CHAPTER 1

INTRODUCTION
RESEARCH PROBLEM

Across the centuries, women in India have silently maintained the permanence and stability of society’s cultural institutions and the continuities and consistencies of its ethos. In this context, woman have been treated as the virtue-holders of society, living a life of roles and doing their duty as daughters, wives and mothers. But the fullness of their persons has never been allowed to break through these bounded roles. Many woman have kept it alive by dignifying their roles rather then transcending them. They have sacrificed their personal social aspirations and for fulfilment, surrendered their beings to religion. They have lived by role - appropriate feelings and by the wisdom of the cultural role. All this needs to be stated at a time when the contours of the world we live in have changed dramatically the space for growing up and living now has new cordinates. The land at which women have arrived and live in today did not exist in the past. It is a land where new landmarks have to be created and in order that women can cross the threshold of world gone by and enter another world to create new meanings, it is first necessary to banish the bogies of their inner, hidden world.
For centuries, woman remained rooted in the social affiliative systems, confined in a network of social relationships as daughter, wives and mothers. It did not make any difference that a large number of them were part of the labour force, that they engaged in varied activities both in the home and outside it. They remained daughters, wives and mother and society continued to regard them as such. They could not define a new role for themselves as workers independent, of the affiliative system. Today, this aspect of women lives has acquired a new dimension. Educated and armed with knowledge and skills, women enter formal work settings delinking themselves from their social structures and network of relationships. Like their male counterparts, they enter the world of occupation, career, professing, competition, and achievements in their own right and create a space where the need to experience themselves and be accepted as autonomous beings is very dominant. They feel compelled to discover and identify their personal resources as also to discover, a vision of life beyond the micro social one which also contains the dimension of a synthesising human existence, horizon which could become their world. And they visualise for themselves a role beyond the fears and anxieties created by this, vision affect both the woman and the network of relationships and social structures. It creates guilt at the abandoning of roles, anxieties about being inadequate and about performing the given roles imperfectly and apprehensions about the accusing fingers that will follow. The first response is to hold on to the existing roles and actively disown process, of being and becoming. And, yet, the new cultural milien not
only compels woman but marks it inevitable for them to face the emerging reality of rising aspirations.

One of the fastest growing trends in the world, over the past two decades has been the increase in the number of women fully employed outside the home. Women will account for one-half of the work force and two thirds of the labour force growth. Two of every three newly created jobs will be filled by women (Curtis1990). There is a strong need to study women in stress at work.

The working women have multiple roles to play as a wife, a mother and an employee. Being subject to the dual demands, of home and work place, they are liable to face a crisis of adjustment, which may cause stresses and strains. Thus in performing her job a working women occupies these multiple role. The difficulties the working women faces, in dealing with multiple role obligation provide material for some interesting observations. Occupancy of many diverse social positions creates a major problem as a person tries to allocate these multiple roles in such a way as to make social life possible. Lack of affective co-ordination among these roles would result in strain as role conflict, role overload and anxiety.

Values are normative standard by which human being are influenced in their choice among the alternative courses, of action which they perceive. Values are a precipitate of behaviour, they are established predisposition of behaviour. They are what is attractive to a person, the essence of what he seeks in an object, a person or even himself. As such, they operate the
criteria, for making judgements between alternative courses of action and they
directly influence the quality of the persons behaviours and decisions. The
person adopts, those values which help him to achieve the ends, he desires
and which are at the same time, sanctioned by the ground with which he is
identified. His values are thus influenced by and are reflection of his
personality.

Long and Porter (1984) pointed out, the psychological consequences of
role accumulation depend not only on the number of roles, occupied but on
the nature of the particular roles because roles differ in social value and in the
patterning of privileges and obligations associated with them. The status
dimension is connected with legitimate power and social esteem. In addition to
the small number of rights given every individual by virtue of his being granted
the status of person. Status can be seen as a special case of self role under
some condition. The jobs are differ in social value of status. There are three
types of status i.e. high, medium and low. The responsibilities and duties of
high status job are different from middle or low status job. Therefore, there
may be a variety of effect of these status (high, medium and low) on role strain
of working women. Thus, the researcher has selected the following research
problem -

“ROLE STRAIN AMONG WORKING WOMEN AND ITS RELATIONSHIP WITH
MENTAL HEALTH, STATUS AND PERSONAL VALUES”

The women who come from homes where the father is a self-made man
and has risen above his ascribed socio-economic status, links with their
traditions with out embarrassment. The father’s success probably stems from
his academic achievements and/or work skills. The family is loosely linked, with all the traditional kinships and on occasions such as marriage and death.

