CHAPTER – 3
REVIEW OF RELATED STUDIES

A review of related literature pertaining to the present problem is mandatory to seek suggestions for planning and carrying out this study. Therefore, an attempt has been made in the present chapter to present a review of related literature.

3.1 SOCIO-PSYCHOLOGICAL STUDIES ON GENDER DISCRIMINATION

Browning and Subramaniam (2004) in their paper present an analysis of gender effects in intra-household allocation of resources among children over the life cycle in India. They presented three-period model that considered two possible motives for differential allocation of resource; parental preferences (in favour of male children) or higher marriage costs of female children. If parents incur high marriage costs for female children, then in a life cycle context the birth of a female child will have the same effect as a negative wealth-stock, leading to reduction in current consumption to meet future expenditures. They showed that the predictions under these two regimes depend on whether total expenditures or expenditures on adult goods are look at. Estimation results based on a unique panel of data from India showed that wealth-effect dominates parental preferences in intra-household allocation of resources for the wealthy households in their sample. They found that the reverse holds for the unpropertied households. Their saving estimates match with the expenditure that the wealthy households incur for daughter’s marriage.

Hong et al. (2004) found that people, who are operating under and entity theory of identity and believe that human character is fixed, show signs of negative bias and prejudice toward a maligned outgroup
regardless of their own social identity. Instead of relying on stereotypes, incremental theorists tend to perceive behaviours as a consequence of specific situational or contextual factors.

Jain, S. (2003) studied the extent of parental discrimination on 15-19 years adolescent girls belonging to lower and lower middle rural background from Haryana. She found that the girl child is discriminated against all the important areas of their family and social life and the discriminative attitude and treatment is woven in the whole texture of Indian society irrespective of caste, colour or creed. The girls were discriminated more in joint families than those in nuclear families. She further found that parental discrimination goes on increasing with the decrease in educational level of the parents and even rich parents like to bring up their daughters and sons differently because of their conservative value system. Parents with more daughters tend to discriminate more.

Pauls and Stemmler (2003) compared self-reports from 67 participants to the external criterion of the observer rating on the Big Five personality traits. In addition, Self-Deceptive Enhancement (SDE) and Impression Management (IM) were assessed with a shortened version of the Balanced Inventory of Desirable Responding (BIDR-6; Paulhus, 1991) in German language Hypothesis were derived from the model of Paulhus and John (1998), who argued for the existence of two self-favouring tendencies: egoistic and moralistic bias. First, self-report inflation or bias scores were calculated by regressing self-reports on observer ratings. Residual scores of this analysis were correlated with SDE and IM. SDE was positively correlated with bias scores of emotional stability, extra-versions, and openness, whereas IM was positively related bias scores of agreeableness and conscientiousness. Secondly, self-observer agreement was unaffected or even decreased when self-reports were corrected for SDE and IM. The results of their study suggested that self-deceivers and impression mangers try to behave according to the exaggerated pretensions, but
that they are not fully able to comply with their ideal in every day life, in addition, the BIDR seemed to be a very good instrument to assess self-favouring tendencies in self-reports of specific traits. Results, further suggested that correcting for SDE or IM should not be regarded a valuable method for increasing the validity of personality scales. It was demonstrated that for neuroticism and conscientiousness self-observer agreement significantly decreased, when self-reports were corrected for SDE and IM, respectively.

Aidman and Carroll (2003) discussed whether the magnitude of same sex favouring implicit gender bias depends on individual differences in self-esteem and gender identity as theorized by Green world et al. The implicit Association Text (IAT) was used to measure implicit self-esteem, gender identity, and gender attitudes. Explicit self-esteem and gender identity were measured with questionnaires. The IAT revealed a strong automatic preference for female words in 34 female undergraduates but, surprisingly, no significant gender bias in 32 males. Individuals' levels of this gender bias were predicted in both sexes by IAT-derived implicit measures of self-esteem and gender identity, as well as by their interaction. The result of their study shows that implicit gender identity and implicit self-esteem were significant predictors of implicit gender bias, both independently and interactively.

Furnham, Petrides, Bowdage (2002) investigated whether different types of social desirability have an impact on identification of repressors. Their study also explored the relationship between the repressive coping style and various affect-related measures. Participants completed the Marlowe–Crowne Social Desirability Scale [Crowne and Marlow, 1964] and the Balanced Inventory of Desirable Responding [Paulhus, 1984]. Two component models of socially desirable responding that differentiates between self-deceptive positively (the tendency to give self-reports that are honest, but positively biased) and impression management (deliberately positive
self presentation). These, in conjunction with scores on the Tylor Manifest Anxiety scale (Tylor, 1953) allowed the generation of three 2x2 categorizations. Participants also completed measures of trait emotional intelligence (trait EI), rumination, self-esteem, and life satisfaction, on coping. A series of ANOVA showed that the repress or group scored significantly higher on trait EI, self-esteem, life satisfaction, and “healthy” coping styles, but lower on rumination and “unhealthy” coping styles. In almost every analysis, repressors were significantly different from the non-defensive/high anxious group. There was, however, little evidence to support the motion that different social desirability measures have differential impact on the identification of repressors.

