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PARENTAL CLAIMS IN CHILDREN'S ASSETS: LEGAL AND SOCIAL PERSPECTIVES

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Abstract

The concept of reciprocity in the context of Indian families is discussed in the paper because in the Indian families not only the legal rights but the mutual obligations and the moral implications can be the driving force between the relations of the specific families. My guru, Shrimati Rajeshwari Ji Modi (Raj Didi)¹ also inspired the topic with an insightful conversation that can make the person think more about intergenerational duties. In India, children have well stipulated legal rights to claim possession of parental property, however; there is an uncertainty of whether parents should be able to claim a portion of child property and the answer is mostly based on the practices and legal interpretation. In this research, an analysis is conducted on the current legal provisions especially the Maintenance and Welfare of Parents and Senior Citizens Act, 2007, as well as the case laws and the social practices. The paper also examines the effect of alteration of family structures, economic interdependency, and gender roles and modernization on these expectations. It brings out the dilemma of the binding morality based on reciprocity and ensuring the individual autonomy in the ownership of property. This paper criticizes the existing system of legal framework by highlighting the gaps in the existing legal provisions, on the basis of a fair resolution where parental rights are acknowledged whilst the rights of children are not fettered. Finally, it aims at serving to reinforce a fairer structure that enhances the intergenerational support and adjusts to the changes in the social reality.

Keywords: Parental claims, Reciprocal, Property rights, Indian family law, Intergenerational support

¹Narayan Reiki Satsang Parivar माता-पिता सेवा का महत्व बताती प्रार्थनाएँ *YouTube: <https://youtu.be/TxxcppLluJQ>*

Introduction: Reciprocity and Property Rights in Indian Family Law

In India, reciprocity which includes the moral and frequently legal obligation of mutual care and support is the cornerstone of family ties. Reciprocity, which has its roots in cultural norms and is influenced by the joint family system, shows up as material and emotional responsibilities between parents and children. The interaction of custom, contemporary law, and judicial interpretation is reflected in property rights, which are a crucial aspect of familial reciprocity. The paper examines the idea of reciprocity and how it relates to property rights in Indian family law, examining how it affects legal frameworks and intergenerational responsibilities. The foundational principle of Indian civilization is reciprocity, which emphasizes the sharing of support among family members. This idea has historically been most evident in the relationship between parents and children, when parents support their offspring with the tacit assumption that they will care for them in their later years. The reciprocity extends beyond emotional relationships to incorporate material commitments, frequently in the form of inheritance and property rights.

This idea is ingrained in Hindu law, where it is customary for sons to care for their elderly parents as part of their dharma.² Children are legally required to support their parents, even under contemporary legal frameworks like as the secular Maintenance and Welfare of Parents and Senior Citizens Act, 2007.³ Reciprocal duties between parents and children are reflected in family property rights. In India, the transfer of parental property to children is the main focus of regulations such as the Hindu Succession Act, 1956.⁴ Nevertheless, despite its moral and traditional significance, the idea of parental claims on children's possessions is still not well understood. The converse is not typically formalized, even when children are acknowledged as natural heirs to their parents' property. In joint families, for example, customs frequently permitted elders to maintain authority over property for their upkeep.⁵ Formalizing parental claims on children's assets is becoming increasingly necessary, nevertheless, as nuclear family arrangements are increasing and joint family systems are declining. The idea of reciprocity in property disputes has been discussed by Indian courts on occasion, influencing the nature of parental claims. For instance, the Supreme Court highlighted the moral duty of children to provide for their parents in *Kirtikant D. Vadodaria v. State of Gujarat*.⁶

² P.V. Kane, *History of Dharma shastra* 83–85 (Bhandarkar Oriental Research Inst., 2d ed. 1974).

³ Maintenance and Welfare of Parents and Senior Citizens Act, No. 56 of 2007, India Code.

⁴ Hindu Succession Act, No. 30 of 1956, India Code.

⁵ A.M. Shah, *The Family in India: Critical Essays* 134–136 (Orient BlackSwan, 2d ed. 2014).

⁶ *Kirtikant D. Vadodaria v. State of Gujarat*, (1996) 4 SCC 479 (India).

In the same way, parents who are unable to support themselves may demand maintenance from their children under Section 125 of the Code of Criminal Procedure.⁷ Notwithstanding these clauses, parental rights to a portion of their children's assets are frequently decided on an individual basis, mostly depending on cultural norms and court discretion. Lack of codification creates uncertainty and frequently jeopardizes elderly parents' financial stability.

