CHAPTER 6

DISCUSSION
Discussion

Happiness is a Swedish sunset – it is there for all, but most of us look the other way and loose it.

Mark Twain

Happiness is the single most sought after thing in the world. It is the greatest aim of science and ultimate goal of all mankind. Everybody in this world wants to be happy. Infact, the basic goal of all the inventions, discoveries or research is to make an individual happy. But, it is pretty hard to tell what brings happiness because there is no single factor alone which can make a person happy. Hence, happiness cannot be considered in isolation. Universal factors as feeling of self-worth, religiosity, satisfaction, social support, loving others, taking action, developing insights, tools strategies and using practical wisdom can help transform one's life leading to happiness. In other words, it is not something which one finds, it is something which one creates.

Happiness cannot come from without. It must come from within. It is not what we see and touch or that which others do for us which makes us happy; it is that which we think, feel and do, first for other fellow and then for ourselves.

Helen Keller
In this era of insatiable materialism and sophistication people often confuse happiness with material pleasure. Everybody in this world is after money so as to have material pleasures and thereby thinking that it might lead to happiness and tranquility. But in reality, material pleasures have crushed our inner sources, social institutions and faith which regulate our happiness to a great extent people think that they can buy happiness. But actually happiness is an attitude, it is not a condition. It is an internal realization that can only be achieved by right action and right thinking. It does not depend upon what we think and how we think. In a study, it was found that happiness can be achieved provided one has the wisdom of discovery, the wisdom of contentment and gratitude, the wisdom of giving and the wisdom of cultivation (Tsou & Liu, 2002).

Growth in the field of happiness reflects larger societal trends concerning the value of individual. If the subjective views in evaluating life include positive elements in terms of presence of positive affect, absence of negative affect and satisfaction with life as a whole would transcend individual's success and prosperity in every field of life which may further lead to economic prosperity.

Thus, keeping in view the importance of happiness in the life of an individual, the present study attempts to explore the role of various factors of family environment and parent-child relationship among Himachali population and Nepalese settler population settled in Kangra district (H.P.) leading to happiness. To accomplish, the main objective of the present study, Chinese happiness inventory (Lu and Shih, 1997) has been used to measure happiness, family environment has been judged through family
environment scale (Moss and Moos, 1994) and parent-child relationship was tapped through parent-child relationship scale (Rao, 1989) separately for father and mother. This study was conducted on a sample of 400 subjects age ranging between 13-15 years, which were divided into Himachali group and Nepalese settler group with equal number of boys and girls.

In the first phase, means and standard deviations were calculated for each group separately for boys and girls to find out the average score. In the next phase, intercorrelations were computed to see the degree of relationship between happiness, ten factors of family environment and ten factors of parent-child relationship for both father and mother. Further, in order to find out the variance explained by each factor of family environment and parent-child relationship (father & mother both) in happiness, stepwise regression analysis was carried out. At last, analysis of variance (ANOVA) was calculated in order to study and see the differences between Himachali group and Nepalese settler group and between genders.

The results of the present investigation are manifold and varied. Most of the findings support the hypotheses framed earlier. The discussion of the obtained results would follow the same pattern in which the present problem was envisaged in the form of hypotheses and each layer would be uncovered one by one. The main purpose of our study was to see the relationship of happiness and family environment and parent-child relationship and also to find out the exact variance explained by these variables in predicting happiness. The ensuring discussion would try to
resolve the query whether there is any relationship between happiness and the undertaken variables and how much variance they explain in explaining happiness of Himachali population and Nepalese settler group.

The main findings of the present study will be discussed under following heads:

I) Family Environment and Happiness
II) Parent-Child Relationship and Happiness
III) Difference Between Himachali Group and Gender

FAMILY ENVIRONMENT AND HAPPINESS

First of all, the ten factors of family environment i.e. cohesion, expressiveness, conflict, independence, achievement orientation, intellectual cultural orientation, active recreational orientation, moral religious emphasis, organization and control will be discussed in the light of correlational analysis and regression analysis in all the samples i.e. Himachali boys, Himachali girls, Nepalese settler boys and Nepalese settler girls. The factors of family environment will be taken for discussion in accordance with the variance explained by each factor. These are as follows:

COHESION AND HAPPINESS

In the present study, cohesion has come up as the most important factor of family environment that contributes to the variance in happiness in the order of variance contributed.

Regression analysis of Nepalese settler girls reveal that cohesion has the highest contribution in happiness. It explains 26% of variance in
happiness ($r = .51, p < .01; R^2 \text{ change} = .26, F < .01$) which reflects that strong feeling of togetherness leads to happiness (see table XXI).

In Nepalese settler boys' group, it is observed that cohesion contributes significantly to the variance in happiness. It explains 3% of variance ($r = .32, p < .01; R^2 \text{ change} = .03, F < .01$) (see table XX).

But in Himachali boys' sample, cohesion has failed to reach the level of significance in regression analysis, for the reason that it was entered later in regression equation. But the correlational analysis reveals that cohesion is significantly correlated with happiness ($r = .20, p < .05$) and moral religious emphasis ($r = .28, p < .01$) (see table XI), which is contributing significantly to the variance in happiness. Hence, the variance which was to be explained by cohesion has been taken care by moral religious emphasis.

On the other hand, in Himachali girls' sample, cohesion did not turn out to be significant in regression analysis as well as in correlational analysis.

From these results we may infer that cohesion is positively and significantly correlated with happiness in Nepalese sample only. The rationale could be offered in terms of the fact that tightly knit family help and support each other in every situation that may strengthen the environment of the family, free from stress and make the atmosphere of the family light, healthy and happy.

These findings are supported by the findings of Thapa (2005) who has reported that cohesion is positively and significantly correlated with happiness. Myers (2002) has found that close relationship and happiness
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are significantly related. Similarly, harmonious relationship is related to greater life satisfaction (Berkel and Constatine, 2005).

Taylor and Robert (1996) have also found that kinship social support to family members is positively associated with psychological well-being. Comfortable home and emotional warm atmosphere at home contributes to adolescent satisfaction (Joronen and Astedt-Kurki, 2005). Similarly, Barn Hill (1970) has found that warm parental attitude is significantly related with child adjustment and good adjustment leads to cohesion at home, which in turn, leads to happiness.

All these indirect factors in the form of close relationship, harmonious relationship, kinship social support, emotional warm atmosphere and parental warm attitude reflect cohesion, which has a significant bearing on happiness. The present results have demonstrated that irrespective of the samples, cohesion is an important factor in happiness.

On the basis of results of the present study, the hypothesis that cohesion will be positively and significantly correlated with happiness is accepted and confirmed.

MORAL RELIGIOUS EMPHASIS AND HAPPINESS

Regression analysis of Himachali boys reveal that moral religious emphasis has significant contribution to the variance in happiness. It explains 16% of variance in happiness ($r = .40, p < .01; R^2$ change = .16, F < .01) (see table XV).