Barriga and Morrison, Liau and Gibbs (2001) documented males’ greater propensity for antisocial (i.e. externalizing) behaviour. Because males and females generally have evidenced negligible differences in moral judgement stage, they investigated whether the gender discrepancy in antisocial behaviour might be attributable to gender differences in other moral cognitive variables, specifically, moral self-relevance and self-serving cognitive distortion. The sample included 88 male and 105 female college students aged 16 to 19 years. Data analyses showed that moral judgement and moral self-relevance correlated negatively, and self-serving cognition distortion correlated positively with antisocial behaviour. Path analyses revealed that mature moral judgement and higher moral self-relevance were associated with lower levels of self-serving cognitive distortion, which partially mediated the relationship between those variables and antisocial behaviour. Relationships among the moral cognitive variables and antisocial behaviour did not vary by gender. Although the gender did not differ in moral judgement stage, females evidenced greater moral self-relevance, less self-serving cognitive distortion, and less antisocial behaviour.
Neelam (2001) studied the impact of education on social change. Many of the earlier researches have shown that education plays a crucial role in modernizing people. She found that education as a factor, independently more influences the level of modernity among the urban students; the modernity is also more in boys as compared to girls; the attitude of students of both rural and urban origin about education, is changing rapidly. On some issues, the opinions of boys and girls are same due to education.

Baligar (1999) found cognitive therapy techniques in cognitive intervention methodology effective in reconstructing the attitudes of women towards the girl child and themselves. Cognitive intervention helped examine ways and means by which the women could break the centuries old barriers in cognitions about the girl child. Cognition intervention also changed attitude towards education, nutrition, and adequate age at marriage for the girl child.

Jain (1997) studied effect of family relationship on child’s mental tension and reported that low accepted and highly avoided girls were significantly lower on emotional stability, ego strength, confidence tranquility and self assurance and adjustment but higher on timidity, apprehension, tension and frustration. Since all the above traits are also related to adjustment, she concluded that the unconditional mother child bond is most important for a healthy personality development and adjustment.

Jejeebhoy (1993) studied the linkages between family size and educational attainment, work and future expectations for children. The results suggested that important determinants were parental education, economic status and family size, which have an effect on the children’s gender roles and other situations.

Jain (1991, 1994, 1995) and Mohan (1994) also opined that due to differential conditioning and pattern of reinforcements right form early infancy, the girls are made to believe that they are born to
lead different kind of lives due to which they don't even object to discriminative treatment at the hands of their own parents.

Singh & Batra (1991) in their study noted that level of participation in decision-making was significantly associated with participation in women welfare programes. The respondents who participated in these programmes had deviated considerably from the observance of traditional customs that were responsible for lowering their status. These programmes did not succeed in knowing about any radical improvements and most women are still being discriminated. They suggested that social structural transformations are imperative for enhancing their status in the rural society.

Rai (1991) studied child-rearing practices in Indian mothers for female children in comparison to the male children in rural as well as urban settings. He reported that mother's child rearing practice overall as well as in its three aspects of independence, motivation and social mobilization as perceived by girl children were significantly poorer than the male children and concluded that than the male children and concluded that the daughters perceive comparatively lesser acceptability by their mothers in comparison to the sons. Jain (1991) also reported low acceptability of the girl child.

Bhogle (1991) studied childrearing attitudes of parents on a sample of 290 pre-school boys and girls and found that the parents were in the favour of the boys’ education. The parents were biased against the girl child. In another study Bhogle found that many parents systematically curb the independence, originality and intellectual spark in the daughters, so that she becomes an easy product for marriage.

According to Sirohi and Chauhan (1991) in the study on parenting, viewed that acceptance is the primary need of children and very helpful for child socialization. Quality of parenting is a precondition of good socialization and congenial development of personality and self of the child. Parenting not only aims at the best
type of family climate for congenial socialization of the child but also on healthy development of overall personality of the child, which is the creation of her/his family. Child develops an image about her/him self and those who are associated to her/him.

Rajvanshi (1991) on the other hand states that inspite of improved status and education, the employment of women has had only a marginal influence on the patriarchal structure of the family. The study, however, found a clear association between higher educational and occupational aspiration, with workingwomen viewing their occupation as utilization of education and achievement of economic self-dependence. Further, higher education of girl resulted in late marriage and employed girls seemed more selective in the choice of marital partners. Working women enjoyed a better status compared to non-working women but also reported greater role-conflict.