The reciprocity principle in Indian households has been profoundly impacted by modernization and urbanization. Traditional responsibilities have been undermined by nuclear families and shifting social dynamics, leading to conflicts in intergenerational relationships. These difficulties are frequently brought to light by property conflicts, since kids may put their own independence ahead of their parents' responsibilities. The problem is further complicated by gender dynamics. Even though daughters now have equal inheritance rights under the Hindu Succession (Amendment) Act, 2005,⁸ they frequently encounter social opposition when attempting to enforce their property rights or obligations because sons are traditionally viewed as the primary guardians.

Legal Framework: Statutes and Judicial Interpretations

Intergenerational reciprocity is emphasized in the Indian legal framework managing familial duties, particularly when it comes to welfare and maintenance issues. To preserve their welfare, parents especially elderly parents have certain legal rights. With an emphasis on the Maintenance and Welfare of Parents and Senior Citizens Act, 2007 and associated court decisions, this article explores the pertinent laws and court rulings that support the legal foundation for parental claims in family law.

The Maintenance and Welfare of Parents and Senior Citizens Act, 2007

In response to growing concerns over senior parent violence in India, the Maintenance and Welfare of Parents and Senior Citizens Act, 2007 was passed. The Act formalizes children's and heirs' duties to their parents by establishing a statutory framework for guaranteeing maintenance and welfare.

Under Section 4 of the Act, parents or senior citizens unable to maintain themselves from their

⁷ Code of Criminal Procedure, 1973, § 125, No. 2, Acts of Parliament, 1974 (India).

⁸ Hindu Succession (Amendment) Act, No. 39 of 2005, India Code.

earnings or property can claim maintenance from their children or legal heirs.⁹ Maintenance includes food, clothing, residence, medical attendance, and treatment. The Act also provides for the establishment of Tribunals to expedite maintenance claims.¹⁰

Section 23 further protects elderly parents by invalidating transfers of property made with the condition of maintenance if the recipient fails to fulfil their obligations.¹¹ This provision ensures that parents are not dispossessed of their rights in cases of exploitation or neglect.

Judicial Interpretations of Parental Claims

When it comes to interpreting the Act and other legal issues pertaining to parental claims, Indian courts have been crucial. Important rulings have established the extent of statutory protections and broadened our understanding of familial responsibilities. The Supreme Court ruled in *Dr. Vijaya Manohar Arbat v. Kashirao Rajaram Sawai* that girls must support their parents in accordance with Section 125 of the Code of Criminal Procedure (CrPC), just like sons do. This decision promotes gender parity in family duties.¹²

The case of *Kirtikant D. Vadodaria v. State of Gujarat* further emphasized children's moral and legal obligation to provide for their parents, highlighting the fact that this duty goes beyond social or economic factors.¹³ The Court acknowledged the need to strike a balance between social norms of reciprocity and caring and individual sovereignty.

The Punjab and Haryana High Court upheld the secular nature of the Maintenance and Welfare of Parents and Senior Citizens Act, 2007 in *Sube Singh v. State of Haryana* by ruling that it applies regardless of the parties' religious beliefs.¹⁴

Evolving Paradigms in Parental Claims

Although maintenance is covered by the Maintenance and Welfare of Parents and Senior Citizens Act of 2007, nothing is known about the larger issue of parental claims on children's assets. In order to settle such issues, judicial interpretations frequently rely on moral and

⁹ Maintenance and Welfare of Parents and Senior Citizens Act, No. 56 of 2007, § 4, India Code.

¹⁰ *Id.* § 7.

¹¹ *Id.* § 23.

¹² *Dr. Vijaya Manohar Arbat v. Kashirao Rajaram Sawai*, (1987) 2 SCC 278 (India).

¹³ *Kirtikant D. Vadodaria v. State of Gujarat*, (1996) 4 SCC 479 (India).

¹⁴ *Sube Singh v. State of Haryana*, (2010) SCC Online P&H 7282.

customary norms. For example, the Andhra Pradesh High Court acknowledged the moral duty of a son to support his bereaved mother financially in *Pyla Mutyalamma v. Pyla Suri Demudu*, despite the fact that no law provision specifically required so.¹⁵

Customary Practices and Cultural Perspectives

Indian family dynamics, particularly children's responsibilities to their parents, have long been influenced by customs and cultural norms. In the past, when there were no written laws, these customs were crucial in determining family duties.

