhaps lead to high anxiety score for the Naga male. Moreover, our sample consisted of the age group from 18 to 40 during which the people generally face with various problems in their life without any assistance from others.
**Attitude towards life and humanity** - Naga males and females do not differ statistically in attitude towards life and humanity ($t = 1.408$). Both are equally sociable when they are with their own people. But they are shy and apprehensive of people unknown to them and foreign to their culture.

**Attitude towards religion** - Naga men and women do not differ in their religious outlook. Both are religious by nature. They have many superstitious and supernatural beliefs. When mean score for the two groups were compared no statistical difference was found ($t = 1.83$). We can therefore conclude that both men and women are equally religious.

**Intelligence** - Naga men and women have similar intellectual level as there is no significant difference between them ($t = .54$). Their intelligence though seems to be a little below average, being illiterate and due to their tribal background their score cannot be held to be below average.

**Introversion and Extroversion** - There is significant difference between the Naga male and female ($t = 14.08$, significant at 14 level) where Naga males rate high extroversion score. Man's extrovert tendencies are due to his cultural background which is conducive for man to inculcate more extrovert tendencies.
III. Comparison of Khasi male and Naga male (Table-3)

**Achievement** - There is significant difference between Khasi male and Naga male as regards achievement ($t = 16.74$, significant at 1% level). The difference is in favour of the Naga male (mean score for Naga male = 45.47, mean score for Khasi male = 19.84). Khasi family pattern being matriarchal means score for achievement rate low. But, it is much higher in case of the Naga male as they have the desire and the opportunity to achieve more in their cultural matrix which allow more scope for men and this is true of all patriarchal societies.

**Aggression** - There is no significant difference between Khasi male and Naga male as regards achievement ($t = 0.68$). Thus we find that contrary to the popular belief Nagas are not more aggressive than the Khasis. Headhunting perhaps had been prevalent in Nagaland till the other day but that does not enable us to jump to the conclusion that they are a very aggressive tribe. Like all hill people both the Naga and the Khasi are simple in nature but are unable to tolerate injustice.

**Dominance** - Naga males are more dominating than the Khasi male which is evident from our study made with the help of T.A.T. ($t = 13.93$, significant at 1% level). In some patriarchal society men are taught to be dominating from their childhood. In some other they are treated as dominating/later on, when they grow up they develop more of dominating traits than women. Perhaps this kind of treatment is received by women in matriarchal society.
Though men also have their say in various matters they are not as authoritative in matriarchal society as in a patriarchal one. Therefore perhaps the men are less dominating in Khasi hills than in Nagaland.

Sex — There is no significant difference in sex between Khasi male and Naga male ($t = 0.39$). All the tribal people have similar sexual pattern. Even from the accounts of the eye witnesses we did not find any evident difference.

Conflict — There is no significant difference between Khasi male and Naga male as regards conflict ($t = 1.72$). Conflict arises when there is a state of uncertainty or indecision or perplexity. Both among the Khasi males and Naga males there do not arise in much conflicting situations. Whether it is matriarchal or patriarchal society, they know their position in their home and society and therefore they are not perplexed anyway. The average score for conflict according to Murray is 14 but both the groups score below it (Khasi male = 11.48, Naga male = 19.29).

Dejection — There is a significant difference in dejection between Khasi male and Khasi female ($t = 3.97$, significant at 1% level) where score is higher for Naga male. Dejection occurs when there is a feeling of disappointment, disillusionment, distrust, jealousy etc. As we have mentioned above there was a disequilibrium among the Nagas when the study was conducted. The high score for the Naga males on dejection can be attributed to the political disappointment among them.
Anxiety - The difference between the Khasi male and Naga male is significant also for anxiety (t = 7.06, significant at 1% level) where the score is more for the Naga male. As with the case of dejection the high score for anxiety too can be attributed to the Naga political problem which caused more anxiety producing conditions.

Attitude towards life and humanity - Khasi males and Naga males are similar in their attitude towards life and humanity (t = 0.57, not significant). Both the groups do not differ in social traits, i.e., their way of dealing with people and their feeling towards others.

Attitude towards religion - There is no significant difference between Khasi males and Naga males in their attitude towards religion (t = 0.903). Though they differ in their religious beliefs and practices, both these groups are very religious in their outlook.

Intelligence - Khasi males and Naga males differ significantly in intelligence (t = 21.29). The difference is in favour of the Khasi male. Though these two groups have similar economic, social and educational background their intellectual level differ significantly. This is perhaps because of the fact that the Khasis came in contact with outsiders much before the Nagas. The Missionaries too entered Khasi hills much earlier than it entered Nagaland. The district headquarter of Khasi hills was also the capital of Assam during the British rule and also after independence till the date Meghalaya (Khasi Hills) became a separate
State within the Union of India. This gave the Khasis/broader outlook to deal with situations more intelligently and thus enabling them also to score high on the test for intelligence.

