CHAPTER-I
INTRODUCTION

Youth is universal phenomenon. In all societies certain roles and behaviour limits are assigned along an age and sex dimension. As the young generation moves from one stage of biological growth to another the expectations of the adult as to what type of behaviour is proper and good will change. At the adolescent stage a person is required to learn to handle the problems of larger society. He learns what the real world around him and develops the ability to tackle more difficult situations, when he reaches the 'teen' age period he comes into contact with the larger community and all its agencies, institutions and forces, which are unfamiliar to him. This is the age where he faces the problem of role conflict and dilemma.

In the adolescent stage all the behaviours of 'teens' are not tolerated. The behaviour tolerated in a five year-old may not be considered acceptable for a sixteen-year old. Similarly the behaviour of actor will vary with sex. What we accept as normal for girls varies from what we accept as 'normal' for boys. When adult expectations are fulfilled by youth the conflict between generations is kept to a minimum. When the system of beliefs held by the youth is not in harmony with the attitudinal and value expectations of adults there may be scope for conflict between the two generations. This is the beginning of an inter-generational conflict. It is fact that there is a real lack of harmony between the values held by youth and those held by adults. The young generation always rebels with the adult one. Therefore many adults are of the opinion that our entire society is undergoing a moral devaluation and
young are merely reflecting this downfall. As a result in modern society
the intensity of intergeneration conflict is on an increase.

In the stage of adolescence the method of learning is constant and
mastery over collecting information is extended in ever increasing ways.
Therefore restrictions become fewer and interests widen. The ever
widening intellectual interests give a clear indication of later social
concerns. Such changes do not take place abruptly. There is a large
widening in the range of interests. The intellectual nourishment begins to
assume the quality of an adult. An adolescent begins to independently
think and increases his stock of knowledge. The pattern of thinking
changes which leads to a better understanding of the field of abstract
ideas. This development is significant because it leads the ability to arrive
at judgements.

At this stage any idea can capture the imagination of an
adolescent. All intellectual activity interests, he will try to judge all
situations from his attitudes and standards. His idealism can be intense
and rigid as also uncompromising. The ideas of justice, loyalty and
treachery, love or hate are cultivated with great force. It is a time of
absolute right or of absolute wrong. To him compromise is abhorrent.
There is often complete intolerance of anything that goes against his
ideals and principles.

Adolescents this stage in their life often develop a blind and
fanatical attachment to causes. Very often their attachment and attitudes
are radically different from that cherished by the family. They may
develop a radical philosophy, which may be opposite to the philosophy
upheld by conservative parents. Their ideas may not be appreciated or
tolerated by parents. Youngsters go through a quick change in ideals and pass through several attachments to ideas. When a youngster developed a leftist philosophy, he may soon change his interest to religious life.

Adolescents today have many distractions. Going to clubs, discos, etc. in metropolitan cities is quite common and this trend is now rapidly spreading to smaller cities and town peer group pressure often enforces the need to visit these areas of entertainment. The opening up media of mass communication due to the forces of globalization has meant the introduction of "western" culture, which is more attractive and entaking for young minds, than what is offered by traditional culture. At this stage in their life, the young are not in a mature frame of mind to be discriminatory in nature. They are unable to distinguish between what is "good" and what is "bad". In the name of "modern" many youngsters fall prey to life styles, which may not be approved by parents and elders. It is thus that the more susceptible among them fall prey to anti-social cheques and gangs. Chances are that such youngsters can go astray if there is no parental control, or it may occur even without their knowledge.

Therefore in the present study an attention is drawn towards the study of intergeneration conflict.

INTERGENERATION CONFLICT

Intergenerational conflict is understood as the difference, gap, distance or conflict of values between the adult and adolescent generations. Such problem of unrest among the youth is not peculiar to Indian society but it also exists more or less at all times and in every
society. It is a symptom of intergenerational conflict in value system. Intergeneration conflict is the outcome of the lag in communication and the understanding between members of different generations within a family. Rapid change in modern society tends to accentuate the conflict between parents and children within a fast changing social order. The time interval between two or more generations can create a gap between one generation and the next. While parents become old fashioned, the youth tend to be rebellious. Clashes will then occur between the two generations.

The term intergenerational conflict is also known by 'generation gap'. Generational differences are based on the biological facts of the human life cycle. From the sociological point of view, children inevitably grow up in a culture that is different from the one in which their parents have been raised. Many times even though the parents are aware of the rapid social change, they are not always consider them while interacting with their children. Such parents often do not understand that times have changed and that they have to change their ideas. Most children, even girls prefer the company of their friends when they are of college going age. It is quite uncommon for college students to attend occasional parties that may carry on until late in the night. By not understanding the contemporary society in which the children are growing up or by enforcing the rules and behaviour of their own generation, unknowingly highlight the generation gap and discover its existence when the relation between them and the children undergo a strain.

Often one may note that two generations may live in different worlds. They experience different cultures. They are born in different
historical periods and grow up under influence of the then prevailing economy, government, styles, fads, media, technology, beliefs, attitudes and values. Today it is recognized that the generation gap is essentially a culture gap. Values such as commitment and family identity are seriously questioned by the young as divorces and unmarried households are becoming more common and more accepted. Computers, the Internet and other technology has made the world different in ways the older generation are unable to fully understand. The older generation is faced with the prospect of contending with their own values and viewpoints. They make their own adaptations, while they try to maintain the norms for their children while trying to encourage the youngsters to respect absolute truths and standards set by them. Sometimes this may be viewed by youth as a display of hypocrisy.

A show of rebellion by adolescents is inevitable as they struggle to become independent. This is an expression of the Eriksonian need of adolescence to establish a sense of identity, to find answers to the questions of who one is and where one wants to go. In today's fast moving world buffeted by rapid change, each question may have several answers and the turmoil may be confusing and acute.

The young people perceive themselves as a group apart from the established older generation. This isolation of age groups has led to a teenage sub-culture wherein parents lose some influence and peer opinions become highly valued. Adolescents spend so much time with members of their own age groups in schools and colleges that it is not surprising to find values and customs drawn from peers rather than parents. The ideas, attitudes and feelings of adolescents are usually based upon the volatile mixture of adult maturity and juvenile innocence.
For this reason, the views of adolescents often conflict with those of their elders.

Adolescent behaviour often frightens parents. Most parents worry about drugs, alcohol, accidents, sexual activities and harmful peer pressures. Some are pressed financially trying to keep up with the real and perceived needs of their teenage children. Hence instead of actively appreciating their children and drawing them into the community as contributing members, parents view them as objects of ministry and concern. This prevents adolescents from growing up. Young people are often forced to postpone the decision to become adults because their parents refuse to let them take responsibility for their own lives. Parents are obsessed with presenting their children with perfect choices not realising that it is a valuable experience for adolescents to be out in the real world for adolescents to be out in the real world making their own decisions and their own mistakes. The main reason is parents want their children to confirm to norms and stick to rules is fear. They are afraid that things will not work out for their children, their children may get emotionally or physically hurt, or may do something which may affect them for the rest of their life. All parents were once teenagers and one of the main reasons they are afraid their children will make mistakes is because they probably did.

However this just concern of parents is perceived by their adolescent children as an imposition of adult standards. They view their parents' ideas and values as outdated and prefer not to discuss their peer-group activities with parents. The two generations drift apart in terms of communication. This communication gap is another important contributor to the generation gap.
Generation gap never continues, but it comes to an end at certain age. Therefore they continue to look to parents for basic values and guidance in the more important areas of life, such as personal and career goals. Disagreement does occur, but in superficial issues. Adolescents are idealistic and in their quest for an identity, they feel almost compelled to disagree with their elders. They demand a control in population, communal harmony and a better world to live in. With time as they gain self-esteem and maturity most adolescents reach an understanding of universal realities and return to the values they once questioned.

