

CHAPTER V

ANALYSIS OF DATA AND DISCUSSION OF RESULTS

- I Analysis using Chi-Square
- II Analysis using Correlation Methods
- III Analysis of Variance
- IV Analysis using Percentages
- Conclusion.

CHAPTER V
ANALYSIS OF DATA AND DISCUSSION OF RESULTS

The Response Sheets of 400 Adolescents and 800 Parents were scored, yielding scores on the following variables :-

Adolescents - Boys and Girls

- a) YAA scores or Total Adjustment Scores
- b) FAS scores or Family Atmosphere Scale scores
- c) FAI scores or Family Adjustment Inventory scores
- d) Responses to Open-Ended Questions.

Parents - Fathers and Mothers

- a) Level of Communication of Fathers (LCF)
- b) Level of Communication of Mothers (LCM)
- c) Dogmatism Scale scores of Fathers (DF)
- d) Dogmatism Scale scores of Mothers (DM).

The Analysis of this data obtained from Adolescents and their Parents, was done systematically, according to the hypotheses that were formulated for the study and which had to be tested. In the case of some variables correlations had to be computed, in the case of others, differences had to be tested. Hence the results will be grouped according to the specific statistical technique used for the analysis. The results will no longer appear separately for adolescents and for parents, but rather the relevant variables of adolescents and parents will be picked out and grouped together, so as to test specific hypotheses.

Each table showing the results is immediately followed by a discussion of the same. After a couple of preliminary tables presenting some descriptive data, there follows a detailed analysis and discussion of the results of the study which will be presented under 4 Sections :-

- I) Analysis using Chi-Square Test
- II) Analysis using Correlational Methods
- III) Analysis of Variance
- IV) Analysis using simple averages and percentages.

At the beginning of each Section a list of the specific hypotheses tested will be given, as well as an introduction to the method of analysis used.

SECTION I
ANALYSIS USING CHI-SQUARE TEST

The Chi-Square Test of independence of hypotheses is generally used to test the hypothesis whether 2 variables are independent of each other or are related. This statistical technique was applied in the case of variables which had no score values but could only be analysed into categories. Education, Occupation, Type of Community, Level of Communication are examples of such variables. After testing whether the two variables in question were related or independent, in case it was found that the Chi-Square was significant and the variables were related, a further analysis was made to find out the exact correlation between them by using the Contingency Correlation Formula.

The following hypotheses were tested using the Chi-Square Test.

- a) Level of Communication of Fathers and Mothers and their Age.
- b) Level of Communication of Fathers and Mothers and their Education.
- c) Level of Communication of Fathers and Mothers and their Occupation.
- d) Level of Communication of Fathers and Mothers and their Sex.
- e) Level of Communication of Fathers and Mothers and their Community.
- f) Level of Communication of Fathers and Mothers and the Sex of Adolescents.

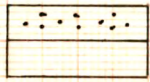
The first two tables in this section are a simple description of the distribution of the data into categories which will be useful for further analysis.

GRAPH-1

DISTRIBUTION OF HELPFUL AND HARMFUL PARENTS
OF ADOLESCENTS IN FOUR COMMUNITIES



HELPFUL FATHERS
HARMFUL FATHERS



HELPFUL MOTHERS
HARMFUL MOTHERS

4 CM = 10 %

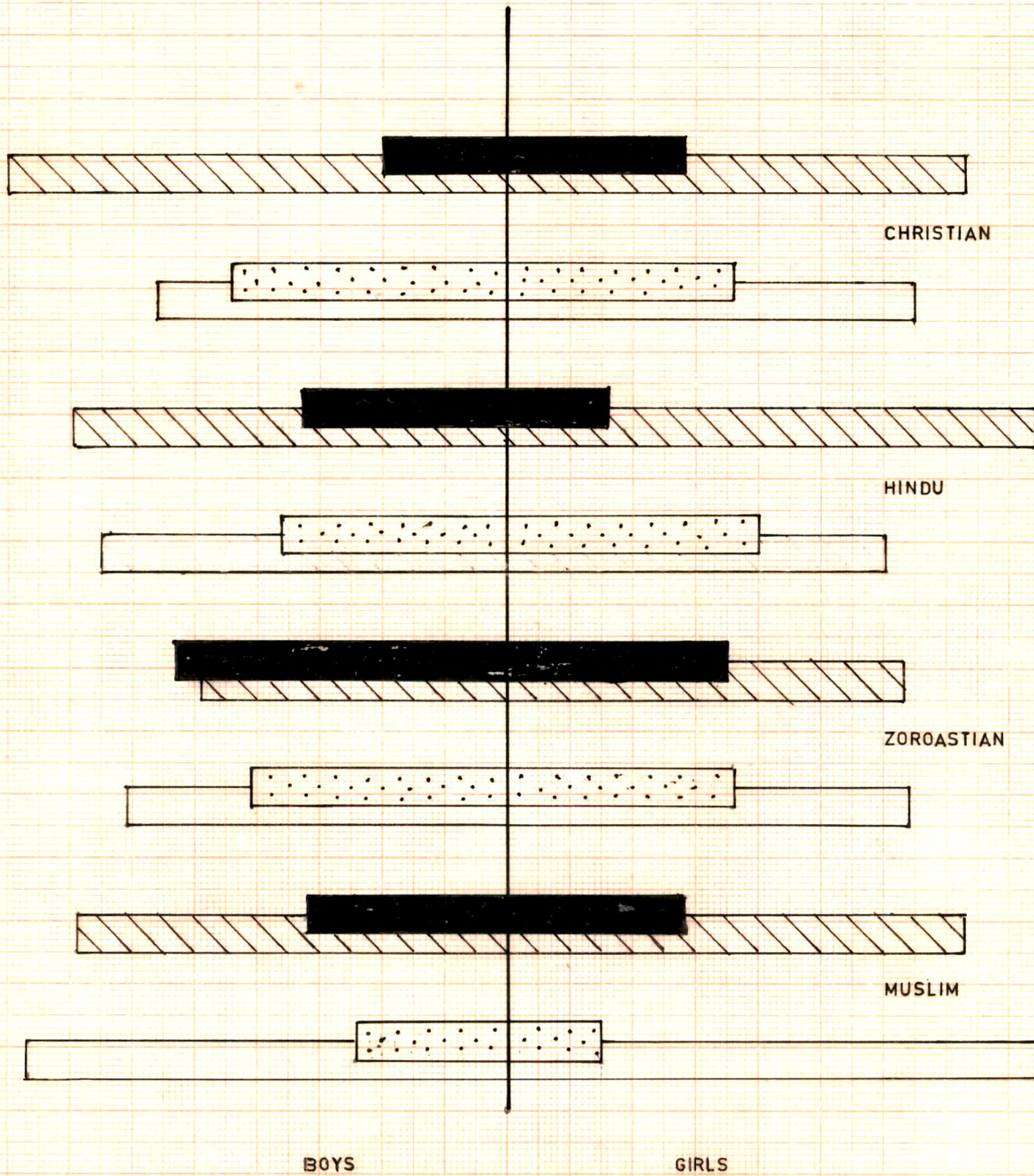


TABLE I
DISTRIBUTION OF HELPFUL AND HARMFUL PARENTS
OF ADOLESCENT BOYS AND GIRLS OF FOUR COMMUNITIES.

	Helpful Fathers		Harmful Fathers		Helpful Mothers		Harmful Mothers	
	No.	%	No.	%	No.	%	No.	%
Christian Boys	10	5	40	20	22	11	28	14
Christian Girls	14	7	36	18	18	9	32	16
Total	24	12	76	38	40	20	60	30
							N = 200	
Hindu Boys	16	8	34	17	18	9	32	16
Hindu Girls	8	4	42	21	20	10	30	15
Total	24	12	76	38	38	19	62	31
							N = 200	
Zoroastrian Boys	26	13	24	12	20	10	30	15
Zoroastrian Girls	18	9	32	16	18	9	32	16
Total	44	22	56	28	38	19	62	31
							N = 200	
Muslim Boys	16	8	34	17	12	6	38	19
Muslim Girls	14	7	36	18	8	4	42	21
Total	30	15	70	35	20	10	80	40
							N = 200	
GRAND TOTAL	122		278		136		264	
							N = 800	

If the total number of parents of all the four communities is taken together, the number of Helpful Parents is only half the number of Harmful Parents. The number of Helpful Fathers is 15.25 % and of Mothers is 17 %, whereas the number of Harmful Fathers is 34.75 % and of Mothers is 33 %. Community-wise there is a greater variation in the figures.

In the Christian community Helpful Fathers number only 12 % whereas Mothers number 20 %. The percentage is almost the same for the Hindu community - Helpful Fathers being 12 % and Helpful Mothers 19 %. The pattern changes in the Zoroastrian community where Helpful Fathers number 22 % and Helpful Mothers number 19 %. Perhaps in this community, the communication between parents and adolescents is more frequent. It is likely that fathers are more involved in the upbringing of their children and due to greater interaction with them have come to communicate more effectively with them. Whereas in the Christian, Hindu and Zoroastrian communities the percentage of Helpful Mothers is greater than that of Fathers, in the Muslim Community the order is reversed. Only 10 % of the Mothers were found to communicate at a helpful level.

In Bombay it is a general impression and the common opinion among adolescents, that the Christian and Zoroastrian communities are generally more flexible and more open-minded, and tend to give more freedom to their adolescent children, whereas the Hindu and Muslim communities are more traditional, orthodox, closed-minded, and tend not to give much freedom to

their adolescent children. Contrary to this general impression, the results of the present study indicate that the Christian community leans more towards the traditional Muslim and Hindu communities than towards the Zoroastrian community.

Research done by Carkhuff and others on the screening and discovering of helpful persons, confirms the fact that the number of helpful persons is much lesser than that of harmful persons. However, if these few use their potential to the fullest, they can be responsible for enhancing the personal growth of many more and thus increase the number of helpful persons in our environment.

The training programs proposed by Carkhuff to improve the level of functioning in general of people, assumes that there are a good number of helpful persons in our environment. These persons need to be discovered and placed in responsible positions so that they can influence others. The world needs to be transformed by increasing the number of helpful persons in the environment. As Carkhuff (1969) says, " We need revolutionary social reforms based upon individuals who can achieve results. We need reorganization of our social service systems with those functioning at high levels in the most responsible positions." A scrutiny of the table given above, shows that the discovery of such helpful persons may vary according to the community to which they belong.

TABLE II
AGE DISTRIBUTION OF PARENTS

Age	Father		Mother	
	No.	%	No.	%
65-69	4	1	-	
60-64	24	6	-	
55-59	68	17	20	5
50-54	120	30	50	12.5
45-49	126	31.5	104	26
40-44	46	11.5	130	32.5
35-39	12	3	82	20.5
30-34	-		14	3.5
Total	400	100	400	100
Mean	= 50.42		Mean = 43.9	
SD	= 6.04		SD = 5.98	

The Mean Age for Fathers is 50.4 years and for Mothers 43.9 years. The Standard Deviation is about 6 years in both cases. It is interesting to know the mean difference in age between the adolescent and his parents. It is about 34 years between the adolescent and his father and about 28 years between the adolescent and his mother. In the present age of technological progress which goes on at lightning speed, especially in the cities, a generation gap of almost 30 years

or more could affect the communication between parents and their adolescent children. With regard to this generation gap, as it is called, Margaret Mead (1970) observes that our elders would once say : " I have been young and you have never been old." But today's young people can reply : " You have never been young in the world I am young in, and you never can be." For Kalish (1969) the generation gap is neither new nor limited to a division between youth and the middle-aged establishment. Lack of understanding and communication between generations is just as likely to occur between a 70 year old man and his 42 year old son. "If their conflict is not as widely publicised as that between the latter and his 20 year old son, it is probably because the conflict is less dramatic and less intense, rather than because of fewer differences in basic values."

The age range for Fathers in the present study is between 35 and 70 years and for Mothers it is between 30 and 60 years. The sample is thus normally distributed from the point of view of age and so the experiences of a representative group of parents on the subject of communication enter the study. Besides the average parents whose age range would fall between 40 and 50 years, we also have very young parents and very old parents in the sample with adolescent children, thus giving us a fairly widespread picture of the pattern of communication between parents and their adolescent children. This widespread picture is also essential in order to test the hypothesis whether age determines the nature of interpersonal communication between parents and their adolescent children.