**Introversion and Extroversion** — There is no significant difference between the Khasi males and Naga males in their introvert or extrovert tendencies ($t = 1.73$). Both the groups are extrovert and the degree of their extrovert nature do not differ statistically.

**IV. Comparison of Khasi female and Naga female (Table-4)**

**Achievement** — In achievement, a very significant difference is found between the Khasi females and Naga females ($t = 15.505$) which is in favour of the later. In the matriarchal Khasi society females have already achieved their highest but, among the Naga females they have yet to climb more in the ladder of achievement and this desire is always within their mind. That the T.A.T. stories are best for eliciting latent desires, has been justly proved here.

**Aggression** — In aggression there is no statistically significant difference between the Khasi female and Naga female ($t = 1.51$). The average score provided for aggression in the manual is 36. Here for both the groups mean score is above average. This lack of difference between the females of the Khasis and the Nagas proves that the type of family has no influence on this particular variable of personality.
Dominance - There is a statistically significant difference between the Khasi female and the Naga female in dominance ($t = 7.76$, highly significant). The difference is in favour of the Naga female. The Naga females are more dominant in the sense that they are more capable of influencing the sentiments or ideas of others than the Khasi females as, due to their family pattern they are more capable of handling the matters of their own family but they do not have the knack of dominating other people.

Sex - The 't' for sex does not indicate any statistical difference between the Khasi females and Naga females ($t = 1.28$). Also from our observation during field work we found that similar sexual behaviour are prevalent in both Khasi and Naga hills.

Conflict - The culture of the Khasis and the Nagas are simple like the people themselves. It does not produce situations which arouse conflicts in the mind of the people. So, the Khasi and the Naga females do not score high in conflict (Table-4) and also, there is no significant difference between the females of both these tribes ($t = 1.28$).

Dejection - Dejection is higher among the Khasi females than the Naga females and our $t$-test tests elicit a statistically significant difference ($t = 3.216$, highly significant) between the females of these two tribes. In a society where females are considered to be more privileged than the men, Khasi females should not have scored more in dejection than the Naga females. This shows that the Khasi females are not satisfied with the present.
status given to them. This feeling of disappointment and dis­satisfaction was observed while finding out the difference between the Khasi males and females also as there too, the Khasi females scored higher in dejection than the male.

**Anxiety**  —  There is no statistically significant difference between the Khasi female and Naga female ($t = 1.51$). Both Khasi females and Naga females score a little more than what is taken as normal in the scoring key (the mean score for the Khasi female is 156.53 and for the Naga female is 117 but, 35 to 500 is considered to be the slightly neurotic group). But no normal person is devoid of any neurotic tendency and therefore the Khasi and Naga females cannot be considered to be abnormal. This slightly higher score can be attributed to individuals, not to the culture.

**Attitude towards life and humanity** — Khasi females and Naga females do not statistically differ in attitude towards life and humanity ($t = 1.26$). Both, however, have positive tendency towards this attitude. The culture of these two tribes teach them to be kind and sociable with people who are otherwise not enemies. Therefore, we can conclude that this positive attitude towards this variable is inherent in their culture.

**Attitude towards religion** — Both the Khasis and the Nagas are religious people, which is true for the females of these two tribes too. Both the Khasi and the Naga females have positive attitude towards religion. But there is no statistically significant difference between the Khasi and the Naga females in this
Intelligence - There is a statistically significant difference between the Khasi females and Naga females in intelligence $(t = 4.6, \text{highly significant})$. The difference is in favour of the Khasi female. Due to coming into contact with the modern civilization earlier than the Nagas, the Khasi tribe has better understanding of the life and situations of the Nagas. This results in their scoring more on this variable which is not only true for the Khasi females but for the Khasi males also.

Introversion and Extroversion - There is a statistically significant difference between the Khasi females and Naga females in their introvert and extrovert tendencies $(t = 3.73, \text{highly significant})$. Khasi females have more of extrovert tendencies whereas the Naga females are mostly introverts. Khasi females are more outgoing and get more chance to mix with people than the Naga females and therefore they are extrovert by nature. The Naga females due to their cultural upbringing keep to themselves more than mixing around with other people and develop introvert tendencies.

V. Comparison of Khasi and Naga (Table-5)

Achievement - In achievement the score for the Naga is higher than the Khasi (Table-5). There is a statistically significant difference between them $(F = 525.19, \text{highly significant})$ which is in favour of the Nagas. This we presume is due to the
process of development which is going on in Nagaland. Nagas are in a state of transition. They are not quite satisfied with what they have and want to accomplish more in every sphere of life.

Aggression - There is no statistically significant difference between these two tribes under study as regards aggression. We have a notion that Nagas are a very aggressive people so much so that they are most aggressive of all the Indian hill tribes. But here we find them to be very co-operative people who similar to the Khasi tribe in aggression. These two tribes are of very similar temperament. Unless they are provoked with hostility both they these/tribes are friendly to all people.