The women of these families emphasises education aimed at a job or a career. The importance of work for economic autonomy and security is central to their cognitive map of future life. The home and skill of home building and maintaining family links are equally emphasised and cherished as inherent values of being a woman. These women prepare themselves for roles as teachers, researchers, bank employees and similar to her middle range service professions. The belief is that such professions provide a setting where women can manage, both home and work with ease. If married early, these women continue their education and soon take up jobs. While those who are already in jobs, do not give up their jobs after marriage.

Such women often set themselves the Herculean task of being socially traditional daughters-in-law but end up being ambivalent about this role and thus adding to the stress in their lives. While the in-laws like the income and the consequent increased buying power that the daughters-in-law provide, they also resent their autonomy and freedom. They make familiar life difficult for such women and also capitalise, on the daughter-in-laws guilt at being away from children and home. Caught between social and familiar relationship and the expectations centred around their, roles on the one hand and the reinforcement and encouragement of their role in economic partnership on the other. The marriages of such women involve a swing from the husband's participation in domestic chores to periods of strife, tension, and suspicion concerning the wife's relationship with her male colleagues.
These women maintain simple and functional homes where a visit feels comfortable. There is no pretence at social glamour or acquisitive competition. The neighbourhood is a living a reality, where there is both camaraderie and squabbles. The home is filled with friends, children neighbours and relatives. They appreciate what they have and treat their trusted friends, relations and neighbours as a source of security. They are never alone socially. Their sense of belonging is strong. At one level, success leaves them alone psychologically. In middle age task as orientedness and a commitment to persist in it tends to be viewed as strength. Occasionally, some of them are seen as inflexible, uncompromising and overbearing about how and when things should be done. The children of such women feel, that their mother’s love is masked by the need to control their children’s lives.

DESCRIPTION OF VARIABLES

There are four variable in the present study which are as follows –

i- Role strain

ii- Mental health

iii- Personal values

iv- Status

A detailed description of the variables are given below –

1- ROLE - STRAIN

Generally, it is noticed that working women have multiple roles to play as a wife, a mother and an employee. Being subject to the dual demands of home and work place, they are liable to face a crises of adjustment (Kapoor,1970), which may cause stresses and strains. Thus in performing, her
job a working women occupies these multiple roles. The difficulties the working women faces in dealing with multiple role obligation provide material for some interesting observation. Occupancy of many diverse social positions creates a major problems as a person tries to allocates these multiple roles in such a way as to make social life possible. Lack of affective co-ordination among these roles would result in role strain as role conflict role over load and anxiety. Three indices of role strain are described below-

i- **Role Over-Load** is defined as having so many demands related to one's roles. When an individual accumulates more roles, the supply of time and energy is increased the result is that expenditure of this supply at a faster rate then recovery. The workers felt that their work is too much and by performing this too much work they are doing injustice with their body and mind so the consequence is that they feel role strain by this over-load. Involvement in multiple roles of paid worker, wife and mother, a working women have to perform the responsibilities of job and family both. No doubt, overload may be a major factor causing strain among working women.

ii- **Role Conflict** - Individual finds himself concurrently in two or more positions requiring contradictory for, role commitment two types of role conflict may be identified - inter-role conflict and intra-role conflict. The first is due to simultaneous occupancy of two or more positions have incomparable role expectations. This type of role conflict is like the well known motor - conflict paradigm in which one light signals go and another
simultaneously signals step. The second type of role conflict is called intra-role conflict, because it involves contradictory expectations held by two or more groups of relevant other regarding the same role. The study is related to the role conflict of working women while performing multiple roles i.e. as paid worker, as a mother and as a wife. For example, one day a working women’s son is ill and the same day there is an important meeting in, her office, now she is at dilemma whether to go office or not.

iii- Anxiety is one of the important indices of role strain, which can affect the strain of working women. Though it is difficult to define anxiety, yet it is conceived as an unpleasant state of mind of a person. Anxiety is produced primarily by an accumulation, of excitation resulting from external stimulation so excessive that the age is not able to bring it under control. Anxiety may also be produced by perception of an impending traumatic situation. The anxiety in this case, acts as a signal to the individual that he is in danger.

2- MENTAL HEALTH -

Efforts have been made to define and describe the criteria or characteristics of a normal personality (Coville, Costello and Rouke 1960, Maslow and Mittelmann 1951); positive mental health (Jahoda, 1958) normality dealing with theoretical and clinical concepts of mental health (Sabshin, 1974) and healthy personality from the humanistic viewpoint (Jourard and Landsman, 1980). Grinker and Timberlake (1962) have suggested the posibilities of a variety of ‘mental health” without questioning the accuracy of
the various definitions of mental health. The concept of ideal social functioning in the social equivalent of “Positive Mental Health” (Carstairs and Kapoor 1976). In the larger context mental health is the other name of qualities of life (Wig, 1976). In keeping with the WHO definition, there seem to be an agreement among mental health professionals, that mental health is not the mere absence of mental illness, but something different. However there seems to be no consensus on the definition of positive mental health. In view of existing situation the scientists and researchers need to be make efforts to operationally define mental health.

