

## Chapter Three

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## C H A P T E R - 3

### PROBLEM AND METHODOLOGY

C O N T E N T S

- 3.1 INTRODUCTION
- 3.2 THE PROBLEM AND THE AIM OF THE STUDY
- 3.3 VARIABLES
- 3.4 HYPOTHESES FORMULATED
- 3.5 CONSTRUCTION OF THE TOOL
- 3.6 DESCRIPTIONS OF THE AREAS
- 3.7 DESIGN AND PROCEDURE FOR DATA COLLECTION
- 3.8 STATISTICAL ANALYSIS

3.1 INTRODUCTION :

Intergenerational difference has been the most promising and encouraging field for social psychology. Researchers in social sciences have been focussing their attention on investigating more closely in the oft-vaded area of attitudes, beliefs, opinions, values and ideology, all of which influence to a greater extent the various phases of human behaviour and personality and consequently shaping the social, political or religious life of individuals and groups interacting with one another. Besides, a number of other social, educational and demographic variables also play their role in the outcome of complex human behaviour which is not simply a function of reactions to immediate stimuli. Because of complexity of interacting and intervening variables, the consequent behaviour happens to be the least expected, especially in social life. For example, it is expected that the youngsters, the less educated, those in lower strata of society and members of the weaker sex prove to be more prone to suggestions, more conservative, more superstitious and more easily or quickly form or change opinions or beliefs i.e., less stable in their attitudes, beliefs, opinions or values. And yet it has been now-a-days observed from some research studies or in day-to-day life experience that the young defy, more, women are more resistant to persuasion and change, and strangely the highly educated persons in higher strata of society turn out to entertain more superstitious beliefs

and practices and are easily carried away by miracles of so-called saints, Sadhus and Fakirs. There has also been a hue and cry now-a-days among the elders that the youngsters are going astray. This reflects indirectly the role of generation gap, besides other factors influencing perceptions, generating attitudes, beliefs and values and life styles.

The present study proposed herewith has been undertaken with a view to examining more closely and specifically the role of some of the more important and currently controversial variables, viz. caste, residence, sex and generation gap in the formation of some personal (superstitious) beliefs and attitudes towards some social issues and values among individuals, who have been proposed to be studied by using more refined design and statistical techniques. The importance of such a useful study in understanding human behaviour needs no mention. The impact of such research work in developing a new outlook and in interpretation of social life is immense, with significant implications for other aspects of dealings in the family, community and political, religious and moral and social life.

In this chapter attempt has been made to define specifically the problem of the present study, its aim and objectives, specific hypotheses formulated and issues of methodology.

### 3.2 THE PROBLEM AND THE AIM OF THE STUDY :

The main problem as indicated in the title for the present investigation runs thus, "A comparative study of inter-generational difference with respect to some personal beliefs, social attitudes and values prevalent among individual of varied castes, sex, and residence," In other words, the present study has been planned with the specific aim to investigate mainly the influence or the effect of generation gap on some social attitudes and personal beliefs, superstitious beliefs and values among the individuals belonging to varied residence, sex and castes or communities. More specifically, the dependent variables studied are :

1. Religion
2. Child Rearing Practices
3. Values
4. Family Planning
5. Status of Women in the society
6. Social Customs and Traditions
7. Fashion
8. Relationship between Young and Old
9. Types or Structure of the Family
- 10 Marriage
- 11 Social Beliefs or Attitudes
- 12 Caste Systems
- 13 Sex and Sex Education.

All these have been investigated through an opinion-naire or questionnaire, mainly as a function of or related to Generation gap, the inclusion of respondents of both sexes from different families of varied castes to enabled the researcher to research also the sex differences as well as caste and residence differences. Samples for the study were randomly selected from various families and school or colleges - adolescent boys and girls (of age level 15-20), parents (of age level 35 - 45) and grand parents (of age level 60 and above). Both literate as well as illiterate, from the same family as far as possible, otherwise of different families, but of the same age range.

### 3.3 VARIABLE STUDIED :

The following types of variables have been studied in the present investigation.

#### (A) Independent Variables manipulated :

##### (a) Generation Gap at three levels of generation viz.

- (i) First generation of school and college students, adolescent Boys and Girls of 15 to 20 years of age.
- (ii) Second generation of parents (father and mother) of 35 to 45 years of age and
- (iii) Third generation of grandparents (grand father and grand mother) of 60 and above years of age.