In Himachali girls' sample, moral religious emphasis has positive and significant correlation with happiness ($r = .26, p < .05$) (see table XII). But in
regression analysis, it has failed to reach the level of significance. Further, correlational analysis reveals that moral religious emphasis has positive and significant correlation with symbolic reward by father ($r = .27, p < .01$) (see table XII), which is contributing significantly in regression analysis. Thus, the variance which was to be explained by moral religious emphasis has been taken care by symbolic reward by father (a factor of PCR).

Similarly in the sample of Nepalese boys, moral religious emphasis is positively and significantly correlated with happiness ($r = .21, p < .05$) (see table XIII) But in regression analysis, it is found to be insignificant due to its significant correlation with all the independent variables contributing significantly in this sample i.e. object reward by mother ($r = .32, p < .01$), protecting father ($r = .31, p < .01$) and cohesion ($r = .27, p < .01$). Hence, the variance, which was to be explained by moral religious emphasis, has been reflected through object reward by mother, protecting father and cohesion.

Again, in Nepalese settler girls' reveals that moral religious emphasis did not turnout to be significant in regression analysis. In correlational analysis, it has positive and significant correlation with happiness ($r = .30, p < .01$) and with cohesion ($r = .33, p < .01$) (see table XIV for correlations and table XXI for regression), which is explaining 26% of variance in happiness. Thus, the variance of moral religious emphasis is merged with cohesion in determining happiness.

The results of the present study indicate that moral religious emphasis is one of the important factor of family environment in predicting happiness, in all the samples directly or indirectly. The reason being that all
the religion gives examples of high moral values which an individual try to
imitate in his or her life. In addition this, firm faith in God give strength at the
times of trials and tribulations which in turn make an individual satisfied and
happy.

These findings are supported by the findings of Gopal (2005) who
found that religiosity is positively and significantly correlated with happiness.
Inglehart (1990) combined a number of Eurobarometer surveys of
European countries, giving a total subject sample of 163,000. he found that
85% of those who said they went to church once a week or more were very
satisfied with life, compared with 82% of those who went occasionally and
77% of those who never went at all. Poloma & Pendleton (1991) has found
church attendance correlated with life satisfaction, happiness and
existential well being more than, other religious variables as prayers and
beliefs, though not as much as religious satisfaction.

Ellison (1989) has found that devotional intensity (frequency of
prayer and feeling close to God) was the strongest religious predictor of life
satisfaction. Kirkpatric (1992) has suggested that the relation with God via
prayer, private devotion and religious experiences can be experienced in
much the same as relation with humans and can give similar benefit.
Frequency of personal prayer has been found to be the strongest predictor
of well-being. Mattby et al. (1999) gave a number of measures of religiosity
of 474 British students and found that it was the best predictor of low
depression and anxiety and of high esteem which in turn enhance
happiness.
Thus, the hypothesis that moral religious emphasis will be positively and significantly correlated with happiness is accepted.

**ACTIVE RECREATIONAL ORIENTATION AND HAPPINESS**

Regression analysis of Nepalese settler girls reveals that active recreational orientation contributes significantly to the variance in happiness. It explains 5% of variance in happiness ($r = .28$, $p < .01$; $R^2$ change = .05, $p < .01$) (see table XXI).

But, in Nepalese settler boys, active recreational orientation was found to be insignificant in regression analysis though the correlational analysis reveals that active recreational orientation and happiness have positive and significant correlation with object-reward by mother ($r = .21$, $p < .01$; $r = .46$, $p < .01$), protecting father ($r = .28$, $p < .01$; $r = .44$, $p < .01$) and cohesion ($r = .31$, $p < .01$; $r = .32$, $p < .01$) (see table XIII), which are significantly contributing in regression analysis. Thus, the variance which was to be explained by active recreational orientation has been taken care by object-reward by mother, protecting father and cohesion.

In Himachali group (both boys & girls), active recreational orientation was found to be insignificant in regression analysis as well as in correlational analysis.

The factor of active recreational orientation has emerged significant in Nepalese settler group but not in Himachali group. This may be due to their culture which makes the environment of the Nepalese family light and healthy leading happiness. While the Himachali group do more recreation outside home than in the family.
The rationale for the present results could be offered in terms of the fact that active recreational orientation acts as a cathartic agent in giving vent to negative emotions which ultimately may find its expression in happiness.

These findings are supported by the findings of Argyle and Furnham (1980) found that recreational activities like dancing, playing, eating, intimate conversation and going for a walk can cause lot of joy and promote happiness. Thapa (2005) has also observed that active participation in recreational activities make the environment of the family conducive to happiness and it significantly contributes 5% of variance in happiness.

Thus, the hypothesis that active recreational orientation will be positively and significantly correlated with happiness is accepted for Nepalese sample only.

ACHIEVEMENT ORIENTATION AND HAPPINESS

Regression analysis of Himachali girls indicate that achievement orientation has significant contribution to the variance in happiness. It explains 4% of variance in happiness ($R^2$ change = .04, $F < .01$) (see table XVII). But in correlational analysis, achievement orientation has positive but insignificant correlation with happiness ($r = .14$) (see table XIV), which indicates that it is a suppression variable meaning thereby that achievement orientation suppressing the variance of conflict, which is significantly correlated with happiness ($r = -.020, p < .05$) but insignificant contribution in regression analysis due to its significant correlation with achievement.
orientation ($r = -.26, p < .05$). Thus, achievement orientation along with conflict contributes 4% of variance in happiness.

In Himachali boys' sample, achievement orientation has failed to reach the level of significance in regression analysis as well as in correlational analysis.

Similarly, in Nepalese settler boys' sample, achievement orientation turned out to be insignificant in regression as well as in correlational analysis.

In Nepalese settler girls' sample, achievement orientation has positive and significant correlation with happiness ($r = .23, p < .05$) (see table XIV) but it has insignificant contribution in regression analysis. Further, achievement orientation and happiness have positive and significant correlation with cohesion ($r = .31, p < .05, r = .51, p < .01$) (see table XIV), the most contributing factor in this sample. Thus, the variance which was to be explained by achievement orientation has been taken care by cohesion.

The results of the present study reveals that achievement orientation contributes directly or indirectly in girls' sample both Himachali and Nepalese settler. The reason being that girls might have a feeling to change the present status of the women by achieving high in society to show her worth and this in return may make them happy. While in boys' sample, achievement orientation has insignificant contribution. This may be due to the reason that in this male dominating society, the males are instilled with the feeling of high achievement in their life and they try hard to achieve high according to their calibre. This is the compulsive part of their life which
makes them happy but the other factors may be more important to them than achievement orientation to be happy.

These findings are supported by the findings of Brunstein (1993) has found that the effect of goal achievement on subjective well-being was mediated by the degree of commitment of those goals. Emmons (1986) has also found that high valued goals, independent of past success was associated, with higher life satisfaction. Similarly, Oishi, Diener, Suh and Lucas (in press) have also claimed that students with achievement values felt better on days when they did well in school.

