CHAPTER TWO

REVIEW OF RELATED LITERATURE
CHAPTER II

REVIEW OF RELATED LITERATURE

2.1 Introduction

Review of related literature is an essential prerequisite for actual planning and execution of any research work. About the importance of related literature, John Best (1978) writes, "The search for reference material is a time-consuming but fruitful phase. A familiarity with the literature in any problem area helps to discover what is already known, what others have attempted to find out, what methods of attack have been promising or disappointing and what problems remain to be solved."

In order to acquaint herself with the related literature, the present investigator made a thorough search in Dissertation Abstracts, Psychological Research Reports, Journals and books. Inspite of her best efforts, she could not find a similar study in the literature. However, in the present chapter an attempt is made to present a review of all those studies which have some similarity with the present investigation or throw light on Conformity and Dependence behaviour of the women in general and adolescent girls in particular. There are a number of books recently written on Indian women. They present the traditional as well as the modern view of Indian women. In reviewing the literature reference is also
made to these books. The investigator has thus tried to present in this chapter all that matter which may give some insight into the socio-psychological make up of the Indian adolescent girls which may highlight the importance of the present study, lead to the development of hypotheses and give a base for the discussions for its findings.

The present study was intended to find out the factors which influence the Conformity and Dependence behaviour of the adolescent girls. It was presumed that the Indian adolescent girls show conforming and dependent behaviour to quite a marked extent.

What are the environmental and personality factors which influence such behaviour was the precise research question? In reviewing the related literature the investigator has kept this question in the forefront. Hence the studies which are being described in this chapter are those which have some relationship with the answer to this question.

The related literature is presented under the following three heads:

1. Conformity
2. Dependence
3. Indian women

Section - 1

2.2 Studies on Conformity:

This section reviews the studies on Conformity.
2.2.1 Influence on Conformity Behaviour:

The influences which effect the conformity have been the subject of many studies. According to Coleman (1960) imitation during adolescence often takes the form of conformity to what ever the gang is doing. Teenagers follow the latest fad in dress, hair style, and dance and even their parents tend to follow current fashion in clothes, books, entertaining and interior decoration.

In Millsom's (1966) study the differential conformity of pre-adolescents to the opinions of adults versus those of peers in an experimentally contrived situation was explored. The results indicated that highly conforming boys were viewed by peers as being well liked by them as well as by adults, autonomous and dependable. For girls the least conforming ones received high ratings on these attributes and, furthermore, conformed very highly to peers on the dilemma situations. If it may be said that the experimental tasks represent the instrumental and expressive responsibilities differentially assigned to men and women, it appears that peer approval is being given to those pre-adolescents who conform more strongly to others in the area conceptually associated with their own sex role.

Another very interesting study was conducted by Ebert (1972) for finding out the degree and direction of reaction to social pressure from adults versus peer among preadolescents
within three American Educational sub-cultures. It was found that the Catholic and Mormon subcultures were more adult-oriented across all conditions. It was further found that there was less shift from adult to peer conditions among Catholic children and not among Mormon children. Finally, sex differences occurred within all three groups. However, only the suburban responses reached significance. While both suburban and Mormon differences were in the predicted direction, sex differences within the Catholic subculture were reversed. This finding is interpreted as lending support to social learning theory as a probable explanation for the differences in conforming behaviour between boys and girls at preadolescence.

The influence of peer group on conformity was also studied by Rimes (1972) who found that contrary to expectation, the non-institutionalized group demonstrated a significantly greater amount of social conformity than their institutionalized peers. Within the non-institutionalized sample, the experimental group, again contrary to expectations, conformed to a significantly greater extent than did the control group. There was no significant difference between the experimental and control groups in the institutionalized sample, although the results were in the expected direction.

2.2.2 Age as a factor of Conformity Behaviour:

An important study on nursery and primary school
Wilhelm (1977) investigated the effects of peer reinforcement upon normal and emotionally disturbed children on a task of conformity. The results showed that the conformity tasks were highly reliable and each task was comparable in measuring the conformity of the subjects. Data analysis revealed that the emotionally disturbed group and normal group conformed significantly more under the peer reinforcement condition than under no reinforcement. The emotionally disturbed group conformed more than the normal group when reinforcement was present, but the normal group conformed more than the emotionally disturbed group when reinforcement was not present. Subjects between the ages 8 through 11 conformed significantly less than those subjects greater than 11 years in age and between the ages 5-8.
Hans Sebald (1977) mentioned that the conformity is the price for popularity and peer acceptance. In this connection, research discovered a consistent age correlation. While conformity is not particularly characteristic of children below seven to nine years of age, it increases in salience thereafter, reaching its peak during early adolescence (around thirteen), and then gradually declining. Young teenagers are, therefore, more vulnerable on the influence of peer than older adolescents.

After going through the above investigations, it becomes very evident that conformity behaviour is affected by age and group pressure and by pressure of others.

According to Kelley (1952), New Comb (1943), Siegel and Siegel (1957) much of our social behaviour is influenced not only by the other individuals in our lives, but also by the social groups that are important to us. A social group is more than a statistical aggregate (such as people over forty, college graduates, or two ear families), it is a collectivity that has psychological implications for the individual. A group will carry psychological implications for the individual
only if that person (i) is aware of other members of the group, 
(ii) either defines himself as a member of the group or 
would like to do so, and 
(iii) feels that the group is emotionally or cognitively 
personally significant.

Asch (1956) in his studies of Independence and conformity, 
the far-reaching compliance of persons with group demands was 
referred to a psychological tendency to "uncritical acceptance" 
of group ideas and evaluations. General observation and 
controlled studies seemed to support the conclusion that the 
fundamental social-psychological process was that of conformity. 
According to him, most of the time an individual follows majority 
even when he knows that they are wrong because he does not like 
to go against the group's wishes or an individual forgo his 
independence to follow the group.