- (b) Sex :
  - (i) males, and
  - (ii) Females in each of the above groups.
- (c) Caste at two levels :
  - (i) Upper caste of Brahmin, Bania, Patel and so on, and
  - (ii) Backward or lower caste as specified in the list of Bakshipanch. (Appendix - ~~I~~ ).
- (d) Residence area at two levels :
  - (i) Rural area and
  - (ii) Urban area.
- (B) Dependent variables observed or measured (scores) :
  - (a) Social beliefs on issues mentioned above.
  - (b) Attitudes towards family issues enumerated above.
  - (c) Personal superstitious beliefs noted above, and
  - (d) Values as stated above.
- (C) Other extraneous variables have been controlled through matching or randomizing subjects as far as possible.

### 3.4 HYPOTHESES FORMULATED :

On the basis of the variables under study, the following hypotheses were formulated :

- (a) Individuals will differ in their social beliefs, attitudes and values, and more so as a result of the varied factors under study.



- (b) The three generations are expected to differ significantly in their beliefs, attitudes and values under study. It is expected that the younger adolescent group is expected to be more reformist, modern and adjustable or changing in their beliefs, the parental group is supposed to be in between the two : and the grand-parent group would be most conservative, rigid and traditional.
- (c) There are likely to be sex differences in social beliefs. Males are supposed to have a more progressive outlook than females.
- (d) There are likely to be caste differences in social beliefs, the upper caste members are expected to be more reformist than members of the backward caste.
- (e) Finally the residential area of the subjects would play an important role in the formation of social beliefs, it is expected that the urban group would be more reformist and susceptible to change in their social beliefs than the rural groups.
- (f) It is most likely that, besides the significant differences in the main effects of the above four variables, there would be significant interaction between two or more of these variables under study.

### 3.5 CONSTRUCTION OF THE TOOL :

A questionnaire consisting of thirteen areas of attitudes with twelve statements in each of the areas was specially designed keeping in mind the factors to be considered for data collection objectively. The descriptions of areas are given later on in this chapter. Twenty five statements were prepared for each of the twelve areas. These statements were based on literature, expert opinions, and personal experiences. These twenty five statements were then given to a group of ten competent experts with instructions to state whether the items belonged to the pertinent areas. They were also asked to judge the relevance of the items using a three point scale ranging from most relevant to less or least relevant.

Based on the opinion of the experts twelve best items were picked up with the help of guiding teacher. The items thus had face validity. In order to ascertain reliability a group of seventy respondents was given the questionnaire twice with an interval of fifteen days between two administrations. The correlations between the two sets of scores thus obtained were computed. These correlations are shown below.

Table below showing areawise Test-retest correlations.

	Areas	r
1)	Religion.....	.73
2)	Child rearing practices.....	.71
3)	Values.....	.69
4)	Family planning.....	.73
5)	Status of Women in the Society.....	.62
6)	Social Customs and Traditions.....	.59
7)	Fashion.....	.54
8)	Relationship between young and old.....	.64
9)	Types or Structures of the Family.....	.49
10)	Marriage.....	.51
11)	Social Beliefs or Attitudes.....	.55
12)	Caste Systems.....	.52
13)	Sex and Sex Education.....	.54

It could be seen from the table that the correlation coefficients were positive and quite high. The correlations ranged from .49 to .73. Thus questionnaire was considered to be both valid and reliable.

It was stated above that the questionnaire consisted of thirteen areas with twelve items in each area. The total number of items was one hundred and fifty six. Of these items seventy eight were worded positive and the remaining seventy eight were worded negatively. This was done to prevent any systematic response bias. The position and negative items were distributed in each area. The scoring in case of negative items was reverse. The higher

Total score based on summation of the scores of respective items indicated modernism, progressivism or individualistic bent of mind. Separate scores were obtained for the groups of respondents based on the main variables.

In other words the responses showing progressive outlook were scored as 5 4 3 2 1 to SA of U D & SD respectively, and responses SA, A, U D, SD showing conservative outlook in terms of agreement were scored as 1 2 3 4 and 5 to SA A UD & SD.

### 3.6 DESCRIPTIONS OF THE AREAS :

#### RELIGION:

Religion is mainly concerned with the relationship between man and man and between man and God. It mainly concerned with the problem of moralisation and spiritualisation of man. It attempts to harmonic various individual desires with social demands. There was time when religion was a great social force and it exercised a great social control in various societies. Unfortunately, the religion tends to be sectarian and denominational and because of this it become a source of conflict and bloodshed between man & man and between generation & generation.

Indian are very religious minded, having their fullest faith in God. They feel that to live peaceful life, one

should be blessed by God and so they keep on doing religious rituals. But psychology of religion say that the word 'religious' stand for at least two distinguishable things (1) Behaviour as actually observable and (2) experience, which may or may not issue in behaviour which is observable. Religion is predominantly observable behaviour finds expressions in the course of development in such things as ceremony, rituals and conventional observances, Religious as experience has to do with the individual as such, as may be confined to an inner life of which no outsider has any direct knowledge.