On the basis of the results of the present study, the hypothesis that achievement orientation will be positively and significantly correlated with happiness is accepted and confirmed for girls' sample only.

CONFLICT AND HAPPINESS

Regression analysis of Himachali girls reveal that conflict has failed to reach the level of significance. But it is significantly correlated with happiness \( r = -.20, p < .05 \) (see table XII) and all other independent variables contributing significantly in regression analysis i.e. symbolic reward by father \( r = -.20, p < .05 \), indifferent mother \( r = .23, p < .05 \), achievement orientation \( r = -.26, p < .05 \), symbolic punishment by mother \( r = .24, p < .05 \) and independence \( r = -.26, p < .05 \) (see table XII). Thus, the variance which was to be explained by conflict in this sample has been taken care by all these variables. The important aspect is that all these variables are negatively related with conflict.
In Himachali boys’ sample, conflict has negative and insignificant correlation with happiness.

Correlational analysis of Nepalese boys’ sample indicate that conflict has negative and significant correlation with happiness \((r = -.23, p < .05)\) (see table XIII) but did not turnout to be significant in regression analysis. Further, conflict and happiness have significant correlation with other independent variables that are contributing significantly to the variance in happiness i.e. object reward by mother \((r = -.26, p < .01; r = .46, p < .01)\) and protecting father \((r = -.26, p < .01, r = .44, p < .01)\) (see table XIII). Hence, the variance which was to be explained by conflict has been reflected through object reward by mother and protecting father in predicting happiness.

In Nepalese settler girls’ sample, conflict has insignificant contribution in regression analysis. But conflict is negatively and significantly correlated with happiness \((r = -.36, p < .01)\) and cohesion \((r = -.64, p < .01)\) (see table XIV), which is the highest contributing factor in this sample. Thus, the conflict has shown its contribution through cohesion in determining happiness.

The conflict is one of the most important factors that have negative correlation with happiness in most of the samples. It indicates that lesser conflict is congenial for happiness.

The findings of the present study is supported by earlier studies by Brody, Copeland, Sutton and Richardson (1999) who have found that absence of family favouritism or lack of positive atmosphere of the family is related to higher family conflicts. Similarly, McGee, Silve and Williams
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(1985) have also found that aggression and hyperactivity that reduces happiness is the result of high conflict at home.

Berkei and Constatine (2005) explored the association among relationship harmony, perceived family conflicts, relational self concepts and life satisfaction in a sample of 169 African American and Asian American College Women. The results indicate that perceived family conflicts were associated with lower life satisfaction.

Thus, on the basis of the findings of the present study, the hypothesis that conflict will be negatively and significantly correlated with happiness is accepted and confirmed.

INTELLECTUAL CULTURAL ORIENTATION AND HAPPINESS

In Himachali Boys' sample, intellectual cultural orientation is found to be insignificant in regression analysis as well as in correlational analysis.

Regression analysis and correlational analysis of Himachali girls' sample was found to be insignificant.

In Nepalese settler boys, intellectual cultural orientation has failed to reach the level of significance in regression analysis. But it is significantly correlated with happiness \( r = .24, p < .05 \) (see table XIII) and other independent variables which are contributing significantly in regression analysis i.e. protecting father \( r = .26, p < .05 \) and object reward by mother \( r = .32, p < .01 \) (see table XIII for correlation and table XIX for regression). Hence, the variance of intellectual cultural orientation has been reflected through protecting father and object reward by mother.
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On the contrary, regression analysis and correlational analysis was found to be, insignificant in Nepalese settler girls' sample.

The results of the present study reveal that intellectual cultural orientation has indirect contribution to the variance in happiness in all the samples except Nepalese settler girls. The rationale for the present study could be offered in terms of the fact that more the members of the family will take part in social, cultural and intellectual activities and discussion, the more, they will come to know about each other's interest and support accordingly, which may lead to healthy atmosphere of the family and might lead to happiness.

These findings are supported by the findings of Thapa (2005) who has found that intellectual cultural orientation is positively and significantly correlated with happiness.

Hence, the hypothesis that intellectual cultural orientation will be positively related with happiness is accepted.

ORGANISATION AND HAPPINESS

Regression analysis of Himachali boys reveal that organization has failed to reach the level of significance. In correlation analysis, organization has positive and significant correlation with happiness ($r = .21, p < .05$) and object reward by father ($r = .27, p < .01$) (see table XI), which is contributing significantly in regression analysis. Thus, the variance which was to be explained by organisation has been taken care by object reward by father.

On the contrary, organisation was found to be insignificant in both regression analysis and correlational analysis in Himachali girls' sample.


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In Nepalese settler boys, organisation has positive and significantly correlated with happiness ($r = .21, p < .01$) and other independent variables contributing significantly in regression analysis i.e. cohesion ($r = .46, p < .01$), protecting father ($r = .31, p < .01$) and object reward by mother ($r = .20, p < .05$) (see table XIII). Hence, in this sample, the variance of organisation in determining happiness has been shown through cohesion, protecting father and object reward by mother.

Similarly, in Nepalese settler girls' sample, organisation has insignificant contribution in regression analysis though it is significantly correlated with happiness ($r = .31, p < .01$) and cohesion ($r = .45, p < .01$) and active recreational orientation ($r = .20, p < .05$) (see table XIV for correlations and table XXI for regression), contributing significantly in regression analysis. Therefore, the variance which was to be explained by organisation has been taken care by cohesion and active recreational orientation in determining happiness.

Organisation has emerged as an important factor contributing indirectly in happiness in all the samples except Himachali girls' sample. Thus, we may infer that families where members pay high emphasis on rules, activities they perform are clearly planned, each individual's duty is clearly defined, are usually neat and orderly and make collective effort to perform every task results in less confusion and conflict at home and enhance cohesion which, inturn, results in happiness.

Therefore, the hypothesis that organisation will be positively related with happiness is accepted in the present study.
EXPRESSIVENESS AND HAPPINESS

Regression analysis and correlational analysis of all the samples i.e. Himachali boys, Himachali girls, Nepalese settler boys and Nepalese settler girls has insignificant correlation and contribution in happiness.

The findings of the present study are not congruent with earlier studies which indicate that expressiveness is positively and significantly correlated with happiness. Like Waterman (1993) studied the Aristotle concept of eudaimonia and hedonic enjoyment and found that there is a strong positive correlation between expressiveness and hedonic enjoyment. Similarly, Hirsh, Moos and Reischol (1985) have found that high self esteem among adolescent has been related to high expressiveness. McGee, Silve and Williams (1985) have observed that hyperactivity and aggression which reduces happiness have been associated with low expressiveness.

The rationale for the results of the present study could be offered in terms of the fact that in all the samples, moral religious emphasis is either directly or indirectly contributing to the variance in happiness. And high moral values restricts an individual to express all their feelings openly. They express their feelings in a limit and live happily.

Thus, our hypothesis that expressiveness is positively and significantly correlated with happiness is rejected in the present study for the reason as stated above.