Dominance - The difference between the two tribes as regards to the variable dominance is significant at 1% level ($F = 86.77$, highly significant) and the score for the Naga group is higher than the Khasi group. This can be attributed to their sense of independence. Politically also Nagas started their own government earlier than the Khasis. The Naga villages are like autonomous state by themselves. This gives them a sense of dominance which is not noticed to be so strong among other hill tribes.

Sex - No significant difference is found between the two tribes as regards sex. The hill people have no complex about sex. We saw free mixing among boys and girls of both these tribes under study. They usually marry their partner according to their own choice. Besides, they marry at quite an early age. The
average score for the variable sex according to the T.A.T. manual is 12. But in our sample the Khasis scored 10.006 and the Nagas 9.14 which supports our conclusion that there is no sexual trauma or complex among these two tribes.

**Conflict** - The 'F' for conflict is 5.013 and therefore significant at .05 level. Score is more for the Nagas than the Khasis. Conflict arises when there is a state of uncertainty. At the time when the investigator carried out field work, the Nagas were facing various political problems which perhaps lead to an enduring opposition between impulses in the minds of the people thus leading them to score more for this variable.

**Dejection** - There is a significant difference between the Khasi and the Naga tribe where the Khasis score more than the Nagas. The difference is significant at .01 level. It is obvious from this difference that the Khasis have some inner anxiety which is not otherwise obvious. But from the mean scores we can conclude that none of the tribes rate high in this variable as mean score for both the tribes are below average (average is 23 according to the manual).

**Anxiety** - There is no statistically significant difference for anxiety between the Khasi and Naga and 'F' is .240. The mean score for the Khasi is 157 and for the Naga is 148.8. According to the standardized norm for the test applied here (Rose's personality-schedule) the score ranging between 35 to 500 indicates people to be slightly neurotic which means that people scoring...
below 35 are only absolutely normal people. But no person is totally free from anxiety and anxiety in the mild form does not make a person abnormal. Here in our study also we can maintain that our means do not signify abnormality.

Attitude towards life and humanity - The Khasis and the Nagas do not differ statistically in this attitude as the 'F' is only .209. But the scores denote that both the tribes have a positive attitude towards life and humanity. From direct observation also it was found that the culture of the Khasis and the Nagas influence them to the extent that they have an optimistic view of life and are humane and social to a large extent.

Attitude towards religion - There is a very significant difference between the two tribes where F is 18.66 (highly significant) and the Nagas score more. This indicates that the Nagas are more religious than the Khasis. This, however, does not mean that Khasis are not religious, them as they too score positively on the scale. While in the field it was noticed that both these tribes carry on a number of religious practices but Nagas are more staunch in their belief and they devote more time while practicing religious rites.

Intelligence - There is a very significant difference as regards intelligence where the difference is significant at 1% level and 'F' is 37.607. The difference is in favour of the Khasis (the mean score for the Khasi is 116.64 and for the Naga is 87.72). From this difference, however, we cannot conclude
that the Nagas are less intelligent than the Khasis. The Khasis came into contact with the people outside earlier than the Nagas. The Nagas were a secluded people for a long time in the history. The British entered the Khasi hills much earlier than the Naga hills and so also the Christian Missionaries. Therefore, the Khasis have a better grasp of the world around than the Nagas which adds to their intelligence.

Introversion and Extroversion — 'F' for introversion and extroversion is 37.607 which indicates a very significant difference between the two tribes where the mean score for the Khasis is higher than the Nagas. The mean for the Khasi is 16.07 and for the Naga is 6.11. According to the norms provided with the test the scores between +10 and -10 are for the ambivert and above or below it is extrovert or introvert. Here in our samples the Khasis are extrovert whereas the Nagas are ambivert in nature. This difference can be attributed to their cultural difference to a large extent as the Khasi culture teaches its people to be uninhibited and warm hearted in nature whereas the Nagas, due to their culture are comparatively reserved people who prefer solitude.

On the basis of the data collected and statistical treatment of them we have found out the points of affinity and difference between these two tribes in respect of achievement, aggression, dominance, sex, conflict, dejection, anxiety, attitude towards life and humanity, attitude towards religion and in respect of their intelligence and introversion-extroversion tendencies. When
we take into consideration the points of difference, however insignificant they may be, the results of our findings serve as a pointer to the fact that no tribe is ever alike inspite of the similarities noticed in their culture. Besides, they are so fond of their own identity that they never want to be called similar to some other tribes. This is one of the main reasons why there is always conflict among the people living so close by in the same hill but having different tribal origin. An administrator, a social worker, a research worker or any person dealing with the tribal people should always keep this in mind while carrying on their respective jobs.