GRAPH - 2

LEVEL OF COMMUNICATION
AND AGE OF PARENTS

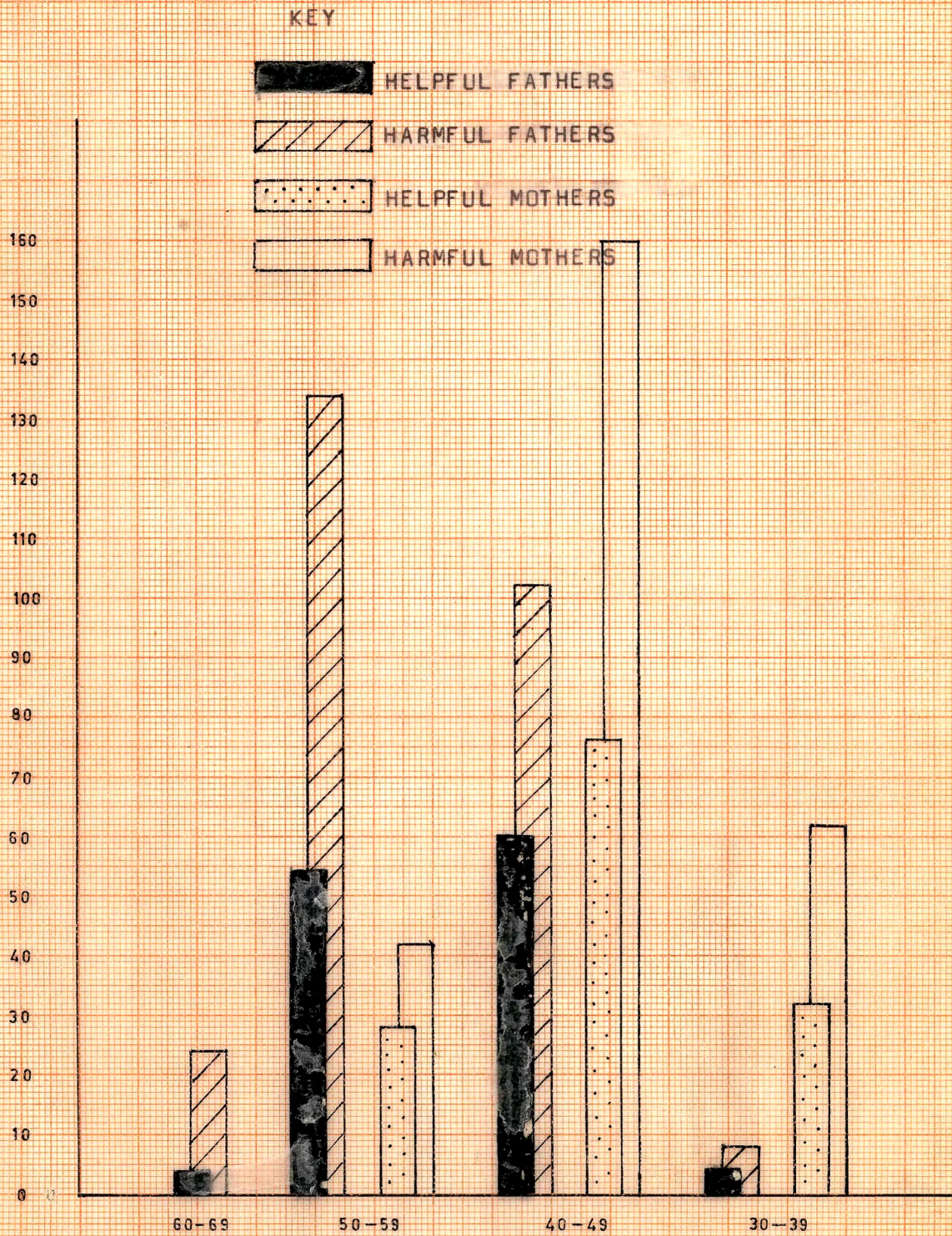


TABLE III
LEVEL OF COMMUNICATION AND AGE OF FATHERS

	Helpful	Harmful	Total
60 - 69	4(8.54)	24(19.46)	28
50 - 59	54(57.34)	134(130.66)	188
40 - 49	60(52.46)	112(119.54)	172
30 - 39	4(3.66)	8(8.34)	12
Total	122	278	400

$\chi^2 = 3.4$ df 3 Not significant.

TABLE IV
LEVEL OF COMMUNICATION AND AGE OF MOTHERS

	Helpful	Harmful	Total
50 - 59	28(23.8)	42(46.2)	70
40 - 49	76(80.24)	160(155.76)	236
30 - 39	32(31.96)	62(62.04)	94
Total	136	264	400

$\chi^2 = 1.7$ df 3 Not significant.

Is Interpersonal Communication related to the age of Parents ? This hypothesis was tested by using the Chi-Square test of independence and as shown in the tables above, both in the case of Fathers and of Mothers, the level of communication was found to be independent of age.

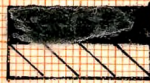
Nowhere in his research has Carkhuff presented age as a significant variable affecting level of communication. His training courses admit persons of different ages and of both sexes. They include college students, teachers, businessmen, priests, nuns and parents. The potential for helpful communication can be present in any of these people and is a function of the level of maturity of the individual rather than of chronological age. For Carkhuff (1969) the search for helpful persons is a "call for mature and responsible adults who have been living in a world - not protected by it - who can make a difference in the lives of others or who can with training make a difference, who can spend their lives extending their own boundaries and actualizing their own resources and who can, accordingly, do so with and for others." Age, therefore, is not related to the level of communication, although a certain minimum age limit would be required for a person to reach the level of maturity that is necessary in order to function at a helpful level in his relations with others.

Rigidity in attitudes which influence interpersonal communication is generally a matter of personality differences, and not so much of age. Several parents from the older age group, namely, those above 50 years, expressed the feeling that they had learned from their experience in child rearing how to deal with their adolescent children. Hence the first and second child may not have been handled as well in the adolescent years as the third or the fourth child. This opinion is confirmed time and again by first and second born adolescents. They express greater understanding and flexibility on the part of parents towards their younger siblings going through the adolescent years, as compared with their own. Thus experience in life situations and growth in personal maturity are far more important determinants of interpersonal communication rather than the age of the individual. It is strange that many adolescents whose parents were old and retired, seemed to have tender feelings towards their parents and made many efforts to adjust to them. This greatly reduced the conflicts between them and made for greater love, understanding and openness between them.

GRAPH-3

LEVEL OF COMMUNICATION AND
EDUCATION OF PARENTS

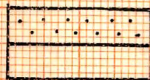
KEY



HELPFUL FATHERS



HARMFUL FATHERS



HELPFUL MOTHERS

HARMFUL MOTHERS

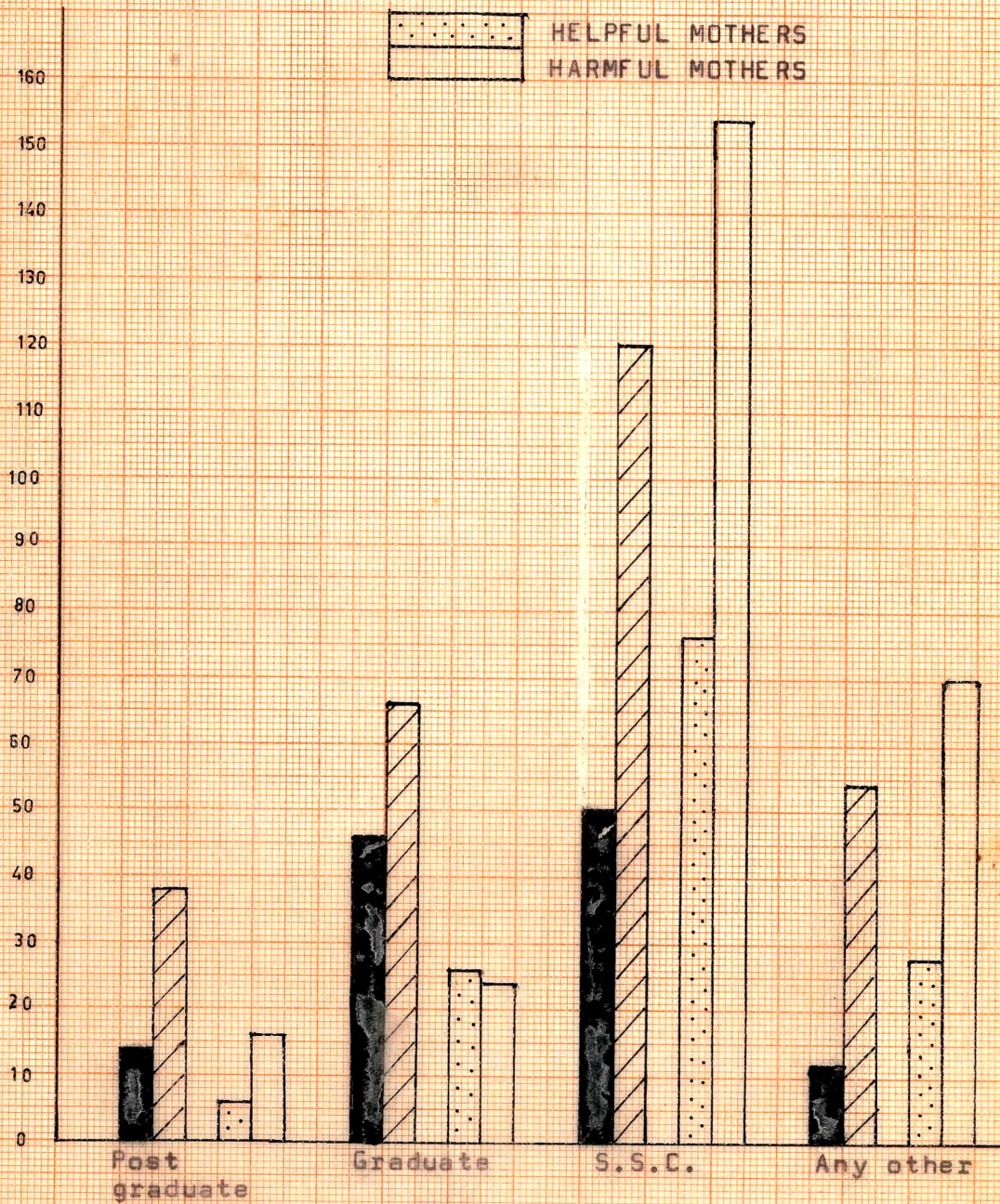


TABLE VLEVEL OF COMMUNICATION OF FATHERS AND EDUCATION OF FATHERS

	Helpful	Harmful	Total
Postgraduates	14(15.86)	38(36.14)	52
Graduates	46(34.16)	66(77.84)	112
S.S.C.	50(51.85)	120(118.15)	170
Any other	12(20.13)	54(45.87)	66
Total	122	278	400

$X^2 = 11.04$ df 3 Significant at .05 level

C = .16 Significant at both levels.

TABLE VILEVEL OF COMMUNICATION OF MOTHERS AND EDUCATION OF MOTHERS

	Helpful	Harmful	Total
Postgraduates	6(7.48)	16(14.52)	22
Graduates	26(17)	24(33)	50
S.S.C.	76(78.2)	154(151.8)	230
Any other	28(33.32)	70(64.68)	98
Total	136	264	400

$X^2 = 9.04$ df 3 Significant at .05 level

C = .15 Significant at both levels.

The Chi-Square Test was used again to test the hypothesis whether level of communication was related to the educational level of parents. As was expected, in the case of both Fathers and Mothers, the Chi-Square was found to be significant at the .05 level. Further analysis showed a correlation of .16 between level of communication and education of Fathers and a correlation of .15 between level of communication and education of Mothers. Both these correlations were found to be significant at the .01 level.

Mahatma Gandhi has defined the aim of education as building up the whole man - body, mind and spirit. Alfred Whitehead (1969) says : "Education should have as its aim, not the accumulation of knowledge, but wisdom - a comprehension of the art of life." Thus education opens up a man's personality to himself and to his environment. Knowledge broadens man's outlook, makes him more perceptive and sensitive to his world and gives him a scale of values to live by. Man is a learning creature and education gears this learning into channels that are beneficial to his personal growth. Education, therefore, contributes towards the maturity of an individual and hence to his interpersonal relationships and to interpersonal communication in particular.

Carl Rogers (1967) explains the goal of education for personal growth in these words : "In the world which is already upon us, the aim of education must be to develop individuals who are open to change." According to him, this type of

education creates a climate conducive to personal growth, a climate in which the creative capacities of people are nourished and expressed rather than stifled. This type of education develops the creative individual who is open to all of his experience, aware of it and accepting it, and continually in the process of changing.

Studies show that most middle class parents lay great stress on the value of education - both for themselves and for their children in particular. The results shown in the tables above, indicate that interpersonal communication improves with education. The more educated parents are able to communicate better with their children than the less educated ones. There is also a trend for middle class parents to educate themselves through the mass media, especially as regards child rearing techniques. Being anxious to bring up their children better than the way they themselves were brought up, middle class educated parents strive to keep in touch with the ongoing process of family life education through the mass media. Education which has enriched their own personalities and which has facilitated interpersonal communication with their adolescent children, is in turn passed on to the children in order that they too may reap its benefits in terms of personal growth. In other words, the educated parent has a greater insight into himself, has greater originality and creativity in the face of life situations and he also creates an atmosphere around him that fosters similar qualities in his children.

The results in the present study showing a positive relationship between level of communication and education are significant for another reason. One of the major objectives of Carkhuff's theory is to select persons who have the potential for helping others and to train them in helpful communication. In this case, a certain amount of education would be needed as an indication of the person's ability to learn and to change himself in the direction of personal growth. Only in rare exceptional cases would an uneducated person be suitable material for training. This model of training people in personal growth, would therefore, be more successfully used in the case of persons with a minimum level of education. For the uneducated, others ways of training would have to be devised since their mode of interpersonal functioning would necessitate a specific model to suit their needs.

