

# Attitude of Parents Towards Female Child

BY

Anuradha devi gerra

A THESIS SUBMITTED TO THE BHARATHIAR UNIVERSITY,  
COIMBATORE, IN PARTIAL FULFILMENT OF THE  
REQUIREMENTS FOR THE DEGREE OF  
MASTER OF SCIENCE

**MAY - 1988**

## Acknowledgement

## ACKNOWLEDGEMENT

The investigator deems it a great privilege to open her sincere thanks, deep sense of gratitude to Mrs. R. Amirthagowri, M.Sc., Dip.Ed.M.Phil., Assistant Professor in Child Development And Family Relations, Sri Avinashilingam Home Science College for Women, Coimbatore for the patience, constant guidance, encouragement, careful assistance and valuable and stimulating suggestions given throughout the study.

The investigator takes this opportunity to express her thanks to Dr. (Mrs) Rajammal P. Devadas, M.A., M.Sc., Ph.D. (Ohio State), D.Sc. (Madras), Director and Dean of Post-graduate studies and to Dr. (Mrs) N. Jaya, M.Sc., Ph.D. (Madras), Professor in Child Development and Family Relations, Sri Avinashilingam Home Science College for Women, Coimbatore, for helping in selecting the topic.

She extends her sincere thanks to Dr. (Mrs) Lakshmi Shanta Rajagopal, M.S. (Tennessee) Ph.D. (Madras) Principal, Sri Avinashilingam Home Science College for Women, Coimbatore, for permitting her to conduct the study.

The investigator expresses her deep sense of gratitude to Dr. R. Balakrishnan, M.A., M.Phil., DGEC., Ph.D. Professor, Department of Psychology, P.S.G. College of Arts and Sciences,

for his help extended in preparing the tool for the study. She also likes to express her thanks to Miss. Padmavathi.P for her help with regard to statistical analysis.

She extends her gratitude to the parents who co-operated in all the ways to conduct the study.

She also wishes to express her deep sense of gratitude to her parents and family members for their help and co-operation in making the study possible.

## LIST OF CONTENTS

CHAPTER	PAGE
LIST OF TABLES	
LIST OF FIGURES	
LIST OF APPENDICES	
I INTRODUCTION	1-9
II REVIEW OF LITERATURE	10-35
A. Meaning and definition of attitude	10-12
B. Status of women in the past and present	12-18
C. Areas of discrimination showed by parents towards female child	19-27
D. Reasons for differential treatment of female child by parents.	27-31
E. Factors influencing the changing attitudes of parents about female child	31-35
III METHODOLOGY	36-39
A. Selection of the area	36
B. Selection of the sample	37
C. Selection of the tool	38
D. Collection of the data and	39
E. Analysis of the data	39

<b>CHAPTER</b>	<b>PAGE</b>
<b>IV RESULTS AND DISCUSSION</b>	40-106
A. Opinion about a daughter	40-46
B. Bringing up of a daughter	46-51
C. Education of a daughter	51-60
D. Friends of a daughter	61-66
E. Participation of the daughter in household	66-70
	work
F. Employment of the daughter	70-80
G. Marriage of the daughter and	80-99
H. Property share for the daughter	99-106
<b>V SUMMARY AND CONCLUSION</b>	107-116
<b>BIBLIOGRAPHY</b>	117-125
<b>APPENDICES</b>	

## LIST OF TABLES

TABLE		PAGE
I	PARENTS' PREFERENCE FOR THE SEX OF THE FIRST-BORN CHILD	41
II	OPINION ABOUT PARENTS WHO ARE HAVING ALL FEMALE CHILDREN	45
III	PARENTS' OPINION ABOUT BRINGING UP A DAUGHTER	48
IV	RESPONSIBILITIES OF PARENTS IN BRINGING UP A DAUGHTER	50
V	PARENTS' OPINION ABOUT THE LEVEL OF EDUCATION OF THEIR DAUGHTERS	52
VI	PARENTS' OPINION ABOUT THE MONEY SPENT ON GIRL'S EDUCATION	57
VII	PARENTS' OPINION ABOUT SUITABLE COURSES FOR FEMALE CHILDREN	59
VIII	PARENTS' OPINION ABOUT FRIENDS OF A DAUGHTER	62
IX	REASONS FOR NOT ALLOWING DAUGHTERS TO HAVE FRIENDS IN BOYS	65
X	REASONS FOR TRAINING IN HOUSEHOLD WORK ALONG WITH EDUCATION	67
XI	REASONS GIVEN TO ASSERT GIRL IS MORE HELPFUL TO MOTHERS THAN TO HER FATHER	69

TABLE	PAGE
XII PARENTS' OPINION ABOUT EMPLOYMENT OF DAUGHTERS	71
XIII REASONS GIVEN FOR ALLOWING DAUGHTER TO TAKE UP JOB BEFORE MARRIAGE	75
XIV REASONS FOR BOYS TO PREFER EDUCATED AND EMPLOYED GIRLS	78
XV OPINION OF PARENTS' ABOUT IDEAL AGE AT MARRIAGE	81
XVI REASONS GIVEN BY PARENTS TO THE CLAUSE DAUGHTER IS AN ECONOMIC LIABILITY ON THE FAMILY	84
XVII CONCEPTIONS OF PARENTS' ON GIVING FREEDOM TO DAUGHTERS IN MARRIAGE MATTERS	86
XVIII REASONS FOR PAYING DOWRY	89
XIX PARENTS' OPINIONS ABOUT MARRIAGE MATTERS OF DAUGHTERS	91
XX PARENTS' OPINION ABOUT DAUGHTER'S DIVORCE	94
XXI IN THE VIEW OF PARENTS VALID REASONS FOR SEEKING DIVORCE	96
XXII PARENTS' VIEWS ABOUT SETTLEMENT OF DIVORCED DAUGHTER	98
XXIII VIEWS OF PARENTS' ON DISTRIBUTING PROPERTY	101
XXIV PARENTS' REACTION TOWARD GIVING EQUAL SHARE TO DAUGHTERS AND STAYING IN DAUGHTER'S HOUSE.	104

## LIST OF FIGURES

FIGURE		PAGE
1.	MOTHERS' OPINION ON LEVEL OF EDUCATION OF THEIR DAUGHTERS	53
2.	FATHERS' OPINION ON LEVEL OF EDUCATION OF THEIR DAUGHTERS	54
3.	PARENTS' OPINION ABOUT EMPLOYMENT OF DAUGHTERS	72
4.4.	VIEWS OF PARENTS ON DISTRIBUTING PROPERTY	102

## LIST OF APPENDICES

APPENDIX	PAGE
A. INTERVIEW SCHEDULE TO ELICIT ATTITUDE OF PARENTS TOWARDS FEMALE CHILD	1-13
B. STATISTICAL ANALYSIS	14-16

# Introduction

## INTRODUCTION

"It is true that in Hindushatras emphasis was given on the birth of sons and it was regarded that there is more strength with many sons. I do not discriminate between a son and daughter. Both are equally worthy to be welcomed and woman is the companion of man gifted with equal mental capacities. She has the right-to participate in the minutest details of the activities of man and she has the same right of freedom and liberty as he"

- Mahatma Gandhi

"Freedom depends on economic conditions even more than political and if woman is not economically free and self earning she will have to depend on her husband or someone else and dependents are never free" - Pandit Jawaharlal Nehru.

The demographic picture of India shows that there are 331 million women in India today, and about 45 per cent of them are girls below 15 years. Around 250 million women live in villages. In India, the number of males marginally exceeds females with a sex ratio of 933 females for 1000 males. Roughly 25 per cent of them are literate and the formal female work participation is assumed at 14 per cent - Department of Women Welfare (1985).

UNICEF (1985) report showed a vast difference between male and female literacy levels in the age group of 15+, as the female illiteracy rate is 71.1 per cent and that of males is 42.8 per cent.

The general attitude all over the country is that the parents always pray for a son. The birth of a boy is greeted with elation and pride, but when a girls is born there is seldom joy and a kind of gloom prevails and the situation may be worse in the villages (Mathur, 1984).

Dhar (1975) observes that, there is a considerable ambiguity and ambivalence with general understanding of sex equality in our country. Rajeha and Saraswathi (1980) wonder over the fact that women out do men in giving vent to their depression when a girls is born. She is greeted not with smiles but with a scowl, when she enters this world. Some times she is considered a burden an her parent's shoulders and a family which has all daughters and no sons receives more sympathy from society. Some times a man will marry for the second, and third times in the hope of fathering a son. This is a general picture of status of a daughter in our society.

A woman without a child, particularly a male child was not only subjected to redicule but invited prejudices and ill-will of a family members. A married woman's status becomes high in her husband's household only after the birth a son and couples with more number of sons were admired.

Nayak (1982) opines that in all the communities the upbringing of the girl is not alike. It differs ecologically and socially, but she is always at a disadvantage compared to the boy. None of the religions in practice have accorded women a place equal to or superior to that of a man though in theory other claims may be made.

Joshi and Joshi (1981) express that though Hindu women in recent years have raised their legal status, their Muslim sisters lag behind mainly because of lack of enlightened public opinion among Muslims, asking for an improvement in their status. They are still ruled by the law laid down in the Khoran.

Our late Prime Minister Smt. Indira Gandhi explained that women are not weak by themselves, but they are handicapped from the birth, by customs and social attitude. They have no chance of developing their inner strength and there need to be an equality of opportunities for women in programmes of health, education, employment as well as other areas (Reddy, 1984).

Bhandari, 1986 quotes the study done by Bek on "Profile of the Child in India" which revealed that the highest priority must be given to the female child in rural areas. He also pointed out that the higher mortality rate of female children and the persistent trend toward the declining sex ratio is a sad reflex in Indian society and economy.

Scrimshaw (1978) also brings forth an important factor that there is prevalence of female infanticide which is as old as human history itself. Krishnaswamy (1984) conducted an exploratory study of female infanticide in Tamilnadu. The age-old custom of sex selection of children, found among 'Kallars' of Madurai district was analysed to find out the possible reasons for its continued existence still today. The possible reasons for this practice are socio-economic, religious and cultural habits of Kallars. The ways in which the members of this community accomplish this task of killing infant daughters as narrated by a local dai, were ranging from stepping on the throat of infant to the feeding of a poisonous wild plant-milk with little sugar. And these executions are usually done by the father or the mother of the infant.

Gupta (1986) explains the still continuing female infanticide in more modern and indirect ways. "Amniocentesis" the technique that enables to detect the sex of the foetus, makes a female fetus deemed even before it is born. The report of the study that was carried out in Bombay city showed that out of eight thousand abortions carried out after the "amniocentesis" 7,996 were female fetuses and it was no coincidence to support in any other way.

Kala (1975) explained that the individual discrimination persisted down the ages and we heard of couples bewailing "what else is there in store for luckless people except to have daughters." Yet there are rituals where girl is worshipped as a symbol of innocence, purity and grace and it shows the complexity of Indian mind.

Mathur (1984) from his study conducted in Delhi reveals that preference for boys or girls is therefore deeply rooted in the psyche of the people and ingrained in their social, cultural and economic thinking through centuries.

Sinha (1984) observes that the son is fondled by mother and her surrogates right from birth, regarding him as an asset, promoting in him the development of basic trust, dependency, sense of security which gives him positive self image and a conception of world as good. Whereas in the case of daughter, mostly it is just reverse and they are brought up in an environment that tend to develop in her envy, jealousy, negative self-image and conception of the world as being basically unfair.

Bisoi (1987) gives an illustration of a harassed girl, Sangamitra, daughter of a government employee, and who was almost given punishment everyday in the form of physical harassment and starving. The only reason given by her mother for such illtreatment was "Daughters are liabilities and one has to offer large amount of money to get a daughter married."

But Shandogi (1986) in contrast to Bisoj's illustration, states that there are many mothers who have an ocean of love in their hearts for daughters, yet do not express openly and keep daughters on constant fear and discipline, for fear of spoiling them.

Gupta (1986) opines that the female child in an average middle class family certainly seem to be better off. She gets similar food, school facilities and other facilities as her brother. But a close look shows her position to be far from enviable. She is considered as a bigger liability and unlike her brother she does not supplement, the family income. She is given education but it is only to improve the prospects of getting a good husband, and also the girl child is encouraged to treat her parents house as a temporary residence.

Maitra (1987) says that the guiding principle in bringing up a girl is to gear them to be subservient wives, good housekeepers and loving mothers. Every mother seeks to instill in her daughter, domestic and family skills, knowing no other way to ensure her future happiness.

Varma and Ghandially (1985) found from their study on "the impact of the mother's attitude in imparting independence and mastery," that the mothers with modern attitudes socialize their daughters for work and achievement in addition to motherhood.

The above finding confirms the view point of Mehta (1970) who found that the western educated Hindu mothers wanted their daughters to view themselves as individuals, but at the sametime expected them to be modest, reserved and not to appear dominant.

But Gandotra and Pandey<sup>(1979)</sup> regard that in the over all pattern there is only a partial change in the traditional norms which also resulted in some changes in the values attached to the children. The change is partial because even today, in the urban areas where new norms and values of society originate, there appears to be a strong bias for male child.

Mukharjee (1983) opines that from the time the male heir became essential for the inheritance and continuance of the lineage, women served as a means through which these were to be achieved.

Chitnis (1983) brings forth the finding of the National Committee on the status of women presented a report in 1975 and underlined the educational backwardness of girls as the most serious short coming to development in the country and the committee recommended the launching of a systematic campaign to alter both societal and individual notions regarding women's role in society and acceptance of equality of the sexes.

Thus Prakasam (1986) points out that the Indian society had developed a hypocritical attitude toward women by worshipping them in public and showering insults and doing injustice to them any where and every where possible. This mental make up of common man, which naturally becomes the social out-look had always affected the female children.

Mazundar (1981) feels that, Indian reformers have long back accepted that women's position was an excellent indicator of society's advancement. Since 19th century the basic message of the reform movement has been that "Women must not be ill-treated and must be given dignity and status because they are custodians of the family."

So the researcher after going through the literature on discrimination against female children and how it has taken deep root in to the general attitude of parents, felt a strong need for conducting a comprehensive study with the following objectives.

1. To find out the general attitude of parents toward female children and to find whether there is any difference between the parents of three major religions - Hindus, Muslims and Christians, in this concept.

2. To find out the areas of discrimination and the reasons for discrimination against girls.

3. To find out that whether there is any real change in parental attitude toward female child and the factors that are influencing parents in general.

# Reviews of Literature

## REVIEW OF LITERATURE

The literature of this study on "attitude of parents towards female child" is reviewed under the following sub-headings.

- A. Meaning and definition of attitude
- B. Status of women in the past and present
- C. Areas of discrimination showed by parents towards female child
- D. Reasons for differential treatment of female child by parents.
- E. Factors influencing the changing attitudes of parents about female child.

### A. MEANING AND DEFINITION OF ATTITUDE

Attitude is a disposition that makes a person categorize objects, people or issues along an evaluative dimension (Price, 1982). According to Marx (1976) attitude is a set of beliefs and value systems about classes of people, things or events that is inferred from an individual's spoken and other behaviour. And according to Kagan and Havemann (1980) attitude is an organized and enduring set of beliefs and feelings predisposing us to behave in a certain way. Mcconnel (1977) defined attitude as "a characteristic and usually long lasting way of thinking, feeling and behaving toward an object, person, idea or a group of persons".

A consistent thinking about, feeling toward or responding to some environmental stimulus is an attitude and it is made up of cognitive, emotional and behavioural components. Kagan and Havemann (1980) say that the emotional component of an attitude or feeling distinguishes an attitude from a mere belief.

Psychologists believe that the more that one knows about a person a thing or idea, the more stable one's attitude will usually be. But because all attitudes are learned they may undergo changes with new information or experiences which an individual may acquire or undergo. Thus in terms of learning, attitudes may be said as "the learned tendencies of an individual to react to things" (Ghorpade, 1980).

Attitudes can be formed in any number of different ways - through social comparison process, through informational and social influence of all the groups of which we are members. can have upon us, and through self perception processes.

Ghorpade (1980) says that obviously an individual carries with him an array of attitudes which he learns with experience, some of which may be favourable or unfavourable and strong or weak. The best way to understand a person's

attitudes and beliefs is through his opinions, because opinion is mean verbalized statement of one's attitudes or beliefs.

Forehand, Hornes, Sorensan and Malm (1977) believe that there are three main factors that shape the attitudes regarding the appropriate roles and behaviour of females and males in society - parents, peer group and cultural factors in everyday environment will strongly shape male and female attitudes. Thus attitudes are very often a matter of going along with the group.

#### B. STATUS OF WOMEN IN THE PAST AND PRESENT

The term status signifies the sum total of various culturally ascribed roles, one has to play and the rights and duties inherent in social position (Vohra 1986).

Rao (1986) explains that the principal gender equality has been accepted in India more than half a century ago through the fundamental right resolution of Indian National Congress in 1931 and built into the constitution of India.

Women in India have always enjoyed a high status views Rohatgi (1984). She further points out that our social and cultural structure was always dominated by men in the traditional joint family system, but women were equally given important place in decision making and sharing

responsibility in the family as well as society. But with the passage of time women's position became weak and they were treated inferior to men.

There is ample evidence that in ancient India, a daughter's birth was as welcome as that of a son. A maiden was initiated into vedic studios as that of a young man. Even in Yajurveda literature there is a ritual, in which a man prays for the birth of a daughter, who should be a learned woman. Woman as the mother of a male child was termed "Srimata" and at the same time the daughter was endeared and caressed and her birth was not deprecated. She was held to be very life of a family (Kala, 1975).

In the past "manu" in his 'Smriti' had given an inferior status to the women. They were considered as a burden. According to Hindu law in past, no portion of parental property was allowed to be shared by female children. Therefore as a part of compensation gifts and presents were given to the daughter at the time of marriage (Marwah, 1982).

Sheela (1981) says that theoretically Muslim women were assigned to high status but in practice it could not have been possible and what were assigned to a high status of women in other society held good for the muslims society also.

According to the report on status of women in India (1975), the prophets within the Hindus fold, regarded woman primarily as mothers and wives and eventhough they are equal with men still they are inferior to men in society. The same report says that among the Muslims the 'Khoran' regards men and women as equal but though equal in religious books, a woman cannot be a priest or lead the prayers. And also marriage contract gives unequal rights to men<sup>and</sup>women permitting polygmy and unilateral rights of divorce to the husband.