A significant contributor to the generation gap is socio-cultural change. In most societies socio-cultural change is perceptible process. Exceptions to the rule are limited to a few simple structured tribal societies in isolated localities in which social change is paced almost imperceptibly. In such a society, there is very little difference in the cognitive, affective and behavioural life-styles of the young and the old. It is also true that such a society undergoes stagnation and eventually, either has to accept change or fade out.

Sociologist Clifford Kirkpatric (1955) has conceptualized intergeneration conflict as the "clash of inferiority complexes". The concept describes the suble dynamics of the process whereby the offspring try to dethrone their parents. Young people feel inferior because there are untried and lack experience. Feeling this deficiency keenly, they overcompensate by aggressiveness and pseudosophistication. But parents often feel a sense of inferiority because they believe they have passed their prime in life, they are declining in youthful attraction and sexual prowess and look back on a life of relatively minor or modest
achievements. When they look ahead they perceive themselves as declining in importance. When such opposite attitudes encounter each other, as they often do in the course of interaction between the generations, they good each other on to a heightened degree, some times to the point of nearly exploding in animosity or violence. As the final result, alienation between the generations emerges. This estrangement is often superficial and temporary, but occasionally it is of tragic duration.

Talcott Parsons stated the view that youth culture exists embodying values in conflict with those of the adult world as early as 1942. He characterized it as being "more or less specifically irresponsible", with heavy emphasis on having a good time, much cross sex socializing and a certain recalcitrance to the pressure of adult expectations and discipline (Parsons, 1963).

Distler (1968) evolved another explanation of intergeneration conflict through his work with a group of affluent, dissident college students. He pictured the U.S. as passing from paristic to a maristic culture. The paristic culture, which was in vogue for the older generation, featured the male role. Paristic cultures value achievement, goal directedness and delay of gratification, rationality, autonomy and individual responsibility. The advent of automation and technical disenfranchisement, plus the longer periods of educational preparation, contributed to youth's preference for maristic culture. A maristic culture values expressive roles, feelings, intimacy and sensory experiences. It attempts to break away from the emphasis on rationality.

Elkind (1970) interpreted intergenerational conflict in terms of exploitation of the young by the old. He construed parent-child
relationships in terms of certain implicit contracts and agreements. Three principal ‘contracts’ between parent and child at different age levels were cited:

1. Responsibility – freedom
2. Achievement – support
3. Loyalty – commitment.

An adolescent who becomes angry at being treated like a child feels that his freedom was restricted in one context and his responsibility increased in another. Achievement and support contracts can appear in academic, social, athletic and vocational situations. Particularly germane to generational conflict is the last contract – viz., loyalty – commitment. Young people, supposedly, feel that an adult society has not lived up to its obligations to youth and consequently they feel, no reciprocal need to be loyal to the values and beliefs of that older society. Behind the demands of students power lies youth’s resentment that adult society has been looking out for itself and has forsaken the future, which is youth’s for its own immediate good. Youth fears that adults are not even committed to the values that they espouse. Parents’ confusions about moral and social issues often are misinterpreted; when parents say that they do not know the answer, youth may believe that they do not care.

Yet another explanation for youth revolts is given by Feuer (1969), “students movements are a manifestation of the trauma of adolescence, which is in larger measure a trauma of renunciation; the young man must renounce his bookish dreams and ideals come to reality. He must in otherwords, accept an alienation of part of his self; he must give up part of himself. Not only must he giveup a variety of interests to
concentrate on a particular craft and job; he must also surrender the egalitarianism of the young group, the comradeship and the friendship. The student movement is a protest against the alienation from self which the social system exacts.

To analyse these kinds of social events and youth movements, the term generation gap has been frequently used. Even terms like generational conflict and intergenerational conflict are used to reflect the youth revolt against the gerentocracy. It is well understood that intergenerational differences may range all the way from a mere feeling on the part of young people that the older generation has a set of beliefs, attitudes, ideas and ways of behaviour which are not like their own, through mild disapproval and may vary from resentment to acute tensional differences and overt conflict.

A simplistic model of generation gap would assume that lapse in time brings about social change. This is responsible for the generation gap. However this explanation is too simplistic. The generation gap cannot be related to merely a lapse in time. It depends upon the life experiences that the generations undergo during that lapse in time. If the two generations are similar in their life experiences, the gap will be less or even negligible. But if the two generations differ considerably in their life experiences in terms of exposure to education, urbanisation and the mass media, there will arise a wide generation gap. The simplistic model assumes an even rate of gap between generations, which is only possible in a hypothetical static study.

In reality, the generation gap occurs in an uneven rate between different generations. A dynamic model of generation gap would explain
the generation gap as a function of the levels of exposure of the two generations to varying intensities of education, urbanization and the mass media. In this sense, the generation gap is a natural and necessary phenomenon of any dynamic society and it offers a brighter future for that society. The dynamic model assumes that dissimilarities in ideas between younger and older generations is a universal phenomenon. The social dynamics of every society undergoing technological and cultural change exhibit some degree of generational gap. Furthermore the tempo of social change is directly correlated with dissimilarity in perceptions and behaviour patterns among the generations. This means that the faster a society changes, the wider distance between the older and younger generations.

Thus generation gap has a functional aspect. In every society youth are radically influenced by social change. The attitudes and values of the older generation are more or less set, unlike those of youngsters, whose attitudes and values are being formed through questioning which is fostered by modern education. Hence young can serve as instruments of innovation and societal improvement, what to the older generation is habit, is to them a challenging novelty. Hence the generation gap can be viewed as a potential resource.

Thus generation gap means for some a clash of values between young and old, for others a relative lack of communication between youth and adults and for still others a pervasive conflict in virtually all areas of living between the groups differentiated by age. However in many studies the term generation gap has been systematically described in terms of differences of attitudes and values between children and their parental generation.
In India, industrial growth and mass education have always been inherent ingredients of the planning process. As such the generation of young people who know much more than their elders is on the rise. The majority of the parents suffer from cultural lag that leaves them a few paces behind in knowledge in many vital areas of modern life. The younger generation is accumulating knowledge so fast that the older generation is unable to carry out a significant portion of its traditional function of guidance. The present day college students in Indian society are exposed to the highest rate of social change due to the modernization of education. This has brought about a generation gap, attitudinal differences between the students, who are exposed more to the agencies of modernization and their parents who are not. These differences are not just educational differences. They include consequent attitudinal, value and behavioural changes too.

Robinette (1994) examined the generation gaps between youth and adults that resulted in major political and social change from a clinical sociology perspective. He noted that mutual understanding, respect, conflict resolution and the orderly transfer of autonomy from one generation to the next helps adolescents and adults to cooperatively coalesce towards emergent emancipation.

Cattell (1989) found that social and cultural changes in the past century have modified the role of the elderly as keepers and transmitters of wisdom and knowledge and modern education has widened the generation gap.

Conflict between younger and older generations is a perennial force. The social dynamics of every society undergoing cultural and social
change exhibit some degree of tension between the generations. However, our past industrial society seems singularly afflicted.

Mannheim (1944) said that generation gap has a functional aspect. Since young people are not committed to and so are less likely to settle for, the status quo, they are able to function as a prime factor of innovation and societal improvement.

Weiner (1971) is of the opinion that the generation gap is an illusion. There is nothing new in the contemporary contrast between generations. Conflicts, if any, arise from peripheral issues.

Coopersmith, Regan and Dick (1975) have treated the generation gap as a myth. They argue that the gap is largely between the general worlds of adults and children rather than between parents and children.

**FAMILY AND SOCIALIZATION**

Family is the basic unit of socialization, which influences almost all activities of human being. New born babies are helpless, who cannot walk, feed themselves, know where danger lies and the like. Babies are having potentialities of becoming criminals, teachers, politicians etc. All the potentialities of baby take shape on family. Socialization of young infant is the single universal function of the family. Socialization is the process through which the human young acquire the culture of their societies and their own personalities, largely through interaction with others and the acquisition and utilization of language. The patterns of thinking, feeling and acting of that society are pass on to the new member by family.
Children largely receive the institutional and normative influences of society through their parents. The parents' attitudes and practices toward child rearing are customarily based on the prevalent value dimensions of the overall culture and social stratum, to which they belong. Socialising agencies such as church and community primarily influence the child through parents and close relatives. Parents are the primary agents in the transmission of the culture of the group to the child and the socialization of the child.