TABLE VII
LEVEL OF COMMUNICATION OF FATHERS AND OCCUPATION OF
FATHERS

	Helpful	Harmful	Total
Profession	8 (16.8)	48 (39.2)	56
Business	18 (21.6)	54 (50.4)	72
Service	90 (69)	140 (161)	230
Semi-skilled	0 (4.2)	14 (9.8)	14
Retired	4 (8.4)	24 (19.6)	28
	120	280	400

$\chi^2 = 25.86$ $df = 4$ Significant at both levels.

$C = .24$ Significant at both levels.

GRAPH-4

LEVEL OF COMMUNICATION AND
OCCUPATION OF PARENTS

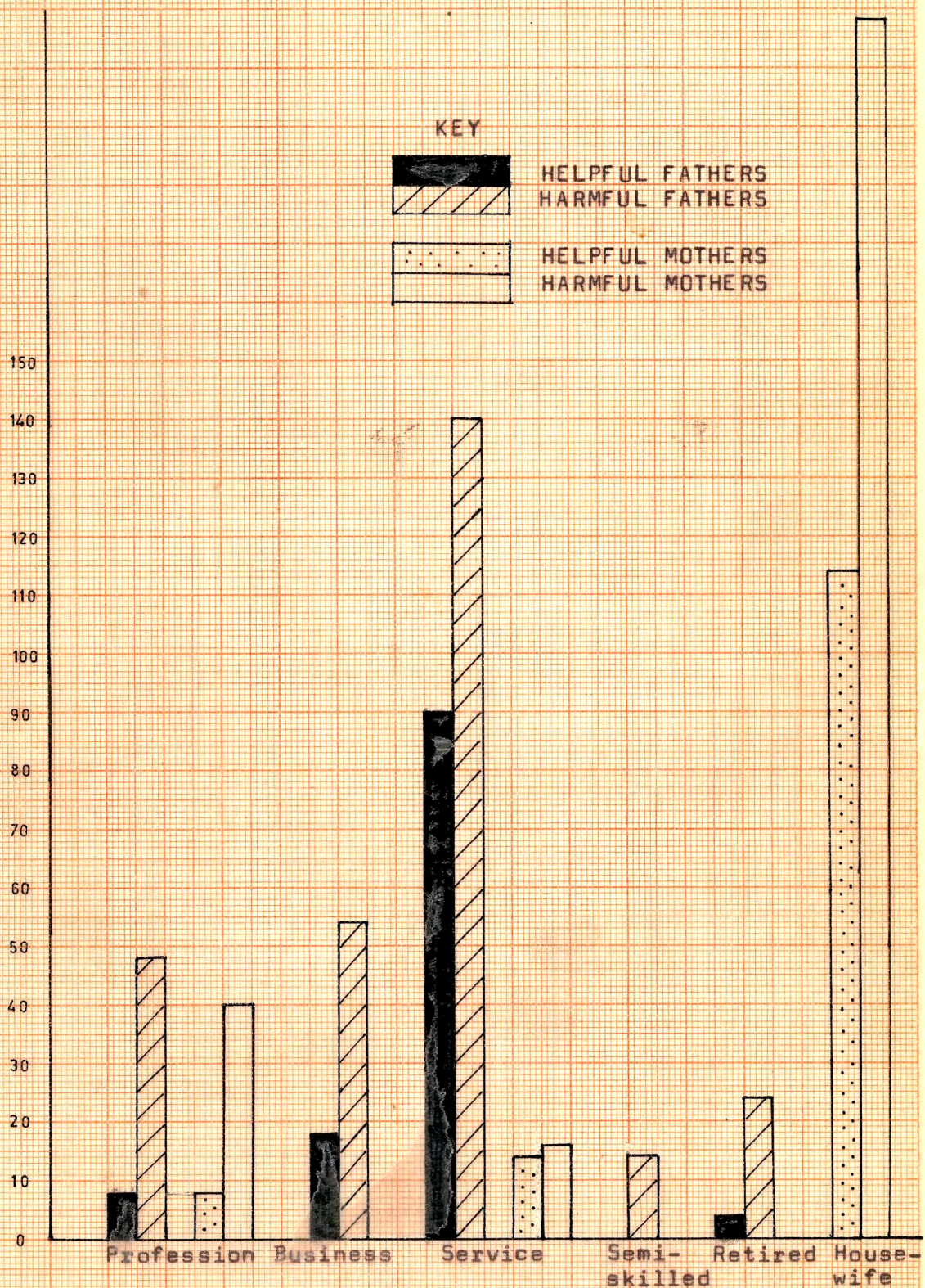


TABLE VIII
LEVEL OF COMMUNICATION OF MOTHERS AND OCCUPATION OF
MOTHERS

	Helpful	Harmful	Total
Profession	8 (16.32)	40 (31.68)	48
Service	14 (10.2)	16 (19.8)	30
Housewife	114 (109.48)	208(212.52)	322
	136	264	400

$\chi^2 = 8.84$ df = 2 Significant at .05 level

C = .13 Significant at both levels.

Occupation is closely related to the Education of Parents. A man's occupation goes according to his educational status. In Indian society, as in Western society most of the skilled professions need at least a University education at the graduate level. Many professions need a post-graduate degree. Even the majority group, which is classified as "Service" includes people who have completed High School or College before taking up a white collar job. The semi-skilled group is not a totally uneducated group, though their educational status may be very low. Thus we see, that in our society, a man's occupational status is linked with his level of education.

The results in Tables VII and VIII show a significant correlation between Occupation and Level of Communication of

both Fathers and Mothers. The type of occupation the parent has, influences his interpersonal communication with his adolescent children. One could conclude on the basis of the results obtained for Education and Level of Communication of Parents, that the helpful parents are the more educated ones, who are generally to be found in the Professional and Service categories. The majority of middle class Mothers are housewives and this has much to do with the relationships these Mothers have with their teenage children. As was remarked by most of them, they consider it worthwhile to sacrifice a job or a profession temporarily in order to devote themselves to the upbringing of their children. Being free from the strain, tension and fatigue of working outside as well as shouldering the responsibilities of a home, they are more relaxed and better disposed to meet the needs of their growing children. Although interpersonal communication is largely determined by the maturity and the personality of the parent, nevertheless one cannot rule out other minor factors, like fatigue, conflicts due to money, lack of space in the home, which do affect interpersonal relationships in the family. The middle class parents who are more free from such anxieties and strains are therefore in a better position to relate helpfully to their children. The lower income groups, who are also less educated, cannot help but devote their energies and their personal resources to meet the material needs of their children before even thinking of satisfying their psychological needs.

TABLE IX
LEVEL OF COMMUNICATION AND SEX OF PARENTS

	Fathers	Mothers	
Helpful	122 (129)	136 (129)	258
Harmful	278 (271)	264 (271)	542
	400	400	800

$$X^2 = 1.12 \text{ Not significant.}$$

Is level of communication related to the sex of the parent? This hypothesis was tested by using the chi-square test of independence. Chi-square was found to be 1.12 and therefore not significant.

One would think that mothers being more in contact with their children would be more helpful in their communication than Fathers. Results show that though Fathers communicate less than Mothers, and though they are out of the house most of the time, nevertheless they do manifest helpfulness in their communication.

A few studies dealing with sex and empathy in the counselling situation throw some light on the relationship between the two. Olesker and Balter (1972) studying the relationship between sex and empathy found results indicating that effectiveness is enhanced when a client has a counselor

of the same rather than the opposite sex. Gary D. Breisinger re-examined this study and found no significant difference of one sex over the other in the helping relationship. These studies do not measure empathy in the family situation. However, they give broad indications as to what may be expected.

Smart and Smart (1972) while discussing the positive interactions between parents and adolescents speak of Instrumental and Expressive behavior of parents. Adolescents in Israel and the United States were questioned as to how they perceived their parents in terms of instrumentality and expressivity. The mother was seen as more often expressive and the father more often instrumental.

The meaning of instrumental and expressive behavior in this study is explained by Smart and Smart by means of a laboratory experiment that was conducted. The laboratory setting was a game using lights, pushers and balls. The family was told that the problem was to figure out how to play the game and to exceed the average of other families who have played it. As they played, the individuals were scored for their attempts to control other members and for their expressions of support of other members. Class comparisons showed middle - class parents to be more controlling and more supportive of their children and of each other than were lower-class parents. Fathers tended to exercise more control over sons than daughters but mothers used about the same control with boys and girls. Mothers were more supportive of daughters than of sons. Middle-class fathers were

more instrumental and more supportive than middle-class mothers.

Unlike these researchers, Carkhuff does not lay much stress on the sex of the helpful person because his theoretical basis for assessing helpfulness is different and does not take the sex of the person into consideration. According to him the helpful person has a combination of both male and female components of helpfulness. He says, "The more receptive and responsive helper offerings of warmth and understanding must be complemented by more active, assertive offerings involving direction, confrontation, and more action-oriented dimensions. If we equate the sensitive and responsive components with the feminine dimension, the facilitative conditions may be viewed as the essential offerings of a healthy female or mother. If we equate the active and assertive components with the masculine dimension, the action-oriented dimensions may be seen as the essential offerings of a healthy male or father. In effective helping processes both the male and female components are present to varying degrees, depending upon the needs of the person being helped. The effective helper is both mother and father."

Thus the potential for helpful functioning is to be found in both the sexes, but expressed in different forms. That is why the combination of a father and mother in the family setting is an ideal atmosphere for stimulating growth since they provide both the facilitative and action-oriented dimensions needed for the enhancement of the child's personality.

The results obtained in the present study support the theoretical contention of Carkhuff which states that helpful communication is not related to the sex of the individual. Both Fathers and Mothers may be found to communicate at a helpful level. However, communication involves two persons and the level of communication does vary according to the type of persons involved in the relationship and thus may bring about contrary results. In general, however, maturity, as well as helpful communication are not the birthright nor the privilege of one sex but rather are qualities that are shared by both the sexes since they are associated with the human person rather than with one particular sex.

TABLE X
LEVEL OF COMMUNICATION OF FATHERS AND SEX OF ADOLESCENTS

	Boys	Girls	
Helpful Fathers	68 (61)	54 (61)	122
Harmful Fathers	132 (139)	146 (139)	278
	200	200	400

$\chi^2 = 2.31$ Not significant.

TABLE XI
LEVEL OF COMMUNICATION OF MOTHERS AND SEX OF ADOLESCENTS

	Boys	Girls	
Helpful Mothers	72 (68)	64 (68)	136
Harmful	128 (132)	136 (132)	264
	200	200	400

$\chi^2 = .71$ Not significant.

A survey of 10,000 high school adolescents showed that 1/3 of them believed that most parents understand the problems of teenagers, over half of them felt that there was a lack of such understanding. No significant sex differences were noted in this study. Understanding from parents did not vary with the sex of the adolescents. In a study of conflicts it was found that sex differences were present as regards the number and type of conflicts adolescents had with their parents. For example, boys' conflicts exceeded those of girls in such things as the use of the automobile, spending money and grades at school. For the girls, problems related to home duties, clubs or societies and manner of dress. Hence, here too, no significant sex differences appeared when it came to common issues which concerned both boys and girls.

The present study also shows no significant relationship between Sex of the adolescent and level of communication of Fathers and Mothers. Another way of expressing the same result would be to say that when the actual communication of parents with their children is measured, there seems to be no significant difference in their communication with boys as compared with girls. This may be due to the fact that the stimulus statements covered areas that were generally applicable to both boys and girls and were not points of conflict for one or the other sex. Hence, the parental response to the adolescent, whether it was a boy or a girl, would be similar. On certain issues, for example, coming home very late in the night, the response may be different for the boy than for the girl.

According to the reciprocal role explanation of sex role learning (Johnson, 1963) a father's behavior and the nature of his relationship with his sons and his daughters are likely to be quite different. He may assume an instrumental role towards his sons, characterised by an emphasis on disciplined responsibility and the encouragement of goal acquisition. He maintains a more expressive, nurturant role towards his daughter to encourage the development of her femininity.

The mother's role in the family is essentially an expressive one. She is loving, affectionate and supportive and makes no distinctions in her attitudes towards both sexes.

There are psychologists who would argue with this explanation. They would say that fathers and mothers need not

necessarily fill set instrumental and expressive roles in order for their sons and daughters to grow up well adjusted. They would attribute a father's treatment of his sons and daughters to his socialisation and learned attitude that boys should be active and aggressive and girls should be passive and home oriented. Studies have been conducted which point out that boys and girls are treated differently according to preconceived notions of what is masculine or feminine and that these children eventually conform to the expectations implicit in the differential treatment. (Johnson, 1963 ; Lynn, 1961).

In the Indian culture, there is a tradition where boys are treated preferentially by the parents, especially by the mother. From this point of view, it would be interesting to know whether Mothers are more helpful towards boys and Fathers towards girls. Is this a general pattern of Indian society or does it change according to the community to which the family belongs ? Indian girls generally report more conflicts with their mothers during the teenage years than do boys, because of the many restrictions placed on girls by society and by parents. These detailed differences do not emerge in the present analysis, since the communication pattern has been restricted to certain common and minor issues. Moreover, even if parents were asked whether there existed a difference in their attitude towards their sons and daughters they would hardly admit it, since these feelings operate at the sub-conscious level and are related to personal needs and cultural

demands faced by the individual. The dynamic interplay of personalities as it takes place in interpersonal communication is very much out of the reach of a researcher, more so in an Indian family where such interactions are considered sacrosanct and kept within the four walls of the home. Such in-depth studies can only be made if data is obtained from case histories and by the use of specialised clinical methods.