PARENT-CHILD RELATIONSHIP AND HAPPINESS
Discussion

In this section, the ten factors of parent-child relationship i.e. protecting, symbolic punishment, rejecting, object-punishment demanding, indifferent, symbolic reward, loving, object-reward and neglecting were studied separately for father and mother in the light of correlational analysis and regression analysis. The sequence of the factors in discussion will follow the magnitude of variance contribution by each factor of parent child relationship in happiness. These are as follows:

OBJECT AND SYMBOLIC REWARD BY PARENTS

Object-Reward by Father and Happiness

Regression analysis of Himachali boys reveal that object-reward by father has significant contribution to the variance in happiness. It has explained 4% of variance in happiness ($R^2$ change = .04, $F < .01$) (see table XV). Correlational analysis also indicates that object-reward by father has positive and significant correlation with happiness ($r = .25, p < .05$) (see table XI).

In Himachali girls sample, object reward by father has positive and significant correlation with happiness ($r = .27, p < .01$) (see table XII). But in regression analysis, it has failed to reach the level of significance because it was entered later in regression equation and other variables in the study have higher correlation with happiness than object-reward by father. Further if we look at the correlational analysis, it shows that object-reward by father has positive and significant correlation with symbolic reward by father ($r = .48, p < .01$) and independence ($r = .21, p < .05$) and both of these variables are contributing significantly in regression analysis. Thus, the variance
which was to be explained by object-reward by father has been taken care by symbolic reward by father and independence.

In Nepalese settler boys, object-reward by father has positive and significant correlation with happiness \((r = .46, p < .01)\) (see table XIII). But its contribution is found to be insignificant in regression analysis. Further, correlational analysis reveals that object reward by father has significant correlation with all the independent variables contributing significantly to the variance in happiness in regression analysis, which are object-reward by mother \((r = .86, p < .01)\), protecting father \((r = .52, p < .01)\) and cohesion \((r = .24, p < .05)\). Thus, the variance of object reward by father has been reflected through object reward by mother, protecting father and cohesion in the Nepalese settler boys.

Similarly, in Nepalese settler girls sample object reward by father has positive and significant correlation with happiness \((r = .22, p < .01)\) (see table XIV) and with cohesion \((r = .32, p < .01)\) and symbolic reward by mother \((r = .46, p < .01)\), which are contributing significantly in regression analysis. Thus, the variance which was to be explained by object reward by father has been taken care by cohesion and symbolic reward by mother.

Object-Reward by Mother and Happiness

Regression analysis of Nepalese settler boys’ sample reveals that object reward by mother is one of the most contributing factors in happiness. It explains 46% of variance in happiness \((r = .46, p < .01)\), \(R^2\) change \(= .46, p < .01\) (see table XIX).
In case of Nepalese settler girls’ sample, object reward by mother has failed to reach the level of significance in regression analysis because in this sample, object reward by mother was entered late in regression equation. But in correlational analysis, object reward by mother has positive and significant correlation with happiness \((r = .22, p < .01)\) and cohesion \((r = .29, p < .01)\) (see table XIV), which is the most contributing factor in this sample. Thus, the variance which was to be explained by object reward by mother has been taken care by cohesion.

In Himachali girls, object reward by mother has significant correlation with happiness \((r = .30, p < .01)\) (see table XII) and other independent variables i.e. symbolic reward by father \((r = .45, p < .01)\) and indifferent mother \((r = -.23, p < .05)\), which are contributing significantly to the variance in happiness.

But in Himachali Boys’ sample, object reward by mother has insignificant correlation and contribution to the variance in happiness.

**Symbolic Reward by Father and Happiness**

Regression analysis of Himachali girls’ sample reveals that symbolic reward by father is the most contributing factor in this sample. It explains 19% of variance in happiness \((r = .45, p < .01, R^2 \text{ change} = .19, F < .01)\) (see table XVII).

But in Himachali boys’ sample, symbolic reward by father has failed to reach the level of significance in regression analysis as well as in correlational analysis.
In Nepalese settler boys' sample, symbolic reward by father has positive and significant correlation with happiness ($r = .32, p < .01$) (see table XIII). While in regression analysis, it is found to be insignificant due to its later entry in regression equation and low correlation as compared to other variables which are contributing significantly in regression. Further, correlational analysis reveals that symbolic reward by father has significant correlation with all the independent variables contributing significantly in regression analysis. These are object-reward by mother ($r = .51, p < .01$), Protecting father ($r = .64, p < .01$) and cohesion ($r = .22, p < .05$). Thus, the variance which was to be explained by symbolic reward by father has been taken care by the above mentioned variables.

But in Nepalese settler girls' sample, symbolic reward by father is found to be insignificant.

**Symbolic Reward by Mother and Happiness**

Regression analysis of Nepalese settler girls indicate that symbolic reward by mother contributes significantly to the variance in happiness. It explains 3% of variance in happiness ($R^2$ change = .03, $F < .01$) (see table XXI). Correlational analysis also reveals that symbolic reward by mother has positive and significant correlation with happiness ($r = .21, p < .05$) (see table XIV).

In Nepalese settler boys' sample, symbolic reward by mother has positive and significant correlation with happiness ($r = .30, p < .01$) (see table XIII). But in regression analysis, it has failed to reach the level of significance due to its later entry in regression equation. Further, it is
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significantly correlated with all the independent variables contributing significantly in regression analysis i.e. object reward by mother ($r = .52, p < .01$), protecting father ($r = .50, p < .01$) and cohesion ($r = .24, p < .05$). Hence, the variance which was to be explained by symbolic reward by mother has been taken care by all these variables.

In Himachali girls' sample, symbolic reward by mother has positive and significant correlation with happiness ($r = .27, p < .01$) (see table XIV), and with symbolic reward by father ($r = .67, p < .01$), which is contributing significantly to the variance in happiness in regression analysis. Thus, the variance which was to be explained by symbolic reward by mother has been taken care by symbolic reward by father.

But in Himachali boys' sample, symbolic reward by mother has insignificant correlation and contribution in happiness.

The findings of the present study reveal that object and symbolic reward by parents have highest contribution to the variance in happiness in most of the samples. The reason being that the reward given by parents in the form of praise, a warm hug or any tangible gift not only strengthen the good behaviour of the child but also indicate parents' care and acceptance towards their children. It gives the sense of satisfaction to the child for their deeds and makes them happy.

Thus, the hypothesis that object and symbolic reward given by parents will positively and significantly contribute to happiness is accepted.
SYMBOLIC AND OBJECT PUNISHMENT BY PARENTS

Symbolic Punishment by Father and Happiness

Regression analysis of Nepalese settler girls' sample reveals that symbolic punishment by father contributes significantly in happiness. It explains 7% of variance ($R^2$ change = .07, $p < .01$) (see table XXI). Correlational analysis also reveals that symbolic punishment by father has significant but negative correlation with happiness ($r = -.31, p < .01$) (see table XIV).

But in rest of the samples, the contribution and correlation of symbolic punishment by father is found to be insignificant.

