



Chapter Two

CHAPTER - 2

REVIEW OF THE PAST STUDIES

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2. INTRODUCTION

Today's world, by and large, is comparatively a rapidly changing one, and in this rapidly changing world our attitudes also change towards some vital issues of life. The present study is planned to understand the influence or effect of various factors on attitudes towards current issues in context of our society and culture. However, before describing the present approach to the problem, it will be more useful and appropriate to review some of the related studies undertaken in India and in abroad in this connection. This would enable the reader to compare the findings of earlier studies with the present findings.

In the following paragraphs some related studies have been reviewed.

2.1. SOCIAL BELIEFS OR ATTITUDES:

A study carried out by Agrawal (1960) to find the attitude of rural women towards family planning revealed that 53% were aware of family planning, only 27% had knowledge of one method of preventing pregnancies and only 3% actually used any method.

Chandra Shekhar (1959) conducted a study to assess the attitude of 1000 married couples towards family planning in urban area of Madras city. The study revealed

that the knowledge of contraception increased with the increase in the level of income. About 75% of males and about 73% females favoured limiting the size of their families. People with higher education were more in favour of family limitation than people without any education. While family planning to most people meant complete stoppage of children.

A sample survey of 1336 rural couple in U.P. conducted by Saxena (1964) to find attitude towards family planning revealed that 65% of the respondents were willing to learn about the techniques of contraception. Only 35% wanted to have large families and the remaining 65% realized that the welfare of their family would go up with reduction in family.

A study was carried out in 3 cities of UN by UN Centre for Latin American Demography of the 2136 survey data of currently married women representing a household to study about their attitude towards population growth and ideal family size. The F test revealed that statistically the attitude towards population growth and ideal family size was significantly related with cities, nationality, status, age etc. This analysis reveals three definite patterns, all of which possess high statistical significances, (1) perception of rapid population growth increase with age, (2) native women

perceive population as growing more rapidly than do foreign women, and (3) the age, status and cities influenced perception towards family planning adoption.

Sinha (1970) discussing on "Generational Marital Attitudes", in "Inter-generational conflict in India", has concluded : "Mothers are unwilling to let their daughter choose their own mates. Members of the younger generation, even when reserving the right of selecting their spouse, do not desire to exclude their parents from counsel and concurrence. Even fathers who would not leave the selection to the wards consider their consent necessary. While students are generally opposed to the idea of marrying within one's own caste, parents are uncertain. Both the generations are inclined towards restricting marriages within the same religious and linguistic groups.

In the selection of mates for boys, the younger generation gives precedence to his social and acquired traits and the older to familiar status. ~~For~~ ^{For} mates for girls acquired traits are most highly regarded by both the generations. Love marriages find favour more with boys than with girls. Dowry is denounced by both the generations. Restricted divorce is supported by mothers as well as daughters and more sons than daughters favour free divorce. On the various issues of marital attitudes the two generations have significantly differed".

Widow Remarriage, Inter-caste Marriage:

A study in Dibrugarh town by Kar (1972) on attitude towards remarriage of educated youth revealed that 84% (Males 82% and Females 89%) were in favour of widow remarriage while 16% were averse to it. The fact that boys are on part with the girls in favour of widow remarriage is probably an indication of the development of a rational attitude in them towards the widows.

A study carried out by Kapadia (1966) about attitude of inter-caste marriage out of 513 university graduates revealed that 51% expressed their willingness to give their own caste while only one-third were against this departure from custom.

Mankad studied the age of marriage through three generation in the Vadnagar nagar caste of Saurashtra and came to the conclusion that the average age of the female has changed from one survey from 11.4 to 12.7 and in the other from 11.42 to 13.50 to 14.81.

Kapadia's (1969) study on recent marriage revealed that age group of 16-18 comes to 46.6% and 68.9% in the age group of 16-20 years. This study is exceptional in the sense it covered person from all walks of life.

A sample survey of, initial 118 intercaste/inter-community couples in Warangal (A.P.) conducted by Reddy and Rajanna (1984) to find attitude towards

intercaste marriage with final sample of 38 couple revealed that intercaste marriages do not necessarily lead to the weakening of the social support structure and that the fear of adverse reaction from parents relatives is too often exaggerated, such union do result in a happier life situation for both the partners. Though persons of inter-caste marriage belonged to a wide range of castes the lowest status castes had largest share. Persons of inter-caste marriages were by and large urbanites, had high educational accomplishments, were mostly from modern occupations, had prominently middle class economic status and entered wedlock at a fairly advanced age while a large majority of the couples felt that

Sex and Sex Education:

There are relatively few published data concerning the extent of sex-education information to younger generation. Bromely and Britten (1938) state that two-third of 1364 students included in their study had obtained information concerning abortion and birth control method before leaving high school. The rate of sex information rightly and adequate obtained was about 50% that is half of the population.