TABLE XII

LEVEL OF COMMUNICATION AND COMMUNITY OF FATHERS

	Christians	Hindus	Zoroas- trians	Muslims	
Helpful Fathers	24 (30.5)	24 (30.5)	44 (30.5)	30 (30.5)	122
Harmful Fathers	76 (69.5)	76 (69.5)	56 (69.5)	70 (69.5)	278
	100	100	100	100	400

$\chi^2 = 11.79$ df 3 Significant at both levels.

C = .16 Significant at both levels.

TABLE XIIILEVEL OF COMMUNICATION AND COMMUNITY OF MOTHERS

	Christians	Hindus	Zoroastrians	Muslims	
Helpful Mothers	40 (34)	38 (34)	38 (34)	20 (34)	136
Harmful Mothers	60 (66)	62 (66)	62 (66)	80 (66)	264
	100	100	100	100	400

$\chi^2 = 11.73$ df 3 Significant at both levels.

C = .16 Significant at both levels.

Tables XII and XIII show a clear and significant correlation between level of communication of Fathers and Mothers and the Community to which they belong. This means that helpful and harmful communication is a function of the community from which the individual hails. These community differences have been analysed later in the study and have been found to be statistically significant.

Pope Paul VI (1974) while speaking about the role of the family in the modern world says : "Family values are lived in different forms according to the human contexts in which they are embodied. Man comes to the world in a family in a social, cultural, racial 'matrix'. He grows within a universe, his heritage and thus he becomes a person."

The specific community to which parents belong has its own indelible imprints and its own values, the manner of interpersonal communication being one of them. Interpersonal communication implies a certain conception of the human person and of the kind of environment he needs for healthy personal growth. This value that is placed on the human person will certainly influence the attitudes of family members towards one another. To continue in the words of Paul VI (1974), a dynamic family is one which is made up of "acceptance of differences, interchange, learning of solidarity, the active participation of each in the lives of all."

The results shown in the tables above, indicate that the Zoroastrian community has the largest number of helpful Fathers whereas the Christian community has the largest number of helpful Mothers. When an average is taken of both parents, the Zoroastrian community shows the largest number of helpful parents and the Muslim community shows the largest number of harmful parents.

It is beyond the scope of the present study to point out the reasons for these differences in the community background which affects the level of communication. However, on the basis of data obtained on the Dogmatism Scale as well as a knowledge of the general characteristics of the communities, it can be surmised that the Zoroastrians are more open, flexible and accepting as compared to other communities. Being recipients of the Persian, Western as well as of the Indian culture, and

having imbibed the values of several religious groups, their attitude towards life and towards people is one of receptivity and of tolerance. It is this very same attitude that characterises most of their family relationships and is evident in their interpersonal communication with their children. The above explanation is open to question and needs systematic study for further verification.

Cultural differences, socio-economic differences and community differences are normal expectations in a study like the present one. These become more accentuated when they touch basic aspects of life like the family. In many cosmopolitan cities like Bombay, community differences can hardly be noticed in the areas of work, business, education and entertainment where all the communities have similar goals to fulfill.

However, in the intimate circle of the family and when it touches the values, religious beliefs and philosophy of life of a person, community differences stand out very markedly and sometimes become the distinguishing mark of certain families.

SECTION II
ANALYSIS USING CORRELATION METHODS

This section shows the results of all the variables that had to be correlated. Two methods of correlation were generally used. In the case of two variables, one of which was continuous and the other dichotomous, Biserial 'r' was computed. In case both the variables were continuous, product moment 'r' was computed.

The following correlations were computed whose results are brought together under this section :-

- a) Level of Communication of Fathers and Mothers and Total Adjustment of Adolescents.
- b) Level of Communication of Fathers and Mothers and Family Atmosphere as perceived by Adolescents.
- c) Level of Communication of Fathers and Mothers and Family Adjustment as perceived by Adolescents.
- d) Level of Communication and Dogmatism of Fathers and Mothers.
- e) Family Atmosphere and Family Adjustment as perceived by Adolescents.

TABLE XIV
CORRELATION BETWEEN LEVEL OF COMMUNICATION
OF FATHERS AND TOTAL ADJUSTMENT OF ADOLESCENTS.

	P	Q	T
120 - 129	4	2	6
110 - 119	8	6	14
100 - 109	26	2	28
90 - 99	20	10	30
80 - 89	48	8	56
70 - 79	32	16	48
60 - 69	36	16	52
50 - 59	42	12	54
40 - 49	36	24	60
30 - 39	14	20	34
20 - 29	12	6	18
	278	122	400
	N = 400		

$$M_p = 70$$

$$M_Q = 61.9$$

$$M_T = 67.5$$

$$SD = 22.45$$

$$p = .69$$

$$q = .31$$

$$u = .35$$

$r_{bis.} = .19$ Significant at .01 level.

TABLE XV
CORRELATION BETWEEN LEVEL OF COMMUNICATION
OF MOTHERS AND TOTAL ADJUSTMENT OF ADOLESCENTS

	P	Q	T	
120 - 129	6	0	6	
110 - 119	8	6	14	
100 - 109	22	6	28	
90 - 99	24	6	30	
80 - 89	48	8	56	
70 - 79	32	16	48	
60 - 69	30	24	54	
50 - 59	40	12	52	
40 - 49	36	24	60	
30 - 39	14	20	34	
20 - 29	4	14	18	
	264	136	400	N = 400

$$M_P = 71.8$$

$$M_Q = 59.2$$

$$M_T = 67.5$$

$$SD = 25$$

$$p = .66$$

$$q = .34$$

$$u = .366$$

$r_{bis.} = .31$ Significant at .01 level.

The correlations of both the Fathers' and Mothers' level of communication with the Total Adjustment of their adolescent children are significant. Research on parent-child relationships has again and again reaffirmed that the child's personality development and his adjustment to his environment is very much influenced by parental attitudes. Stott's researches seek to test the theory that personality integration during adolescence may be fostered or hindered by parental relationships. Stott found that parental behavior particularly of the mother, appeared to be most significantly related to the personality development of adolescent boys living in city homes. Partridge also has summarised statistical studies on the relationships between parents and adolescent boys and girls. He draws conclusions similar to those of Stott : intimate and confidential relationships with parents, particularly with the mother are definitely connected with good adjustments during adolescence ; maladjustments are much greater among boys and girls who do not have harmonious confidential relationships with parents.

The results obtained in the present study support previous research in a specific aspect of parent-child relationships, viz. that of interpersonal communication. The helpful parent fosters healthy patterns of adjustment in his child, whereas the harmful parent fosters unhealthy patterns of adjustment in his child. Thomas W. Miller (1971) while describing parent-child relationships makes certain observations which are very pertinent. He says : "In the perceptual field of the child, the family serves as the primary social unit.

The parents, within this family structure, act as socializing agents in providing goals and values from which the child develops various patterns of behavior. Such behavioral patterns form the basis for interaction with others. In turn, these behavior patterns elicit reactions in the form of verbal and/or non-verbal responses from these significant others. These responses serve as indicators to the child of who he is and how others feel about him. The more positive responses provide input for a favourable concept of self and result in self-actualization. The more negative the attitudes and feelings expressed through the responses of others, the more incongruent is the state of the individual and the less likely are his chances of attaining self-actualization." Miller tested hypotheses based on these concepts by administering a self-esteem inventory to 8th graders and a questionnaire measuring parental attitudes to their mothers. Results showed positive correlations between children's self-esteem and their mother's positive regard, genuineness and empathy towards them. Among children in the slum schools self-esteem was also positively correlated with maternal tendencies to be more objective and less judgmental in responding to the behavior of their children.

The present investigation shows a higher correlation for mothers than for fathers between level of communication of parents and adjustment of adolescents. The difference between the 2 correlations was tested and found to be not significant ($C.R. = 1.86$). However, both correlations are positive and

significant, which ascertains the importance of communication in the family for the development of all its members. According to E.L. Hartley, communication is the means "by which one person influences another and is in turn influenced by him. It makes interaction possible. For the developing individual communication with his fellows performs 3 major functions :-

- 1) it patterns the world about him
- 2) it defines his own position in relation to other people
- 3) it helps him to adapt successfully to his environment.

In the last two functions it exerts a critical influence on the formation of his personality and his sense of self. Through communication the standards and values of his group are transmitted and an awareness of these makes it possible for him to phrase his needs in ways that will bring him satisfaction".

The helpful parent is a mature person, one who can cope with life by means of healthy mechanisms. Interaction with such a parent is bound to affect the child in a positive way. It would be appropriate to quote here Carkhuff's summarized concept of a helpful person and the qualities that are required in him : "It requires the courage of a strong helper who can face the unknown without the safety of the known. It requires the maturity and patience of a responsible helper who does not have to have solutions before he fully understands problems. It requires the openness of a flexible helper who can move in any one of innumerable directions, some that he has not experienced before but that are nevertheless dictated by the conditions

of this particular case. It requires the skill of a competent helper to implement the courses of action dictated. In short it requires a whole person and a whole helper, one who is not fractionated in his existence and thus unable to offer the helpee anything more than he himself has."

Carkhuff's model of a helpful person may seem too idealistic and difficult to attain. It is most encouraging, as will be seen in the suggestions of 2 parents who participated in this study, that his thoughts are shared by some parents, and that a similar ideal already exists in the minds and hearts of some parents. After all, the persons who sense their child's needs most and who also have the God-given capacity to gratify them, are the parents of the child.

This is what one parent says at the end of the Questionnaire where space was left for general comments of parents regarding teenagers.

1. "Like the teenager for what he is, inspite of his weaknesses. Respect his feelings, but be firm if the situation demands, without worrying about the consequences.
2. Share your failures with your teenager as you share your success stories.
3. Have real faith in God. Let the teenager imbibe it gradually from you.

4. A teenager needs love most when he is least lovable. He should be reassured that he will be welcomed home even if he has put you to shame.
5. 'Your job is to try. Don't worry about the results'. Pass this on to your teenager."

Another parent gives these suggestions :-

"Let the teenagers sort things out themselves but guide them where it is politic to do so - never assert or be autocratic. Tact and love will take you far, even if your patience has reached the end of its tether. When you find interference makes things worse, withhold. Every child is different. Study him and act."

The simplicity of these suggestions shows that they are not the result of bookish knowledge, but the result of the experience of a mature person who has learned from his child the art of loving.

Parents with such attitudes will undoubtedly affect their children's adjustment in a positive way. Thus helpful communication on the part of parents will lead to healthy adjustments in their children, whereas harmful communication will lead to unhealthy adjustments.

TABLE XVI
CORRELATION BETWEEN LEVEL OF COMMUNICATION
OF FATHERS AND FAMILY ATMOSPHERE AS PERCEIVED
BY ADOLESCENTS

	P	Q	T
160 - 169	0	2	2
150 - 159	14	10	24
140 - 149	12	14	26
130 - 139	36	72	108
120 - 129	28	78	106
110 - 119	14	52	66
100 - 109	10	30	40
90 - 99	4	8	12
80 - 89	0	12	12
70 - 79	0	2	2
60 - 69	0	2	2
	118	282	400
	N = 400		

$$M_P = 129.2$$

$$M_Q = 122.1$$

$$M_T = 124.2$$

$$SD = 16.5$$

$$p = .29$$

$$q = .71$$

$$u = .337$$

$r_{bis.} = .29$ Significant at .01 level

TABLE XVII

CORRELATION BETWEEN LEVEL OF COMMUNICATION
OF MOTHERS AND FAMILY ATMOSPHERE AS PERCEIVED
BY ADOLESCENTS

	P	Q	T
160 - 169	2	0	2
150 - 159	14	8	22
140 - 149	22	6	28
130 - 139	32	76	108
120 - 129	40	68	108
110 - 119	8	56	64
100 - 109	10	30	40
90 - 99	6	6	12
80 - 89	0	12	12
70 - 79	0	2	2
60 - 69	0	2	2
	134	266	400

N = 400

$$M_P = 130.5$$

$$M_Q = 121$$

$$M_T = 124.2$$

$$r_{bis.} = .38 \text{ Significant at .01 level.}$$

$$SD = 16.5$$

$$p = .33$$

$$q = .67$$

$$u = .362$$

A significant correlation has been found between level of communication of Fathers and Mothers and the family atmosphere as perceived by the adolescent. The feeling of warmth, supportiveness, care and concern, of an atmosphere that encourages freedom of thought, responsible action and mutual dialogue among family members, has very much to do with the parental attitudes. The parent who functions at a helpful level, communicates democratic adult attitudes which create an atmosphere conducive to personal growth. The results obtained in this study are interesting since they show that the effect created by helpful parents on the home climate, has been experienced and perceived by the children as supportive. Similarly, the effects of harmful communication are also felt and perceived as such by the adolescents. Carl R. Rogers (1951) maintains that everyone has within himself the potentiality for growth in positive directions. When the individual is placed in a permissive, accepting environment, the process of self-actualization occurs. One of the first and most important aspects of the self-experience of the ordinary child is that he is loved by his parents. He perceives himself as lovable, worthy of love and his relationship to his parents is one of affection. He experiences all this with satisfaction. This is a significant and core element of the structure of self as it begins to form.