Scant Indian literature on the definition or criteria of mental health has been published. Even the epidemiological studies concerning psychiatric morbidity in India only provide operational definition for identifying index the cases but no efforts to define what mental health. The mental health or psychiatric setup indicate the felt need of the community to receive professional help for problems which may range from mild to services. Published literature available on counselling and guidance during the period under review appears to be promising in some aspects. On the positive side, there have been a few initial efforts at research in counselling and guidance in the educational area. Further there have been a few reports of studies which have extended counselling facilities to surgical patients during the preoperative phases. Thus, one observes that in India also, mental health as a part of public health is making inroads into the area of health psychology, through the use of counselling and guidance procedures.
Mental health awareness in the community: Considering the need of the community, the mental health professionals (Shah, 1982) believe that the existing number of trained professionals and the available mental health facilities in the country are far from adequate. Hence, the mental health planners are advocating innovative means for expanding and extending an appropriate delivery system for mental health care. Thus, it becomes imperative to examine the views, beliefs, attitudes, sensitivity or awareness of the community about mental health problems. Some of the researchers dealing with the community’s views, attitudes and awareness regarding mental health problems and the facilities available need to be considered.

Counselling and guidance: In mental health area as a part of public health, counselling and guidance have a major role in the prevention of mental health problems and promotion as well as maintenance of mental health. Studies on awareness of mental health problems among the family and community on the one hand and their seeking efforts at the mental health or psychiatric setup indicate the felt need of the community to receive professional help. To disfavour from teachers and parents affecting their own self evaluations, difficulties in learning at school as well as certain behaviour problems. In view of these findings, the need for counselling and guidance for teachers, parents have been emphasized so that it facilitate the release of creative potential of the child for its fulfilment and for the restoration of his mental health. In view of the world health organization recommendation of
greater utilisation of para-professionals and non-professionals in the delivery of health services to the community.

Kapoor and Cariappa (1978) carried out a study to train 9 school teachers in student counselling. The training procedure consisted of 12 group session of 90 minutes duration each. The training procedure as well as the evaluation of teacher trainees has been described. Based on their initial observation, the authors have advocated the utilisation of such training techniques in other schools. In other paper Kapoor and Cariappa (1977) have indicated the need for selecting teacher with potentiality for becoming student counsellors and method of screening has been described in a subsequent paper.

Singh (1977) has elaborated on the need for providing educational and vocational guidance services. He has also recommended that the educational and vocational guidance programme of student should form a part of the teacher training courses.

Yoga as facilitator of restorer of health: Yoga is considered to play an important role in the preservation and enhancement, as well as prevention and cure of many illnesses.

After examining, nearly 120 articles on Yogic practices in the world medical literature published in professional journals related to medical and psychological aspects of Yoga. Nespor (1982) tried to indicate the place of yoga in contemporary society. As 45% of these studies have been published after 1975, he has emphasised that this is an indication of a steady increase
in the professional interest of medical people and psychologists in Yoga. He has pointed out that there were fewer studies using asana and pranayam while those using meditation technique were far more. Briefly touching upon the work done on yoga in different countries with different types of patients including cancer patients he has concluded that “Yoga can be practised for various aims. Its qualified clinical and preventive use is enticing. It is inexpensive. It has already enriched western medicine and can continue to play a greater role in future.

**Family and mental health problem:** Family is a subsystem of society which is perceived to be most relevant to mental health and problems of its members. Functions of the family are geared towards facilitating the promotion and preservation of health in general and mental health in particular. The three substructures of the family, namely, marital partner, parent-child and siblings as well as many others in the case of joint family need to be examined to determine whether there are signs of family de-functions in any or several points in these substructures. The different aspects of family life are etiologically (a) unhealthy interpersonal and social needs (b) pathological and disturbing communication patterns (c) unhealthy child rearing attitudes; (d) lack of healthy adult model for the growing children; (e) inadequacy in role functioning and (f) lack of social support and cohesiveness in the family. Understanding these aspects of the family of a particular patient contributes to the secondary and tertiary preventive aspects as it throws high on the contributing factors within the family which perpetuate
the mental health problems of its member. This understanding facilitates the planing of intervention programmes with provision to involve more than one family member if need be. An equally important aspect is exploring the awareness, attitudes and beliefs of the family members towards mental illness, the motivation of the family for mental health care of its member. Cooperation of the family, willingness as well as capabilities of the family in active participation in the treatment plan and rehabilitation of its member.

3. VALUE

Person make the principal according to his own experience or directed his behaviour. These simple principal can be called values. The values become nature with experience in form of the conductor of life. The most extreme position is probably held by B.F. Skinner. The title of his book "Beyond freedom and dignity (1971)" contains two words denoting values: determinism and behaviour.