Reports by Hamilton (1929). Bromely and Brittin (1938) and Achilles (1923) have revealed that only 13% or around youth's parent put in efforts to impart sex-

education to their children. The fact is evident that majority of parents make little or no efforts to give sex-instruction, to their children and that only one of every ten parents is rated by the children as doing a fair and adequate job.

Researches have been carried out in America on the attitudes of parents, peers and close friends. Study of individual premarital sexual attitudes after marriage made by National Adult Sample. The adult sample studies were currently carried. The study of 1125 sample of young middle aged and old newly married couples showed that there was a weak but noticeable relation between age and permissiveness. The females showing the sharpest drop in permissiveness between the young and middle aged categories and the males dropping the most between the middle aged and old categories.

Another study carried out on parental attitude towards pre-marital sexual permissiveness by comparing the permissiveness on individual in various types of parental roles. The study revealed that the parent of forty-five or fifty has had a regularly available outlet for a few decade and feel responsible for any undesirable consequence that may result from sexual activity on the part of his or her children.

The data supporting the view that the conflict between parents and their children on sexual attitudes

does not result from rapid social change of the generation but rather from being in sharply different role position.

The change in the attitudes of the middle class educated working women were also studied because it is assumed that the attitude change like the family change studied by Kirkpatrick (1963, p. 144) is initiated at the level of middle and upper middle classes, and what is thought of here percolates into other classes and accelerates the process of social change and might be an indicator of future changes in other strata in the social system.

Various studies like those of Hate (1930) 1946 and 1969), Merchant (1935), Kapadia (1954, 1955, 1958), Desai (1945), Desai (1957), Tandon (1959), Krishnamurthy (1970), Tripathi (1967) as cited by Kapur (1960, 1970 and 1973) have shown that the attitudes of educated women, particularly of educated working women, have considerably changed, specially with regard to their own status and with regard to marriage and the family. The past five decades have witnessed great changes in the attitudes towards marriage. In general, people today are found expressing opinions on marriage more freely than they used to do before. This, in itself, is a marked change in their attitudes towards marriage, because opinions are expressed attitudes and may be

taken as indices of attitudes.

The studies of Merchant (1935) with regard to the changing views on marriage and family, Hate (1930 and 1946) about the educated women in Bombay and about the literate middle class women of Hindu society, and of Desai (1945) about the women in modern Gujarati like reveal that even at that time the concept of sacramental marriage had started weakening and that of contractual marriage and of "personal conception of marriage" had started gaining ground. Now in the study by ~~Kapoor~~, within ten years, considerable change in their attitudes towards marriage was discerned in the direction mentioned above.

Jauhari in her study also found almost of all the unmarried working women (92.2 per cent) emphasizing the necessity of marriage (of. Jauhari, 1970).

Though the desire to marry and to have a husband and home was found to be quite prominent even ten years earlier, a definite change in their attitude was observed ten years later as far as openness and frankness with regard to expressing this desire was concerned. Ten years later they were found to be less hesitant and more frank in admitting that they definitely wanted to marry and to have children. This change is also indicated by the fact that in answer to the question whether their

ultimate aim of life was marriage, most of them (93 per cent), after ten years, said "Yes" as compared to ten years earlier when only 75 per cent had said "Yes". This is further indicated by the fact that while ten years earlier 20 percent of these women said that they preferred "job without marriage", ten years later 5 percent of them reported so.

Merchant in his study (1935) on types of marriage had found that nearly 78 per cent of women supported marriage by choice.

In Hate's study (1946) 74 per cent of her unmarried subjects opined that they would like to choose their partners, themselves, whereas in a study by Foneca (1966) 56 per cent of the educated female respondents reported the same.

Promilla Kapur, the author of the "The Changing Status of the Working Women in India", in her study (1973) of postgraduate women students found that their attitude towards inter-religious and inter-racial marriages broadened a lot even within ten years. This was evidenced by the considerable increase in the number of those women who reported that they did not mind these types of marriages. However, as far as the approval of these marriages was concerned their attitude had not changed much. Almost as many approved of them later as

they did ten years earlier.