In the middle ages, the girl was still to some extent considered inferior to the boy. She had no right on the parents property in the Hindu society till recently, and was not allowed to participate in the economic activities of the family. In the political field she was not allowed to become a force. Though during the freedom struggle a number of women came to the front and actively participated in the movement, it did not make any significant changes in the condition of women and attitudes toward the Indian women in general (Rohatgi, 1984).

Bhatia (1985) gives an account of educational status of women in India from vedic period through the middle ages. He says in vedic period education of a woman was very much praised and a girl was not allowed to marry unless she completed her student life. There were instance

of lady scholars who had participated in religious discussions and composed verses. In the same way during Buddhist period also women's education was encouraged and valued. This was followed by the period of "Revival of Hindu Dharma" by Sankaracharya, where the women's education received a major set back.

During Muslims period, the education of women almost came to standstill because of Purdah system and child marriages. During British period, East India Company did not show any interest toward education of women, except scattered efforts of missionaries. Bhatia (1985) says that only after independence our leaders realized that the development of our country depends on the education of women.

Seth (1985) feels that the different facilities for economic upliftment of females at present are appreciating. He further reports that since Independence trend of literacy among women could reveal that female education was on the way to the gradual progress. The overall growth rate was 43.83 percent. Further it is noticeable that at the time of independence the rate of literacy among woman was less than one third to that of men (in 1941 male literacy rate is 24.90 percent and that of females is 7.3 percent); but at present according to 1981 Census, that has increased a little more than half to that of man (literacy rate of women is 24.88 percent and that of male is 46.7 percent). So in the

field of education this rate of increase hints a positive progress in female education.

Dash (1987) opines that throughout history, woman was the centre of social structure and her status was invariably the measuring rod of social standard. Luthra (1975) also says that to understand the position of a women in social set up, it may also be necessary to understand the role played by them in society as a daughter, wife and mother.

Devendra (1986) observes that paradoxically in India where different races, religions and legal systems form a rich blend of the socio-legal fabric of the country, there is yet no common civil code dealing with marriage, divorce, guardianship and inheritance.

Rao (1986) feels that a heartening development of last forty years of our democracy is the growth of organized articulation of women's problems by social organizations and the support that they have been able to enlist from press and some other sections of the media. There has been rapid growth in women's organisations, protesting against the institutions of dowry, discrimination in employment and economic status.

Regarding the age at marriage Baisantry (1982) gives an account of bills which increased the age of consent of marriage for Hindu girls. The minimum age of marriage has been raised to 18 years for girls and 21 years to that of boys.

He also says that in the classical muslim's law the girl is in a better position as it not only provides for post-puberty marriage at 15 for girls, it also gives right to a girl to break nuptial on attaining puberty if she was married before that. In the Native Christian Act 1872, it was clearly provided that for a christian marriage to be valid the age of bride must be 13 years and that of boy 16 years.

Subbamma (1985) mentions that the provision of personal laws regarding divorce are inadequate and very defective. And with respect to the procedure also the law differs widely whereas a Hindu can get dissolution of marriage by petition, the muslim woman has to file a suit and a christian marriage can be dissolved only by special bench of three judges of the High court of the state.

As per the Inheritance laws, the Hindu widow and daughter are entitled to share equally with the sons in property left by Hindu male. And in muslims the wife is

entitled to a particular share say 1/8 or 1/4 depending on circumstances, and sons and daughters share residuaries with the condition that a son gets double the share of the daughter. For Christians these laws change from state to state in our country.

Marwah (1982) points out that various succession Acts have raised the status of women in matters of inheritance but tradition dies hard and traditional attitudes have not allowed such laws to be effective. Nair (1986) correctly regards that the laws by themselves... cannot bring about a change without adequate awareness and genuine support from the members of both the lay public and the enlightened citizens.

Varadappan (1975) criticizes the present situation of women by saying that law gives equal opportunities but they are grabbed by tradition, attitudes, customs and beliefs. He also reveals that the roots for such beliefs and customs lie in the stark realities of need, poverty, tradition and superstitions but their resulatant privations are too painful for women.

Gangrade (1986) regards that today in the entire world the girls are nowhere behind boys. They have not only become competent in everyfield but are making progress in education, politics, administration and in the world of science and technology.

C. AREAS OF DISCRIMINATION SHOWN BY PARENTS TOWARD  
FEMALE CHILD

Considering our country as a whole Bhattacharya (1977) says, that discrimination between boy and girl starts right from birth. This begets a preferential treatment for a son in almost all aspects like diet, education, career etc. The statistical fact of declining male - female ratio is explained by the demographers as a sign of the neglect of female at all ages from birth to death.

To ascertain whether the old attitudes still exist or not Mathur (1984) interviewed 100 women selected in a small village of rural Delhi. When asked whether they preferred a girl or boy as their first child, 60 percent of them confessed that they preferred a boy and they said that if they had a girl there was no security that the second child would be a boy. 30 percent preferred girl as she would help in household chores. The remaining 10 percent were indifferent. The respondents revealed that 99 percent of in-laws wanted a grand son as their first choice. When asked what was their husband's choice 50 percent felt that a boy was better while 40 percent

preferred a girl and the remaining being neutral. This evidently shows us the still persisting negative attitude toward female child.

Gangrade (1986) also feels that in our homes the son is given priority in every field and the girls are reprimanded all the time and made to feel that they are a burden. All this leaves scars on the tender minds of daughter who begins to regard herself an inferior, weak and dependent.

Woods (1975) criticises that equality for both the sexes, a principal, being loudly proclaimed throughout the world, yet when it comes to such matters as education, employment, leisure, welfare, marriage and family matters there is a vast gap between what society is saying and what is in fact.

The major areas where parents are showing visible discrimination and indirectly females are differentially treated are discussed below:

a) Education

Education has been called the first level of structural discrimination against women in many countries. In our country girls tend to dropout of schools earlier

than boys. Parents, faced by hard economical decisions, usually send sons rather than daughters to schools. Another tendency is different type of education offered to girls and boys. Even when educational opportunities are open to them, girls are frequently channelized to subjects such as humanities rather than vocationally oriented course and science and engineering courses (Social Welfare, 1978).

Bhandhari (1986) reports that the literacy level of Indian females was very backward and deficient. The condition in rural areas is worse and it is evident from 1981 Census, that in 83 districts of our country, with predominantly rural population, the female literacy rate was only five.

Nair (1986) points out that many girls drop out since they do not get sufficient support from the family or their presence is wanted at home for such odd chores as baby sitting, fetching water, helping parents in farming and other domestic work.

Grewal (1982) says that in the field of literacy though there has been significant inputs, given by Government, we have still a longway to go. The literacy

rate according to 1981 Census is 46-74 percent for males as against 28.4 percent for females. The enrolment of girls at the elementary school stage is 65.9 percent in the age group of 6-11 years during 1978-80, which is no doubt better than that of 24.6 percent in 1950-51.

According to the UNICEF report (1985) the enrolment of girls in elementary classes, in the age group of 6-11 years during 1984-85 is 34.2 million as against that of 48.5 million of boys. It was far more better than 1950-51 enrolment where only 5.4 million girls against 13.8 million boys were enrolled.

b. Nutrition

Ghosh (1980) reports that after conducting studies in the field of nutritional status of children as a whole, Indian Council of Medical Research disclosed in 1971 that more girls were suffering out of hunger and neglect more than boys.

Gopalan (1982) has referred to a household survey in the villages around Ludhiana showing 50 percent of the girls and 20 percent of boys below 5 years age were seriously malnourished.

Kala (1975) reports that in sturdy stereotyped orthodox families, a daughter faces glaring discrimination between her and her brother. His plate is loaded up with the best, the family can afford but she may do with ordinary meals because she is told that "you are a girl, you have to go into different home, a mother in law won't serve you food, so a sort of inferiority complex mixed with incipient, though hidden creeps into her delicate system, damaging her personality and she feels insecure.

Referring to the study of Dhandekar (1979) Chitnis (1983) says that, the number of those ailing larger are among females than males but the former gets less medical care.

Baig (1976) comments that the nutritive needs of girls are initially ignored and that in some villages girls were given only vegetarian diet, as the predict that in her husband's house she may have the similar food.

UNICEF (1985) reports that expectation of life at birth for male children is slightly higher than that of female children i.e. 50.9 years for males and 50 years for females.

Gupta (1986) exclaims that discrimination is a hidden killer of more and more female children in India, leading to an alarming decline in the ratio of females to males. It is significant in Kerala where matrimonial system existed, there is no bias against the girl child, and the sex ratio is 1000 males for 1034 females. He also said that in villages, father and male children are first fed followed by mother and female children.

c. Freedom

James (1987) criticized that Indian homes were known for their hospitality but when a young girl brings a group of boys and girls to home from colleges, there is a turmoil in the traditional 'haveli'. "We do not have enough freedom" is the common cry of a teenage girls. There are usually two sets of rules in family, one rigid set for girls and another less rigid set of rules for boys.

Gupta (1986) opines that middle class girl child is worse off than either the poor girl or the affluent girl. She has less liberty and faces more sexual repression whereas the girls from rich and poor families mix freely with boys and move about. The middle class girls is made to cover her arms, head, legs, depending on the religion she belongs and she is rarely allowed to go out unescorted.

d. Marriage

Bhattacharya (1977) states that inspite of legislative measures, child marriage still prevail in our country in a number of places and it is a social evil in so many respects, since it is an abstacle not only to the education of women but also to their full development.

Sharma (1983) conducted a study on the parental views on the ideal age at marriage in rural areas and found out that the women considered a significantly lower age at marriage for their daughter than their husbands. It is evident that the law fixes the minimum age for marriage as 21 years for boys and 18 years<sup>for</sup> girls is ineonsonance with that of boys but not with that of the girls as mentioned by respondents. People generally want to arrange marriage for their daughter at an age that is less than legally fixed.

According to UNI report (1987) the largest number of child marriages took place in Gujarat from 1984 to 1986. In 1984, 235 child marriages were reported in Gujarat and 205 in 1985-86. Gujarat is followed by Assam in this aspect.

e. Dowry

Bhattacharya (1977) says that dowry system is another social evil which clearly shows the attitude of men

toward women. Many families are ruined to give dowry for marriage of the daughters, since they have to depend on the money lenders. Many other girls cannot get married at all.

According to the committee on status of the women in India (1975) a little less than half of the total respondents reported that without dowry it was not possible to get a good husband for the daughters.

Similarly a survey by the Indian Institute of Public opinion conducted in 1978, revealed that while majority of low income and educated groups were particularly opposed to dowry, around a quarter of the sample, 20 percent consisting of mainly professional and business executives and those in better income groups preferred that the dowry system be left as it was without any restrictions (Prasad, 1987).

f. Inheritance

Devi (1987) says that if asked question how many parents are giving equal share to their daughters alongwith sons, their answer was "how can we give share, over and above dowry?" Parents are washing off their hands in this manner leaving their daughters at their in-law's mercy.

Further as for the supreme court decision a poor parent can depend upon the daughter, if she has economic means for his maintenance. If so why not the father who has property could not give equal share to son and daughter, is the remaining question.

Prakasam (1986) expresses that this evil of discrimination against female child has been so deep rooted in Indian society, that it's eradication has become a big task. This needs an attitudinal change on the pattern of inheritance. Inheritance if made equal for children irrespective of their sex, that can definitely help the development of healthy trend, where men and women share their equal dues in society.

**D. REASONS FOR DIFFERENTIAL TREATMENT OF FEMALE CHILD:**

If we examine the compelling reasons to prefer a son to daughter in Indian family, first a boy brings happiness since he stays with the parents, continue family line, offers "Shardha" to the ancestors and benefits and support parents in the oldage. Secondly a son brings dowry while the girl is a liability as she has to go to her in-laws' house with a fabulous dowry, as she is considered as a "bird of passage, a guest in her own parents' house (Mathur, 1984).

Bhattacharya (1977) refers that traditionally a son is considered to be the potential wage earner, the supporter in old age and builder of family prestige and prosperity since he brings dowry to his home and even after marriage continues to be the member of the family, whereas in the case of the daughter it is just the reverse.

Marwah (1982) points out that most of the disabilities and constraints on women arise from socio-cultural factors. The traditional social structure, cultural norms and value system continue to place Indian women at disadvantages, in terms of relationships, decision making and sharing of responsibilities.

Varadappan (1979) remarks that the religion says that a man's salvation will come through the rites performed by his son therefore the family welcomes the birth of a son and daughter's birth is met with cold reception and even to the extent of condemnation of the mother.

According to Kala (1975) the Hindu ethos is deeply influenced by the notion that only male heir can perform their entry into heaven. Also Hindu mind is basically caught in an arithmetical tangle of "economic investment"-a boy versus "economic drain"-a girl.

Naronha (1979) says that there are traditional prejudices against sending girls to schools, preference for sons, customs like early marriage, dowry system, which makes a girl drop-out from schools than boys.

Chitnis (1983) feels that problems related to poverty and poor health on the one hand and serious inadequacies in the structure of school system on the other, have been identified as being equally responsible for the drop-out of girls. And girls are further handicapped by constraints against the schooling of betrothed or married girls and practice of requiring girls to do larger share of household work.

Devadas (1979) point out that the preference of women to stay within or in the immediate vicinity of the home has deprived them of their positions as economic producers. Hesitation on the part of parents to send girls to far away places for studies and jobs and prejudices against co-education are also responsible for fewer women being enrolled in higher studies.

Vimala (1987) regards that inspite of all the technology and miraculous scientific progress a young woman feels that she has a right for love, protection and

financial support from the parental home, but her true love and final interest lies in promoting and nurturing husband's family.

Garg (1983) opines that low income level compels the parents to settle matrimonial issues much earlier than wanted, due to dependence of girls on their parents. Girls in villages are seen as a burden as they are not expected to support the family.

CSWB (1979) reports the main reasons for larger drop-outs of girls as expressed by the parents, are that girls education was futile, since they are going to get married and set up home and education was irrelevant to the needs of family and country.

Sen and Sengupta (1982) explained the reasons for sex bias in child nutrition as the traditional belief regarding greater economic value of male children; greater economic dependence of old parents on their sons, greater workforce participation of boys as compared to girls in the age groups 10-14 years, combined with the staggering level of poverty of households have made the position of the girls still worse.

Marwah (1982) says that the sons are considered natural heirs to father's property, because they are expected

to continue family's name, on the other hand daughter is not considered rightful heir of the property since she becomes the part of another family.

Rao (1986) feels that dismantling of all terms of discrimination against women is a task like that of eliminating racial hatredness, which requires a deep commitment to personal and community growth. This growth becomes possible only after basic needs have been met.

E. FACTORS INFLUENCING THE CHANGING ATTITUDE OF PARENTS TOWARD FEMALE CHILD

Though industrialization urbanization and rapid sociological changes have affected the role expectations of family members, a silent transformation that has altered family functions, roles and values is the emancipation of women who have to some extent been able to break off the shackles of traditionalism. The higher education of women, exposure to western ideas, through mass media and the granting by the constitution of "equal opportunities of employment", have led their coming out of four walls of their homes in search of personal fulfilment and economically equalitarian in nature and they no longer wish to be "decorative pieces" or "respositories of the husbands' lust". They desire to be co-partners in life and have a share in the decision making (Nichol, 1975).

Kala (1975) explains that socio-economic as well as political and reformist movements have brought about significant changes in the thinking and behavioural pattern of Indians.

Bhattacharya (1977) feels that the attitude toward female child is to be thoroughly changed if sufficient education is imparted to the daughters, they can as well be wage earners of the family and can very well bring prestige to the family, so there is no solid reasoning behind this discrimination.

Minnattur (1975) was of the opinion that radical change in the attitude of women induced by an awareness of their constitutional rights was the first step in the complex process of transforming social structure that women may enjoy full equality with men in every sphere of life.

Openness to new ideas from west especially about equality, women's rights and the general process of modernization have all contributed to transformation in the Indian family. Economic pressure has made acceptable for women to enter the labour market. The spread of higher education for women belonging to middle and upper class families has led them to join various professions. They have entered administrative and foreign services and have been elected to the legislative assemblies and parliament as well as

holding many official positions of importance. It has resulted in a radical change in the individual status of women who had been poorly subservient and dependent on the traditional family system (Kapur, 1976).

Sinha (1984) observes that in phase of transition not only are children valued more irrespective of sex, there is also greater equality in treatment meted out to sons and daughters and female child is no longer considered as a property to be given out. Girls are now receiving education and taking up jobs. Intersex mixing is being accepted though we are far from the stage of perceptual condemnation. Of course in the transitional phase there is often a subtle lingering of old odd values, as reflected in unconsciously treating the male child somewhat favourably.

As Kapur (1970) has pointed out men's attitude toward their spouses joining various occupations has changed. Women because of their changed economic status have inevitably begun to have a say in decision making and enjoy at least partially the income earned by them.

Grewal (1982) feels that, universal education with special emphasis-on girls is included in the New 20 Point Programme. This is bound to accelerate enrolment percentage of girls and female adult education is also receiving emphasis.

Murricken (1975) feels that education itself is not enough to liberate women, only a strong based movement organised by enlightened female leadership would be able to provide women, the freedom and equality to work in partnership with men for their mutual development.

Ansari (1981) says, that by seeing some women adding to the family by serving outside their homes, other muslim woman also started recognizing education as a means of their better social status. Now the pardha system is fading out and now muslims are enjoying greater freedom of movement as their Hindu counterparts.

The seminar organized by Indian Institute in New Delhi in 1975 recommended two important ways to improve the image of women in our society. They are

1. The traditional upbringing of Indian girls which causes young girls to develop feeling of insecurity and as a consequence psychological and physical dependency on men should change and parents have to take steps to develop in a girl a positive self-confidence and image and sense of security, and
2. The societys' reinforcement of the "dependent women" image through literature, advertisement, films and co-curricular activities and the other should change it's portrayal of such image. And further

economic independence is considered to be the first step toward eventual change in the status of women (CSWB, 1975).

According to Vimala (1987) with time, social change, progress and forward looking legal reforms, this patrimonial thinking has changed a wee bit. In urban complexes there are couples who are happy to have daughters alone. But business people, professionals, conservative families still believe that a son is necessary for "a complete" family.