Determinism in its extreme form will encompass all kinds of behaviour, whether we talk of the predictability of young child's behaviour, or about the person who feels that he was driven to an action or about ourselves in our daily interactions. Behaviourism with its focus on directly observable phenomena, will include all forms of human thoughts and aspirations, as these too are meant to be contingent on reinforcement principles. Determinism implies in our context that for a person to say 'I choose Joan' is meaningless, it follows from behaviourism that mentalistic concepts like freedom or values
are not worth studying since nobody can directly observed them. Skinner will concede at most that behaviour which will be repeated because of its positive consequences will be labelled by man as having value.

Values are more clearly defined by Jones and Gerard (1967) “Any singular state or object for which the individual strives or approaches, extols, embraces, voluntarily consumes, incurs expense to acquire is a positive value. Value animate the person they move him around his environment because they define its attractive and repelling sections. For Jones and Gerard “ a value express a relationship between a person’s emotional feelings and particular cognitive categories”. “War is bad”. This becomes a negative value, ‘food is good’ is a positive value. Since any cognition can have an emotion attached to it, the number of cognition he can hold. This definition is extremely wide since it include objects as well as states of mind and will not distinguish in its definition between the value of diamonds or religion. But because of its vagueness it can allow for the possibility that there subjective evaluations can be acquired in different ways and have differing degree of centrality for a person. A different emphasis is made by Allport (1963). He writes “A value is a belief upon which a man acts by preference.”

The most important attempt in recent years to come to grips with the question of values is that of Rokeach (1973). His main definition is : A value is enduring belief that a specific mode of conduct or end state of existence is personally or socially preferable to an opposite or converse mode of conduct or end state of existence : If you, substitute for the phrases mode of conduct,
the word 'honest' or 'kind' and for end state of existence the concepts security or 'salvation. The definition becomes reasonable clear, like Allport and perhaps on values that people have rather than on those, that are said to in here in objects. If you believe that to be honest is more important than to be self-controlled or that salvation is more important than pleasure, than honesty and salvation will have greater values for you. Note that Rokeach give values, something of an enduring quality. His definition allows for the emotional component of a value that one feels good or bad about it. It also encompasses a motivational, the striving toward their attainment. The effective and cognitive component are implied in his definition by the word, preferable.

Rokeach identifies two important functions which values serve. One such function is as standards which will guide our conduct, they help us, for instance “to evaluate and judge to heap praise and fire blame on ourselves and others.” A second function which he calls motivations, is concerned with the component which expresses our striving towards its attainment, be strive to be honest etc. In this sense, striving for their fulfilment represents to him a human need. If values occupied a central role in our lives, then this need to achieve standards of excellence self esteem. If I value honesty highly, then my attempts and achievements to be honest must affect my self evaluation. To the extent that others share my values and are aware of my honest behaviour, my self esteem will be enhanced by their reactions. One can also understand the perceived discomfort of a lowering of self esteem when one has violated one's achieved standards and is seen by others to have done so it will remain
to be seen whether the orientation of Allport and Rokeach, which imply that man can act and not only react. Any thing that satisfies a human want becomes their value. Since wants are both material and non material goods. Value are both material and non material in nature. We want food, clothing, shelter. We value them because these satisfy our wants, these goods are material in nature. Many others want and therefore attach value to beauty, truth and goodness. These are non material values.

As a matter of fact there is an endless variety of values as numerous as the total colours of orchestral of the term. But for relevance to the psychological and educational studies and for in comprehensiveness, the definition of value given in "Study of values" (Allport - Vernon) seems to be the most appropriate and should be considered as the permanent frame of reference.

Allport and Vernon narrate six type of values which are given below.

i- The Theoretical Values: The dominant interest of the theoretical man is the discovery of truth. In the pursuit of his goal he characteristically takes cognitive attitude, one that looks for identities and differences, one that clearests itself of judgements regarding the beauty of objects and seeks only to reason. Since the interests of the theoretical man are impirical, critical and rational, he is necessarily an intellectualist, frequently a scientist or philosopher, his chief aim in life is to order and systematise his knowledge.

ii- Economic Value: The economic man characteristically interested in what is useful. Based originally upon the satisfaction of bodily needs, the
interest is utilities develop to embrace the practical affairs of the business world. The production, marketing and accumulation of tangible wealth. This is thoroughly practical and conforms well to the prevailing stereotype of the average Marwari business man.