Krishnamurthy (1970) in his study of postgraduate women students of Andhra University also found that even now inter-religious marriages were not favoured by 65 per cent of them. However, 26 per cent were found to be favouring them which is again an indication of the changing trend in the traditional attitudes (of. Krishnamurthy, 1970).

Singh and Krishna (1971) conducted a study of prejudice of college student towards caste on a sample of 120 postgraduate students belongs to Kayastha, Kurmi, Brahmin, Bhumi-har, Yadava and Rajput castes using Maslow SI inventory. The findings of the study are as follows: The mean prejudice score of high security group was higher than the mean prejudice score of the low security group. The differences were significant at .001 level. The positive association between caste prejudice and the extent of insecurity was found significant at .01 level ($r = .423$). The chi-square for seeing the difference in perception of caste distant was found significant at beyond 1% level. Kayasthas disliked Yadavas but had least dislike for Rajput. Bhumi-har disliked Kurmis most, but were little near to the Brahmins.

2.2. ATTITUDES TOWARDS FAMILY ISSUES:

Child Rearing Practices -- Child Discipline:

Child discipline, a view is supported by empirical studies and by expert opinion. Landis (1954) in a study of 1900 boys and 2410 girls, all high school seniors, found that the child from the democratic home has a big advantage in personal and social adjustment factors as compared with the child from an authoritarian family. Also authoritarian parents were found to be more often in disagreement with their children, and in most cases the girls in these families disagreed more often than the boys.

A study was conducted by Sinha (1987) on Indian child rearing practices relevant for the growth of dependency and competence in children. With sample of 75 mother-child, 45 from upper class and 30 from lower class families. 23 of the upper and 20 of the lower classes were nuclear while the rest were joint families. (children were 2 years 6 months to 5 years (pre school children) both boys and girls. Average mother's age was 30 years). Results show that over protection and controlling behaviour of mothers were positively related with dependency in children. Social class and family structure did not have any influence on the development of competence in its children. Dependency in children

was influenced by their family structure. Age and sex of children were not related with the extent of dependency in them.

A sample survey of 42 mothers in Calcutta conducted by Bose, (1977) to find influence of mother's child-rearing attitude on academic achievement revealed that child-rearing attitude of mothers, as measured by P.A. R.I. showed that the high achiever and low achiever group differ in certain aspects. The fact that the mothers of the low achiever group were more dominant and suppressive than the mother of highachiever group suggests that mother's attitudes towards the children affect the latter's academic achievement.

A study was conducted by Agrawal and Verma (1985) on development of independency among children of urban and rural mothers with the sample of 50 mothers each from urban and both high and low income groups, having a child in the age group of 2-3 years. Results shows that training children on independency was a function of sufficient knowledge which obviously was higher among urban high income group mother than that of urban low, rural high and low income.

Study on emergence of child care and development in modern society, Bora(1986) states: Until recently the child did not have an individual identity. He had been the most neglected. But with the advancement of

researches of children behaviour and development it demanded a complete and separate domain of the child. The present day mother who is not only a mother and a housewife but also working women, full time care is not possible. There is no adequate substitute found for the mother. A caretaker cannot satisfy the needs of the child particularly during the first few years of life. There are examples that more fathers are now actively participating in the care of the infants. Early experience are very much a necessity for all the children. The father has a direct influence on the child's development. He provides the child a second adult model. Proper care and attention at proper time will help the children to grow to become normal adults.

A study conducted by Sing on Rigidity and parental discipline with sample 70 males randomly selected (all were under graduate students of Psychology) shows that rigidity was significantly related with power, assertive discipline of father and low withdrawal of mother on parental discipline scale.

Study carried out by Sinha and Gangrade (1970), on generational Attitudes to joint family system. It is stated out: The Model before an Indian about the family is the traditional "Hindu Joint Family". Its main features are : it is three generational in depth; its members live under the same roof; property of whatever

kind is shared by all. It is a self-sufficient unit socially and economically, the centre of the universe for the whole family, the maker of life's important decisions, the supplier of daily and life-time needs, the reservoir of deep loyalties and bonds of affection. It is a kinship group that serves at once as a place of abode and a centre for social, recreational and religious activities. It is within this family circle that all momentous decisions are made about education, career and marriage and all important events take place. Births, weddings and deaths are attended with appropriate ceremonies as also worship and other celebrations.

The most outstanding characteristic of the joint family system is its stability. In a conservative, peasant economy, it stands as a bulwark of security, continuity and of orderly relationships between old and young, and forms a strong link between the past and the future. Familism is more developed here than in any other kinship system. It encompasses all aspects of life - social, economic, religious, recreational and political.