Reiss I.L. (1965 : 443-453) is of the opinion that every moment, a child spends in contact with his parents has some effect on his present behaviour and future potentialities. The child gives up modes of behaviour which are no longer suitable and acquires new habits and attitudes which are appropriate for his life conditions. Many sociologists and psychologists have argued that the basic personality structure of the individual is really formed in early childhood. Psychoanalysis has also emphasised that roots of our character and personality traits lie in the early parent-child relationship. Thus the child rearing becomes a very important factor in the development of the personality of the individual. The author said that “socialization, particularly, of the young infant, may be the single universal function of the family”.

Thompson G.G. (1962:621) opined that affectional tendencies, which are so important in psychological adjustment in adult life are dependent on the nature of the parent-child relationships. The home is truly the greatest socializing agency in all contemporary cultures. Merton R.K. also gives the same opinion, who said that it is the family, of course, which is transmission belt for the diffusion of cultural standards to the oncoming generations (Merton, R.K. 1981:212).
Kuppuswamy, B. (1974:236) said that the parents are the primary agents in the transmission of the culture of the group to the child and the socialization of the child. In a broadway it may be said that the home sets the pattern for the child's attitudes toward people, things and institutions. Since the child loves his parents and other members of the family he identifies himself with them, imitates their behaviour and learns to adjust to life as they do. Though the later influences modify the child's behaviour and attitudes, they do not completely eradicate these early influences.

Jessop, D.J. (1981:95-107) conducted a study to know the views of parents and adolescents toward family relationships. The intent of his research is to describe the nature of agreement about family life. His results show that family life was the area of least agreement. The degree of agreement on family life is only comparable to that obtained on the most problematic of individual attitudes and behaviours, such as the parent's attitude toward student use of alcohol. Dyadic agreement on various aspects of parent-adolescent relationships was very homogeneous regardless of the aspect of the relationship being measured quality of relationships, parent-adolescent conversation or parental roles. Thus this study shows the agreement on the nature of parent-adolescent relationship was low. It shows there is no systematic discrepancy between parent and child reports of the degree of closeness in the family.

Socialization of children is not an easy task. The attitudes of the parents effect the child development. It is mother, who influences lot the behaviour patterns of the children. It is difficult for the mother to be calm and rational when the child has spells of stubbornness because the mothers themselves become highly emotional.
Further the child gives up modes of behaviour that are no longer suitable and acquire new habits and attitudes, which are appropriate for his future life conditions. Murrey Straus (1971:662) notes that physical punishment, scolding and careful guidance by parents and members of society frequently help the child to internalise the roles.

Similarly Cooper, D. (1972) argues that a child inculcates social behaviour in a manner, which the family thinks, is good for the child and for the society. The family specialises in the formation of roles for its members rather than laying down conditions for the free assumption of identity.

In nuclear family the proper care of the child is taken. If the number of children in nuclear family is not large the parents would have to impose lesser restrictions and family environment would be democratic. In joint families the child has to obey not only his parents but also others. Several rules and regulations, codes of conducts etc. are imposed on him. As a result of such added restrictions in a joint family, the development of independent behaviour on the part of the child is blunted. Moreover children's aggression is most severely prohibited in joint families.

Excessive contact of the parent and child leads to prolongation of dependence and prevents the development of self-reliance in the child. Overprotection decreases the other interests of the child. He is not able to build up many interests outside the family. This gives rise to a low level of ego strength, a low level of aspiration and a low level of frustration and tolerance. It makes the child to loose confidence in himself. Also it makes him excessively sensitive to criticism.
Similarly rejection also impairs the proper growth of the child. Rejection of the child by the parents affects his sense of security, increases his sense of helplessness and undermines his self-esteem. When the child grows up he develops various kinds of anti-social behaviour like aggression, cruelty, lying, stealing, showing off etc.

When children are given reasonable freedom, they are found to be resourceful, co-operative, self-reliant and well adjusted in social situations. They develop a sense of responsibility and discharge their tasks with assurance and efficiency. On the other hand if the parents are very indulgent, the child tends to become selfish and demanding. He expects constant attention, affection and service by others. He reacts to discipline with impatience or with outbursts of temper.

If the parents are dominating though the child may grow up to be honest, polite and careful, he is also likely to be shy, self-conscious and submissive. He feels inadequate, inferior and inhibited. He is not able to build up proper peer relationships. On the other hand if the parents are submissive to the child and allow him to dominate over them, if every wish of the child is satisfied, the child may boss over his parents and show scant respect to them. He tends to become disobedient and irresponsible. Later he may defy authority and become aggressive, antagonistic and careless.

Thus it is clear that parental attitudes have not only a strong impact on relationships within the family but also affect the attitudes and behaviour of the children to persons outside the family and also to social institutions.
Kuppuswamy B. (1974:238) said that studies have shown that most of those who become successful in life have come from families, where parental attitudes towards them were favourable and where a wholesome relationship existed between parents and children produce happy, friendly children who are constructive and affectionate members of the group. By contrast those who are unsuccessful in life usually come from families where the parent-child relationships are unfavourable.

Generally those who come from the families with good parent-child relationships tend to be tolerant to others, successful in social participation and possess good intellectual control. On the other hand those who come from families with unfavourable parent-child relationships tend to be intolerant of others, impulsive, with weak intellectual control and characterised by social withdrawalness rather than social participation.

Thus family is the universal cultural workshop wherein the child gets in first training in becoming a human being and a member of a society. It is the family that the biological and socio-psychological forces converge to form the foundations of the personality. As a basic transmitter of culture of a given society the family trains the infant and child in the skills, knowledge and social emotional patterns of getting on with others, which will enable him to become an active member of his family, neighbourhood and later associations of other people. Moreover the child acquires a number of highly personal, private and idiosyncratic characteristics. Hence, Merton (1981:212) argues that it is the family, of course, which is transmission belt for the diffusion of cultural standards to the oncoming generations.
Parents look after their children to the best of their capacity and resources. It is the only institution which is an essential agency for child rearing, socialization and for introducing the child to the culture of the society thereby shaping the basic character structure of our culture and forming the child's personality. The parents are capable of exerting tremendous influence on their children who may be led to develop virtues of obedience, justice, truthfulness and the like.

Through participation in social interaction in their family, the child acquires many social virtues such as co-operation, good will, mutual understanding, self-sacrifice and the like are some of the cardinal social virtues. These social virtues have their beginning in the family on various occasions get together, the children watch their elder behaving in the particular manner and the same becomes a part of their own behaviour.

Moreover the child-parent relationships also matters a lot in the socialization process that goes on within the family. It is unfortunate that some disintegrating forces have started working adversely on the present day family structure and family relationship. The young child should not be led to discover that if one parent denies him a desired privilege, he can get it out of the other parent. Relatives should not become sources of comfort for the undisciplined child. In that case the whole socialization becomes a force and the family cannot achieve anything constructive.

In some families certain mothers constantly hold over the child’s head the threat of reporting to the father, when he comes back home from work, all his real and imaginal misbehaviour of the day. As a result the father's homecoming is not joyful anticipation for the child. Therefore parents should be careful enough to become models of desirable
behaviour for the children and should not indulge in anything which may be vicious or anti-socialization.

Thus the family is the first and most basic institution in our society for developing the child's potential, in all its many aspects, emotional, intellectual, moral and spiritual as well as physical and social. Other influences do not even enter the child's life until after the first few highly formative years. It is within the family that the child must learn to curb his desires and to accept rules that define the time, place and circumstances under which highly personal needs may be satisfied in socially acceptable ways. The family serves as a nursery where the personality of the individuals fully develops and grows. In fact, the child receives his definite role in the family not by any choice but by the way in which his parents and other elders around him interest him. For the proper socialization process it is desirable that there should be healthy relationship between husband and wife, between parents and other elders in the family.