Indian society has long placed a strong emphasis on children's moral obligation to take care of their parents because of its patriarchal and joint family structure. This duty is emphasized in Hindu philosophy by the ideas of *pitru rin*, (a debt owed to one's father), and *matru rin*, (a debt owed to one's mother).¹⁶ As a kind of compensation for their upbringing and blessings, children were required to support their parents' material, emotional, and spiritual needs.

In a joint family system, property ownership was traditionally communal, with the family leader holding the majority of the assets. This arrangement made sure that resources remained available to elderly parents.¹⁷ Traditionally, sons—especially the oldest—were viewed as the primary caregivers for their parents and the guardians of the family's fortune.

Since males in Hindu families gained property by virtue of their birth, the idea of ancestral property guaranteed that parents could count on their support.¹⁸ Parents are given financial security by Sharia law, which stipulates certain inheritance portions for them.¹⁹ Local norms, which placed a higher priority on the welfare of the community than on individual property, frequently governed parents' rights to their children's riches in tribal societies.²⁰ Due to their exclusion from inheritance and the expectation that they will move into married homes, daughters' involvement in providing for their parents have historically been limited. However, the Hindu Succession (Amendment) Act, 2005, broke long-standing conventions by granting daughters equal rights to inherit family property.²¹

¹⁵ *Pyla Mutyalamma v. Pyla Suri Demudu*, (2001) SCC Online AP 1094.

¹⁶ P.V. Kane, *History of Dharmashastra* 125–127 (Bhandarkar Oriental Research Inst., 2d ed. 1974).

¹⁷ A.M. Shah, *The Family in India: Critical Essays* 102–105 (Orient BlackSwan, 2d ed. 2014).

¹⁸ Hindu Succession Act, No. 30 of 1956, § 6, India Code.

¹⁹ Mulla, *Principles of Mahomedan Law* 52–55 (19th ed. 2009).

²⁰ Walter Fernandes, *Customary Laws in Tribal Society* 88–90 (Indian Social Inst., 1993).

²¹ Hindu Succession (Amendment) Act, No. 39 of 2005, India Code.

Even though they take different forms, cultural norms nonetheless affect parental rights to children's assets. For example, the Indian dowry custom was traditionally defended as a means for parents to ensure their daughters' financial security after marriage. On the other hand, sons were supposed to take care of their elderly parents and inherit property.²²

The conflict between changing family patterns and conventional expectations is frequently reflected in contemporary judicial conflicts. For instance, failing to uphold parental responsibilities, such as transferring property to children in exchange for care, has resulted in legal actions under laws such as the Maintenance and Welfare of Parents and Senior Citizens Act, 2007.²³

Since of the persistent impact of cultural norms, traditional activities must be reinterpreted in light of contemporary issues. In order to close this gap, judicial interpretations have been extremely important. For example, the Supreme Court promoted gender parity in family duties in *Dr. Vijaya Manohar Arbat v. Kashirao Rajaram Sawai* by highlighting daughters' equal duty to help parents.²⁴ Attempts to reconcile traditional values with legal frameworks must take into consideration changing social dynamics, such as the increasing acceptance of older parents' rights to financial stability and independence.

Challenges in Balancing Rights and Obligations

In India, striking a balance between rights and responsibilities within the family is a constant struggle, especially when it comes to the reciprocal responsibilities that children have to their parents. The legal and social environment is complicated by the conflict between personal autonomy and moral or familial obligations, as well as by gendered implications and the consequences of modernization.

1. Conflicts Between Autonomy and Moral Obligations

The principle of reciprocity, which is fundamental to Indian family life, highlights the duty of children to take care of their elderly parents in exchange for their sacrifices. However, when children place a higher value on freedom, personal objectives, and jobs, this ideal frequently clashes with the increased emphasis on personal liberty. This tension is made worse by

²² Bina Agarwal, *A Field of One's Own: Gender and Land Rights in South Asia* 113–118 (Cambridge Univ. Press, 1994).

²³ Maintenance and Welfare of Parents and Senior Citizens Act, No. 56 of 2007, § 23, India Code.

²⁴ *Dr. Vijaya Manohar Arbat v. Kashirao Rajaram Sawai*, (1987) 2 SCC 278 (India).

urbanization and migration, which divide parents and children emotionally and physically and call into question the long-held idea of filial piety. Co-residing with elderly parents has been less common as nuclear households have grown, which makes the responsibility seem difficult to some. By requiring parental maintenance, laws such as the Maintenance and Welfare of Parents and Senior Citizens Act, 2007 seek to resolve this dispute.²⁵ However, the moral conundrum still exists since legal requirements frequently conflict with individual goals, emphasizing the conflict between preserving traditional family values and embracing contemporary individualistic principles.