Glen H. Elder Jr. expresses the same idea in the following way : "The intensity of a parent-youth relationship may be defined as a product of reciprocal patterns of affection

and respect. Parental warmth develops dependency needs that constitute a critical lever for parental influence. Frequent interaction between parents and adolescents offers opportunities for the communication of values and norms that are seen as meaningful and legitimate by the adolescent but the quality of this exchange depends partly on the type of involvement."

Within the last generation there has been evidence of a change in various fields of human relations, from a relatively authoritarian approach to a more egalitarian one. Family relationships have become more democratic, as has education and to some extent industry also.

The 2 approaches to human relations are

- 1) a positive optimistic, encouraging view and
- 2) a negative, pessimistic, discouraging view.

The first point of view is associated with respect for the individual and his self-autonomy. His right to freedom of choice, for self-determination of his behavior, for living his own life is recognized. On the other hand, the second point of view sees the individual as one who cannot take responsibility for himself, who cannot be trusted to make his own decisions and needs to be controlled from the outside.

McCandless and Evans (1973) say that, "Parents whose self-development is positive, who encourage and reinforce their children's autonomy behavior and who accept their children's

feelings or problems may do much towards providing 'good' home conditions for their children's self-development."

The home atmosphere refers mainly to the interpersonal relationships among the family members, which are so important in the life of the growing child. As Henry Clay Lindgren (1968) states, "Interpersonal relationships have such an intimate and vital function in our lives that they may be regarded as a kind of barometer indicating our level of adjustment to life in general."

The experiences of infancy and childhood that to a large extent made us what we are as adults were essentially interpersonal and took place within primary groups. The feelings and reactions that our parents and other members of the family group expressed towards us, shaped the very foundation of our self-structure."

The positive and significant correlations obtained between the level of communication of Fathers and Mothers and the family atmosphere as perceived by adolescents, confirms the theoretical assumptions of the writers quoted above. What is still more significant to note is that the family atmosphere is perceived by the adolescents as being helpful and is not the evaluation of some outside observers or even of the parents themselves. Hence we may conclude that when the communication pattern is a helpful one, the family atmosphere is positively affected and leads to a positive experience on the part of the adolescent.

TABLE XVIII
CORRELATION BETWEEN LEVEL OF COMMUNICATION OF FATHERS
AND FAMILY ADJUSTMENT AS PERCEIVED BY ADOLESCENTS.

	P	Q	T
35 - 39	4	14	18
30 - 34	58	98	156
25 - 29	36	110	146
20 - 24	14	38	52
15 - 19	6	16	22
10 - 14	2	4	6
	120	280	400

$$M_P = 44.8$$

$$M_Q = 43.6$$

$$M_T = 43.9$$

$$SD = 5.10$$

$$p = .3$$

$$q = .7$$

$$u = .348$$

$r_{bis.} = .10$ Significant at .05 level.

TABLE XIX
CORRELATION BETWEEN LEVEL OF COMMUNICATION OF MOTHERS
AND FAMILY ADJUSTMENT AS PERCEIVED BY ADOLESCENTS

	P	Q	T
35 - 39	4	14	18
30 - 34	66	88	154
25 - 29	40	106	146
20 - 24	20	34	54
15 - 19	4	18	22
10 - 14	2	4	6
	136	264	400

$$M_P = 44.9$$

$$M_Q = 43.3$$

$$M_T = 43.8$$

$$SD = 5.10$$

$$p = .34$$

$$q = .66$$

$$u = .366$$

$$r_{bis.} = .12 \text{ Significant at .05 level}$$

The Family Adjustment Inventory focuses on the relation of the adolescent with his family members and also his social adjustment in general. The correlation between Fathers' and Mothers' level of communication and family adjustment as perceived by the adolescent was found to be positive and significant at the .05 level. Children of helpful parents have perceived the adjustments they have to make with their family members in a more positive way than the children of harmful parents. The latter have expressed difficulty in adjusting to the family.

In the past the so-called "stress and strain" of adolescence was attributed to the physiological changes taking place at puberty. This is not always true because very often the strains also arise out of the adjustments that the adolescent has to make in the family and to his social world. The youth reaches adult status when his decisions are determined neither by his parents, nor by his age group but by himself in terms of goals and values which he has made his own. This is where he faces conflicts within himself and with his parents and thus has to learn to make adjustments.

During this phase parents also have their own difficulties. As Viola Bernard says, "Just as the adolescent must revise his image of himself in relation to others, especially his parents, so parents need to revise their picture of him and their role in the relation, as mother, father and child evolve a changed new basis of attachment. Successful realignment is easier, like all changes, if accomplished over a long period rather than abruptly attempted."

In the case of helpful parents this is probably what happens and wherever adjustment is difficult, parental communication of their personal difficulties makes the adolescent perceive the genuine attempt of his parents to understand him and to adjust to him. To continue in the words of Viola Bernard, "Parents who most comfortably survive the problems of their adolescent offspring are probably endowed with a happy combination of tact, humour, understanding and a gift for emotional acrobatics, whereby they can fly through the air with the greatest of ease in response to the lightning shifts between the childish and adult positions of their young. Such parental psychic agility and forbearance are rewarded by the enjoyment of young people whose enthusiasm, responsiveness, insistent idealism and appealing tragi-comic intensity can vitalize any household that can contain them."

These type of parental attitudes facilitate adjustment or at least help the adolescent to understand and accept the situation where adjustment is difficult and thus grow in a positive direction. Bell and Vogel (1960) while discussing the influence of the family on the personality structure of the adolescent say : "The child does not develop into an integrated person, capable of mature and independent existence simply by passing through each phase of development with minimal trauma and fixation, but must gain a cohesive structuring of his personality by growing up in a social organization - the family - that directs his integration by providing the proper

channels into which he can develop and by motivating him to grow into them. It is in the family that the child obtains his foundation in social living, in the meanings of social roles and in learning the worth of social institutions. He learns the society's ways of communicating and a varying degree of trust in verbal and non-verbal communication."

Where inconsistencies in parental practices do prevail, greater conflict between the two generations is likely to occur. Bath and Lewis (1962) conducted a study of 103 college women, who were given a questionnaire covering 37 problem or conflict situations involving parental control. The young women reported that the more inconsistent and severe their parents' practices were the more conflict they recalled arising between them and their parents.

When young people participate at least to some extent in decision-making affecting them, two results become apparent :

- 1) participation tends to facilitate communication between the two generations and 2) it enables the adolescent to feel that he has had a role and consequently responsibility in establishing rules pertaining to him. Such guidance is more likely to be perceived as just by a child than the handing down of rules by parents in an arbitrary manner. Such arbitrary parental behaviour is likely to result in delayed self-reliance for the adolescent, strained affectional relationships and a widening of the communication gap between the two generations. (Elder 1962, Douvan and Adelson, 1966).

TABLE XX
CORRELATION BETWEEN FAMILY ATMOSPHERE AND FAMILY
ADJUSTMENT AS PERCEIVED BY ADOLESCENTS.

	10- 14	15- 19	20- 24	25- 29	30- 34	35- 39	
160- 169					2		2
150- 159		2	4	4	8	4	22
140- 149				8	16	4	28
130- 139			12	30	66		108
120- 129	4	6	4	50	42	2	108
110- 119	2	6	16	26	14		64
100- 109		2	6	22	8	2	40
90- 99		2	2	6		2	12
80- 89		4	4	2	2		12
70- 79						2	2
60- 69				2			2
	6	22	48	150	158	16	400

$r = .30$ Significant at .01 level.

The Family Atmosphere Scale of Morrow and Wilson and the Family Adjustment Inventory of Dr. A.S. Patel measure two different aspects of family life. The first measures family togetherness and family supportiveness. The second measures family adjustment. Since both measure family life, however, they have many factors in common, as is evident from the positive and significant correlation of .30 that has been obtained. The 3 Scales used in the Adolescents' Questionnaire namely, the YAA, FAS and FAI may at first sight seem to be overlapping. A closer scrutiny of the items reveals that they measure different facets of family life and thus complement one another. As is natural, there may be a little overlapping in some items and this is good, since it serves to establish the validity of each of the scales, as well as to check the genuineness of the subjects' responses. The YAA gives the total adjustment score of the adolescent on 4 subscales, one of which relates to family life adjustment. In the case of the FAS and the FAI, both scales relate only to family life. Hence a correlational analysis of the two scales was made, and the product-moment correlation was found to be .30. This result establishes the validity of the Family Adjustment Inventory of Dr. A.S. Patel.

The items of the FAS concentrate on several positive attitudes that parents should have in order to create a supportive and healthy family atmosphere. Sharing of recreation, home routines, ideas, confidences, decision-making, plays an important part in such attitudes. Parental communication of

empathy, trust, encouragement, approval and helpfulness in times of trouble is another important facet of such attitudes. These aspects of family relationships are studied by the FAS.

The FAI has items on the general social adjustment of the adolescent, his feelings of ease or discomfort in groups, as well as items on his family adjustment. The items that form part of the sub scales emphasise the actual relationships in the family, the attitudes of elders, the degree of cooperation and conflict in relationships, positive and negative attitudes that exist among family members which go towards making others in the family happy or unhappy.

It is obvious that there is a lot of common ground covered in both the Scales. Since the present study was interested in interpersonal communication in the family, the use of these two Scales and the results obtained have reaffirmed the importance of variables like family atmosphere and family adjustment for a more complete understanding of interpersonal communication.

TABLE XXI
CORRELATION BETWEEN LEVEL OF COMMUNICATION AND
DOGMATISM OF FATHERS

	P	Q	T
170 - 179	8	0	8
160 - 169	12	0	12
150 - 159	24	2	26
140 - 149	34	0	34
130 - 139	42	12	54
120 - 129	46	18	64
110 - 119	58	20	78
100 - 109	22	14	36
90 - 99	18	12	30
80 - 89	10	18	28
70 - 79	2	16	18
60 - 69	0	2	2
50 - 59	2	6	8
40 - 49	0	2	2
	278	122	400

$$M_P = 126.3$$

$$M_Q = 99.2$$

$$M_T = 118.5$$

$$SD = 26$$

$$r_{bis.} = .60 \quad \text{Significant at .01 level}$$

$$p = .69$$

$$q = .31$$

$$u = .353$$

TABLE XXII
CORRELATION BETWEEN LEVEL OF COMMUNICATION AND
DOGMATISM OF MOTHERS

	P	Q	T
170 - 179	4	0	4
160 - 169	8	0	8
150 - 159	22	0	22
140 - 149	30	6	36
130 - 139	38	22	60
120 - 129	50	22	72
110 - 119	34	26	60
100 - 109	40	20	60
90 - 99	28	16	44
80 - 89	6	10	16
70 - 79	2	6	8
60 - 69	0	2	2
50 - 59	2	2	4
40 - 49	0	4	4
	264	136	400

N = 400

$$M_P = 123.5$$

$$M_Q = 109.5$$

$$M_T = 118.5$$

$$SD = 23.4 \quad r_{bis} = .17 \quad \text{Significant at .01 level}$$

$$p = .66$$

$$q = .34$$

$$u = .366$$

The correlation between the level of communication and dogmatism of Fathers is .60, which is highly significant. In the case of Mothers it is .17 which is significant at the .01 level. The results obtained here are as expected, since they confirm theory as well as research done on healthy attitudes and healthy personality traits in people. Helpful persons are more democratic in their attitudes towards others. They are open, trusting and warm-hearted, with confidence in themselves and in others. A helpful person, according to Carl Rogers (1967) is one "who is involved in the directional process" - a creative person. "With this sensitive openness to his world, his trust of his own ability to form new relationships with his environment he would be the type of person from whom creative products and creative living emerge."

The Level of Communication Scale of Carkhuff measures traits like empathy, genuineness, respect, concreteness, self-actualization - qualities that enrich and enhance the human personality, making it self-reliant, responsible and mature in loving others. Helpful communication implies possessing these qualities to a high degree and harmful communication implies possessing them to a low degree. The possession of these qualities is not an end in itself. It has an effect on all the people who are in close contact with a helpful or a harmful person. The effect is in terms of stimulating personal growth in all those people who live with and are in constant contact with a helpful person. Open-mindedness, though not specifically

mentioned in the Scale, is surely implied in the traits mentioned above. The high correlation obtained between the level of communication scale and the Dogmatism Scale proves this fact very strongly and lends much support to the hypothesis that communication is related to open-mindedness.

The Dogmatism Scale of Rokeach, adapted by Qamar Hasan (1974) for Indian subjects and used in this study, touches upon some of the attributes mentioned above in Carkhuff's Scale. The dogmatic person has a closed cognitive organisation of beliefs and disbeliefs about reality, that is, his environment. The set of beliefs he has are rigid and fixed and this makes him intolerant towards others. However, this open-mindedness or closed-mindedness found in a person and as measured by the Dogmatism Scale emerges, as Q. Hasan has pointed out, from the personality characteristics of the individual concerned. A dogmatic person, for example, possessing a weak ego, feels the need to adhere strictly to his system of beliefs or values and is not able to go through a crisis in beliefs simply because he does not have the psychic energy to deal with it. Highly dogmatic persons also tend to have poorly organized personalities because they have a tendency to repress their impulses, whereas persons low in dogmatism have recourse to such defense mechanisms as sublimation and intellectualization, which enable them to integrate these impulses in their personality organization.