Symbolic Punishment by Mother and Happiness

Regression analysis of Himachali boys' indicates that symbolic punishment by mother has significant contribution to the variance in happiness. It explained 6% of variance in happiness ($R^2$ change = .06, $p < .01$) (see table XV). Further correlational analysis reveals that symbolic punishment by mother has significant but negative correlation with happiness ($r = -.26, p < .05$).

Similarly, in Himachali girls' sample symbolic punishment by mother is found to be significant in regression analysis. It explained 4% of variance in happiness ($R^2$ change = .04, $F < .01$) (see table XVII). But in correlational analysis, it has marginally missed the level of significance ($r = -.16$). So, here, it is a suppression variable. Suppression variable is that variable
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which expresses the variance of other independent variables having significant correlation with dependent variable but unable to express its contribution in regression analysis due to its high correlation with the suppression variable (significant in regression but insignificant in correlational analysis). In this sample, conflict has significant correlation with happiness ($r = -0.20, p < 0.05$) and symbolic punishment by mother ($r = 0.24, p < 0.01$). Thus, the 4% of variance in happiness has been contributed by symbolic punishment by mother along with conflict.

In Nepalese girls' sample, symbolic punishment by mother has negative and significant correlation with happiness ($r = -0.20, p < 0.05$) (see table XIV). But in regression analysis, it is found to be insignificant because of its later entry in regression equation. Further, symbolic punishment by mother has positive and significant correlation with symbolic punishment by father ($r = 0.70, p < 0.01$) and object-punishment by father ($r = 0.40, p < 0.01$), which are contributing significantly in happiness in regression analysis. Thus, the variance which was to be explained by symbolic punishment by mother has been taken care by symbolic and object-punishment by father.

While, in Nepalese settler boys' sample symbolic punishment by mother has insignificant correlation and contribution to the variance in happiness.

Object-Punishment by Father and Happiness

Regression analysis of Nepalese settler girls indicate that object punishment by father contributes significantly to the variance in happiness.
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(R\textsuperscript{2} change = .04, F < .01) (see table XXI). But in correlational analysis, it has marginally missed the level of significance. So, it is called suppression variable.

But, in rest of the samples, the role of object punishment by father in determining happiness is found to be insignificant.

**Object-Punishment by Mother and Happiness**

In all the samples, the object-punishment by mother is found to be insignificant in regression analysis as well as in correlational analysis.

The results of the present study reveals that either symbolic or object punishment by parents have negative correlation with happiness and contributes significantly to the variance in happiness in all the samples except Nepalese settler boys.

The rationale could be offered in terms of the fact that if the parents show their temporary annoyance with the child either symbolically or physically without understanding or listening to them then under such situations child may feel that their parents don't love and care for them. They may develop the feeling of rejection and devalue themselves which may lead to depression and reduces happiness.

These findings are indirectly supported by the findings of Azrin, Hake, Holz and Hutchinston (1965) and Azrin and Holz (1966) who have found that parents' corporal punishment disrupt the parent-child relationship. The painful nature of corporal punishment can evoke feelings of fear, anxiety and anger in children. If these emotions are generalized to the parents, they can interfere with a positive parent-child relationship by
inciting children to be fearful and to avoid the parents (Bugental and Goodnow, 1998; Grusec and Goodnow, 1994; Maccoby and Martin, 1983, Saarni, Mumme and Campos, 1998). If corporal punishment does lead children to avoid their parents, such children avoid their parents, such avoidance may, in turn, erode bonds of trust and closeness between parents and children (Azrin & Holtz, 1966, Hirschi, 1969, Parke, 1977, Van Houten, 1983).

Harsh punishment has been associated significantly with adolescents' depressive symptomatology and distress (McLoyd, Jayaratne, Ceballo and Borquez, 1994). Earlier, McCord (1979) has also found in her longitudinal study that the extent to which parents are aggressively punitive predicted their children's criminal behaviour. Similarly, Gershoff (2007) studied the merits of parent's using corporal punishment to discipline children to understand whether the corporal punishment affects children. The results of the meta-analysis reveal that parental corporal punishment and indifference was associated with all child constructs, including higher levels of immediate compliance and aggression and low level of moral internalization and mental health.

All these studies indicate that the punishment given by the parents have which in turn decreases happiness.

Thus, the hypothesis that symbolic and object punishment given by parents to their child will be negatively correlated with happiness is partially accepted.
Discussion

PROTECTING AND LOVING PARENTS

Protecting Father and Happiness

Regression analysis of Nepalese settler boys reveals that protecting father is contributing significantly to the variance in happiness. It explains 6% of variance (R^2 change = .06, F < .01) (see table XIX). Correlational analysis also reveals that protecting father is positively and significantly correlated with happiness (r = .44, p < .01) (see table XIII).

In Himachali girls' sample, protecting father is positively and significantly correlated with happiness (r = .24, p < .01) (see table XII). But in regression analysis, it has failed to reach the level of significance because protecting father was entered later in regression equation due to its low correlation with happiness as compared to other independent variables contributing significantly in regression analysis. Further, protecting father has significant correlation with object punishment by father (r = -.21, p < .05) and symbolic reward by mother (r = .31, p < .01), which are contributing significantly in regression analysis. Thus, the variance which was to be explained by protecting father has been taken care by object punishment by father and symbolic reward by mother.

But in Nepalese settler girls and Himachali boys' sample, protecting father was found to be insignificant in regression as well as in correlational analysis.

Protecting Mother and Happiness

In Nepalese settler boys, protecting mother has positive and significant correlation with happiness (r = .40, p < .01) (see table XIII) and
other independent variables contributing significantly in regression analysis. These variables are protecting father \( (r = .75, p < .01) \), object reward by mother \( (r = .57, p < .01) \) and cohesion \( (r = .22, p < .05) \). Thus, the variance which was to be explained by protecting mother in regression analysis has been taken care by protecting father, object reward by mother and cohesion.

Similarly, in Nepalese settler girls, protecting mother is positively and significantly correlated with happiness \( (r = .32, p < .01) \) (see table XIV). But in regression analysis, it has failed to reach the level of significant because its correlation with happiness is comparatively lower than those variables who are found to be significant in regression analysis. Further, protecting mother is significantly correlated with symbolic punishment by father \( (r = -.27, p < .01) \), object punishment by mother \( (r = -.27, p < .01) \). Thus, it may be inferred that the variance which was to be explained by protecting mother has been taken care by symbolic punishment by father, object-punishment by father and symbolic reward by mother.

Again, in Himachali girls' sample protecting mother is positively and significantly correlated with happiness \( (r = .20, p < .05) \) (see table XII). While in regression analysis, its contribution is found to be insignificant because of its later entry in stepwise regression equation. Further, if we look at the correlational analysis, it reveals that protecting mother is significantly correlated with symbolic reward by father \( (r = .30, p < .01) \), which is explaining 19% of variance in happiness in regression analysis. Thus, the variance which was to be explained by protecting mother has been reflected through symbolic reward by father.
But in Himachali Boys' sample, protecting mother is found to be insignificant in regression as well as in correlational analysis.