In this background the researcher is studying the problem of intergeneration conflicts. Because in Indian society many households, both in rural as well as urban, still prefer joint family system, which is conservative and rigid.

**adolescents and peer group**

The peer group like the family group, is a primary group with immediate, face to face close association. As the child grows the norms of the peer group may largely determine what behaviour is accepted or rejected, approved or disapproved. The peer group provides a degree of emotional support for most children. They may get more understanding from the friends than even from the parents.
Ross J. Eshleman (1978:534) is of the opinion that “to most adolescents peers rather than parents are said to be key groups of reference. Peers, who understand the adolescent and share his world, become his reference set of sizing up his own problems, strivings and ambitions. Peers may give behaviour defined as deviant by parents. Drugs, alcohol, pre-marital sex, political liberation and the like may be confirming behaviour to peers”.

The peer group plays an important part in socializing a set of attitudes, values and norms of the individuals. Peer group is a group of individuals, who have such intimate relations with an individual as are expressed by visiting, eating and drinking together in one another’s home and by the other rituals basis of social clique is equality of the members in social status and similarity in culture, Kinch and Bowerman (1951:206-211) opined that “increasing age leads to increasing activity with peers and thus to greater orientation to the peer group than to the family”.

Peers rather than parents become important reference figures for adolescents. During the teen years the school and peer group are powerful and pervading forces in the socialization of the adolescent. The adolescent is actively engaged in sex-role identification, learning the norms and expectations of the opposite sex participating in new and different types of social activities, gaining insights and skills for the future occupational world attempting to become emancipated from parents and developing a new sense of self-reliance. Thus peer group plays an important role as reference group in moulding the personality of adolescent. James Teevan (1972:283-291) opined that the peer reference group is an important determinant for sexual attitudes.
The peer group trains the child to get along with his fellows. It develops a rational conscience and gives the child a scale of values. Peer group teaches the social attitudes appropriate to the age and sex status of the child. Moreover it helps the child to attain emotional independence from his family. According to Davis K (1947:141) "As a learning environment for children and adolescents, who wish to rise in the world, the social clique is an even more important training context than the family, which can teach him only the behaviour and motivation of its own class; a social clique provides him necessary models for cultural imitation".

Similarly Roosen (1955:151-161) points out that the peer group is the chief reference group in many matters formerly dominated by the family".

In an urban society peer group plays an important role as an agent of socialization. For the family cannot keep pace with the rapid changes in an urban society. Besides the values of the younger generation will be changing faster than their parents. Thus Reisman L (1953:233-242) is of the opinion that “the family looses and the peer group gains from this situation”. Thus the peer group plays the important role of adult socialization by providing an intimate social and emotional environment conducive to social learning.

Though the parents lay foundations for social behaviour, it is the peer group, which enables the child to develop and practice the skills and cooperation and competition, autonomy and independence and leadership and followership. Thus social interactions with and social acceptance by peers constitute a very important stage in the development
of the child from dependence to autonomy. In the social acceptance by peers sex is the important factor. In the early adolescence period there is preference for same sex companions and a rejection of the other sex. During later adolescence there is the desire for companions of the same sex as well as the opposite sex though the latter is accompanied by a sense of excitement, hesitancy or bravado.

**LITERATURE ON INTERGENERATION CONFLICT**

Modernization, industrialization, urbanization, the spread of education, increased geographical mobility, influence of mass media and overall rapid social changes have led to the emergence of highly differentiated age groups. It is true that the differences in attitudes, values and behaviours between young and old are not of recent origin, but the magnitude of the difference is greater today than it was formerly, due to the vagaries of modernization. In recent times the intergenerational differences have become more conspicuous as society moves at much faster rate than in the past. In this changing society the youth is reared in a Milieu very much different from that of their parents. Hence there emerges an area of conflict between the two generations as an “intergenerational conflict”.

In every society youth are radically influenced by social change. The attitudes, values and beliefs of old people are more or less set unlike those of youngsters, whose attitudes are in a stage of formation. Due to rapid social change youth grow in an environment much different from the one in which their parents grew. Today the two generations-young and old-belong to different but profound socio-cultural events of our society. The present day youth and their parents represent biological and
socio-cultural generations. And the generational differences obvious, when the new forces of modernization shook the traditional societies.

In the post-independence era, Indian society, due to its planned industrial growth and mass education, has given rise to a generation of adolescents who know much more than their elders. The majority of parents suffer from cultural lag that leaves them a few paces behind in knowledge in many important areas of modern life. This is exactly the reverse of the traditional pattern of Indian society, where parents had the privileges of educating and introducing their children to the society and making them conform to the demands of contemporary culture. But today the younger generation is accumulating knowledge so fast that the older generation is unable to carry out a significant portion of its traditional function of guidance. Hence, the importance of parents has been relegated to a secondary place, thereby creating a void between the older and younger.

The traditional Indian society was characterised by the institutions like the joint family, caste, religions and communities. Till recently the youngsters grew up under the umbrella of an extended family system. They interacted mainly within their own caste and creed. The authority was linear and the decision making power was with the eldest male. Hence there was no opportunity to develop one’s identity. Even marriages were arranged and nuptial ceremonies took place before sexual urges could create tensions. And there was a prescribed and codified way of ‘grahasta’ life, during which period father’s and son’s roles were distinctly separate the son automatically taking over the role of the father as soon as the father entered the next stage.
The traditional Indian society, which was supposed to provide inbuilt mechanisms for the resolution of the differences in values and attitudes of young and old would no longer withstand the impact of rapid social change. Like any other society of the world, Indian society is also constantly exposed to social changes. After independence this society was subjected to rapid changes in many aspects of life, like ideas, values, attitudes and behaviours. But these changes were not uniform in their tempo or influence.

The modern society differs markedly from the simpler society of the past in a number of ways. The modern complex society is distinct from the older traditional society as it is characterised by functional specialization. This is evident in all aspects of modern life particularly in the institutional framework of society. In the present day every institution has a separate distinct function which was not so in a primitive society where the skills, trades and occupations were taught to the children in their families. But today modern education has taken the responsibility of training the young and making them equip themselves to face the changes of modern societies. In the process of major clusters of old social, economic and psychological commitments are eroded and broken and young became susceptible and exposed to new patterns of socialization and behaviour. Thus the role of family and the authority of the elders in the family have been pushed to the background.

The old seek to dominate the youth, but the youth wants to feel independent. The youth wants to throw off the yoke of the feeling of having been once under tutelage. Rebellian for him is a psychological necessity and a compensation for his past dependence. But elder
generation is not prepared to easily concede his demand for the recognition of equality of generations. This makes the transition painful and provokes greater conflicts.

Before adolescence, the child accepts as gospel truth all that his parents tell him. The child does not critically evaluate his parents attitudes, beliefs and behaviours. The child allows himself to be moulded as per his parent wishes. At the time of adolescence, however, several factors change the equation. The child experiences characteristic sexual development. This changes his perspective on social relationships and provokes a reorientation of his emotional life. There is rapid expansion in the quantity and quality of the child’s social experience.

As the child struggles to find his feet in the face of this flux, his individuality begins to develop. He begins to understand that his parents are only human; that they may be wrong at times; that their attitudes and beliefs need not necessarily be the only correct ones. He perceives that he has rights, which his parents must duly consider in all decisions that concern him. Parents seldom realise that an intense reorganisation is shaping their child. They continue to show the same authoritativeness and restrictiveness that, no doubt, may to a certain extent have been necessary when their child was younger. As a result the child, now an adolescent, finds his parents attitudes stifling.