Gangrade (1980) observes that a new awakening is taking place in our society, we should hope that this awakening would bring about changes in our attitude. No doubt if girls are brought up in the same manner as the boys, they would grow up and bring a good name to their parents. Given opportunity they can stand on their own and become self-supporting. They can also help the parents when the need arises and therefore they should not look down upon their daughters. It should be the moral obligation of all parents to give equal opportunity and equal rights to both sons and daughters, only then there could be an improvement in the status of women.

## Methodology

## METHODOLOGY

The procedure of the study on "attitude of parents" towards female child comprises of the following steps.

- A. Selection of the area
- B. Selection of the sample
- C. Selection of the tool
- D. Collection of the data and
- E. Analysis of the data

### A. SELECTION OF THE AREA

Both rural and urban areas were selected to conduct the study. The Zillaparished Girl's High School, and Government Junior College in Singarayakonda (rural area) and Zillaparishad Girl's High School and H.C.M Girl's Junior College in Ongole (urban area), in prakasam district of Andhra pradesh were selected for conducting the study for the following reasons.

1. The sample belonging to the three main religion-Hindu, Muslim and Christian were almost equally distributed in this area.
2. In these places, illiteracy of female children, high dropout rate, dowry demands, more labour participation of female children and discrimination against female child were very much observed.

**B. SELECTION OF THE SAMPLE**

The sample selected for the study comprised of 150 mothers who were distributed equally among the three religions (Hindu, Muslim and Christian religions), and also according to the educational status (illiterate mothers and mothers who had studied upto X standard (secondary school) and sample who fell in the low income group below Rs. 1500/- (HUDCO, 1985). The mothers were selected on the criteria that they must have daughters of the age 15 years and above. The reasons for selecting the sample with this criteria were as follows.

1. The sample from three religions were selected to know whether there is perceptible difference among the three religions, with respect to the treatment of female child and values attributed to female child.
2. Both illiterate and educated mothers were selected to know whether education has got any influence on their attitudes toward female child.
3. The mothers were having daughters above the age of 15 years were selected mainly because they were well experienced in bringing up a daughter, and may have established attitudes toward female child by them.

C. SELECTION OF THE TOOL:

The tool selected for the study was interview as it had many advantages. Black and champion (1976) opined that the bestway to find out why persons behave as they do is to quiz them about their conduct by talking to them.

Wilkinson and Bhandarkar (1982) also opined that "interview method is quite effective in giving information about person's perceptions, beliefs, feelings, motivations, anticipations of future plans, past and private behaviour".

Chava and David (1981) state that the most structured form is the structured interview schedule in which the questions, their wording and their sequence are fixed and identical for every respondent. And also Sharma, Prasad and Satyanarayana (1983) regard that the structured interview has the greatest advantage of uniformity and precision. It provides safe basis for the generalizations and also to a great extent interviewer's bias can be restricted.

So the structured interview schedule was used as a tool for conducting the study. An interview schedule (Appendix I) was prepared which comprised of the following aspects - opinion about a daughter, bringing up a daughter, education of a daughter, friends of a daughter, participation of a daughter in household work, employment of a daughter, marriage of a daughter and property share for a daughter.

#### D. COLLECTION OF THE DATA:

First the researcher went to schools and junior colleges i.e Zillaparishad Girl's High schools Singarayakonda and Ongole, Government Junior College, Singarayakonda and H.C.M. Junior College for Girls, Ongole, in Prakasam district of Andhra Pradesh and approached the students. A family background study was conducted to know about the religion, income level, educational status of mothers. Later the sample was selected randomly and then the researcher approached the mothers with the help of students.

The purpose of the study was explained to them in a very simple manner and a good rapport was established. They were convinced that the information collected will be used only for research purpose and will not be revealed to others.

Then they were asked the questions, one by one and the collected information was cross checked then and there to see the accuracy of responses.

#### E. ANALYSIS OF THE DATA:

Then the collected data was consolidated, tabulated and analysed statistically using 't' test and discussed in the next chapter.

## Results and Discussion

## RESULTS AND DISCUSSION

The results of the study on "attitude of parents towards female child" are discussed under the following headings.

- A. Opinion about a daughter
- B. Bringing up a daughter
- C. Education of a daughter
- D. Friends of a daughter
- E. Participation of the daughter in household work
- F. Employment of the daughter
- G. Marriage of the daughter and
- H. Property share for the daughter

### A. Opinion about a daughter

The opinion of the parents about a female child is evident to us through the following details.

#### a. Parents' preference for the sex of the first-born child:

The parents always pray for a son. This perhaps is the attitude all over the country with a few honourable exceptions. Table I shows us the parents' preference for the sex of the first born child.

TABLE I

PARENTS' PREFERENCE FOR THE SEX OF THE FIRST-BORN CHILD

S.No.	Sex	(in percentage)											
		Hindus				Muslims				Christians			
		Mother	Father	Mother	Father	Mother	Father	Mother	Father	Mother	Father		
a.	Male child	72	68	56	60	84	80	76	56	88	68	84	64
b.	Female child	24	32	44	40	16	20	24	44	12	32	16	36

\* Note: Illi = Illiterate group  
Edu = Educated group

It is evident that on an average male child was preferred by majority of the parents (nearly 60 percent) as their first born child. In this aspect there is not much difference shown between the preferences of the parents from three religions. It is also evident from the table that, there is significant difference between illiterate parents and educated parents of Muslims and Christian religion and it shows that education has its effect on parents' attitudes of preferences toward the female child. In the sameway Mathur (1984) also found that among 100 rural women, 60 percent preferred a boy as their first-born child.

Significant difference was observed between the fathers and mothers with regard to their preference toward female child among Hindus and Muslims. Majority of the fathers preferred to have a female child than mothers, which might be due to their heterosexual attachment, they have toward their daughters and they are more attached to their parents than sons. Not much difference was found between the fathers and mothers of christian community.

b. Parent's opinion about optimum number of children:

Majority of the parents (80 percent) preferred to have one daughter irrespective of education and religion and also two sons or more. It is also surprising to note that,

no parent expressed that they liked to have only daughters and no sons, but some parents in Muslim (14 per cent) and Christian (8 percent) communities expressed that they wanted only sons and no daughters.

c. Opinion about having a female child:

Except a few exceptional parents in Christians, no parent felt that a daughter is more desirable than a son. Compared to illiterate parents, educated parents of Hindu (56 percent), Muslim (68 percent) and Christian (64 percent) religions expressed that a daughter is as good as a son. And 20 percent of Hindu illiterate parents, 40 per cent of Muslim illiterate parents and 64 per cent of a Christian illiterate parents felt that a daughter is a burden on her parents thus showing a difference between the religions whereas 44 per cent of illiterate Hindu parents and 40 per cent of illiterate Muslim parents and 8 per cent of illiterate christian parents opined that a daughter cannot replace the position of a son by any means.

So difference is observed between the illiterate parents of Hindu, Muslim and Christian religions, with regard to the aspect that a daughter cannot replace the position of a son.

d. Reaction of the parents' when they had a female child:

Compared to Muslim and Christian parents, Hindu parents (36-40 per cent) expressed that they were very happy to receive a female child and the reason for which they expressed was the belief that, a female child brings fortune and prosperity to the family. It is surprising to note that 40 per cent of the educated Hindu parents, 44 per cent of educated muslim parents and 82 per cent of educated Christian parents expressed that they felt very happy, when they had a female child. But majority of the muslim parents, irrespective of education were indifferent towards the arrival of their female child. It is very surprising to note that 52 per cent of Christian illiterate parents felt sad and discouraged against very less percentage of other groups. This data shows us the mixed emotions of parents with wide variation, when they had a female child.

e. Attitude of parents toward the comments passed by relatives and friends when female child was born:

Compared to Hindu parents, more number of Muslims and Christians received more comments from the relatives when a female child was born, that too more sympathetic ones. Criticizing father/mother was mostly seen in Hindu than in other religions. Education did not have much role to play in this aspect among Hindus, but among muslims sympathetic comments were received by more educated parents whereas among Christians it is viceversa.

f. Opinion about parents who are having all female children:

Vimala (1987) states that parents who are having all female children and no male child, receive more sympathy from the public and also from close relatives. Table II gives us a comprehensive information about the parent's opinion on other parents who are having all female children.

TABLE II

## OPINION ABOUT PARENTS WHO ARE HAVING ALL FEMALE CHILDREN

(in percentage)

S.No.	Opinion	Hindus		Muslims		Christians	
		Illi*	Edu*	Illi	Edu	Illi	Edu
		N.25	N.25	N.25	N.25	N.25	N.25
a.	Have to be more cautious and careful	4	20	40	48	60	40
b.	No difference between daughters and sons	36	48	8	32	16	40
c.	Parents are unlucky	20	16	40	12	24	12
d.	More sons are desirable than all daughters	28	12	8	4	-	8
e.	Regret in future	12	4	4	4	-	-

\*Note: Illi: Illiterate group

Edu: Educated group

Difference is found between three religions with regard to the parents' opinion about the parents having all daughters as muslims and christians have expressed that parents are unlucky and they have to be more cautious and careful than the Hindu parents. But more of Hindu parents expressed that there was no difference between daughters and sons.

Education influences the attitude of the parents toward the female children as educated parents pointed out that there is no difference between daughters and sons. But illiterate parents irrespective of religion felt that they were unlucky. This finding reminds the statement of Prakasam (1986), who brings forth the hypocritic attitude of the parents toward females, who worship them in public, but showers insults and do injustice anywhere and everywhere possible.

#### B. Bringing up a daughter

Gangrade (1986) says that in our homes as the girl begins to grow, the difference between the pattern of bringing up boys and that of girls also grows.

How parents are feeling about the task of bringing up a daughter are discussed below.

a. Parents' opinion about the task of bringing up a daughter in our present society:

All the parents irrespective of religion and education expressed that it was difficult to rear a daughter but difference is observed with regard to the degree of difficulty as more Christians (72 per cent) expressed that rearing a daughter is very often difficult than Hindus (64 per cent) and Muslims (60 per cent). Compared to illiterates, educated parents had a less degree of difficulty in bringing up a daughter.

b. Parents' opinion about bringing up a daughter:

Table III shows us the clear perception of the parents about the nature of the task of bringing up a female child.

TABLE III

## PARENTS' OPINION ABOUT BRINGING UP A DAUGHTER

(in percentage)

S.No.	Opinion	Hindus		Muslims		Christians	
		Illl* N-25	Edu* N-25	Illl N-25	Edu N-25	Illl N-25	Edu N-25
a.	Parents must be cautious and more responsible	36	28	40	52	44	24
b.	No difference in bringing up a daughter or a son	20	44	16	28	24	56
c.	Quite complicated	4	8	4	4	12	8
d.	Parents have to spend more money and time	8	4	8	8	16	12
e.	The parents have to save money for daughter's marriage even when she is young	32	16	32	8	16	12
	H.I. vs H.E. (7.65) **	H.I. vs M.I. (0) NS		H.E. vs M.E. (5.03) **			
	M.I. Vs M.E. (12.25) **	H.I. Vs C.I. (7.66)**		H.E. Vs C.E. (2.35) *			
	C.I. Vs C.E. (2.35) *	M.I. Vs C.I. (7.66) **		M.E. Vs C.E. (2.66)**			

Note :

tt : 't' test of significance for proportions

\*\* : Significant at 1 per cent level

\* : Significant at 5 per cent level

N.S. : Not Significant

Illl : Illiterate group

Edn : Educated group

The parents of Muslim and Christian religions have given the opinion that they must be cautious and careful in bringing up a daughter than that of a son, eventhough they have expressed that there was no difference between a boy and a girl. But more number of Hindu parent's expressed that they have to save money even when the daughter is young.

Educated parents opined that there was no difference in bringing up a daughter or son, but in the other cases, more illiterate parents felt that they had to be cautious and save money for the marriage of the daughter. The statistical analysis in this regard showed that there is highly significant difference between the religions and the education, except between Hindu illiterate and Muslim illiterate parents.

c. Parents' opinion about the role they have to play in bringing up a daughter:

Maitra (1987) expresses that, while rearing daughters in our country, the traditional thought has continued for countless generations. Table IV represents the parents opinions about the roles and responsibilities they have to undertake to bring up a daughter.

TABLE IV  
RESPONSIBILITIES OF PARENTS' IN BRINGING UP A DAUGHTER

		(in percentage)											
		Hindus				Muslims				Christians			
S.No.	Responsibilities	Illl*		Edu*		Illl		Edu		Illl		Edu	
		N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25
		A*	D*	A	D	A	D	A	D	A	D	A	D
a.	No need for either parent to pay extra attention in bringing up a daughter	4	96	12	88	16	84	64	36	4	96	48	52
b.	Mother must take more responsibility	100	-	96	4	88	12	92	81	72	28	64	36
c.	Both mother and father have to take active role	92	8	88	12	84	16	100	-	96	4	64	36
d.	Parents must concentrate more in inculcating good habits in a daughter than in sons	96	4	84	16	92	8	28	72	84	16	44	66
e.	Father must take more responsible role for earning money for daughter's marriage	100	-	96	4	92	8	64	36	96	4	60	40

\*Note : Illl + Illiterate group

A: Agreed

Edu : Educated group

D: Disagree

Parents irrespective of religion and education, except that of Muslims disagreed to the statement that there was no need for either parent to pay extra attention in bringing up a daughter. But except Christians they felt that mother must take more responsibility in bringing up a daughter. The Christians felt that fathers had also an equal role to share the responsibility irrespective of educational difference. Fathers' role for earning money for the daughters marriage was agreed by majority of the parents, irrespective of religion and education. With regard to inculcating good habits in children, only Hindu parents agreed that there must be more concentration on girls than those of Muslims and Christian parents disagreed to this opinion as they felt that concentration in inculcating habits must be equal an both boys and girls.

C. Education of the daughter:

a. Parents' opinions about the level of education of their daughters need:

Education has been called as the first level of structural discrimination against women in our country.

Table V gives the opinion of parents regarding the necessary level of education of their daughters.

TABLE V

## PARENTS' OPINION ABOUT THE LEVEL OF EDUCATION OF THEIR DAUGHTERS

		(in percentage)											
		Hindus				Muslims				Christians			
S.No.	Level of Education	Illi*		Edu*		Illi		Edu		Illi		Edu	
		N.25		N.25		N.25		N.25		N.25		N.25	
		M*	F*	M	F	M	F	M	F	M	F	M	F
a.	Primary schooling	4	-	4	-	36	44	8	4	12	16	-	-
b.	Secondary schooling	28	32	12	24	48	32	16	48	44	48	-	-
c.	Higher Secondary schooling	16	12	8	20	4	-	12	16	20	12	4	4
d.	Graduation	32	40	43	40	8	24	48	24	12	24	48	60
e.	Post-graduation and above	20	16	28	16	4	-	16	8	8	-	48	36