To know the opinion about the type of the family following types of the questions asked. How does a social systems of this type and with these characteristics, fit into the modern world? What are the attitudes of the younger and the older generation to this system?

What type of family would they like to live in?

Findings:

There is a sharp division of opinion between the two generations:

56 per cent parents favouring the joint family as against 55 per cent students favouring the nuclear family. Thirty-one per cent students prefer a joint family, while a little over 35 per cent parents would like to have a nuclear family. Fourteen per cent students and 8 per cent parents are undecided. The preference for a nuclear family among the younger generation may be because of the housing problem in urban areas and the rising costs of living. Family type is an area in which a marked difference of values as noticed between the older and younger generations.

Goswami (1977) has studied "Child Rearing in the Jaintia Family - A socio-educational study of its beliefs, customs, practices and attitudes". Fifteen villages surrounding Jowai town were chosen at random. Five families from each village and ten families in Jowai town formed the sample. This included Christian and non-Christian, and poor and rich families.

Findings were as follows:

- i) Majority of the parents were following the out-dated methods of child rearing which were based on superstitious beliefs and customs;
- ii) Girls were considered as assets in the family, while the boys were considered as liabilities;
- iii) Child rearing was more a mother's job than father's;
- iv) Children did not normally have a very close contact and attachment with father. But in Christian families, at times, the father looked after the infant;
- v) Children did not have opportunity to develop habits of cleanliness from infancy and childhood,
- vi) Children were trained from early childhood to work home daily. During the later childhood working at home or field was compulsory;
- vii) Girls were trained more to shoulder responsibilities. Boys felt neglected and inferior. They could hardly take decision independently;
- viii) Christian families had started adopting some modern methods of child rearing. They were trying to deal male and female children equally and getting rid of superstitious beliefs and customs,
- ix) Both Christians and non-Christians were influenced by Western values of the foreign missionaries. Christianity had not affected the social behaviour

or social structure to any considerable extent. Changes had occurred due to changes in values and not because of religious beliefs;

- x) Parent-teacher relationship was almost nil, parents ignored the education of their children due to poverty.

A study carried out by Saha and Guha (1985) about attitudes towards family structure. Out of 40 adolescent boys (20 from joint and 20 from nuclear families) revealed that family structure was found to have no effect on self concept scores of the Bangalee Hindu adolescents. The attitude scores for adolescents family structure plays some role regarding the variability of the scores, while the mean scores remain equal for the two groups. Thus the findings prove on the two psychological variables, attitudes and self concept.

2.3. SUPERSTITIOUS BELIEFS:

Every society, one way or another holds number of superstitions and beliefs. Almost everywhere studies have been undertaken to know the attitude towards superstitions and beliefs. One can find its effect on the life of people. Some of the studies are reviewed here in brief.

Yagnik (1985) studied the issue of superstitions prevalent among males and female subjects of three generations, viz., adolescents, parents and grandparents.

Findings were drawn from the study are as follows:

- There were no significant difference in types of defence (supportive and refutational).
- Both types of sequence of presentation of defense (inculcation and restoration) were equally effective.
- There were no sex differences.
- However, the generation gap was found to be most strikingly significant in effecting change or resistance in superstitious beliefs.
- The change was greater in case of parents and least in case of adolescents.

Saryu Desai (1982) has studied the problem of attitude change and tried out the various techniques of persuasion (based on McGuire's inoculation theory) to bring about change in attitudes with respect to issues on widow remarriage, superstitious beliefs, medium of instruction and use of canned feed. Her findings are:

- (1) Type of defense (supportive and refutational) was not found to be a significant factor;
- (2) Order of presentation of defense was a significant factor, immunization (inoculation) was more effective than restoration sequence, as predicted by McGuire.
- (3) Time-interval between defense and attack played a significant role;
- (4) There were no sex differences. Change depended significantly on the type of beliefs.

The study of Kaku and Mastsumoto (1975) conducted an investigation to find out the influence of folk superstitions on fertility of Japanese in California and Hawaii. According to this study the Japanese folk superstition of Hinoe-Uma seems to have been a factor influencing their crude birth rate of Japanese in California and Hawaii in 1966, in addition to other more obvious factors, such as declining fertility and increased use of contraceptions.