According to Krech, Crutchfield, and Ballachey (1962) 
in order to classify a behaviour as conformity, it must involve 
the individual's "Yielding or giving into the group". They 
pointed out that "for there be conformity there must be conflict." 
The conflict is between the way the individual wants to act 
and the way in which group pressures him to behave. That is 
in order to say that there is conformity, we must be able 
to say that the individual would not have acted as he did without 
pressures from the group to do so.

Moran (1965) in his experiment investigated the
relationship between Group Cohesion and subjects conformity in a situation in which subjects were differentially motivated. The experiment shows that group cohesion leads or influence conformity behaviour of its group.

Shulman (1976) in his study found that two subjects together were just as likely to yield to conformity pressure as a single subject, but three subjects together usually resisted the pressure successfully. The outcome in the latter case often involved compromise which was rare in the former case. On the other hand, "rationalistic" conformity i.e., a form of yielding with attitude change, was the predominant reaction of subjects alone or in pairs but was infrequent when three subjects were together. The overall decrease in conformity with three subjects present was largely accounted for by the drop in "rationalistic" conformity. Moreover, since the arguments used to induce yielding generally were unpersuasive to control groups but acceptable to most conformers, an underlying implication appears that in real life attitude change may often accompany the act of conformity.

According to Stephen Worchel (1976) conformity can be a "bad" form of behaviour and result in negative consequences, but it can also be a "good" type of behaviour with positive outcomes.

Every group, whether a family, a group of workers in a plant, or a nation of peoples, must have certain amount of
conformity by its members. Each group devises, either formally or informally, rules which stipulate the accepted and proper behaviours in certain situations. The group gives positive reinforcement when these rules or norms are followed and applies negative sanctions when they are disobeyed. The conduct of norms can vary widely. A family may set up norms about who is to sit where at the dinner table. Groups of workers may set up norms dictating how much work each individual is to complete during the day. Cities, states and nations institutionalize formal norms in the guise of laws and decrees. Behaviour is also guided by informal norms indicating, for example, that the proper form of greeting another person is a handshake, not a slap in the face.

The above studies show the influence of the people and group on the subject to whom he belongs to right from the nursery stage to the adolescent stage, where it becomes more evident.

2.2.3 Sex Differences in Conformity Behaviour:

A number of investigations discriminated between male and female conformity behaviour.

Zimmerman (1968) found that personality variables which predicted conformity were different for males and females. Males who heard the emotionally-charged lecture reacted with greater anxiety but showed no consistent behaviour
in terms of conformity. On the other hand, males who heard the intellectually directed lecture tended to show an increase in anxiety if they conformed in the group pressure situation. Females hearing lecture on emotional appeal appeared to react similar to the males hearing the intellectually charged lecture. These results were interpreted in terms of commitment to independence as more crucial to males than females.

Hunter (1968) investigated the effects of security-insecurity, sex and stimulus ambiguity on conformity. The results showed that insecure Ss conformed more than secure Ss, and all Ss conformed more on ambiguous than clear tasks. The predicted pattern of triple interaction was approximated very closely. Secure and insecure males did not differ in conformity on ambiguous tasks, but a significant difference did emerge for clear tasks. The effect for females was not as clear: the pattern of differences between secure and insecure females over levels of ambiguity was less regular sex differences in relating personality variables to conformity have frequently been reported by other investigators.

2.2.1 Cultural Influences on Conformity Behaviour:

Here are some of the interesting studies which throw light on the cultural influences on conformity behaviour of subjects.

Schneider (1969) did analysis of Negro-White differences
in conformity. The subjects were seventh and eighth graders from an integrated junior high school. The findings of the study were interpreted as providing evidence for the beneficial social psychological consequences accompanying the civil rights movement. A positive outlook was presented by the Negro children. They were not overtly influenced by their white peers and reserved a place for whites in their social relationships. The antithesis of the Negroes' behaviour was that of the white children who rejected their Negro peers both as sources of judgemental influence and as objects of social interaction.

Janney and others (1969), studied the conformity behaviour of 16 black and 16 white male subjects, ages 7 and 11 using the "Asch technique" in same race and opposite race, 3-member confederate groups. Data showed that conformity was not a function of race of subjects or the confederates. Age of subjects was a significant factor, conformity decreased as age increased.

Huang (1974) investigated conformity of Chinese and Americans. The results showed that (a) more Chinese Ss were either conformers or anti-conformers, and more American Ss were independent of the model's choices, (b) Chinese Ss were sensitive to the status and competence manipulations whereas American Ss were indifferent to these manipulations, (c) Chinese female Ss conformed more than Chinese male Ss and (d) reinforcement which does not have a significant position in Chinese
culture, failed to influence Ss of either nationality in any significant way. Thus the hypothesis that Chinese children are socialized into adult world early in life and are therefore, sensitive and responsive to environmental influences was supported.

Word (1978) found in his studies that conformity increased as the number of Whites in the reference group increased. Secondly, those subjects who perceived themselves as better than the group at the task conformed less than subjects who perceived themselves as equal to the group at the task. Subjects who perceived themselves as equal to the group at the task conformed less than subjects who perceived themselves as worse than the group at the task. Results were discussed in terms of complex person and situation variables that might influence conformity. Race of the subject by itself was not seen as a significant factor in conformity behaviour.

Atkins (1970) compared amounts of social influence generated by the erroneous votes of a confederate (either an adult male staff member, adult female staff member or selected peer) as they affected the tendency of residential school disturbed children to conform to the judgements of others. The comparative effectiveness of these three confederates to influence conformity was tested under independent and interdependent grouping conditions and under conditions of increasing amounts of competing influence from the subject's experimental peer group. No significant differences were found between source
confederates, independent - interdependent grouping conditions or conditions of increasing numbers of competing peer votes.

After going through the above mentioned related studies on conformity behaviour, the following conclusions can be drawn:

(i) One of the most important factor which influences conformity behaviour is group pressure because it provides the individual with a sense of security, acceptance, approval and popularity.