\*Note : Illi = Illiterate group

M: Mother

Edu = Educated group

F: Father

FIGURE-1

# MOTHERS' OPINION ON LEVEL OF EDUCATION OF THEIR DAUGHTERS

SCALE; 1cm = 8 PERCENT

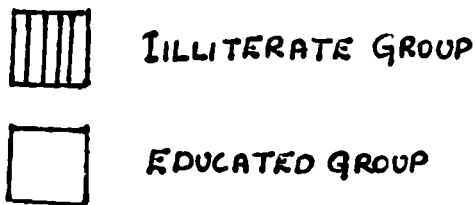
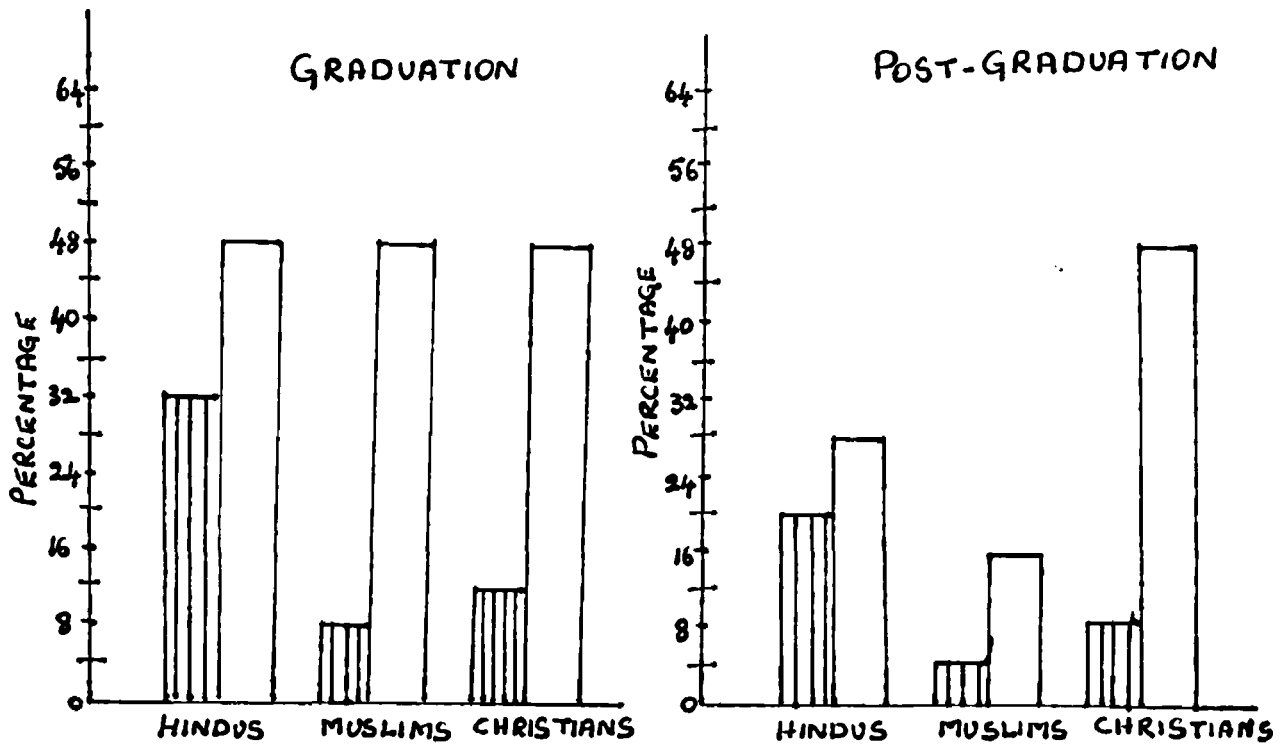
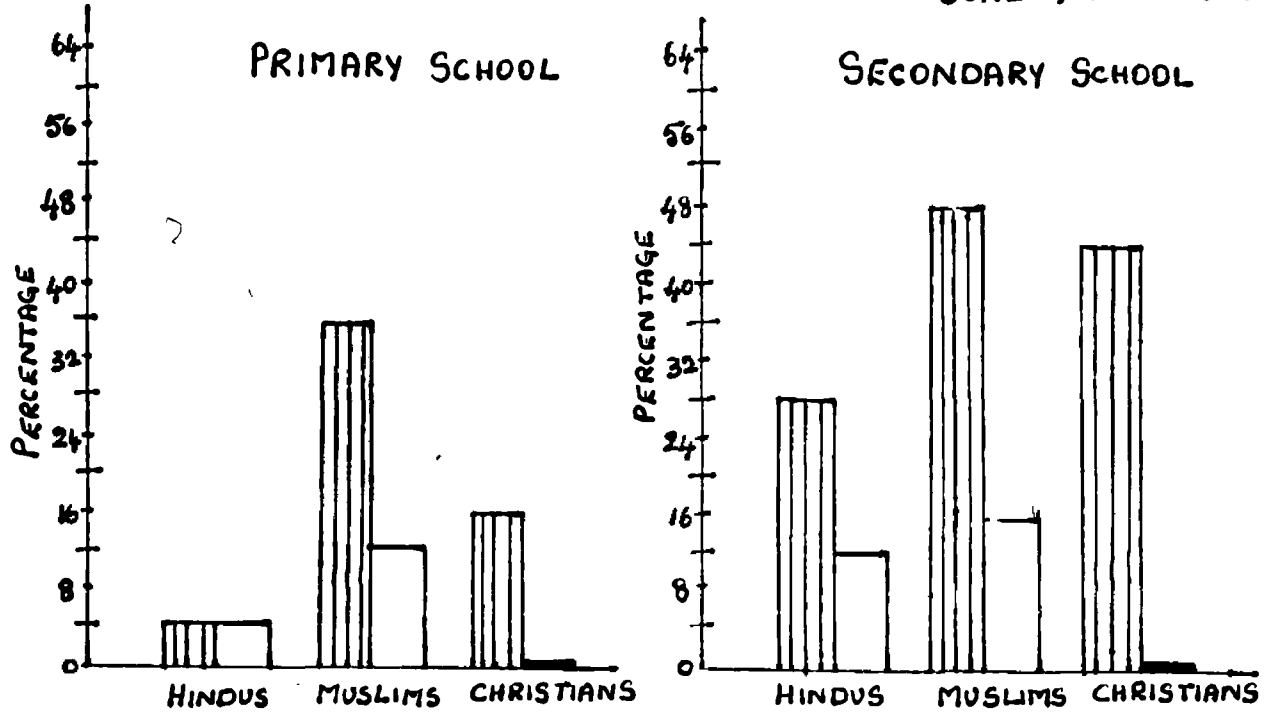
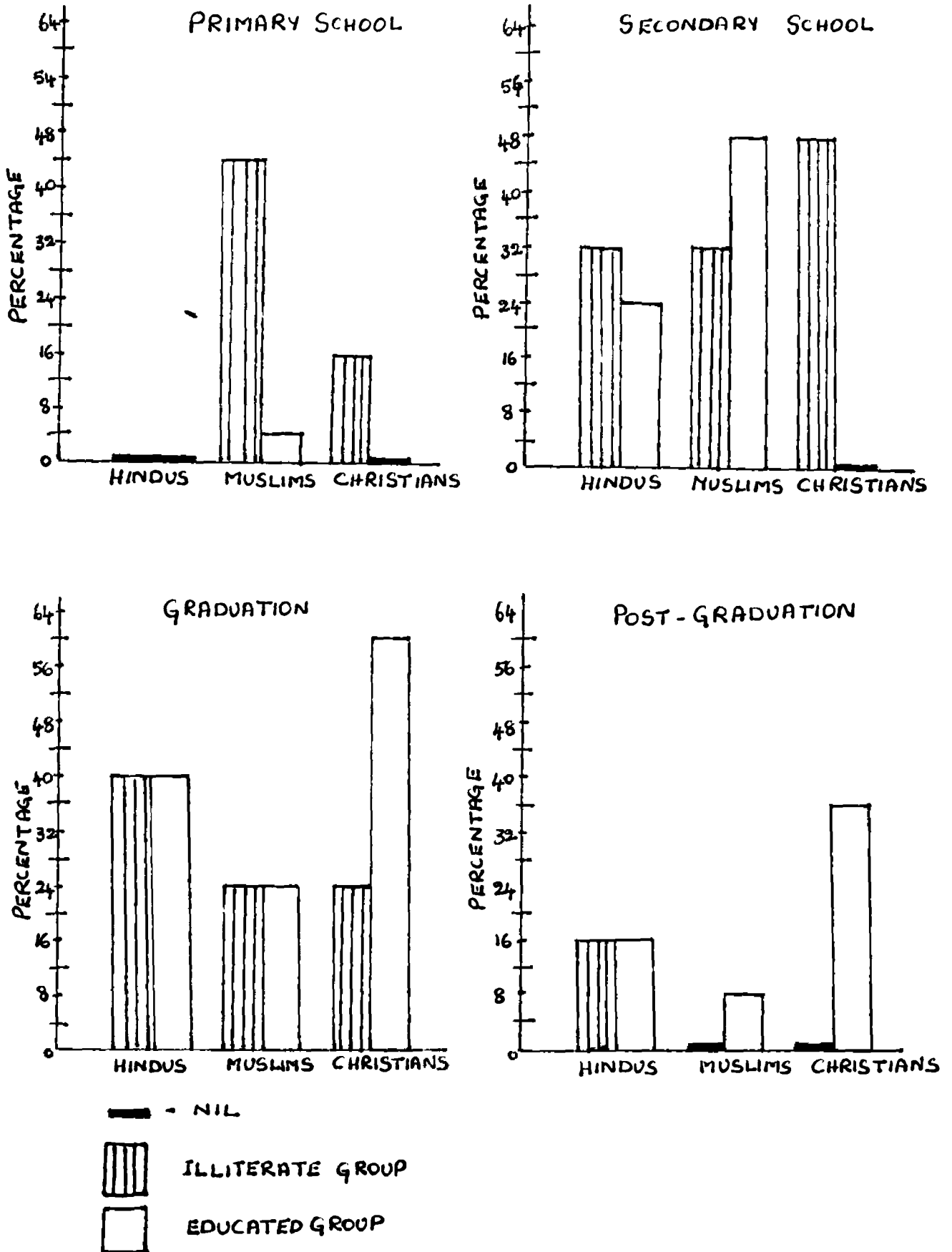


FIGURE-II

# FATHERS' OPINION ON LEVEL OF EDUCATION OF THEIR DAUGHTERS

SCALE: 1 cm = 8 PERCENT



It is remarkable that there is difference between parents' opinion about the necessary level of education their daughters need, among three religions. Majority of the Hindu and Christian mothers preferred their daughters to get education upto graduation, where as secondary education was preferred by Muslim mothers. Another significant finding is none of the educated Christian parents preferred to educate their daughter upto primary or secondary school level. And in contrast to parents of other two religions, christian educated parents preferred to send their daughter for post-graduation and further studies.

Difference is also observed with regard to the fathers opinions on the education of daughter, as majority of Hindu and Christian fathers preferred the graduation of their daughter than those of Muslims who preferred secondary school education of their daughters.

Education does influence the attitude of the parents on their daughter's education as educated mothers preferred to have better education for their daughters irrespective of religions. This finding is similar to the finding of Shah and Nagia (1983) on "attitude of mothers' on girl's education" which revealed that there is significant relation between educational level of mother and daughter's education.

Where as in the case of fathers, no difference was observed between illiterate and literate Hindus. But among Muslims, illiterate fathers preferred to have their daughter educated upto secondary school level, where as nearly equal percent of educated muslim fathers preferred secondary schooling and graduation. Among Christians, illiterate fathers preferred secondary school education, whereas educated fathers preferred the level of graduation or post-graduation.

b. Parents' views about the utility value of money spent on girl's education:

CSWB report on "National conference on women and Development" (1979) points out the main reasons for high drop-out rate of girls from schools is that many parents feel girl's education as futile, since she is not going to earn and support family. Table VI shows us the present feelings of parents on utility value of money spent on girl's education.

TABLE VI

## PARENTS' OPINION ABOUT MONEY SPENT ON GIRL'S EDUCATION

		(in percentage)					
		Hindus		Muslims		Christians	
S.No.	Opinion	Illl* N-25	Edu* N-25	Illl N-25	Edu N-25	Illl N-25	Edu N-25
a.	Not recoverable and mere waste	52	28	56	16	32	4
b.	Never useless and bear fruits in future	36	68	32	56	56	36
c.	Has the same value as spending on boy's education	4	-	8	24	-	52
d.	Amounts to a large sum so a girl need not go for higher studies	8	4	4	4	12	8

\* Note = Illl = Illiterate group

Edu = Educated group

Difference in religion and education is seen with regard to the amount of money spent on the girl's education, as illiterate Hindus and Muslims consider it as a waste. But educated group of the three religions opined that the money spent would never go waste and it would bear fruits in future. Generally Christians are broad minded as they felt that educating girls has the same value as that of boys, thus revealing the fact that

education has its effect on changing the attitude of parents. Only a very few, irrespective of religion and education felt that for educating girls a large sum is essential so the girls need not be sent for higher studies. This finding is in accordance with the statement of Doriaswamy (1975) who stated that, there is a prevalent notion among men and women that education of a girl is a luxury, which can be indulged when other priorities have been met.

c. Efforts to be taken to educate girls in parents' opinion:

Irrespective of religion, majority of the parents expressed that parents have to take more efforts in educating a son than a daughter. But there is considerable difference between illiterate and educated parents irrespective of religion, that they felt less need for taking more efforts in educating a son.

When the parents were asked for the reasons for their opinion, the Hindu parents felt that after education, boys should go for jobs and support family. In expressing this reason also there is wide difference between parents of the three religions, that all the Muslims and majority of the Christians expressed this reason. Education does not have any influence over the parents, expressing reasons except that of illiterate muslims.

d. Parents' opinion about suitable courses for their daughters

The present tendency in our society is that there is no discrimination of sex in offering suitable courses of education, because now-a-days they are assuming different social roles. Table VII gives a detailed opinion of parents about suitable courses for female children.

TABLE VII

PARENTS' OPINION ABOUT SUITABLE COURSES FOR FEMALE CHILDREN

(in percentage)

S.No.	Opinion	Hindus		Muslims		Christians	
		Illl*	Edu*	Illl	Edu	Illl	Edu
		N-25	N-25	N-25	N-25	N-25	N-25
a.	Female children are not capable of taking science group	20	-	20	4	24	-
b.	Professional courses are not suitable because they take long time to finish	36	32	40	4	12	4
c.	It is better to leave choice to daughter to select the courses for herself	36	44	32	80	32	52
d.	Daughters can go for any course they like	8	24	8	12	32	44

\* Note : Illl = Illiterate group  
Edu = Educated group

Parents of Hindu and Muslim religions felt that professional courses are not suitable for girls and they cannot go for any course as they like, but Christian mothers never agreed to it. Educated parents felt that it is better to leave it to the girls to select the course as they thought that girls could go for any course they like. Thus education is found to be influencing the opinion of parents of the three religions and of educated and non-educated.

e. Type of college preferred by parents' to join their daughters:

Irrespective of religion sex and educational level, the parents felt that their daughter must join in women's college. Illiterate muslim parents exceeded other two religious groups as cent percent supported the idea of daughter's joining in women's college. Among the parents who preferred to join daughters in co-education colleges, there is significant difference between illiterate and educated parents of muslims and christians. Among illiterate parents no muslim parent preferred a co-education college but it was 16 percent among christians and 12 per cent among Hindus.

**D. Friends of a daughter**

**a. Parents' opinion about friendships of a daughter**

The notion too common in Indian homes is that the honour of the family rests squarely upon the girls (Kala, 1975). So strict vigil is kept on the activities of daughter with the hope of protecting her from every angle. Table VIII gives the parents' opinion about friends and her relation with them.

D. Friends of a daughter

a. Parents' opinion about friendships of a daughter

The notion too common in Indian homes is that the honour of the family rests squarely upon the girls (Kala, 1975). So strict vigil is kept on the activities of daughter with the hope of protecting her from every angle. Table VIII gives the parents' opinion about friends and her relation with them.

TABLE VIII

## PARENTS' OPINION ABOUT FRIENDS OF A DAUGHTER

		(in percentage)					
S.No.	Aspect	Hindus		Muslims		Christians	
		Illl*	Edu*	Illl	Edu	Illl	Edu
		N.25	N.25	N.25	N.25	N.25	N.25
<b>a. Giving full freedom to select friends</b>							
	Mother -	68	72	48	60	80	88
	Father -	60	76	40	56	68	68
<b>b. Allowing girls to go out with boys</b>							
		-	-	-	-	8	16
<b>c. Giving equal amount of pocket money as like a son</b>							
		84	96	60	88	76	88
<b>d. Allowing to have friends in boys</b>							
		8	20	4	28	32	48
<b>(tt)*</b>							
	H.I. Vs H.E. (7.063)**	H.I. Vs M.I. (3.448)**		H.E. Vs M.E. (3.828)**			
	M.I. Vs M.E. (13.363)**	H.I. Vs C.I. (12.245)**		H.E. Vs C.E. (12.064)**			
	C.I. Vs C.E. (6.66)**	M.I. Vs C.I. (14.894)**		M.E. Vs C.E. (8.403)**			

test

\* Note : tt : 't' of significance for proportions  
 \*\* : Significant at 1 per cent level  
 Illl : Illiterate group  
 Edu : Educated group

Compared to mothers of Hindu and Muslim religions, christian mothers are more willing to give freedom to daughter to select their friends as they like. Not much difference is seen with regard to fathers' opinion about their daughters' friendship pattern irrespective of religion. But educated fathers seem to be little liberal than those of illiterates. The opinion of fathers' and mothers' also do not seem to differ. With respect to allowing daughters to have friends in boys there is significant difference between religions and also the educational level of parents. Christian parents are more willing to have friends in boys than those of Muslims and Hindus. But there is significant change between illiterate and educated parents in each religion as the illiterate parents were not for a heterosexual friendship of their daughter. Even when they were asked whether they would allow their daughter to go out with boys, only few christian parents (8 per cent illiterate and 16 per cent educated) pointed out that they would do, thus bringing a significant difference in the opinion of parents in this aspect.

Significant difference is also seen among the three religions and education with regard to the pocket money given to daughters and sons. Majority of the Hindu parents seemed to have given the same amount of pocket money as like a son followed by christians and Muslims. Educated parents have given the same amount compared to the illiterate parents.

b. Reasons for not giving freedom to girls to select friends:

Some of the parents did not give any freedom to select friends. When they were asked reasons for it, the following were expressed. Muslim educated parents excelled the parents of other two religions in giving the reasons that they do not like girls having friends in other castes and religions. The illiterate parents (24 per cent) felt that the girls will become arrogant and over confident, which might lead to other problems. Almost equal number of illiterate Hindu (12 per cent) and christian (12 per cent) parents and a slightly higher number of illiterate Muslim parents (16 per cent) opined that girls are innocent and so they are not capable of selecting their own friends.

c. Reasons for not allowing daughters to have friends in boys:

The hetero-sexual friendships and close movement are strictly condemned in our society. There is subtle change in the relationship of girls with boys in recent past. Table IX shows the reasons for which parents fear to allow daughters to have friends in boys.

TABLE IX

## REASONS FOR NOT ALLOWING DAUGHTERS TO HAVE FRIENDS IN BOYS

		(in percentage)					
S.No.	Reasons	Hindus		Muslims		Christians	
		Illi* N.25	Edu* N.25	Illi N.25	Edu N.25	Illi N.25	Edu N.25
a.	Society does not accept it	36	24	48	8	24	24
b.	People talk bad about girls only	16	4	40	40	20	20
c.	Brings defame to family	40	52	8	24	24	8
	(tt)*						
	H.I. Vs H.E.	H.I. Vs M.I.		H.E. Vs M.E.			
	(4.92)**	(13.06)**		(11.77)**			
	M.I. Vs M.E.	H.I. Vs C.I.		H.E. Vs C.E.			
	(8.91)**	(6.99)**		(24.04)**			
	C.I. Vs C.E.	M.I. Vs C.I.		M.E. Vs C.E.			
	(8.92)**	(8.91)**		(8.91)**			

\* Note: tt: 't' test of significance of proportions

\*\* : Significant at 1 per cent level

Illi: Illiterate group

Edu: Educated group

Around 50 per cent of illiterate Muslim parents expressed that society does not accept that practice than Hindu and Christian

parents, among whom not much difference was seen. Majority of the Muslim parents had expressed the reason that others would talk bad about the girls only and not much difference was observed between the educated and illiterate parents.

Irrespective of religion and education all the parents had felt that if the daughters are allowed to have friends in boys, it would bring defame to their family and statistically highly significant difference was observed among religions and educated groups. Compared to Muslim and Christian educated parents more Hindu parents had a feeling that it brings defame to the family.

#### E. Participation of the daughter in household work

Gupta (1986) observes that when her brothers are playing around, the girl is taught to do household work, stitch, knit and cook and everything to make her a good wife and an efficient mother of her.

With a slight difference between illiterate parents and educated parents, irrespective of religion, all of them (more than 90 per cent) expressed that a girl must learn household work along with her education.

a. Reasons given by parents for training daughter  
in household work along with her education:

Usually people say that whatever be the educational level and employment position of a woman, she has to cook and serve the family after marriage. Supporting this statement Table X gives the reasons expressed by parents for training a girl in household work.