The adolescent questions his parents, criticises their attitudes and refuses to accept what he considers to be unreasonable. Quite possibly, he may be wrong some of the time; this is only to be expected, for he is still young and lacks the maturity that comes with age and experience. Not understanding their son, the parents perceive the change in the
behaviour to represent arrogance. They attribute the change to his having been spoilt or possibly to his mixing with bad company. They become more restrictive, punitive and authoritarian. When parents fail to understand the intellectual, emotional and social growth that their child is experiencing in the process of developing his individuality a generation gap arises.

To speak generational conflict was economic in origin. In the past parents relied on their children for the continuation of the family's economic resource base and emotional fulfillment. The result was generational equilibrium. With changing economic relations between parents and child, youth evokes the suspicion and hostility of the old, which constitute an economic threat to the economic status. The result is generational conflict.

Intergeneration conflict is based on a conflict of interests more fundamental. The younger generation all over the world has much in common to hold dear and fight for. The old look backwards. They are bound to develop a vested interest in the status quo. The young looks forwards. They have heavy stakes in the future.

Parents and children face different daily problems because they are twenty to forty years apart and thus have different experiences, occupy different positions and have a very different stake in the social system. Thus where social change is rapid the two generations simply grow up in different worlds and results generation gap. The differences are greater between children and their grand parents than between children and their parents. Because the social milieu to which the grand parents have been exposed during their socialization period is much different from that of the younger due to rapid social change.
Generations have been studied both on a macro (age-cohort) and a micro (family lineage) level. Some researchers studied generation gap by comparing younger and older generations. Some researchers conducted research on generation gap by using parent-child pairs. Some other researchers have also measured the gap across three generations of the same family line. The present study is also a micro level study which covers the adolescents and their respective parents. Let us turn our attention towards some notable studies on generation gap.

Aristotle commented over two thousand years ago in a society for less subject to change than ours, that young people have exalted notions because they have not yet been humbled by life's trials and tribulations or have learnt its necessary limitations. All their mistakes are in the direction of doing things excessively. They would always rather do noble deeds than useful ones; their lives are regulated more by feeling than by reasoning. They overdo everything, they love too much, they hate too much and the same with every thing else.

According to K. Davis (1940:523-535) the stage of adolescence is thereby set for conflict, evasion and deceit. For mass of parents toleration is never possible. For the mass of adolescents sublimation is never sufficient. He said that the parent-youth conflict is unavoidable and is the result of three factors:

i. The basic birth-cycle differences between parent and child,

ii. The decreasing rate of socialization with the coming of maturity, and

iii. The resulting intrinsic differences between parents and children in the physiological, sociological and psychological planes of behaviour.
There again arise conflict between the generations so far as the family expectations and performance is concerned. Therefore Bassard J (1996:222) says, “nature of the parents occupations is the pressure upon the child to measure upto the level of family expectations and family performance”. Such pressures are manifest in such families, where the parents are engaged in occupations of high status. These pressures are particularly strong in those cases where the parent is highly conscious of his position. This is also, according to Bossard J (1996:223) “the case with families of lower status. This is also very strong in selected professions, such as the ministry and teaching”.

Again he said, on the whole, the more conspicuous the occupation, the more exposed the family is to public view and possibly, the less secure the family feels, the greater is the pressure upon the children” (222-223).

When adolescents develop new idealism the conflicts begin in families. Hence Farnham M.F. (1951:34) said that, “his new idealism is intense and often rigid and uncompromising. The notions of justice and injustice, loyalty and treachery, devotion and inconsistency, love and hate, fair play and dishonesty all stand and in violent contrast and with great force”. Further he said that this is the time of absolute right and absolute wrong. Compromise is abhorrent. There will be complete intolerance for anything that violates the ideals and principles to which the child is now committed.

Elkind D. (1973:360-366) noted that culturally related changes in adult attitudes toward children and youth, while not entirely negative in implication, are potential sources of conflict. Adults maintain illusions
that effect their view of children. They perceive children as being much different today than the youth of their generation, thus creating the illusion of a generation gap. The second illusion is that of time immediacy related to priorities. The illusion of homogeneity among adolescents is the third false belief resulting in stereotyping and depreciating individuality among the young. Cultural changes and their effects on adults as well as children are examined. They include the emphasis on intellectualism, stress on emotional independence and a loss of faith. The new emphasis on the intellect reflects itself in academic programmes geared for the very young, the primary aims of academic achievement over personal adjustment, movement away from the child-centered orientation tendency of 10 years ago and the demise of permissive child raising. Movement from child centered behaviour by the parents has resulted in demands for emotional independence on the part of the young. Equal rights for parents as well as children appear to have eliminated some of the guilt formerly connected with the dissolution of unsatisfactory relationships between parents. Loss of faith implies the lack of something to believe in. Technology and science appear unable to create a new and better world. A search for faith is seen in the increased interest in fundamentalist religion and astrology. It is implied that each of these cultural changes are potential sources of "interpersonal and intrapersonal conflict".

Thurnher, M. Spence, D and Lowenthal, M.F. (1974:308-319) made a study investigating values and interpersonal perceptions of high school seniors and their parents. Interview is made from 52 students of middle and lower middle class area in a large city in the west and 54 randomly selected parents of the students of the same school. Except for two
instances, the parents were not related to the students sampled. Goals were explored as well as values and included categories such as social service, personal growth, hedonistic and ease contentment. Analysis of the data indicate that the findings support the notion that there is relatively little value conflict between the groups, that conflict arises over means not ends and that the "generation gap" with middle and lower middle class families is, in large part, a myth. A general tolerance of other was found in both generations in their attempt to understand value and behaviour differences through a historical perspective.

Thomas, L.E. (1974:1-22) argued that empirical studies have indicated little evidence for generational differences on the level of beliefs traditionally referred to as 'attitudes'. At the intermediate level of the beliefs, those concerning 'authority', there appears more possibility of generational discontinuity, especially in relation to the legitimacy of national institutions. In the study the parents indicated striking generational differences on value orientation. The writers argued that a counter culture is emerging among the younger generation are concentrating on the value orientation level, while the debunkers of the notion of a generation gap have focussed almost entirely upon the level of attitudes.

Orloff, H. and Weinstock, A (1975:201-205) noted that several studies have defined the 'generation gap in terms of differences between two groups'. In the degree to which they endorse an attitude item, such a procedure fails to take into account the possibility that groups may differ not only in item endorsement strengths but also in their interpretation of the meaning of an item. In the study five adolescent factors were sex and
drugs, equality, war, law and order and liberalization. The four parental factors were sex and the church, equality, war and law and order. The adolescent and parental factors were quite dissimilar. Large differences exist in the ways in which the two samples structured their attitudes.

Jacobson R. and Others (1975:841-852) in their study tested the existence, universality and specific locus of the generation gap empirically through a comparative intra family study of fathers and their college children. They concluded that the generation gap is apparently not a ubiquitous, universal family characteristic.

Pak N.K. (1975:307-311) noted that the generation gap appeared as a result of the difference in values between the traditional family and the modern child, during the shift from agricultural to industrial society. Youth culture, revolting around the 'silly teenager' role, arose in the 1960's.

Manning M.L. (1983: 823-829) made an examination of relevant literature from the seventeenth century to the present regarding myths about adolescents. The following myths are debunked (1) contemporary adolescence is a time of rebellious, anti-social and unacceptable behaviour, (2) the concept of adolescence has been present throughout history and (3) there is a generation gap between adolescents and their parents.

Thomson R. (1984:127-144) in his study examined four issues in recent research on adolescence in early modern society; the recognition of a distinctive age period between puberty and marriage, parent-teenager relationships, adolescent sexuality and youth culture. He concluded that
adolescence was generally recognized as a distinct stage of life and that a marked generation gap existed. Youth culture represented an alternative to norms and values of the adult world and puritan patriarchalism, transcending social class and religious distinctions and with enough institutional regularity to be regarded as more than just a subgroups of deviants.