(ii) Compliance is necessary if group of people are to function together. Studies also show that non-institutionalized Ss show more conformity behaviour than institutionalized peers.

(iii) Both normal and disturbed children conform more under peer reinforcement condition than no reinforcement.

(iv) Change in attitude also leads to conformity behaviour.

(v) Boys and girls differ in their conforming behaviour.

(vi) Insecure Ss conform more than secure Ss.

(vii) Culture has an influence on conformity behaviour of adolescents.

(viii) Studies have shown that age also influences conformity behaviour.
SECTION 2

2.3 Studies on Dependence

This section deals with the review of the studies on dependence.

2.3.1 Concept of Dependence Behaviour:

Maslow and Mittelmann (1951) have stated that "...the feeling of helplessness almost automatically carries with it an over valuation of the strength of other individuals."

The above description highlights the concept of dependence and dependence behaviour.

According to Sears (1953) "Dependency drive is a variant of gregariousness and affiliation; it differs from affectional drives in that it includes the use of others' resources by the person to solve his problems or to dispel fear and anxiety."

Kaplan (1961) defines the dependency drive as investigation to be oriented toward the cared for by another person.

Josselyn (1976) found that our entire social structure is based upon the interdependence of people. Turning to others for support in time of stress is not necessarily indicative of a regression to infantile dependency. It may be evidence of a mature capacity to turn to others for support when the task
is beyond the individual's capacity to master alone. There is a tendency to think of dependency and maturity as mutually exclusive. Mutual dependency is a universal characteristic of human race in contrast to the pattern of many lower animals. Dependency is not abandoned with emotional maturation, but the nature of dependency is modified. This modification is not only a sign but an essential part, of the general maturity of the individual. Dependency upon others is indicative of regression when the individual, frightened by the demands of reality, can be reassured only in the way reassurance is given to a child. Dependency upon others in itself may be an indication of maturity or of immaturity. Whether the reaction is a healthy or a neurotic one depends upon the circumstances under which it is sought and the nature of the dependency gratification which the individual desires. Adolescent, when he is challenged by situations he is unable to meet, becomes frightened. To handle this fright, he turns to his parents or to other adults for support. If the situation is not too terrifying, his dependency upon others is no greater than the actual situation demands. Frequently, because of the deeper emotional significance of the circumstances, he does not gain the reassurance he needs from a mature dependency relationship. The resultant panic brings about a regression and he returns to the familiar pattern of infantile dependency.

2.3.2 Influence of Parents on Dependence Behaviour:

Studies relating to parental influence in Dependence behaviour of child are many. Some of them are mentioned
McCord, McCord, and Verden (1962) in their investigation on the familial and behavioral correlates of dependency in male children, found that lack of cohesion within the family and parental rejection of the child apparently served to heighten, rather than to decrease, the child’s overt dependent behavior. 2. Once a child has been subjected to frustration to his dependent needs, additional experiences within his family may have focused these heightened dependent longings into one form of behavior rather than another. Specifically, "adult-dependent children", may have come from an environment characterized by strict supervision, pervasive parental guidance, and in generally authoritarian regimen. Such children, discouraged from participation in "masculine" activities were instead, encouraged to place full reliance on adult guidance. In contrast "Peer-dependent" type, may have suffered from a lack of guidance and control by their parents; the only apparent reward which the parents offered the child were for successful participation in "masculine" activities thus, these children may have been pushed into a role which emphasized peer relationships to the exclusion of adults. The "Pervasively dependent" boys, children who exhibited a diffuse tendency to behave dependently in relation to both adults and peers, seemed to have been offered an intimate example of passive dependence in their father's behavior. 3. In childhood, the dependent boys were subject to feelings of inferiority, abnormal fears, sexual anxieties
and sadistic tendencies. In adulthood, the dependent boys were more likely to have experienced a psychotic breakdown, although they were not more likely to become alcoholic or criminal. To some degree, therefore, we may consider dependent behaviour in childhood (and its correlates of anxiety and sexual confusion) as an indicator of later pathology in adulthood. The results suggest that the form of a child's dependent behaviour can reasonably be considered a partial result of conscious or unconscious parental training.

Akrawi (1966) found that with the exception of mothers' reports on "sitting on lap", both mothers' and fathers' reports confirm that parental inconsistency rather than parental consistency produces greater dependency among children. The teachers' ratings failed to confirm any of the expectations of the study with the exception of their report on "sitting on lap", indicating that there is more dependency when parents are inconsistent and disagreeing and less when parents are consistent, but disagreeing.

Secondary analysis was carried to test separately the effect of fathers' reward vs. non-reward and mothers' reward vs. non-reward. The results showed a tendency for greater dependency to be associated with parental non-reward rather than parental reward.

Clapp (1967) investigated the relationships between dependence and competence in children and parental variables.
The results showed that the parents of competent children (when compared to parents of dependent children) treated their sons more as a child and less as an adult. Treating the child as a baby did not distinguish the two groups of parents. Also, parents of competent children were judged to be significantly more permissive and less restrictive, warmer and less hostile, more competent (as models for their child), and more consistent in philosophy and action (nature) than were the parents of dependent children. Hypothesis concerning the infantilization and the dependence of the parents were not supported by the findings of this study.

Other findings included indications that divorce was more frequent among the parents of competent than dependent children and that parents (especially mothers) of competent children spent less (although possibly "better") time with their sons casting doubt on some studies reporting the contrary.