According to Rokeach (1960) the closed-minded person feels that the world is basically unfriendly, that an individual,

if he wants to feel secure and get his needs fulfilled, has to depend on such figures of authority as are capable of protecting him, sustaining him, and making the world predictable for him because he on his own is a helpless creature and that it is not his efforts that count but the blessings of those who are the masters of his destiny.

An open-minded person is one who tries to perceive a situation, however, vague it may be, in terms of the objective characteristics of the situation itself, rather than in terms of certain preconceived notions and subjectively recognised categories. The closed-minded person judges situations in terms of his own subjective notions and categories. He clings to the first impression he has formed of a situation even when the situation has been objectively changed.

The open-minded person, or the helpful person is a creative person. Mackinnon (1960) in his study of personality correlates of creativity found a syndrome of creative personality comprising such aspects as (a) respectful self-image, (b) sense of destiny about one self (c) openness to experience, (d) tendency to find reconciliation of opposites, (e) ability to tolerate increasing tensions while striving for creative solutions and (f) high orientation to aesthetic and theoretical interests and values. Rokeach conceives of creativity as an expression of the capacity to acquire new belief systems. If there is a problem to solve, the open-minded person is prone to disrupting his usual way of looking at things, thereby exploring fresh

angles on the problem at hand and finding out novel and more significant solutions of the problem.

Thus, the significant correlations obtained between the level of communication and dogmatism of both Fathers and Mothers is easily explained. The open-minded person is the psychologically healthy person characterised by a favourable attitude towards his own, self, self-actualization, integration of personality, autonomy, perception of reality and environmental mastery. The level of communication Scale measures many of these attributes which are to be found in a psychologically mature person.

The stimulus statements used in the level of communication Scale were concrete everyday life situations of parents and adolescents, whereas the Dogmatism Scale measured attitudes towards life in general. The fact that the statements were general in the latter case, elicited more genuine responses from the parents, since they were not pertaining to their personal experiences. This, however, did not reduce the effectiveness of the Scale. On the contrary it brought in an additional dimension to the study. It has brought to light the fact that it is our attitudes towards life in general, our philosophy of life as it is called, that is carried over into our family relationships.

It is rather difficult to explain why the correlation between level of communication and dogmatism is much lower for Mothers than for Fathers. The results when spelled out

would mean, that in the case of Mothers, harmful communication is not highly related to dogmatism, whereas in the case of Fathers it is. A possible explanation is that perhaps Mothers are rigid in some matters and flexible in others, whereas Fathers are more consistent and generalise their rigidity and flexibility to most situations in the family.

Another reason for this big difference in correlation between Fathers and Mothers may be this. The helpfulness in communication as measured by Carkhuff's Scale is specifically centered around problems that involve parents and their teenage children. Mothers may be dogmatic in their attitudes towards life in general, but when it comes to family issues and especially their children, they tend to be flexible. This is also a characteristic of feminine psychology. Women have a tendency to be rather inconsistent in their beliefs and their attitudes where the people they love are concerned. This could hold true from another point of view. Mothers who are very open-minded in their beliefs towards life in general may be found to be quite rigid when dealing with their own children. Their love for their offspring's welfare may make them fearful, overpossessive and hence dogmatic. The high correlation between level of communication and dogmatism in Fathers shows a tendency in Fathers to carry their general beliefs about life into their family relationships. Those who are closed-minded are harmful in their functioning towards their children whereas those who are open-minded are generally helpful in communicating with their children.

SECTION IIIANALYSIS OF VARIANCE

Two major variables that were hypothesized for introducing differences, were Sex and Community. In order to study these differences and to see if they were statistically significant, the method of Analysis of Variance was used. It was applied to the scores obtained on the major variables and yielded some very interesting results.

The data analysed for variance is as follows :-

- a) Total Adjustment or YAA Scores of Adolescents.
- b) Family Atmosphere Scale or FAS Scores of Adolescents.
- c) Family Adjustment Inventory or FAI Scores of Adolescents.
- d) Dogmatism Scale Scores of Fathers and Mothers.

GRAPH - 5

SEX AND COMMUNITY DIFFERENCES
IN TOTAL ADJUSTMENT OF ADOLESCENTS

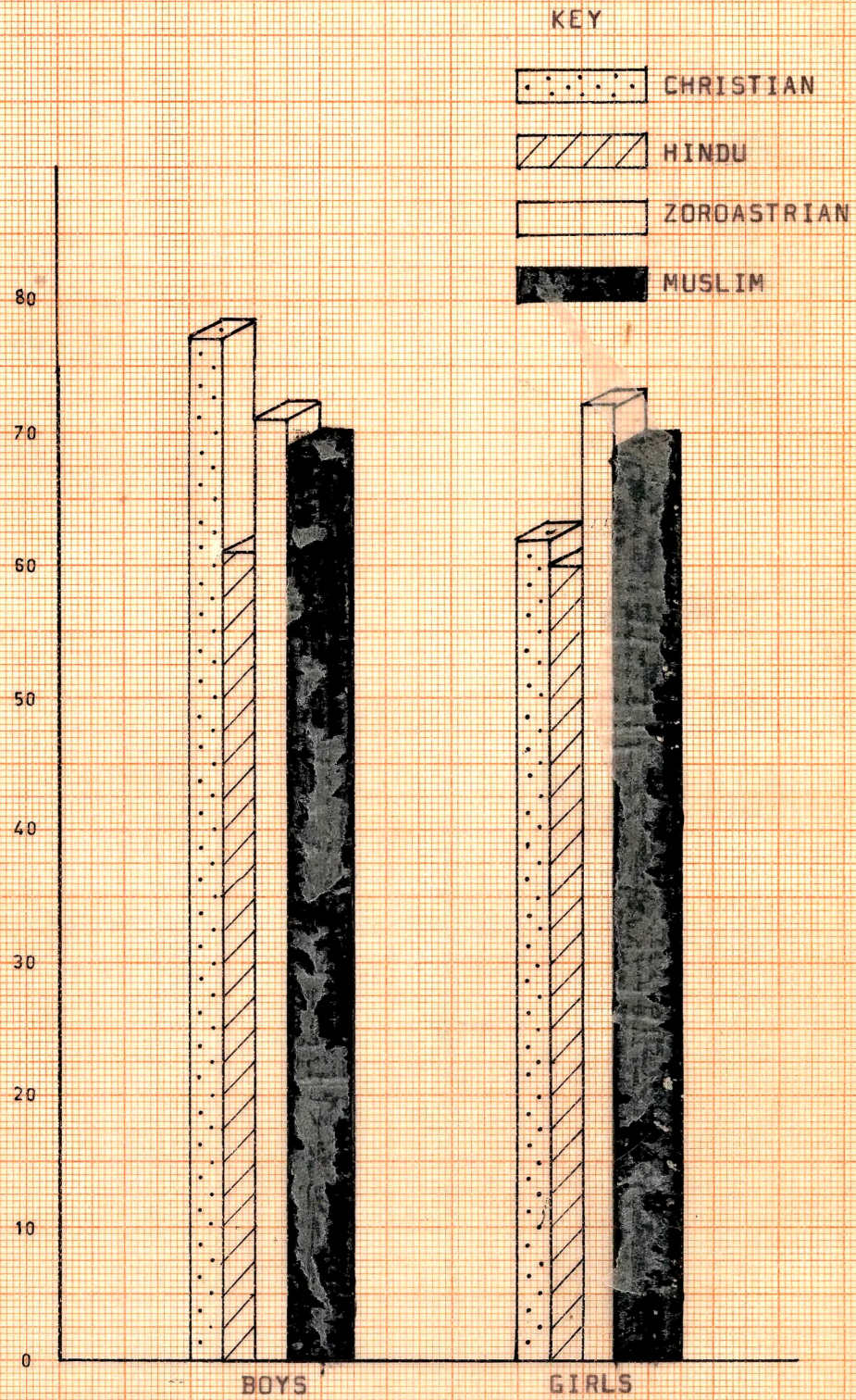


TABLE XXIII

TABLE SHOWING THE MEANS OF TOTAL ADJUSTMENT SCORES ON
YAA OF GROUPS OF 400 ADOLESCENTS (SEX X COMMUNITY)

	<u>Christians</u>		<u>Hindus</u>		<u>Zoroastrians</u>		<u>Muslims</u>			
	n	Means	n	Mean	n	Mean	n	Mean	n	Mean
Boys	50	77.00	50	61.4	50	70.52	50	68.8	200	69.43
Girls	50	61.68	50	60.12	50	71.08	50	69.28	200	65.54
Total	100	69.30	100	60.76	100	70.8	100	69.04	400	67.48
N =	Grand Sum = 26992					Grand Mean = 67.48				

TABLE SHOWING SUMMARY OF ANALYSIS OF VARIANCE ON ABOVE DATA

Source of Variation	Sum of Squares	Degrees of freedom	Mean Square	F Ratio	Level of Significance.
Community	6207.39	3	2069.13	3.62	Significant at .05 level.
Sex of Adolescents	1513.21	1	1513.21	2.65	Not significant
Community X Sex	4408.91	3	1469.637	2.57	Not significant
Error	223886.4	392	571.14		
Total	236015.91	399			

GRAPH-6

SEX AND COMMUNITY DIFFERENCES
IN FAMILY ATMOSPHERE SCALE OF ADOLESCENTS

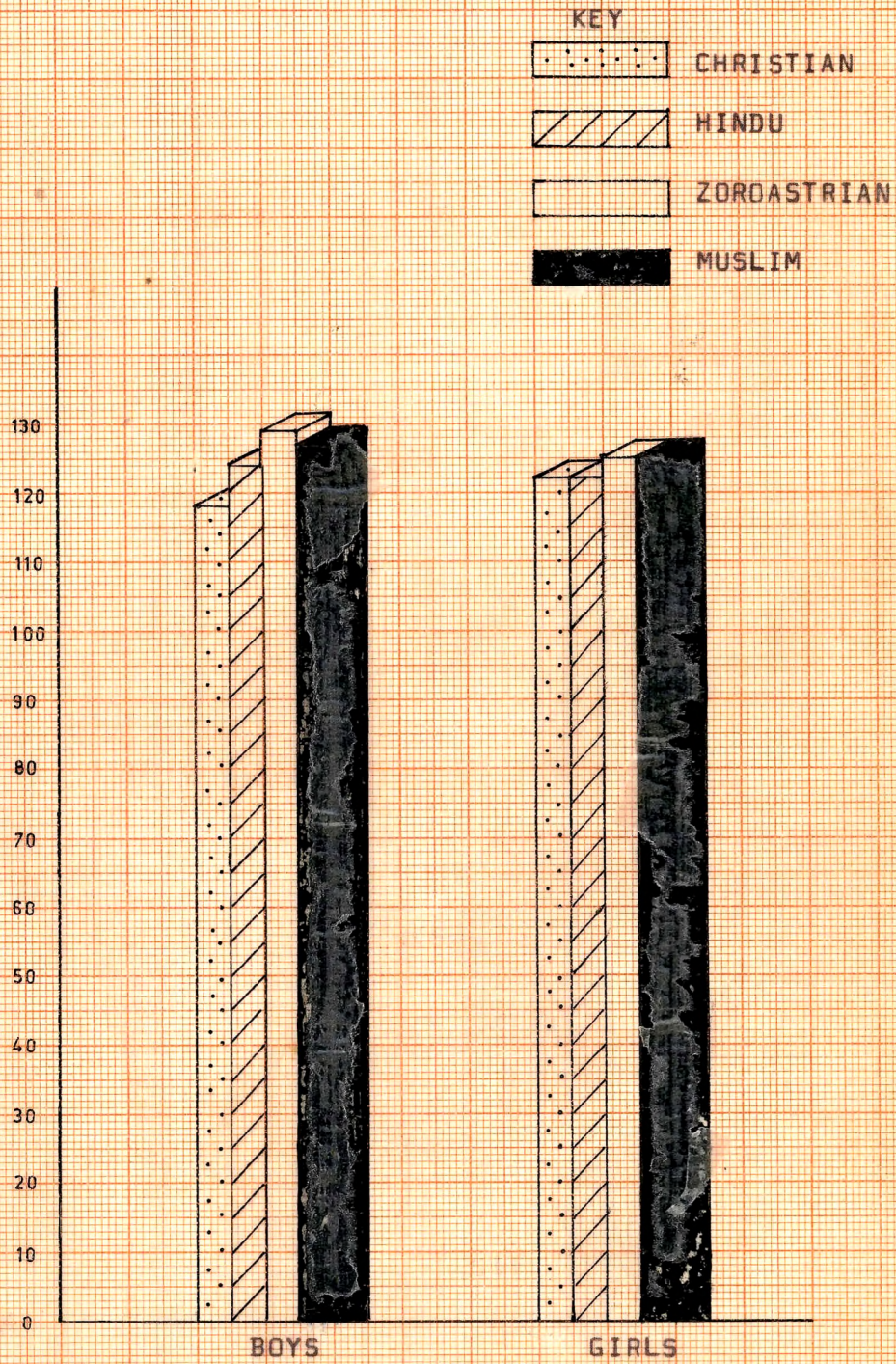


TABLE XXIV

TABLE SHOWING FAMILY ATMOSPHERE SCORES ON FAS OF GROUPS
OF 400 ADOLESCENTS (SEX X COMMUNITY)