Osako, M.M. and Liu, W.T. (1986:128-155) noted that immigrant groups frequently experience a widening inter-generation gap, as the younger generation improves in social status. That such ascendency is accompanied by inter-generational conflict and strain.

Sulek A. (1985:31-42) examined conflict between the life values of different generations in Poland. Life values of the two generations are compared and professional background of parents are examined as influences on them. Youth are found to value satisfactions gained in small groups more highly than satisfactions gained in large groups. The psychological, social and historical reasons for this are considered.

Traub, S. and Doddar, R.A. (1988:975-989) proposed a theoretical model that examines the nature of intergenerational continuity and discontinuity in terms of value norm acceptance, differential interaction patterns, and behavioural dissimilarity between generations. Analysis indicate that youth and adult do not accept the same values based on differential interaction patterns and the acceptance of divergent norms, normative dissensus exists between youth and adults and between individuals within each group. The findings thus support the notion of a “generation gap” between youth and adults.
Cattell M.G. (1989:225-244) said that modern education has widened the generation gap. Because social and cultural changes have modified the role of the elderly as keepers and transmitters of wisdom and knowledge.

Tansuhaj, P.S. Foxman, E.R. and J.H. Park (1993:21-37) examined cross-cultural and intergenerational differences in perceived product importance. The authors selected respondents from U.S. and Senegal, U.S. respondents' perceptions of the importance of toothpaste were higher than those of Senegalese, who felt that living room furniture, clothes for parents and child and care were more important. A generation gap in product importance perceptions was found, though Senegalese parents and children were more likely to agree on perceived product importance than U.S. parents and children.

Gousgounis, N. (1994) in the study evaluated relations concerning parental influence and adolescent sexual behaviour and attitudes. The study reveals that parents do not influence some important aspects of attitudes toward abortion. On the contrary intra family communication has been associated with accurate knowledge of sexual issues. A progressive family model is tested, presented mainly by females, who declare proequity in gender relations. A generation gap seems to exist more for young boys than girls.

Robinette, P.D. (1994) examined the generation gaps between youth and adults that resulted in major political and social change in the 1960's from a clinical sociology perspective. The diagnosis and treatment of inter-generational conflict on the microlevel of a socio-analysis are addressed based on a survey of relevant literature of actual intervention.
strategies used in sociological practice. The goal of gap reduction is mutual understanding, respect, conflict resolution and the orderly transfer of autonomy from one generation to the next. The socio-therapist acts as a relational change agent to provide opportunity for adolescents and adults to co-operatively coalesce toward emergent emancipation.

Iyyangalai, Singaram (1994) examined the problems of old age in Indian society. The study show that the factors of age 60 and above, lack of earning status, physical inactivity and complete dependency were determinants for the conception of old age. Generation gap, disrespect of the younger generation, lack as care from immediate kin and the others were the familial problems faced by the old.

Kling, Z. (1995:43-66) said that the electronic media with its influence on family socialization for the younger generations, created a sort of structural gap in family life.

Ariffin, J. (1995:343-371) discussed the nature and impact of economic and social change in Malaysia, with specific focus on the growing potential for anomie. Abundant natural resources and a stable government have created a strong economy, a growing middle class a decline in unemployment and have facilitated industrialization. Although social engineering and economic restructuring strategies have brought prosperity, they have also led to massive social transformation characterized by migration to urban centres, new community and family norms and absorption of western ideals and imagery. Analysis of statistics indicates that these changes have created a widening gap between the values of the traditional culture and the expectations of the younger generation. It is suggested that these circumstances promote
anomie as the young struggle to resolve the conflict between cultural background and western notions of success. Although traditional moral values have not been forgotten, the desire to achieve financial success has become primary to many and this reordering of priorities has led to escalating crime rates among the young. Further child abuse and other forms of anomie expression have increased as the extended family support system of the past disappears in the new mobile society.

Wechter S. (1983:97-104) noted that as adolescent children mature and attempt to distance themselves from their families of origin, various conflicts and tensions emerge within the family system.

Hoffman and Weiss (1987:163) and Schwardz and Suroff (1979:404) noted that excessive family conflict resulted in poor college adjustment of the children.

Butler, Ruth M. (1956:219-226) in her study she concluded that mothers were generally emotionally unprepared for their children's need for greater freedom. Mothers had little comprehension of the significance of their children's rebellions behaviour.

She in her another study (1956:280-288) writes about course of generational conflicts within the family she writes, "In the middle period of adolescence, the child attempts to displace the parent within the family, while assuming more mature roles outside the family. Demands for the car, later hours, and increased heterosexual relations characterise this stage".

Frick W. (1955:206-210) said that the adolescent period of development stresses the situation of adolescents, who have no reliable
frame of reference for analysis of their behaviour and who are faced with inconsistent expectations on the part of adults.

During adolescence period the intensity of conflict between mother and daughters is more than the relationship between father and daughter. Hence Liccione J.V. (1955:421-426) opines, "At all age levels there was a greater amount of both conflicting and non-conflicting interaction between mother and daughter is explained on the basis of greater general interaction between the two during this period".

In the study of college students in order to determine their feelings toward their parents Mussen, P and Jerome, K. (1958:57-60) said that large enough number of those undergraduates designed as confirmists did regard their parents as harsh, punitive, rejecting and restrictive.

Peck, R.F. (1958:347-350) says, "Adolescents coming from worm democratic families showed more positive characteristics than those living in autocratic, distrustful and disapproving atmospheres".

While discussing the impact of social structure on the aspect of conflict Levy, J.(1932:208-221) says, "The sources of conflict in childhood arise both from the conscious instruction of the social group in the formal of discipline and from the unconscious emotional stress placed on the child by his culture. Since inherently the training of the child induces conflicts of authority and the structure of family life, sex codes and religious beliefs and the conflicts within them influences his emotional development".

Witmer, H.L. (1937:756-763) discussed the parent child relationship and its influence on the later adjustment of the individual.
The results of the study show that well adjusted children are less likely to have had poor parent child relationships than problem children, delinquents, pre-psychotics, manic depressives and schizophrenia. The treatment of children with poor parent-child relationships is rarely successful unless parental attitudes improve.

Elkin, F. and W.A. Westley (1955:680-684) discussed the characterization of adolescence as a period of "storm and stress" and "youth-culture" and whether there is empirical evidence to support the characterization. The authors made interviews with 20 high school adolescents and their parents. The study showed that acceptance of characterization of adolescence as a period of 'storm and stress' and 'youth culture' assumes that the storm and stress is peculiar to the period and the youth culture is a dominant and widespread phenomenon linked to the storm and stress. However, in the middle class group investigated, the authors, found few sharp conflicts between parents and adolescents.

Landis, P.H. (1954:105-106) investigated the effect on teenage adjustment of democratic and authoritarian family relationships. The author concluded that with regard to personal and social adjustment, it was found that the child from the democratic family had a distinct advantage over the child from the authoritarian family. More parent-child disagreements arise in the authoritarian family than in the democratic.

Landis, P.H. (1955:537-540) in his another study examined the teenage adjustment in relation to authoritarian and democratic family background, large and small families and broken and unbroken families. His results show that the child from the democratic family was generally
better adjusted and had fewer teenage problems. The only child had slightly more problems than the child in larger family. The only child also showed fewer friends than the boys in larger families. Only children were found to be the most active outside the home and were also the most introspective. While the adolescents from broken homes had a few more problems than those from whole families, the differences were not great. There seemed to be more strain in children from broken homes and they appeared to be more mature and ready to accept responsibilities.

Rosen, B.C. (1955:155-161) in his study made an attempt to determine the manifestation of the influence of pressures on the adolescent from his parent and from his peers. He concluded that the peer group exerts greater influence on the choice of the adolescent in this matter than do the parents.