Emile Durkheim define religion, "A religion is a united system of beliefs and practice relative to scared things, that is to say, things set apart and forbidden belief and practise which unite into one single moral community called a church, all those who adhere to them".

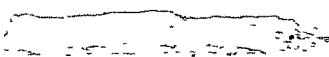
Kant defines religion as "a knowledge of absolute dependance".

Hegal has define religion as, " the knowledge possessed by the finite mind in its nature as absolute mind."

#### SEX AND SEX EDUCATION:

The term sex and sexuality are often used interchangeably. The term sex generally refer to the genertial functions; sexuality refers to the quality of maleness or femaleness prevading the whole personality. Education prepared one for life. Sex education should be mendatory

in these times is crystal clear. Understanding sex makes it plain that the absence of genital sex is far less consequential than the absence of love. Understanding sex prevents its gross exaggeration in married love, at in ~~prevents~~ sex from domination the loving relationship so istal to the celibals. The ~~easy~~ decision that sex education is essential does nothing to make it possible, let alone effective. Sex plays such a role in the evolution of man and his responsible behaviour that it is for better ignored than thought badly. It seems a simple thing to have parents instruct their children in what are simplisti- cally called 'the fact of life' and few question that it is primarily their job to do so. However, even when the facts can be agreed upon, few parents have the understanding, the teaching know how and even the basic termonology of sex required for the job. Teaching sex involves much more than anatomy, physiology and biology. It involves the psycho- logical, emotional and spiritual dimensions of men as well. The present back-lash against sex education comes from the disastrous social and psychological consequences of sexual permissiveness attributed rightly and wrongly to inadequate sex-education.



CHILD REARING PRACTICE

Not everyone who has children follows the conventional middle-class pattern. Married and living with their kids in their own home. Some differ by default - because poverty, divorce or other adversity makes such goals unattainable. Others differ by design - because they believe that the prevailing values and practices of conventional middle-class life are flawed. Maternal care of the infant represents the first opportunity for transmitting culture to the next generation. As a result of subtle variations in attachment and nurturance, parental control of motility and both bowel and bladder, culturally defined restrictions on the availability of family members as sexual partners, and the active teaching of survival skills, young children are provided with rather complete mental guides to their culture. These guides include preferred models of relating to others, acceptable means for attaining gratification of basic needs, schemata for conceiving of self and others, and structures for processing cognitions. Such early childhood socialization is possible largely as a result of young children's dependence on their parents, who can withhold their love and support when the children fail to conform to their socialization.

Freud's thinking is not in behavioristic terms but in mentalistic terms. For him, experiences in the family lead to such outcomes as anxiety, love, and hate. The following quotations of the Freud quoted by Symonds in his book, "The psychology of Parent - Child relationships".

"I have found that those persons who consider themselves preferred or favoured by their mothers manifest in life that confidence in themselves, and that unshakable optimism, which often seem heroic, and not intrequently complete actual success."

"Of course too much parental tenderness becomes harmful because it accelerates the sexual maturity, and also because it 'spoils' the child and makes it unfit to temporarily renounce love or be satisfied with a smaller amount of love in later life. One of the surest premonitions of later nervousness is the fact that the child shows itself insatiable in its demands for parental tenderness; on the other hand, neuropathic parents, who usually display a boundless tenderness often with their caressing awaken in the child a disposition for neurotic diseases. This example at least shows that neuropathic parents have nearer ways than inheritance by which they can transfer their disturbances to their children."



CASTE SYSTEM:

Traditional India has long been considered a closed, caste system. The caste order of India before modernization was complex arrangement of thousands of groupings, governed by rules of descent and marriage, occupation, ritual, and ideas about purity and pollution. Especially in southern India, there were restrictions on touching, approaching, or even seeing an individual of lowest caste. If higher-caste individual did so. They would be polluted and would have to undergo purification. The lowest groupings (so-called untouchables) were excluded from temples and schools used by higher-caste groupings and were obliged to use separate paths and wells and to live in isolated villages (Leach, 1960; Srinivas, 1962; 1966; Silverberg, 1968).

The Caste order in India has been put under stress by the forces of modernization. Public transportation, urbanization, and industrialization have broken down many caste rules and interfered with adherence to residential and food-taboos. In 1949 the Indian government declared untouchability illegal, but the reforms engendered resistance and deep bitterness, which may have contributed to the assassination of Mahatma Gandhi. Although some caste practices are under strong pressure, the system persists in altered form throughout Indian **society**.

Although many traditional occupations are linked to castes, the castes are not strictly occupational categories. Certain castes have a right to engaged in certain occupations if they wish to do so, and some occupations, such as agriculture, trade, and military service, are open to all castes.