In Widseth (1972) study, the major question was: "Would girls with varying drinking patterns systematically differ in their perceptions of their dependent behaviours towards their mothers?" The prediction was that heavy drinking delinquent girls would report less dependent behaviour toward mother than would nondrinking or moderately drinking girls. There were three main findings: (1) This sample included large proportions of heavy drinkers and a wide range of drinking
behaviours but fewer nondrinkers than expected. (2) Delinquent girls with varying drinking patterns did systematically differ in reported dependent behaviours toward mother. Heavy drinking subjects reported less Task-help Seeking and emotional-help seeking than did nondrinking or moderately drinking subjects. There was no difference among girls in varying drinking patterns in how much they sought their mothers' company and praise and approval or in level of general dependency (DPS). (3) The major factor emerging from the factor analysis reflected the absence of seeking help and comfort, hostility and to a lesser extent feelings of rejection in relation to mother. This factor was negatively associated with severity of drinking.

The main conclusion was that the more severe drinking practices a girl reported, the less likely she was to report going to her mother for help or reassurance and the more likely she was to speak critically of her mother and to feel rejected by her.

According to Smart and Smart (1972) Dependence behaviour has its beginning in infancy. He is not born with a need for dependency; helplessness thrust dependence on him. The mother is the agent for meeting his needs despite his helplessness. He learns to be dependent on her as the instrument for meeting his needs. This aspect of dependence occurs when the infant
learns to seek help from others. Thus he learns instrumental dependence. There is another aspect of dependence - emotional dependence. It is in this perspective that the need for mothering (rocking, stroking, cuddling) is interpreted. Mothering is interpreted here as secondary drive based on learning emotional dependence. The mother's presence has acquired reward value. The infant reacts with affection because of emotional dependent tendencies. The mother's absence leads to frustration. Child feels frustrated because he is dependent upon his mother, therefore, there is relationship between frustration and dependence. Tendencies like over friendliness, submissiveness, docility, neatness, cleanliness, obedience, politeness, diligence, overprotectiveness and identification symbolically are, in general, attitudes of dependence.

Belasky (1973) investigated whether systematic relationships could be identified between different patterns of mother-child interactions as observed in a problem solving situation, and dependency behaviours of the child in school. The results showed that (1) initiation of dependency in the mother-child interaction situation had no relationship to school dependency behaviour. The amount of initiation was thus not predictive of dependency behaviour with teacher. Only the response contingencies within the interaction situation (accept, ignore or reject) related to school behaviour.
(2) Boys with mothers who accepted their dependency by helping them, showed more dependency in school, while mothers ignoring or rejecting scores were not related to dependency behaviour in school. Girls with mothers who ignored dependency initiations showed less dependency in school, while mothers' high accepting or rejecting scores were not related to school dependency behaviour. (3) The child had a definite effect on mother's behaviour within the interaction process. Children who accepted rather than rejected or ignored their mothers' dependency overture had mothers who initiated more. (4) When a task was introduced and the mothers were busy, they were more likely to perform the task for sons, and to ignore daughters.

For the sub issues it was found that:

(1) Instrumental dependency was not related to mothers' acceptance of dependency in terms of offering suggestions.

(2) Boys whose mothers rejected dependency initiation and who exhibited low dependency behaviour in school were also low in negative attention getting school behaviour.

The results suggested that certain factors within the mother-child interaction may contribute to the development of dependency in the child.

Since girls who show least dependent behaviour in school were related to mothers who ignored dependency overtures, ignoring dependency would seem to be appropriate for extinguishing this behaviour for girls.
The findings that when mothers were given a task to perform, only boys remained consistent in initiating dependency, and that mothers accepted their dependency by doing the task more for them than for their daughters, combined with the positive relationship of acceptance and high dependence, suggests that high dependence for boys may be a function of mothers' reinforcement.

Levitt (1974) investigated maternal separation and dependency in 232 middle-class pre school children. The results showed that quantitative features of separation such as age of child at the time of separation, length and frequency of separation, and extent of trauma were found to be unrelated to later dependency. The advent of short separation from the mother as measured in this investigation does not appear to influence later dependency. It was felt that future research might benefit from consideration of a more complex model of the relationship between separation and dependency than was considered in this research design.

Singh (1977) in his study of the relationship between the dependence proneness and parental behaviours, found that dependence proneness was positively associated with parental love, parental restriction. Permissiveness and neglect were unassociated with dependence proneness i.e. parents' loving attitude toward children leads to independence, whereas parental rejection and protection are the congenial conditions for the growth of dependence proneness.
Hunt (1980) investigated the relationship between 12 independent and 12 dependent mildly retarded adolescents and their mothers. The results were interpreted within the ecological framework of family systems theory. Particular transactional patterns between mothers and adolescents occur and reoccur until they become accepted and preferred "ways of being". Mothers of dependent adolescents "take over" while problem-solving with their adolescents leaving the adolescent to assume a less assertive role. In the dependent role, the adolescent may express his discontent with this position in a negative, nonverbal way. In the interaction between independent adolescents and their mothers, the independent adolescent assumes an assertive problem solving and verbal role and the mother assumes a less assertive position nonverbal stance in support of the adolescent's more assertive role. Repeated transactional patterns resulting in accepted or preferred roles for the individual members are expected to make considerable effort to change.

A number of studies have been conducted on the development of dependency among the boys and girls. Kagan and Moss (1962) found that over-protection and encouragement of dependency were associated with dependency in both sons and daughters. In daughters the effects extended into their adult behaviour. But they reported that maternal hostility toward girls during the first three years of life was associated with the later development of independence - a finding which appeared
inconsistent with the relationship between rejection and dependency among boys noted above. But Kagan and Moss noted that their term, "hostility" did not connote anything so strong as "rejection" rather it meant a critical attitude, an unwillingness to accept everything the child did. They pointed out further that the existence of maternal hostility in this sense seemed to have a different effect on boys and girls, and that, when the mother held this attitude, its effect depended upon the age of the child. In any case, their results suggested that, while rejection might be associated with dependency, it did not mean that independence would be associated with unusually high degrees of warmth and acceptance, especially in girls.