**Loving Father and Happiness**

Correlational analysis of Nepalese boys' sample indicates that loving father is positively and significantly correlated with happiness ($r = .31, p < .01$) (see table XIII). But, it is found to be insignificant in regression analysis because the other variables which are contributing to the variance in happiness have higher correlation than loving father. The correlational table also reveals that loving father is positively and significantly correlated with protecting father ($r = .63, p < .01$) and object-reward by mother ($r = .54, p < .01$), which are explaining 6% and 46% of variance in happiness respectively in regression analysis. Thus, the variance, which was to be explained by loving father, has been taken care by protecting father and object-reward by protecting father and object-reward by mother.

Similarly, in Nepalese settler girls, loving father has positive and significant correlation with happiness ($r = .28, p < .01$) (see table XIV). But in regression analysis, it has failed to reach the level of significance because it was entered later in regression equation due to its lower magnitude of correlation with happiness than those variables contributing significantly in regression analysis. Further, loving father has significant correlation with cohesion ($r = .29, p < .01$), symbolic punishment by father ($r = -.27, p < .01$), object punishment by father ($r = -.32, p < .01$) and symbolic reward by mother ($r = .43, p < .01$), which are contributing significantly in
regression analysis. Hence, the variance of loving father has been explained by all these variables.

While in Himachali group, the contribution and correlation with happiness is found to be insignificant.

**Loving Mother and Happiness**

Nepalese settler boys indicate that loving mother has positive and significant correlation with happiness ($r = .25, p < .05$) (see table XIII). But in regression analysis, it has failed to reach the level of significance because of its lower magnitude of correlation with happiness than other independent variables, the factor of loving mother was entered later in regression equation and unable to show its contribution. Further, it is significantly correlated with object reward by mother ($r = .49, p < .01$) and protecting father ($r = .50, p < .01$), which have significant contribution in regression analysis. Hence, the variance of loving mother has been explained by object-reward by mother and protecting father.

Similarly, in Nepalese girls' sample, loving mother has positive and significant correlation with happiness ($r = .25, p < .05$) (see table XIV). In addition, to this, loving mother is positively and significantly correlated with cohesion ($r = .27, p < .01$), symbolic reward by mother ($r = .47, p < .01$) and object-punishment by father ($r = -.22, p < .01$). And all these variables are contributing significantly to the variance in happiness in regression analysis. Thus, the variance which was to be explained by loving other has been taken care by cohesion, symbolic reward by mother and object punishment by father.
While in Himachali group, the contribution and correlation of loving mother is found to be insignificant.

The results of the present study reveal that protecting parents are positively and significantly correlated with happiness in Nepalese settler group and Himachali girl's sample. Similarly, loving parents are found to be positively and significantly correlated with happiness in Nepalese settler group only. The reason being that the defending attitude of the parents expressed in the form of guarding, sheltering and shielding the child from threatening situation gives the sense of security and the child may feel that someone is always there for them to shield from the harmful situation which inturn gives the sense of satisfaction and make them happy. Similarly, the loving attitude of the parents in the form of devoted attachment and amiableness gives the sense of acceptance to the child and make them happy.

These findings are supported by the findings of Love and Murdock (2005) who evaluated attachment to parents as a possible explanation for discrepancies in psychological well-being. The results have confirmed that attachment was a significant predictor of well-being. Similarly, Nicholson et al. (2002) have found that parental warmth was consistently associated with adults and children's adjustment and good adjustment leads to happy atmosphere of the family.

Van wel et al. (2002) have examined the changes in parental bond and well-being of adolescents and young adults in a longitudinal study. They found that adolescents and young adults maintain a good stable relationship with their parents proved to be the lasting importance for well-
being of the growing children. For adults, the parental bond appears to be important for their well-being as having a partner as a best friend. Further, Schwartz and Rusek (1999) have indirectly supported the present result. They studied the association between the perception of parental love and care with physical and psychological diseases. The results indicated that the nature and the quality of social support from various sources have a significant bearing on current and future health.

Thus, on the basis of the results of the present study, the hypothesis that protecting and loving behaviour of parents will be positively and significantly correlated with happiness is partially accepted and confirmed.

REJECTING PARENTS

Rejecting Father and Happiness

In Nepalese settler boys’ sample, rejecting father has negative and significant correlation with happiness ($r = -.27, p < .01$) (see table XIII). But in regression its contribution is found to be insignificant because it was entered later in regression equation. Further, rejecting father has significant correlation with protecting father ($r = -.39, p < .01$) and object-reward by mother ($r = -.20, p < .05$). And both of these variables are explaining 6% and 46% of variance in happiness. Hence, the variance which was to be explained by rejecting father has been taken care by protecting father and object reward by mother.

In Nepalese settler girls’ sample, rejecting father is found to be negatively and significantly correlated with happiness ($r = -.20, p < .05$) (see table XIV). But in regression analysis, it has failed to reach the level of
Discussion

significance because it was entered later in regression equation. Further, it is significantly correlated with cohesion \((r = - .23, p < .05)\), symbolic punishment by father \((r = - .53, p < .01)\), object punishment by father \((r = .65, p < .01)\) and symbolic reward by mother \((r = - .26, p < .05)\), which have significant contribution in happiness in regression analysis. Thus, the variance of rejecting father has been taken care by all these variables.

On the contrary, Himachali group is found to be insignificant in regression analysis as well as in correlational analysis.

Rejecting Mother and Happiness

Correlational analysis of Nepalese settler boys indicate that rejecting mother is negatively and significantly correlated with happiness \((r = -.24, p < .05)\) (see table XIII). But in regression analysis, it is found to be insignificant because of its lower magnitude of correlation with happiness than other independent variables which have significant contribution in regression analysis. Further, rejecting mother has significant correlation with cohesion \((R = - .28, p < .01)\) and protecting father \((r = .37, p < .01)\), which are explaining 3% and 6% of variance respectively in regression analysis. Thus, the variance which was to be explained by rejecting mother has been taken care by cohesion and protecting father.

While, in rest of the samples i.e. Nepalese settler girls, Himachali boys and Himachali girls, the role of rejecting mother is found to be insignificant.

The results of the present study reveal that rejecting father has negative and significant correlation with happiness in Nepalese settler
Discussion

Group and rejecting mother is negatively and significantly correlated with happiness in Nepalese settler boys' sample only. The rationale could be offered in terms of the fact that rejecting attitude of the parents might leave the child to devalue himself. He may feel that whatever he is doing is not up to the mark and is not acceptable by anyone. So, he may start staying alone at home and outside too. He may hesitate to make friends and talk to them which results in lack of adjustment of the child which further leads to unhappiness.

The findings of the present study, is indirectly supported by the findings of Khaleque and Rohner (2002) who have found that perceived parental acceptance-rejection is associated universally with a specific form of psychological (mal) adjustment among children and adults regardless of differences in gender, race, geography, language and culture.