#### VALUES:

The modern world is a bewildering place for both the child and the adult. Social psychologists and sociologists are of opinion that only a matured value system can keep the modern individuals from being lost in the complexes, confusions and relativism of the world around them. The concept of value, its structure and functions thus occupy a central position, in the behavioural studies of social scientists. Value is accepted as a potential factor in governing human behaviour, as has been expressed in the definition, like that of Woodruff (1952)," A value is any object, condition or activity which the individual feels has an effect on his well being."

Many findings show that there is a systematic relations between values and attitudes and between values and behaviour. We may reasonably expect to find many differences associated with sex, since there is a great deal of evidence to suggest that society socializes men and women to play their sex-roles very differently. Men, for example, are conditioned to place a higher values on

love, affiliation, and the family. Values show significant age differences. The general impression gained from an inspection of the data is one of continuous value change from early adolescence through old age with the presence of several generation gaps rather than just one.

Values are peculiar to individual consciousness, experience and socialization. There are difference in individual mental set up and temperaments due to which values appreciation and experience become different social conditioning factor such as the interest and bias of economic class, social habits, education and religion also influence valuation.

#### SOCIAL BELIEFS OR ATTITUDES:

If we are to predict behaviour of people over extended periods of time or if we are to control the actions of people we must also know the development of belief. There are various forces that determine the development of beliefs, cultural factors, functional factors and their relationship to the cultural factor.

The effect of cultural influences on the formation of beliefs is indirect, complex and limited by the needs and demands of the individual. The term belief will be used in a generic sense to include knowledge, opinions and faith. Beliefs many differ from person to person. A great many of the beliefs held by people are in error simply because the people are not sufficiently well informed.

Superstition beliefs are those which (a) have been demonstrated to be a variance with the objective facts, (b) are likely to be shared among many members of a society and (c) frequently involve a disposition to ascribe phenomena that admit of a natural explanation to such occult or supernatural causes as "fate", "luck" and the "devil". Superstitions are erroneous beliefs such beliefs are not unique. Superstitions admit of the same description and the same explanation as all other type of beliefs knowledge, faith, opinion. That they are set off by a special name is largely the result of the viewing of them by an external observer. As such they may be useful for some sociological analysis.

Superstitions are stable, enduring, cognitive, organizations internally consistent and logical in the sense that they are constructed of a set of perceived "facts". These erroneous types of beliefs present specially important social problems because they do differ so widely from the realities of the situation and thus may eventuate in behaviour inimical to the rest of society.

Beliefs are the ends of motivational, perceptual and learning processes. A belief is an enduring organization of perceptions and cognitions about some aspect of the individual world. A belief is a pattern of meanings of a thing it is the totality of the individuals cognition about the thing.

FAMILY PLANNING

The population of the world has crossed the 5 billion mark on July 11, 1987. In developing countries, as the experience all over the world reveals, rapid population growth unless well planned and regulated threatens national development goals. Family planning contributes significantly to the advancement of social and economic development of a society. Population growth is a global problem. In India, the problem assumes greater importance because the country is poor and still in a developing stage. The fruits of development get shared by greater number of people with time. All over the world, steps are being taken to correct or curb the growth of population. In India family planning programme has been taken up on a national basis by the Government to control the population. In India people are bound by tradition, ignorance, poverty and un-employment/under-employment. The social and religious customs are such that a couple wants to have atleast one or two sons. It is therefore, very difficult for any government to bring change in the attitude and practices of people concerning family norms in a short time.

Family planning programme is a measure of family welfare and not of mere birth control. It holds a promise to lift the nation out of appalling poverty and misery and to provide each and every family with a higher level of living and a better status in society. Its success, however, depends upon the active cooperation and support the people and their organisations extend to the Government in its

implementation in the shortest possible time. The role of women and women's organisations here becomes of crucial importance, as it is they who are vitally affected and stand to gain most.

Family planning programmes to be effective require changes in social habits, customs and traditions. The institutions of child labour and child marriage must be abolished through voluntary efforts, backed by legal sanction.

Family planning in India is still somewhat of a new creed. This is because a small family is not entirely a question of numbers; it carries with it a particular way of life which includes the diminishing of the authority of the wider kin-group with a corresponding increase in authority of the immediate parents; emancipation of women from the drudgery of childbearing accompanied very often with their social employment and consequent financial independence, and greater scope for companionship on an equal basis between man and wife. -However, the "newness" of family planning to India is apparent when we consider the crucial difference in birth-control policy between Western Europe of the Industrial Revolution and India of today.