Psathas, G. (1957:415-423) studied how ethnic affiliation and social class membership affect parents' control of adolescent independence. In the result four different areas of independence were isolated. Permissiveness in activities outside the family; regard of parents for judgement of adolescent; those activities associated with status and permissiveness in age related activities. These results show that when comparing ethnic behaviours one must always take into account differences resulting from class affiliation.

Troll, L.E. (1982:38-46) opined that until recently, social scientists have paid more attention to parent-child relations at the early end of the age continuum; young children and their young adult parents. Many of the same issues and approaches can be applied to the parallel study of
parent-child relations at the later end of the age continuum; adults and their parents and people in early old age and their parents. Generation gaps in value differences or other conflicts may be of the same magnitude in all age groups.

Wakil, S.P., Siddique, C.M. and F.A. Wakil (1981:929-940) studied the socialization of children of immigrant Indian and Pakistani families in a city of Western Canada. Values and ideals emphasised by parents in socializing their second generation Canadian children and the children’s reaction to these values were examined. In a highly selective approach to socialization the immigrant families have willingly accepted changes in more pragmatic aspects of life but have rather strongly resisted alterations in their core values. This selective emphasis has widened the apparent generation gap and in certain cases has given rise to value conflict. As traditional social control measures weaken and as the demand by children for greater freedom increases, some fundamental modifications in other important values and ideals. Ex. Respect for age and authority may be experienced.

Ross D.J. (1979) studied psychosocial patterns of perceived generational disparity within families. Attitudes and perceptions of family members are viewed across generations and between sex pairs on dimensions of political activity, occupational values, family interaction, relations, decision making processes and religious values. The findings suggest that disagreement and disruptive conditions in families consistently account for disparity across generations as does the breakdown of family relations. Sex-role socialization and expectations on the part of parents and youth explain specific patterns of perceptions.
Value differences on traditional occupational values, political activity and religiosity consistently fail to explain generation gap. Thus cultural value differences are of little consequence in the regression models when the more intimate values of family functions are present.

Mehryar, A.H. and G.A. Tashakkori (1978:629-637) noted that interesting differences are found with regard to both sex and socio-economic status on a number of dimensions. The group as a whole seems to be in favour of modernization of marriage with a view to safeguarding the young people’s rights and freedom of choice. Girls have taken a stronger position on this point. Sons with better educated parents have also indicated a more modern approach to marriage and family life. Despite these trends toward modernization, there is much consistency between the expressed attitudes and preferences of the group as a whole and the established values and traditions of Iranian culture. The study indicates that the generation gap is much less in evidence.

Payne, Summers and Stewart (1973:20-30) studied value differences among three generation to investigate the scope of generational differences by assessing judgements about a wide variety of behaviours, and to obtain further evidence of generational differences by comparing the responses of individuals from three generations, namely students, their parents and their grand parents. Significant differences were found among three generations. On the whole student significants were least severe in their judgements, followed by their parents and then by their grand parents. An analysis of specific cluster of items revealed that this ordering emerged for behaviours denoting “conventional morality” and “embarrassment”, a different ordering emerged for items
denoting “personal failure” and “social irresponsibility”. The implications of these findings resulted in the generation gap.

Fengler and Wood (1972) reported value differences among three generations. In 73 three generational families, college students, their parents and grand parents were interviewed on eight major contemporary issues. The investigators report wide differences between student and parent generations and between parent and grand parent generations on six of the eight issues. They conclude that age consistently contributes to the explanation of generational differences in values.

Yankelovich (1969) studied the cross-generational differences in traditional value and in ideological and political belief. He indicated that the gap was greatest between radical youth and their parents if it was compared with that of conservative youth and their parents.

Meispels and Canter (1971) investigated the perception of the generation gap among college students. They concluded that although there may be few serious, actual differences between adolescents and their parents, extensive differences may be perceived to exist by members of either or both groups.

Tolor (1976) is of the opinion that the high school and college groups were significantly less traditional in their attitudes than adults, and college students were more non-traditional than the high school students. He suggested that parents continue to exert more influence on their children’s attitudes during high school years than in the later stage.

Gallagher (1979) investigated the role of social class and sex on the attitude differences across three generations. He studied late adolescents,
their parents and their grand parents. The universe was limited to the same sex family members. Results of the study indicated that at three generations exhibited some degree of attitudinal dissimilarity. Social class appeared to be a major factors in attitude formation. The lower the social class position of the family, the more conservative were attitudes on issues like religion, child-rearing and the role of women.

Loscinto and Karlin (1972) conducted a survey to measure the generation gap in the state of Pennsylvania, 2632 high school students completed a self-administered questionnaire measuring the amount of agreement with parents on 15 social issues like religion, sex before marriage, education, smoking and drinking, spending money, discipline etc. Two groups of high dissidence and low dissidence students were formed. Sex and grade in school emerged as the strongest predictors of dissidence. Male students and students in higher grades were more likely to be highly dissident than female and students in lower grades. It was found that the students in the sample exhibited more harmony than discord with parental viewpoints. However, a small but consistent minority of students reported complete disagreement with parents over a variety of issues.

Hamid and Wyllie (1980) studied intergenerational conflict between adolescent and parents. Their sample consisted of 101 male and 90 female high school students from New Zealand. Conflict was measured by asking subjects to list for each of 20 issues like watching TV, frequency of outgoings, aspects of personal appearance, time of arrival at home, drinking and smoking etc. Results indicated that most of the adolescents sampled did not perceive levels of conflict worthy of concern. However,
although the levels of intergenerational conflict were low, they were significantly higher than the conflict levels between the adolescents and their parents.

Sewell (1961) examined the variance in the personality of children in terms of attitudes and values learned by virtue of the family's social position. A change in lifestyle and social status due to education would, he felt, bring about attitudinal and value differences between generations.

Freedman (1972) noted that the greatest difference between students and parents occurred with respect to the attitudes toward student unrest, drugs and sexual behaviour.

Geen (1998:317) says, "boys show a marked decrease in physical aggression from the age of fifteen to eighteen and a corresponding increase in their use of verbal and indirect aggression".

Strans, Murrey (1997:766) found that the more times a child was spanked during one week, the more likely the child was to display antisocial behaviour, including conflict with parents.

Deatal-Deckard et al. (1999:391) noted that "the relationship between parental corporal punishment and children's subsequent aggression is influenced by a number of factors, including the overall family environment, the emotions displayed by the parents during the punishment and cultural and ethnic differences".

Liccione, John V. (1955:421-426) studied the relationship between mother and daughter and father and daughter during pubertal period of 200 girls ranging in age from 9 to 17. The conclusions show that at all
age levels there was a greater amount of both conflicting and non-
conflicting interaction between mother and daughter than between father
and daughter. The greater amount of conflict between mother and
daughter is explained on the basis of greater general interaction between
the two during this period.

These are some notable studies on generation gap, conducted
outside the Indian society. The Indian society is quite different from other
societies. As we already know Indian society is highly traditional and
conservative, where children are socialized with proper care, without self
autonomy. Therefore the results of studies in India are somewhat
different. Let us observe some Indian studies on generation gap.

Durganand Sinha (1971) investigated differences between the
young and the old on their attitudes to dress, family, marriage, religion,
traditionalism, conservatism, radicalism, idea of psychological proximity
and span of nearness, heroimage and perception of certain typical
incidents having social moral connotations, outlook and motivation.
Concept of good and bad and the moral code and the like, findings
revealed that there was a certain degree of gap between the two
generations, but it was not of a character to be called fundamental or to
make the situation tensional or fraught with conflict. There was
considerable overlapping in outlook, attitude and values as well as in the
perceptions of the younger and older generations.

A study conducted by Anandlaxmi (1972) yielded similar findings.
Very little generation gap was found between 40 women students and
their mothers in Delhi. The sample was from the middle class. The
interview schedule contained questions relating to issues like spending
patterns, fashions in clothes, social relationships with the opposite sex, obligations to elders etc. She opined that there is no gap between the generations, if we take the middle class female urban dwellers into account. Intergenerational conflict is muted because of adjustment and adaptation on the part of both the generations.