Thus, the hypothesis that rejecting parents will be negatively correlated with happiness is partially accepted as it is found to be significant in Nepalese settler group.

INDIFFERENT PARENTS

Indifferent Mother and Happiness

Regression analysis of Himachali girls' reveals that indifferent mother is contributing significantly to the variance in happiness. It explains 7% of variance in happiness ($R^2$ change = .07, $F < .01$) (see table XVII). Correlational analysis also reveals that indifferent mother has positive and significant correlation with happiness ($r = .26, p < .05$) (see table XII).
But in rest of the samples, the role of indifferent mother is found to be insignificant.

**Indifferent Father and Happiness**

Indifferent father has insignificant correlation and contribution to the variance in happiness.

The findings of the present study indicate that indifferent attitude of mother is positively and significantly correlated with happiness in Himachali girls' sample only while, in rest of the samples, it is found to be insignificant. The reason being that happiness is qualitatively different for every individual. So, the Himachali girls' are perceiving the unconcerned, apathetic and passive behaviour of their parents as a freedom and support given by their parents, which girl usually don't get in Indian society. So, they are freely doing whatever they want to do and enjoying their freedom and feeling happy.

Thus, the hypothesis that indifferent parents will be negatively correlated with happiness is partially accepted due to above said reasons as it is found to be significant in only one sample.

**NEGLECTING PARENTS AND HAPPINESS**

The role of neglecting parents was found to be insignificant in all the samples because the other variables in the study may be more important than neglecting parents that contribute to the variance in happiness.

Thus, the hypothesis that neglecting parents will be negatively and significantly correlated with happiness is rejected because the role of
rejecting parents may be stronger than neglecting parents for adolescents. So, its contribution is found to be insignificant.

**DEMANDING PARENTS AND HAPPINESS**

In all the samples, demanding parents were found to be insignificant in regression analysis as well as in correlational analysis. This may be due to the reason that adolescents might have thought that the demanding attitude of the parents is concerned with high achievement and good performance of the child and it has no concern with happiness. Further, the other independent variables in the study may be more important than demanding parents.

**DIFFERENCE BETWEEN GROUPS AND GENDER**

In the second phase, ANOVA was computed to find out the significance of difference between two groups i.e. Himachali and Nepalese settler group and between gender on happiness and other independent variables of family environment and parent-child relationship. The major aim was to observe the interaction between group and gender on the above mentioned variables.

**HAPPINESS**

The analysis of variance reveals that the Nepalese settler group is significantly higher on happiness than Himachali group with F-ratio being 20.75, which is significant at .01 level (for details see ANOVA Table XXIV) (94.20 v/s 86.36 see general mean table XXIII). This may be due to the reason that the culture of Nepalese settler group is tightly integrated and
interdependent which make them closer to each other. The members of the family are very helpful and supportive that they never leave anyone alone in the family at the times of trials and sufferings. They make collective effort to overcome the problem with their positive attitude towards life and optimistic thinking. In this context, it may be further stated that even the regression analysis corroborates this fact (cohesion $R^2$ change = .26, F-ratio = 33.91, $p < 0.1$ in Nepalese settler girls and $R^2$ change = .30, F-ratio = 13.81, $p < .01$ in Nepalese settler boys' sample).

In addition to this, Nepalese settler take active part in social, cultural and recreational activities that make the environment of the family light, lively and more conducive to happiness (active recreational orientation $R^2$ change = .05, F-ratio = 19.30, $p < .01$ in Nepalese settler girls sample).

Further if we look at the factors of parent-child relationship, analysis of variance indicates that Nepalese settler group is found to be significantly higher than Himachali group on protecting father (39.40 v/s 37.96, F-ratio = 7.43, $p < .01$) (see table XXXI and XXXII), protecting mother (39.62 v/s 38.09, F-ratio = 7.99, $p < .01$) (see table XXXIII and XXXIV), demanding father (30.05 v/s 28.48, f-ratio = 5.64, $p < .05$) (see table XLVII and XLVIII), loving father (38.62 v/s 36.81, F-ratio = 8.76, $p < .01$) (see table LVII and LVIII), object reward by father (33.79 v/s 32.20, F-ratio = 5.23, $p < .05$) (see table LXI and LXII) and object reward by mother (37.64 v/s 36.20, F-ratio = 7.05, $p < .01$). It indicates that the attitude of the Nepalese settler parents towards their children is very protective and loving. They are accepting their children in every situation and support them with love and care. Further, the
children's good behaviour is rewarded by parents who make the environment of the family happy and healthy.

Moreover, Nepalese settler has made a balance between tradition and modernization. They are moving towards modernization without forgetting their cultural values and traditions and still strongly tied with their family. Thus, we can say that all these factors are operating behind Nepalese settler group to make them a happier lot.

From the above discussion, we may infer that the hypothesis the Nepalese settler group will be significantly higher on happiness is accepted.

FACTORS OF FAMILY ENVIRONMENT

In the present study on following factors of family environment the F-ratio reached the significance. The discussion of results in presented below.

Expressiveness

The ANOVA table for expressiveness (see table XXVI) indicates that there is a significant gender difference with F-ratio being 6.52, \( p < .01 \). The mean score of girls' sample is higher than boys' sample (5.52 v/s 5.18) (see general mean table for expressiveness XXV). The rationale could be offered in terms of the fact that girls are home birds and most of the time they indulge themselves in indoor activities. So, they take out their feelings and emotions by expressing themselves more and more. On the other hand, boys spend most of their time in outdoor activities and loitering here and there, which gives the outlet to their emotions and they don't feel the need to express themselves most of the time.
Further, the interaction effect of group x gender on expressiveness is significant. The F-ratio is found to be 3.78, p < .05 (see table XXV). At boys' end, Himachali group is significantly higher than Nepalese settler group (5.36 v/s 5.00) (see table XXVII and Fig. VIII a). But vice versa at girls' end i.e. Nepalese settler girls are higher on expressiveness than Himachali girls (5.44 v/s 5.59) (see table XXVII and Fig. VIII b). This may be due to the reason that Nepalese boys' are shy by nature than Himachali boys and they hesitate to openly express themselves. While the Himachalis are very friendly by nature and freely express them. So, Himachali boys are more expressive than Nepalese boys. But in case of girls, Nepalese settler group is more expressiveness than Himachali group. The reason being that in Nepalese culture, there are very few restrictions upon girls than in Himachali culture. So, the Nepalese girls are more expressive than Himachali girls.

**Independence**

The table of ANOVA for independence (see table XXIX) indicates that the interaction effect of group x gender is significant with F-ratio being 3.64, which is significant at .05 level. The mean contingency table XXX and Fig. IX a and b reveals that at the boys' end the scores are similar for both the group (5.73 v/s 5.73). At the girls' end, Nepalese girls are more independent than their counterparts (5.91 v/s 5.48). The reason being that the Nepalese parents give equal freedom to take independent decision to girls with optimal level of control and check. While in case of Himachalis, the restrictions are comparatively more upon girls than boys.
FACTORS OF PARENT-CHILD RELATIONSHIP

The following factors of parent-child relationship were found to be significant in two way analysis of variance.