The economic attitude frequently comes into conflict with other values. The economic man what’s education to be practical and regards unapplied knowledge as waste. Great feasts of engineering and application result from the demands economic men, make up on science. The value of utility like wise conflicts with the aesthetic values, excepting when art serves commercial ends. In personal life the economic man, is likely to confuse luxury with beauty. In some cases the economic man may be said to make his religion the worship of Memmon. In other instance however he may have regard for the traditional God, but inclines to consider him as the giver of good gifts, of the wealth, prosperity and other tangible blessings.

iii- Aesthetic Value: The aesthetic man sees his highest value in form and harmony. Each single experience, is judged from the standpoint of grace symmetry of fitness. He regards life as a procession of events, each single impression is enjoyed for its own sake. He need not be a creative artist he is an aesthetic if he finds but find his chief interest in the artistic episodes of life. Aesthetic people often like the beautiful insigma of pomp and power but oppose political activity when it makes for the repression of individuality. In the field or religion they are likely to confuse beauty with pure religious experience.
iv- Social Value: The highest value for this type is love of people. In the study of value it is the altruistic of philanthropic aspect of love. The social man prizes other persons as ends, and is therefore himself kind, sympathetic and unselfish. He is likely to find the theoretical, economic and aesthetic attitudes cold and inhuman. In contrast to the political type, the social man regards love as itself the only suitable form of human relationship.

v- Political Value - The political man is interested primarily in power. His activities are not necessarily have high power value. Since competition and struggle play a large part in all life, many philosopher have seen as the most universal and most fundamental of motives. There are however, certain personalities in whom the desire, for a direct expression of this motive is upper most, who wish above all else, for personal power influence and renown.

vi- Religious Value: The highest value of the religious man may be called unity. He is mystical and seeks to comprehend the cosmos as a whole to relate himself to its embracing totality. Some men of this type are immanent mystics, that is they find in the affirmation of life and in active participation their religious experience. He with his zest and enthusiasm sees some thing devine in every event. The transcendental mystic on the other hand seek to write himself with a higher reality by withdrawing from life. He is the ascetic and like the holy men of India find the experience of unity through self denial and meditation. In many individual "the negation and affirmation of life alternate to yield the greatest satisfaction."
Values and Educational Perspective - Human personality has many dimensions, and hence, the multiplicity of values. The biological and social values would show a tendency to fall apart, because each values or system of values, strives for its own satisfaction at the cost of and the exclusion of other values. This sets the task for education which as a process, seeks to round off all the angularities and realising on “Interjection of values” in the personality of education.

The value tendency is an enduring disposition to experiences and acts. The dispositions are not mysterious qualities but precipitations of cognised laws and the mental grasp of identity in temporal changes. Any study of value tendencies, therefore will be based on the principal of differentiating the basic types in mental attitudes. For example if an individual considers a book as a saleable object he gives it an economic significance, again when he looks upon it as intellectual achievement he classifies it aesthetically etc.

General Pattern of Value Development - Every culture modified in a slow process through changes occurring in society. On their own part they convey a set of values to their children from their early childhood. During childhood period the child due to his limited capacities and inadequacy experiences in society, is not mature enough to discriminate between the merits and demerits of the values conveyed to them. During adolescence when an individual’s self and mental capacities are fully developed and when he acquires a pattern of internal control, he moves towards new values. Now, he is able to construct a moral philosophy, a system of values
and moral conduct. The values held during childhood can not be termed as personal values because of their active reception. Following are the factors that play a dominant part in this process are -

i- The urge for independence during adolescence. The adolescent no longer accepts readymade values he has revived from his parents moreover, the adolescents discovers that his parents do not always tell it, like it is. The idealistic attitude of the youth cause the adolescents to view with alarm and disgust action/values for which there is evidence that experienced rather then principal has dictated their behaviour.

ii- The adolescent's achievement of autonomy involves a certain friction centred around attitudes and values, but this transitional period of different seems characteristics to Indian adolescents boys but not of the Indian girls. Boys shows more difference over imposition of parental rules and restrictions. Boys often develop their own rules, control and guidelines.

iii- The adolescents increased intellectual development accounts also for his concern with values and beliefs, it permits him to deal with such abstraction as truth, beauty, immorality, justice and equality. He comes to understand that rules are man made and subject to change. His intellectual capacity permits him to examine the basis for beliefs and attitudes.

iv- The adolescents wider and more diverse experience, both social and intellectual also prompt him to examine his own set of values.

Another important aspect related to the above is the pattern of values development with increase of the age (I) Bhat's study on value development
at the age 11+ as counted in scores, was 56.50 at the age of 13+, the score rises to 65.25 and of the age 15+ it further rises a little to 65.70. These figures indicated that rapid value development occurs upon the middle of the adolescence period but this process slows down in later adolescence. Some other facts revealed by this study were:

a. That is no significant difference in the value development of urban and rural boys and girls.

b. As regards the relationship of value development on the basis of sex there is hardly any significant difference.

c. There is positive but little significant relationship between value development and personality traits.

d. But there is significant relationship between value development and intelligence of the child.