2. Gendered Implications of Parental Claims

In India, gendered expectations lead to an imbalance in the rights and obligations of caregivers. In a gendered division of labor, men are typically viewed as the primary caregivers for aging parents, while daughters concentrate on married families. Social standards continue to be hard to change even in the face of legal measures such as the Hindu Succession (Amendment) Act, 2005, which grants daughters equal inheritance rights.²⁶ Due to marriage responsibilities, daughters frequently participate less in caring, while cultural norms continue to place a weight on sons regarding parental wellbeing. Social stigmas may also be experienced by women who emphasize caring, especially if this role clashes with their goals for their personal or professional lives. Women are especially affected by this unequal division of labor, as they frequently receive less credit for their sacrifices. Legal frameworks must challenge gendered stereotypes, promote equity in elder care and inheritance rights, and guarantee that caring and financial duties are handled fairly in order to resolve this inequality.

3. The Effects of Modernization

Family dynamics have changed as a result of modernization; nuclear families, in which elderly parents frequently live alone or in institutional care, have replaced joint families, in which aging parents lived with children. Parental responsibilities have been reinterpreted as a result of this shift, with children increasingly carrying out their responsibilities via providing financial assistance rather than direct care. Since children frequently live far from their parents and prioritize their professions and personal development over conventional caregiving responsibilities, global migration has widened this gap. Family loyalty is further tested by the emergence of individualism and secularism, which puts old expectations of giving emotional

²⁵ Maintenance and Welfare of Parents and Senior Citizens Act, No. 56 of 2007, § 4, India Code.

²⁶ Hindu Succession (Amendment) Act, No. 39 of 2005, India Code.

and physical care at odds with contemporary norms.²⁷ Although providing financial support is still a major approach to fulfil responsibilities, it is debatable if it sufficiently attends to the emotional and social needs of aging parents. This change emphasizes the necessity of striking a balance between financial assistance and more individualized, family-centered care in order to address the comprehensive requirements of aging parents in a society that is changing quickly.

Recommendations for Legal Reforms and Policy Development

In India, the question of parental claims to children's property is ingrained in the family unit and reflects customs of support between generations and reciprocity. To answer these claims, however, more egalitarian, transparent, and long-lasting methods must be developed in light of shifting economic and social situations, the evolution of family dynamics, and the emergence of nuclear families.

1. Codifying Parental Claims in Property Laws

A consistent and clear law addressing parental claims on children's assets beyond maintenance is absent from India's legal system. Parental maintenance is covered by the Maintenance and Welfare of Parents and Senior Citizens Act of 2007²⁸, although claims on children's property are not. It is advised that Indian family law be amended to acknowledge parents' claims to a share of their children's assets in order to close this gap, especially in cases where parents have made substantial contributions to their upbringing or have transferred property for the children's future care. To ensure equity and lessen legal ambiguity, a codified procedure could provide precise rules about the conditions and scope of such claims. For example, a statute might give parents who are financially dependent a set portion of a child's property. In a quickly changing socioeconomic environment, this would protect the welfare of elderly parents while establishing certainty in familial responsibilities and striking a balance between rights and duties.

2. Strengthening Maintenance Laws

Children are required to assist their aging parents under the Maintenance and Welfare of Parents and Senior Citizens Act of 2007, yet enforcement issues still exist. Parents are frequently discouraged from pursuing recourse through tribunals or courts due to social stigma,

²⁷ V.S. Varma, *Indian Family Law* 98–101 (2d ed. 2012).

²⁸ Maintenance and Welfare of Parents and Senior Citizens Act, No. 56 of 2007, § 4, India Code.

drawn-out legal processes, and ignorance. It is crucial to increase public knowledge of senior citizens' rights and streamline enforcement by establishing fast-track courts. The Act should also provide physical and emotional care, such as access to healthcare, psychiatric support, and emotional well-being, in addition to financial upkeep. Social workers may make sure elderly parents receive the care they need by conducting routine checkups, especially if children live far away. By addressing the practical and legal needs of senior citizens and guaranteeing their welfare and dignity in a changing social structure, these actions would increase the efficacy of the Act.