Khurana (1991) used Coopersmith's self esteem inventory and found significant difference in the self-esteem of the high accepted and low accepted groups.

Sharma (1991) reported a significant positive relation among self-concept, adjustment and socio-economic status, which in turn is determinant of social unacceptability and parental discrimination against girl child.

Sodhi and Multani, (1990) have studied the attitude of middle-aged caste parents towards the population problem. Using an attitude scale, the researchers found that differences in attitude seemed to exist in terms of levels of education and place of residence (urban-rural).

Bell, Cornwell and Bell (1988) focused on the relationship between an adolescent girl's family relationship patterns. Degrees of connectedness in family relationships were measured using global coding of family interaction process. Peer connectedness was
measured by a sociometric questionnaire. The results of the study provide support for the effect of family relationship patterns on an adolescent’s peer relationships. Specifically, similarity between the degree of connectedness the adolescent girl experience in their family relationships and the degree of connectedness which she experiences in her relationships with friends. The results indicated a significant correlation of family connectedness and peer connectedness, i.e., the more family members were described as overly close and concerned with each other and the less they were described as isolated and disconnected from one another, the higher was the proportion of the adolescent daughter’s friendship choices which were reciprocated. This showed that peer connectedness measures the degree of cohesiveness in relationships with friends, but not popularity or number of friends. This was because that peer connectedness and family connectedness are both the result of socioeconomic differences among the families studied. Further the results suggested that families with very high levels of connectedness (at least for girls during adolescence) may inhibit connectedness in peer relationships. It may be the case that in these families, family depends interfere in a general way with the daughter’s development of friendships.

Vohra and Sen (1986) concluded that it is recognized that education is the major instrument that societies can use to direct the process of change and development towards the desired goals. It provides for vertical mobility and can thereby help to equalize status between individuals coming from different social strata. The Universal Declaration of Human Rights regards it as one of the basic rights of every human being. The movement for improving women’s status all over the world has always emphasized education as the most significant instrument for changing women’s subjugated position in society.

Rosenzweig and Schultz (1982) in their study examined the relationship between differential adult employment opportunities and
intrafamily resource allocation between girls and boys. Based on a multivariate statistical analysis of district level census for India in 1961, they found that improved employment opportunities for adult women tended to raise the relative survival chances of girls. This is in line with the predictions of the human capital approach adopted in that study. Most of the other variables included in the analysis did not have a statistically significant effect on relative survival chances.

Pant (1981) argued that education reduced the feeling of inferiority and hesitation among the Muria school students of Bastar to some extent.

Pandey (1977) conducted a survey on parents and children in 900 families of India. He suggests that formal schooling shapes a child’s experience during pre-adolescence and adolescence.

Rao and Rao (1976) assessed the attitude of college students towards arranged marriages. They found that male, non-Brahmin, Hindu sample from high socio-economic status tended to be more liberal and expressed an independent attitude. A majority of respondents desired to meet their future spouse, while 20% of the sample supported traditional practice.

Farley (1975) studied approval dependency in college females as a function of birth order, family size, and sibling sex, with control over sibling age separation. The results indicated no significant contributions of the family structure variables to approval dependency. However, where birth order was concerned, the results were in the same direction as generally reported but slight trend towards greater approval dependency of first born over last born females. Possible origins of this trend in psychological factors and research methodology considerations were discussed. It was concluded that the weak trend and ambiguous causal interpretations provide scant reason for optimism in the continued analysis of birth order and approval dependency.
Singh (1974) studied the trend of age of a marriage across three generations. She studied the attitude of the sample towards women’s age at marriage in general and actual age at marriage when they actually married their daughters. She found that age of marriage was closely linked with higher education. An important observation made by her is that a rise in age of marriage depends more upon socio-economic conditions rather than on legislation.

Malik and Marquette (1974) found that education is an agent of attitudinal change. They concluded that an overwhelming majority of Punjab youth favours the abolition of such traditional institutions as caste and untouchability and strongly approve of a general social revolution in India.

Inkeles (1973) conceived of education as a mechanism of cultural diffusion. He believed in the positive effect of the system of education in the developing countries also, and remarked that the schools in the developing countries, for all its presumed defects, is surely one of the most powerful means for inculcating modern attitudes, values and behaviour.

Kulhari (1973) studied the attitude towards family planning in different settings and found that education was the only variable significantly associated with attitude towards family planning.

Adams (1973) supported these findings when he revealed that:

(i) the relationship of education towards family is much stronger than the place of residence or type of family;

(ii) a son’s education is a much better indicator of his attitude towards family than is a father’s education or attitude, and

(iii) the more the education an individual has, the more he will deviate from traditional attitude towards family size and roles. The direction of change was found to be clearly towards nuclear family.
Bhatnagar (1973) revealed that the higher the level of education, the higher the average marriageable age and greater the participation of women in economic activities.