Damle (1970) is of the opinion that the difference in the value priorities between the two generations receives the greatest amount of attention in generation gap analysis. In almost all societies, parents are the primary agents of socialization. Their codes of conduct are internalised by the children. And yet there comes a stage when parental authority is questioned and parental values replaced or at least their priorities rearranged. Evidences show that in modern times the notions of equality, social justice, liberalism, dignity and worth of the individual, freedom of thought and action and social interaction, caste discrimination in India etc have been the areas of differences between students and their parents.

Mitra (1972) examined generational differences in social, political, educational and ethical matters. The study conducted on macro level concluded that a generation gap in attitudes meagerly exists between youngsters and adults.

Similar macro study is conducted by Durganand Sinha (1977) who used students below 25 years and 40 and above years of age as young and older generations. The findings suggest that certain degree of gap between the two generations was there but was not a character to be called fundamental or to make the situation tensional or fraught with conflict. The considerable overlapping of attitudes and values of younger
and older generations was noticed and it might be because of the reason that intra-family differences are overlooked.

Reddy (1983) compared scores on an attitude toward authoritarianism questionnaire of rural, urban and metropolitan youth and adults. In this study also the actual parents are not taken as older generation. Findings indicated significantly more authoritarian attitudes among the adult groups than the youth groups. However, this was true only for the rural and urban sample. There were no significant differences found in metropolitan areas. Reddy concluded that age difference is not the only contributing factor and that exposure to different environmental conditions narrows the gap.

Gangrade (1974:18) studied conflict between two generations on family matters relationship with opposite sex, marriage, religion, educational and career aspirations, style of life etc. He concluded that though often sharp differences exist between the values and attitudes of the two generations, very few are transmitted at the family level. Intergenerational conflict is latent at the family level and more likely to be manifested in the wider society where the consequences are likely to be impersonal.

His study further revealed that even though the students resent parental authority, they accept it as inevitable because of the fear of the parents' strictness and their social and economic dependency upon the parents. There are only minority of the students who take courage and come into open clash with their parents and revolt against them. In the majority of cases, the students either yield to the parents' authority or violate it secretly.
He says that "in recent years the problem of unrest among the youth of India has assumed serious dimensions. Diverse causes have been imputed to the growth of this problem. The causes often mentioned include a faulty educational system with its lack of emphasis on preparing the students for economic pursuits, lack of sufficient and healthy contacts between students and teachers and exploitation and misleading of the students by political leaders. Some, however are of the opinion that unrest among the youth stems from the widespread disease of social indiscipline in our country which is manifested in phenomena like corruption, bribery, nepotism and political immorality including the crossing of floor for personal ends. In an atmosphere surcharged with social and political immorality, it is hard for the youth of our country to escape their morbid influence.

Gangrade again said that intergeneration conflict may alter or change in relation to rural/urban background of parents and children. He found that where students have an urban background and parents a rural background, there are more differences than in cases where both the generations have a rural background or both the generations on urban background.

Pramila Kapur (1982) in her study on young girls and their parents makes an attempt to understand the differences between adolescent girls and their parents. However, she reports differences between the two generations on some trivial issues. She attributes the differences to developmental problems.

Halyal P.S. (1983) noted that the present day college students in Indian society are exposed to the highest rate of social change due to
modernization and education. This is in direct contrast to the parents of these students who are not exposed to a similar rate of accelerated change in their home lives. Thus the generation gap is primarily a consequent of attitudinal differences between the students who are exposed more to the agencies of modernization and their parents who are not.

The study of Halyal and Mallappa (1985) indicated that the younger generation was significantly more modern than their parents, thereby indicating a generation gap in basic positive attitudes and value orientations, where are a pre-requisite for personal growth as well as economic and political development of the society.

They further said that the generation gap occurs in an uneven rate between different generations. The gap would be less or negligible if the two generations are similar in their life experiences. For. Eg. the illiterate rural resident son of an uneducated farmer will have similar attitudes and beliefs to his father. Because the two generations are not exposed to factors of social change like education and urbanization. However, the son of an uneducated farmer will develop attitudes different from that of his father, if he migrates to the city and gets educated in school and college. Thus the magnitude of generation gap depends on variations in the factors of social change like education and urbanization.

Thus in their study Halyal and Mallappa made an attempt to examine the significance of generation gap in different socio-economic status levels to assess the differential influence of socio-economic status on generational conflicts. The findings suggested that the generation gap was more in low socio-economic status level than in middle and high socio-economic status levels.
Singh (1988) explored intergenerational conflict in religious and social values in Bangladesh. He concluded that intergenerational transmission of values and attitudes is affected by changes in social conditions, eg. rural to urban migration or education.

Sinha. D. (1971) identified a value ambiguity among the young as a result of which they were not able to have clear cut evaluative responses to certain socio-moral issues. According to Sinha, the reason for this ambiguity was exposure to the mass media. While the older generation has a relative lack of exposure, the younger generation was completely immersed in various forms of mass media like television, radio, films, the press and magazines so that the world of arts, sports, entertainment and contemporary events were constantly brought within their psychological field, leading to a proliferation of role models available to them. While the choice of the older generation was largely limited to the figures and personalities about whom they had heard from their elders in the form of stories and legends or read in books which projected unambiguous roles for them, the young were confronted with a large array of 'not so important' figures, made familiar to them by the mass media. The proliferation of roles with which the young were confronted, made it difficult for them to identify completely with any set of clear cut roles or personalities, which is important in the formation of an ego identity. There was an absence of normative models for the youth as a group.

Damle's (1970) study on elite youth of Poona reveals attitudinal differences on areas of choice of career and occupation, choice of life partner, dress and diet and leisure activities.

Similarly Prem Kirpal (1976) has investigated the value changes in traditional culture and noted the youth's quest for new cultural values in
terms of scientific spirits, realism, rationalism efficacy and also emancipation from dogma and tradition. However, it is observed that youth advocates for changing and modernizing of many of the traditional values by using indigenous factors.

Suma Chitnis (1971) noted that as long as the style of life of the parents, their norms, values and patterns of behaviour continue to be relevant to the kind of life that their children aspire for, parent-child relationship is smooth, when children aspire for a life and status different from those of the parents, parents will be inadequate to guide their children for their adult roles. This inadequacy on the part of the parents has varied consequences. In a traditional society, there is little occasion for inadequacy on the part of the parents. The status changes between generations are little, sons generally continuing in the occupations of their fathers and daughters following the pattern of life of their mothers but the situation is different in modern or a modernizing society. It offers both vertical and horizontal mobility of status and formal education is the avenue through which mobility is achieved. This situation in which there is a gap between the educational and occupational levels of parents and the aspired levels of children, creates tensions and conflicts.

Chekki, D.A. (1974:105) in his empirical study of 'Modernization and kin network' has observed "The college educated young men have changed their values and behaviour from traditional to modern with regard to sub-caste endogamy, commensal taboo, selection of mates and age at marriage, friendship, dress, speech and habits. The deviation from traditional norms on the part of young educated men sometimes tend to create frictions and tensions between older and younger generations, thereby bringing to the surface the problems of youth and oldage in contemporary Indian society."
These are some notable studies on generation gap both in India and abroad. The studies show that the intensity of the intergenerational conflict is more in abroad as compared to Indian society. Moreover in foreign studies the researchers have selected high school students as their respondents for their study. It is due to quick exposure to modernization, where children have been given more freedom in all spheres of life, including sexual freedom in the name of 'dating'. The children in western countries acquire and inculcate adult roles and values in an early adolescent period. But in India the children grow under the beneath of their parents. They do not go against the words of parents. Thus the children in India are more traditional oriented than modern.

Moreover the majority of the above studies is psychological and throws ample light more on attitudes and behaviour. The sociological studies on inter-generational conflict in India and abroad are very least. Therefore the researcher is interested to study intergeneration conflict from sociological perspective.