### STATUS OF WOMEN IN THE SOCIETY

According to Fourier, the story of women's position would be vital because it would indicate the trend of social change as a whole. Some of the important and closely integrated components of women's position are : ideology, role in the family, role in society, economic role, sphere of activity and sphere of forbidden activity, etc. (cf. Sullerot, 1971, p. 15).

Women, according to Hindu philosophy is a Sahadharmini. In our traditional society the concept of women role and status in the family and in the society was fixed and rigid. They believed that the girl never belongs to the family. There was not her own identity. To her any kind of needs, she has to depend only on her husband. She has not to have any individual initiative or ambition, and must remain like slave of her husband, son or father. The cultural conditioning and socialization pattern, custom, rituals, and traditions in India have been such that a woman is developed into a voiceless and personality less person who is ideally ascribed a bundle of duties and responsibilities and almost no privileges (cf. Kapur, 1972d, pp. 22-6).

Due to modernization and industrialization and increasing communication medias, and come into contact with western culture the outlook of the society towards position of woman has undergone considerable change. Today in India it is common that number of women has been increasing in responsible services. All most in all kind of job women.

are employed. Men monopoly have been broken down. Now she has more voice in the family matters and more privileges with regard to her own earned money than she had when she was not earning. Today she enjoys equal rights and status in comparison with men. Yet in certain places in India the status of women is not very much changed, and the husband continued to enjoy the authoritarian status in the family.

Hobhouse has rightly pointed out in his *Morals in Evaluation*, "the education of women and their position in society are a sure index of the advancement of society."



SOCIAL CUSTOMS OR TRADITIONS

Society maintains its unity and continuity through time because past generations transmit their habits to the succeeding generations, and habits make social stability possible. In other words, society maintains its continuity because of tradition. Tradition comprises of customs, folk-ways, conventions, laws, morals, etc. It also contains the sum of knowledge and beliefs. Biological heredity determines our body-structure and our reflex and motivational patterns of action, thereby enabling us to deal effectively with situations without having to reason about each step. In a similar way traditions mould our habits from childhood, predetermine our behaviour, maintain continuity of social pattern and transmit our achievements to posterity. Even in animals, there is an element of tradition, e.g., in the case of a typical oriole song. Among human beings, tradition is definitely the additional way in which the race operates on the individual. Modes of action which proved to be beneficial in the past are transmitted to us and thereby we are spread the trouble of re-learning them by the 'costly process of trial and error'.

The importance and function of tradition is very great. It is a conservative force. The prestige of the past makes acceptance of new ideas and inventions difficult. Its absence makes for mental and even physical instability. Traditionless people are without any link

with men who lived before them. Their memory does not go beyond the immediate past. They imitate or borrow rather than develop from within and therefore have no distinctive culture. They receive ready-made ideas rather than make efforts to solve their problems, and therefore, they grow but do not mature. All that they know lies on the surface of their being; their soul is outside them. In the absence of tradition they lack confidence and method. They have no feeling of continuity, no width, no depth.

An individual adopts some of conduct simply because they are universal, and he has a desire to conform to what all people do. These are known as conventions. In the case of some conventions, however, their violation arouses a strong social disapproval and thus they have a compelling power over us. These are called customs. On the whole conventions, being more superficial or formal are less rational than customs. In other words, 'custom involves a rule or norm'., a notion of 'right and wrong,' 'proper and improper.' It has an obligatory character. So great is the power of custom that Shakespeare called it 'a tyrant'.

### 3. FASHIONS:

Fashion is also an example of collective action and has much in common with crowd behaviour. " Fashion may be defined as the current or prevailing usage, made, manner or characteristic expression, presentation or conception of those particular cultural traits which custom itself allows to change." (3.411). Custom may be looked upon as a stable and persistent phase of social behaviour. Fashion is a variation that is permissible within limits of custom. There are fashions in arts and several other areas of man's activity and life. In the olden times as well as in the modern fashions spread and change very slowly in rural areas by personal contact. In the big cities with modern rapid means of communication and transportation quick changes in fashion are brought about. Fashions are highly temporary but some times they may become permanent. For example the women of South India were using sarees which were 9 yards long till about the 1930s. Since then there was a gradual change so that today we find that women all over the country use a six yard saree or even five and a half yards. This has now become more or less a stable feature of the women's dress. Similarly, there are also changes in fashion about buildings. There are also changes in fashion about language. Reference may be made to the change in fashions with respect to ornaments. A few years back men as well as women of India were very fond of gold ornaments. In the recent years we find that man have practically given up gold ornaments and women use very simple jewellery. If a woman decks herself with a lot of jewellery today she will become an object of ridicule.