TABLE X

## REASONS FOR TRAINING IN HOUSEHOLD WORK ALONG WITH HER EDUCATION

		(in percentage)					
		Hindus		Muslims		Christians	
S.No.	Reason	Illi* N.25	Edu* N.25	Illi N.25	Edu N.25	Illi N.25	Edu N.25
a.	To fulfil her role effectively after marriage	44	48	24	12	24	48
b.	To help mother in household chores	16	4	32	12	24	-
c.	Every girl should know	4	12	16	12	28	16
d.	It is tradition and culture	24	-	8	36	8	4
e.	Mother will be blamed after marriage by in-laws otherwise	8	8	4	8	-	8

Note: Illi: Illiterate group  
Edu : Educated group

Some interesting reasons were given by the parents for girls learning household work along with her education.

Education appears to have an impact on the opinion of mothers irrespective of religion. Equal percentage of educated parents in Hindu and Christian religions felt that it is necessary to fulfil her role effectively after marriage. Among illiterates only Hindu parents have expressed this reason more than their counterparts in other religions.

To help mother in household chores has been expressed more by illiterate parents of Muslim religion compared to Christian and Hindu religions. Education does play an important role in the parents expressing the other reasons such as it is tradition and culture and every girl must know the household work.

b. A daughter is more helpful to a mother than to her father:

Parents especially mother depends on the emotional support of daughter (Kala, 1975). And the common concept is that a girl is more helpful to mother than to a father (supported by more than 80 per cent of all groups of parents). The main reasons for creating such concept are given in the Table XI.

TABLE XI

REASONS GIVEN TO ASSERT GIRL IS MORE HELPFUL TO MOTHER THAN  
TO HER FATHER

(in percentage)

S.No.	Reasons	Hindus		Muslims		Christians	
		Illi*	Edu*	Illi	Edu	Illi	Edu
		N.25	N.25	N.25	N.25	N.25	N.25
a.	She only knows the household work	40	36	44	43	40	24
b.	It is traditionally observed	20	12	8	32	28	16
c.	She spends more time at home with mother	16	32	4	4	24	40
d.	Father depends on sons	12	-	8	4	8	4
e.	Girls are not allowed to go out and work	-	-	36	12	-	-

\*Note : Illi : Illiterate group

Edu : Educated group

To support the statement that girl is more helpful to mother than to her father, the main reason given by majority of the parents (around 40 per cent) of illiterate group of three religions is the daughters only know household work. With regard to the other reason that it is traditionally observed, that a girl can alone help the mother, Hindu and Christian illiterate parents

expressed this more than those of muslims. The reason, daughter spends more time at home with mother was expressed by many of the educated parents of Hindu and Christian groups, thus bringing in the difference of education and religion.

F. Employment of a daughter:

Traditional attitudes toward women taking up jobs and participation in familial and society activities, constitute a major problem in women's higher education and in their economic and social development (Devadas, 1979).

Here the views of parents' toward daughters' employment and the consequences of taking up a job are discussed.

a. Parents' opinion about employment of daughter and suitable professions for females

Economic participation of women in family and also in society is the eventual step which can abolish the discriminative attitudes of people toward children. Table XII gives the parents' opinion about taking up a job before marriage and also the suitable professions for women to enter.

TABLE XII

PARENTS' OPINION ABOUT EMPLOYMENT OF DAUGHTERS

(in percentage)

S.No.	Aspect	Hindus		Muslims		Christians					
		Illi* M N.25	Edu* F N.25	Illi M N.25	Edu F N.25	Illi M N.25	Edu F N.25				
a	Allowing daughter to enter job before marriage (For mothers responses)	84	92	72	40	82	76	60	44	100	34
	M.I. Vs H.E. (5.013) **	M.I. Vs M.I. (18.49) **	H.E. Vs M.E. (8.91) **								
	M.I. Vs M.E. (14.88) **	M.I. Vs C.I. (9.57) **	H.E. Vs C.E. (8.33) **								
	C.I. Vs C.E. (20.53) **	M.I. Vs C.I. (8.16) **	M.E. Vs C.E. (15.08) **								
	(For fathers' responses)										
	H.I. Vs H.E. (3.51) **	H.I. Vs M.I. (13.06) **	H.E. Vs M.E. (5.17) **								
	M.I. Vs M.E. (11.48) **	H.I. Vs C.I. (8.20) **	H.E. Vs C.E. (5.91) **								
	C.I. Vs C.E. (17.02) **	M.I. Vs C.I. (5.04) **	M.E. Vs C.E. (10.96) **								
b.	Occupations preferred										
	1. Professional	24	20	36	28	12	28	24	12	36	20
	2. Teaching	40	36	40	36	20	36	28	28	40	36
	3. Personnel assistants	4	-	-	-	-	4	-	-	8	8
	4. Clerical posts	16	8	16	12	-	8	24	16	16	20

\*Note: tt = 't' test of significance for proportions \*\* = Significant at 1 percent level  
 Illi = Illiterate group, Edu = Educated group, M = Mother F = Father

FIGURE III

PARENTS' OPINION ABOUT EMPLOYMENT OF DAUGHTERS

SCALE: 1 CM = 10 PERCENT



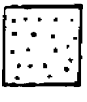
ILLITERATE MOTHER



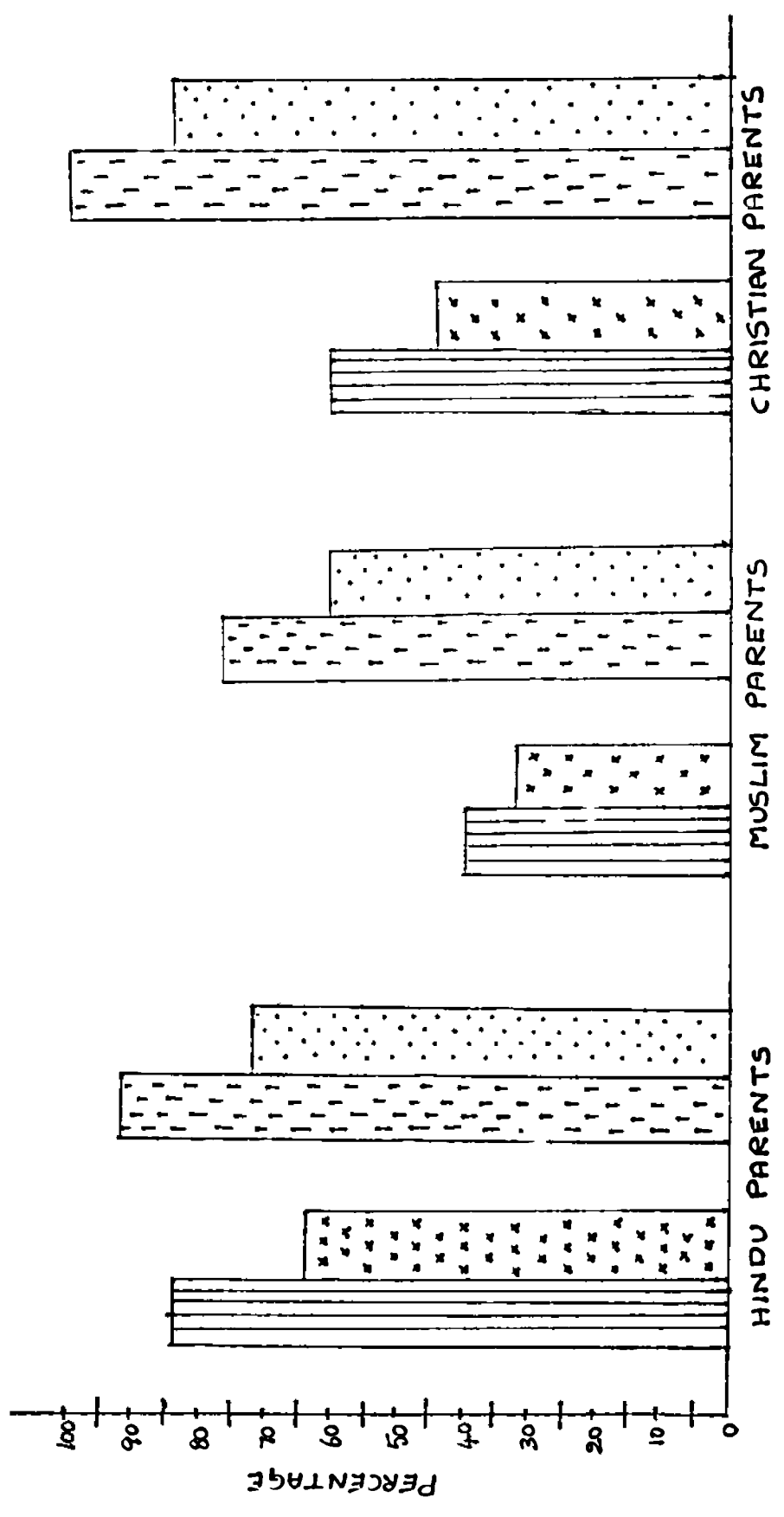
EDUCATED MOTHER



ILLITERATE FATHER



EDUCATED FATHER



An interesting finding is that mothers, irrespective of religion and education, on an average exceeded fathers in having a positive attitude toward allowing daughter to enter job before marriage.

Compared to the Hindu and Christian illiterate and educated groups, the two groups of muslims showed less favourable attitude toward females' employment but it is evident that almost there is significant change in their opinion due to education, because the percentage of educated muslims' response is almost double to that of illiterate groups.

Education had its impact in case of Hindus and Christians also because the difference of response between illiterates and educated groups of these religions is significant and noteworthy.

The statistical analysis of the responses of both mothers' and fathers' showed a very highly significant difference between the religions and also between the illiterate and educated groups of the same religion and also between different religions.

Coming to the type of occupations preferred by mothers and fathers, teaching profession is the one highly

preferred by all groups of people. They felt that female members faceless problems in teaching profession. Compared to other religions Hindu group and also educated christians responded to this choice mostly.

A noticeable difference is, compared to fathers, mothers felt that teaching profession as more suitable to females except incase of illiterate group of christians.

The second occupation preferred is professional job such as doctor, engineer and so on. Compared to illiterate groups, educated groups from three religions, preferred professional occupations better.

b. Reasons given by parents for allowing daughter to take up jobs before marriage:

Table XIII gives a clear picture of reasons given by parents to allow daughter to take up job before marriage.

TABLE XIII

## REASONS GIVEN FOR ALLOWING DAUGHTER TO TAKE UP JOB BEFORE MARRIAGE

		(in percentage)						
S.No.	Reasons	Hindus		Muslims		Christians		
		Ill <sup>*</sup> N=25	Edu <sup>*</sup> N=25	Ill <sup>1</sup> N.25	Edu N.25	Ill <sup>1</sup> N.25	Edu N.25	
a.	She can enjoy life and become more confident	8	3	4	20	8	20	
b.	She can pass time before marriage	20	8	4	4	12	-	
c.	For economic purpose	12	16	4	4	8	4	
d.	Helps her for better living after marriage	12	4	3	4	4	8	
e.	Gives her status and can lead independently	24	32	4	20	3	36	
(tt) <sup>*</sup>	H.I. Vs H.E. (3.65)**	H.I. Vs M.I. (11.63)**	H.E. Vs M.E. (5.58)**					
	M.I. Vs M.E. (10.06)**	M.I. Vs C.I. (8.94)**	H.E. Vs C.E. (1.72) NS					
	C.I. Vs C.E. (13.79)**	M.I. Vs C.I. (3.45)**	M.E. Vs C.E. (16.32)**					
f.	More women are going for work now-a-days	8	24	3	8	20	16	
(tt)	H.I. Vs H.E. (10.02)**	H.I. Vs M.I. (0) N.S.	H.E. Vs M.E. (10.02)**					
	M.I. Vs M.E. (0) N.S.	H.I. Vs C.I. (8.28) **	H.E. Vs C.E. (4.08)**					
	C.I. Vs C.E. (3.01)**	M.I. Vs C.I. (8.28)**	M.E. Vs C.E. (6.29)**					

\* Note : tt = 't' test of significance for proportions

\*\* = Significant at 1 per cent level

\* = Significant at 5 per cent level

N.S. = Not Significant

Ill<sup>1</sup>=Illiterate group

Edu = Educated group

With regard to the reasons for allowing daughter to take up a job, the first reason expressed was employment gives daughter a status and she can lead an independent life. When statistically analysed, the values showed that there was highly significant difference between the illiterate and literate group of same religion and also that of other religions. Except between Hindu educated and Christian educated groups, other two sets of educated groups showed highly significant difference. This gives us the overall picture, that education has its impact on changing the attitude.

The second reason is daughter can take up job because more women now-a-days are going for employment compared to muslims more percent of Hindu and Christian educated groups gave this reason. The analysis of the data shows a very highly significant difference between three religions and between illiterate and literate groups.

And also around 20 per cent of Muslim educated parents and the same percentage of educated Christians felt that daughter can enjoy life and become more confident. Around 20 per cent of illiterate Hindu parents felt that daughter can pass time by doing job before marriage.

A small per cent of parents also told that they are allowing daughter for economic purpose which means that she can in turn help the parents by earning some amount of money. And a few parents also felt that, job helps her daughter to lead better life after marriage.

c. Preference of boys for employed girls

Gupta (1986) says that even when the girls become teachers and doctors, it is because, now-a-days bridegrooms prefer earning brides.

There is quite a difference between religions and also illiterate and educated groups of the sample in giving their opinion about getting suitable partners for an employed daughter.

Mostly cent per cent Christian parents and more than 90 per cent of Hindu parents and 92 per cent of educated Muslims opined that now-a-days bridegrooms prefer to marry an educated and employed brides, only 32 per cent of illiterate Muslim parents felt that, it is not so in their religion.

The parents were also asked to specify the reasons for the boys preferring educated and employed girls now-a-days. The parents gave some interesting reasons which are shown in Table XIV.

TABLE XIV

## REASONS FOR BOYS TO PREFER EDUCATED AND EMPLOYED GIRLS

		(in percentage)					
S.No.	Reasons	Hindus		Muslims		Christians	
		Illi*	Edu *	Illi	Edu	Illi	Edu
a.	Due to changing trends	28	24	20	36	28	28
b.	They can become efficient wives	16	8	20	4	12	28
c.	Selfish and money minded	4	8	12	8	4	4
d.	(tt)* For better social status and bright future	20	40	4	32	28	4
	M.I. Vs H.E. (8.93)**	H.I. Vs M.I. (10.05)**		H.E. Vs M.E. (3.40)**			
	M.I. Vs M.E. (14.39)**	H.I. Vs C.I. (1.91) N.S.		H.E. Vs C.E. (17.73)**			
	C.I. Vs C.E. (13.36)**	M.I. Vs C.I. (6.68)**		M.E. Vs C.E. (14.89)**			
e	For dual purpose (family life and economic support)	24	16	12	12	28	36
	H.I. Vs H.E. (4.08)**	H.I. Vs M.I. (6.38)**		H.E. Vs M.E. (2.37)*			
	M.I. Vs M.E. (0) N.S.	H.I. Vs C.I. (1.86) N.S.		H.E. Vs C.E. (9.30)**			
	C.I. Vs C.E. (3.51)**	M.I. Vs C.I. (8.21)**		M.E. Vs C.E. (11.48)**			

\* Note: tt: 't' test of significance for proportions

\*\* : Significant at 1 per cent level

\* : Significant at 5 per cent level

N.S.: Not Significant

Illi: Illiterate group

Edu: Educated group

The parents who accepted the statement that the boys now-a-days prefer educated and employed girls gave some interesting and compelling reasons for such an attitudinal change of the boys.

The first reason being the changing trends and changing times did not show difference among three religions and educational group.

The other meaningful reason given by parents is for the better social status and bright future. Here the difference between the illiterates and educated is highly significant and also among three religious groups. Dual purpose i.e. for family life and economic purposes was the other reason given by the sample. The statistical analysis shows significant difference between religion and education, except between literate and illiterate Muslim parents.

d. Forcing daughter to leave the job for the sake of the bridegroom

There is significant difference between illiterate and educated parents of same religion in giving the response that is they will force the daughter to leave job, if in case the boy does not like an employed daughter.

Illiterate and educated (84 per cent) excelled their counterparts of other religions in giving the above mentioned response. The main reason they expressed was leaving a good match for the sake of a simple job is ridiculous and not appreciable. There were many parents (around 40 per cent) who told they would not force daughter and it is unreasonable to force her.

#### G. Marriage of the daughter

##### a. Ideal age at marriage for daughters:

Bhattacharya (1977) opines that to improve the status of women the father should see to that their daughters are not married off before they are self-dependent. Table XV shows the parents' view about ideal age at marriage for daughters.

TABLE XV

OPINION OF PARENTS' ABOUT IDEAL AGE AT MARRIAGE

(in percentage)

S.No.	Ideal age at marriage	Hindus				Muslims				Christians			
		Illl *		Edu*		Illl		Edu		Illl		Edu	
		M*	F*	M	F	M	F	M	F	M	F	M	F
		N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25
a.	15 - 17 years	16	8	4	12	56	44	8	12	32	32	-	-
b.	18 - 20 years	52	56	60	44	44	40	48	52	44	40	20	12
c.	21 - 23 years	32	36	32	44	-	16	44	36	20	24	72	80
d.	24 and above	-	-	4	-	-	-	-	-	4	4	8	8

\* Note : Illl = Illiterate group

M = Mother

Edu = Educated group

F = Father

Significant difference is observed here between illiterate and educated fathers and mothers. In Hindu religion not much difference could be seen between the fathers and mothers of both the educated group as majority felt 18-20 years as ideal age for marriage. Around 32 per cent felt 21-23 years as ideal age for marriage.

It is really encouraging to see that more than 70 per cent of educated parents in christian group feel 21-23 years as the right age for marriage for girls. Not much difference was observed between fathers and mothers in this regard, irrespective of education.

The very striking feature seen here is the parents who are feeling the age of 15-17 years as the ideal age for marriage are extremely high in muslim illiterate group and also there is significant difference between the illiterate and educated group of muslims, where the later do not accept it as right age to a greater extent. Majority of the educated parents felt 18-20 years as ideal age for marriage.

Thus all the findings noted above show that there is wide difference between religions in the concept of ideal age at marriage for girls and also education has significant influence on parents' attitude in postponing the age at marriage of their daughters.

b. Daughter is an economic liability on the family:

A row of daughters usually evokes pity in the minds of friends and relatives and worry in the minds of parents, who have daughters, because each daughter means a heavy expenditure on the family (Vimala 1987).