Mohini (1972) conducted her study in Chandigarh city (in India) and in Ankara City (in Turkey) for the effect of modernization on both. The major assumption of the study was that urbanization, education, employment of women is connected with the changes in attitude of women in favour of equality, individuality and independence as changes towards modernization of society. The findings were:

(i) Attitude of the subjects towards education of women demonstrated that desire for higher education was manifest in 81.7% Indian and 88.1% Turkish women.

(ii) Aspiration for higher education and level of modernity were found to be significantly associated in the Indian and not the Turkish sample.

(iii) Equal education for men and women was acceptable to 62.2% Indian and 98.1% Turkish women.

(iv) 96.3% Turkish women were in favour of co-education whereas 79.1% Indian women were not in the favour of the same.

(v) 82.2% Indian and 75.2% Turkish women wanted to marry to higher age.

(vi) 74.4% Indian women wanted parents to arrange marriages whereas 68.0% Turkish women wanted husbands of their own choice.

In general, she found attitude towards position of women in the two samples as modern, or acceptance of modern values. With regard to some issues such as acceptance of coeducation, belief in the superiority of man, preference for the joint family setup, choice of partner by parents, social rejection of divorce, the Indian sample was found to be less modern than the Turkish sample.
Jha (1970) found that education was positively related to attitude towards abolishing untouchability. The higher the educational level, the more positive is the attitude.

Sayed (1968) analyzed the relationship between education and acceptance of modern attitudes in India. He also observed the factors that mediate this relationship. He accepted that modern education has a pivotal role to play in transforming traditional attitude and values into modern attitudes and values. The study also revealed that besides religion and family there were other factors causing significant differences among the educated and uneducated.

Sullvian (1968) compared four secondary teacher training colleges in India with reference to their roles in a changing society to determine whether the present programmes contribute to the remoulding of traditional values, beliefs and practices or promote the established social order. He found that factors other than experience at a particular training college appear to be operative in changing the student’s outlook towards traditional social practices.

Moore (1963), Coleman (1965), and Dreeban (1968) have recognized the value of school as an agency of social change in developing countries and have emphasized the role played by schools as opposed to family in contributing to the learning of social norms such as independence, achievement, universalism and specificity. According to them, school is a specialized agency of socialization in modern societies.

Cormack (1961) studied Indian students and social change on a sample of 404 college students in India. She found that the students were not considering values, attitudes and attitudinal change. They were concerned with certificates, degrees and employment. She found that students wanted that marriage should be arranged by parents with the consent of boy and girl; marriage should be arranged in same religion; horoscopes must be matched; dowry is not necessary; age of marriage for girls should be 15-25 years; a prospective wife must have
a good character and education and be of right age. Cormack revealed that most of the Indian students respected the authority of their parents. Education kept them interested in politics but not their parents. Most of the Indian students and their families did not take caste seriously, nor did they find it essential for religion. The author took note of a comment made by one girl who belonged to Delhi that Indian women did not have the guts to make decisions even when their parents permitted it. That they are nurtured in a way that tradition is instilled in them. The views of Indian students regarding the status of women are as:

(i) Women in principle are equal to men but in practice it is not so;
(ii) The most important duty of a woman is to be a good housewife and a mother;
(iii) Women should have opportunities to be educated;
(iv) With regard to window-remarriage, it is alright and can be done; and
(v) Women should inherit some of the family property and the land.

3.2 STUDIES ON ISSUES OF GENDER DISCRIMINATION

Vohra (2005) concludes that though the government has introduced Acts to prohibit giving and taking of dowry and female foeticide along with punishment for other cognizable offences against women, what is required is to give education to the girl child, give her economic security and equal rights on her parents property at par with her male counterparts. There is also the need to sensitize the society regarding the role of women in shaping the future of mankind.

In another study Berkel, Vandiver and Bahner (2004) investigated gender role attitudes, religion and spirituality as predictors of beliefs about violence against women. The sample taken was of 316 students of White college. The results of this study indicated that gender role attitudes were the best overall predictor of domestic violence beliefs.
Pandey (2003) examined the role of sex composition of surviving older siblings on gender differences in childhood nutrition and immunization, using data from the National Family Health Survey, India (1992-1993). The results showed selective neglect of children with certain sex and birth order combinations that operate differentially for girls and boys. Both girls and boys who were born after multiple same sex siblings experience poor outcomes, suggesting that parents want some balance in sex compositions. The results showed that the preference for sons persists, and boys who were born after multiple daughters have the best possible outcomes.

Sandhu (2002) found that higher education and employment gave higher capability of adjusting with any adverse situation. It has been successful in bring about change in opinions among girls relating to family, marriage and employment.