Values are not static but they are dynamic. They go on changing with the changes in socio-cultural, economic and political structure of society after independence our society is going towards radical transformation. During the recent years changes has occured in values and ego-ideals in Indian adolescent. They are no longer tied to old values and ego ideals. The change has largely been felt in the peripheral values than the central values of college students in both the sex. The process of modern social change has equally influenced the values and ego-ideals of the upper and lower strata of student due to various social changes, attainment of independence, influence of western culture, rapid industrialisation and
urbanisation, emergence of various organisations, desire for higher standard of living, increased transportation and wide spread media of mass-communications. Marriage is being treated as a social contract instead of sacred sacrament. The old religious ceremonies seen to be fading, joint family system in waning away, inter caste marriage is becoming popular, acceptance of social equality is becoming something fundamental, change is also being felt in the traditional way of life and aesthetic principals and religious value. But inspite of the emergence of all these changes, the fundamental values of our culture still thrive in rural as well as urban areas.

4. STATUS :

Behavioural scientists have devoted a great deal of attention to the question of how social strata can best be measured. Most authorities agree that several different dimensions combine to determine the average individuals rank in his society, such as his income, education, the prestige of his occupation and perhaps even the power he commands. The high status person tends to be high on all of these dimensions, while someone of low social standing is apt to have relatively little income and education, work at job with very little prestige, and have little, if any, social power.

Although many people think of social stratification in multidimensional terms an individual’s occupational level frequently serves as a very adequate index of his social rank. This is because, on the average occupational role is a fair indicator of a person’s standing on several status dimensions, particularly education, general family background, income to some extent and
above all, prestige for the society at large. Therefore, if we wanted as approximate measure of person’s general social position, we might use the occupational categories used by the U.S. Bureau of the Census:

- Professional Persons
- Proprietors, Managers, and officials
- Clerks and kindred workers,
- Skilled workers and foremen
- Semiskilled workers
- Unskilled Workers

The rank ordering of these occupational categories is based on expert judgements of the power, privilege, and prestige bound up in each.

This pattern was displayed more-over by subjects of every social rank, from the lowest to the highest. Generally speaking, then whatever their economic position, they had the greatest regard for those from the most prestigious occupations. The workers certainly didn’t see themselves as being at war with the middle class.

Furthermore, the sons and daughters of high status people often benefit from their parents prestige. When their background is known, teenagers from families at the higher socio-economic levels often have a better reputation with their peers and teachers than working class adolescents. An individual’s economic role affects many of his social attitudes as well as his economic and political beliefs.
Social inequalities have existed in every known cultural group down through history. Society has distributed property, power and prestige unequally among its members. Social classes develop on the basis of roles in the system of production for example the workers, the managers and the owners of factories and businesses would each constitute a class. In the Marxian view, the different social classes inevitably have conflicting interests. The functionalist, however, contend that social stratification serves a useful function for the society as a whole. It provides incentive for getting intended people to fill important positions in the society.

Although many analysts have viewed the social classes as distinctly different groups of people who have similar occupations, incomes, and education levels, the social strata aren’t completely isolated from each other. It may be better to think of social levels or strata than of discrete social class. People probably think of themselves as being at a certain level in the social order rather than as belonging to a distinct group with common attitudes and beliefs. On the average a person’s occupation is an adequate index of his general social position. And there is wide agreement about the social standing of most occupations.

A person’s positions in the social order affects the behaviour and feelings as well. Persons with high social standing are regarded more favourably than those of low social standing. Economic and political attitudes are influenced to some degree by a person’s occupational position, social attitudes and values. In fact happiness, mental health, and general satisfaction
with one's life are enhanced by having a high status job that calls for some independent thought and initiative and by the consequent economic security and sense of power of such an occupation.

Sociologists have generally taken two different approaches in their analysis of social stratification, emphasizing either the conflict between the various elements of society or the positive benefits yielded by a group's status system.

A social organisation's primary function is to satisfy the basic human needs for food, clothing and shelter. To accomplish this end the society must produce the necessary goods and services, and thus its productive system is of fundamental importance.

This economic enterprise was the nucleus around which the entire society was organised. Social classes presumably developed on the basis of their roles within the productive system. Capitalists owned the means of production, the factories and tools, and employed the workers to operate these instruments for them. In Marxist theory, then a social class is an aggregate of persons who have the same part in the system of production.

The different social classes inevitably have conflicting interest. Capitalists supposedly want to maximise their profits at the worker's expense. They therefore use their economic power to maintain control over their employees. The workers, on the other side of the economic fence, aren't necessarily aware of their common interests and don't always identify themselves as members of the working class, but they are often engaged in a struggle
with the property owners for a greater share of the productive output. Historical change presumably comes about because of this class conflict. The exploited groups are frustrated at the inequality in the social system, may come to reject the status quo and then battle with their oppressors in order to better their lot.