McCord and others (1962) from their studies found dependency to be associated with parental rejection. They also found that the target of the boy's dependency was related to certain specific socialization variables. Adult dependent boys had restrictive parents, peer-dependent boys had lax supervision from their parents; and boys who were pervasively dependent (on both adults and peers) came from homes in which there was passive, ineffectual father.

Winder and Ran (1962) report that the socialization variables predicting dependency alone (i.e. not accompanied by other forms of deviancy) were high rejection by mother, high maternal sex anxiety and low father self-esteem.
2.3.3 **Influences on Dependence Behaviour:**

Rosenthal (1966) investigated the generalization of dependency behaviours in preschool children. The influence of two factors on the range of generalization was studied: (a) anxiety and (b) general level of dependency. The data was collected from 64 girls aged 3-5 years. The results showed that (a) the frequency of dependency behaviours toward mother was significantly higher than the frequency of dependency behaviours toward stranger (b) children classified as high dependent toward mother showed a significantly higher frequency of dependency behaviours toward stranger than children classified as low dependent toward mother. No relationship was found between positive attention seeking, Approval seeking and Help seeking and between Proximity seeking and the seeking of Physical contact. This result suggested two sub-groups of dependency behaviours that were named Attention seeking and Proximity seeking. Results further confirmed that under low anxiety conditions there was a gradual decrease in dependency behaviour due to adaptation to an unfamiliar situation. The high anxiety condition was expected to interfere with this adaptation process. The adaptation process was the same for both attention seeking and proximity seeking. The manner in which anxiety interfered with the adaptation process was different, however, for the two dependency sub-groups; the anxiety caused a gradual increase with time in proximity seeking, but decreased the angle of the slope of the adaptation for Attention seeking.
Karapwirth (1969) suggested that research which was designed to measure the influence of adult behaviour on child behaviour should have determined these influences separately for boys and girls. In group II (Nurturant) positive attention was positively reinforcing for boys, but had the opposite effect on girls. Another important point which was demonstrated by this study was that attention in and itself does not necessarily increase the frequency of behaviours which elicit that attention.

In group III (Replacement) the teacher responded with the positive attention required to teach independency, and this resulted in marked decreases in dependency for boys and girls.

The result of the follow up demonstrated that the marked among-group differences which occurred during the last two weeks of the experimental period were no longer present, which suggested that it was the specific experimental treatments that accounted for these differences and not other, undefined, factors peculiar to the teachers.

Mclean (1978) investigated whether teachers react to boys and girls in the elementary school in ways which foster different degrees of dependence in boys and girls. The results showed that female student teachers do not tend to treat primary grade level boys and girls differently in regard to the fostering of dependence and independence.

Antler (1965) assessed the relative influences of perceptual ability, social orientation and stimulus ambiguity
upon yielding behaviour. A sample of 60 male medical patients participated in two counter balanced experimental tasks. The results showed that first, intelligence affected the total amount of yielding behaviour in the tape recording task as a function of the constant overestimation and unanimity of confederates' judgements. Second, a weak effect of need for social approval was observed in the tape recording task. The low credibility of the physically present accomplice may account for this result. Finally, an interaction was observed between field dependence and need for social approval. This result may be due to labile perception among certain Ss who needed to overcome their own alienating social orientations.

Braginsky (1966) concluded that need for social approval plays an important mediative role between dependency motivation and overt dependent behaviour and test behaviour for non-congruent subjects and a non-significant role for congruent subjects.

Shackelford (1979) investigated whether or not religious dependence could be healthy. The results showed that dependency can be healthy and unhealthy. A parallel was revealed between unhealthy psychological dependence and certain Christian teachings which emphasize passivity, denial of self, and control of God. These teachings were found to be inconsistent with conservative theological doctrine. Psychologically, these teachings have been criticised by
this investigator as teachings the followers to be narcissistic, passive, and manipulative of God. Of primary interest in this study was the relationship between the New Testament study of healthy dependence and the psychological view of healthy dependence. Healthy dependence, as described in the psychological literature, is characterized by (a) a differentiation between self and object (b) an attitude of giving rather than incorporation. The New Testament study of dependency revealed similar characteristics regarding dependence upon God, thus indicating that religious dependency can be healthy. Some implications of this study are: (a) pastors should be careful not to promote an unhealthy religious dependence, and (b) psychotherapists should be aware that religious dependency as well as dependency in general, can be healthy.

2.3.4 Indian Tests on Dependency:

A few tests have been developed in India to measure dependency. A description of these tests is given below:

Sinha (1968) developed a test of dependency proneness (DP) through three independent samples. The mean DP score across the sample was found to be 3.71 (SD=.44); although the possible range of scores extended from .1 (Not at all dependent) to 5 (Quite Dependent) with 3 (uncertain) in the middle. This skewness in favour of DP indicated that most of the subjects (around 95%) had self judgement ranging from uncertain to
quite dependent. This finding was considered to be congruent with investigator's expectations in a dependence-fostering culture.

Ojha (1978) in his study measured choice Reaction Times of high Dependence Prone Ss (DPSs) and Low (DFSs). The investigation was completed in two parts. In the first part Sinha's D.Ps was administered to 100 male college students in order to obtain their D.P. Scores. The 30 highest and 30 lowest scores were selected on the basis of the scale - scores for (Choice Reaction Test) CRT experiment. CRT of high and low DPSs. was measured in the second part of the study. The results showed that CRT was significantly higher in HDPs than low DPSs. On the basis of the results, the following conclusions were drawn.

(i) High Dependence-prone Ss react slowly than low Dependence Prone Ss.

(ii) Excessive Dependency interferes with the CRT of Ss and

(iii) The higher Dependence-proneness scores of the Ss, the more time they need for making a choice.

The above investigations refer to the various aspects of dependence behaviour in males and females. It may be clearly stated that besides the above reported studies there are numerous others which have not been mentioned. The reason for not mentioning them here is their irrelevance for
the present study. This investigation was planned to study the Dependence behaviour found among adolescent Indian girls. Hence only that literature is reviewed here which directly or indirectly throw some light on the problem of this investigation.