There is wide difference between the illiterate and educated parents of three religions in their opinion about a daughter who is an economic liability on the family. Eighty eight per cent of illiterate Hindus and also illiterate muslims expressed it against 64 per cent and 54 per cent of educated parents respectively. And in Christian community also 72 per cent of the illiterate parents felt a daughter as a liability against 60 per cent of educated parents.

The Table XVI gives the reasons which led the parents to the notion daughter is an economic liability on family.

TABLE XVI

REASONS GIVEN BY PARENTS TO THE CLAUSE - DAUGHTER IS AN ECONOMIC  
LIABILITY ON THE FAMILY

(in percentage)

S.No.	Reasons	Hindus		Muslims		Christians	
		Illl N.25	Edu* N.25	Illl N.25	Edu N.25	Illl N.25	Edu N.25
a.	More amount of dowry and marriage expenses	44	36	32	20	16	32
b.	No responsibility towards parents and family after marriage	16	8	28	8	8	-
c.	They need more money for bringing up and marrying off	12	16	12	12	24	24
d.	She goes away to other's family after marriage	4	4	4	8	12	4
e.	Life long responsibility for parents	12	-	4	-	-	8

\*Note : Illl = Illiterate

Edu = Educated

Irrespective of religion and literacy more than 50 per cent of the parents gave the opinion that a daughter is liability on the family.

The first reason given by parents for getting such opinion about their daughter is, the increasing amount of dowry and also expenses for marriage of a daughter comes to a large sum and parents are feeling inadequate to provide the amount at a time besides their educational expenses. Not much difference is seen between Hindu parents but the difference is significant between muslim and christian parents.

The other reasons mentioned such as the need for more money for bringing up and marriage do not have much difference among religions and education. Few illiterate parents irrespective of religion felt that the girl would go to her husband's house and they will not have any responsibility towards her parents afterwards.

c. Parents' opinion about giving freedom to daughter in marriage matters:

In the past, girl in our Indian homes is left with little choice regarding marriage matters but now the trend is changing and most of the parents seek the girls' opinion and willingness. Table XVII gives the present views of parents on giving freedom to a daughter in marriage matters.



bridegroom. Not much difference was noticeable between three religions.

Irrespective of education and religion the parents opined that they should get the consent of their daughters before fixing the marriage. Compared to illiterate Muslim and Christian religions, more percent of educated parents are not willing to accept daughters' choice regarding bridegroom's selection, because it is not acceptable socially, sometimes if they select the groom from other caste/religion. No difference is seen with regard <sup>to</sup> parents' opinion between Hindu and Christian parents.

For the conception, "girl's opinion need not be considered because she knows little about people", only few parents agreed to it and majority wanted to take the consent of daughter and give her full freedom to tell her opinion regarding marriage partner.

d. Paying dowry for a bridegroom:

Prasad (1987) says that even though people oppose dowry, almost all of them could be found practicing it. This is one of the reasons, why the movement against dowry did not gain ground.

Here the parents from the three major religions expressed their feeling about paying dowry to the bridegroom at the time of marriage. Majority of the Hindu parents, (84 per cent of both illiterate and educated) expressed that parents must pay dowry to the bridegrooms. And also around 60 per cent illiterate Muslims and Christians felt the same. But it is surprising to note that only 28 per cent of educated christians supported that notion and the rest strictly opposed the practice of dowry.

From the Rastogi's (1983) study, it was also found that 44 per cent of respondents from lower class and 13 per cent of middle class and 6 per cent of the upper class were found to be in favour of dowry. But this favourable attitude towards dowry is not voluntary but a compulsive one because of the structure of society.

Marwah (1982) explains that, dowry has deep economic connotations. The parents of boy consider that the money spent on the education of the son as an investment and the amount of dowry received is considered as a compensation to the amount spent on boy's education. Here Table XVII gives many more such reasons for which the dowry is still continuing.

TABLE XVIII  
REASONS FOR PAYING DOWRY

		(in percentage)					
S.No.	Reasons	Hindus		Muslims		Christians	
		Illi*	Edu*	Illi	Edu	Illi	Edu
a.	It has become a custom	36	36	20	20	16	8
b.	Every bridegroom is demanding	20	20	16	24	24	16
c.	Without dowry a girl suffers in the inlaws hands	-	-	8	-	8	-
d.	It is difficult to arrange						
(tt)	marriage without dowry	28	28	20	20	12	4
	H.I. Vs H.E. (0) N.S.	H.I. Vs M.I. (3.83) **	H.E. Vs M.E. (3.83) **				
	M.I. Vs M.E. (0) N.S.	H.I. Vs C.I. (8.16) **	H.E. Vs C.E. (13.36) **				
	C.I. Vs C.E. (6.02) **	M.I. Vs C.I. (4.47) **	M.E. vs C.E. (10.05) **				

\* Note : tt: 't' test of significance of proportions  
 \*\*: Significant at 1 per cent level  
 NS: Not Significant  
 Illi: Illiterate group  
 Edu : Educated group

Not much difference between illiterate and educated group of Hindu religion and slight difference between illiterate and educated group of Christians is seen with regard to the reasons for paying the dowry. But slight difference is seen between religions, as it has become a custom has been expressed by more Hindu parents. Without dowry it is difficult to arrange marriage has been expressed by the parents and not much difference is seen between the educated and illiterate groups of Hindu and Muslim religions but difference is seen between the christian groups. Statistically highly significant difference is also noted between illiterate group of three religions and educated groups of three religions.

e. Parents' opinion on marriage matters of daughters:

Table XIX reveals the parents' feelings on marriage dealings and other concerned matters after the marriage of the daughter.

TABLE XIX

## PARENTS' OPINIONS ABOUT MARRIAGE MATTERS OF DAUGHTERS

(in percentage)

S.No.	Opinion	Hindus		Muslims				Christians					
		Illi*		Edu*		Illi		Edu		Illi		Edu	
		N.25		N.25		N.25		N.25		N.25		N.25	
		A*	D*	A	D	A	D	A	D	A	D	A	D
a.	Parents have to face economic stress because of dowry	88	12	92	8	76	24	76	24	92	8	68	32
b.	Daughter always has right to ask for anything from parents	84	16	80	20	72	28	84	16	84	16	68	32
c.	Parents have to take care of the demands of daughter and her husband after marriage	24	76	16	84	44	56	56	44	16	84	8	92
d.	She must not take anything after marriage	28	72	36	64	20	80	20	80	44	56	16	84
e.	Parents have to face problems if their daughters' marriage is a failure	100	-	96	4	96	4	68	32	100	-	88	12
f.	A girl can remain unmarried if she does not get a suitable partner	-	100	-	100	100	-	100	-	100	-	100	-

\* Notes: Illi = Illiterate group

Edu = Educated group

A = Agree

D = Disagree

Except incase of educated parents of Christians 80 per cent of all other groups of parents felt that parents have to face economic stress because of dowry. And also equal percent of parents felt that daughter has a right to ask for anything from parents. Education has not shown any difference of opinion in all the three religions.

Except Muslim parents, above 80 per cent of Christian parents disagreed the statement that parents have to take care about the demands of daughter and her husband after marriage. Around 40 per cent of illiterate parents and 56 per cent of educated parents in Muslim religion agreed to take care of the demands after marriage also.

For the opinion daughter must not take anything after marriage, around 60 per cent of parents from the three religions disagreed. There is no uniform effect of education on changing this opinion, on parents of three religions.

Most of the parents in three religions opined that failure of daughters marriage brings problems to parents and here illiterate group of parents exceeded the educated parents in giving that opinion.

But no single parent opined that a girl can remain unmarried if she does not get a suitable partner.

f. Parents' opinion on the custom of sending away daughter after marriage:

Gupta (1986) observes that girls in our homes are encouraged to treat her parent's house as a temporary residence and with this end in mind her mother brings her up. So most of the parents are against the practice of keeping daughter in parents' house. Irrespective of religion and educational status of parents more than 70 per cent of the parents expressed that, it is our custom to send her to in-laws' house and it is proper practice.

g. Parents' opinion on daughters getting divorce and it's impact on the family:

In our society, women approaching for annulment of her marriage are not very much appreciated. The provisions of personal laws regarding divorce are inadequate and very defective. And also the requirements to get a divorce also differ from religion to religion and in the same religion these requirements are different for males and females (Subbamma 1985).

Table XX gives the opinion of parents about daughters getting divorced and after effects on family.

TABLE XX  
PARENTS' OPINION ABOUT DAUGHTERS DIVORCE

		(in percentage)											
		Hindus				Muslims				Christians			
S.No.	Opinion	Illi*		Edu*		Illi		Edu		Illi		Edu	
		N.25	N.25	N.25	N.25	N.25	N.25	N.25	N.25				
		A*	D*	A	D	A	D	A	D	A	D	A	D
a.	Parents should always look forward for well adjustment of daughter in marriage by all means	100	-	100	-	100	-	100	-	92	8	100	-
b.	It is always advisable to support daughter in getting divorce if the problem is severe	92	8	88	12	84	16	64	36	64	36	88	12
c.	A divorced daughter leaves a permanent social stigma on the family	76	24	64	36	76	24	64	36	44	56	43	52
d.	Parents should not advise in any case to get their daughter divorced	8	92	12	88	16	84	8	92	4	96	4	96

\* Note : Illi = Illiterate group

A : Agree

Edu = Educated group

D : Disagree

Cent per cent of parents from three religions agreed that parents should always look forward for well adjustment of daughter in marriage by all means.

It is significant to note that illiterate parents of Hindu and Muslim religions are more willing to support daughter in getting divorce if the problem is severe, but it is just reverse in case of christians where educated parents are more willing to support daughter than illiterate parents.

Majority of the illiterate and literate parents of Hindus and Muslims opined that a divorced daughter leaves a permanent social stigma on the family, whereas the opinion of Christian parents is just the reverse.

The statement that parents should not advise in any case to get their daughter divorced was disagreed by all the parents irrespective of education and religion which shows that they are well aware of the present problems in the family life for which the daughters are not responsible and if divorce is the only resort to save the daughter's independence and prestige then they should not hesitate to do so.

**h. Valid reasons for which a daughter can seek divorce in the view of parents:**

Table XXI gives the main reasons for which a girl can seek divorce with the approval of parents.

TABLE XXI

## IN THE VIEW OF PARENTS' VALID REASONS FOR SEEKING DIVORCE

		(in percentage)					
		Hindus		Muslims		Christians	
S.No.	Reasons	Illl* N.25	Edu* N.25	Illl N.25	Edu N.25	Illl N.25	Edu N.25
a.	Cruel treatment by her husband and in-laws	60	36	84	56	36	28
b.	Too much dominance by husband	20	4	4	-	8	4
c.	Affecting of economic independence	-	-	-	-	-	4
d.	Difference in interests and attitudes which leads to misunderstandings and quarrels often	20	60	12	44	56	64
	H.I. Vs H.E. (16.66)**	H.I. Vs M.I. (4.47) **		H.E. Vs M.E. (6.53)**			
	M.I. Vs M.E. (14.61)**	H.I. Vs C.I. (15.0) **		H.E. Vs C.E. (6.53)**			
	C.I. Vs C.E. (16.66) **	M.I. Vs C.I. (18.97)**		M.E. Vs C.E. (8.20)**			

\* Note: tt: 't' test of significance for proportions

\*\* : Significant at 1 per cent level

Illl: Illiterate group

Edu: Educated group

The well accepted reason for getting divorce expressed by parents is, very cruel treatment by her husband and in-laws. More per cent of illiterate, compared to educated parents gave this reason and there is also significant difference between religious groups also.

The other accepted reason that difference in interests and attitudes which lead to misunderstandings and quarrels also showed highly significant difference among illiterate and educated groups and also among respective groups.

And around 20 per cent of Hindu illiterate and a few of the other group of parents also expressed the reason too much dominance by husband, as suitable reason for getting divorce.

1. Parents views on settlement of divorced daughter:

It is very delicate issue in our society while deciding the settlement aspect of a divorced daughter. Table XXII shows parents' views on settlement of a divorced daughter.

TABLE XXII  
PARENTS' VIEWS ABOUT SETTLEMENT OF DIVORCED DAUGHTER

(in percentage)

S.No.	Ways	Hindus		Muslims		Christians	
		Illi* N.25	Edu* N.25	Illi N.25	Edu N.25	Illi N.25	Edu N.25
a.	Keep her along with them	28	32	64	44	40	28
b.	Establish separate home for her	28	8	24	32	32	24
c.	Encourage her to earn separately and become independent	24	36	8	24	24	36
d.	Get her married off to another suitable person	20	24	4	-	4	32

\* Note : Illi: Illiterate group

Edu : Educated group

Majority of the illiterate parents of three religions prefer to keep the daughter along with them because they felt it as the safest way to give full protection to their daughter. Establishing a separate home was mentioned more by Hindu and Muslim illiterate parents. Around 36 percent of

Hindu and Christian educated parents opined that it is better to encourage a divorced daughter to earn. Cent per cent of Muslim educated parents also supported the above notion.

In general educated Christian and Hindu parents favoured the idea of getting their daughter remarried after divorce. And also there is significant difference between illiterate Christians and educated christians in their view of remarriage of divorced daughter.

#### H. Property share for the daughter:

Devi (1987) opines that parents should implement the law in letter and spirit by giving equal share to their daughter along with their son and protect her economic independence. But the laws regarding inheritance rights of daughters, differ from religion to religion in our Indian society.

#### a. Knowledge of parents about the laws of property share of daughter:

When asked whether they know the laws regarding inheritance, the response from both illiterate (76 per cent) and educated (76 per cent) parents in Hindu religion followed by

40 per cent of illiterate and 72 per cent of educated parents in Christian community was favourable. But irrespective of education, Muslim parents showed poor knowledge about the laws. This can be attributed to the low exposure of women to communication media and restricted movement of muslim women in society as Joshi & Joshi (1981) points out that the Muslim women are lagging behind mainly because of lack of enlightened public opinion among muslims asking for an improvement in their status.

b. Parents' views about the proper distribution of property among their children:

Parents say that dowry is a compensation to daughters' share in family property (Prasad 1987). It is very much proved in the Table given below. And other preferred ways of distributing property are also represented in Table XXIII.

TABLE XXIII

## VIEWS OF PARENTS' ON DISTRIBUTING PROPERTY

		(in Percentage)					
		Hindus		Muslims		Christians	
S.No.	Ways of Distribution	Illi*	Edu*	Illi	Edu	Illi	Edu
		N.25	N.25	N.25	N.25	N.25	N.25
a.	Small share for daughter and rest for sons	4	12	36	8	16	8
b.	Equal shares for all children	48	56	16	48	40	84
(tt)							
*	H.I. Vs H.E. (3.27)**	H.I. Vs M.I. (13.97)**	H.E. Vs M.E. (3.27)**				
	M.I. Vs M.E. (13.97)**	H.I. Vs C.I. (3.29)**	H.E. Vs C.E. (12.5)**				
	C.I. Vs C.E. (18.49)**	M.I. Vs C.I. (10.91)**	M.E. Vs C.E. (15.52)**				
c.	Dowry for daughter and shares for sons	48	32	48	44	44	8
	H.I. Vs H.E. (6.66)**	H.I. Vs M.I. (0) N.S.	H.E. Vs M.E. (5.04) **				
	M.I. Vs M.E. (1.64) N.S.	H.I. Vs C.I. (1.64) N.S.	H.E. Vs C.E. (12.25) **				
	C.I. Vs C.E. (16.74)**	M.I. Vs C.I. (1.64) NS	M.E. Vs C.E. (16.74) **				

\* Note : tt: 't' test of significance for proportions

N.S.: Not Significant

\*\* : Significant at 1 per cent level

Illi : Illiterate group

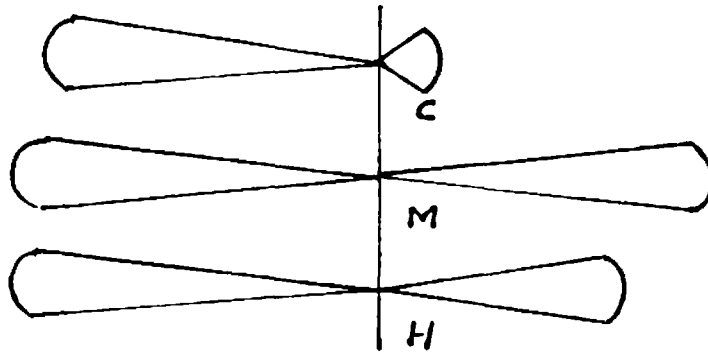
Edu : Educated group

FIGURE. IV

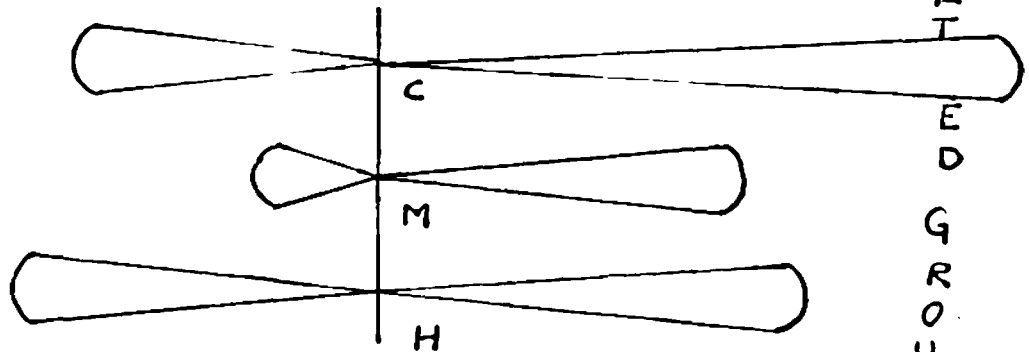
# VIEWS OF PARENTS ON DISTRIBUTING PROPERTY

DOWRY FOR DAUGHTER AND  
EQUAL SHARES FOR SONS

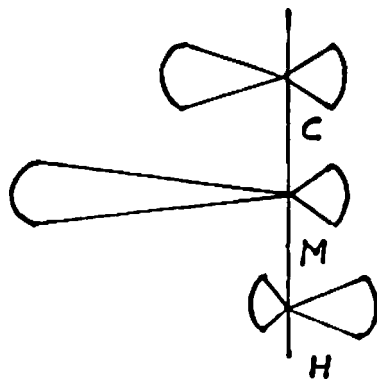
SCALE, 1cm = 10 PERCENT



EQUAL SHARES - FOR ALL CHILDREN



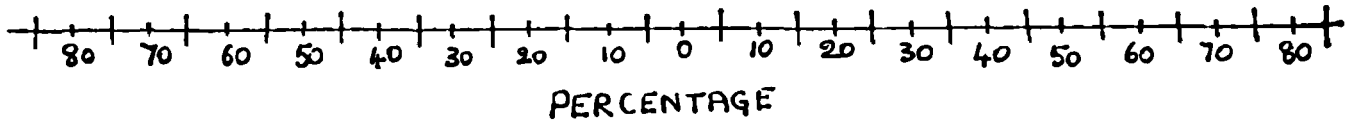
SMALL SHARE FOR DAUGHTER  
AND REST FOR SONS



H : HINDUS  
M : MUSLIMS  
C : CHRISTIANS

ILLITERATE GROUP

EDUCATED GROUP



When parents were asked, whether they would give equal share to all their children, around 50 per cent of Hindu and Muslim parents said yes. Educated parents seemed to have positive attitude than the illiterate parents especially that of christians. The statistical analysis showed a highly significant difference between illiterate and educated parents of same religion and also of different religions.