Raccah and Ayalon (2002) examined gender differences in appointment to leadership position in schools in three different educational sectors in Israel. Based on a sample of 10,733 Israeli high school teachers into two Jewish educational sectors and one Arab educational sector, they performed a set of multinomial logistic regressions. The main findings indicated that gender has an independent influence on the probability of entering various leadership positions in schools, even after controlling for personal characteristics and teaching fields. However, the patterns and the extent of gender inequality differed between the three sectors. The authors concluded that gender inequality is context bound and should be analyzed from this point of view.

Premi (2001) found that child sex ratio, 793 in Punjab, and 820 in Haryana especially with sex ratio at birth of 122.8 and 123.3 respectively, point towards rampant practice of female foeticide along with certain amount of infanticide in these two states. All that states, Punjab, Haryana, H.P. Gujarat, Maharashtra, Chandigarh and Delhi, those are economically well developed and have fairly high literacy rate, have shown large declines in child sex ratio.
Clark (2000) in her study looked at differential stopping behaviour using data from National Family Health Survey 1 and found that about 39% of women who already had an ideal number of children, wanted to have more children as they had fewer than ideal number of sons whereas only 5% women, who had ideal number of children and ideal number of sons, wanted to have more children.

Sukhraj (2000) concluded in her study that to channelize the curbing of crimes against women and their emerging trends apart from the legal framework, commitment of implementation machinery and attitudinal changes are required.

Aksornkool (1999) discusses that self-reliance is undoubtedly a necessary condition for emancipation. Yet it is by no means the only one, and certainly not a sufficient condition. Millions of poor discriminated and marginalized women, throughout the world live in highly unfavourable socio-economic and cultural conditions. They can survive and help their households do the same because they are already highly self-reliant. Yet, they remain victimized as far as human rights are concerned. And competence in staying self-sufficient turns into proficiency when there is a will for action on the part of the learners. She further concluded that training to prepare educational programmes for women’s empowerment needs to integrate the four components: gender issues, work oriented activities, literacy and numeracy skills and principles of curriculum design.

Mutharayappa et al. (1997) found that Indian women want 50% more sons than daughter in their ideal family. They also found that son preference was strongest in Punjab, Rajasthan, Gujarat, and Uttar Pradesh and Bihar and was weakest in Kerala, Karnataka, Goa, Assam, Tamil Nadu and Delhi.

George [1997] writes that parents need to be calculative in choosing the sex of the next child and the decision is based on the birth order, sex sequence of previous children and number of sons.
Transfer of reproductive technology of India is resulting in medical organization seem to be indifferent to ethical misconduct.

**Malhi (1996)** suggested that while female literacy improves the survival chances of both sexes in north as well as in south India, female economic participation reduces the survival chances of both sexes in south India but improves female childhood survival in north India. It is suggested that gainful employment of women, particularly in areas where female childhood mortality is high and women's status is low, would be an important factor in reducing gender differentials in childhood mortality.

**Martin and Parker (1995)** investigated how the folk theories made people to view the differences of gender. The results showed that the more students believed in biological factors, the more they perceived women and men to differ, while beliefs in social causation were related to perceptions of variability within each sex. Support for biological causes was also associated with beliefs in immutability, meaning that the more individuals believed that the biological factors were causing gender differences, the more difficult they believed would be to eliminate the group differences. The results also showed that the contribution of biological and social factors to gender were unrelated to each other, that means they are independent and separately contribute to the differences between the two sexes.

**Tanwar (1994)** in a study on the impact of development and modernization on the attitudes of women in rural Haryana, found that about 40 percent of the women felt that sex based foeticide was a great help as unwanted female fetuses could be aborted and each family need have only two or three children and the population problem could be solved while 60 percent of the respondents felt that foeticide and infanticide was a crime and revealed that they were forced to go in for foeticide and infanticide due to family pressure.

**Wertz and Fletcher (1993)** surveyed the attitudes of 71 medical geneticists in four developing countries. They found that 52
per cent of the geneticists in India (highest percentage) would perform prenatal diagnosis to select a male foetus for a couple with four daughters and no sons. India was the only country where the geneticists used prenatal diagnosis for determining the sex of the foetus and conducting abortions of in case of female foetus. The doctors defended themselves by saying that by doing so they would be preventing the suffering and early deaths of unwanted girls. The geneticists accepted the existing social conditions of females without any protest thinking that the change was not possible.

Kaushik (1993) studied family norms and attitudes towards girls. Mothers and their daughters were interviewed and it was found that 58 percent of the respondents wanted more sons and less daughters. About 56 percent of women preferred two sons and one daughter and 5 percent of the women desired to have only sons, while 75 percent did not want to have more than one daughter. And none of the respondents wanted to have only daughters. It was found that 53.4 percent of mothers expressed happiness at the birth of a girl child through they said they would have been happier if it would have been a son. As a mothers reactions are often influenced by the reactions of relatives especially the husband and in-laws, they were asked about their relatives’ reactions. The respondents revealed that 14.3 percent of the fathers and 12.7 percent of paternal grandmothers were unhappy with the birth of a girl and about 80.2 percent fathers wanted a male child.