3. Gender-Sensitive Reforms

Despite legal reforms, societal norms perpetuate gendered expectations in caregiving for elderly parents, with sons traditionally seen as primary caregivers and daughters often sidelined despite equal inheritance rights. These cultural disparities call for integrating gender-neutral language in laws governing parental claims, particularly concerning maintenance and inheritance. Recognizing daughters' caregiving responsibilities is vital, potentially through amendments to the Hindu Succession Act, 1956,²⁹ ensuring they share both inheritance and caregiving duties equally with sons. Judicial precedents, such as *Dr. Vijaya Manohar Arbat v. Kashirao Rajaram Sawai*, affirm daughters' obligations to maintain parents, emphasizing their role in fostering equity.³⁰ Codifying such principles into statutory law would address these gender biases and promote a balanced distribution of familial responsibilities, aligning legal mandates with the evolving social context.

4. Integration of Social Welfare Schemes

Government engagement through social welfare programs can strengthen intergenerational support networks by increasing parental obligations. Policies that give aging parents financial assistance, healthcare support, and social security payments especially to those who are poor or have no family support can lessen the burden on children. Pensions, specific social security programs, and public healthcare access are all necessary to address the demands of the elderly. A comprehensive approach that blends robust government support with familial responsibilities is necessary to prevent neglect or exploitation, especially in urban areas where traditional support systems are less successful.³¹ Making these initiatives accessible and well-

²⁹ Hindu Succession (Amendment) Act, No. 39 of 2005, India Code.

³⁰ *Dr. Vijaya Manohar Arbat v. Kashirao Rajaram Sawai*, (1987) 2 SCC 278 (India).

³¹ Bina Agarwal, *A Field of One's Own: Gender and Land Rights in South Asia* 113–118 (Cambridge Univ. Press, 1994).

executed should be a top priority in order to assist the most underprivileged. This dual framework of state and family duty can be used to create a more equal and sustainable system of care for the elderly.

5. Awareness and Education Campaigns

The public must be educated about children's legal rights and obligations to their parents through extensive education campaigns if these reforms are to be successful. By highlighting the fact that providing care is a shared household duty rather than a gendered one, these efforts should seek to change cultural perceptions of this role. Public service announcements, the media, and neighbourhood initiatives should all emphasize the value of preserving family ties and helping aging family members.³² In order to ensure that future generations are better prepared to manage these responsibilities, educational activities in schools and colleges should help increase awareness about the legal obligations towards older parents. Law enforcement and court staff should also receive training on how to handle family conflicts, particularly those involving maintenance claims and intergenerational duties.

Survey & Analysis

To create a survey on the topic of *Property Rights and Reciprocity: Enabling Parental Claims in Children's Assets in India*, we had designed a survey to collect data on individuals' perspectives regarding parental claims to children's assets, the role of reciprocity in property inheritance, and the effectiveness of current laws. The data from this survey would give insights into public perceptions of parental claims to children's assets, the role of gender in familial obligations, and the effectiveness of current legal provisions. These insights can inform policymakers regarding the public's preference for legal reforms and the possible need for clearer statutory mechanisms. The data also highlights generational shifts, with younger people perhaps more focused on individual autonomy, while older generations may lean more toward traditional reciprocal familial obligations.

Survey: Property Rights and Reciprocity in Children's Assets

This survey looks at how people feel about parents having a right to share in their children's property and the wider idea of family give-and-take. It asks whether parents should be supported by law, whether children have a moral duty to help them financially, and whether

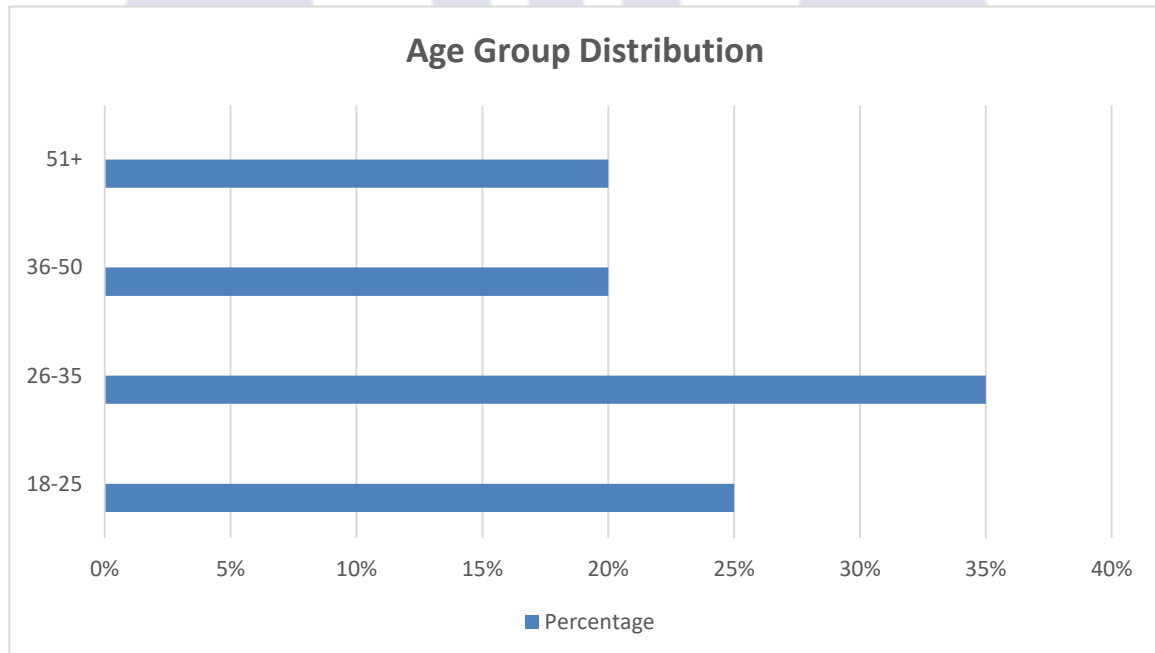
³² A.M. Shah, *The Family in India: Critical Essays* 102–105 (Orient BlackSwan, 2d ed. 2014)