Marxist thought is of considerable interest to the social psychologist because it emphasises the economic determination of attitude and values. Even though an individual's class position doesn't automatically arouse class consciousness, Marx believed that a person's economic condition predisposes him to develop particular social, political and economic attitudes. His role in the productive system theoretically tends to shape much of his outlook on life. His economic role could specially cause him to feel alienated. According to this key notion in Marxist sociology, "Class society must produce alienated individuals who are distorted, partial people," torn with resentment and estranged from their community, because they aren't truly free and independent, its presumably only when a person work's for himself or thinks he's working for himself, as supposedly would happen when there's public ownership of the means of production that he feels fully human and unalienated.

Karl Marx obviously regarded classes as distinct social groups, specially when considering people who were conscious of their common economic interest. The social classes are often viewed as separate groups. The members of each class share many values and have social contact
mostly with others in their own group. The town's upper middle class might consist of affluent businessmen and professionals who subscribe to the traditional teachings of the protestant church, external the virtues of free enterprise, vote a straight republican ticket, and see each other repeatedly at the golf club and fraternal lodge and at dinner and cocktail parties.

It's easy to understand why social contacts are often - though not always - segregated according to class, specially in small towns. Like most of us, the people in these communities, generally assume that those whose occupation, income and education are similar to theirs will tend to have similar attitudes and values. Thus, wanting the company of those who share their outlook on life and knowing the background of many of their town, they typically associate with others who are just like themselves. Since the most important background characteristics, such as occupation, income and education also determine a person's social class. The people in these communities often get together mainly with other individuals belonging to their own social class.

The positive regard and favourable evaluations given those with high status can also bring them power. Since most of us thinking well of the high status people around us, we want their approval. Being reluctant to offend them, we're inclined to go along with their ideas and suggestions. We're also apt to think their ideas are pretty goods. So we give them the ability to influence us.
Many women begin to explore the nature of this resolution as they arrive at the threshold of the space beyond the horizon. They began by encountering their role as a daughter, wife, daughter-in-law, mother and a professional. Some women take one step at a time. Others take two and converge to a personal stance in life where they succeed in redefining the emotive maps with new meanings in all aspects of their living processes. All women who arrive at the threshold of the space beyond the horizon have accepted some freedom to give new meanings to people and situations and made some meaningful choice. Each encounter creates some space for new responses as well residues of reactivity. Both keep pace together redefining and redesigning, one’s role does not mean that other roles get automatically changed. Each role has to be encountered a new in all its give some details and all its wilder aspects.

**IMPORTANCE OF THE PRESENT RESEARCH**

For centuries, women, who constitute half of humanity have been suppressed, oppressed and treated as subordinate not equal to men in so many fields. They have not been given their dues in our society. There is also no denying the fact that women are still out side the domain of power. The injustice done to them over the ages, urgently needs to be redressed.

In order to prove themselves equal to men, they have to shake off, age old slavery, are fighting unhealthy, superstitions, have broaden their out look and have also developed their calibre. They are now not only doing their household jobs, but have come out of home to perform different types of roles
such as leader, doctor, engineer, pilot etc. There is hardly any sphere of life in which women are not involved and shown their worth to the curious gaze of the orthodox. They have been accorded equality with men in fulfilling the task of shaping the nature. They have assumed more responsibilities for themselves, their family and their country.

One of the fastest growing trends in the world over the past two decades has been the increase in the number of women fully employed outside the home. By the year 2000, women will account for one-half of the work force and two thirds of the labour force growth. Two of every three newly created jobs will be filled by women (Curtis 1990). Therefore there is a strong need to study women in stress at work.

The present research is very important research to find out the effect of status and personal values on role stress among working women. Researcher want to know the high status working women’s views are differ from average and low status working women and their attitude as paid worker, as a mother and as wife are also differ?

Thus by present study we can know what is the difference in the views of women of different status and different personal values towards their different role as a paid worker as a mother and as a wife. We can also know the effect of different type of personal values (theoretical value, political value, religious value, social value, power value, aesthetic value, economic value, democratic value, hedonistic value and health value) and different types of status (high status, average status and low status) on the role stress.
(30)

Through the present study we can also know the effect of different type of mental health (realistic, joyful living, autonomy, emotional stability and social maturity) on role stress of working women belonging to different types of status (high, average and low).

Thus the present research is important as an attempt to develop a rich and rigorous explanation of role strain among working women and its relationship with their personal values and status.

AIMS AND OBJECTIVES

In view of the above mentioned statements following are the aims and objectives of the present study-

1- To study the effect of mental health and status on role stress of working women as paid worker, as mother and/or as wife.

There are five types of mental health i.e. realistic, joyful living, autonomy, emotional stability and social maturity. The role stress of working women as paid worker, as mother, and/or as wife will be studied in view of each type of mental health and status.