Usha et al. (1992) studied of drop-out and non-enrolment among girls in rural Haryana on a sample of 3,000 households, located in the urban slums and rural areas of Delhi, Bombay, Orissa and Rajasthan, identified factors of continuance and discontinuance of girls in elementary schooling, which was a departure from the earlier studies which only studied the phenomenon of drop-out. This study made a methodological contribution by using the household as an entry point and studying the phenomenon of non-enrolment and drop-out separately; using participatory research, making parents, the
community and the girl child herself a partner in identifying the problems and their likely solutions.

The major correlates of continuance were better economic standing of the household, parental education and motivation, and a supportive home climate. Drop-out occurred largely on account of the load of domestic work and sibling care as the chief causes in addition to the pressure of collecting fodder, fuel and fetching water, and involvement in wage-earning activities, their own or those of their parents. The cultural barriers identified were onset of puberty, and early marriage leading to withdrawal of girls, lack of separate schools at the middle stage and lack of women teachers. The dropout is extremely heavy after the primary stage, where the middle school is located outside the village. Gender discrimination was found evident in intra household distribution of food, health care, education, play and recreation. The girls expressed their feelings of being discriminated against compared to their brothers. Parents have substantially lower academic and occupational aspirations for girls and are unwilling to spend money on non-tuition costs, for items such as books, uniforms, stationary, shoes, etc., because they consider girls as temporary members of the household and a poor investment. The reasons for non-enrolment were somewhat similar but it was evident that it was lack of schools close to the habitation that deterred the parents. The study brings out the need for disaggregated analysis and differential planning inputs at the micro level for improving the educational situation of the girls across castes, classes, tribes, rural/urban areas and ethnic and religious affiliations.

Sodhi (1992) assesses the impact of the Adult Education Programme on the women learner’s attitude towards small family norm. The women learners in the age group of 26-35 years seemed to have a more favourable attitude towards the small family norm as compared to women in the 15-25 years age group. Education did seem to promote a positive attitude towards the acceptance of the small family norm.
Veeraraghavan (1992) determined the factors that contribute to the pattern of attitude towards female children. It was found that slightly less than half of the respondents wanted the first child to be a male. Amongst these were significantly more rural males and urban females respondents. There was a significantly higher number of rural respondents preferring son to a daughter, if given a choice. More than 90 percent of the respondents definitely wanted a son. Nearly one fourth of the respondents most of which were from rural background were in favour of the use of amniocentesis for the selective abortion of the female foetus.

According to Satia & Jejeebhoy (1991), the large northern states of the country i.e., Bihar, Rajasthan, Uttar Pradesh, and Madhya Pradesh exhibit large ideal family size and a stated preference for more than two sons much more frequently as compared to the rest of the country.

Usha (1991a) in another study recommended the setting up of a national mission on universalisation of primary education; development of a more comprehensive HRD policy; the setting up of realistic targets to be backed up with concrete budgeting provisions; considering rural areas not as an aggregate since the size of the villages vary enormously; women and girls to be treated in disaggregated categories of caste, class, region, religion; identification and preparation to talented rural girls through specially formulated programmes and schemes to meet the present serious shortage of women teachers in rural areas; identification of potential drop out girls and their retention through suitable strategies; the setting up of women’s education cells in all departments and at all levels of education for monitoring the progress of girls’ education and supporting the same through research, training and development; and above all mobilization of women and the community to act as active agents of girl's education.
Nag (1991) and Mutharayappa et al. (1997) reported that couples with fewer are more likely to want more children and less likely to the contraception and have shorter birth intervals.

Dazy, Z. (1990) found in her study that there is no difference between employed and unemployed women with regard to their attitude towards the importance of having a male child and as the age increased, the attitude of women towards the importance of having male child decreased which showed a significant association between age and attitude of women towards the importance of having a male child. Education also had some positive bearing on the attitude of the employed women towards importance of having a male child.

Verma, A. (1990) also uses a self-constructed questionnaire to assess the impact of population growth on educational development in Bihar. The researcher finds that after a certain level of education no significant differences exists in attitude towards family planning on account of income, educational level, religion, sex, age, marital status and size of family.

Kantamma, K. (1990) found that higher the education of women, the greater their participation in decision-making and inter-spouse communication; and they hold a progressive opinion on different issues.

Sharma (1990) offers a meaningful insight into the area of inter-spouse communication, while comparing the attitudes of students and workers. The researcher points out that both male and female workers assign the money management role to the male members (husbands to be specific), while the students are inclined to favour equality between husband and wife.