sons and daughters should share that duty equally. The answers give a snapshot of present-day thinking on how families balance respect for parents with the independence of grown-up children.

1. Age Group Distribution

A bar chart illustrating of age distribution of people who took part in the survey. The data shows that people aged **26–35 years** form the largest group, making up about **35%** of the total population. This suggests that the majority of the community or sample falls within their late twenties and early thirties, reflecting a strong presence of young working professionals or individuals in the early stages of their careers.

The second largest group is those aged **18–25 years**, accounting for roughly **25%**. This indicates a significant representation of college students and early-career individuals, highlighting an active and youthful segment just beginning to establish themselves. The remaining two groups **36–50 years** and **51+ years** are nearly equal, each contributing around **20%**. These age brackets show a balanced presence of middle-aged and older adults, suggesting that while the population is youthful overall, there is still a steady participation from more experienced age groups.

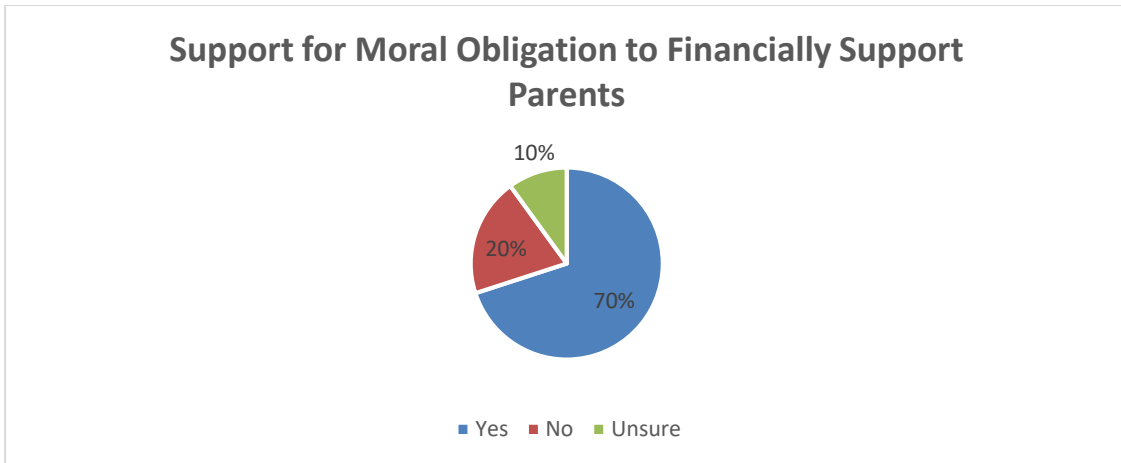


2. Support for Moral Obligation to Financially Support Parents

A pie chart showing respondents' views on whether children have a moral obligation to support aging parents financially. The chart shows that a clear majority of people believe adult children have a moral duty to financially support their parents. **Around 70%** of respondents answered