2- To study the effect of personal values and status on role stress of working women as paid worker, as mother, and/or as wife.

There are ten personal values i.e. theoretical, political, religious, social, aesthetic, economic, democratic, hedonistic, power and health. The role stress of working women as paid worker, as mother and/or as wife will be studied with respect of each personal value and status.
HYPOTHESIS

Following null hypothesis have been formulated in the light of above mentioned aims and objectives -

1. There is no significant effect of mental health and status on role stress of working women as paid worker.
   1.1 There is no significant effect of mental health as realistic and status on role stress of working women as paid worker.
   1.2 There is no significant effect of mental health as joyful living and status on role stress of working women as paid worker.
   1.3 There is no significant effect of mental health as autonomy and status on role stress of working women as paid worker.
   1.4 There is no significant effect of mental health as emotional stability and status on role stress of working women as paid worker.
   1.5 There is no significant effect of mental health as social maturity and status on role stress of working women as paid worker.

2. There is no significant effect of mental health and status on role stress of working women as mother.
   2.1 There is no significant effect of mental health as realistic and status on role stress of working women as mother.
   2.2 There is no significant effect of mental health as joyful living and status on role stress of working women as mother.
   2.3 There is no significant effect of mental health as autonomy and status on role stress of working women as mother.
2.4 There is no significant effect of mental health as emotional stability and status on role stress of working women as mother.

2.5 There is no significant effect of mental health as social maturity on role stress of working women as mother.

3. There is no significant effect of mental health and status on role stress of working women as wife.

3.1 There is no significant effect of mental health as realistic and status on role stress of working women as wife.

3.2 There is no significant effect of mental health as joyful living and status on role stress of working women as wife.

3.3 There is no significant effect of mental health as autonomy and status on role stress of working women as wife.

3.4 There is no significant effect of mental health as emotional stability and status on role stress of working women as wife.

3.5 There is no significant effect of mental health as social maturity and status on role stress as wife.

4.1 There is no significant effect of theoretical value and status on role stress of working women as paid worker.

4.2 There is no significant effect of theoretical value and status on role stress of working women as mother.

4.3 There is no significant effect of theoretical value and status on role stress of working women as wife.
5.1 There is no significant effect of political value and status on role stress of working women as paid worker.

5.2 There is no significant effect of political value and status on role stress of working women as mother.

5.3 There is no significant effect of political value and status on role stress of working women as wife.

6.1 There is no significant effect of religious value and status on role stress of working women as paid worker.

6.2 There is no significant effect of religious value and status on role stress of working women as mother.

6.3 There is no significant effect of religious value and status on role stress of working women as wife.

7.1 There is no significant effect of social value and status on role stress of working women as paid worker.

7.2 There is no significant effect of social value and status on role stress of working women as mother.

7.3 There is no significant effect of social value and status on role stress of working women as wife.

8.1 There is no significant effect of aesthetic value and status on role stress of working women as paid worker.

8.2 There is no significant effect of aesthetic value and status on role stress of working women as mother.
8.3 There is no significant effect of aesthetic value and status on role stress of working women as wife.

9.1 There is no significant effect of economic value and status on role stress of working women as paid worker.

9.2 There is no significant effect of economic value and status on role stress of working women as mother.

9.3 There is no significant effect of economic value and status on role stress of working women as wife.

10.1 There is no significant effect of democratic value and status on role stress of working women as paid worker.

10.2 There is no significant effect of democratic value and status on role stress of working women as mother.

10.3 There is no significant effect of democratic value and status on role stress of working women as wife.

11.1 There is no significant effect of hedonistic value and status on role stress of working women as paid worker.

11.2 There is no significant effect of hedonistic value and status on role stress of working women as mother.

11.3 There is no significant effect of hedonistic value and status on role stress of working women as wife.

12.1 There is no significant effect of power value and status on role stress of working women as paid worker.
12.2 There is no significant effect of power value and status on role stress of working women as mother.

12.3 There is no significant effect of power value and status on role stress of working women as wife.

13.1 There is no significant effect of health value and status on role stress of working women as paid worker.

13.2 There is no significant effect of health value and status on role stress of working women as mother.

13.3 There is no significant effect of health value and status on role stress of working women as Wife.

**DELIMITATIONS**

The present study is a general study of the role stress of working women with reference to their mental health, personal values and status (high, average and low)

i- The working women mainly have three types of roles i.e. as paid worker, as mother and as wife therefore only those working women have been selected for the present study who have at least one child.

ii- The present study does not aim at clinical or diagnostic analysis of the behaviour of working women.

iii- The study is confined only to the geographical area of district Jalaun of Uttar Pradesh
iv- The sample was selected within the age group of 25 to 40 years belonging to different types of jobs i.e. doctors, teachers, clerks, nurses and peons etc.