2.4. STUDIES ON RELIGION AND VALUES:

All people to a greater or lesser extent follow or practice some kind of religion and holding value systems. They both influence all aspects of behaviour of people. People differ in their religious practice and value systems. Due to the impact of science and technological development, the established practices were shaken up. Almost everywhere studies have been undertaken to know the attitudes towards religion and values. One can find its effects on the life style of people. Some of the studies regarding religion practice and value systems are reviewed here in brief.

Sinha and Gangrade (1970) while discussing, "Religious Attitudes of Generations" observed: "While the younger generation is willing to consider religion as a matter of personal choice, the older generation is

adamant in compulsively accepting it. The generations have agree that education has little influence on religiosity or respect for religious leaders. The generations, by a majority, reject unethical behaviour on the part of people either in public or private life".

Usha Kiran (1986) tried to find out relationship of values and attitudes towards religion among degree level students in Moradabad town while making, "A study of religious attitude and values". The sample consisted of 50 cases were males and 25 cases were females. Findings revealed that there was positive correlation, between religious attitude and religious value.

(Mrs.) Suma Chitnis (1970) concludes in her research on "Parents and Students - A Study in Value Orientation", thus "One point that emerges clearly in the course of this analysis is that the parental function of the inculcation of norms and values among children calls for considerable tact and understanding and above all, a ready adjustment to the changes in society. The need for adaptation and adjustment to the shifting demands of society becomes particularly acute in modern society with its rapid pace of change. Similarly, the need for adjustment is marked when a major event like a war, a rebellion or a religious upheaval alters the texture of a society conspicuously. Paradoxically enough, in such periods, when the stresses and strains on the parental function are many, the differences

between the generation widen; for, when the pace of change increases, inter-generational gap relative to a specific period of time is considerably greater than during the same period of time when the pace of change is less rapid. The data used to illustrate these points indicate how the expansion of educational and occupational opportunities and the transition from tradition to modernity in India make for difficulties in the parental function of guiding the young in the development of their values".

Allport-Vernon (1939) made a survey to study of values on graduating class. The scores of 28-31 were considered average and those of 40 or more or 20 or less significantly high and low. Of the 40 responding seniors the group mean of the values (theoretical, economic, aesthetic, social, political and religious), to were very high that is theoretical and aesthetic. The theoretical values of 3 and 5.7 is higher than that of any group cited by Allport-Vernon including 26 male students of science, whose mean value is 34.3. The mean aesthetic value of 36.7 for the forty senior was higher than that of any group cited except that of 40.2 for 24 female students of literature. Two mean value scores of these forth senior were significantly low. The mean political value of 25.1 is lower than that of all group cited by the author except that of eighty missionaries whose mean score was 21.8. This value is defined by the authors

not as interest in politics - economic affairs, but as interest in power. Women are apt to be somewhat lower in this value than men, just as they are apt to be higher than men in aesthetic values. They are commonly lower than men, however, in theoretical values.

A study of values in relation to SES of rural students carried out by Adhikari (1986) with the help of sample of High School students 215, Low, SES, 93 middle, 35 high SES boys and 9 low, 36 middle, and 22 high SES girls. Results show that the boys of high SES had higher theoretical value than middle and low SES. No significant difference was observed between low and middle SES boys and while girls did not show any significant difference in theoretical values due to change in SES. The rural girls and boys had some economic values whatever be their SES. The aesthetic value of rural boys and higher in low SES in comparison to high and middle SES, while no significant difference was observed in the aesthetic value of girls. The social value of the boys were found to be same in all the 3 groups, but it was significantly low in low SES girls than high and middle SES girls. The political values of the boys were same in all the 3 groups. The girls of high SES had higher political value ($P < .01$) than the low and middle SES girls. The boys of the low SES were attaining significantly high religious values ($P < .01$) than the middle and high SES boys. The girls of different SES did not significantly differ from each other with regard to their religious values.

Sinha and Gangrade (1970) while discussing "Religious Attitudes of Generations" observed : "While the younger generation is willing to consider religion as a matter of personal choice, the older generation is adamant in compulsively accepting it. The generations have agreed that education has little influence on religiosity or respect for religious leaders. The two generations, by a majority, reject unethical behaviour on the part of people either in public or in private life".

Sekhar (1970) while studying on 'Socio-Cultural Process and Inter-generational Conflict' states : "To sum up, we have shown that inter-generational conflict is a product of socio-cultural process, i.e. in the workings of social and cultural process changes, the content of inter-generational conflict also changes. Again, as socio-cultural process changes, the criteria of generations must also change. Thus we have rejected that the change is less rapid. The data used to illustrate these points indicate how the expansion of educational and occupational opportunities and the transition from tradition to modernity in India make for difficulties in the parental function of guiding the young in the development of their values".