The review clearly shows that dependence behaviour is very greatly influenced by the family and the parents. The drinking of alcohol has an influence on the dependence behaviour of delinquent girls. It has also been seen that dependence behaviour has its beginning in infancy. Certain factors within the mother child interaction may contribute to the development of dependence behaviour in the child. Over protection and encouragement of dependence behaviour are also associated with the development of such behaviour.

It may also be mentioned that teachers approval of dependence behaviour results in the development of this type of behaviour in students. Social approval and cultural factors also influence the dependence behaviour of the individual. Lastly dependence proneness can be measured by carefully designed test and in measured choice reaction time differences are found among high dependence prone and low dependence prone individuals.


2.4 *Studies on Indian Women*

Although very little research work seems to have been done on various aspects of adolescent girls in India forming the subject matter of the present thesis, yet there is a vast literature available on the conditions, position, status and role of Indian women in different situations. It is neither feasible nor desirable to present the entire literature available and as such only those publications which have some bearing on the subject matter of the present thesis are being reviewed here.

The studies or books emphasizing the aspects given below have been included in the review of literature given in the following pages.

1. Indian women in historical perspective.
2. Her role, status and position.
3. Her Education
4. Employment and Marriage.
5. Dowry system.
6. Divorce.
7. Marriage of widows.
8. Laws and Women.

Baig and others (ed.) (1958) in "Women of India" have discussed the status and position as enjoyed by the women in ancient, middle period and in present day in India, role
played by them in the struggle for freedom, in political life, in the family and home, in India and abroad, impact of law and religion on them and the contributions made by them in the field of education, creative fine arts, in sports, handicrafts, voluntary social service, in trades and professions, in planning and as writers and they have thrown light on tribal women also.

San Gupta (1974) in "the story of women in India has objectively surveyed the position of woman in Indian society through the many ups and downs of history. She has given a thorough review of the role of women of rare brilliance and the united contribution of women as a class to Indian life.

Jain and others (1975) in "Indian women", have endeavoured to view the changing roles of Indian women in changing situations of our society in different walks of lives from different angles from the ancient times to the present times, when women seem to be more actively participating in almost all spheres of life.

Mukherjee (1978) in her investigation on "Hindu Women - normative models" studied the image of womanhood as reflected in ancient texts and literature. According to them a submissive, dutiful and loyal wife totally dependent upon her husband was considered an ideal woman, and she further/how far that image conformed to the then reality, how and why
changes which dominate the life of Indian women at present
have been brought about in the social position of the women.
She compared the status of women from Arthasastra and the
Manusmrti.

Saxena (1978) in his work on, "Education and Social
Amelioration of women", has presented a lucid account of
some of the Rajasthan's social evils which were witnessed
in the social life of most of the states and British territories
in India during the period from 1818 to 1835 A.D. He has also
thrown light on the reforms which were introduced by reformers
to improve the then existing conditions of Indian women.

Bhatia (1979) in "European women in India - Their life
and Adventures" has provided a fascinating historical account
of the life-style of European, especially English women, who
came to India in search of wealthy husbands for "adventure
and experience" or to share white man's burden. Their gay
time and daring adventures, follies and foibles, sufferings
and vicissitudes, leisurely and romantic pastimes, prejudices
and superiority complex, self-reliance and heroic deeds and
achievements and selfless services have been brought to light.
When the British Raj came to an end in August, 1947, the English
women also departed but they left behind a notable imprint
on the Indian society, which imperceptibly but significantly
contributed towards evolution of the modern Indian woman.

Everett (1979) in her investigation on "Women and
Social Change in India" has made a comparative study of Indian women's movement with the British and American women, traced the historical development of the women's movements in India from the late 19th to the mid 20th century. She has examined the question as to what extent could the origins, ideology, success and failure of the Indian women's Movement be explained by the same factors which explained these aspects of the British and American Movements and to what extent by factors specific to Indian experience. She concluded that significant differences exist, but there remain similarities in goals and strategies.

Following are some of the studies on role, status and position of women. Healy (1956) in her book on, "Woman - According to Saint Bonaventure", has stressed on the equality of woman and Man. According to her the soul of woman - no matter what restrictions or inhibitions philosophers might offer - is the perfect equal of the soul of man. And hence, woman is man's equal in nature, grace and glory.

Cormack (1961) in her investigation on "She Who Rides a Peacock", has found that the traditional Indian woman has enjoyed "individuality" and not "individualism". She has had emotional security and fruition of self in her motherhood and wifehood - in giving of herself, she has attained her self. The modern urban, educated Indian woman has lost the joy of selfless service to a large extent - or, it may be that she is trying too hard to serve in too many new ways.
Indian woman is joining her western sisters in this exhausting and frustration quest even when she knows fully well the dangers and possible damage. The hunger for new knowledge, for new experiences, for new selfhood is too great. Many have felt the abrasive edge of frustration. Others have become insecure and have retreated. But many are balancing their multiple roles with grace and quiet strength. They give more of themselves than their older sisters, for they have developed selves with richer gifts. Thus she has made a comparison between the traditional Indian woman and her role with woman of Independent India and her roles.

ICSSR (1971-74) in a synopsis of the Report of the National Committee on "Status of Women in India", has reviewed and evaluated the changes that had taken place in the status of women as a result of the constitutional, legal and administrative measures adopted since independence. It has also examined the impact of the complex processes of social change on various sections of Indian women, particularly in the rural sector. It has suggested measures which would enable women to play their full and proper role in building up the nation.

Baig (1976) in "India's Woman Power" underlines the Indian woman's ancient matriarchal base which gave her great relevance, and which the later patriarchal Aryan system could never wholly destroy. This dual heritage, unknown in such
distinct form in any other society, gave Indian women their observable endurance and dignity in spite of a lamentable life for many. She made a comprehensive study of the Indian woman and her values and goals, which is an important contribution to the growing literature about women the world over.