Protecting Parents

The analysis of variance reveals that the main effect of group on protecting parents i.e. father and mother were found to be significant at .01 level with F-ratio being 7.43 and 7.99 respectively for father and mother (see tables XXXII and XXXIII). The mean score of Nepalese settler group is significantly higher than Himachali group (39.49 v/s 37.96 for protecting father and 39.62 v/s 38.09 for protecting mother) (see tables XXXI and XXXIV). The rationale could be offered in terms of the fact that Nepalese families are lesser in number. So, parents show more protective attitude towards their children to make them feel that their parents are always there for them and they are not alone.

Symbolic and Object Punishment by Parents

The ANOVA for symbolic punishment by parents indicate that boys' score is significantly higher than girls. The f-ratio is found to be 46.63 for father and 11.15 for mother, which are significant at .01 level (see tables XXXVI and XXXVIII). The mean score is found to be 30.90 v/s 26.47 for symbolic punishment by father and 30.01 v/s 27.83 symbolic punishment by mother (see table XXXV and XXXVII).

Similarly, the main effect of gender on object-punishment by parents were found to be significant in analysis of variance, with F-ratio being 47.68, p < .01 and 25.26, p < .01 (see tables XLIV and XLVI) respectively for father
and mother. The boys' score were found to be higher than girls (26.02 v/s 21.04 for father and 25.55 v/s 21.86 for mother) (see table XLIII and XLV).

The results indicate that the parents give more punishment both symbolically and physically to boys as compared to girls. This may be due to the reason that the girls are more sensitive than boys. So parents treat girl child with more love and care than boys. In addition to this, girls listen patiently to their parents, understand them and act accordingly. While boys are very careless and do whatever they feel like doing. So, parents show their annoyance by giving symbolic and object-punishment to them.

Rejecting Parents

The ANOVA (see tables XL and XLII) for rejecting parents reveals that there is a significant difference between boys and girls. The boys' score is found to be 25.61 v/s 22.45 (girls score) with F-ratio being 21.02, which is significant at .01 level for rejecting father (see table XXXIX). Similarly, for rejecting mother, the mean score is 24.67 v/s 22.59 for boys and girls respectively (see table XLI) with F-ratio being 9.79, p < .01 (See table XLII). The rationale for boys' higher score than girls could be that the boys are emotionally stronger than girls. So, when they don't listen or obey to their parents, the parents in turn show their annoyance by rejecting them or by being slightly indifferent in certain situations.

Demanding Parents

The two way analysis of variance reveals that the main effect of group is found to be significant for demanding father at .05 level with f-ratio being 5.64. The Nepalese settler group is higher than Himachali group.
Discussion

(30.05 v/s 28.48) (see table XLVII). It indicates that in Nepalese culture, father demands more from their children because they want them to keep pace with day-today life and achieve good position in the society.

Further, the main effect of gender i.e. boys and girls was found to be significant for demanding father and demanding mother (F-ratio = 15.43, p < .01 for father and F-ratio = 4.99, p < .05 for mother). The boys' mean score is significantly higher than girls (30.57 v/s 27.96 for father and 29.82 v/s 28.33 for mother). The rationale could be offered in terms of the fact that in the male dominating society, the males are supposed to earn bread for his family. So, the father demands more from boys because in later life they have to run their family and for this, they have to be in the strong position to fulfill all the demands of his family.

Indifferent Parents

The analysis of variance indicates that the boys' score is significantly higher than girls for both indifferent father and indifferent mother (28.95 v/s 27.01 for father, and 29.13 v/s 27.65 for mother) (see table LI and LIII). The F-ratio is found to be 8.57, p < .01 and 5.63, p < .05 (see table LII and LIV) respectively for indifferent father and mother. This significant gender difference is may be due to the reason that boys spend most of their time in loitering here and there, outside home. In turn, parents also don't pay much attention to them, which the boys' perceive as indifferent attitude of the parents towards themselves while the girls are very emotional and sensitive by nature. So, parents pay more attention to girls.
Symbolic and Object Reward by Parents

The ANOVA table for symbolic reward by mother (table LVI) indicates that the Nepalese settler group is significantly higher than Himachali group at .05 level with F-ratio being 4.76 (37.64 v/s 36.20) (see Table LV).

Similarly, the main effect of group i.e. Himachali group and Nepalese settler group is found to be significant for object reward by father and mother with significant F-ratios 5.23, p < .05 and 7.05, p < .01 respectively (See tables LXII and LXIV). The mean score of Nepalese settler group is higher than Himachali group (33.79 v/s 32.20 for father and 33.63 v/s 31.83 for mother) (see tables LXI and LXIII). The reason being that the atmosphere of the Nepalese families is very cohesive, loving and supportive. They enjoy almost each and every moment of their life. They even appreciate the smallest achievement of their children by giving symbolic and object reward to their children.

Loving Parents

The analysis of variance for loving father and loving mother (tables LVIII and LX) indicates that the mean score of Nepalese settler group is significantly higher than Himachali group (38.62 v/s 36.81 for loving father and 39.10 v/s 37.12 for loving mother) (see tables LVII and LVIX) with significant F-ratios i.e. 8.76, p < .01 and 10.46, p < .01 respectively for both the groups. This may be due to their culture which believes that love is the sole component of any relationship. They know that parent's unconditional
love towards their children will generate love, respect and obedience for their parents.

**Neglecting Parents**

The main effect of group i.e. Himachali group and Nepalese settler group was found to be significant for Neglecting parents with F-ratio being 5.94, $p < .05$ and 11.04, $p < .01$ for neglecting father and Neglecting mother respectively (See tables LXVI and LXVII). The mean score of Himachali group is higher than Nepalese settler group (23.72 v/s 22.18 for father and 23.66 v/s 21.64 for mother) (see tables LXV and LXVII). The rationale could be offered in terms of the fact that now a days, both the parents are working so, they will be able to pay less attention to their children, which the Himachali group is perceiving as neglecting attitude of the parents.

Further, the main effect of gender for neglecting father was significant at .05 level with F-ratio being 5.19 (see table LXVI). The boys are found to be higher than girls (23.67 v/s 22.23) (see table LXVI). The reason being that generally it is seen that the girls are moiré attached to their family than boys. So, the parents give more attention to girls and boys might think that their parents are neglecting them.

In nutshell, we can say that Nepalese settler group is significantly higher on happiness, protecting parents, demanding mother, symbolic reward by mother, object-reward by parents and loving parents on the other hand, Himachali group is found to be significantly higher on neglecting parents.

Similarly, the boys' sample is found to significantly higher on symbolic and object punishment by parents, rejecting parents, demanding parents and indifferent parents. While, the girls are significantly higher on expressiveness. The rest of the factors have insignificant group and gender differences.