	<u>Christians</u>		<u>Hindus</u>		<u>Zoroastrians</u>		<u>Muslims</u>			
	n	Mean	n	Mean	n	Mean	n	Mean	n	Mean
Boys	50	117.96	50	124.4	50	129.00	50	126.96	200	124.58
Girls	50	121.64	50	122.88	50	126.36	50	125.92	200	124.2
Total	100	119.8	100	126.64	100	127.68	100	126.44	400	124.39
Grand Sum = 49756					Grand Mean = 124.39					

TABLE SHOWING SUMMARY OF ANALYSIS OF VARIANCE ON ABOVE DATA

Source of Variation	Sum of Squares	Degrees of freedom	Mean Square	F Ratio	Level of Significance
Community	3079.16	3	1026.386	4.00	Significant at .01 level
Sex of Adolescents	169.00	1	169.00	.66	Not significant
Community X Sex	1015.16	3	338.387	1.32	Not significant.
Error	100391.84	392	256.1		
Total	104655.16	399			

TABLE XXV

TABLE SHOWING MEANS OF FAMILY ADJUSTMENT SCORES ON FAI
OF GROUPS OF 400 ADOLESCENTS (SEX X COMMUNITY)

	<u>Christians</u>		<u>Hindus</u>		<u>Zoroastrians</u>		<u>Muslims</u>			
	n	Mean	n	Mean	n	Mean	n	Mean	n	Mean
Boys	50	27.04	50	28.4	50	28.96	50	27.88	200	28.07
Girls	50	27.92	50	27.28	50	28.38	50	26.88	200	27.61
Total	100	27.48	100	27.84	100	28.67	100	27.38	400	27.84
Grand Sum = 11136					Grand Mean = 27.84					

TABLE SHOWING SUMMARY OF ANALYSIS OF VARIANCE ON ABOVE DATA

Source of Variation	Sum of Squares	Degrees of freedom	Mean Square	F Ratio	Level of Significance
Community	45.25	3	15.082	1.42	Not significant
Sex of Adolescents	21.62	1	21.62	.89	Not significant
Community X Sex	120.27	3	40.089	1.66	Not significant
Error	9489.94	392	24.2		
Total	9677.08	399			

GRAPH - 7

SEX AND COMMUNITY DIFFERENCES
IN DOGMATISM OF PARENTS

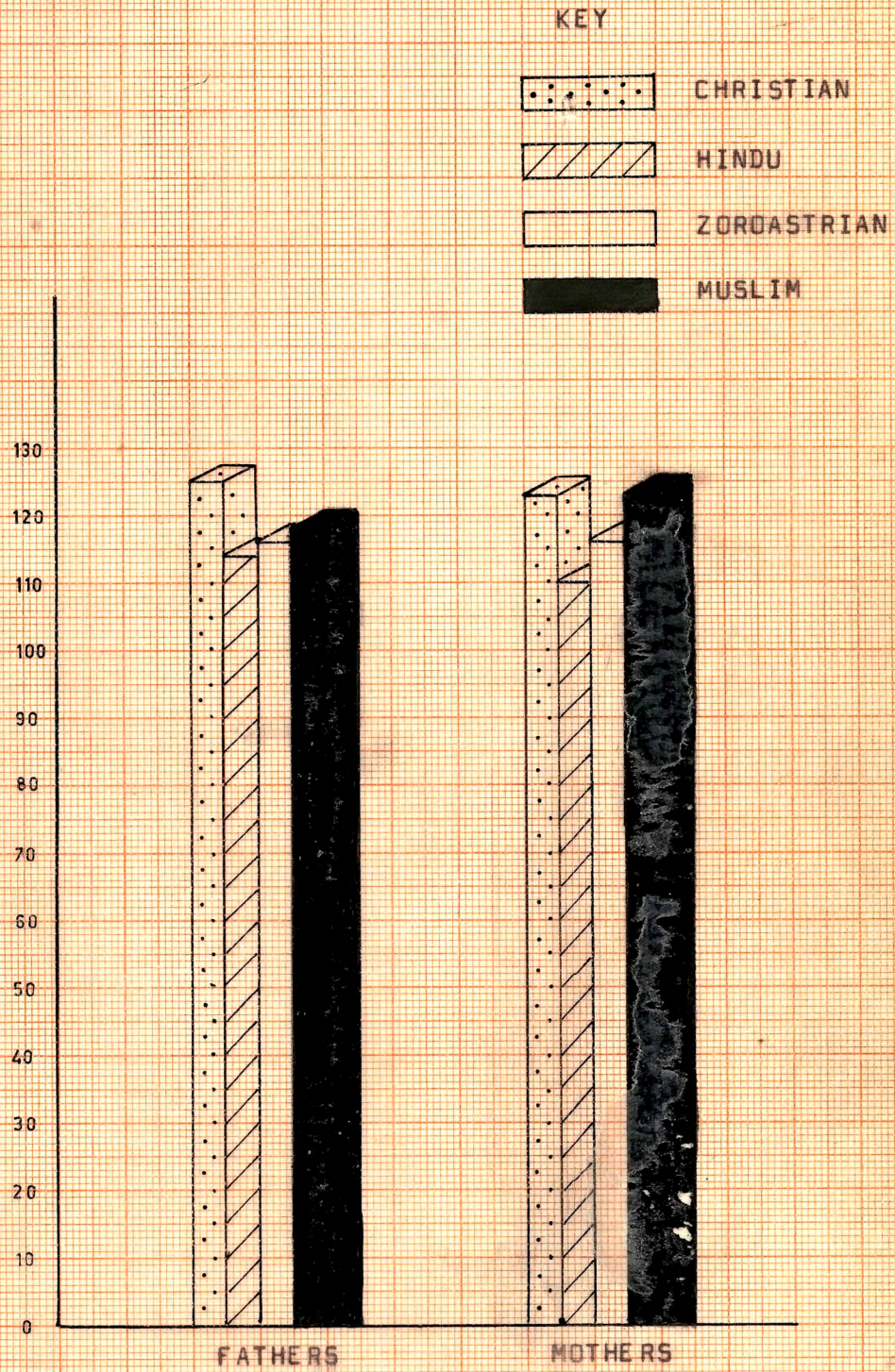


TABLE XXVI

TABLE SHOWING THE MEANS OF SCORES ON DOGMATISM SCALE OF
GROUPS OF 800 PARENTS (SEX X COMMUNITY)

	<u>Christians</u>		<u>Hindus</u>		<u>Zoroastrians</u>		<u>Muslims</u>			
	n	Mean	n	Mean	n	Mean	n	Mean	n	Mean
Fathers	100	125.23	100	114.26	100	115.58	100	118.16	400	118.31
Mothers	100	123.22	100	110.91	100	116.34	100	122.77	400	118.32
Total	200	124.22	200	112.58	200	115.96	200	120.46	800	118.31
Grand Sum = 94648					Grand Mean = 118.31					

TABLE SHOWING SUMMARY OF ANALYSIS OF VARIANCE ON ABOVE DATA

Source of Variation	Sum of Squares	Degrees of freedom	Mean Square	F Ratio	Level of Significance
Community	15585.87	3	5195.291	8.81	Significant at .01 level.
Sex of Parents	.0012	1	.0012	0	Not significant
Community X Sex	1854.62	3	618.204	1.05	Not significant
Error	466916.25	792	589.54		
Total	484356.74	799			

The analysis and discussion of the results of Tables XXIII, XXIV, XXV and XXVI will be treated together, since one important factor stands out in all of them, namely, community differences. Total Adjustment of Adolescents, Family Atmosphere and Family Adjustment as perceived by adolescents, and Dogmatism of parents, were all analysed to see if there were sex and community differences in these variables. In all cases no significant sex differences were found, but community differences were found in all except in the Family Adjustment Inventory. Before discussing each table separately, it would be worthwhile to study the general implications of community differences in the Indian culture.

In the Chapter on Problem and Procedure, the historical background and some cultural differences of the four communities taken for the present study have already been outlined. Christians, Hindus, Zoroastrians and Muslims are not merely four religious groups but four culturally different groups. These cultural differences, with all that they imply, affect the personality of both parents and adolescents and have manifested themselves in the variables analysed in this study.

Culture consists of the overriding systems of values, beliefs, norms, artifacts and symbols that have been developed by a society and shared by its members. Each society develops its ways of coping with its environment and making sense out of it. These approaches tend to become systematized and are transmitted to the following generations. Where environments

are relatively stable cultures may persist over long periods of time with relatively little change, but marked changes in the environment lead to changes in the cultures. Changes are also produced by the members themselves ; just as cultural norms are strengthened when members conform, they are also weakened if enough members develop other patterns of behavior. There is, therefore, a constant interaction between members of a society and the culture they have inherited and transmit to their children. (Henry Clay Lindgren, 1969)

The individual through the process of social learning as a member of a social group absorbs and incorporates into himself the customs, traditions, values and standards of his society, as well as the behavior appropriate for the various roles which he will play ; and in the process of doing so, he becomes a person or develops a personality.

The studies of anthropologists like Margaret Mead and Ruth Benedict show that family structures, social traditions, cultural taboos and mores have a great deal to do with the conflicts, frustrations and peculiarities of the adolescent period.

Culture is an abstraction whose effects can be determined only through the medium of experience. Intrinsic factors constitute the mold of personality development, experience is the stuff out of which traits, attitudes, values, other characteristics are framed ; and training, education,

introception and self-determination are the methods and processes through which environmental and cultural influences are translated into personal characteristics. In this sense personality may be conceived as the subjective aspect of what is exteriorly identified as culture.

The environment in which the individual grows is in part the reflection or expression of a culture. Whereas culture is more or less an abstraction, environment is something real, composed as it is of things, persons and events that the experiencing organism can identify and react to. Under this heading come the home, school and the community. Only by studying identifiable factors like parental attitudes, family constellation, teacher-child relationships and community characteristics, can the pattern of cultural determinism be made to emerge.

As the introductory quotations from Lindgren and Schneiders have shown, cultural differences manifest themselves not only in exterior things like dress, food, furniture etc. but are more deeply rooted in a group's way of thinking, philosophy and religious beliefs. Interpersonal communication between parents and adolescents will surely reflect these differences. Each cultural group transmits their beliefs, attitudes and values first to their offspring within the close circle of the family.

Research shows that reality is to a large degree governed by cultural norms. In some cultures the individual

is free to trust his own senses or his personal judgment ; in others, he is expected to look to the group for guidance. What each culture provides for its members is a particular way of looking at reality, the environment and oneself as well.

This is particularly true when it comes to interpersonal relations. Triandis, Vassilious and Nassiakou (1968) have made extensive and detailed comparisons of Greek and American perceptions of roles as a way of describing the 2 subjective cultures - the cultures as they are perceived by their respective members. One of their methods is that of comparing different role perceptions. In what way for example do Americans and Greeks differ in their perceptions of the proper relationship a mother should have toward her son ? American mothers expect to be companions to their sons, on certain occasions. Greek mothers have a few ideas along these lines, but instead as the investigators point out, expect 'trouble' from their sons, and as a consequence are expected to help, study with, advise, feel sorry for and not be impatient with them.

Such cultural differences in role expectations as well as in child rearing practices would undoubtedly be expressed through the communication pattern. Indian parents, as already mentioned, differ from American parents in their concept of "helpfulness" toward the child. The 4 communities which are subcultural groups would also differ in their opinion of what they consider to be helpful communication.

Table XXIII shows the Means of Total Adjustment Scores or YAA Scores of the adolescents. Significant community differences were found in the analysis but sex differences were not significant, neither was any significant difference found in the interaction of sex and community. The YAA measures the general adjustment of the adolescent to his family, his personal, social and emotional adjustment. It also tries to see if there are any marked neurotic traits in his personality. The lower the score the better the adjustment of the adolescent.

A study of Table XXIII indicates that the Hindu adolescents are much better adjusted as compared with those of the other 3 communities. The Mean for Hindu adolescents is 60.76 whereas the Means for Christians, Zoroastrians and Muslims are between 69 and 70. Adjustment is a complex variable, comprising several dynamic factors and measured differently according to the standards of different environments. Fred McKinney (1959) says, "You are high in adjustiveness if you can meet broadly your long term needs with the resources available in your environment. Your needs are specifically determined by the cultural milieu (customs, ideals and attitudes) in which you live."

E.B. Reuter adds, "The character of youth behavior is socially defined in each group and more or less each class and level of society defines it in a somewhat distinctive way. Certain adjustments are expected, certain behavior is enjoined ; the degree of license or restraint considered appropriate

depends upon the group. The growing child is coerced into the group mold and acquires incidentally or by inculcation the set of attitudes and standards of behavior norms. The time of appearance, the nature and extent of maladjustment in the adolescent period vary with the group and culture and with the social class or economic stratum to which the individual belongs."