Baig (1976) has described the position of women in her work as, "The girl child's entry into this world over which she is destined to be mistress, guardian and caretaker is not automatically joyous. The women of the family spread the news rather like a family illness or calamity.

In all sections of society, the girl child is taught from very early to be a working member of the family. She looks after the babies when the mother has other work to do, she washes, sweeps, mends and cooks as soon as her little hands can manage the tasks. As a result, she is needed in the home and in later years her education inevitably suffers.

(1976) Sethi in her comparative social research on "Modernization of Working Women in Developing Societies", has systematically analysed the position of women in two modernizing societies e.g. India and Turkey, which showed many historical similarities in the position of woman. It related the modernity of women to the level of structural modernization by trying to highlight how urbanization, education and employment of women brought forth a change in the attitudes and
belief of women in terms of equality, independence, and individuality.

De Souza (1977) in "Women in contemporary India", offered a fresh perspective on women and social change through empirical studies of the interaction between the traditional image of women and their new social roles in the family and the wider society in India.

Jacobson and Wadley (1977) in "Women in India - Two Perspectives", have explored unifying themes in the ancient tradition and modern reality of the lives of Indian women. Jacobson has presented a general overview of the experiences and problems of women in the northern half of the country, placing their activities within social and economic contexts. She has discussed women's status, appearance and dress, childhood, marriage and old age, traditional and new occupations, religion, amusement and the purdah. Wadley focussed on traditional Hindu ideology and its influence on women's lives to-day. Thus both of them have dealt with women's status relative to that of men and the importance of female chastity and control of sexuality.

Ray and others (1978) in "Role and Status of Women in India", have thrown light on the status and Role of Women through different stages of history and the problems and challenges which they are facing in different spheres in present day.
Shashi (1978) in her socio-anthropological study on "The Tribal Women of India", has tried to depict the role and status of woman in her society, in different tribes of India.


Agnew (1979) in her investigation on the "Elite Women in Indian Politics" has provided a perceptive analysis of the role of elite women in Indian politics. She started with an illuminating historical background to the subject and went on to assess the contribution of Mahatma Gandhi, the impact of the west, and the role of women in extremist politics and congress. She has also made a sharp appraisal of women’s organisations and the suffrage movement.

Sharma (1979) in her study on, "Women Students in India", has investigated into the intelligence, values and temperaments of college female students of different socio-economic status. She has also investigated into their hobbies, interests and extra-curricular activities. Her study has both theoretical as well as practical value because it can be helpful in understanding as well as in controlling and predicting personality development.

Shirwadkar (1979) in her commendable study of the
"Image of Woman in the Indo-Anglian novel", depicted the personality of the typical Indian woman as overwhelmingly swamped by the male-dominated attitudes in an exclusively male-oriented culture. Indian woman thus was left with no mind or personality of her own. She even gloried in the sufferings that was inflicted upon her by the wanton male. The glorifications of the Sita image, particularly by women, the pativrta ideal and the craving to be a mother of sons—all these were reflections of the male attitudes to which she had succumbed through ages. The woman in life—and in literature—had no existence save that of a shadowy, suffering, pathetic creature. The changes brought about by Western Culture and education, the struggle of the country for freedom, and the changes in economic conditions which disturbed the rigid structure of the joint family, proved powerful levers to bring the woman out of the shadow of the Sita-image. The struggle that started in her life, at the turn of the century, which is still going on, has spread to many fields where woman has started moving—education, work, politics, society and above all, the home. Literature, which until recently was male-dominated, has started reflecting the sparks that have emanated from this struggle of the woman to be herself. Woman, defined as the centre of culture, but actually imprisoned in the walls of the family and shackled by tradition now looks upon herself from a different angle. Even man has begun to
to think what he has made of women. This has resulted in the emergence of a new image in literature.

Jeffery (1979) in her investigation, "Frogs in a Well - Indian Women in Purdah", has given a detailed analysis of the position of Muslim women specially Pirzada women, living in Purdah. She has shed a new light on their socio-economic condition, religious life, customs, education, marriage, daily life at home and their opinion on purdah, after taking extensive interviews with the Pirzada women themselves.

Educational aspect of women has been taken up by the following investigators.

Bagal (1976) in his book on "Women's Education in Eastern India - The First Phase", has discussed the various efforts made for the education of women in Bengal from 1849 to 1856 by different Government as well as private organisations.

Rama Mehta (1970) in "The Western Educated Hindu Woman", has given a broad description of the cultural framework in which the traditional life of the Hindu woman is set. She has presented the educated Hindu women against the background of traditional caste, joint family, parental authority, rituals, customs and family patterns and has examined the influence of western education on her, in what sphere it was effective and whether it has resulted in merely a superficial imitation
of the west or has gone deeper and changed the traditional value system and led to an assimilation of western ways and thought.

Mathur (1973) in his authoritative work on "Women's Education in India (1813-1966)", has given a detailed account of the history of women's education in India from the early decades of the nineteenth century to year 1966.

Jesudason and others (1981) in their project on "Non-Formal Education for Rural Women", have thrown light on the integrated approach of Government departments and U.N. agencies to deal with the problems of rural women. It was an experimental action-cum-research project, it was a "package" of non formal education for rural women, consisting of functional literature, family planning and child care, maternal and child health, and nutrition, to promote the development of the young child.

One of the important aspect i.e. employment and marriage has been discussed by the following investigators:

Sen Gupta (1960) in her investigation on, "Women Workers of India", has made a pioneering effort in dealing with woman-labour in India. Her work dealt comprehensively with many social and economic questions and filled up a big void in the literature on labour problems. She has mentioned that the middle class women of India, who are coming out more and more, have been classed as no less capable than their counterparts
in more developed countries. They are carrying on many jobs which can be termed as 'masculine' without any discredit to themselves. Thus she has exploded the myth of the inferiority of Indian women—fold either in comparison to foreign women or our own men and stressed that women of today must combine household work and outside interests if they are to keep up with an advancing work.