The illiterate parents seemed to favour the idea of dowry for their daughter as they have expressed the way of distribution of property is through giving dowry for daughter and equal share for sons. In this aspect the statistical analysis shows highly significant difference between illiterate and educated groups in Hindu and Christian religion but not significantly among Muslim parents. But among the educated groups highly significant difference is visible in three religions.

c. Supporting daughter when she claims for property shares:

There was significant difference between illiterate and educated parents in three religions and educated christian parents (84 per cent) excelled the other groups by expressing that they would support the daughter in such case. But a poor response was shown by Muslim parents.

d. Parents reaction toward giving equal share to daughter and staying with her family:

The parents' reaction are shown in Table XXIV.

TABLE XXIV

PARENTS' REACTION TOWARD GIVING EQUAL SHARE TO DAUGHTERS AND STAYING IN DAUGHTER'S HOUSE

(in percentage)

S.No.	Aspect	(in percentage)					
		Hindus		Muslims		Christians	
		Illl* N.25	Edu* N.25	Illl N.25	Edu N.25	Illl N.25	Edu N.25
a.	Daughters should have equal share in property along with sons	56	64	40	56	44	72
b.	Living with daughter and depending on her for financial needs is degrading	72	44	76	48	64	28
c.	Accept daughter's invitation in oldage to stay along with her family	48	40	44	60	48	88

\* Note : Illl = Illiterate group  
Edu = Educated group

Education showed its significant effect in changing parental attitude towards property distribution, as indicated, parents irrespective of religion are for equal share to their daughter than those of other two religions.

For living with daughter and depending on her for their financial needs, educated parents irrespective of religion were not for this as they considered this as degrading and their prestige would be affected.

But for accepting daughter's invitation in old age to stay along with her family, positive attitude has been expressed by Muslims (60 per cent) and Christians (38 per cent) mothers, who did not like to depend on their daughters for financial needs. But still Hindu parents were reluctant to stay with their daughter, as a custom had been developed already in them, that it is a prestigious issue, and staying with son's family in old age and leading the rest of life is a traditional way of our society.

e. Reasons given for not liking to stay with daughters in old age:

When asked the reasons for which the parents are not willing to stay with daughter's family in old age, the following reasons were given:

Almost equal percentage of illiterate parents of three religions (12 per cent) told that they fear to accept the invitation because son-in-law may insult them. Other

reasons mostly expressed by educated parents of Hindu religion were difficulty of adjustment and liking to stay independently.

Compared to other two religions, around 25 per cent of Muslim parents told that they would like to stay independently and not much difference was found between the educated and illiterate parents of Hindu and Christian religions. Difficulty of adjustment and son-in-law's insulting were also expressed by educated parents.

Among Christians liking to live independently was the major reason expressed by educated parents whereas illiterates thought it is not a custom and son-in-law might insult if they lives with their daughter in old age.

## Summary and Conclusion

## SUMMARY AND CONCLUSION

The study on "attitude of parents towards female child" was undertaken in a view to find out the general attitude of parents towards female child in three religions and the attitudinal difference brought out by education in specific, and also to bring out the aspects and areas where girls are usually differentiated and the reasons for such discrepancy. The study was conducted on one hundred and fifty mothers equally distributed from three religions and from illiterate and educated mothers in each group, with the help of an interview schedule. The key findings of the study are listed below:

1. Male child was preferred by majority of the parents irrespective of religion and significant difference in their attitude was observed between illiterate and educated parents of the three religions. Significant difference was observed in sex preference between the mothers and fathers, where moderately large percent of fathers preferred female child compared to mothers.
2. Education and religion did not play any significant role with the opinion<sup>of</sup> parents about the number of children as majority (80 percent) of the parents preferred to have only one daughter. It is surprising to note that very few Muslim and Christian parents wanted to have only sons and no daughters.

3. Irrespective of education and religion of parents, a daughter was found to be as good as a son, but significant difference was observed between religions with regard to their attitude that a daughter is a burden for parents and she cannot replace the position of a son.
4. Hindu parents were found to be very happy to receive female child compared to those of other religions. Educated parents seemed to be very happy with female child or all female children than the illiterate parents of Muslims and Christian religions.
5. Muslim and Christian parents received more sympathetic comments compared to Hindu parents. Educated Hindu and Muslim parents received more comments than the illiterate parents, but among Christians it was viceversa.
6. With regard to the opinion of parents about bringing up a daughter the parents of Muslim and Christian religions opined that they must be careful in bringing up a daughter than that of a son, eventhough they had expressed that there was no difference <sup>between</sup> a boy and daughter.
7. The statistical analysis with regard to the opinion of parents that they must save money even when the daughter is young, showed a highly significant difference between the religions and the education except between Hindu and Muslim illiterates.

8. Majority of the mothers irrespective of religion and education except that of Muslims expressed that parents have to pay extra attention in bringing up a daughter. Majority of the Hindu and Muslim parents felt that mothers must take more responsibility in bringing up a daughter than those of Christians who felt that father must also share the responsibility. Irrespective of religion and education all the parents agreed that fathers' role was earning money for daughter's marriage. With regard to inculcating good habits in children except Hindu mothers, educated Muslim and Christian parents agreed to the idea that there must be extra concentration on girls but it must be equal on both boys and girls.
9. There was significant difference between religions and educational group on the opinions of parents about the necessary level of education their daughters' need. Compared to Muslim mothers, who preferred their daughters education upto schooling. Hindu and Christian mothers and fathers preferred graduation and post-graduation level.
10. Significant difference was found among the three religions and education did have an influence with regard to the opinion about the money spent on the girl's education.

In contrast to illiterate Hindu and Muslim parents, who felt that the money spent as a waste, the educated parents felt that the money spent was having same utility value. Irrespective of religion, majority of the mothers expressed that parents have to take more efforts in educating a son than a daughter because boys should go for job and support the family unlike a daughter.

11. Except in Christians, most of the Hindu and Muslim religions expressed that professional courses are not suitable to girls and also they cannot go for any course they like. In contrast majority of the educated mothers ~~they like.~~ preferred to leave the choice of selection of course to girls themselves.
12. Irrespective of religion, sex and educational level, majority of the parents felt that their daughters must join in the women's colleges only. There was significant difference between the illiterate and educated parents in Muslims and Christians to join their daughters in co-education college.
13. Significant difference was found among three religions and also between the illiterate and educated parents with regard to allowing daughters to select friends as they like. Significant difference was seen between illiterate and educated parents, as educated parents allowed their daughters to have friends in boys and preferred same amount of pocket money to daughters as that of sons.

14. Statistically highly significant difference was observed among religions and education in giving the reasons for allowing daughter to have friends of their own sex and also of opposite sex.
15. Irrespective of religion and education parents expressed that a girl must learn household works along with her education and it was mother's responsibility to teach her daughter and there was slightly significant difference between illiterate and educated parents in this regard.
16. Irrespective of religion and education of mothers majority of the mothers opined that a girl is more helpful to her mother than to her father. There was no significant difference between religions in giving the reason that daughter only knows the household work. But there was significant difference between religions and education with regard to giving other reasons that it is traditionally observed and girls most of the time stay at home.
17. The statistical analysis with regard to the parents' opinion about employment of daughter showed that there was highly significant difference between religions and also between illiterate and educated groups of parents. There was also significant difference between the

parents of three religions and also between illiterate and educated groups with regard to their preference of suitable occupation for females such as teaching followed by professional job.

18. With regard to the reasons expressed by the mothers for sending their daughter to job, statistically highly significant difference was observed among the illiterate parents of three religions. Except between the educated groups of Hindu <sup>and</sup> Christian parents, other two groups also showed highly significant difference in giving the reason-employment gives daughter a status and she can lead an independent life.
19. Except 32 percent of illiterate Muslim parents, all the other groups of parents expressed that boys now-a-days prefer only educated and employed girls.
20. The statistical analysis of the reasons given by parents showed a highly significant difference irrespective of religion and education. The reasons which were expressed mainly for the preference of boys for the employed girls were for better social status and bright future and the dual purpose.
21. There was significant difference between the literate and illiterate group of parents from three religions, in giving the response that they would force their

daughter to leave the job, if in case the boy did not like an employed daughter. In giving this response illiterate Muslims excelled their counterparts of other religions.

22. Significant difference was observed between illiterate and educated fathers and mothers with regard to their opinion about ideal age at marriage. Majority of the educated parents felt 18-20 years as the ideal age for marriage of a daughter and majority of the christian parents excelled the others in giving the ideal age as 21-23 years.
23. Significant difference was observed between parents of three religions and illiterate and educated group in giving full freedom to a girl to say her opinion about marriage partner. Irrespective of education and religion the parents opined that they should get the consent of their daughter before fixing marriage. Educated parents from three religions were found to be more willing to accept daughter's choice in bridegroom selection than illiterate parents.
24. Majority of Hindu parents (84 percent) expressed that parents have to pay dowry to get a daughter married off, followed by Muslims (60 percent) and illiterate Christians. Seventy two percent of educated Christians strictly opposed the practice of dowry.

25. Statistical analysis of the reason-without dowry it is difficult to arrange a marriage, showed a highly significant difference between illiterate groups of three religions and educated groups of three religions.
26. Except educated christian parents, majority of the other groups that parents have to face economic stress because of dowry and also daughter has a right to ask anything from the parents. Above 80 percent of Hindu and Christian parents disagreed to take care of the demands of daughter and son-in-law after marriage.
27. Irrespective of religion and educational status majority of the parents expressed that it is our custom to send a daughter to in-laws' place and disagreed to keep her with them after marriage.
28. There was significant difference between the religions and illiterate and educated groups in supporting the daughter in getting a divorce if the problem is severe in the inlaw's home. Irrespective of education Hindus and Muslims expressed that divorced daughter leaves a permanent stigma on the family.

29. There was significant difference between parents of three religions in giving valid reasons for getting divorce by a daughter. Majority of the illiterate parents from three religions expressed that very cruel treatment by husband and inlaws as the valid reasons for divorce.
30. Majority of the illiterate parents of three religions preferred to keep the daughter along with them where as educated parents (around 36 percent) felt that she could be encouraged to become independent by taking up a job. In general educated christians and Hindus favoured the idea of remarriage of their daughter after divorce.
31. In having knowledge regarding laws of inheritance Hindu and Christian parents irrespective of education were fairly well aware of it, but it was very poor in Muslims.
31. The statistical analysis showed irrespective of religion and education highly significant difference between the parents' opinion about giving equal share to daughter along with son. The opinion or giving dowry to daughter and equal share to sons, the statistical analysis showed a highly significant difference between illiterate and

literate groups of same religion in Hindus and Christians and also among the educated groups of three religions. Educated mothers irrespective of religion wanted to give equal share to their daughter.

32. For living with daughter and depending on <sup>her for</sup> financial needs also, irrespective of religion and education there was wide difference between parents' attitude. And for accepting daughter's invitation in old age, compared to other groups of people, Hindu parents were very reluctant to accept such invitation.
33. The reasons expressed for not staying with daughters' family were liking to stay independently (mostly christians and educated groups of other religions), fear of getting insulted by son-in-law and difficulty of adjustment in daughter's house.

## Bibliography

## B I B L I O G R A P H Y

- Ansari, S.  
1981. "The Changing Status of Muslim Women In India", Indian Journal Of Social Research. XII, 3, pp.275-278.
- Baig, T.A.  
1976. Women Power Of India. New Delhi: Sultan Chand And Sons, p.7.
- Baisantry, D.K.  
1982. "Child Marriage - A Historical Perspective", Social Welfare. XXIX, 9, pp.28-29.
- Besoi, D.  
1987. "She Paid The Price For Being Born As A Daughter", Eve's Weekly. XI, 33, p.25.
- Bhandari, R.S.  
1986. "Travails Of Female Children", Uplift. XIII, 4, pp.25,30.
- Bhatia, K.K.,  
Kadyan, K.S.,  
Chadha, P.C.,  
Sharma, S.  
1985. Modern Indian Education And It's Problems. Ludhiana: Prakash Brothers, pp. 358-359.
- Bhattacharya, A.  
1977. "Moulding Man's Attitude For Women's Progress", Social Welfare. XXIII, 11, pp.7-9.
- Bhattacharya, B.H.,  
Srivastava, V.K.,  
Lamba, M.S.  
1980. "Some Sex Differentials Of Infant Mortality In Rural Areas", The Journal of Family Welfare. XXVII, 2, pp.34-36.
- Black, J.A.,  
Champion, D.J.  
1976. Methods And Issues In Social Research. New York: John Wiley And Sons, Inc, p.353.

Central Institute of  
Research And Training  
In Public Co-operation.

1975.

School Drop-outs Among Harijan  
Children: Causes And Cure.

New Delhi: p.77.

Chandhuri, M.

1984

"Sex Bias in Child Nutrition",  
Social Change. 14, 3, pp.50-52.

Chava, N.,  
David, N.

1981

Research Methods In the Social Sciences .  
New York: St. Martin's Press,  
p.188.

Chitnis, S.

1988.

"Women And Development - Not By  
Constitutional Guarantees Or Legal  
Provisions Alone",  
The Indian Journal Of Social Work.  
XLIII, 4, pp.405-407.

CSWB Report.

1975

"Indian Urban Women And The Changing  
Society",  
Social Welfare. XXII, 2, p.35.

CSWB Report.

1979.

"National Conference On Women And  
Development",  
Social Welfare. XXVI, 4, p.8.

Dash, S.K.

1987.

"Women's Status Myth And Truth",  
Social Welfare. XXIV, 6, pp.23

Department of Women  
Welfare.

1985.

Women Today.  
New Delhi: Ministry of Human Resources  
Development, p.1.

Devadas, R.P.

1979.

Report of The Commission On Higher  
Education For Women.  
Madras: Avvai Achukodam, pp.44-46.

- Devendra, K.  
1986. Status And Position Of Women In India.  
New Delhi: Vikas Publishing House  
(Pvt) Ltd; p.20.
- Devi, R.  
1987. "Women And Social Legislation",  
Yojana. 31, 10, pp. 24-25.
- Dhar, A.  
1975. "Indian Women And The International  
Women's Year",  
Social Welfare. XXII, 3, pp. 12-13.
- Farooqui.  
1982. "Crusade Against Exploitation of  
Women",  
Social Welfare. XXIX, 5, p.12.
- Forehand, G.A.,  
Horner, A.J.,  
Sorenson, H.,  
Malm, M.  
1977. Psychology For Living.  
New York: McGraw - Hill Book Company,  
p.380.
- Gandotra, M.M.,  
Pandey, D.N.  
1979. "Values Attached To Children In  
Indian Society, And Family Size  
Norms - The Changes And Impact",  
The Journal of Family Welfare.  
XXVI, 1, pp.10, 12-14.
- Gang, R.B.C.  
1982. "Child Marriage And The Law",  
Social Welfare. XXIX, 10, pp.18-19.
- Gangrade, P.C.  
1986. "Why Discrimination Against Girls",  
Social Welfare. XXXII, 10,  
pp.3, 28.
- Ghorpade, M.B.  
1980. Essentials Of Psychology.  
Bombay: Himalaya Publishing House,  
pp. 385-386.

- Ghosh, H.K.  
1980 "What It Means To Be a Girl?".  
Social Welfare, XXVI, 12, p. 3.
- Grewal, S.  
1982 Women and Children In Independent  
India. New Delhi: Sterling Publishing  
Private Ltd., Pp. 45 - 47.
- Gupta, R.  
1986 "Discrimination and the Girl Child".  
Uplift, XIII, 4, p. 28.
- Gupta, R.,  
Gupta, B.K.  
1987 "Role of Women In Economic Development",  
Yojana, 31, 18, p. 28.
- HUDCO Report.  
1985 Indian Express. December 28th
- James, T.V.  
1987 "Bringing Up Daughters", Eve's Weekly.  
XL, 44, pp. 15-18.
- Joshi, N.V.,  
Joshi, U.  
1981 Indian Social Science - Evils and  
Remedies, New Delhi: Deep & Deep  
Publications, Pp. 40-41.
- Kagan, J.,  
Havemann, E.  
1980 Psychology - An Introduction.  
New York: Harcourt, Brace, Javanavich  
Inc., Pp. 523-524.
- Kala, C.  
1975 "A Mother without A Daughter IS A  
Boat Without A Oar", Social Welfare,  
XXII, 6-7, pp.9-12.
- Krishnaswamy, S.  
1984 "A Note On Female Infanticide - An  
Anthropological Inquiry", The Indian  
Indian Journal of Social Work, XLV,  
35, Pp. 297-300.