RELATIONSHIP BETWEEN YOUNG AND OLD

In our traditional family system, young people were required to give respect and obey instructions given by parents and other elderly persons in the family. It was the duty and responsibility of sons to look after the old parents and to provide them all facilities for their living. Gradually there was shift in role and relationships. With the advancement of education and technology the pattern of interactions within the family set up, changed considerably. The youth has started to think that the old as out of date, old fashioned, conservative and lacking in understanding. The son complains that his father cannot "understand" him. On the other side the older generation feels that the young is lacking in respect and radical in outlook, which is bound to mismanage the affairs of the world.

No less important to adolescents, are their changing relationships with their parents. It is the time of breaking away from home, of trying to stand independently, of temporarily leaning on one's gang or club or seniority as they rely less on their parents and still hesitate to stand alone. Vacillating both in their desire and capacity to be independent, many of them behave in an awkward graceless fashion. Realizing that it is imperative that they learn to be independent, but apparently unaware of how dependent they are on one another and how essential co-operation is, neither they (nor their parents) behave in a consistent or pleasant manner. Often those who

depreciate their parents are almost cruel to them; are the insecure ones, who find the leaving their parents to be the most difficult. It is as though only by denying how important their parents are to them, they can bear and try to tear away. It can be a trying time for them - and equally very anxious, insecure, possessive parents, who both fear to cling to them.

Rebellion is so common and what lies behind it is so important that we must say a word in praise of this unpleasant phenomenon, this awkward nasty behaviour of young people who find at this stage in the transition from utter dependence to independence to be so difficult. We all should remind ourselves that conformity and dependency, though less apt to disturb the peace, may in reality promise only unhappiness and ineffectiveness for the days of adulthood which lie ahead.

Realizing that these people are growing up and how have such matters as sex and acquiring recognition and independence very much on their minds, an adult's handling of, and relationship to, them will be very different from what it used to be. They are no longer just little people, to be scolded, to be told, to be protected. Now they are old enough, increasingly to be encouraged, to have opinions, to take responsibility, to make decisions. Having produced children, now we need to show confidence in them if we are really to help them to become men and women. The Irish have a wise saying : Praise youth and it will prosper.

TYPES OR STRUCTURE OF THE FAMILY

A family is a kin-based comparative unit. Value long associated with family life in society - parent union, family loyalty, paternal authority, motherhood - are losing their traditional meaning. The dominant family forms are criticized for failing to meet people's deep personal needs, and even the necessity for families is sometimes challenged.

The family has lost many of its former functions. In earlier times the family was a way of life. As a unit of production, it had a strong claim on its members and was closely linked to other institutions and to the community. The modern family is less closely tied to other institutions. Relationships among family members are not as clearly defined as they were a century ago.

The term family structure makes most people think immediately of the "typical" American or nuclear family. The typical nuclear family, sometimes called the conjugal family, consists of a married couple and their dependent children - that is, two generations. It is the prevalent family type in industrial urban society, its flexibility and mobility. Some sociologists, such as Talcott Parsons, have suggested that urban families are structurally isolated from kin. To say that the nuclear family is the predominant family form in urban settings is not to say that it is the sole one. Family structure, of course,

varies cross-culturally, and extended kin relations clearly still do exist in urban areas. They are not as elaborate or extensive as in the past, but they are there.

Nonetheless urban families, while not total isolated from the influences of parents and kin, tend to be socially, emotionally, and economically more on their own than the members of the extended families. The average family is smaller than it has been at any time in the recorded past, partly because it consists of only two generations - parents and children - and partly because of lower birth-rates.

A more complex type of family structure than the nuclear form is the extended family - sometimes referred to as the traditional family. Extended families contain a nuclear core, to which are added additional family members and kin. Sometimes they extend largely, including brothers, sisters, and even cousins. Sometimes they extend generationally, including not only parents and children but also grandparents and perhaps uncles and aunts. Through most of history, this - the extended family - has been the usual family form. Just as the nuclear family is associated with modern urban life; the extended family has been most typical in agrarian societies. The extended family represented an effective division of labour in an agrarian world. While nuclear families are expected to be economically self-sufficient, the extended family shared

responsibilities and rewards. The industrial and technological revolutions that came with urbanization severely transformed the traditional family structure by moving its functions outside the home.

There is a general consensus that the family, over the past century or so, has been losing importance as the core of society's economic, political, religious, and educational life.



MARRIAGE

Marriage has always had such an abiding impact on the lives of men and women that the approach to and attitude towards this institution can easily serve as an index to the present as well future trends in marriage and marital relationship in a particular society. Marriage was a well established institution in India. Right from Rig Vedic age marriage was obligatory for both man and woman.