Researches have been carried out by Dev, (1978) on Inter and Intra-generational conflict values with the help of sample of four adult members of each of fifty

families (son, daughter, father and mother). His result states that all the groups had a trend towards authoritarianism. Mother group was more conservative, more fatalistic and less progressive than the younger generation of both sexes. Members of younger generation of both sexes were more progressive - minded than those of older generation.

Singh (1986) has conducted study of religious ideologies of younger and older generations, with the sample of 341 undergraduate students of Aligarh town, revealed that students have a tendency to drift away on the modernity continuum from the model position of their parents i.e. parents are conservative Hindu and the students are modern Hindu.

2.5. OTHER RELATED STUDIES:

Amritananda Das (1970) while analysing the inter-generational conflict in India today, "To recapitulate, we have seen that the traditional patterns of maintaining discipline and of resolving conflicts between generations have broken down under the pressure of historical trends. It has also been demonstrated that youth as a whole and educated youth in particular have been positively induced to learn disrespect for the society they live in and that the parents have abdicated their authority over their children. As youths of the middle class section

(the bulk of the urban educated youth) grow up, they are taught to adopt a highly unrealistic criterion for success. When they fail to fulfil it, the resulting neurosis is channelised, through socio-political factors, into a pathological hatred and dissociation of the society they live in. Guided by teddy-boy heroes and professional agitators, the more susceptible sections of these youths seek to work off their agressions by violent anti-social group activity - preferably of a left-wing political colour. And when this threat emerges, society is neither ready to suppress nor to redirect it constructively. These concatenation of events forms the background of the phenomenon people designate by such means as the revolt of youth or the conflict of generations. As is clear, it is much more a case of social degeneration marked by abdication of both parental, academic and political authority of the elders".

A comparative study of attitudes of married and unmarried women towards religion, equality of women and birth control in relation to their adjustment, conducted by Shah and Varshney (1982) with the sample of 100 women student of under-graduate and post-graduate classes; from that 50 married girls were more maladjusted as compared to the unmarried girls (significance at 0.01 level) and both were not in favour of equality of women as compared to married (significant at .001 level) girls

but married girls were more in favour of birth control as compared to the unmarried girls (significant at .02 level). Due to the changing social conditions general mental health of the youngone was likely to influence the future generation also.

On Religious attitude, feelings of security and sex differences study conducted by Krishna (1983); sample of 65 male and 60 female Hindu under-graduates between 16 to 22 years of age. He used Hindi version of Religious Attitude Scale (Krishna, 1974) and Maslow's Security - Insecurity Inventory, Pamphlets on religion as a instruments. His study revealed that there was no significant linear relationship between pre-test religious attitude and feeling of security, or between religious attitude change and feelings of security, either among males or among females. However, there were clear sex differences in the extent and direction of attitude change in relation to a low or high level of security.

A study conducted by Tiwari and Prasad on Parent-child relationship as a function of family size, socio-economic status and cultural setting, with the sample of 720 parents (360 mother equally representing dropout and non-dropout families divided into 18 cells of 3 X 3 X 2 factorial design). Instrument used by them was Parent-child relation test, measuring 8 dimensions: (1) acceptance - rejection (2) dominance - submission

(3) encouragement (4) love-hate (5) democracy-authoritarian (6) trust-distrust (7) reward - punishment and (8) tolerance-hostility. Results show that cultural setting was found to have the most significant effect on all the eight dimensions of parent-child relationships in almost all the situations, may it be either father's relation or mother's relation with either dropout or non-dropout children. Relations were invariably superior in rural culture to those in urban culture. Family size was the second most important antecedent variable, while SES has remained a recessive antecedent variable.

A study on Generation Gap differences in attitudinal modernity, conducted by Halyal and Mallappa (1986) with the help of 200 sample of college students and their parents, revealed that the children generation is significantly more modern than their parents which indicates the existence of generation gap, and it appears to be a positive factor for dynamic and viable society.

Ambast (1986) has conducted a study on Parent:Perceived by the child with the sample of 100 subjects of 6-12 years with equal ratio of males and females revealed that the majority of boys and girls perceived mothers as friendlier, less punitive, less dominant and less threatening than fathers. For all four questions the older children (10-12 vs 6-9) were consistently more likely that the younger ones to see the same sex parent as less charitable and more frustrating.