- Luthra, P.N.  
1975. "Equality To Women In The Social Status", Social Welfare. XXII, 3, pp.8-9.
- Maitra, C.  
1987. "My Daughter Myself", Femina. 23, 19, pp. 16-17.
- Marwah, V.P.  
1982. "Crimes Against Women", Social Welfare. XXIX, 5, pp. 8-10.
- Marx, M.H.  
1976. Introduction To Psychology. New York: Macmillan Publishing Co, Inc; pp.200, 714.
- Mathur, S.  
1984. "Boy Or G\_irl", Social Welfare. XXXI, 1, pp. 28-29.
- McConnel, J.V.  
1977. Understanding Human Behaviour. New York: Holt, Rinehart And Winston, pp.87, 615.
- Ministry of Information  
And Broad Casting,  
Government of India.  
1986. India, 1985. p.11.
- Murricken, J .  
1975. "Indian Women In Kerala-Changing Economic Status And Self-Image", Social Action. 25, 3, p.249.
- Nair, G.R.  
1978. "The Lacunae In Girl's Education", Social Welfare. XXVII, 10, p.9.
- Nair, G.R.  
1986. "Discrimination Against Girls", Uplift. XIII, 4, pp. 26-27.
- Naronha, R.,  
Dixit, A.  
1979. Problems Of Women's Literacy (CIII Conference And Seminar Series). Mysore: Central Institute of Indian Languages, pp. 54, 60-64.

- Nayak, J.B.T.,  
Pinto, C.  
1982.  
Towards Self-Reliance-Income  
Generation For Women.  
Indore: Satprakashan Sanchara  
Kendra, pp. 5-6.
- Nischol, K.  
1975.  
"Economically Independent, Emotionally  
Crushed",  
Social Welfare. XXII, 6-7, p.39.
- Prakasam, M.S.  
1986.  
"Indian Girls; Some Facts",  
Uplift, XIII, 4, pp.29-30.
- Prasad, B.D.  
1987.  
"Campaign Against Dowry: Women's  
Unity Essential",  
Social Welfare. XXXIV, 6, pp.8-9.
- Price, R.H.,  
Glickstein, M.,  
Horton, D.L.,  
Bailey, R.H.  
1982.  
Principles of Psychology.  
New York: Holt, Rinehart and Winston,  
p. 505, 562.
- Radhakrishnan, M.  
1986.  
"A Girl Speak\_s",  
Uplift. XIII, 4, p.32.
- Rajeha, S.,  
Saraswathi, T.S.  
1980.  
"Women's Lib; Just A Facade?";  
Social Welfare. XXVI, 12, pp. 1-2.
- Rao, H.S.  
1986.  
"The Decade Of Women",  
Uplift. XIII, 4, pp. 23-24.
- Rao, K.V.  
1988.  
"Trends Of Infant Mortality In India",  
Social Welfare. XXXV, 1, pp. 21-22.
- Rastogi, K.M.  
1983.  
"Class Difference In Respect Of All  
Attitudes And Beliefs Towards Various  
Social Institutions And Customs",  
Indian Journal Of Social Work. XXIV, 3.  
pp.253, 257.

- Reddy, M.M.  
1984. "Status Of Women And Family Planning Behaviour Among Adoptors", Social Change. 14, 3, p.53.
- Reddy, G.H.  
1986. "Women's Movement - The Indian Scene", The Journal Of Social Work. XLVI, 4, p.510.
- Rohatgi, S.  
1982. "Women's Economic Development Hinges On Their Social Development", Social Welfare. XXIX, 2, p.10.
- Rohatgi, S.  
1984. "Atrocities Against Women", Social Welfare. XXX, 11, p.17.
- Seth, S.K.  
1984. "Increasing Status of Indian Women", Yojana. 29, 22, pp. 21-23.
- Shah, A.,  
Nagia, S.  
1983. "Rural Mother On Girl's Education", Social Welfare. XXIX, 10, pp. 23-25.
- Shandogi, S.  
1986. "Like Mother And Like Daughter", Women's Era. 13, 303, pp. 23-25.
- Sharma, A.K.  
1983. "Ideal Age At Marriage In A Rural Population", The Journal of Family Welfare. XXX, 2, pp. 28.29.
- Sharma, B.A.,  
Prasad, D.R.,  
Satyanarayana, P.  
1983. Research Methods In Social Sciences. New Delhi: Sterling Publishing Private, Ltd, pp. 140-141.
- Sinha, U.P.  
1983. "Trend Of Female Mortality in India In Relation To Male Mortality", The Journal Of Family Welfare. XXX, 1, pp. 54-60.

- Sinha, D.  
1984. "Some Recent Changes In The Indian Family And Their Implications For Socialization", The Indian Journal Of Social Work, XLV, 3, pp. 274, 279-280.
- Srivatsava, S.  
1987. "Women As Enterprenuers", Social Welfare. XXXIII, 12, pp.2-3.
- Subbamma, M.  
1985. Women - Tradition And Culture. New Delhi: Sterling Publishing Private Limited, p.102.
- UNICEF.  
1985. "Female Child In India-Reflections Of Bias", Future. 15-16, pp.62-63.
- UNESCO.  
1987. "Literacy And Learning In South Asia", Future. 20, p.55.
- UNI Report.  
1987. "Gujarat Tops In Child Marriages", Indian Express. December 3, p.4.
- Varadappan, S.  
1975. "Women's Position Of Paradoxes", Social Welfare. XXII, 1, p.10.
- Verma, R.K.,  
Ghandially, R.  
1985. "Effects Of Mother's Sex-role Attitude On Need For Achievement And Expectancy For Success In Children", Psychological Studies. 30, 1, p.4.
- Verma, R.K.,  
Ghandially, R.  
1985. "Mother's Sex-role Attitude And Demands For Independence Training In Boys And Girls", The Indian Journal Of Social Work. XLVI, 1, pp. 105-110.
- Vimala, P.  
1987. " I Want A Son", Femina. 28, 19, pp. 16-17.

- Vohra, R.,  
Sen, A.K.  
1986. Status, Education And Problems Of Indian Women.  
Delhi: Akshat Publications, p.380.
- Wilkinson, T.S.,  
Bhandarkar, P.C.  
1982. Methodology And Techniques Of Social Research.  
Bombay: Himalaya Publishing House,  
pp. 183 - 185.
- Woods, D.E .  
1975. "The Teenage Girl, Her Problems And Prospects",  
Social Welfare. XXII, 8, p.5.
- Woods, M.R.  
1975. "E<sup>m</sup>ployment And Family Change - A Study Of Middle Class Women in Urban Gujarat",  
Social Change. 25, 3, p.221.

## Appendices

APPENDICES

APPENDIX-A

An Interview schedule to Elicit Information Regarding  
Attitude of Parents Towards Female Child

ABOUT THE RESPONDENT

- a. Name of the respondent :
- b. Age (in Years) :
- c. Sex: Male/Female :
- d. Educational status :
- e. Occupation :
- f. Monthly Income :
- g. Type of family : Nuclear/Joint
- h. Total number of your children :

I. OPINION ABOUT A DAUGHTER

1. What was your and your husband's preference  
for your first child?

-----

Mother's preference		Father's preference	
Male	Female	Male	Female

-----

-----

2. What is your choice about number of children?  
(Indicate the number)
  - a. Male :
  - b. Female :
  
3. What is your opinion about a female child?
  - a. A daughter is a more desirable choice than son :
  - b. Having a daughter is as good as having a son :
  - c. A daughter is a burden on the shoulders of  
parents :
  - d. A daughter cannot replace the position  
of a son by any means :
  
4. How did you feel when you had a female child?
  - a. Very happy :
  - b. Happy :
  - c. Indifferent :
  - d. Sad and discouraged :
  
5. Did you receive any comments from your close  
relatives and friends when you had a female child?  
Yes/No  
If yes, what sort of comments were they?
  - a. Encouraging comments
  - b. Sympathetic comments
  - c. Comments criticizing you/your spouseHow did you react to these comments?

6. What is your opinion about the parents who are having all female children?
  - a. There is no difference in having all daughters(or) all sons.
  - b. The parents have to be cautious and careful.
  - c. The parents are unlucky.
  - d. Parents must regret in future for having all girls.
  - e. Having all sons is appreciable than having all female children.

II. REGARDING BRINGING UP OF A DAUGHTER:

1. Do you feel that in present society, it is very difficult to bring up a daughter than a son?
  - a. Very often
  - b. Often
  - c. Frequently
  - d. Sometimes
  - e. Not at all
2. Give your opinion in bringing up a daughter.
  - a. There is no difference in bringing up a daughter or a son.
  - b. The parents have to save money for the daughter's marriage even when she is young.
  - c. The parents must be very cautious and more responsible
  - d. The parents have to spend more money and time.
  - e. Bringing up a daughter is quite complicated.

3. What do you feel about the following statements?

S.No.	Statement	Agree	Disagree
a.	There is no need for either parent to pay extra attention in bringing up a daughter.		
b.	Mother must take more responsibility in bringing up a daughter.		
c.	Father must be responsible for earning money for marriage of the daughter.		
d.	Parents have to concentrate more on inculcating good habits in a daughter than in a son		
e.	Both mother and father have to take active role in bringing up a daughter		

III. REGARDING EDUCATION OF THE DAUGHTER:

1. Do you think that a girl needs education (Response of both the parents)

Yes/No

If yes, up to what level?

- a. Primary schooling
- b. Secondary schooling
- c. Higher secondary school
- d. Graduation
- e. Post-graduation and above

2. Do you think that the money spent on girl's education-
  - a. Has some value as spending on a boy's education
  - b. Is never useless and bear fruits in future.
  - c. Is not recoverable and a mere waste.
  - d. Amount to a large sum, so a girl need not go for higher studies.

3. Do you agree with the opinion that is "parents must take more efforts in educating their son than that of daughter"?

Yes/No

Reasons:

- a. A girl needs less guidance.
  - b. Girls are always easy to manage
  - c. The grasping capacity of a girl is much better compared to that of a boy.
  - d. Boys must secure good rank in studies compared to girls.
  - e. After education, a boy has to go for a job to support family and parents unlike a girl.
4. Do you think that -
    - a. A Girl is not at all capable of doing a science group
    - b. Professional courses are not suitable for girls, because they take long time to finish, so it will be difficult to search for a bridegroom later.
    - c. It is always better to leave choice of selecting a course to a daughter.
    - d. A daughter can always go for any course as a son, if she is interested.

5. What is your preference for joining your daughter in College

- a. Women's college
- b. Co-education college

Reasons:

IV. REGARDING FRIENDS OF A DAUGHTER:

1. Will you give full freedom to your daughter to select her friends as you give to a son?

Yes/No

Reasons:

2. Do you allow your daughter to have friendship with boys?

Yes/No

Reasons:

3. If yes do you allow your daughter to go out with boys?

Yes/No

Reasons:

4. Do you feel that the pocket money allowed for a daughter and son should be the same?

Yes/No

Reasons:

V. REGARDING PARTICIPATION IN HOUSEHOLD WORK:

1. Do you think that a girl must learn household work along with her education?

Yes/No

Reasons:

2. Do you think, it is the mother's responsibility to teach her daughter all the household work before marriage?

Yes/No

Reasons:

3. Do you think that a girl is more helpful to mother in household work than to father in outside work?

Yes/No

Reasons:

VI. REGARDING EMPLOYMENT OF A DAUGHTER:

1. a. Do you prefer your daughter to enter a job before marriage (Response of the both the parents)

Yes/No

b. Reasons:

- c. If yes, what type of occupations are more suitable for females in your opinion

- a. Professional (Doctor, Engineer, Managing directors and so on)
- b. Teacher
- c. Personal Assistants & Secretaries
- d. Clerical (Typist, Clerk, Stenographer and others)

2. Do you agree with this statement?

"The bridegrooms now-a-days prefer to marry educated and employed girls".

Yes/No

Reasons:

3. Do you force your daughter to leave job if the bridegroom whom you selected does not like your daughter being a job holder?

Yes/No

Reasons:

#### VII. REGARDING MARRIAGE OF A DAUGHTER

1. What is the ideal age for marriage in the case of your daughter? (In years)

- a. 15 - 17 years
- b. 18 - 20 years
- c. 21 - 23 years
- d. 24 and above

2. Is it true that, a daughter is an economic liability on the family?

Yes/No

Reasons:

3. What do you feel about the following statements?

(Tick under the relevant choice)

S.No.	Statement	Agree	Disagree
-------	-----------	-------	----------

- a. It is always advisable to give full freedom for a daughter to say her opinion regarding marriage partner.
- b. Parents shall take the daughter's consent in fixing a match for her
- c. It is not acceptable socially to accept daughter's choice regarding bridegroom's selection
- d. A girl's opinion need not be considered because she knows little about people

4. Do you think that parents must pay dowry for bridegroom?

Yes/No

Reasons:

5. Do you agree with the following statements?

S.No.	Statement	Agree	Disagree
a.	Parents have to face economic stress because of dowry		
b.	A daughter always has right to ask for anything she wants from her parents		
c.	Parents have to satisfy the demands of daughter and her husband after marriage also.		
d.	She must not take anything after marriage from her parents		
e.	The parents have to face problems in society if their daughter's marriage is not a success		
e.	A girl can remain unmarried if she does not get a suitable partner.		

6. Do you think that even after marriage a girl can stay with her parents?

Yes/No

Reasons:

7. Do you think that a girl can go in for divorce-

a. If her economic independence is affected after marriage.

b. If both their interests and attitudes differ from each other and therefore lead to misunderstanding and quarrels between them.

- c. If there is too much dominance of husband
- d. If she is treated cruelly by her husband and inlaws.

8. Do you agree with the following statements?

S.No.	Statement	Agree	Disagree
a.	Parents should always look forward for the well adjustment of a daughter in marriage by all reasons.		
b.	It is always advisable to support the daughter in getting a divorce if the case is so severe.		
c.	A divorced daughter leaves a permanent social stigma on the family		
d.	Parents should not advise in any case to get their daughter divorced.		

9. Do you like to

- a. Keep your daughter with you after divorce
- b. Establish a separate home for her and giving needs help.
- c. Encourage her to earn separately and become independent.
- d. Get married to another person of a suitable choice after divorce

VIII. REGARDING PROPERTY SHARE FOR A DAUGHTER:

1. Do you know the legislative laws regarding equal rights of a daughter along with a son?

- a. Yes/No

- If yes, state laws known to you

2. Do you agree with the rule that "daughters should have equal share in parental property along with sons"?

- Yes/No

- Reasons:

3. How will you distribute your property to your children?

- a. Equal shares for all the children in the property.

- b. Dowry for daughter and equal share for sons.

- c. A small share for daughter like a house (or) plot and the rest for sons.

- d. One share of cash for daughter and the rest of sons.

4. Will you support your daughter when she claims for equal share in family property?

Yes/No

Reasons:

5. Do you think that living with daughter and depending on her for your financial needs is degrading?

Yes/No

Reasons:

6. Will you accept the invitation of your daughter to stay with her in your old age, if you have any problem in staying with your son (or) staying alone?

Yes/No

Reasons:

## APPENDIX - B

### STATISTICAL ANALYSIS

The test used for statistical analysis of the data is the 't' test of significance for proportions.

The formula used to calculate 't' value is

$$t_{\text{cal}} = \frac{p_1 - p_2}{\text{SE}(p_1 - p_2)}$$

$n_1$  : Tried sample 1

$n_2$  : Tried sample 2

$x_1$  : Responded sample 1

$x_2$  : Responded sample 2

#### Steps involved

a. Proportions are calculated (p values)

$$p_1 = \frac{x_1}{n_1} \quad ; \quad p_2 = \frac{x_2}{n_2}$$

b. Combined proportion (P) is calculated

$$P = \frac{n_1 p_1 + n_2 p_2}{n_1 + n_2} = \frac{x_1 + x_2}{n_1 + n_2}$$

c. Standard error (SE) is calculated:

$$\text{SE} = (p_1 - p_2) \sqrt{\frac{pq}{n} \left( \frac{1}{n_1} + \frac{1}{n_2} \right)}$$

(q = 1-p)

d. 't' value is calculated

$$t_{\text{cal}} = \frac{p_1 - p_2}{\text{SE}(p_1 - p_2)}$$

't' table values: 1.96 at 5 percent level of significance.

2.58 at 1 percent level of significance.

### Inference:

If  $t_{\text{cal}}$  value exceeds 1.96, the sample 1 and sample 2 are said to be significantly different.

If  $t_{\text{cal}}$  value exceeds 2.58, the difference between sample 1 and sample 2 is said to be highly significant.

If  $t_{\text{cal}}$  value is less than the t table values 1.96 there is no significant difference between sample 1 and sample 2.

### Illustration

For the aspect "parents must be cautious and more responsible in bringing up a daughter" the response of the parents from three religious were analysed as follows.

- a. Hindu illiterate mothers versus Hindu educated mothers.
- b. Muslim illiterate mothers versus Muslim educated mothers.
- c. Christian illiterate mothers versus christian educated mothers
- d. Hindu illiterate mothers versus Muslim illiterate mothers.

- e. Hindu illiterate mothers versus christian illiterate mothers.
- f. Muslim illiterate mothers versus christian illiterate mothers.
- g. Hindu educated mothers versus Muslim educated mothers
- h. Hindu educated mothers versus christian educated mothers
- i. Muslim educated mothers versus christian educated mothers.

Now 't' value was calculated between the Hindu illiterate mothers and Hindu educated mothers in the following illustration.

HI vs HE

	<u>Sample 1</u>	<u>Sample 2</u>
Tried (n)	25	25
Responded (x)	8	4

$$p_1 = \frac{x_1}{n_1} = \frac{8}{25} = 0.32$$

$$p_2 = \frac{x_2}{n_2} = \frac{4}{25} = 0.16$$

$$\text{Combined proportion (P)} = \frac{(0.32 \times 25) + (0.16 \times 25)}{50} = 0.24$$

$$q = 1 - 0.24 = 0.76$$

$$SE(p_1 - p_2) = \sqrt{\frac{0.24 \times 0.76}{50} \left( \frac{1}{25} + \frac{1}{25} \right)} = 0.02092$$

$$t_{cal} = \frac{0.16}{0.02092} = 7.648 \quad \begin{array}{l} t_{0.01} = 1.96 \\ t_{0.05} = 2.58 \end{array}$$

Inference:

The 't' calculated value is 7.648 i.e more than 't' table value at 0.01 level, then the difference between sample 1 and sample 2 is highly significant.