Personal and social factors are so closely intertwined in the adjustment of adolescents that it is difficult to pinpoint the factors responsible for the differences in adjustment indicated in the present study. Nevertheless among the factors analysed, there is much consistency in the results and one can surmise possible influences responsible for the better adjustment of Hindu adolescents. It has been revealed in the present study that the level of communication of parents with their adolescent children, the family atmosphere and the family adjustment as perceived by adolescents, as well as the open-mindedness of parents are important factors which have been found to be significantly related to the adjustment of adolescents. The Hindu parents have scored higher on the Level of communication scale and the Dogmatism scale as compared with the Muslims and Christians. Similar and positive results have also been found for the Family Atmosphere and Family Adjustment Scales of the adolescents.

Besides these factors which have been studied in the present research, undoubtedly there are other factors like expectations of the particular community the adolescent comes

from, the child rearing practices used in that community, the socio-economic status of the family, all of which will exact a considerable influence on his adjustment, but which are beyond the scope of this study.

Table XXIV presents the analysis of the Family Atmosphere as perceived by adolescents of the 4 communities. Here too a significant difference was found in the variance of the 4 communities, but no significant differences were found in sex or in the interaction between sex and community. The Zoroastrian adolescents had the highest Mean score on their perception of the family atmosphere. The Christian adolescents scored the lowest Mean score.

As previously mentioned, the home climate is a creation of several dynamic forces. It is the result of the interaction of several personalities, significantly those of the parents, of the quality of interpersonal functioning in the family, as well as a certain style of life characteristic of each family. This way of living of each family is a mirroring of the cultural norms and expectations of the particular community to which the family belongs.

The Zoroastrian parents, as the results of the present study show, communicate at a more helpful level than those of other communities. 41 % of Zoroastrian parents have been found to be helpful in their communication with their adolescent children. They are also seen to be less dogmatic and more

open-minded in their belief and value system. Culturally speaking, they are a community that is open to receive whatever is good and wholesome in other communities, as well as in other cultures and religions. Much of their broad-mindedness in child rearing practices is perhaps the result of western influence, especially during the British rule in India when the Zoroastrian community came into close contact with the British. Socio-economically the Zoroastrians would come under the middle and the upper class. The majority of them possess a fair amount of education, some are very highly educated, others have at least high school or elementary school education, hardly any who are illiterate. All these factors contribute towards creating a home environment that is physically and psychologically healthy and is perceived as such by the adolescent.

The Hindu and Muslim adolescents seem to come next in their assessment of their family atmosphere. Their Mean scores are not very different from that of the Zoroastrian adolescents, but all these three communities differ very greatly from the Christian community. It is here that one is able to notice marked cultural differences in the communities. Although the Christian community has apparently been, as much, if not more influenced by western culture, as the Zoroastrians, the Hindus and the Muslims, nevertheless the Christians seem to be more closed and traditional as a community. Economically, they are not as well off as the other communities. Many Christians are uneducated, a large majority have received

elementary or only primary school education, and only a small percentage have had the benefit of university education. Moreover, as a religious group they adhere very strictly to their own beliefs and are generally not open to other religions. These factors influence the family atmosphere of the Christian home, which according to the results obtained in the present study, is perceived by the Christian adolescents as less supportive compared to that of the other communities. The western language, dress, music and dancing that the Christians in Bombay imitate is only a superficial acceptance of the western culture. In reality, it is a community which belongs neither to the west nor to the east and is in search of its true identity in the Indian society. Hence there are conflicts created in the minds of the young who ape the west but realise with disappointment that they are not really european in their daily living. There are, however, Christians who have not come very much under the influence of the west. These remain rooted firmly in their own culture but continue, like the others, to be dogmatic in their attitudes towards life.

Again, no significant sex differences were found in the analysis of this variable. The situations presented in the Questionnaire were common to both boys and girls and hence had no possibility of evoking very different responses from the two.

The Analysis of Variance of the Family Adjustment Inventory Scores, as can be seen from Table XXV, shows no significant differences, either in community, sex or in the

interaction between sex and community. The responses to the items were classified as 'Yes' and 'No' and left no scope for finer discriminations. Besides, the items covered general areas of adjustment in the life of the adolescent. Probably these were the reasons why no significant differences were found in the analysis of variance of these scores.

The results of the analysis of variance of the scores on the Dogmatism Scale shown in Table XXVI are very interesting. In this analysis, only community differences were found to be statistically significant. According to the Table, the Christian community seems to be the most dogmatic, followed by the Muslims, the Zoroastrians and finally the Hindus. Thus, Christians and Muslims are more dogmatic than Zoroastrians and Hindus. Dogmatism, as mentioned earlier, is related to personality variables and the latter are very much influenced by one's cultural background. What is even more important to consider in the Indian culture, is that the communities are formed more on the basis of religious beliefs, rather than on mere geographical or socio-economic criteria. Hence, differences in the communities, are differences that are introduced by the religion of the community with all its cultural implications.

As religious groups, the Christians and Muslims are staunch in their adherence to their religious tenets and rather slow in accepting other religions. Christians hold that theirs is the only true religion whereas Muslims used to consider it a virtue to conquer other nations and thus to convert them to

Islamism. Hinduism, on the other hand, with its many cults and sects, cannot help but be more open and flexible. It embraces all these sects and derives its meaning by imbibing the good contained in each one of them. Zoroastrians are even more flexible and open, ready to see the good in other religions and to incorporate it into their own lives. They honour Jesus Christ, Mary, Krishna, Ram, Saibaba, and of course Zoroaster. A picture of these holy men and women holds a prominent place in their homes and most likely in their hearts as well, and their feasts are duly celebrated by them with great devotion.

In India, religion forms an integral part of an individual's life as well as of the life of the community. It moulds his attitudes, values and beliefs, and envelops even the minor details of his daily life. The present study shows that Hindus are the least dogmatic, that is, they are the most open-minded whereas Christians are the most closed-minded. An incidental observation made by the investigator during her visits to the families who participated in the research was that, in general, the Hindus were the most welcoming and showed a lot of trust and cooperation in their attitude. This was shown also by the fact that the largest number of responses to the Questionnaire was received from them, without need for several reminders. This could be mere coincidence and the observation is open to question, but it does indicate that religious attitudes carry over into one's daily life and one's approach to people in general.

It may seem strange that no sex differences were found in Dogmatism. Generally Fathers are supposed to be more dogmatic than Mothers. However, in this Scale, it is not dogmatism in child rearing practices that is measured, but dogmatism in an individual's orientation towards life in general. Probably in matters regarding the upbringing of children and in their family relationships, Fathers are more dogmatic than Mothers, but in their belief-disbelief system, Fathers and Mothers do not seem to be different. As a matter of fact, the Means for both Fathers and Mothers is almost the same.

SECTION IV
ANALYSIS USING PERCENTAGES

This section presents the results of the Open-Ended questions which were classified into significant categories and shown as percentages. It has not been analysed statistically since many subjects did not respond to all the questions. Moreover, its purpose is mainly to throw additional light, if possible, on the main hypotheses of the study.

The 4 Open-ended questions were included into the Adolescents' Questionnaire, merely to give them a chance to express their opinion freely and spontaneously on two subjects - their Parents and their Family. Most of the respondents felt inhibited to express themselves on such a delicate matter as their parents and their families. With a lot of encouragement from the investigator and an assurance to maintain confidentiality on what they would express, they volunteered to do so. Hence the data obtained in this section is not very reliable but serves to indicate some of the feelings adolescents have with regard to their parents and their families.

The data obtained from these 4 questions is analysed in the form of percentages. Two main categories have been made, since the attributes mentioned by the adolescents about their parents and their families were too numerous and overlapping. Under the category "Positive" are included the following traits observed by the adolescents in their Fathers and Mothers,

namely, "kind, understanding, affectionate, appreciative, encouraging, open-minded, humble, fair, firm, honest, self-forgetful, cheerful, hardworking." Under the category "Negative" are included traits like "strict, nagging, authoritarian, disciplinarian, harsh, unsympathetic, irresponsible."

TABLE XXVII
ADOLESCENT BOYS' AND GIRLS' PERCEPTION OF FATHER
AND MOTHER

		<u>Father</u>		<u>Mother</u>	
		<u>Posi-</u> <u>tive</u>	<u>Nega-</u> <u>tive</u>	<u>Posi-</u> <u>tive</u>	<u>Nega-</u> <u>tive</u>
Christians	Boys	86 %	14 %	80 %	20 %
	Girls	80 %	20 %	84 %	16 %
Hindus	Boys	86 %	14 %	88 %	12 %
	Girls	84 %	16 %	80 %	20 %
Zoroastrians	Boys	82 %	18 %	84 %	16 %
	Girls	90 %	10 %	80 %	20 %
Muslims	Boys	80 %	20 %	80 %	20 %
	Girls	88 %	12 %	86 %	14 %

Table XXVII shows that the majority of the adolescents have positive feelings about their parents. Neither sex nor community differences are evident. It seems that there is hardly any discrimination in the responses given. On the whole, the responses appear to be highly biased and unreliable and hence not worth analysing further. Although a quantitative analysis of the data is not useful, nevertheless a qualitative analysis shows that inspite of conflicts with parents, adolescents, on the whole, experience a lot of positive and tender feelings towards them. Loyalty to parents and to the family, however disagreeable they may be is a characteristic of the Indian culture. Whatever may be the difficulties and frustrations experienced by the family, its members would rarely express these to an outsider, as was the case, in the present study. Some of the remarks made by adolescents regarding their parents, which are further evidence of their sense of devotion to family life, are worth quoting here. They are as follows :

" My Father is the very epitome of love and thoughtfulness."

" She is the kind of Mother every married person should be."

" My parents are very understanding and I cannot even wish for better parents."

The responses to the 2 Questions on the Family, have also been categorized as positive and negative attitudes towards the family. The "Positive" category includes opinions such as :

"cheerful, united, cooperative, sharing of joys and sorrows, shared decision-making and consultation." The "Negative" category includes opinion such as : "unhappy, no freedom, working mother, lack of marital harmony, lonely atmosphere, rivalry, superstitious, no feeling of togetherness."

TABLE XXVIII
ADOLESCENT BOYS' AND GIRLS' PERCEPTION OF THEIR FAMILIES

		<u>Positive</u>	<u>Negative</u>
Christians	Boys	84 %	16 %
	Girls	86 %	14 %
Hindus	Boys	82 %	18 %
	Girls	80 %	20 %
Zoroastrians	Boys	80 %	20 %
	Girls	78 %	22 %
Muslims	Boys	72 %	28 %
	Girls	76 %	24 %

The Table above shows that the vast majority of adolescents have positive attitudes towards their families. Not much difference is noticed in the four communities nor between the sexes. As in the case of parents, the responses obtained to these 2 questions on the adolescents' feelings about their families are useful because of the attributes mentioned by the adolescents in their assessment of their families. Peace, love, unity, happiness are of far greater value to them than material comforts. Very few of them have expressed their need for better homes in the material sense of the word, but they definitely feel the need for better homes from the point of view of a happy atmosphere where one feels loved and accepted by the other family members.

Here are some views expressed by adolescents about their families :

" My home and family are the best things in my life. Staying at home and living with family members gives me great comfort and satisfaction."

" My home is a place of love, shelter and security."

" What I like most about my home are my parents, brothers and sisters."

CONCLUSION

An overview of the results shows that there is no dearth of research on parent-child relationships in the west. However, in India research is comparatively little in this field. Although developmental theories are conclusive about the influence of parental attitudes on the development of the child, nevertheless it is to be seen how this healthy influence is translated culture wise. Interpersonal communication between parents and children is an area that would definitely have a cultural bias, though this may not be so strong in the case of general parental attitudes. The basic attitudes needed for the healthy personality development of the child remain the same in all cultures, but are manifested differently in different cultures. In the West, children especially at the adolescent stage are more independent and the communication pattern between them and their parents is more direct, that is, person to person. In India traditional values influence the pattern of communication. Direct communication is considered disrespectful in the Indian culture. Love for parents is shown by respecting them for their age and experience and their role as parents. The last word in the dialogue, if there is one, is usually given to them, out of a respectful love for them. They are the ones who have brought up the children and they are considered to represent God for the child. Hence what is considered as growth promoting communication and supportive family atmosphere in terms of a western culture would not be applicable to the Indian culture.

The Questionnaires used in the present study have taken care to attend to this difference by modifying some items and the parents who took part in the pilot studies have helped greatly in this. Thus for example, empathy is an important attitude to have in interpersonal communication but the empathic parent in India is bound to express his helpfulness towards the child by giving him advice as well. It is expected in the Indian family that the parent advises his child on all matters, although in the case of democratic parents, the final choice is left to the adolescent to take the advice or leave it.

All the results discussed above show that in this country we may apply the theoretical principles that have grown through years of research in the field of parent-child relationships, but we must remember that these principles have to be translated into Indian terms in the details of day to day living. The adolescents in this study were city bred and influenced considerably by western culture. Nevertheless at the core of their family life they were still Indian and exhibited the values that they had imbibed from their community and their family. Many parents too, showed that they were influenced by the western culture and way of life, as was manifested in the style of their houses, the gadgets they used in the home, the dress they wore, and the music they listened to. But at heart and in most of their habits at home, and certainly in their way of thinking, they showed themselves to be, not only Indian, but also indicated the community to which they belonged.