Kakati (1989) found that though husbands and parents were in favour of employment of their wives and daughters, respectively, household work was still the responsibility of the workingwoman herself. The positive gains of employment were perceived to be that working women played the role of decision makers to a great extent.
and enjoyed freedom of movement outside their home. In turn, this freedom of movement was formed positively related with their age, education, occupation and income. This whole ambience creates a new awareness in their minds, which, in turn, strengthens their claim towards equality.

Karajgwakar (1989) used a self-constructed questionnaire to assess the impact of educational expansion on population growth. Families with formal education tend to have fewer children, have higher age at marriage than families with illiterate parents. Similarly, families that are engaged in agriculture tend to have more children than those in other vocations.

Nayar (1989b) made a situational analysis of the education of the child in India, with the focus on girls, from a gender-equality perspective. The study found that the learning opportunities available to the Indian girl child in the real life situation throughout life cycle are very low. Only 10% of children below six years of age are covered by Early Childhood Care and Education (ECCE). Universalisation of elementary education is basically a problem of enrolling and retaining the girls who enter late and drop-out early and rural girls are not enrolled at times because of serious under provision in rural areas. At the secondary level the gender gaps increase and girls are in the arts stream largely or in gender stereotyped vocational courses available to less than 8% of the age-group. The curriculum, howsoever comprehensive on paper, gets reduced to a mere syllabus for academic subjects and, further, has a clear class and sex bias. Sharma, A. (1989) analyzed the personal and social factors affecting the success and retention of girls in science. The study developed the tools of social role models, sex role stereotypes, attitudes of parents, teachers and students towards achievements of boys and girls, and cognitive preference styles in the first phase. In the second phase of the study, the factor structure that underlies the higher achievement of girls in high school was studied. The personal and social factors such as their adjustment, differential
treatment of girls, and boys, area of interest cognition commitment and attitudes were found to be accounting for the higher success rate of girls in science. The study concludes that women who enter science which is traditionally a male preserve, have already crossed a social barrier and have been found to be more successful than men and attitudinally better established.

Gupta (1987) conducted a study on female children of rural Punjab and observed that female children were given less medical attention and families spent less on their medication as compared to male children. It was found that between 1 and 23 months, the female death rates were nearly twice than those of males. Female mortality is similar or perhaps greater among young educated mothers as compared to older educated mothers. He argued that the culture of the dominant caste group in Punjab (Jats) places a premium on successfully bearing and rearing sons because the prevailing patriarchal norms accord the Punjabi women a very low social status. The Punjab practice of marrying women into an extended household of strangers, physically as well as psychologically isolates them from their natal home. The flow of resources is inevitably from the women’s parental home to the husband’s home and this coupled with high marriage costs makes the girls an economic liability.

A positive bivariate association was found between anti female bias and maternal education, and it was suggested that educated women are in better position to “keep the mortality of undesired children high by withholding the requisite care”, (p.84). which clearly depicts that it takes good education to discriminate between boys and girls.

Gupta (1987, 1990) in another study of rural Punjab found that girls were given more cereal whereas boys were given more milk and ghee (or butter, etc) with cereals. She found that efforts were made to ensure that boys get enough milk and ghee, etc., within the house even if they are away for some time, while in case of girls that is not taken care of and are allowed to go without it. This shows that in
Punjab families, boys are fed nutritionally superior food and are more valued socially.

Gray (1987) reevaluates the results of Stover and Hope’s (1984) study of the relations between gender bias, subsistence regime, and religious belief. The results of the study showed that the relation between subsistence regime and gender bias discussed by Stoves and Hope results form a methodological error and disappears when the error is corrected; the association between monotheism and low status for women detailed by the authors does not replicate across geocultural regions; and the correlation between gender bias and religious beliefs results from the fact that both variables are independently correlated with the number of sovereign groups present in the a society. These findings indicated that Stover and Hope’s model of a reciprocal influence between gender bias and religious beliefs is not supported by the data.

Mehta (1986) made a study on a group of 900 educated women; teacher and students. The study reveals that every group of educated women develops a certain kind of social values and a set of social attitudes forwards these values which the cultural group transplants in the new generations providing social heritage to the emerging group in its new cultural setting. Desirable attitudes, beliefs and convictions are developed, no doubt, in the age-long traditions, set patterns of life and in the training institutions of family and society, but they are also closely related to the structure, organization and distribution of education.

Reddy and Mahadevan (1986) studied the values of male and female children and found that a male child was considered necessary for old age security by 89 percent of the couples while 82 percent wanted boys for performing death rites. Management of the family was the reason for 79 percent of the sample whereas 78 percent of the sample preferred a son because of maintenance of the family.
Mathur (1984) found that about 60 percent women with an education level of primary to post graduation, preferred to have a s

A study by Daswani and Britto (1984), reported by Ba (1990), revealed that in Mumbai in 1984, 40,000 female fetuses were aborted. The study also showed that in one hospital, out of 8, abortions, 7,999 were female and only one was male.