According to Hindu Philosophy, marriage is a Sanskar and as such it is a sacrament and a religious bond which cannot be broken under any circumstances. Ideally it aims not only at the individual's biological, emotional, social and spiritual fulfilment, development but also thorough union with a person of the opposite sex, and through it, of the society and mankind. Marriage was considered necessary for the complete fulfilment of the purpose of life of men and women without which it was believed that they could not achieve Moksha. Later it continued to be considered necessary, primarily because of tradition and culture, and for women also, because of their complete economic dependence on men.

With an increase in their education and newly acquire freedom, attitude towards marriage, love marriage, and inter-caste marriages, have been changed. In recent years, individuals have questioned the necessity of marriage and its role in family life.

There was a time in Indian society, when the word "Marriage" automatically meant "arranged marriage". The girl and boy have more or less the same cultural and religious background. In an arranged marriage, the parents of both, the girls and boy usually make elaborate enquiries about each others family background, economic position etc. With changing times the concept has changed from 'arranged' to 'love marriage' and later inter-caste marriages also started taking place in Indian society. No history relating to such development is available. It can yet be said that with the breaking of joint family and coming up of nuclear family, individual started entertaining the feeling of independence to take his own decisions.

To keep married life stable Swami Vivekanandji has very rightly said "We are all the lamps our life, constituting the flame of lamp. When the supply of oxygen is cutt off the lamp goes out. Therefore, the best we can do to keep our lamp of life stable, is to maintain our Life's Lamp always clean".

### 3.7 DESIGN AND PROCEDURE FOR DATA COLLECTION :

#### (i) DESIGN:

The present study attempted to examining the effect of four independent variables, that is generation gap at three levels (Ist generation of adolescent boys and girls age level of 15 to 20 years, IInd generation of parents of 35 to 45 years of age, and IIIrd generation of grandparents of 60 years and above). Sex at two levels (males and females in each of the above groups), Caste at two levels (upper caste and lower caste), and residence at two levels (rural and urban areas) on social beliefs, social attitudes towards family issues, personal superstitious beliefs and values. In order to study the role of the above four independent variables a (3 x 2 x 2 x 2) factorial design was used and thereby their main as well as interaction effects were examined.

Table No :-

FACTORIAL EXPERIMENTAL DESIGN (3X2X2X2).  
(G X S X C X R) : Generation X Sex X Caste X Residence.

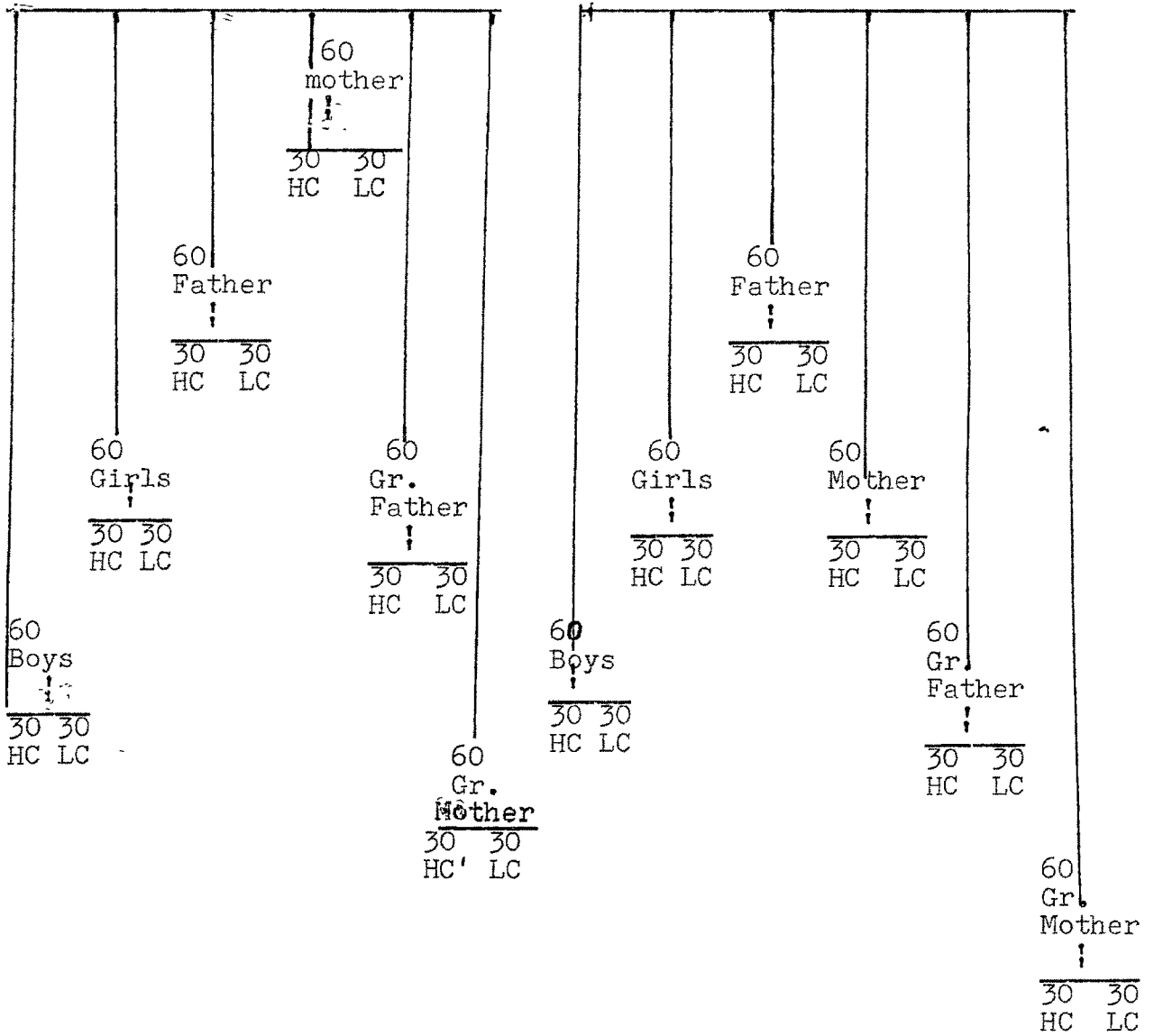
G <sub>1</sub>												G <sub>2</sub>												G <sub>3</sub>											
S <sub>1</sub>				S <sub>2</sub>				S <sub>1</sub>				S <sub>2</sub>				S <sub>1</sub>				S <sub>2</sub>				S <sub>1</sub>				S <sub>2</sub>							