Gadgil (1965) in his lecture on "Women in the Working Force in India" has brought together all the available information regarding the extent of participation of women in economic activity in India, the motivations underlying such participation and the impact of development on them. He has mentioned that no economic progress can be fully achieved until and unless women actively participate in them. Thus he has laid more stress on women participation for the economic uplift and progress of the country.

Kapur (1970) in her investigation on "Marriage and the Working Women in India", has studied the marital adjustment of educated working women in India. She found that happiness and success of a marriage is the result of three factors (i) the wise choice of a mate; (ii) the possession of a certain amount of what might be called technical information, that is needed in any occupation or profession — and certainly marriage is no exception; and (iii) the attitudes one has
toward marriage. For lessening the burden of over-worked working women and making their marriage a success, she has suggested that there should be a provision of part-time jobs for women with small children. Secondly, some professional help should be provided for both husbands and wives who are having difficulty in making a comfortable adjustment to the married state.

Rani (1976) in her investigation on "Role Conflict in Working Women", found that vast majority of the respondents believed that they had succeeded in managing the two roles i.e. the traditional mother-wife role and the other role in gainful employment, to their satisfaction. A detailed study of those working women who were plagued by conflict, showed that conflict was not a function of either the profession, income or education of the respondents. It was largely psychological High perception of the two roles led to the experience of role conflict. Ill health, inflexible attitudes of parents-in-law, unfriendly behaviour of friends and neighbours and lack of positive support from the husband were some of the reasons which created conditions of conflict.

Srivastava (1978) in her study of the "Employment of Educated Married Women in India", has examined why married women belonging to the socio-economically privileged class, enter in gainful employment and choose to act as secondary bread-winners of the family. She has concluded that
employment status seemed to be the major factor accounting for the lower fertility of employed married women as compared with unemployed married women. Secondly, employment of married women also seemed to influence the pattern of work-sharing within the home. Husbands seemed to help their wives in taking care of domestic chores. Thirdly, it has led to a greater sharing between husband and wife of their leisure activities and on the whole widens the women's "field of social interaction". She also found that employed women had more liberal attitudes and are less restrictive in their child upbringing style.

Jain and others (1980) in their book "Women's Quest for Power", have thrown light on the awareness of women. This book discusses five Indian efforts which are discussed in five different chapters, in which women in large numbers have organised, participated or led themselves in pursuit of better food, clothing and shelter.

One of the present burning problems of Dowry System in India has been discussed by Hooja (1969). In her investigation, she has thrown light on the colossal problem of dowry faced by people, which had its origin in affection, but, in course of time has grown into a commercial practice causing untold misery and undiscernible hardships to many parents and couples. She has suggested in her work that voluntary social organisations and legislation should join
hands for solving this problem which is corrupting our society and at the same time she stresses the need for every young man and woman to understand the real value of marriage which is a union of two hearts and not a bargain of coins.

Issue of Divorce has been studied by Rama Mehta (1975). In her pioneering study, "The Divorced Hindu Woman" she has made an effort to assess the impact of changing values on the family. Divorce is a totally new concept in the traditional Hindu family system. She found that difficulties in marriage have always existed, springing from almost the same reasons as today. The difference is that whereas in the past, marital difficulties whatever their magnitude, were contained within the family fold, the new attitude of women towards domestic harmony is part of the overall change in the awareness of their new emerging rights in contemporary society. It was found that even though the British did not have a direct influence on traditional values, the cross-cultural impact nonetheless affected them. The study further confirmed that the socio-economic forces have led to the dislocation of the traditional family and its values. Where education and employment go together, a new horizon and a new will to assert their rights opened up for women. The home environment and its discipline still seeks to promote traditional sanctity of marriage. But the study showed that the
inculcation of traditional attitudes were only partially successful in containing the women's desire for justice and equal rights. The joint family and the caste community have a stronger impact in transmitting traditional values but even they lose their force when individual families get established. The study of fifty women, divorced or separated, showed that belief in marriage as an indissoluble union was no longer a deterrent to preserve an incompatable marriage.

Remarriage of widows has been investigated by Vidyasagar (1976). In his writings on "Marriage of Hindu Widows", he has stressed on the remarriage of unfortunate Hindu widows and in order to support his writings he has quoted at many places the sanction of Shastras for such marriages.

"Woman under different social and religious laws (Buddhism, Judaism, Christianity and Islam) has been studied by Kidwai (1976) and he has laid bare many hitherto unknown phenomena regarding women's religious and social laws mainly in Buddhism, Judaism, Christianity and Islam. He has thrown light on the customary system of the womanhood, which still persist and resemble to what were prevalent in certain regions of the world, a few hundred years ago.

The above mentioned publications throw light on the status and position of Indian women from ancient to modern times. The Indian women are by and large given low status and it is expected that she will be submissive, dutiful and loyal
wife totally dependent upon her husband. She is expected to do selfless service for the betterment of the entire family, she is required to remain under parental authority before her marriage. As well as she is required to comply with family traditions and any independence on her part is considered undesirable.

Some of the publications have highlighted the impact of European women who encouraged and enabled the Indian women to start struggle for their betterment, education, employment, equality, independence, individuality, divorce and widow re-marriage etc.

2.5 Conclusions from the Review of Literature

After the review of the literature the investigator found that though in all the above literature various aspects of Conformity behaviour and Dependence behaviour have been highlighted by many researchers and writers, in India as well as abroad, yet no empirical study is available regarding Conformity and Dependence behaviour among Indian adolescent girls. Therefore, the investigator has taken up a new dimension for investigation that is the factors influencing Conformity and Dependence behaviour among adolescent girls.