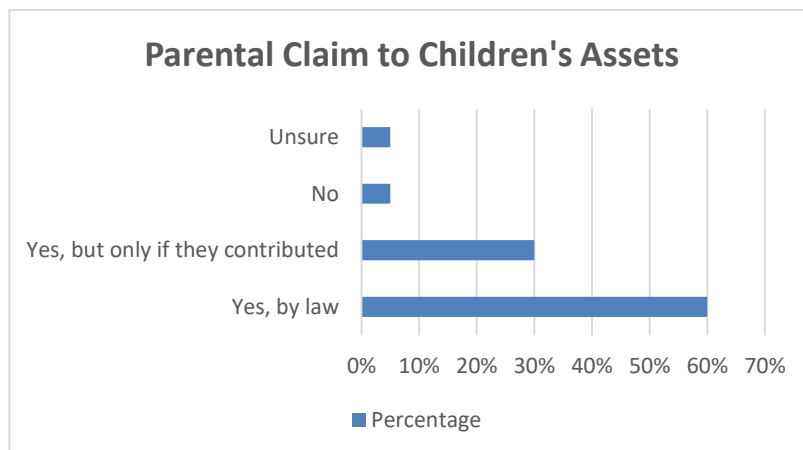
“Yes”, indicating strong agreement with this obligation.

In contrast, only about **20%** said “No,” reflecting a smaller group that does not see financial support as a moral requirement. A further **10%** of respondents were “Unsure,” suggesting that while most people have a firm opinion, a small segment remains undecided about whether such support should be considered a moral responsibility.



3. Parental Claim to Children's Assets

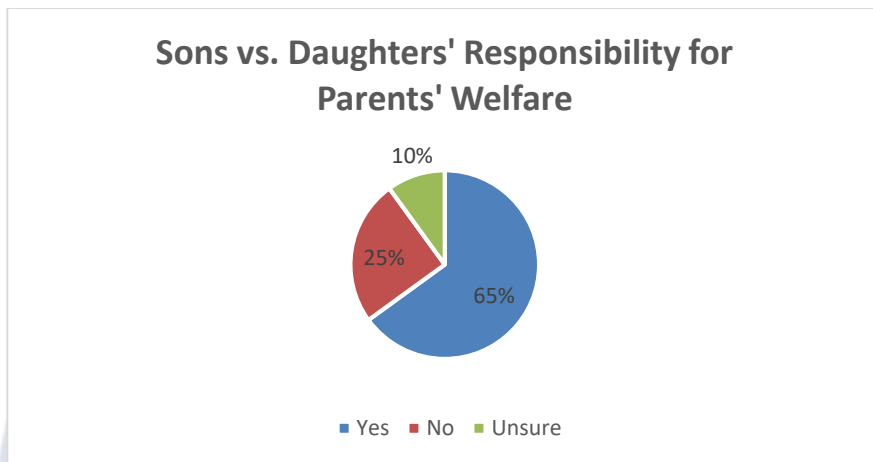
A bar chart illustrating how people feel about whether parents should be entitled to a portion of their children's assets. The responses reveal that most people believe parents do have a right to their children's assets, but opinions differ on how that right should be defined. **About 60%** feel that parents should have a claim **by law**, giving them a clear and automatic entitlement. Another **30%** agree that parents can claim a share **only if they contributed financially** to those assets, showing support for a more conditional right based on actual investment or help. Meanwhile, only around **5%** say “No,” rejecting any parental claim, and a similar **5%** remain **unsure**, indicating that a very small portion of respondents are undecided or opposed to the idea altogether.



4. Sons vs. Daughters' Responsibility for Parents' Welfare

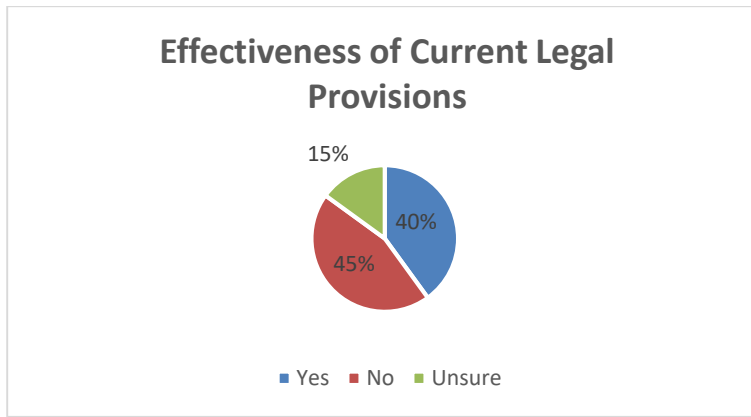
A pie chart showing respondents' views on whether societal expectations still dictate that sons should take more responsibility for parents' welfare. The chart shows that a clear majority of respondents **65%** believe that **both sons and daughters share equal responsibility** for the welfare of their parents. This indicates strong support for a gender-equal approach to caring for aging parents.