(ii) SAMPLES:

In each of the above 24 sub-groups formed by the cells of the (3 x 2 x 2 x 2) factorial design. 30 subjects (n) were used, thus totaling the whole sample to  $24 \times 30 = 720$  subjects. The subjects came from different schools/colleges and community. For this purpose, adolescent boys and girls (age level of 15 to 20 years), parents (age level of 35 to 45 years) and grandparents (age level of 60 and above) from the community in general was widely sampled to get the required number of subjects for the present study. The table below shows the details of sampling.

360 Rural

360 Urban



(iii) PROCEDURE FOR DATA COLLECTION :

As noted above, a social Attitude questionnaire along with background information was administered in small groups in case of school/college students, and individually in case of parents and grand-parents. For that a through survey of the various Talukas of Baroda District was done and finally four Talukas viz., Dabhoi, Karjan, Padra and Sankheda were selected. The same procedure was adopted for data collection in Urban areas. The investigator had done a through survey of different zones in Baroda city by visiting many places, and also by obtaining information from various sources. Randomization procedure was followed in drawing various samples according to variables involved in the study.

Respondents belonged to three different age groups (Ist group of adolescent boys and girls (age level of 15 to 20 years), IIInd group of parents (age level of 35 to 45 years) and IIIrd group of grandparents (age level of 60 and above) from the community in general was widely and randomly sampled to get the required number of subjects. Randomization was involved within each of the four main variables. While drawing samples as per the requirements of the factorial design, all possible combinations based on the four main variables were kept in mind. The respondents were given specific instructions regarding how to fill up the form. The questionnaire which was distributed to the respondents was collected after some time. Thus, the final

sample of the present study comprised of 720 adolescent boys and girls, parents and grandparents of Baroda city and district. The school students belonged to XIth and XIIth standards of Gujarati medium of both general and science streams of the Urban area as well as rural area. The college students belonged to the first year of the three different faculties i.e. Arts, Commerce, and Science of both the urban and rural areas.

The table below depicts the total sample distribution of the present study.

Table No.:

	<u>Adolescents</u>		<u>Parents</u>		<u>Grandparents</u>	
	Male	Female	Male	Female	Male	Female
H.R.	30	30	30	30	30	30
L.R.	30	30	30	30	30	30
H.U.	30	30	30	30	30	30
L.U.	30	30	30	30	30	30



### 3.8 STATISCTICAL ANALYSIS :

Responses on different beliefs and values etc.; of 720 subjects forming a (3 x 2 x 2 x 2) factorial design was scored as per procedure and analysed by the statistical technique of Analysis of Variance to study the main and interaction effects of the four main variables viz. 1) generation gap 2) sex 3) caste and 4) residence. Gap-test, called Least Significant Difference (LSD) test and F-test were used.

All these results are finally presented in the appropriate tables and graphs and are discussed in the next chapter of the thesis.