Sen and Sen Gupta (1983) studied two villages in West Be and found that girls were under nourished and had poor growth compared to boys. It was worth noting that the economically so village showed greater discrimination against girls.

Dyson and Moore (1983) in their study on kinship structure found female autonomy and demographic behaviour in India have observed that female mortality in northern India is higher as compared to southern India.

Reddy (1982) has compared the fertility behaviour of non-slum and slum dwellers and the value they attach to preference for the male child, level of modernization, age of marriage, value of son, education of husband, perceived economic capacity to raise children, etc. Basing the study on a self-made interview schedule, the researcher noted variance in fertility behaviour in slum dwellers due to the perceived economic capacity to raise children, among other factors. The fertility behaviour among the non-slum dwellers is characterized by, among other factors, value of son, education of husband, perceived economic capacity to raise children, etc. He stated that demographic factors offer meaningful insights into the fertility behaviour of slum dwellers, whereas socio-psychological factors tend to interface with the demographic factors in the case of the non-slum dwellers.

Miller (1981) in her study found that the lower status of women in north India is due to a different kinship system, lower age of marriage, lower female labour participation, lower literacy, and greater practice of purdah. She also observed that there was a neglect
discrimination in terms of the allocation of food, medical care and love.

**Ramanamma and Bambawale (1980)** found that in one out of the three of the hospitals they studied in Pune, 700 women sought sex detection. And out of 450 women who were informed that they would have a daughter, about 95.5% underwent an abortion. While 100% women who were informed that they would give birth to a boy, carried on with the pregnancy even though in some cases they were warned of a possibility of a genetic disorder.

**Bhatia (1978)** found that people considered were three or four children as the ideal number of children depending on whether they belonged to urban or rural background. For those who considered three children as one ideal, their sex preference was usually 2 sons and one daughter. And for those who considered four children to be the ideal family wise, their preference was for three sons and one daughter. Only in rare cases were their preference for two sons and two daughters. Bhatia found that large families were intended to ensure the survival of at least one son.

**Lahiri (1974)** analysed the social, economic and demographic determinants of the sex preference scale. He studied newly married men from urban areas in India, and found high son preference, though there was striking regional differences in the preference with men from Jammu & Kashmir and Kerala wanting four sons and one daughter while men from Maharashtra and Madras wanted three sons and the two daughters. He also found that son preference was highest among men under 16 years of age or those over 62 years of age and amongst men with no children, those with many sons and those with the highest or lowest education.

**Desai (1972), Kulhari (1973) and Adams (1973)** revealed a positive relationship between education and positive measures of family planning. The chief factor for family planning was socio-economic status and not just raising the age of marriage. It was
reported that there exists a direct relationship between the level of education and expressed willingness to adopt family planning.

**Sameul (1965)** found that 84 percent of rural women, and 93 percent of rural men, 71 percent of urban women and 73 percent of urban men has the desire to have a son as one of the motives for having children.

**Agarwala (1961)** conducted a survey on family planning. The sample was married women living in four villages near Delhi. The results of the study revealed that the women wanted more than one son. According to them, the ideal family compositions were either there males and one female or two males and two females. Few respondents wanted more than five children only if all of them were girls. The respondents wanted a daughter only if they had no daughter. But, they preferred to have a son.
4.1.2 Case Study

A case study involves the detailed examination of study of a subject. A subject in this case is a single example of something is institution, community social group, an individual, etc.

Young (1968) has defined it as, “A comprehensive study of a social unit be that unit a person, a group, a social district, or a community is called a case study.” In another definition according to Young, case study is a method of exploring and analyzing the life of a social unit, be that unit a person, a family, an institution, a cultural group, or even an entire community.

According to Giddings (1921) “The case study under investigation may be one human individual or only an episode in his life; or it might conceivably be a nation or an empire, or an epoch of history”.

According to Moore (1987), “Case study is not in a strict sense a research method, rather an approach to the whole business of research. It, however frequently provides the framework within which other methods can be employed for specific purposes”.

Biesanz and Biesanz (1956) have defined the case study as a form of qualitative analysis, involving very careful and complete observation of a person, a situation, or any institution.”

Goode and Hatt defined it as to preserve the unitary character of the social object being studied. Expressed somewhat differently, it is an approach, which views any social unit as a whole.

Case-study is a way of organizing social data for the purpose of viewing social reality. It examines a social unit as a whole. It probes deeply and analyzes interactions between the factors that influence explains present status or that influence change or growth. Case study method has been useful in viewing the social reality in complete and to understand the phenomena of gender discrimination with respect to its total background with interaction of all its elements. It