On the other hand, **25%** of people feel that the responsibility does **not** rest equally on sons and daughters, reflecting a more traditional view where sons might be expected to take on a larger role. A smaller group, about **10%**, remain **unsure**, suggesting that while most respondents have a definite opinion, a few are still undecided on whether this duty should be equally shared.



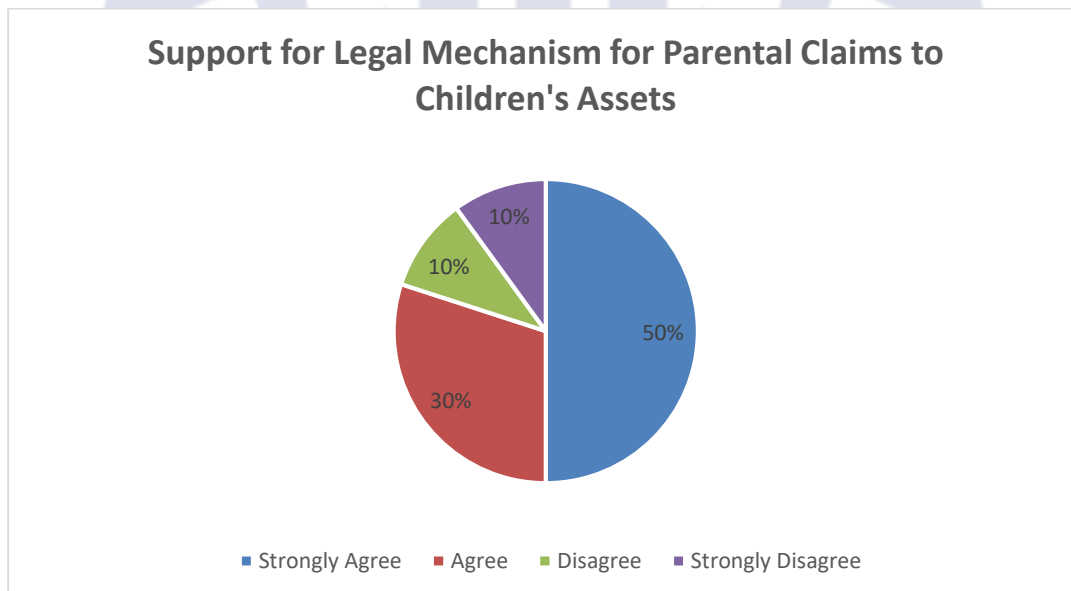
5. Effectiveness of Current Legal Provisions

A pie chart showing respondents' opinions on the adequacy of the current legal framework Maintenance and Welfare of Parents and Senior Citizens Act, 2007 in addressing the needs of elderly parents. The chart indicates mixed opinions about how effective the current legal provisions are. **Around 40%** of respondents believe the laws in place are **effective**, showing confidence that the existing framework can address the issues it is meant to cover. However, a slightly larger group **45%** feel that these provisions are **not effective**, signaling significant concern that the legal system may not be meeting expectations or providing adequate protection. The remaining **15%** of people are **unsure**, suggesting that a portion of the population either lacks enough information or finds it difficult to judge the impact of the present legal measures.



6. Support for Legal Mechanism for Parental Claims to Children's Assets

A pie chart illustrating the support for creating a legal framework for parental claims to children’s assets. The chart shows clear support for a legal mechanism allowing parents to claim a share of their children’s assets. **Half of the respondents (50%) strongly agree** with creating such a law, demonstrating a firm belief that parents should have a guaranteed right. Another **30% agree**, indicating they also favor the idea, though with slightly less intensity. A smaller portion, **10%**, express **disagreement**, and an equal **10% strongly disagree**, showing that only a minority opposes the proposal altogether. Overall, the results reflect strong public backing for a formal legal framework on parental claims.



The responses show strong backing for parents to have some claim especially when they have helped build those assets or when the law provides for it. Most also believe that caring for parents is the responsibility of both sons and daughters alike. At the same time, people are split on whether the current legal rules really work, pointing to a need for clearer, fairer provisions that value both family support and the rights of adult children.

I believe there should indeed be a clear law giving parents a rightful share in their child's property. Parents spend their lives providing care, education, and support, often sacrificing their own comfort for their children's future. Recognising this through a legal right would not only honour their contribution but also ensure they are protected in their later years, especially when personal goodwill or informal promises may fail. Such a law would affirm that caring for parents is not just a moral duty but a concrete responsibility.

